A JOURNEY OF FAITH PROMOTING JUSTICE
(1891-2024)

Discourses, Talks, Statements, Interviews, and Conversations with Superiors General, and other important documents of the Social Justice and Ecology Secretariat (SJES).

Volume - II



Editor
Xavier Jeyaraj, S.J.

General Curia of the Society of Jesus
Rome, Italy
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CHAPTER IV: DISCOURSES AND CONVERSATIONS WITH SUPERIORS GENERAL

A. Introduction

Xavier Jeyaraj, S.J.

Chapter IV of Volume II contains several discourses, talks, statements, interviews, and conversations with the Superiors General, starting with Fr. Pedro Arrupe, S.J., from 1965 until 2024, concerning how *faith must promote social justice*. These were delivered during their various meetings and visits to institutions, communities, social centres, Provinces, Conferences and external groups.

Each of these addresses was to a particular group of people in a specific geographical or apostolic context. Nevertheless, these reflections of Superiors General have a wider importance and relevance since the Superiors General have a better global knowledge of the socio-political, economic and religious contexts of the issue at stake and a broader understanding of the challenges faced by Jesuits in different countries and Conferences. Thus, their discourses echo not only their global concerns but also their far-sightedness and wisdom into the global reality from faith and Christo-centric spiritual depth.

In this Chapter, the addresses of each Superior General are grouped into five sections, namely, Social Apostolate, Education, Faith and Spirituality, Provinces and Conferences, and External, and they are arranged chronologically in each section to help the reader find the address quickly.

Fr. Pedro Arrupe, S.J., the pioneer in establishing the social apostolate and who proclaimed it as a priority mission of the Society of Jesus in 1970 (Procurators' Congregation 5 Oct. 1970), spoke very frequently about the inter-connectedness of the faith that must permeate every social justice work. In this Chapter, I have included 36 of his addresses in these five sections.

Fr. Pedro Arrupe, S.J., wrote and spoke extensively about the Eucharist and hunger, the meaning of Christmas, the seven words of Jesus, etc. One of his well-known addresses was 'Men (and Women) for Others' at Valencia, Spain, to the International Congress of Jesuit Alumni of Europe on 31st July 1973, where he spoke on how education should be for social change. In 1980, when Fr. Arrupe established Jesuit Refugee Services (JRS), he said, *"I consider this as a new modern apostolate for the Society as a whole, of great importance for today and the future, and of much spiritual benefit also for the Society."*

His successor, Fr. Kolvenbach, S.J., who was the Superior General for almost 25 years (1983-2008), also wrote and addressed extensively the interconnectedness of Ignatian spirituality, education and social justice. His writings and interviews emphasised the importance of serving faith and promoting justice in every work of a Jesuit. All his talks and writings reflected his profound commitment to Ignatian values and traditions and their application in addressing the contemporary socio-economic and political challenges of the modern world. His innumerable writings and addresses remain valuable assets and continue

to inspire and guide Jesuits and collaborators interested in living the social spirituality in daily life. In this volume, there are 43 written works of Fr. Kolvenbach in the five sections.

Fr. Adolfo Nicolas, S.J., who was the 30th Superior General for a little more than 8 years (2008-2016), also left an intelligible mark with his reflections, addresses and writings. He emphasised the importance of Jesuit identity, mission, and spiritual depth while engaging with contemporary issues. He consciously called everyone to move from distraction to dedication and to go deeper into one's inner self and avoid shallowness and superficiality. His endorsement of the document 'Justice in the Global Economy' prepared jointly by Higher Education and Social Justice and Ecology Secretariats reflected his commitment to global economic justice that calls for wealth redistribution and better governance of natural and mineral resources in the world. I have brought together 10 of his writings in this volume.

Fr. Arturo Sosa, S.J., elected as Superior General during GC 36 in 2016, has also continued to share his reflections through innumerable addresses, conversations, interviews, video messages and writings to Jesuits and partners in mission, particularly on the need for Ignatian discernment, democracy in the polarised world and collaboration. The Universal Apostolic Preferences (UAPs) that emerged through Ignatian common discernment became a mandate and a compelling gift for action from the Holy Father to the Society of Jesus.

Many of Fr. Arturo's writings were in complete alignment with Pope Francis' thoughts and writings. Both shared several areas of interest centred around promoting faith that does justice in the socio-economic, political, and environmental spheres. Global peace through common discernment, dialogue and care for our common home, giving dignity to migrants and refugees and other marginalised communities, and protecting the rights of every person, especially children and vulnerable adults, were some areas of concern for Fr. Arturo Sosa, S.J. In this Chapter, I have included 34 of them.

All these documents, written with much discernment and deliberations by the Superiors General over decades, are filled with wisdom and inspiration, giving insight and direction for our prayerful reading, reflection, assimilation, and implementation in the future.

I. RP. PEDRO ARRUPE, S.J. (1965-1983)

A. SOCIAL APOSTOLATE

1. Statement of the Commission on Social and Economic Development

Rome, 14 June 1971

This statement of the Commission for Social and Economic Development continues the effort of the Society of Jesus to define its vocation in contemporary terms, namely: "In the twentieth century world, to labour for the greater glory of God means to work effectively at the material, cultural and spiritual development of human societies, with a priority in favour of those that are particularly deprived." (Survey of the Society, 1970, "Conclusions," III A).

Starting where the Conclusions of the Survey left off, the objective of the Commission in its meeting of April, 1971, was to state in more specific terms the direction which the apostolic activities of the Society should take.

In view of difficulties expressed by a number of Jesuits as a result of the emphasis which the contemporary definition of the Jesuit vocation places on development, the Commission endorsed the. fundamental theme that development seen as humanisation has an essential relation to the Kingdom of God. It does not follow from this, however, that development activity in its specific aspects (community development; formation of credit unions, etc.) is identical with mission understood as the explicit preaching of the word of God (catechetical instruction; religious formation of persons; administration of sacraments.) Not all "mission" is "development"; not all "development" is "mission." In view of this, two presuppositions are important:

1) Explicit preaching of the word of God, when it really presents the whole Christian concept of man and the world, and when it correctly emphasizes attitudes such as open-mindedness, solidarity and sincerity, has a positive and important effect on human development, and gives an ultimate meaning to other more, direct development activities;
2) Development activities are a service to man's effort at self-fulfilment which is an obvious Christian task. The Jesuit who is involved in them is fulfilling his apostolic vocation by witnessing to the intimate connection between human activity and the corning Kingdom of God.

In the framework of these presuppositions, the Commission seeks to formulate some practical guidelines which may help Jesuits both in developed and in developing countries to allocate their resources between so-called direct development activities and so-called direct involvement in the preaching of the Gospel.

1. **The link between resources of skill and competence; and grass-roots activities must be made more direct and effective**.

Efforts in the past have been made to guide development activities by the use of Jesuits with special training, competence and experience. In some areas this has been helpful in achieving results. In other cases, however, these resources of skill and competence became isolated from other activities within a Province or area, and thus remained inadequate or ineffective. This may be avoided or corrected by the use of a team or nucleus of competent, alert and concerned Jesuits who have the capacity to establish effective contact with fellow Jesuits and others engaged in preaching the Gospel or in development work. The team or nucleus should be truly interdisciplinary, involving not only trained social scientists or men experienced in development work, but theologians and philosophers or any others who can contribute to a complete perspective of man in modern society. The task of the nucleus or team would be as follows:

a) to foster engagement in Christian reflection on man's social life and its relation to the Gospel;
b) to review and re-assess all the activities in progress in their Province or area, in their relationship to development;
c) to seek to give the activities in progress a direction in which there would be a closer relationship between preaching the Gospel and development;
d) to identify the needs which are not being met, and to recommend modification of existing activities or establishment of new ones in order to meet the needs;
e) to suggest which activities could be phased out; which modified; which new ones established;
f) to promote training in the techniques of development, or competence in the use of resources for development;
g) to foster communication on the local level, and between the local and national and international levels.

2. **Those types of development work should be chosen which can more readily be self-sustaining**.

The effort should be of a promotional nature so that the people served may assume responsibility for the work. Development activities should not create new forms of dependency of the people served on others. This work will often take the form of organized self-help with a chain-reaction capability.

3. **Those types of development should be chosen in which adults or young adults are helped to be self-sufficing**.

Functional education on the level of adults or young adults; cultivation of human skills related to needs and employment should be a feature of this kind of development.

4. **The building of a true Christian community is itself a significant contribution to development**.

The grass-roots level is the level at which direct preaching of the Gospel and involvement in development activities are most closely related. However, this must not be

seen as an exclusive involvement. Sometimes the formation of the Christian community will be limited, difficult or impossible. This will often be a reason for a greater rather than a smaller participation of the Jesuit in development activities. The true Christian community, however small, should always remain open to the larger community (local, national, international) of which it is a part; it should encourage its members to generous efforts in the common tasks of the total community.

5. **Jesuit cooperation in development activities of public or private agencies should be welcomed, even normally preferred. However, this cooperation should never jeopardize the purity of our mission, our apostolic freedom and the human and social values of development**.

Jesuits should not perceive development activities as an exclusive Church or Jesuit enterprise. Where activities are already in progress, or where they can easily or effectively be promoted by public or private agencies, it may be preferable to contribute Jesuit skill and service to these rather than undertake activities of our own. It is understood that judgments of this kind will be made in the light of our specific missions and in the context of political actualities.

6. **In all development activities, close, personal relationships to people served or to people on technical or policy-making levels should be fostered**.

It is sometimes necessary and good that some Jesuits enter upon development activities which are by nature isolated, highly technical and impersonal. Even here, however, Jesuits so engaged should not forget the importance of personal contact, with their co-workers and with any others whom they serve. In general, close, personal relationships provide a more favourable situation for priestly and apostolic witness.

7. **In situations of emergency, or in the case of marginal people where no other resource exists, Jesuits should undertake development activities**.

We should keep always in mind our special obligation to marginal people (victims of injustice, race prejudice, oppression.) Generally they have few people willing arid able to assist them. For these we have a special responsibility.

8. **In rural areas, development activity should be directed not only toward the development of the rural community, but also toward preparing the rural population for the rapid economic and social changes that are taking place**.

Most of the people of the world still live in rural areas. In developing countries the Church and Society of Jesus are very active in these areas. However, often not enough attention is paid to problems like the massive migration of unprepared rural dwellers to urban centres which are also not adequately prepared to receive them.

Commission For Social and Economic Development

Fr. Pedro Arrupe, S.J.	Superior General
Fr. V. T. O'Keefe, S.J.	General Assistant

Fr. Francisco Ivern, S.J.	Advisor of Father General for Social and Economic Development Activities. Secretary of Commission

Members of Commission

Fr. J.L. Alemán, S.J.	CLACIAS
Fr. F. Bastos de Avila, S.J.	Brazil
Fr. J. Yves Calvez, S.J.	ad personam
Fr. J.P. Fitzpatrick, S.J.	U.S.A.
Fr. Aloys. Fonseca, S.J.	India
Fr. W.B. Hogan, S.J.	Southeast Asia and Far East
Fr. Leo H. Janssen, S.J.	Europe
Fr. **C.** Pairault, S.J.	Africa
Fr. R. Vekemans, S.J.	ad personam

Resource Person for the topic "Mission and Development"

Fr. Samuel Rayan, S.J.	India

Source: Documentation no. 1, Press and Information Office, General Curia, Rome, June 14, 1971.

2. Exposure To and Insertion Among the Poor

An Interview with Father Arrupe, S.J.

Rome, July 1979

This Interview, given to the Director, Jesuit Central Social Secretariat, was published in the publication of the same Secretariat, "Promotio Justitiae" for July, 1979. In October, 1978, Father General asked all those concerned (provincials, superiors, consultors, and directors of works) that in the official letters they had to write to him early in 1979, they should include, in addition to the usual points, an answer to this question: "What have you done personally, in your community, on the province level) in the area of exposure to and experience of Poverty?" The answers in the hundreds of letters received were incorporated in a synthetic report which served as basis for study and discussion by Father General and his assistants at the bi-annual study session in Villa Cavalletti, in June, 1979.

In this Interview Father General replies to such questions as: Why did you ask this question? Why is it so important and what have the reactions been? Are such experiments for everyone? How should they be carried out? What about those in formation, major superiors, the Curia itself?

Q: Father General, in the ex officio letters for 1979 you asked for information on two specific points: contact with non-believers and exposure to or experience of poverty. Why did you ask this second question and what sort of information were you looking for?

A: I asked the question because I think it touches on a point we still have difficulties with. GC 32 put much emphasis on the fact that "too often we are insulated from any real contact with unbelief and with the hard, everyday consequences of injustice and oppression." (4:35) In spite of obvious exceptions and some new initiatives, I think this observation still holds true for most Jesuits. In much of the work we do, especially if it is within institutions, there is a constant danger of being cut off from the outside world or at least losing interest in wider problems. This means that our apostolate as a whole also runs the risk of becoming limited or confined to issues that, while valid in themselves, do not perhaps answer more serious priorities. St. Ignatius gave much importance to the universal dimension of our apostolate and the need to seek always the *maius Dei obsequium*. Today more than ever this means keeping in close touch with a world that is much more complex and changing so rapidly.

There is also a second reason. Even those of us who do remain in touch often have only a conceptual knowledge of the world and its problems. We see things from a distance, often through our TV screens or the press. Consequently we become detached and problems seem unreal, remote, less urgent. This is why GC 32 insists on 'real contact' and 'experience'. I believe there are many who do not yet understand the need for this, who undervalue experience as a genuine source of knowledge and inspiration. As a result, some don't know what is being asked or why it is being asked. Others don't know how to set

about it or to whom it applies. By putting this question in the ex officio letters, I hope to have promoted some reflection and discussion on this matter.

What type of information am I looking for? Above all, I want to know what is being done in the different Provinces of the Society as a result of this request by GC 32. I asked the regional secretaries to note the replies from each Assistancy and make a summary of them. Then we made a synthetic report of the summaries and spent some time discussing it at our recent biannual working session in Villa Cavalletti. I now have a much more accurate picture of how the Society stands in this matter and what we need to do to improve.

Q: GC32 said that an experience of living with the poor for at least a certain period of time will be necessary for all. (6:10) In your final address to the Congregation of Procurators, you returned to this point, even speaking of a certain annual percentage of Jesuits who should 'identify with the poor'. (§10). Why do you give so much importance to this and what have been the reactions and practical results?

A: I insist on this point because I think it is a fundamental one. In the Address to the Procurators which you mention, I stressed that the conversion needed by the Society today is a spiritual one, but not only a spiritual one. "It includes a process of 'conscientization' and on-going education to help us open up to the outside world and cross the mental barriers which shackle so many of us." (§10) This is one of the main reasons for insisting on exposure or insertion experiments. They enable us, at least for a time, to get away from a world in which we feel secure, perhaps even comfortable, and experience in our own flesh something of the insecurity, oppression and misery that is the lot of so many people today. Without such an experience, we cannot really claim to know what poverty is. Still less could we seriously maintain we had made a preferential option for the poor. To some this may seem novel and difficult, even though throughout our history many Jesuits have been and still are closely identified with the poor.

Reactions have differed widely, ranging from enthusiastic acceptance to rejection and strong criticism. Some think too much emphasis is being given to questions of poverty and justice, and not enough to questions of faith. Others recognise the need to do something, but don't know what to do. Some complain about excessive guilt feelings, while others feel that too much is being asked. A few argue that such experiments go against 'our way of proceeding' as Jesuits. There are also objections to the terminology used and a fear that any insertion experiment is bound to be artificial.

What have the results been? The replies to the 1979 letters suggest that, though there has been some increase in concern for poverty with visible effects in the lives of some individuals and communities, the importance of a genuine experience of exposure/insertion has been understood by few and acted upon by less. I think this is an accurate assessment. A few excellent experiments have been undertaken. But they have usually been isolated examples and certainly not yet sufficient to indicate any significant results on a wide scale. The 'Horizons for Justice' programme, for instance, is well planned and carried out. But so far it has only reached a little over 100 American Jesuits, far too small a number to have much influence on the remaining 5,000 or more. However, experiments that have been carried out on an individual basis have often been very successful in changing the attitudes

and values of the person involved. So, in spite of some progress, overall results have been meagre and a lot more remains to be done.

Q: Do you think, that such experiences or experiments are necessary or even possible for all Jesuits and in all countries?

A: Mathematically speaking, obviously not everybody either can or should undertake such an experience. Allowances must be made for health, age, mental state and occupation. However the person himself is not always the best judge in his own case. I would certainly like all Jesuits to discuss this matter with their Provincial during their annual account of conscience.

I think myself many more Jesuits than might at first seem possible both can have such experiences and profit from them. Reasons against are often more apparent than real and can be overcome on reflection and prayer.

There will also be some Jesuits who don't really need a new experience since they will have already had in their lives or work sufficient contact with poverty and injustice to remain well aware what they mean. For example, in my own case I can look back and reflect on the following experiences: being expelled from Spain, working among Puerto Ricans in New York, working among the poor in Tokyo Settlement, helping the sick and dying in Hiroshima after the atom bomb was dropped, being imprisoned in Yamaguchi jail and accused of spying. These experiences are still alive in me and influence the way I think and feel.

You ask also about different countries. Obviously there are many, especially in Africa, India or other Third World regions, where Jesuits are in daily contact with extreme poverty. Many lead lives full of hardship and poor - at least, if they are missionaries, by the standards of their home country. But I would like to emphasise that the mere fact of being in a poor nation or region is not the same thing as actually going out and trying to share the life of the people and learn from their experience and culture. It would be wrong to think that in some places what GC 32 has to say about insertion or exposure simply does not apply.

The same consideration also holds for Jesuits living in countries where austere conditions or other repressive measures are imposed from without. Many have no other choice than to live among and just as ordinary people and are therefore only too well aware of what they have to put up with. But even in these countries, it is not impossible to become cut off and insulated from the rigours of everyday life.

I conclude therefore that, if not 100%, at least a high proportion of Jesuits can and should benefit from some experience of exposure or insertion.

Q: How or under what conditions should these experiments be conducted? What results can be expected from them?

A: It is hard to draw up a list of requirements that would be valid everywhere. Also, as I have already said, these experiments are something new and not yet sufficiently widespread to draw general conclusions regarding either methods or results. However I will take the two parts of your question separately and try to give a few indications drawn from experiences and models already tried.

How to conduct these experiments

- Careful preparation should precede the experiment. For the participant this means, in addition to willing acceptance, a determined effort to overcome mental limitations and prejudices so as to be more open and receptive to other people and unfamiliar situations.
- If the experiment is in a foreign country, language study and background reading on culture and customs may also be necessary.
- This preparation should be accompanied by the sort of prayer suited to the contemplations of the second week of the Exercises and the meditations on the Kingdom and the Two Standards.
- Though some elements of artificiality are unavoidable, every effort must be made to ensure that the exposure/ insertion is as complete as possible. A minimum requirement for this will be a change from ordinary working/ living conditions.
- The participant must be convinced he will profit from the experiment to the extent he is able to observe and listen to those he meets. He must be persuaded he has much of value to learn from them.
- For this reason, he should not normally, at least during the experiment, be in a situation of working for or helping other people, unless he is serving them in a purely subordinate and humble capacity. Otherwise people will be looking up to him and this will create distances.
- For the same reason, the experiment should be carried out normally alone or, at most, with one other. A larger group could shield the participant from experiencing directly the helplessness and insecurity of the poor.
- The participant must be ready to accept some physical hardship and to experience real poverty.
- As far as possible and especially in its final stages, the experiment should be accompanied by prayer, reflection and discussion.
- When feasible, the experiment should be concluded by an evaluation session, also accompanied by prayer and discussion.

Result to expect

- Those who have had exposure experiments are unanimous in stating that what is learnt cannot be adequately communicated. It has to be experienced personally.
- This is because it concerns more an understanding of the heart than an increase in knowledge, what GC 32 calls a “deeper sensitivity.” (4:49)
- It should however show itself in a keener awareness of the sufferings and vulnerability of the poor and also of their riches.
- Conversely it should also lead to a new critical awareness of the participant’s own cultural background as well as of the disorder in individual and social relationships at national and international levels.

- This double awareness should, in turn, bring about a conversion that expresses itself in new attitudes and values.
- These will hopefully lead in practice to a greater dedication and commitment to the poor, a closer solidarity affecting all aspects of the apostolate.
- Even though it cannot be fully communicated, a visible change in attitudes and commitment will be the most effective way of sharing this experience with others and encouraging them to undergo something similar.
- Finally, because the fruits of such an experience need to be strengthened and renewed, it will be helpful to maintain contacts with others who have also had it. Nor must it be thought that one such experience can necessarily last a lifetime.

Q: The decrees of GC32 give much importance to formation. How can these experiments be integrated into the different stages of our training?

A: It is true that the period of formation is especially suited for these types of experiments. They are an essential part in the training of today's apostle if he is to preach a gospel that meets modern problems. Thus no formation programme can be considered complete unless it includes some direct experience of poverty, injustice or powerlessness among slum-dwellers, rural peasants, immigrants, the abandoned, or any other group of underprivileged people.

However these experiments should be even more carefully planned than the general ones already mentioned. A priest engaged in formation should either accompany them himself or direct them so closely that his guidance is always available to those taking part. Special attention is to be paid to the prayer and reflection that should accompany all stages of the experiment so that it can become a truly positive and integrating factor in the participant's life. Only in this way will the experiment be "free of illusions and productive of an inner conversion." (6:10)

Not all experiments will be suited to all stages of formation. Care must be taken to draw up a balanced programme that does not conflict with other aims in formation, spiritual, academic or religious. For example, the young Jesuit must be helped to realise that the priority given to prayer and spiritual growth during noviceship and tertianship or to a solid academic grounding during studies cannot be waived in favour of some exposure or insertion experiment that could easily jeopardise one or the other. In fact the opposite should take place. The experiments should confirm his desire for spiritual and intellectual growth since he will see these not only as necessary for himself but also as means to make his very solidarity with the poor more real and effective.

There will also be certain formation period more suitable for experiments than others. The noviceship and tertianship make special allowances for them. At other times, much use can be made of vacations and weekends. If all these opportunities are taken and fitted into some coherent plan, I believe our training will be greatly improved. In this way too we will be able to avoid imprudent exaggerations or a one-sided approach that leads to extremism.

Q: Father General, one final question. You have often said that the leader of today needs to teach more by example than by word. What example is your own Curia giving in this whole matter? And what do you hope from Major Superiors?

A: A good question! And one I can't avoid because, as you rightly point out, I agree with what Paul VI said in *Evangelii Nuntiandi:* "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses." (§ 41) I am sure Jesuits are modern men in this respect!

We have certainly given much thought to this matter in the Curia. I myself am convinced that, in spite of the *sui generis* nature of our work and existence here, much more can and should be done than has been the case so far. This was also a decision we came to during our recent study session at Villa Cavalletti. So we are now considering ways of putting it into practice and members of the Curia are being encouraged to suggest concrete projects to the Superior. Hopefully we will soon see some results.

What do I hope from Major Superiors? First of all, that they take this matter seriously and give it due importance in their Provinces. This means not only discussing it in accounts of conscience, as I have said above, but also actively encouraging the Jesuits in their charge to undertake such experiences and making it possible for them to do so. In some cases it might help if they set up machinery or a specific programme to facilitate this. This has already been done, for example, with some success in the United States. And, of course, I would hope to see the Major and Local Superiors themselves setting an example, in so far as they can.

I believe if this matter is approached with good will and generosity, then excellent results can be achieved capable of changing a whole Province and renewing the spirit of its apostolate.

Source: *Promotio Iustitiae* no. 13, July 1979. pp. 69-75

3. Father General's Directives to Jesuits Working among Workers (MO)

Rome, 9-10 February 1980

On the 9th and 10th of February 1980, Father Arrupe welcomed in Rome a group of Jesuits belonging to the 'Mission Ouvrière' (MO). They were 16 in number from 6 European countries: Germany (1), Belgium (1) Spain (4), France (5), Holland (1) and Italy (1). This meeting, long looked forward to and carefully prepared, was designed to give Father General firsthand information on the surroundings, activities and lifestyles of Jesuits committed to this presence among workers.

Father General took an active part in the discussions which were held in an atmosphere of prayer, brotherhood and trust. At the end of the meeting, he spent some time summing up his own impressions. He expressed, however, the desire of developing later more fully the reflections he had communicated to the participants and which their own interventions had inspired and enriched. The result was the following 'retrospective reflections'. As stated by the Secretary of the Society when he sent this document to the Provincials, "these notes are of interest not only to Jesuits belonging to the 'Mission Ouvrière' but to all of us, whether our apostolate is among workers or not, who have been called by the 32nd General Congregation to the service of faith and the promotion of justice."

Introduction:

(1) As I set out to write these notes on our recent meeting my first thought is the happy memory of the days we spent together. I am grateful to you for giving me so much spiritual joy by accepting my invitation to meet in this House of the whole Society and spend two days in reflection, exchange and shared prayer. I regret only that your work commitments obliged us to have so short a meeting; by I nourish the hope that this meeting will be followed by others. I really look forward to this and have great interest in it.

(2) Searching for the reason why I was so happy to be with you — because on the outside it was just one meeting more among the many I have with representatives of the different apostolates in which the Society is engaged — I believe I can identify two: first, the special circumstances of your mission which, while perhaps no more arduous than others carried out by so many companions in the Society, does present, as I shall explain later, certain especially problematic characteristics and, therefore, merits particular care and consideration on my part.

(3) Secondly, and I want to be frank about this, because paradoxically — for several reasons and different people being responsible — the MO has been somewhat out on a limb and neglected. I will not be telling you anything new when I say that in some quarters — Jesuit, ecclesiastical, lay — feelings about it are more violent, both for and against, than for most other types of apostolate. This is something understandable; but there is room for much improvement, especially in favour of the MO itself. Here I think meetings like the one we have just finished can do much to bring out the authentic values of the MO and help

dissipate the cloud of vague suspicion that emanates from some quarters, partly due to lack of communication and information.

1: Nature

(4) Perhaps the first misunderstanding to be cleared up concerns *the very nature of the MO.* Like any other mission given by the Society, and to the extent it is given by it, the MO is a form of apostolate the Society recognizes as its own, promoting, directing and taking responsibility for it. The worker Jesuit, priest or not, is a member of the Society from whom he receives the specific mission to insert himself into the world of manual labour and carry out there an apostolic activity. Obviously this mission carries the same guarantees and conditions as any other in the Society with regard to origin, duration, dependency, disponibility, co-ordination, etc.

(5) The worker Jesuit serves in a distinctive form of apostolate which *has its place in the wide range of activities undertaken by the Society* to serve those whom St. Ignatius referred to in general terms as "souls" and who today constitute the vast masses of men and women in the working world, in special need of understanding, promotion and evangelisation. It is an advanced form of the Society's effort to serve faith and promote justice, which our Jesuit identity requires of us and which, at different levels, inspires other social apostolates, of assistance, reflection and, to some extent, shapes all our ministries.

2: Importance

(6) It would be a mistake to measure the importance the Society attaches to your type of apostolate by *the number of Jesuits engaged in it.* There are many and obvious reasons why this mission can be entrusted to no more than a well-prepared minority. The MO's importance stems from a different series of considerations.

(7) It is a *vanguard apostolate* since it tries to carry the witness of manual labour to areas not penetrated by other forms of evangelisation and where circumstances can even prevent or advise against any open proclamation of your task to spread the Gospel. The importance of your work from this point of view is twofold: on the one hand you are like a bridgehead to a continent still awaiting discovery; on the other your experience is of great value and should be integrated in the sum of experiences feeding the Society's reflection and discernment at all levels.

(8) It is an apostolate directed towards *vast masses of men and women in today's world.* The universality of the Society's apostolic action is not only a question of availability to go anywhere and carry out any mission. It has a geographic and even a demographic dimension as well: large numbers should carry a proportionate weight in the Society's planning. The Exercises and the Constitutions are built round this twofold notion of subjective and objective universality. And the Society's history abounds, especially in its most glorious pages, in pioneer missions to huge masses of hostile or indifferent people, in full knowledge and awareness of the great disparity between means available and objectives pursued. (Counter-Reformation Europe, the 16th century missions in Africa and Asia, etc.).

(9) It is *a privileged apostolate* according to Ignatian norms for the selection of ministries. No one could deny that the world of the worker, the rural or industrial

proletariat, the huge numbers of hired and unskilled labourers, of immigrants, of part-time or occasional workers, of unemployed, of drop-outs incapable of holding a stable job... all categories found in different degrees in every country in the world, fulfil perfectly what St. Ignatius described as the first criterion for choice of apostolate: "that part of the vineyard ought to be chosen which has *greater need,* because of the lack of other workers or because of the misery and weakness of one's fellowmen in it". *(Constitutions, 622).*

(10) The same can be said of that other Ignatian criterion to discern priorities: "to labour more intensely in those places *where the enemy of Christ our Lord has sown cockle", (ibid.).* The world of the worker has been and still is a seedbed of ideologies whose character is a-christian and, to a larger extent, directly atheist and materialistic as well. The working masses are wooed by ideologies opposed in many things but sharing one in common: the promise of a liberation in which any spiritual dimension is absent. People are thus instrumentalised through their material, social and political needs while being deprived of the one thing that, in the final analysis, provides their strongest guarantee and justifies all other claims: their very human dignity as sons of God.

(11) It is an apostolate which in many countries is counted among those where "it is seen that *there are not others to attend to them." (Constitutions,* 623, d). For this reason it should be preferred by the Society. What can I say to you about abandonment when I see you each day alone, like drops in the ocean, left more to your own fate than perhaps my own responsibility or that of your immediate superiors should allow? When sometimes in cities and highly cultivated environments disproportionate care is given to little circles of the devout, here are these immense multitudes with nobody "to attend to them". I don't know how history will judge our post-conciliar Church, but I would not like to see the same reproach as was made to the Church of the past 100 years: that of having lost the working classes. It is a difficult apostolate: agreed. There are many risks: agreed again. You know this as well as I. But can we maintain that the Church and the Society are not obliged to do more than they are doing at present?

(12) Lastly, as I mentioned above, your apostolate is important because *it offers an additional and very valuable reference point* for the rest of the Society. It sensibilizes us whose mission is carried out in "safer" *(Constitutions* 623, e) circumstances and exemplifies an openness to the challenge of unbelief and insertion among the poor. In this way it will help fulfil what GC 32 asks of us: "Relying on the unity we enjoy with one another in the Society and our opportunity to share in one another's experience, we must all acquire deeper sensitivity from those Jesuits who have chosen lives of closer approximation to the problems and aspirations of the deprived. Then we will learn to make our own their concerns as well as their preoccupations and their hopes". (Decree 4, § 49).

3: Characteristics

(13) The same thing that makes this mission important and meaningful also makes it difficult in that it gives a special characteristic to elements common to other missions of the Society. I shall mention a few of the main ones:

(14) 1. ***It is a Jesuit mission***. Though I have said this already, I want to say it again expressly. With this affirmation I want to answer those who raise their eyebrows at the very mention of 'MO', who tend to look on our work as a spurious apostolate in the Society and

maliciously establish a causal link between occasional failures or defections that have taken place among priest-workers and the basic theory or concept behind this apostolate. “This priestly ministry, within the unity of the presbyteral order, embraces various functions: evangelisation of non-believers... participation in the life and toil of workers...”. (GC 31, d. 23, n. 2. Cfr. also *Presb. Ord.,* nn 4 and 8).

The past and recent history of the Society, and also its present apostolic labours, abound in examples of apostolates that are no different from yours except in respect of the social or working class among which they are conducted. It would not be just to accept a pioneering apostolate among intellectuals or of assistential nature with full insertion and inculturation, yet show reticence or disapproval if the medium of insertion is the working proletariat. Is such suspicion the remnant of a mentality and class prejudice we have not yet succeeded in ridding ourselves of? The carrying out of this mission (like that of any other), inexperience due to new forms and recent developments, the circumstances of certain specific cases — all these can be discussed and should lead to a healthy, Christian and thoroughly Jesuit form of self-criticism. But no one should reject a priori a form of apostolic insertion and inculturation in the world of the worker which has as its model Jesus of Nazareth and Paul the tent-maker. The worker Jesuit is not a Jesuit apart. It would be offensive and intolerable to compare him unfavourably with other Jesuits engaged in more directly apostolic work. What holds us together in the Society is our mission in whatever field it is carried out. And because the Society imparts the mission and assumes responsibility for it, it should also support and encourage those who bear its weight to persevere. And it has both the right and duty to terminate the mission should it consider this fitting in the Lord.

(15) 2 — ***Insertion***. Full insertion in the working class seems a necessary condition for achieving the objectives pursued by the worker Jesuit. This means place and, type of dwelling, disposal of working day and lifestyle in general must be as far as possible the same as those of the people among whom one works. Such identity conditions the value of witness given and the possibility for apostolic work. The worker Jesuit is like the gospel leaven which cannot ferment the mass unless it is mixed and dissolved into it. There is no question here of an apostolate by remote control or juxtaposition: what is required is identification and assimilation. The worker Jesuit has to experience for himself the uncertainties of the labour market, the poverty and limitation of cramped living quarters, social pressures which undermine his dignity and rights as a person, insecurity, subjection to enforced time-tables and unreasonable production quotas, and the harshness of human relations that flows from all this, etc. Only at this price — and in spite of considerable distance from his companions due to cultural and spiritual background — can he consider himself less unfitted to spread from within the world of the worker the values he has come to offer. I say this because, without wishing to subtract in any way from the merit of your option, your status of workers by choice prevents you from total identification with those who belong to the working class by birth or through necessity. There are two insurmountable differences: you have joined the working class with the impetus that comes from a ‘mission’ fully accepted, with an intellectual baggage and development of your faculties that, interiorly at least, must set you somewhat apart. This is true even to the extent that you are more alive to situations your companions accept with a certain resignation and

fatalism. Secondly, your spiritual life, maintained with that fidelity proper to a son of the Society in all situations, especially the more difficult, is a permanent source of faith and eschatological hope that gives meaning to your life. These things are lacking to many of your comrades.

(16) 3—***Inculturation***. The purpose of insertion is to achieve inculturation. If this does not take place, the insertion is no more than make-believe. A purely phenomenological identification with the life and activities of the working class is not sufficient: it is necessary also to learn and assimilate its cultural or sub-cultural values: its mental patterns, its emotive feelings, its typical reactions, its behavioural norms of loyalty and rejection, its moral values, its concept of man, family and society, its attitude towards anonymity, its use of leisure, its capacity for comradeship, in short, all those elements which make up the working-class culture, so rich in human and spiritual values that are often not properly appreciated or developed. Only in this way, "if we have the patience and the humility and the courage to walk with the poor, we will learn from what they have to teach us what we can do to help them". (GC 32, D. 4, n. 50).

(17) As I have already indicated, this insertion and inculturation in depth enables the worker Jesuit to make a valuable contribution towards vitalizing with insights drawn from real life other forms of apostolate in the Society, especially those which, either through reflection or action, are trying to serve faith and promote justice. And in a special way it can serve as a stimulus for other Jesuits to insert themselves among the poor and experience poverty, things the last Congregation singled out as elements of renewed and ongoing training for the whole Society, (cf. D. 4 n. 49).

(18) 4 — The identification with the working class presumed by this insertion and inculturation must, however, be achieved leaving intact another previous and more important identity: our Jesuit identity and ***sense of belonging to the Society***. Only in this context does our 'mission' make sense: in no circumstances should it degenerate into a breaking away from. The gradual and subconscious loss of this identity and sense of belonging has unfortunately taken place in more than one case and is one of the reasons why there are objections to the very idea of the MO. I had occasion to say something about this process of 'disidentification' in my talk on *Our way of proceeding* (n. 42). When a case occurs in which the mass seems to have absorbed the leaven to the extent of neutralizing it, there is only one thing to do: reverse the process. This is a task not only for superiors but also for those involved, individually and as a group. They have a more realistic notion of what is taking place and it is their duty to help superiors carry out their main responsibility which is the *"cura personalis"*. In this way they will be defending the true values of the MO.

(19) 5 — ***Co-ordination with the Church and Society's pastoral planning***. Those sent to the MO are not there on their own responsibility. Like any other group of Jesuits in any other type of work, they should be and feel themselves to be part of an overall plan. The special characteristics of this apostolate make regular contact with the hierarchy and superiors perhaps more difficult but, precisely because of this, more necessary. Such contacts should be seen as a service of support and help for individuals and the mission as a whole. They presuppose a sincere and open conscience, a genuine sense of companion-

ship and team spirit, humility and constructive optimism. Opposed to these, on the other hand, is a certain sufficiency which disdains the advice of others, a messianical radicalism which looks on itself as complete and indispensable, and even a type of independence which is sometimes the result of total insertion in a different milieu. In the complaints one sometimes hears from worker Jesuits of abandonment and lack of interest on the part of 'established' communities, it is not always clear who was the first to cut or block channels of communication.

4: Attitudes

(20) From the importance of the MO and its special characteristics I have just listed, there, follows logically a set of personal attitudes for someone assigned to it that I would like to comment with you. Obviously, they are not exclusive to the MO but common also to other missions of the Society.

1 — *Mission, yes; self-destination, no.* In any mission, the selection of the person sent is a matter of enormous importance and responsibility. Normally it should be preceded by a discernment in which the Lord's call is clearly heard, together with its acceptance and the Society's readiness to receive the offer made. This offer-obedience relationship should be determined in open dialogue with as many participants as are necessary. The superior's role is, to verify the legitimacy of the call which, to be authentic, must be accompanied by the necessary qualities, human as well as spiritual, and their "proper use" (*Lumen Gentium,* § 12) in the light of the overall apostolic plans of both Society and hierarchy. Consequently, a natural inclination is not, of itself, enough; nor a strongly felt attraction; nor a prophetic stance within the Society or the Church lacking the first hallmark of any authentic prophecy, namely charity; nor even a generous urge stemming from the immense needs experienced in one's first apostolic ventures or from bonds of brotherly attachment to those already engaged in this type of apostolate. The experience I wish to share with you tells me that, however sincere it may be, generosity alone is not enough for this type of mission. The responsibility for more than one failure must be attributed not only to the victims themselves, but also to superiors who haven't taken all the measures they should have in deciding on so important a destination. (Cf. *Constitutions,* § 619). On the other hand, I have been touched to hear your words of gratitude to the Society for the confidence placed in you by entrusting you with this 'mission'.

(21) 2 — *Adequate training.* It is a gross mistake to think that a less rigorous form of training is required by those who carry the Gospel to the world of the worker. This is to undervalue that world unjustly and ignore the problems that are at stake. Whoever thinks in this way is already showing a certain lack of suitability for this type of mission. As a matter of course, the Jesuit in the MO will have to face discussions on basic issues and confrontations with other ideologies. He will have to promote the interests of the working class. To do all this, good will is not enough. Even for his own interior life (and not only spiritual) a solid foundation for integrating and reflecting on his experiences is essential. Furthermore such a preparation is indispensable if he is to contribute anything more than anecdotes or personal adventures, however intense, for the apostolic reflection of other Jesuits, as I mentioned above.

(22) Speaking here of formation, I wish to place special emphasis on the religious, spiritual dimension of our training. I spoke before of my own experience, but perhaps I should appeal to yours: without spiritual depth, without an apostolic motive continually renewed through a genuine interior life, without strength to resist so many sources of attraction to which you are necessarily exposed, the MO, in so far as it is an apostolic mission, is, to say the least, nonviable. Every form of adaptation or accommodation required by circumstances is possible. But the maintenance of your sacramental life and of your lived religious identity is not negotiable. This responsibility can be a grave one. And not to take the necessary means when it is lacking can be a blameworthy act of omission on the part of superiors. On the other hand, I have been immensely pleased to hear some of you say that your life of work is a valuable source of inspiration for your personal prayer and for meeting the Lord. This interaction between prayer and apostolic activity is the very essence of a true Ignatian spirit. I exhorted the whole Society to this in my letter on the subject. (Cfr. AR XVI, pp. 953-962). Now I earnestly exhort you again.

(23) 3 — *Humility.* I wish to put you on your guard against a subtle temptation that can assail you; that of making comparative judgements between other forms of apostolate and your own and remaining satisfied with the results of your own evaluation. The apostolate you undertake — as long as it conforms with the conditions mentioned above — is certainly an advanced, arduous and praiseworthy form of that insertion among the poor to serve faith and promote justice which constitutes our modern expression of the Society's charism. But in no way does this justify any feeling of superiority or, still less, exclusiveness. Apart from other important considerations; such an attitude would indicate a certain ingenuousness and lack of perspective, not to mention a profound ignorance and deficiency of information. Nor would it help towards that brotherly contact and integration with other communities and the Province as a whole which is of special value to you.

4 — *Discreet charity.* The "discreet charity" of Ignatius or, in other words, discretion in charity is most necessary for you. This discretion will prevent you from becoming radicalized by ideologies and help you detect whether your apostolic outlook is becoming gradually weakened by a more secular approach or one based on an ideology of whatever tendency. I understand the tension you must experience as spectators, and sometimes victims, of heart-rending situations of all types, often massive and institutionalised. And I therefore also understand your generous feelings of solidarity with your comrades and your need to contribute to the search for a better realisation of the common good and for structural reform. Here the whole question arises of industrial, trade union and political action. You are aware what limits and conditions are imposed in this respect by your status as priests and Jesuits, which takes priority over your status as workers. But I feel obliged to remind you of something I have said at greater length and to others, not always from the MO, about our political commitment. The general directives of the Church, those of the 1971 Synod of Bishops and of our 32nd General Congregation, bind us all, and it is my inescapable duty to see that the apostolic activity of the Society conforms to them. I do not intend to repeat them here. In addition, on several occasions, I have myself expressed in norms which, I believe, leave no room for doubt, what the Society thinks about the socio-political commitment of Jesuits, and I have endorsed documents and guidelines at Assistancy or Province level which apply these' prescriptions even more clearly to a

specific situation. (Cf. for example, AR XVI 690, 1086; XVII 186, 604). I wish to make one point clear: these directives and norms are for all Jesuits, not only for those of the MO, and they apply to political parties of all shades.

(25) This same discretion in charity should be yours in other aspects and relationships of your life. Your living conditions, your contacts with neighbours, the use of rest and leisure time, the need to establish friendly relationships, dealings with persons of the opposite sex, entering a milieu that is new, etc., — all these put you in situations where discretion as well as charity is required. I don't think people consider me an alarmist. But I confess at times I feel worried by the 'indiscretion' which some Jesuits show in their professional life. Again this observation doesn't apply to you alone. I have made it about other Jesuits as well. For, when all is said and done, the MO is no more than another variety of the professionalization one finds in other types of activity such as, for example, teaching. What begins as a clear apostolic work — this is the only admissible starting-point — can degenerate into a professionalism totally lacking any Gospel message. Given the situations pertaining to some forms of professional work, if there is no 'discretion' with regard to limits and conditions, nor a continual counter-influence of a true spiritual life, the whole process naturally ends in secularization with all its consequences.

(26) 5 — *Love of the Church and the Society.* Why not speak of this too? You are moving in a climate where the Church, its members and its teaching are often the object of judgements ranging from disrespect to open hostility. Sometimes you yourselves encounter a lack of trust or a more or less disguised rejection from those who, affectively at least, should be sharing your concerns. Try to discern. Don't generalize. Know that this is perhaps an inevitable, though painful, part of the work which, on the surface, sets you apart from other apostolates. And carry on within the Society and the Church this evangelizing task which both need; let them see that the poor have the Gospel preached to them in the sector where you have been sent. I give thanks to the Lord for what I have heard you say during these two days about your identification with the Society and the gratitude you feel towards its superiors for the confidence they have shown in you by giving you this mission.

Conclusion

(27) That is all. As I look over the notes I took during the many hours of our exchange, I am aware that each point I have touched on could be expanded with so many other things said and heard as we lived, worked and prayed together. The final impression I have of you is seeing you leave, for your work, encouraged and — if I am not mistaken — with a renewed faith in your mission and deeper experience of what it is to be a Jesuit. I beg the Lord that, for this mission of yours and for the faithfulness and joy in being his companions, he gives you his abundant graces.

Rome
6 April 1980

RP Pedro Arrupe, S.J.
Superior General

Source: AR XVIII (1980), pp. 55-65 (English)

4. Opening Remarks and Closing Address of Father General at the Seminar on Social Apostolate in the Society Today

Rome, 2-5 June 1980

Opening Remarks

1. Welcome to this home of the whole Society! I hope during your stay here you really will feel at home among us.
2. I am especially happy to welcome such a distinguished and representative gathering of Jesuits from 17 different countries. Many of you have had to travel a long way to get here. All of you are busy men and this meeting means a sacrifice of valuable time and work. I am grateful to you for having accepted to come.
3. I am also grateful for the time you have already spent in preparing this meeting by discussing it with others, and carefully answering the preliminary questionnaire. I have found your answers of much interest and believe they will provide a good starting point for our discussions.
4. I attach considerable importance to this meeting. Apart from a brief and unavoidable absence this morning, I hope to attend all the plenary sessions. I would also like to have the chance of seeing each of you privately.
5. I think this meeting is important because it is the first time since GC 32 that we will be trying to look at the social apostolate of the Society as a whole in the light of our option to promote justice as an integral part of our service of the faith.
6. In the report I made to the Congregation of Procurators two years ago on the State of the Society, I mentioned briefly some of the changes taking place in our social apostolate. These words are at the beginning of your working document (they can also be found in PJ 15, p. 156)
7. During the next 4 days we want to try and look at these and other changes in depth. We must ask ourselves what effect the Congregation has had on our social apostolate, especially in its call to solidarity with the poor? How have our social institutes responded or failed to respond to new demands and situations? What new initiatives have been taken to promote justice? How are we working together among ourselves, with other Jesuits, with the Church itself? What more should we be doing as a body, as a worldwide religious order?
8. These are big and important questions. They set a challenge before us. But they also provide us with a tremendous opportunity to renew our service to the Church and to all men. This is why I look forward to our meeting with great hope.
9. I am hopeful especially that you will come up with some practical suggestions and guidelines for future action, an action that in the first place must be undertaken by you yourselves. Some conferences spend a lot of time passing general resolutions for others to carry out. I hope you will avoid this pitfall and decide on practical measures that you yourselves can help to implement.

10. For I am hopeful that this seminar will really achieve something. Fr. Campbell Johnson tells me that the last reply to the questionnaire, which came in only 3 days ago, had the following to say: "Be sure to appoint a small executive committee who will have the duty of seeing that the resolutions of the Seminar are carried out, if possible, within the year. Beautiful reports and beautiful resolutions are not enough." I agree with these words.
11. Four days is very short. There will not be time to discuss everything or to have direct contact with the world of the poor here in Rome – as some of you have suggested. But I hope the poor and underprivileged will be present during our discussions through the experiences of each. And I hope they will inspire us to work hard and conscientiously, and as brothers seeking a common goal.
12. In many parts of the world today, to promote justice is to invite persecution. We are meeting scarcely two months after the death of two brother Jesuits who can truly be called martyrs in the cause of justice. I am referring to Fathers Mathew Mannaparambil in Bihar, India and Luis Espinal in La Paz, Bolivia. Nor can we forget Oscar Bishop Romero of El Salvador who was assassinated two days after Fr. Luis. I would like to place this seminar under their protection and that also of St. Peter Claver, the 4th centenary of whose birth takes place in 3 weeks time. He also gave the whole of his life to the poorest of the poor.

Source: *Promotio Iustitiae* no. 18, July 1980, pp. 82-83

Closing Remarks

Introduction

1. We have now come to the end of our meeting together. In the short time remaining I cannot pretend to comment on all the themes that have been discussed. I believe the Seminar has been a particularly valuable one and am glad to have had the opportunity of taking part and listening to your debates. I am also happy to have been able to meet with each of you personally and thus get to know you and your work better.
2. When we started four days ago, I expressed the hope that you would come up with some practical suggestions and guidelines for future action, an action in the first place to be undertaken by you yourselves. I think you have achieved this in the series of 'task to be done' that you have identified, especially during today's sessions. I trust you will attach great importance to these when you return to your Provinces and do your utmost to put them into effect. As you have divided them into two sections, referring to social institutes and regional co-ordinators, I too will divide these brief concluding remarks in the same way.

I. Social Institutes

3. There is unavoidably a fairly wide diversity of functions among the Society's social institutes which vary according to local needs and resources. But certain key areas can be identified for all. This morning we have spoken much about the denunciation of

injustice; we have also mentioned advocacy; I would like to underline some other areas and ask you always to give them importance.

4. In the first place, there is the Christian social training of lay people, especially activists and leaders, and also of priests. There are not many other groups in the Church capable of providing this service.
5. Secondly, I would insist on the task of opening the consciences of those who can effectively influence social change to the demands of the Gospel. Decree 4 tells us "to use the Gospel to develop the consciences of those who have the power to change society." (60) In other words, what is expected of us in the first place is not a high degree of knowledge or specialised analysis - we can get these elsewhere - but the evaluation of such analysis in the light of the Gospel - and this can come only from us. In the same way we must give emphasis to Gospel attitudes. Again Decree 4 insists that "we should express the spirit of the Beatitudes", and in this way "bring men and women to desire and to welcome the eschatological freedom and salvation offered to us by God," (33) -Thus there is a special tonality, that of the Gospel, which should be ours when we speak to those who work for social change.
6. Thirdly, social centres should contribute to serious research because actual problems of social ethics are not always simple, often do not have clearcut solutions, and continuously take on new aspects. Our research must be inter-disciplinary in the sense you have indicated, that is, combining theology (and philosophy) with social analysis. There is hardly an analysis that is valued - free and we for our part, have the right - and duty - to approach social reality from the angle of the Gospel. We must never forget the question of Decree 4: "Are we ready to give ourselves to the demanding and serious study of theology, philosophy, and the human sciences, which are ever more necessary if we are to understand and try to resolve the problems of the world?" (35)
7. The social centres born in the1960's were also given a mission *intra Societatem*. It has often proved difficult to carry out. However I am asking you not to give it up. To carry it out, one must learn to seek indulgence for several things: for the novelty of one's words and actions, for the expertise one hopefully has. Much humility is needed. There are unforgivable words that never should have been uttered. In order to help (or teach), one must always be ready to learn. To be cut off from others is always a sign of failure. Others may be responsible, but also oneself.
8. I also want to stress another important point not only for social centres but for any form of social apostolate. It is this: GC 32 has spoken of "the service of faith of which the promotion of justice is an absolute requirement." (4:2) Thus the service of faith must accompany a commitment to promote justice. But the Congregation also aimed at integration. We must take care never to end up with a commitment for justice which exists alone by itself, instead of being accompanied by the service of faith. I don't believe Jesuits reach this point in the depth of their hearts, in their deepest intentions. But sometimes they give the impression that they have. Let us not forget these words: "To promote justice, to proclaim the faith and to lead others to a personal encounter with Christ are the three inseparable elements that make up the whole of our apostolate." (4:51) Before GC 32 sectors with no visible contacts between them were

more generally accepted. But GC 32 called for integration. This is the first answer to the question of social action being an apostolate. But I think we still have further to go to reach a full answer.

9. I am impressed by the high quality of our Jesuit social institutes around the world and taken together. It can and should be possible to improve communications and relations between them. They constitute already a unique network in the Church, which can do much for the Church and the world. Perhaps the greatest benefit of the meeting we have just had is to strengthen personal relations between these centres. After coming together here, many future exchanges should become possible. Let each of you take a resolution to develop these. The key problems of the Church and the world are now more international than ever. We have something to contribute to their solution.

II. Regional Co-ordinators

10 This last point leads me on to what I want to say to the regional co-ordinators or advisors in the social field, though much of the above applies to their work too. They also can do a great deal to foster an international outlook among Jesuits engaged in an active social apostolate. The danger of our work becoming circumscribed by domestic problems and local horizons is ever-present. Yet it is increasingly obvious that social problems today are worldwide. Poverty, hunger, oppression and a host of other social evils have their roots in wealthy nations just as much as in poorer ones. Solutions must be sought on an international level or they will be ineffective. We have reached such a degree of inter-dependence in the world that no one country can stand alone or be concerned merely with its own interests. And this applies to blocs or groups of countries as well. In its call for a new and more just world order, the Brandt Commission Report appeals to "the principle of mutuality of interest" between north and south as its central argument.

11. This must have a profound effect on the social work we undertake and the way in which we approach it. It challenges us to recapture that universality of vision so dear to St. Ignatius and expressed in his famous aphorism: *quo universalius, eo divinius*. As I stressed in my concluding talk to the Congregation of Procurators, this requires "radical changes in our outlook" and a "real re-education". "We must start to plan according to worldwide priorities, and then different regions can adapt their local efforts to this overall strategy." (§§15, 16, *Acta Romana* XVII, p.545) Perhaps nowhere is this more true than in the field of the social apostolate. It is therefore on you that will depend, in a special way, the Society's capability of measuring up to the task ahead.

12. But there is also another sense in which your work of co-ordination and promotion must be universal. Decree 4 insists strongly that "the promotion of justice is not one apostolic area among others, the 'social apostolate'; rather, it should be the concern of our whole life and a dimension of all our apostolic endeavours." (47) This means that, though your primary duty is towards those engaged in the social apostolate strictly so called, you must also be concerned with all the apostolic activities undertaken by the Society, including educational and pastoral work and, especially, the formation of Ours.

13. In some Provinces, especially where the social apostolate is a clearly defined sector distinguished from others, there is a danger that those engaged in it become cut off and isolated. Not only can they themselves feel marginalised and perhaps peripheral to the main thrust of the Province, but the latter will not benefit from their concern for justice and action in favour of the poor and oppressed. This is an important reason why, as I also said at the Congregation of Procurators: "We must admit, however, that its (ie. the social apostolate) impact on our more traditional apostolic commitments is still limited and that, at Province or Assistancy level, it has not produced the basic changes we were hoping for." (§22, *Acta Romana*, XVII, p.463) So I was particularly glad that you resolved to promote contacts "and dialogue with other sectors in your Provinces and organise meetings to help all understand better the relevance of Decree 4 to their work. I hope you will give a high priority to this task.

III. Faith and Justice - United in Love

14. The last part of what I have, to say applies equally to social co-ordinators and Jesuits working in social institutes, and indeed to us all. It is a point I consider of fundamental importance because, in the logical and spiritual order, it touches the essence of the mission, confided to us by the Society. As you may have guessed, I refer to the faith and love which are the source from which springs our work in the cause of justice. We must always keep this before our eyes because, as long as it remains our guiding light, our action will retain its single-mindedness and efficacy, we will find support in times of trouble, and we will be doing a job that is authentically apostolic in the line of the '*magis*'.
15. In reality your social action should be and is no more or less than apostolic work: and this in its origins, its development, and its final objectives. It cannot be otherwise. To be an apostle is identical with being a Jesuit. There is nothing in the Society that is not apostolic. Apostolic service is the formal aspect - if you will excuse this scholasticism - of the Society's relationship with the secular world. This is an old doctrine in the Society which touches our very essence. I mentioned it briefly in my recent talk on the Trinitarian inspiration of our charism. The Society is "*tota quanta*" apostolic.
16. This same quality of being apostolic, which is our strength and raison d'être, is also our limitation. If the apostolic character of our work disappears, we are superfluous: we are out of context. When we cross the boundary, we leave behind our identity as Jesuits and are deprived of a 'mission'. I have also had occasion to develop these ideas more fully in my recent "Reflections to representatives of the *Mission Ouvrière*" which I hope you have all read. This dispenses me from repeating them here.
17. Another reason why you should always keep very present the apostolic nature of your work is, whether you like it or not, in many extended fields you are the visible face of the Society. Precisely because you work with large numbers of people - readers of your publications, the trade union world, socio-political structures - and frequently deal with controversial themes, seeking an opening for the truth in the midst of conflicting interests, opposition from left and right, pressure from above and below, criticisms from within and without, it is absolutely essential that the apostolic nature of your service is clearly evident to all.

18. I don't know whether, in your reading of Decree 2 of GC 32, you have ever noticed how often love is identified as the root of the Society and, in particular, the power behind our service of faith and promotion of justice (§§ 7, 8, 27). Decree 4 says the same (§§ 13, 15, 18, 21, 28, 31). We are called to "belief in a God who is justice because he is love." (2:7) Love, justice and faith are intimately bound to each other. "We are witnesses of a Gospel which links the love of God to the service of man, and that inseparably." (4:31) St. Paul points to the close bond which unites faith with love of neighbour: "faith working through love." (Gal.5,6) Faith is activated by a love which consists in a radical renunciation of every form of egoism even to a generous giving away of one's own good to help the needy. (cf. Rom. 5, 9-21; 1 Cor. 13, 4-7; Eph. 4, 32; Phi. 4, 15-19; etc.)
19. This bond which makes love of God and love of neighbour inseparable was tied once and for all by Christ and constitutes one of the most important aspects of his revelation. Christ resolved the ancient dichotomy of the Old Testament which made a distinction between love of God and love of neighbour. He threw open the frontiers of love, destroyed the protection of a restricted brotherhood. This is his great revolution of love: the joining of direct love of the Father with direct love of one's brother - each man is "the brother for whom Christ died." (1. Cor. 8,11) This means both helping them to believe in and love the Father and alleviating the sufferings and injustices which obscure such faith and make it difficult. And all this in virtue of one love. It is as if we were to say, in our case, that the service of faith and the promotion of justice are two expressions of one and the same love.
20. In this way our social apostolate, our struggle for justice is something quite different from and much superior to any type of merely human promotion or to purely philanthropic, social or political work. What moves us is the love of God in himself and the love of God in men. Thus our work is apostolic in every sense and, as such, fully Jesuit and in accordance with our charism.
21. Christ went even further in love and service of his neighbour than the strict Jewish precept of "thou shalt love thy neighbour as thyself", although the latter already marked a progress from the original revelation to the chosen people. Throughout his life, in his teaching and lastly in the confidences of his final days, he progressively raised the level of our brotherly love. From love "as thyself" he passed to "as I have loved you." Later he went even further and said something that only becomes credible on his lips: "I have loved them as you have loved me" - words we must receive with a great respect that precludes any interpretation. Jesus gives the whole of his heart in this supreme act of confidence which surpasses any human measure since it assumes brotherly love into the infinite love of the Trinity, the mutual love of the Father and the Son. So incredible is this affirmation that Jesus feels the need to repeat it: "That the love with which You have loved me may be in them, arid I in them." (John 17,26)
22. What I wonder is how it is possible, when we turn back to the Gospel, to go on insisting in separating once again the promotion of faith and the promotion of justice. Let me put this even more plainly. I ask myself, on the one hand, how we can possibly evangelise or preach a faith in which there is not present in some way a real and

concrete love for our brothers who suffer, a rejection of sinful structures in the world, a sharing of what we are and have with those in need.

23. On the other hand, how can we believe we are carrying out an apostolic work when the love which impels us to give ourselves to our brothers separates us from God, from our intimacy with him, and when, if we are honest, we have to admit it is no longer faith which motivates our struggle for justice? In such a case, can action for justice or a social apostolate be called Jesuit or Ignatian, in the strict sense of the word?

Conclusion

24. Both the theory and practice of the social apostolate in the Society show us how the true Jesuit is driven by a single love of God and his brothers towards a commitment which is at the same time both service of faith and promotion of justice. I wish to end by asking the Lord that all of us may clearly understand and coherently live this one love of God and others which alone gives meaning to our service of faith and promotion of justice.

(Meeting attended by 23 participants from 17 countries. Fr. General was present throughout along with Fr. Calvez and most of the General Counsellors, a few Regional Assistants and other members of the Curia)

Source: *Promotio Iustitiae*, no. 18, (July 1980) pp. 124-129.

5. Fr. General's Consultation on Refugee Problem - Why Get Involved?

Rome, 15-16 September 1980

(1) Arguments For Considering the Refugee Problem an Important Apostolate for the Society

- Many years ago, I was considering whether the Society should not do something with regard to refugees, immigrants and natural catastrophes.
- Last year we had a meeting in the Curia with Robert McNamara of the World Bank, Dr. Peccei of the Club of Rome, Sergeant Shriver and others. McNamara emphasised that 600 million people today live in absolute poverty: in 1985 there will be 750 million. 15,000 people die of starvation each day. McNamara told me privately - and this is supported by the Brandt Commission Report - that solutions are possible but are blocked by egoism. No country will give up its profits and advantages. We cannot accept this.
- The formula of our Institute distinguishes between the spiritual and the material apostolate. There is a controversy among the interpreters concerning the relationship between the two.

> "He is a member of a Society founded chiefly for this purpose: to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments. Moreover, this Society should show itself no less useful in reconciling the estranged, in holily assisting and serving those who are found in prisons, or hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good."

- Commenting on this in the *Industriae*, Polanco said: "The provision of doctrine and instruction should be preferred to that of food and clothes, unless there is urgent need such as hunger, in which case we must insist on trying to remedy it." And Fr. Aldama added: "Preference should be given to the corporal works in times of catastrophe, such as earthquakes, etc."
- No one can say, therefore, that this is not a work for the Society. Today 600 million are starving. We have catastrophes, immigrants and refugees. At the moment we are only concerned with the latter.

(2) Criteria of St Ignatius in the Constitutions

- Urgency: with 15,000 a day dying, this is obvious.
- Continuous: the problem continues for every day there are more refugees:

Rhodesia, Ethiopia, Chad, Vietnam, etc.

- Immense problem: 16 million refugees in the world.
- Complex problem: material, technical, human, political, international, ecclesiastical, theological.
- Few people are so far involved in this apostolate.
- Actual sensibility to this problem is very great. Immediate reaction from Cardinal Hoffner to a brief reference in my talk at Cologne – "Offer one year for your brother". The Provincials of Spain and our University in Tokyo also very concerned.

(3) GC 31 & GC 32

- The Society is already doing some very wonderful things for refugees - eg. Fordham University sending doctors plus nurses to Cambodia through its medical schools, Fr. Ambrose D'Mello making an appeal to all India and already sending Jesuits to Thailand, here in Italy Fr. De Luca with his *'ragazzi nuovi*' raising 20 million Lire for the refugees in Somalia, etc.
- GC 31 + 32 tried to respond to the needs of our world and this is certainly one of the great needs of the world today.
- Our option for the poor and the voiceless directs us to the refugees who are the ''least of all" in the sense of Matthew 25.
- The Society has the spirit, mobility and structures to offer this service. We are everywhere and, as we saw last night, have information covering the whole world. We are already in contact with international organisations and are well situated.
- We should be disposed to go anywhere - Ethiopia, Cameroon, Cambodia, etc. We should be the "*cavaleria ligera*", disposed to go anywhere we are needed.
- We speak a lot about insertion - here is an excellent opportunity.
- We can help with the complexities of the problems through our many institutions dealing with a wide range of disciplines in different cultures and regions.
- We are in touch with many lay people and groups who can also help.

(4) Other Considerations

- There will be problems. Provinces already have their apostolic plans. How can refugee work fit in with these without destroying them? How can we combine with other ministries? Where can we find the men? Do we need new structures? How should we relate with the Church and other groups?
- How can "this least Society" find the money and organisation to get involved in such massive work? I may be wrong but I feel this is not the problem. Money and organisation is already there through the agencies, Our contribution will be to provide people.
- Such work will be a great help in developing our spirit of poverty when we see so many people suffering so much. It will also help our apostolates develop a real

sense of universality. It will bring us down to earth by putting us in close touch with reality, with people who are desperate.

- Nor is this just a material apostolate. As Fr. Scholz and Bermingham expressed well in their reports, it is a human problem. The presence of a priest means a lot to the people whether they are Christian or not. They seek religious help.
- This work will give us credibility by showing we are ready to suffer with the people. It will reinforce our preaching, perhaps more effectively than some more directly economic or political forms of social work.

"I consider this as a new modern apostolate for the Society as a whole, of great importance for today and the future, and of much spiritual benefit also for the Society."

Pedro Arrupe, S.J.

Source: *Promotio Iustitiae*, no 19, October 1980, pp. 137-138
Refer to PI n. 19 to know the entire discernment process before establishing JRS on 14 November 1980.

B. EDUCATION

1. Message of Father General to the Sixth Inter-American Congress of Jesuit Alumni

Mexico City, 28 January 1972

My dear Jesuit Alumni,

I would like very much to be with you today. But since that is not possible, at least I can send you a word of greeting through Fr. John E. Blewett, my special delegate to the Congress.

To Dr. Javier Perez de Salazar, President of the Mexican Federation, and the man responsible for the preparation of the Congress, to all his collaborators, to the alumni who have found it possible to attend, to the Jesuits who will take part in the reunion, and in a very special way, to Dr. Antonio José Uribe Portocarrero, President of the World Union, I send my warmest greetings and my good wishes that their labours may be fruitful both during the Congress and after.

The theme that you have chosen for the Congress, "Education and Human Misery" does seem at first sight" somewhat strange. But, on deeper consideration, there is a close connection between these two concepts: education and misery. Where there is misery, education is not possible; where there is education, misery slowly disappears, Education is a necessary factor in the solution of misery.

It is a fact that misery is to be found everywhere in the world and a large part of humanity is its victim. It is an evil that must be combatted because it deprives man of his most basic human rights. Every man should consider it his duty to join in the universal effort to rid his fellowmen of this evil. A difficult problem indeed in which are combined political, social, structural, moral and other factors. Nor is it easy for those living in wretchedness, or on its borderline, to escape unaided from the situation in which they find themselves. For they do not possess the means to escape or even the possibility of obtaining them.

Yet, while it is true that we can and should help them to emerge from such a wretched situation through all those external means which help create a new order, all our labours would be largely fruitless if we do not see to it that they, who now suffer in misery, themselves bring about changes. It is they who have to learn to help themselves. How many undertakings, alas, prove worthless because they do not involve the collaboration of those they intend to help.

What can the Society contribute towards the solution of such a grave problem?

We are convinced that only a progressively and organically structured education can succeed in transforming the unhappy, paralyzed and barren existence of these men into one of happy and fruitful enterprises. Education reveals a man's talents, spurs his initiative, makes him conscious of his own dignity and of his personal rights and responsibilities. It

not only helps him to overcome his own lack of power and strength, but it awakens in him new impulses towards progress and excellence. Educate a man who lives in misery and is poor and he will be the prime source of energy for his own advancement.

We all know, of course, that education is a complex and worldwide problem, but its complexity should not deter us from facing it realistically, each one of us contributing to its solution in the measure of his capacity. Without entering into prolonged discussions or taking refuge in argument which only divert our attention, let us try to formulate, as precisely as we can, what each one of us can do personally and what we can induce the State to do in the field of education.

Jesuit Schools

There are many things I would like to have said to you about the work and ideals of the Society of Jesus in the field of education. But one of our main concerns must be that the schools of the Society are open to all, without discrimination If any of our schools discriminate, they must move rapidly to change the situation. The Society is determined to use every effort to keep its schools open to every social class.

Every school of the Society ought to be a centre of spiritual, evangelical and social influence; it ought to be a true community of parents, teachers, Jesuits and students at the service of the wider human community, especially of those most in need. Without detracting from the natural interest of parents in the education their sons receive in our schools, what ought to predominate is the desire to be of Christian service to the world. So much so that, even after their sons have graduated, parents would continue their efforts to support the school in its service of the entire human community.

However, this is an impossible ideal unless many people work together convinced of the importance of their efforts; it is impossible unless governments support private education by an equitable distribution of national resources. As Pope Paul VI said in *Octogesima Adveniens*: “Within a country which belongs to each one, all shall be equal before the law, find equal admittance to economic, cultural, civic and social life and benefit from a fair sharing of the nation’s riches.” (0ctog. Adv., n. 16)

If national budgets do not include enough money to cover the costs of education, the State is not, by that fact, absolved of its full responsibility towards education. An inadequate budget simply means that the State must re-examine its allocations, raise taxes proportionate to the income of its citizens and increase the outlay for education - whatever the sacrifice required. It is more important to win the battle to form men than to compete in the arms race to destroy them, or to spend money in an anxiety to ape standards of living as yet unattainable.

The schools of the Society of Jesus will be open to all social classes, provided: parents are aware of their responsibilities and accept, for example, a system of graded fees; students continue to support the school after graduation; success is achieved (let me repeat it) in acquiring an equitable share of State assistance. If this does not happen, the Society will have to make, reluctantly, radical changes in its approach to education. In this line of thought, the present moment for private schools is a matter of life and death.

The economic problem of private education is too urgent not to find an immediate solution: either we turn our schools progressively into institutions that cater more and more to the affluent - and this we cannot accept - or we will be obliged to close many of them. The Society does not want to close its schools. It sees the need for them today more than ever. However, the schools of the Society must fulfil their human and social obligations; they must educate their students to a deep-rooted social consciousness and bring them to a conviction of the need for social change.

New Paths

The problem is not only that of our schools still in existence. In view of the communities now multiplying mostly within our urban centres, we have to think of establishing new educational centres whose substantial support we can obtain either from the allotment for education in the national budget or from other sources willing to accept our policy of enrolment without discrimination.

We have to convince ourselves that society is responsible for the education of all its members, even the most derelict and abandoned. And by "society" I mean each and every one of us who faces this crying appeal of one of man's primordial rights and the sad reality that the greater part of mankind is deprived of it.

But schools are not enough. The gravity of the educational challenge in the underdeveloped countries demands the creation of other ways, outside our schools, of imparting an education to those adults and children who will never find their way into a classroom in any school or college. The research needed to improve our pedagogical methods and to adapt our institutions to the modern world will require very substantial collaboration on the part of all of us, given the high costs of financing such research and necessary experimentation.

The horizons of education will expand still more in the very near future because of the extraordinary advances made in television. We should, therefore, pay special attention to these new educational perspectives and collaborate actively in this field so that the orientation, the content and the scope of these educational possibilities take into account the human and moral values of our Christian civilization.

We have to be the voice of those who have no voice; studying for this purpose the situations in which they find themselves; learning to represent them where they cannot be heard; and, above all, providing them with a voice and a platform by means of education and a wise conscientization.

We have to strive to transform the mentality of society, not only among those in power but also among the middle classes whose influence is great in this field, so that, first, they come to understand the problems of human misery, and then attain to that indispensable interior "change of heart" which is a necessary condition for a just and lasting solution at all levels - structural, political and social.

If the wealthier members of Latin American society, along with the governments of their respective States, do not concern themselves with their countries' grave educational problems, then they will have only contributed irremediably to creating a climate of moral and religious crisis and of violent social and political revolution. Any Christian who is

indifferent to the grave educational inequalities among men today has forgotten the true meaning of that call the Gospels direct to his conscience.

Our Alumni's Task

Our alumni should Toe the first to help towards this sincere change of heart in everyone which leads to action, They are the ones who, with the testimony of their own lives, in their families, in their professions, in their public actions, should be the ferment of the new mentality in their fellow men.

Best of all will be the example of their own conversion and manner of life that translates faith into action; as St. James tells us: "If a brother or sister is ill-clad and lacks daily food and one of you says to him, go in peace, be warmed and filled, without giving him the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead." (James 2; 15-17)

It is necessary that we assume our responsibility to its furthest consequences, as the same Apostle reminds us: "Whoever knows what is right to do and fails to do it, for him it is a sin." (James 4; 17) Let us bear in mind, too, that often we are not only wanting in a social mentality, but we are betrayed by something deeper within us, that is, our own egoism.

The education we have received in the schools of the Society should not stop there. We should never stop learning, but keep ourselves constantly in an attitude of interior receptivity till we die. Let our greatest striving be to learn how to learn, how to keep ourselves in that open disposition, that interior docility of our youth, to the voice of the Spirit that speaks to us. Thus the example we set as individuals, as family men, as professionals, as citizens, will draw others to do good and bring them to open their ears to the cry of the poor and the wretched. "Behold" says the Apostle James, "the wages of the labourers who mowed your fields, which you kept back by fraud, cry out; and the cries of the harvesters have reached the ears of the Lord of hosts." (James 5; 4-5) Would that we who are Christians and who hear that cry hasten in the name of the Lord to find a solution and apply a remedy to the misery of our brothers.

And then, of course, it is also possible that you will want to collaborate actively either-with the works and apostolic labours of the Society of Jesus, or in other endeavours which are not of the Society but come from your own initiatives. We do not ask that these be limited to what the Society can launch or develop. Rather, we are happy to see you embark on your own paths of apostolate and action.

Finally, there is one path that is always open to you; in fact, it is often your special responsibility - that of action on the international level. There are very complicated problems in the world today, to which our alumni should seriously devote themselves, in as much as, in many instances, their solution depends on the solution of problems at a local level. This supposes and provides the opportunity for a serious and constant international communication and coordination which will only be possible if there are groups working efficaciously at the local and national level to communicate and coordinate their ideals and actions.

Speaking in Liege on the 26th of August this year to the alumni of the European federation, I quoted some very telling words from the Apostolic Letter of Paul VI, *Octogesima Adveniens*. I should like to recall those words once more. "Let each one examine himself," writes the Holy Father, "to see what he has done up to now, and what he ought to do... The Christian's hope comes primarily from the fact that he knows that the Lord is working with us in the world... and also from the fact that the Christian knows that other men are at work, to undertake actions of justice and peace working for the same ends." (Octog. Adv., n. 48)

With these words, with hope in the workings of God, and with confidence in other men of good will, I should like to conclude.

Would that in this Sixth Inter-American Congress now being held in Mexico, the words of Our Holy Father in the document I have just quoted, become a reality: "It is not enough to recall principles, state intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied for each individual by a livelier awareness of personal responsibility and by effective action." (Octog. Adv., n. 48)

Original: Spanish
Source: Documentation no. 14, Press and Information Office, General Curia, Rome, January 28, 1972.

2. Men for Others: Training Agents of Change for the Promotion of Justice

Father Arrupe's Address to the International Congress of Jesuit Alumni of Europe

Valencia, Spain, 31 July 1973

On July 31, 1973, Pedro Arrupe, the superior general of the Society of Jesus, spoke to the 10th International Congress of Jesuit Alumni of Europe gathered in Valencia, Spain. Because of the "new awareness in the Church," Arrupe concedes in these remarks that a graduate from Jesuit schools and colleges had not been properly educated to participate "in the promotion of justice and the liberation of the oppressed." Nevertheless, he remains hopeful that, with proper adjustments, "the paramount objective of Jesuit education" could be reached, namely the formation of its graduate as "man for others," a man who would "give himself to others in love—love, which is his definitive and all-embracing dimension, that which gives meaning to all his other dimensions."

Words like 'radical' have been used about this address. That word is not hard to accept if it means going to the root of the matter, and in this sense, the discourse is indeed radical, as is the teaching of Pope Paul VI in *Populorum Progressio* and *Octogesima Adveniens*. The words of Father Arrupe were addressed to alumni, but they apply to all of us who need education, or perhaps more likely re-education, for social justice and social action today.

I. Education for Social Change

1. Fashioning Men for Others

Education for justice has become in recent years one of the chief concerns of the Church. Why? Because there is a new awareness in the Church that participation in the promotion of justice and the liberation of the oppressed is a constitutive element of the mission which Our Lord has entrusted to her.[1] Impelled by this awareness, the Church is now engaged in a massive effort to educate—or rather to re-educate— herself, her children, and all men so that we may all "lead our life in its entirety ... in accord with the evangelical principles of personal and social morality to be expressed in a living Christian witness."[2]

Today our prime educational objective must be to form men-for-others; men who will live not for themselves but for God and his Christ—for the God-man who lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for men is a farce.

2. Deficiencies in the past

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the educational apostolate. We still are. What, then, shall we do? Go with the current or against

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1 Synod of Bishops 1971, "Justice in the World," nn. 6, 37.

2 Ibid. n. 10.

it? I can think of no subject more appropriate than this for the General of the Jesuits to take up with the former students of Jesuits schools.

First, let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms "justice" and "education for justice" carry all the depth of meaning which the Church gives them today, we have not educated you for justice. What is more, I think you will agree with this self-evaluation, and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us. What does this mean? It means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world.

3. We have the tools

It will be difficult, but we can do it. We can do it because, despite our historical limitations and failures, there is something which lies at the very centre of the Ignatian spirit, and which enables us to renew ourselves ceaselessly and thus to adapt ourselves to new situations as they arise.

What is this something? It is the spirit of constantly seeking the will of God. It is that sensitiveness to the Spirit which enables us to recognize where, in what direction, Christ is calling us at different periods of history, and to respond to that call.

This is not to lay any prideful claim to superior insight or intelligence. It is simply our heritage from the Spiritual Exercises of Saint Ignatius. For these Exercises are essentially a method enabling us to make very concrete decisions in accordance with God's will. It is a method that does not limit us to any particular option but spreads out before us the whole range of practicable options in any given situation; opens up for us a sweeping vision embracing many possibilities, to the end that God himself, in all his tremendous originality, may trace out our path for us.

It is this "indifference," in the sense of lack of differentiation, this not being tied down to anything except God's will, that gives to the Society and to the men it has been privileged to educate what we may call their multi-faceted potential, their readiness for anything, any service that may be demanded of them by the signs of the times.

4. Readiness for change

Jesuit education in the past had its limitations. It was conditioned by time and place. As a human enterprise it will always be. But it could not have been a complete failure if we were able to pass on to you this spirit of openness to new challenges, this readiness for change, this willingness—putting it in Scriptural terms—to undergo conversion. This is our hope: that we have educated you to listen to the living God; to read the Gospel so as always to find new light in it; to think with the Church, within which the Word of God always ancient, ever new, resounds with that precise note and timbre needed by each historical epoch. For this is what counts; on this is founded our confidence for the future.

It is not as a father speaking to sons that I speak to you today. It is as a companion, a fellow alumnus, speaking to his classmates. Sitting together on the same school bench, let

us together listen to the Lord, the Teacher of all mankind.

II. What Kind of Justice?

A. The Call of the Church

There are two lines of reflection before us. One is to deepen our understanding of the idea of justice as it becomes more and more clear in the light of the Gospel and the signs of the times. The other is to determine the character and quality of the type of man we want to form, the type of man into which we must be changed, and towards which the generations succeeding us must be encouraged to develop, if we and they are to serve this evangelical ideal of justice.

5. The Synod of 1971

The first line of reflection begins with the Synod of Bishops of 1971, and its opening statement on "Justice in the World:"

> Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is making the whole of creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.
>
> Scrutinizing the "signs of the times" and seeking to detect the meaning of emerging history…we have listened to the World of God that we might be converted to the fulfilling of the divine plan for the salvation of the world….
>
> We have…been able to perceive the serious injustices which are building around the world of men a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world.
>
> At the same time we have noted the inmost stirring moving the world in its depths. There are facts constituting a contribution to the furthering of justice. In associations of men and among peoples there is arising a new awareness which spurs them on to liberate themselves and to be responsible for their own destiny.

6. The Council and after

Please note that these words are not a mere repetition of what the Church has traditionally taught. They are not a refinement of doctrine at the level of abstract theory. They are the resonance of an imperious call of the living God asking his Church and all men of good will to adopt certain attitudes and undertake certain types of action which will enable them effectively to come to the aid of mankind oppressed and in agony.

This interpretation of the signs of the times did not originate with the Synod. It began with the Second Vatican Council; its application to the problem of justice was made with considerable vigour in *Populorum progressio*; and spreading outward from this centre to the ends of the earth, it was taken up in 1968 by the Latin American Bishops at Medellin, in 1969 by the African Bishops at Kampala, in 1970 by the Asian Bishops in Manila. In 1971, Pope Paul VI gathered all these voices together in the great call to action of *Octogesima adveniens*.

The Bishops of the Synod took it one step further, and in words of the utmost clarity

said: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation." We cannot, then, separate action for justice and liberation from oppression from the proclamation of the Word of God.

B. Tensions in the Church

This is plain speech indeed. However, it did not prevent doubts, questionings, even tensions from arising within the Church itself. It would be naive not to recognize this fact. Contradictions, or at least dichotomies, have emerged regarding the actual implementation of this call to action, and our task now is to try to harmonize these dichotomies if we can. This would be in the spirit of the Holy Year that is coming, which is the spirit of reconciliation.

To begin with, let us note that these dichotomies are differences of stress rather than contradictions of ideas. In view of the present call to justice and liberation, where should we put our stress - in our attitudes, our activities, our lifestyle:

a) Justice among men, or justice before God?
b) Love of God, or love of the neighbour?
c) Christian charity or human justice?
d) Personal conversion or social reform?
e) Liberation in this life or salvation in the life to come?
f) Development through the inculcation of Christian values, or development through the application of scientific technologies and social ideologies?

7. Justice and the Church

Quite clearly, the mission of the Church is not coextensive with the furthering of justice on this planet. Still, the furthering of justice is a constitutive element of that mission, as the Synod teaches. Recall the Old Testament: that First Alliance, the pact of Yahweh with his chosen people, was basically concerned with the carrying out of justice, to such a degree that the violation of justice as it concerns men implies a rupture of the Alliance with God. Turn, now, to the New Testament, and see how Jesus has received from his Father the mission to bring the Good News to the poor, liberation to the oppressed, and to make justice triumph. "Blessed are the poor"—why? Because the Kingdom has already come; the Liberator is at hand.

8. Love of Neighbour

We are commanded to love God and to love our neighbour. But note what Jesus says: the second commandment is like unto the first; they fuse together into one compendium of the Law. And in his vision of the Last Judgment, what does the Judge say? "As long as you did this for one of the least of my brothers, you did it for me."[3]

As Father Alfaro says:

> Inclusion in or expulsion from the Kingdom proclaimed by Jesus depends on a man's attitude towards the poor and oppressed; towards those who are identified in Isaiah

[3] Mt 25.40

58, 1-2 as the victims of human injustice and in whose regard God wills to realize his justice. What is strikingly new here is that Jesus makes these despised and marginalized folk his brothers. He identifies himself with the poor and the powerless, with all who are hungry and miserable. Every man in this condition is Christ's brother; that is why what is done for them is done for Christ himself. Whoever comes effectively to the aid of these brothers of Jesus belongs to his Kingdom; whoever abandons them to their misery excludes himself from that Kingdom.[4]

9. Love and Justice meet

Just as love of God, in the Christian view, fuses with love of neighbour, to the point that they cannot possibly be separated, so, too, charity and justice meet together and in practice are identical. How can you love someone and treat him unjustly? Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that that implies. And even if you take the Roman notion of justice as giving to each his due, what is owing to him, a Christian must say that he owes love to all men, enemies not excepted.

Just as we are never sure that we love God unless we love our fellowmen, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things:

First, a basic attitude of respect for all men which forbids us ever to use them as instruments for our own profit.

Second, a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.

Third, an attitude not simply of refusal but of counterattack against injustice; a decision to work with others towards the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

10. From Personal Conversion to Social Reform

Sin is not only an act, a personal act, which makes us personally guilty. Over and above this, sin reaches out to what we may call the periphery of ourselves, vitiating our habits, customs, spontaneous reactions, criteria and patterns of thought, imagination, will. And it is not only ourselves who influence our "periphery." It is shaped by all who have helped to form us, by all who form part of our world.

We thus have a congenital inclination towards evil. In theological language this is called "concupiscence," which is, concretely, a combination in us of the sin of Adam and all the sins of men in history—including our own. When a man is converted, when God effects in him the marvel of justification, he turns to God and his brothers in his innermost self, and as a consequence sin in the strict sense is washed away from him. However, the effects of sin continue their powerful domination over his "periphery," and this, quite often, in a way that he is not even aware of.

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[4] Juan B. Alfaro, S.J. Christianisme et Justice, Commission Pontificale, Justice et Paix, Cite du Vatican, 1973, pp. 28

Now, Christ did not come merely to free us from sin and flood the centre of our person with his grace. He came to win our entire self for God—including what I have called our "periphery." Christ came to do away not only with sin, but with its effects, even in this life; not only to give us his grace, but to show forth the power of his grace.

Let us see the meaning of this as it pertains to the relationship between personal conversion and structural reform. If "personal conversion" is understood in the narrow sense of justification operative only at the very core of our person, it does not adequately represent the truth of the matter, for such justification is only the root, the beginning of a renewal, a reform of the structures at the "periphery" of our being, not only personal but social.

If we agree on this, conclusions fairly tumble forth. For the structures of this world—our customs; our social, economic, and political systems; our commercial relations; in general, the institutions we have created for ourselves—insofar as they have injustice built into them, are the concrete forms in which sin is objectified. They are the consequences of our sins throughout history, as well as the continuing stimulus and spur for further sin.

There is a biblical concept for this reality. It is what Saint John calls, in a negative sense, the "world." The "world" is in the social realm what "concupiscence" is in the personal, for, to use the classical definition of concupiscence, it "comes from sin and inclines us to it."

Hence, like concupiscence, the "world" as understood in this sense must also be the object of our efforts at purification. Our new vision of justice must give rise to a new kind of spirituality, of asceticism; or rather, an expansion of traditional spirituality and asceticism to include not only the personal but the social. In short, interior conversion is not enough. God's grace calls us not only to win back our whole selves for God, but to win back our whole world for God. We cannot separate personal conversion from structural social reform.

11. An on-going process

It follows that this purification, this social ascet1c1sm, this earthly liberation is so central in our Christian attitude towards life that whoever holds himself aloof from the battle for justice implicitly refuses love for his fellows and consequently for God. The struggle for justice will never end. Our efforts will never be fully successful in this life. This does not mean that such efforts are worthless.

God wants such partial successes. They are the first fruits of the salvation wrought by Jesus. They are the signs of the coming of his Kingdom, the visible indications of its mysterious spreading among men. Of course, partial successes imply partial failures; painful failures; the defeat of many people, many of us, who will be overcome and destroyed in the fight against this "world." For this "world" will not take it lying down, as the vivid American expression has it. It will persecute, it will try to exterminate those who do not belong to it and stand in opposition to it.

But this defeat is only apparent. It is precisely those who suffer persecution for the sake of justice who are blessed. It is precisely the crucified who pass through the world "doing

good and healing all."[5]

12. Technology necessary but not sufficient

To point out in very general fashion that there are injustices in the world—something which everybody knows without being told—that is not enough: agreed. Having stated principles, we must, go to a map of the world and point out the critical points—geographical, sociological, cultural—where sin and injustice find their lodgement: also agreed. To do this, technologies are needed as instruments of analysis and action, so that they will actually dislodge and dismantle injustice: by all means agreed.

What role is left, then, for the inculcation of Christian values, for a Christian ethos? This: we cannot forget that technologies and ideologies, necessary though they are, derive their origin, historically, from a mixture of good and evil. Injustice of one kind or another finds in them too a local habitation and a name.

Put it this way: they are tools, imperfect tools. And it is the Christian ethos, the Christian vision of values, that must use these tools while submitting them to judgment and relativizing their tendency to make absolutes of themselves. Relativizing them, putting them in their place, as it were, with full realization that the Christian ethos cannot possibly construct a new world without their assistance.

III. The Men the Church Needs Today

13. Continuing Education

With this background, let us now enter upon· our second line of reflection, which bears on the formation of men who will reconcile these antitheses and thus advance the cause of justice in the modern world; their continuing formation, in the case of us "old timers," their basic formation, in the case of the youth who will hopefully take up the struggle when we can do no more.

With regard to continuing education, let me say this: our alumni associations are called upon, in my opinion, to be a channel par excellence for its realization. Look upon it as your job, and, with the assistance of our Jesuits in the educational apostolate, work out concrete plans and programs for it.

And let us not have too limited an understanding of what continuing education is. It should not be simply the updating of technical or professional knowledge, or even the re-education necessary to meet the challenges of a rapidly changing world. It should rather be what is most specific in Christian education: a call to conversion. And that means, today, a conversion that will prepare us for witnessing to justice as God gives us to see it from the signs of our times.

14. Men for Others

What kind of man is needed today by the Church, by the world? A man who is a "man-for-others." That is my shorthand description of him. A man-for-others. But does this not contradict the very nature of man? Is not man a "being-for-himself?" Gifted with intelligence that endows him with power, does he not tend to control the world, making

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[5] Acts 10.38

himself its centre? Is this not the vocation, the history of man?

Yes; man, gifted with conscience, intelligence and powers is indeed a centre. But a centre called to go out of himself, to give himself to others in love—love, which is his definitive and all-embracing dimension, that which gives meaning to all his other dimensions. Only he who loves fully realizes himself as a man. To the extent that he shuts himself off from others man does not become more a person; he becomes less.

The man who lives only for his own interests not only provides nothing for others. He does worse. He tends to accumulate in exclusive fashion more and more knowledge, more and more power, more and more wealth; thus denying, inevitably to those weaker than himself their proper share of the God-given means for human development.

15. Humanizing the World

What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he dehumanizes men themselves. He changes men into things by dominating them, exploiting them, and taking to himself the fruit of their labour.

The tragedy of it all is that by doing this the egoist dehumanizes himself. He surrenders himself to the possessions he covets; he becomes their slave—no longer a person self-possessed but an un-person, a thing driven by his blind desires and their objects.

But when we dehumanize, depersonalize ourselves in this way, something stirs within us. We feel frustrated. In our heart of hearts we know that what we have is nothing compared with what we are, what we can be, what we would like to be. We would like to be ourselves. But we dare not break the vicious circle. We think we can overcome our frustrations by striving to have more, to have more than others, to have ever more and more. We thus turn our lives into a competitive rat race without meaning.

The downward spiral of ambition, competition, and self-destruction twists and expands unceasingly, with the result that we are chained ever more securely to a progressive, and progressively frustrating, dehumanisation.

Dehumanisation of ourselves and dehumanisation of others. For by thus making egoism a way of life, we translate it, we objectify it, in social structures. Starting from our individual sins of egoism, we become exploiters of others, dehumanizing them and ourselves in the process, and hardening the process into a structure of society which may rightfully be called sin objectified. For it becomes hardened in ideas, institutions, impersonal and depersonalized organisms which now escape our direct control, a tyrannical power of destruction and self-destruction.

How escape from this vicious circle? Clearly, the whole process has its root in egoism—in the denial of love. But to try to live in love and justice in a world whose prevailing climate is egoism and injustice, where egoism and injustice are built into the very structures of society—is this not a suicidal, or at least a fruitless undertaking?

16. Good in an evil world

And yet, it lies at the very core of the Christian message; it is the sum and substance of the call of Christ. Saint Paul put it in a single sentence: “Do not allow yourself to be

overcome by evil, but rather, overcome evil with good."[6] This teaching, which is identical with the teaching of Christ about love for the enemy, is the touchstone of Christianity. All of us would like to be good to others, and most of us would be relatively good in a good world. What is difficult is to be good in an evil world, where the egoism of others and the egoism built into the institutions of society attack us and threaten to annihilate us.

Under such conditions, the only possible reaction would seem to be to oppose evil with evil, egoism with egoism, hate with hate; in short, to annihilate the aggressor with his own weapons. But is it not precisely thus that evil conquers us most thoroughly? For then, not only does it damage us exteriorly, it perverts our very heart. We allow ourselves, in the words of Saint Paul, to be overcome by evil.

No; evil is overcome only by good, hate by love, egoism by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society.

All this sounds very nice, you will say, but isn't it just a little bit up in the air? Very well, let us get down to cases. How do we get this principle of justice through love down to the level of reality, the reality of our daily lives? By cultivating in ourselves three attitudes:

17. Live more simply

First, a firm determination to live much more simply—as individuals, as families, as social groups— and in this way to stop short, or at least to slow down, the expanding spiral of luxurious living and social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social set have become necessities, but which the majority of mankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

18. No unjust profit

Second, a firm determination to draw no profit whatever from clearly unjust sources. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the rewards of production accrue to those already rich, while the cost of production lies heavily on the poor. Let there be men and women who will bend their energies not to strengthen positions of privilege, but, to the extent possible, reduce privilege in favour of the underprivileged. Please do not conclude too hastily that this does not pertain to you—that you do not belong to the privileged few in your society. It touches everyone of a certain social position, even though only in certain respects, and even if we ourselves may be the victims of unjust discrimination by those who are even better off than ourselves. In this matter, our basic point of reference must be the truly poor, the truly marginalized, in our own countries and in the Third World.

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[6] Rom 12.21

19. Agents of Change

Third, and most difficult: a firm resolve to be agents of change in society; not merely resisting unjust structures and arrangements but actively undertaking to reform them. For, if we set out to reduce income in so far as it is derived from participation in unjust structures, we will find out soon enough that we are faced with an impossible task unless those very structures are changed.

Thus, stepping down from our own posts of power would be too simple a course of action. In certain circumstances it may be the proper thing to do; but ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel how difficult is the struggle for justice; how necessary it is to have recourse to technical and ideological tools. Here is where cooperation among alumni and alumni associations become not only useful but necessary.

Let us not forget, especially, to bring into our counsels our alumni who belong to the working class. For in the last analysis, it is the oppressed who must be the principal agents of change. The role of the privileged is to assist them; to reinforce with pressure from above the pressure exerted from below on the structures that need to be changed.

20. Christ the Man for Others

Men-for-others: the paramount objective of Jesuit education—basic, advanced, and continuing—must now be to form such men. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the Spiritual Exercises of Saint Ignatius. Only by being a man-for-others does one become fully human, not only in the merely natural sense, but in the sense of being the "spiritual" man of Saint Paul. He is the man filled with the Spirit; and we know whose Spirit that is: the Spirit of Christ, who gave his life for the salvation of the world; the God who, by becoming Man, became, beyond all others, a Man-for-others.

Source: Jerome Aixala, S.J.., (ed). *Justice with Faith Today*: *An Anthology of Letters and Addresses - II*, Gujarat Sahitya Prakash, India, 1980, pp. 123–138 & Pedro Arrupe, S.J., *A Planet to Heal*. International centre for Jesuit Education, Rome, 1977, pp. 95-108.

3. Faith and Justice as A Task for European Christians

Personal Experiences and Convictions

Frankfurt, Germany, 21 November 1976

This Conference was delivered by Father Arrupe in the Pauluskirche in Frankfurt, West Germany, on the occasion of the 50th anniversary of the founding of the Sanktgeorgen Institute for Higher Philosophical and Theological Studies of the German Jesuits.

Probably there are few Europeans so well qualified as Father Arrupe today to speak to them on their responsibility in the fields of faith and justice towards people of the Third World. If he has lived, studied and worked in various European countries for over 40 years, he has also lived, studied and worked for 27 years in the East, and then visited many, countries in Asia, Africa and Latin America several times over and met personally most Jesuits and many others from many countries in the course of his journeys in the past 14 years.

The introduction of this conference aptly links the subject in hand with that of his addresses in the Philadelphia Eucharistic Congress three months earlier, one of which has been inserted here just before this document.

Distinguished Listeners,

At the close of a conference on the subject of "Hunger in the World and Evangelisation" that I gave at the International Eucharistic Congress of Philadelphia in August this year, a journalist asked me: "Father Arrupe, didn't you have the feeling that you were exaggerating a bit in your talk?" On that occasion, among many other things, I had said: "We cannot properly receive the Bread of Life without sharing bread for life with those in want." From Philadelphia I then set out for Honduras, Guatemala, and Venezuela, and there I found myself being asked continually about what I had said in that large city of the United States, where in fact, television had shown only the pictures of great processions and of the evening liturgical celebrations in the stadium. And precisely the people we had been talking about, the hungry of the world, were not there. I visited some of my confreres who live in dilapidated hovels among the poor, and I celebrated the Eucharist in makeshift churches in the slums where I distributed the Bread of Life to starving marginalized people. After the Mass, many came up to me, among them a mother of eight children. I shall never forget her face, marked by hunger and suffering. She said to me: "Father General, I have nothing left to give my children. Pray for me, that God may. send us some bread." In that moment I understood even more clearly than ever before that I had not exaggerated, either at Philadelphia or at any other place where I had talked about hunger in the world. Perhaps you will, understand why that most recent experience should come back to mind when I was thinking of what I ought to say here at Frankfurt on this solemn occasion.

I know that in this short period of time you do, not expect a learned discourse from me. You know as well as I do that there are no ready-made answers for the great problems confronting mankind today. But by virtue of our identity as Christians we have the duty to

look for an answer and each time, in a new way, try to find at least a partial answer, through concrete deeds. I shall attempt to make a contribution in this respect, calling on my personal experiences and convictions.

I. The Data of My Personal Experience

1. Learning the Problems and Greatness of the Third World

I confess quite frankly that in the last ten years, since I took on the governance of the Society of Jesus, I have gone through a learning process. Before that, I had lived for twenty-seven years outside Europe, in Japan, and had come to know the oriental world. But Japanese civilization, shaped by modern industrial economy, has much in common with Europe. During the past ten years, I have discovered, through personal encounters and many conversations, *the full greatness and the problems of the Third World:* the world of India, the Arab, countries, Africa, and Latin America. I have experienced the poverty and the hunger of these lands. I will not burden you with statistics. Today they come to us in such vast volume that they no longer make much of an impression on us. Encounter with starving men has been decisive for me; I have met them not only individually, but. also in groups, in masses, in entire countries. I was struck by the state of helplessness and the lack of prospect in which these people find themselves. Many people have a passing experience of poverty, but permanent poverty goes much deeper and can destroy a person's self-confidence. Nor shall I ever forget the deep mistrust, the suspicion lingering in these people that the industrialized countries bear an essential part of the blame for the fact that any progress towards changing their wretched condition is so slow.

But I have discovered also the richness of this Third World: the richness of a genuinely human culture, hidden beneath the poverty and misery. I have experienced the natural energy of these peoples and their unshattered spiritual vitality. Their ability to experience God and to love their brothers selflessly is a treasure that I had looked for elsewhere in vain. That encounter has taught me a great deal. I have corrected some of my earlier ideas and have shifted the focus of my personal outlook on the world. I am deeply convinced that the future of the human race is decided in large part in these lands and, in any event, no longer without them. I am likewise convinced that we have much to learn from this world and from these peoples. Does not all this sound self-evident? I too believed that for some time. But then I told myself that it is one thing to know theoretically and on the basis of controlled information, but another thing to transform this reality into personal conviction and decision, and to draw all the consequences from it.

2. Urgency: Centuries concentrated in a brief span

The second distinctive mark of my learning process is the *experience of the pressing lack of time.* Rapid social change is a worldwide fact today. But in the Third World it has taken on unforeseen proportions, causing profound shock and disorder. The development of our European culture, material, social and spiritual, was a process of centuries. In the lands of the Third World, on the other hand, it seems to be a matter of an upheaval, rendered all the more intensive and explosive by being so condensed in time. I still have a vivid memory of my visits to the more than twenty Universities and Colleges of Latin America that our Society established for the most part after the Second World War. Less than twenty

years ago the impression was that here a young generation was growing up that knew what it wanted and that would restructure the future of its native land with a sense of Christian responsibility. Today, a good part of the students is Marxist and no one knows what lies in store for tomorrow. It is time to act quickly if we wish to forestall a catastrophe.

In Africa, at the expense of great toll and sacrifice, we Christians have built up an educational system and we have helped to form intellectual and spiritual leadership among the people. Today the schools in great part have been nationalized and not a few people regard Christianity as something repressive and foreign to their race. Will we be on time to find a way to African culture and to an African Church? In India the Church has, in spite of its small numbers, succeeded in securing for itself a firm position in the spiritual and cultural life of that vast people. But the social and spiritual revolution of that continent is only just beginning on a grand scale and already one notices the force of the challenge facing the Christians.

In all these experiences and all these encounters, I have always felt myself becoming preoccupied by the shortage of time.

Do we Christians not delay too much and too long? Do we not often plan too much on a long-range term and too cautiously? Do we not remain too willingly attached to what is presumably tried and true, and do we not lose courage too easily in the presence of what is tentative or an open risk? I certainly do not intend to advocate aimless action or panic. But if according to Sacred Scripture we are called to interpret the signs of the time, then I think a real indication of this is that we must discern that time runs out fast nowadays, and we must be ready for quick action.

3. Atheistic ideologies linked to social situation

Permit me to speak now of that part of my experience that is closest to my heart. There are clear indications that the socio-cultural revolution of the Third World is falling increasingly under *the influence of atheistic ideology.* You will understand that this is a matter of special interest to our Society, since Pope Paul VI expressly charged us with the task of doing all we can to overcome atheism. It is clear that atheism has many causes, and it would be fatal to overlook that. However, we cannot deny, and actually I would say it is becoming more and more evident, that the growing influence of atheism in the Third World is essentially linked with the social situation there. Or, putting it in another way, many of these countries are convinced that the Christian faith, as it is preached and still more as it is lived, is incapable of eliminating the existing economic, social and cultural misery and of bringing about those more human conditions that Paul VI spoke of in his Encyclical on the development of peoples. Important groups in those countries, especially the young, moved by a great idealism, are convinced that it is not Christianity but only a Marxist social doctrine that is able to initiate and orient social change. In view of the existing social misery, quite a few people are now beginning to find it unimportant that this social doctrine is wedded to an atheistic worldview, even as a focal point. How many times I heard during my travels: “Father Arrupe, we are tired of being satisfied with the fact that votive candles still burn in our churches and our dead are buried with ecclesiastical blessings. We must be concerned with the needs of the living, especially those who are exploited and who gave up on our faith a long time ago.” If I had heard such remarks only once or twice, I would

leave them for what they are worth. But when I hear them over and over again, and when I know that they express an opinion held by the vast majority of mankind, then you will understand that this experience does not leave me.

The same experience worries me so much also because the threat of this growing atheism is by no means limited to the Third World alone. It has become the great challenge of the industrialized countries, especially in Europe. It dominates Eastern Europe as a political and ideological power. As a lived materialism, it determines to a large extent the practical behaviour of western man, progressively undermining his institutions and structures. I am not trying to over-simplify the complex causes and backgrounds of European atheism. But I do take very seriously the words of Gandhi: "I love Christ, but I despise Christians. because they do not live as Christ lived." In other words, they do not live like Christ in their personal lives and do not act like Christ in structuring their economic, social and political institutions. The emigration from Christianity strikes Europe at the very time in which it would be called upon to contribute to the new structuring of the world, not only with technological know-how but also with a credible insistence on moral values.

II. Imperatives to European Christians

Every challenge demands a response. Toynbee, the English historian, saw in the clarity and strength of such a response precisely the criteria by which to decide on the viability or the decline of a culture. In a certain sense this is also true for the challenge facing Christians today, specifically European Christians. Precisely because of my personal experience of the non-European world and my personal responsibility in its regard, I am profoundly convinced that this world needs Europe today and will need it tomorrow. Personally, I do not particularly like the pessimistic ideas about the weariness of Europe or the intellectual and spiritual emigration from Europe to the world of Asia, Africa and Latin America, the only world they would say that has a proper future. I say it once again: because the non-European world has become for me a personal challenge I believe in the unconditional support by Europe and by European Christians for the construction of the future.

Let me point out some ways in which such a responsibility could be concretized today. Perhaps I will not say much that is new, and certainly I can only speak about what strikes me personally. I would really not like to compete with those who, particularly in this country, have spoken so significantly about this responsibility.

4. Faith-vision for today

It seems to me that a prime duty of European Christians is to have *a faith-vision that is adapted to the needs of our times.* I was profoundly impressed when I read in the conclusions of the Common Synod of the Dioceses of the Federal Republic of Germany the following: "If the eschatological renewal of the world, in the individual and in the social structures, should indeed begin through our present action, then all Christians must work decisively and constantly... to eliminate every form of slavery. Such a transformation of the world belongs to the truth of the Gospel that we must live (Jn 3: 21). *(Entwicklung und Frieden,* Development and Peace, preamble).

I was particularly pleased with these words of the Synod because they express the same concern around which the Jesuit 32nd General Congregation centred its conclusions when it said: "What is at stake here is the fruitfulness of all our apostolic endeavours, and notably of any coherent attempt to combat atheism. The injustice that racks our world in so many forms is, in fact, a practical atheism, a denial of God in practice, for it denies the dignity of man: man, the image of God: man, the brother of Christ" (Decree 4, No. 29).

Both texts are concerned with the same thing: a faith-vision adapted to the times. It is not a matter, therefore, of transforming the Christian message of eternal salvation into a programme of social and political action. It is simply a matter of drawing coherently from the Christian message of salvation the consequences for a time and a world that reject such a message precisely because it is not lived-out in a radical and consistent way by its representatives and is, therefore, not a credible witness to the fundamental commandment of brotherly love. Let us not say too quickly that all that is already put into practice.

It does not suffice to explicitly live this link between a confession of the faith and the service of justice only now and then, on some special occasion such as a collection for the Third World. Much more is at stake. What is required is that this intrinsic link between the two becomes consciously interiorised, a holy restlessness which determines our prayer and action. When is peak of this, I have a constant preoccupation, a concern that people may consider this new insight into faith as the private opinion of a group of theological outsiders, Christian advocates of development-aid, and Third World enthusiasts, that by branding it as idealistic and Utopian, they do damage to this insight. I wonder whether the European Christian will be able to resist this danger.

Another concern that I find hard to set aside is that it is absolutely imperative that the Third World Christian himself should also be convinced of the truth of this insight of faith. Quite frequently, in the course of my travels in Latin America, I have noticed that young people, in their Utopian notions about needed changes in society, have recourse to European spokesmen and ideologists - non-Christians, of course. And on the other hand, I also have often met others who tried to justify their social passivity and their blindness in the face of existing injustices with theological arguments imported from Europe. I am convinced that European theology today has more to offer than that sort of truncated ideologies. It is in this areas that I see a great responsibility and task for theological research. We need a theology that grasps the world-shaking theme of faith and justice, studies it in interdisciplinary collaboration, and sensitizes man's conscience for concrete action.

5. *The Initiatives of Praxis*

This brings me to the second task of the European Christian, which is probably best described as *the initiatives of praxis.*

There is no doubt that the relation between faith and justice has a fundamentally theological aspect. I referred to that just a while ago. But in the end the decision lies in action based on praxis. If at this point I express a personal word of appreciation and thanks, this is by no means intended as a diplomatic gesture, but it is dictated by genuine personal experience. One of the most credible and impressive testimonies to the responsibility of European Christians for justice in the world is the aid, both by personnel and finances,

rendered by German Christians for the progress of peoples. I know that you do not expect me to mention numbers and organizations, but I would like you to realize that this is a lasting testimony, more profoundly effective than non-committal theories. What deserves special mention is that in the execution of this task, the spirit of cooperation and of ecumenism among European Christians has been confirmed anew.

We all know that even such assistance as that can deteriorate into mere routine. We also know that some gifts flow from superabundance and that only rarely the gift is joined by an experience of great self-denial and conscious poverty. And yet, why should we Europeans not also be prepared for just that? There is today also the danger of a certain fatigue, of discouragement, and of resignation, especially because visible results are not forthcoming, and perhaps also because people have become too used to distress and need. On behalf of the millions of people who depend on this aid and who believe in this testimony of European Christians, I ask you not to falter in these initiatives of praxis.

6. Unjust Structures and Systems

There is another task of European Christians that I cannot pass by in silence: the establishment of justice in the world today has also an essentially institutional aspect, in other words: injustice and exploitation are not only caused by individuals or groups. They are caused also by economic, social, political, and cultural structures. This is clear also from the encyclical on development by Pope Paul VI. The last General Congregation of the Jesuits formulated it as follows: "In a world where the power of economic, social, and political structures is appreciated and the mechanisms governing them understood, to serve according to the Gospel is also to change the structures.!" I have personally experienced this, and I experience it all over again in my concern for my fellow Jesuits who are labouring and suffering in the service of the Church. Without a doubt Christian love of neighbour entails the duty to care for the wounds of those who have fallen victims to robbers and are left bleeding by the wayside. But it is likewise the duty of the Christian to see to it that innocent people no longer have to fall victims to robbers. At present a special appeal is made to this duty, and when this applies to all Christians, it applies especially to the Christians of Europe.

You have the duty to speak courageously and openly wherever people are enslaved and exploited in political and economic systems. You must do whatever you can to have social structures in your own country formed in such a way that injustice is eliminated and a commonweal established that is worthy of man. It is one of your primary Christian responsibilities to engage yourself precisely in those positions where decisions are made concerning the future of mankind, both on the national and the international level. I know full well that a commitment for changing social structures is unpopular and that, as the saying goes, it "yields little" to the person who thus commits himself. But it would be a complete betrayal of the tasks of Christians in the world today if we should not in all seriousness confront Christians with that decision.

7. Evangelical Radicalism

Allow me to indicate one more task of the European Christians in the service of the faith, a task on which in my opinion everything depends: *the decision to live the faith*

radically. Europe's history is full of examples that show that great reforms and world-wide movements have been introduced and set in motion by people who unconditionally committed themselves to the Gospel message, such as Francis of Assisi, Teresa of Avila, Charles de Foucauld.

Christianity is not a this-worldly power structure imposing itself according to a set of laws. Christianity is not a strategy that merely has to be applied according to the rules in order to be successful. Christianity is the breakthrough of God in time and in the world, a breakthrough that happened historically in Christ and continues to happen again and again in every true Christian. Humans can obstruct or prevent this breakthrough of God, and, in fact, we are very clever in finding obstacles. When this happens, the Gospel remains a dead letter, and we will be unable to hear the radical message of the Gospel because we distort it through our unbridled selfishness. We will not be capable of undertaking the necessary personal and social changes because we are afraid of the consequences this would entail for ourselves personally.

I am deeply convinced of one thing: without a profound personal conversion we shall not be able to answer the challenge facing us today. If, however, we succeed in tearing down the barriers within ourselves, then we shall have a new experience of God breaking through, and we shall know what it means to be a Christian today. Why should we not succeed in this? Why should this Europe of the great Christian examples no longer be able to set a new symbol of its deepest energy and power: the decision for a radical living of the faith.

We are assisting at a very festive gathering. If in this address I have spoken about matters that most moved me in the past ten years and about my hopes for the future, I did not lose sight of this celebration of the fiftieth anniversary of the Sankt Georgen Institute for Higher Philosophical and Theological Studies. At the beginning of this celebration we heard church and public officials state their appreciation of this Institute. I am very happy about this, and express my gratitude for all that has been done in the past fifty years. In a very special way, I thank all who were our true friends and helpers in these tempestuous years. They are many, I know, and I feel very close to them.

Yet, this celebration is at the same time a reminder of a task to be done. Through its teaching and research in the service of the Church, this Institute of Higher Studies is called upon to find an answer to the challenge of the modern world. The Institute is called to provide this answer in scientific research and publication as well as in the formation of the young who, in a radical faith, are ready to witness to that reply through action.

Cardinal Newman once spoke of the sorrows of the times and the distress of the Church. Today we are aware of this again, and that on a world-wide scale. The same Cardinal Newman, however, also spoke of the new presence of God and of a new breakthrough of His **Spirit.** Some may find that **Utopian,** especially when considering the despair of the present. But for us, that is the reality of Christian hope, of which Saint Paul writes: "Hope does not disappoint us." (Rom 5: 5)

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4. A Beacon of Hope in A World of Despair: Is the Church still the Bearer of Men's Hope?

An Address of Father Arrupe to the 12th European Congress of Jesuit Alumni

Padua, 21 August 1977

National Federations of former Jesuit Students in Europe have met every other year since 1,954 (in Rome, Bilbao-Loyola, Anvers, Marseilles, Vienna, Bad Godesberg, Lisbon, Liège, Valencia and Vannes). The theme for the Padua Congress in 1977 was: "Is the Church still the Bearer of Men's Hopes?" It was attended by over 400 delegates of the national federations from Austria, Belgium, France, West Germany, Holland, Italy, Malta, Spain and Switzerland. The audience was addressed also by the Italian President of the European Parliament, Enrico Colombo.

Father Arrupe was asked to address the assembly comprising city officials of Padua in the Antonianum, the Jesuit hostel and student centre. '*Il Carlino*', the local daily that covered the Congress sessions faithfully, summarized the challenge of the meeting with the concluding message of the Jesuit General, "Deeds, not only Words". Father Arrupe, "il Generale Volante", asked the Europeans of various ages and conditions, who had sat at the benches of Jesuit schools and colleges, to live their radical commitment to the Gospel message "in the concrete forms of their everyday life" Only thus could they be authentic bearers of hope to their fellowmen.

The speaker's call to action had implications not only for Jesuit alumni but for Jesuits as well. For many indeed, it was a sharp awakening to the realization of the apostolic potentialities of alumni associations not only on the local, but on the national and international levels as well, considering the number of our former students, over two million of them. For not a few, Padua was a rediscovery of a social obligation, the new awareness of a privileged education received in the past and of benefits now to be shared with others, of new roles to be defined between former students and teachers as co-partners in the Church and Jesuit apostolate called for by the Second Vatican Council and the 32nd General Congregation.

Introduction: The Church's Role in Presenting True Values

1. "Always have your answer ready for people who ask you the reason for the hope that you all have" (1 Pet 3:15). This was how St. Peter advised the first Christians to meet the difficult times in which they lived. And he added that they should do it "with courtesy and respect." How would we reply today if asked to explain the hope we have within us? Do we have hope within us? Are we ready to give an account of it to others?

2. If we look at the world around us, the signs of the times we read seem to be those of despair rather than hope. I have just returned from a trip to Asia where I met with my Jesuit brothers working throughout the East. While there I was able to visit one of the 'lines' on a tea estate, a long low shed of small dark rooms, back to back, each housing an entire family in subhuman conditions of poverty, disease and hunger that I find hard to describe

yet harder still to forget. It was just one among hundreds of others, the typical home of an estimated one million immigrant Tamil workers deprived of all rights and services. What signs of hope are here when we know that similar conditions are repeated in so many other countries in the Third World, that the numbers of the poor are increasing year by year, that their situation is becoming relatively worse in comparison with the well-off?

3. And nearer home what does the picture look like? Crime and violence seem to be on the increase in many European countries, and all report widespread unemployment, rising costs and growing disillusionment, especially, among the young.

4. Today man experiences, at the individual and at the social level, a deep emptiness, a spiritual void that neither technological progress nor materialistic ideologies can fill up. Disillusioned in his search for something that transcending him might give him meaning and freedom, man turns to himself only to discover his utter inability to attain alone and unaided his final destiny. Torn between, on the one hand, a rationalism and a technology that often manipulate and dehumanize him, and, on the other, a hedonism which, instead of fulfilling him, only accentuates his inner solitude and dissatisfaction, man looks for support and understanding among his fellowmen. But this emerging hope soon vanishes, when he finds men deeply divided, envious and mistrustful of one another, and when he discovers that the community — which was to be his main source of security and support — threatens to absorb him and deprive him even of his personal freedom and identity.

5. What of the Church itself? The very title of your Conference indicates doubt and uncertainty. "Is the Church ***still*** the bearer of man's hopes?" Does that "still" have the same force as the Latin word ***"num"*** which, as we used to be taught, introduces questions expecting the answer no? Some will surely think so and feel tempted to apply to the Church the words of the famous hymn: "Change and decay in all around I see". A few do not accept and even condemn the changes that have taken place. Yet, at the same time, for others they are neither fast enough nor radical enough. And so we have deep divisions, bitter controversy.

6. Much is said about the "post-christian era" in which we are supposed to live, as if history had already bypassed the Church and its message. It cannot be denied that church attendance has fallen, the number of vocations has dwindled and institutions, even old and famous ones, are sometimes struggling to survive or being obliged to close down. Earlier this year a conference was held in Brussels to discuss the reasons for "the increasing irrelevance or marginalization of the Church and Catholic organizations at national and international levels."

7. And if we turn outside Europe, we find in a number of countries that the Church is being actively persecuted not only by atheist regimes but by governments claiming to be Christian and Catholic. Jesuits have been or are still imprisoned, expelled and even assassinated by those who persecute them precisely for doing the very thing our last General Congregation asked of them: to promote justice as an essential part of their service of faith.

8. The grounds for hope seem slender indeed. But are we reading the signs of the times aright? Have we stopped to ponder what we are really hoping for? What, in other

words, our true values are? Is it not possible we are men of little hope because our hopes are false ones and because we wish to base them on ambiguous grounds?

I. False Hopes of The World

9. When the Devil tempted Jesus in the Desert, he challenged him to do three things:

— to change stones into bread,

— to cast himself from the top of the temple,

— to bow down and adore him.

These three temptations express succinctly the three great false hopes of mankind. And they are as powerful and compelling as ever in our world of today. Nor is the Church free of them, nor any one of us here present at the moment. It is essential, therefore, we make an effort to understand them and see what effect they have on our personal lives, our families and the society we live in.

A. Stones to Bread

10. The first temptation is the lure of material wealth and comfort. It is now 10 years since Pope Paul VI, in his great Encyclical *Populorum Progressio,* declared that "development cannot be limited to mere economic growth" *(Populorum Progressio,* n. 14). And in words that have grown in significance, he warns that: "Increased possession is not the ultimate goal of nations nor of individuals... The exclusive pursuit of possessions thus becomes an obstacle to individual fulfilment and to man's true greatness" *(Populorum Progressio,* n. 19).

11. Yet on all sides we see people wanting to possess ever more and more. We are offered not stones but a dazzling variety of goods and services and invited, with all the persuasive power of the mass media, to believe we can convert them into happiness and fulfilment. It is not easy to resist when so many around us are taken in. So the tide of consumerism grows, sweeping all before it: values, cultures, even ideals are swamped. We are no exception, nor in spite of its built-in defences is even the Church itself exempt.

B. Cast Self Down

12. The second temptation of Jesus was to make a show of his power by miraculously saving himself from self-induced injury. Today what are termed the "power struggle" and "power politics" have become worldwide phenomena. And they are backed by the most massive production of arms known to history. Even nations in which the majority of the people lack the basic essentials of life are spending high proportions of their national income on destructive weapons. In this they are aided and abetted by the wealthier nations who last year sold them some $20 billion worth of arms, four times more than all other aid given.

A. Bow and Adore

13. The third of Jesus's temptations was to bow down and adore. Modern man is similarly tempted to bow down before ideologies, systems of thought or social structures and attribute to them, in theory or practice, an absolute right or claim. In consequence they end by enslaving him, even though he is sometimes not aware of this. Whether it be the supremacy of the profit motive, competition and private ownership — as in some forms of

liberal capitalism — or whether the supremacy of the party, the class struggle and ideological materialism — as in some forms of marxist socialism — both excesses deny that "liberty, responsibility and openness to the spiritual. which guarantee the integral development of man" *(Octogesima Adveniens,* n. 31). Man becomes a "nameless number" as it were on an assembly line; he is "depersonalized" by being stripped of his rights as a human person; he is no longer considered to be a man but a thing. The temptation to worship false idols is not something peculiar to primitive peoples, whether in biblical or modern times. The false idols of our present-day civilization are all the more insidious for being more sophisticated and better disguised.

14. By rejecting to worship God and to serve Him, man also rejects the only truth that, transcending time and space, can truly satisfy and liberate -him. And man bows and adores the limited and concrete truths, the value of which, here and now, he can easily "ascertain". He lives simply in the present, deliberately forgetting the past, which he thinks has nothing to say to him, and not wishing to think much of the future, which he subconsciously dreads. He accepts only that which "works", produces immediate results or provides temporary solutions at least for today. Pragmatism, efficiency and immediatism, also become idols that enslave man.

15. The three temptations I have just outlined are as present and active in the world as at any time of its history. Day after day they affect the way we look at things, the way we treat people, the way we do our jobs, the way we behave at home in our families. They affect the policies and actions of governments and of all the thousands of organizations and institutions that make up our society. And they also affect the Church, the teaching it proclaims and the witness it gives. In so far as it is tainted by them, it betrays its mission and becomes the bearer, of the false hopes of mankind. Hence the ever-present need for. conversion and reform so often. stressed by Pope Paul (See, for example, *Evangelii Nuntiandi,* n. 10).

II. Christ's Remedy

16. Jesus overcame his temptations in the desert through his prayer and penance. The gospel account emphasizes that, after 40 days and nights of fasting, when the Tempter came "he was very hungry" (Mt 4:2). Later on, He himself told his disciples that some forms of evil could only be overcome by prayer and fasting (Mk, 9:29). What measure of prayer or penance do we find in our own lives today or in the life of the Church as a whole? These are not popular concepts. They do not figure as priorities for social reform or a new world order. To many they will sound outmoded, traditional. Yet they express a reality, a need that is as acute as it is contemporary.

III. Real Hopes of the World

A. Not By Bread Alone

17. "Not by bread alone does man live", Jesus replied to the Tempter (Lk 4:4). Modern man is beginning to grasp the importance of these words in a new way. He is becoming increasingly aware that the attempt to live by bread alone is a sure way to destroy life. I cite two examples of this.

18. As we near the end of the Second Development Decade, planners and experts are finally coming to admit that development is not merely a question of increasing per capita income. The bankruptcy of this policy is only too evident in many Third World countries where an exaggerated concentration on economic factors has led to the growth of poverty rather than its diminution. Hence the importance of the 'basic needs' approach to development which puts people first and looks at their real and human needs. The process can only start with them, where they are, and with themselves participating fully in everything.

19. Secondly, the material abundance of the wealthy countries, unparalleled in history, has shown itself to be a mixed blessing. The consumerism mentioned already has not necessarily improved the quality of life and, in some countries, among some groups, is being. deliberately rejected. Material bread alone enslaves man: it does not liberate him. Man's freedom, as the Vatican Council put it, "withers when he indulges in too many of life's comforts" *(Gaudium et Spes,* n. 31). For these and other reasons too there is a new call to austerity from various quarters, as a condition for both individual and corporate survival.

20. Today, the need for austerity is brought home to us by the very excesses and the uncontrolled development of our industrial society, which can lead mankind to the brink of global disaster, unless present trends are reversed or radically modified. This is an entirely new problem which the generations that preceded us had not to face.

21. Drastic solutions calling for drastic sacrifices from all of us are required. All governments and political parties, be they of the right or of the left, are well aware of this, but nobody seems to have the courage to adopt measures which are bound to become unpopular and of which the beneficial effects will only be felt in the long run. Hence little or nothing is done and when somebody attempts to do something, the reaction cannot be more violent and more negative: "Why us? Why should ***we*** sacrifice ourselves for the sake of others? Let ***others*** begin!" An attitude in harmony with the Gospels should be austere and anti-consumerist in nature. Austerity is not opposed to progress, but is a measure that can enable the world to achieve progress in an organic way; it is a self-defence against self-destructive tendencies; it makes it possible to have universal progress at a more uniform pace. We have there the opportunity to bear a witness that demonstrates our "credibility".

22. In a matter of such vital importance and urgency for the future of mankind, we Christians should take the lead. We should show to a world that considers itself "post-christian", that Christian love and solidarity are still very much alive and operative in human society, even if we know that our example and witness will not always be recognized or appreciated. Thus' we will prove, in a very effective way, that Christianity, far from being "the opium of the people", is a living force that can tackle the present situation, with courage and realism, and point out to contemporary man the path towards a solution which man, left to his own a-transcendental resources, would never be able to discover nor to find effectively a reason for utilizing here below.

23. It seems to me that we Christians in Europe have a special obligation to give witness in this respect. We are being called upon today to live much more simply as individuals, families and social groups; to halt or,' at least, slow down the spiral, of

luxurious living and social competition. Instead of feeling compelled to have many of the things our friends have, we should do away with some of the luxuries which may have become necessities in our social set but which the majority of mankind must do without. We must realize that to have enough is enough, and to have more than enough raises big questions. And we measure 'enough', not in terms of our own social set, nor in terms of any social set above us, but with our eyes on the truly poor and marginalized in our own society and in the Third World. Moreover, in the authentic Gospel order of reality, it is not a question of giving up only what is superfluous, what we do not need. If we accept the logic of the Gospel, we are bound to renounce also what we need because someone else has a greater need than ours. Don't the 15,000 dying of hunger in Bangladesh, India, Africa and Latin America need bread more than we need whisky, champagne, or a super-abundant "first course" at table? How often we are far removed from this Gospel attitude! We have ears but do not hear, eyes but do not see! (cf. Is 6:9; Mt 13:14; Jn 12:40; Rom 11:8).

B. Don't Tempt the Lord

24. To rely on power and might, to seek always personal prestige, is basically to place one's hope in oneself. Though He also could justifiably have done so, this second temptation was rejected outright by Christ with the words: "You shall not tempt the Lord your God" (Mt 4:7). For man however, the temptation remains a particularly seductive one. The unprecedented progress of modern science and technology, as well as many other branches of knowledge, seems an open invitation to deny contingency and proclaim a self-sufficient autonomy in which transcendent values have no place or meaning. The perfect society seems not only within reach, but attainable by human efforts alone.

25. In recent years, however, this confidence has diminished somewhat in the light of the spectacular failure of so many plans and projects, and of the hard evidence that several major world problems are becoming more acute rather than less. Some are beginning to acknowledge not only "the ambiguous nature of progress", but also the fact that it "deepens rather than solves the mystery of the heart of man; nor does it provide the complete and definitive answer to the desire which springs from his innermost being" *(Octogesima Adveniens,* n. 40).

26. The true Christian hope that we expect from the Church today neither loses confidence in face of the futility of things nor places that confidence in itself. In the words of the liturgical prayer, it proclaims clearly: "Our help is in the name of the Lord." There is a well-known saying of St. Ignatius, one version of which reads as follows: "So trust in God as if the issue depended entirely on Him and not at all on you; but put in a total effort as if it was to be all your doing and not God's at all", (I have chosen here the simpler of the two versions. There is another version of this saying, perhaps even more paradoxical: See Parmananda Divarkar, *Placed With Christ* (CIS, Subsidia, 19) pp. 82-83; and also Hugo Rahner, *Ignatius: The Man and the Priest* (CIS, Recherches, 11) pp. 31-33). St. Paul succinctly sums up the reason for such a procedure: "Such is the confidence that we have through Christ towards God. Not that we are sufficient of ourselves to claim anything as coming from us; our sufficiency is from God" (2 Cor 3: 4-5).

C. Adore God Alone

27. This introduces us directly to the final temptation which Jesus rejected with the words: "Begone Satan, for it is written: You shall worship the Lord your God and him alone shall you serve" (Mt4:10). Here we find the key to real Christian hope. Rooted in God alone, it underpins, guides and goes beyond all other solutions, ideological, political, social or economic. But, as Pope Paul emphasizes, it does so in a specific manner: "Going beyond every system, without however failing to commit himself concretely to serving his brothers, he (the Christian) will assert, in the very midst of his options, the specific character of the Christian contribution for a positive transformation of society" *(Octogesima Adveniens,* n. 36).

28. The Pope then describes clearly what this specific character is: "For a Christian, progress necessarily comes up against the eschatological mystery of death. The death of Christ and his resurrection and the outpouring of the Spirit of the Lord help man to place his freedom, in creativity and gratitude, within the context of the truth of all progress and *the only hope which does not deceive" (Octogesima Adveniens,* n. 41). This is our great message to the world today: unless our hope is based on the Cross, unless it seeks a new world and a new life through the suffering and death of Christ, it is not a viable hope. Deprived of this foundation, it will be a false hope that necessarily paves the way to "hopelessness".

29. Time and again in his letters St. Paul returns to this theme. "Far be it from me to glory except in the Cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world" (Gal 6:14). "I decided to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2). "We preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Gentiles, Christ the power of God and the wisdom of God" (1 Cor 1:23-24).

30. We cannot ignore this teaching for it expresses the central paradox of our faith: namely, the apparent weakness, contradiction and defeat of the Cross which, for the Christian is his main strength and the source of his hope. Here the world breaks in on us with its objection: "This is a harsh saying, and who can hear it?" (John 6:60). Many disciples of Jesus, as the pedants in the Athenian Areopagus said to St. Paul, jeeringly remark: "We will listen to you another time on this matter" (Acts 17:32). Thus, St. Paul realized this better than most and his life was a signal witness to the hold this truth had on him. Preacher of the Gospel, he even went so far as to rejoice that he preached "not with eloquent wisdom, lest the Cross of Christ be emptied of its power" (1 Cor 1:17).

Conclusion: The Task Ahead

31. A hope which comes from the Cross of Christ cannot be destroyed by anything. However bleak the prospects, however great the problems or sufferings, Christians who possess this hope will be able to cry out with St. Paul: "We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies" (2 Cor 4: 8-10). And they will be able to make their own St. Paul's great boast: "We are treated as imposters, and yet are true; as unknown, and yet well known; as dying, and behold, we live; as punished, and yet not killed; as

sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything" (2 Cor 6: 8-10). Let us test this out and we will see how contemporary St. Paul is. The real issue is deeds, not merely words.

32. The hope of which we are the bearers is based on the humble recognition of man's radical limitations and impotence; on our lack of hope in purely human and natural means to provide a global and lasting solution to today's problems. This does not mean, however, that we simply reject or condemn all human and natural values, culture and progress as useless; but rather that we are deeply aware of their limited and relative importance, of the need for integrating them into God's redemptive plan, so that illumined, vivified and elevated by the Spirit, they may also become for man true signs and motives of Christian hope. (*Apostolicam Actuositatem*, n. 7; *Gaudium et Spes*, n. 11, etc.).

33. The Christian, faced with the world and its problems, far from being a pessimist, is essentially an optimist; far from shunning human responsibility and effort, he is the first to commit himself to the task of building a world more just and more human and never gives up in despair. In pursuing his temporal task, the Christian, for the love of God and of his fellow-men, works, struggles and, if need be, dies, "in hope against all hope" (Rom 4:18), knowing that while his work, struggle and life are necessary conditions for the world's transformation and man's liberation, that transformation and liberation will be ultimately and fully achieved, only through God's Grace: "By the grace of God I am what I am" (1 Cor 15:10)

34. This is the hope we and the Church have to offer the world of today. But first we must possess' it ourselves. This requires, on our part, a deep faith and an intimate union with Christ. St. Paul was able to hope as he did precisely because, as he himself so graphically put it, Christ was living within him: "I live, now not I, but Christ lives in me" (Gal 2:20).

35. Men, today, look for the truth on which to base their hope, not in mere words or in abstract reasonings alone, but in the lives of their fellowmen; people who embody and incarnate the very truths which they profess to believe. We need today the Christian witness, not only of isolated individuals, but also of whole groups and communities, which, by their lives, may point the way mankind should follow in order to regain its hope and find its salvation. I mean a witness like that of the early Christians of whom Philo wrote: "Their brotherhood surpassed all description" (*Quod omnis probus liber sit*, n. 84), or of those who caused Flavius Josephus to exclaim: "They had a wonderful community spirit" (The Jewish War, n. 11). We shall become bearers of hope only when, we not only possess the truth that saves, but, like Christ, our lives are such that show the way to that truth and inspire others to follow it (*Lumen Gentium*, n. 38; *Apostolicam Actuositatem*, n. 2, etc.).

36. This is the goal we too must strive towards. In a talk I gave last year in Frankfurt, I described it as "the decision to live the faith radically" And I said: "Europe's history is full of examples that show that great reforms and world-wide movements have been introduced and set in motion by people who unconditionally committed themselves to the Gospel message, such as Francis of Assisi, Teresa of Avila, Charles de Foucauld... I am deeply convinced of one thing: without a profound personal conversion we shall not be able to answer the challenge facing us today. If, however, we succeed in tearing down the

barriers within ourselves, then we shall have a new experience of God breaking through, and we shall know what it means to be a Christian today. Why should we not succeed in this? Why should this Europe of the great Christian examples no longer be able to set a new symbol of its deepest energy and power; the decision for a radical living of the faith?" (Conference delivered in the Pauluskirche, Frankfurt, November 21, 1976).

37. If we can measure up to this challenge, then the signs of despair I mentioned at the beginning of this talk will soon turn into signs of hope. Let us go a step further with St. Paul and say: "More than that, we rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us" (Rom 5: 3-5). Thus, then, it is precisely in insurmountable difficulties that our confident optimism is rooted. Still more, indeed, when it seems that we should give up hope because we see no solution ahead, it is then that we hear the words of St. Paul: "hope that is seen is not hope." Authentic hope is "hope for what we do not see" (Rom 8: 24-25). We understand, then, the wonderful truth of Pope Paul's words: "The Christian's hope comes primarily from the fact that he knows that the Lord is working with us in the world, continuing in his Body which is the Church — and, through the Church, in the whole of mankind — the Redemption which was accomplished on the Cross and which bursts forth in victory on the morning of the Resurrection" (*Octogesima Adveniens*, n. 48). This is the promise and it is ours for the taking. Have we the dedication and courage to accept it? Have we the generosity to pass it on to others? If we can. truly say "yes", and if our reply is not merely a notional assent but begins to take real shape in our lives: each day, then our Church will still be the bearer of men's hopes today, and today more than ever because "we hope for what we do not see" (Rom 8: 25).

Source: Documentation 37, Press and Information office, General Curia, 12 October 1977 Jerome Aixala S.J. (Ed), *Pedro Arrupe, S.J.: Justice with Faith Today – An Anthology of Letters and Addresses-II*, Gujarat Sahitya Prakash, India, 1980.

5. Change of Attitude towards the Underprivileged

Address to the World Union of Former Jesuit Students

Padua, 24 August 1977

Associations of former students should deal with more than just fund-raising campaigns and social gatherings, their traditional time-honoured activities. Thus agreed the participants at the International Colloquium of Jesuit Alumni held at Padua, Italy (August 21-22, 1977), two days prior to the European Congress.

The Padua Colloquium drew delegates from nine European countries, as well as from Zaire, India, Nepal, Philippines and Australia, from Argentine, Cuba, Mexico and Venezuela, and from Canada and the U.5.A.

The participants received the assurance from Father General that he feels "very deeply whatever touches the alumni both as individuals and as a body" and that he has tried during the years of his generalate "to do all" to lead to Society to serve them in the best way possible. But heeding the widespread plaint of "lack of Jesuit interest in alumni associations", Father General confessed that "my efforts and those of the Society have not been as strong and after as they might have been."

But from the limitations and mistakes of the past, Father Arrupe exhorted all to "profit to the full and to "realize the ideal of alumni associations in increasingly effective ways." For one: "To change subjective nostalgia for objective realism." To be aware of the need for a change of attitude and spirit corresponding to the Second Vatican Council and the 31st and 32nd and General Congregations as regards such matters as Jesuit and lay collaboration, the shift of stress from the "desire for excellence" to "desire for service.

Such thinking will certainly require a "profoundly Ignatian spirit." And for this he recommended the Christian Life Communities where the alumni "can imbibe the true spirit conducive to a very great supernatural force."

The CLC, Father General said, "can give you that Ignatian depth and flexibility which in our world of rapid change and of impoverishing and distracting superficiality is so powerful. Through the CLC you can keep alive that spirituality which you learned at school and provides you with apostolic instruments valid for today's world. This you can bring to realization the apostolic ideal which the world and the Church asks of you today."

The female presence was already evident, of course, in the Padua Colloquium in all three language groups. There were former students of our institutions in Jersey City and Melbourne, from Marseille, from Caracas and Mexico City.

1. Interest and Neglect

Associations of alumni and the alumni themselves are dear to me. I think they affect us very much, since they are a "product" of the education of the Society and at the same time are a sign—positive or negative—of the education we have provided. Your life, your activities are able to show what you have learned from us. They are a witness and at the same time a great responsibility. "By their fruits you will know them." This subject is complex and deserving of more attention; but this is not the appropriate time to develop

this theme.

I feel very much whatever touches the alumni, both as individuals and as a body, and so I have tried during the twelve years of my generalate to do all that in me lies to lead the Society to serve you in the best way possible. I believe that what is at stake is a very important apostolate especially in our times. In effect, changes in the world and the Church force us to help you round out your earlier education by a kind of continuing formation and thus to help you keep up to date insofar as such formation depends on us. Educated for an earlier period of history, you may thus be men of today as well.

I have done what I could do—though it has not been much—to help local, national, and world groupings of alumni to flourish. The results have been very modest and in some instances none at all. So much so that some have felt that the effort was useless. But I have never given up without first trying to dedicate myself with even greater strength and realism to help advance what is at stake.

Perhaps my efforts and those of the Society have not been as strong and effective as they might have been. You have indicated this to us more than once. Perhaps we are involved in a vicious circle, which may explain, though not excuse, the attitude of some superiors of the Society. Associations which are not alive and do not respond to legitimate expectations, such superiors say, do not deserve to have a capable Jesuit spend all his time at their service. On the other hand, unless such Jesuits are assigned to the work, the results will be next to nothing.

On the other hand conditions in the world today present us with every kind of difficulty. There are the deep cultural changes which demand a comprehension and an elasticity for which you were not prepared. There are the changes in the Society itself as it follows the Second Vatican Council and its own General Congregation. Such changes have upset not a few who see in those changes new orientations which are very disquieting and who judge that the Society being formed is not that of yesterday. On the other hand, the new generation has ideas and ways of acting and attitudes very different from those of the past. Its language is unintelligible, while its attitudes, way of dressing and, above all, its scale of values are entirely different. So, a generation gap exists, and this has produced in some alumni associations an almost complete rupture between young and old, a phenomenon never before experienced in such acute form.

So, these doubts and tensions among yourselves and between yourselves and the Society have certainly not contributed to the formation and development of alumni associations. But we must take reality as it is and not be disheartened because of difficulties in the recent past. We should look to the future with great optimism, I believe, for such an attitude enables us the better to understand how to overcome difficulties and, in addition, to discover positive aspects and opportunities. Such an attitude enables us, not only to become aware of limitations and mistakes of the past, but also to try to profit to the full from all that in present circumstances can help us realize the ideal of alumni associations in increasingly effective ways.

2. Need for a Change of Attitudes

In the past, I would say, alumni associations have been marked by a kind of nostalgic turning to the "old days," recalling with affection and gratitude our own times at school in

our meetings. Those days of the past, relived in anecdote and story year after year, strengthened the bonds of affection among classmates, which annually drew us together again in an atmosphere of great joy. After all, *olim meminisse iuvabit*! But after those moments of happiness nothing remained except to wait for the next year and its nostalgic turning to the past.

Today, the needs of the world and the responsibility which is ours for that world means that we cannot be content with such nostalgic recollections but must feel ourselves obliged to do something useful, above all for others. For ourselves too, by changing our ways of looking at things and even our style of living. We feel that we have been privileged by reason of the family into which we have been born, the education which we have received, the position we have enjoyed, the profession we have exercised, in short, the many gifts which God has lavished on us. So many others have lacked these gifts, and they suffer as they see themselves oppressed by a system in which we too are involved and which keeps them from living at least a human life.

This concerns our very alumni associations. Yes, we have to change our subjective nostalgia for an objective realism, perhaps, for example, by not insisting on having as our adviser or assistant a Jesuit whom we knew in our days at school but by agreeing to have someone else and being able to cooperate with him. In place of being interested solely in our own school, we must expand our interest to include others too, since all are working for the same purpose and perhaps the works of others are of greater apostolic importance. We must be interested, not only in what happens in our own country, but also in the entire Society. What is called for is a change of mentality, a change from a "village view" to a more universal one which knows neither frontier nor limit.

The mentality of pre-Vatican II days must be changed into one which harmonizes with post-conciliar times and thus with the Church today. This Church, with its new focuses and activities, which go beyond works of charity and include works of justice and active measures directed towards the effective creation of "a more human and more just world."

3. Change of Attitude and Spirit

A point of great importance is that of cooperation between laity and Jesuits. In this respect, the attitude of Jesuits, corresponding to the 31st and 32nd General Congregations and the Second Vatican Council, has changed considerably. It may have seemed up until a few years ago that the laity were expected to cooperate with Jesuits, under Jesuit direction. In other words, the laity were "under" Jesuits. Today we Jesuits recognize the value of the lay vocation and work and we see ourselves as cooperating with the laity in common works, in which often enough we joyfully acknowledge their superior competence.

What I am saying is that it is not a question of the cooperation of "second class" people, the laity, with us because we do not have enough Jesuits. Rather we want to cooperate with you, and we acknowledge your superior competence. This is a work of equal with equal, where you are able to bring knowledge and experience in which we are—and perhaps should be—largely ignorant and amateur. So, your work as members of the laity with Jesuits is much different from what it was up to a few years ago and we realize more than ever the value of your collaboration.

We have to recognize that the individualism and at times the desire for excellence which not infrequently characterized our form of education, and which you have continued to foster in your life, should be changed into a desire to serve. If we want to be eminent in our profession or in any form of human achievement, it is not for selfish reasons or for our own satisfaction, but rather in order to be of service to others. Now, this may seem utopian, unrealizable. But it is an ideal which is attractive to young people today and is inspiring them to great efforts and sacrifices. My words about "persons for others" on another occasion mean exactly this. In my opinion these words express the ideal of the *Ratio studiorum* in modern language. In addition to giving that ideal the greatest depth, they also make it acceptable to those who do not share our faith. It is a philanthropic ideal, which atheists too can make their own. This, then, is the type of person we are trying to educate today. Those who graduated in former years and who for one reason or other don't see things this way should try to understand and put into practice what this ideal means, for as time passes it will be as today it should be, one of the marks of our alumni associations. And in order to be able to work together in the same associations it is indispensable for all of us to have one and the same view on this point.

4. More Diversified Membership

I now turn to another change which is upon us. I refer to the number of alumni who are graduating from vocational, professional, or "free" schools, such as are open to boys and girls from families of more limited resources, families of workers and of peasants. The Society is very interested in this development because just as it does not want any young person to be unable to attend our schools for financial reasons so it wants alumni associations to be open to every kind of former student.

The Society does not want to make distinctions and wants to see that all are treated equally, so far as that is possible.

What until a few years ago would have been impracticable and perhaps inadmissible is a necessity. If we fail to recognize this, we should feel "anti-evangelical" and see ourselves as "counter-witnesses"— and none of us, I am sure, wants to be in this situation.

Another point I call your attention to is the number of young women in our institutions. This is not a new phenomenon, except for the increase in their number, especially at the primary and secondary levels. It is a change that should enrich our associations and round out their potential to be more effective and all-embracing in their activities and in their efforts to respond to family and social questions. Women should have their place in our associations for reasons which correspond to their dignity as persons made in the image of God, not merely for reasons of kindness and courtesy.

These remarks are not intended to imply that our associations have been entirely inactive all over. No, by no manner of means. There are splendid examples, not numerous perhaps, which hint at the magnificent possibilities before us and testify to the results which can be achieved when we know how to use opportunities. I refrain from citing examples so as not to offend by omission.

5. Possibilities and Requirements

Statistics of an approximate sort indicate that about 500,000 alumni are organized, and perhaps two million not organized. We do not have to call on our imagination to sense the possibilities hinted at by those statistics, especially if we consider the great variety of ages, countries, cultures, social classes, religious beliefs, and professions involved. This broad and varied spectrum opens possibilities for serving mankind which deserve longer and more detailed consideration at another time, especially the range of activities open to us, not only in particular nations but also in international circles, given the great variety and number of countries in which Jesuit alumni are found. Such activities, seen from a religious and cultural point of view, can be very influential, if we are able to create the right kind of structure needed for international communication and cooperation. In this connection the World Union of Alumni will play a very important role.

I turn now to the challenge of *inculturation*. Both local associations and the World Union can make a real contribution in this very real and pressing area.

To speak about inculturation at this moment of history may seem to be very odd, or at least out of place. For we are witnessing convulsive changes in the cultures and history of mankind, when talk is about the disintegration of Western culture and of cultural revolution in the East shifting to the West. And yet it is precisely at this time when entire cultures and the human person himself feel disoriented and tempted by pervasive scepticism even about matters that might deserve more respect (such as science and social evolution) - it is precisely now, I say, that the Church, the Society and alumni organizations of students taught by Jesuits can play an important role of orientation and of encouragement by becoming worthy interpreters of, or spokesmen for, the human family supposedly lurching into chaos.

Deep down at the heart of today's tensions, of ethnocentric nationalism, of anti-imperialism, of persecutions, genocide and wars, there is an impulse and thrust which, though unconscious, surely and rapidly is leading us to an ideal of humankind as one great family with a common heritage. The oneness and identity of human nature and the need to preserve its values expressed in such wonderful and varied ways - this view of mankind underlies the changes we are part of.

Now perhaps it is more clear why I say that Jesuit alumni associations can contribute to our understanding of inculturation through their studies.

6. Solidarity with the Poor

There are some who claim to see in the changes that the Society has gone through in recent times a certain kind of radicalism which seems to be very close to Marxism. From this view spring suspicions and even accusations against the Society as if it had been infiltrated by Marxism. Nothing could be further from the truth. The Society is endeavouring to follow the Gospel, and it cannot allow its spirit to be identified with any ideology, whether of right or of left, nor with any political party. Such an identification would represent a mutilation of the Gospel and an ascription to Jesus Christ of views and attitudes that are found nowhere in the Bible.

However, the Society along with the Church has made some definite choices and deliberately taken positions which are as radical as or more radical than those of any ideologist. But the difference between the two lies, first, in the motivation; then, in the limits; and, finally, in the means to pursue the choices. They cannot be anti-evangelical, and for that reason they exclude all violence and whatever is incompatible with charity and justice.

One of the most difficult points for many to understand, and one which may smack of novelty, is our declared solidarity with the poor. The 32nd General Congregation has underlined this solidarity as one of the choices characterizing the Society today. For this reason, I would say that, though the General Congregation speaks directly to Jesuits, it has a message that indirectly touches former students of the Society inasmuch as you have been educated by and want to cooperate with Jesuits. So, what immediately follows refers directly to Jesuits, but you can look on it as a counsel which we offer if you want to cooperate to the full with the Society of today.

Our solidarity with the poor is not a new or theoretical consideration drawn from a Jesuit blueprint (*ideario*), nor is it a light which we are projecting onto our apostolic work. It is, rather, a new manner of being and of living. Clearly it demands a change in our way of thinking, for - if I may use an old scholastic adage - our action follows *upon* our manner of being. We must transform our being in order to be able to work in a new way. Phenomenologically at least, our being - our way of living - is confined within capitalistic social structures proper to the middle class rather than to the poor.

Whether we like it or not, no matter how we explain it, the fact is there: social classes exist. They exist everywhere. They divide mankind into strata which are opposed to one another or - if you will - into watertight compartments which admit of little or no intercommunication. Each class is held together by its own interests, affinities and relations among its members, while aggressivity and lines of attack characterize its relation to outsiders. In this class network of relations, people are led to take internally consistent class positions on any kind of social, economic, or political problem. Any conflict - whether in Korea, the Middle East, or among races - will resonate with the chord of our own class mentality.

One who claims to be free from class mentality is rightly suspect. Only with great difficulty do we escape from the claims of class. The extremely privileged, who have not felt institutionalized injustice in their own flesh, react with amazement and defensiveness before the demands of the masses for a new order. In tranquil possession of what they believe to be their rights they look upon themselves as above the conflict. When they find themselves the object of claims on the part of others, they speak of unjust aggression on what is irrevocably theirs and maintain that it is licit to defend themselves in every way. This unconscious sense of class is a determining element in the situation.

On the other hand, the great masses of the dispossessed, schooled by a long history of suffering and privation and more recently by ideological propaganda, are keenly aware of what is just and unjust. Extremely sensitive to whatever offends their most basic human rights, they inevitably evaluate every situation and find similarities or differences with their own situation in any type of conflict they become aware of, no matter how distant it may

seem. Naturally, then, they react with the incautious directness of the unsophisticated in ways that logically express their sense of solidarity and aggressivity. This reality I have described - schematized in a conventional way perhaps but undoubtedly true in its general outline - must lead us to ask to what class we belong and how we react to conflicts that, at first sight, we might describe as distant from ourselves. "In what direction do our own sympathies move in particular cases?"

Surely as Christians helped by the grace of God we should put ourselves above any classist or partisan interpretation where this would involve our accepting a Manichaen or Marxist dichotomy or our abandoning our mission to bring all to Christ. But it will not be easy to free ourselves from the conditioning of the class to which, perhaps unconsciously, we belong. Only if we detect those conditioning elements within ourselves and react against them will we be able to achieve this freedom.

Just because our upbringing and institutional framework lead us to emphasize the values of the status quo as opposed to a new order and order as opposed to the upheavals involved in redistribution, many laymen have tried to react by making their own the cause of the people and in so doing they were undoubtedly led by ideals of an evangelical stamp.

Their stand has led to tensions and conflicts within the Church often inevitably fruitful. Some, however, have been mistaken and counter-productive, because they have brought a spirit of class and also of class struggle into the Church, thus wounding it in two of its essentials: its unity and its universality. This whole matter I offer for your reflection.

7. A Source of Spirituality

Such reflection will certainly require a profoundly Ignatian spirit, which the Christian Life Communities can make available to you. I mention the CLC in this context for through it the alumni can imbibe the true spirit conducive to a very great supernatural dynamism. The CLC movement has been updated and rejuvenated and is producing excellent fruits. A typical Community, inspired by the Spiritual Exercises and Marian spirituality, engages in activities pointed towards solving modern problems. The courses of formation for active membership are outstanding, aiding those who take part in them through a very solid, modern kind of spirituality to become apostles adept at using community discernment to establish apostolic priorities and to choose the best means to achieve their ends.

I believe that the CLC movement can invigorate alumni through giving them that spirit of St. Ignatius which was an important element in their formation at school. This ongoing formation in the Spirit will more than complement what you have learned in the past. It will give you that Ignatian depth and flexibility which in our world of rapid change and of impoverishing and distracting superficiality is so powerful. Through the CLC you can keep alive that spirituality which you learned at school and provide you with apostolic instruments valid for today's world. Thus you can bring to realization the apostolic ideal which the world and the Church ask of us today.

8. Realism

Through experience, if through no other way, we have come to understand that if we strive for too much we end badly. We must be very realistic, knowing that he who wants to build high must begin by laying the foundations deep and by first seeing what capital he

possesses, as we are counselled by the Gospel. So, I think we should begin simply, realistically, slowly, without wasting time on grandiose blueprints. It is along these lines that you seem to have been moving. Hence, we must develop a universal outlook as a necessary prerequisite for creating an effectively operational World Union.

Source: Documentation no. 37, Press and Information office, General Curia, Rome, Oct. 12, 1977

6. Jesuit Apostolate in Secondary Education: Today and Tomorrow

Rome, 10-13 September 1980

From September 10 to 13, 1980, a meeting was held at the Curia in Rome to discuss two specific issues in Jesuit Secondary Education: genuine collaboration with the laity, and the application of Decree 4 of the 32nd General Congregation (the service of faith and the promotion of justice) *to secondary education. As he explains in the opening paragraph, Father General used this occasion to speak more broadly about Jesuit secondary education as an apostolate of the Society. He spoke from his own outline. After the meeting, Father General revised and expanded his address (AR XVIII, 1980, pp. 257-276), in order to put it into a more polished form.*

The following text is NOT the official text as published in the Acta Romana. It is the notes, and ideas of Father General particularly on the application of Decree 4 of GC 32. Jesuit Educational Association (JEA) of the Philippines published and offered its readers the opportunity to reflect further on the theme.

J.E.A. Philippines July, 1981

Reflections of Fr. Arrupe During the Meeting

A. On Collaboration among Jesuits in Different Parts of the World (Participants at the meeting had been discussing the question of genuine collaboration with the laity. It became obvious that the situation was very different in different parts of the world, and it was difficult to find points of agreement — although these did eventually emerge, as will be evident in the final report of the meeting. Fr. Arrupe used this occasion to reflect on a different type of collaboration: that among Jesuits in different parts of the world.)

As I have been listening to the discussion, we seem to have three very different situations. We have the Orient and the non-Christian countries, we have Latin America, and we have Europe and North America. Wouldn't it be profitable to see how we can learn from one another? In each of these three situations, we can find very positive elements which could provide good pedagogical elements for all of us.

In the Orient, you are discovering the human elements of the Christian faith; these could be a tremendous help to Western countries, where many young people have strong prejudices against the Church and its way of teaching. Perhaps something could be learned from the preaching and teaching in the Orient that could be applied to these countries.

In Latin America there is tremendous concern for justice sometimes there seems to be polarization; but even so, you have an approach there that is very important, and could be necessary for other countries.

And in Europe and North America, you have the more Catholic Christian countries; you have a developed spirituality; you can preach and teach out of the fullness of this development; and again, this can have tremendous value for all, of us.

How can we all get together, to have a more universal way of doing things? Instead of having opposition or confrontation in the Society, we could learn from one another. We could agree that we do things in different ways, but we could also work for one another and learn from one another. Because we are obliged to think about things like this, to make a synthesis, in order that we can work for re-evangelisation.

The world is becoming one. One with different accents, but the real problems are very much in common among all of us.

B. On Justice Issues

(After a full day of discussions about "the service of faith and the promotion of justice" and the ways in which this commitment can be applied to education, Father Arrupe spoke at some length, reflecting on many different points in the discussion. He repeated some of this in his closing address.)

There are several different points I would like to make about the discussion we have had so far:

1. The Society of Jesus has one finality: we are for everyone. Rich and poor, oppressed and oppressors, everyone. No one is excluded from our apostolate. This is true also for the schools.

2. When we are trying to decide about the value or importance of our schools, we cannot just use one criteria. We cannot absolutize any criteria (unless for example, that the teaching would be contrary to the faith!). Justice, and working for justice, is a priority which has to permeate all of our ministries, and therefore all our schools. This service of faith and promotion of justice is an expression of our finality, but it must not be absolutized; the application is different in different circumstances.

There are some circumstances in which the criteria is simply that we keep the schools open, even when "working for justice" is not so clear. For instance, in Italy, or in Spain, or in other places. The very existence of our school is a defence of the liberty of teaching. It is a fight against the "*scuola unica*" of the State. For me, that would be enough. The very fact of resisting the government, and saying "no! you do not have the right to be the *scuola unica*!"

Or, consider Japan. There we work with the higher classes and the ordinary middle classes. But education is; practically the only instrument we have for going into Japanese society with authority. Even though the work for justice has to be postponed, or done in a very delicate and cautious way, we should keep these schools. Because the most effective way for the Catholic Church to work in Japan today is through education.

My point is that we have to be very prudent in our application of criteria. Ignatius always said that we must apply the criteria "*omnibus consideratis*" - all other things being equal. It is not just one criteria; it is a combination of criteria that must be applied. This must be true also in the evaluation of our schools.

3. We cannot use as a criteria a statement such as "We don't work for the rich because they won't change." We cannot accept this as a criteria. Trying to work to change people's mentalities may be difficult, but we cannot refuse it. Again, we work with

everyone. We must change the curriculum, change our way of doing things, apply what we do to local circumstances. And always, in our soul, we work for faith, we work for justice.

4. One characteristic of our schools is excellence. But what does that mean? Academic excellence? That also, perhaps. But the most important thing is human excellence. We have different types of ability. In some cases, we may not be able to do as we would like to do, because there are not enough Jesuits, or not enough lay people, or not enough equipment. But the normal case is excellence. Academic as far as possible, but especially human. We must form upright citizens at least. And, if we are in a Christian country, we must form Christians and Catholics.

5. We are talking about the necessity of opening up the schools for different classes of people. Many different people who spoke about different criteria were all correct! Because they are speaking about different circumstances. Sometimes it is very difficult, and sometimes even counterproductive, to put poor and rich students in the same class. Sometimes it works well. We have to look at the individual situations.

6. It is very important that we look at the type of education we give. It was once the case that we would give our classical education, with Greek and Latin and history, to students who would be going back to a farm to work there.... We must prepare students for the University, but we must also have special schools, for other purposes. Spain has done much along these lines, partly at the urging of the government. We must educate the people along the lines that they need. This means that we sometimes have to create other kinds of schools. The work of Fe y Alegría in Latin America is an example. Wonderful work! So we have to diversify these things.

7. There is a difference between principles and reality. We cannot teach in ways that people cannot understand. We insist on our own (Jesuit) insertion into reality; we must also help the students to experience reality. You can spend hours speaking to the students, and to the Jesuits, about injustice and poverty; and they will never understand until they see poor people, until they experience the reality. One aspect of our pedagogy must be this experience. Many schools of the Society are doing this as a part of the curriculum.

And if we start to do that, as we have already experienced, people will fight against us. Parents will object if they see that the boy is questioning the work his father is doing. But we have to accept that.

8. Consider the use of our buildings. We have tremendous buildings, which are free at two or three in the afternoon! The principle of a businessman is that he has his machines operating 24 hours a day; but our business works only from eight in the morning until two in the afternoon! Why not use these large facilities, as many schools are now doing? With poor people, with adult education, with non-formal education, with so many different uses.

And when you do that, I urge you not to use the same professors! They have their own families to go home to; and they would be expensive. You have the boys in the school,

the former students, the other people in the neighbourhood. In Brazil, and in other places, the boys are teaching adults, learning from the experience, and enjoying it!

But the most important point for me is the non-absolutizing of any criteria. Not even Christian teaching. There are some circumstances in which you must teach human values, not Christian.

C. On Our Option for the Poor

(*The discussion about faith and justice continued, and turned specifically to our option for the poor. Once again, at the end of the day, Father Arrupe offered his reflections. Again, some of these reflections are repeated in his closing address.*)

Since time is so short, I only want to say this: the discussions you have been having concerning the poor have been very good, but I believe that we must think in broader ways about this topic. The option for the poor has a different meaning, and it has different applications, when we are in different circumstances.

1. It is possible to work directly with the poor, but it is also possible to work for the poor even when we are working in different milieux. I leave that to your reflection.
2. One of the characteristics of the Society is that we work with those who can be the agents of change in human society. We believe that we are applying this criteria when we work among the rich, who have financial power. But we must also think today about other groups: what "power for change" do the poor have, the unions, other organized groups? Who are the agents of change in the cities? We have to modify our criteria, and change our strategies.
3. We must work for the poor in our schools, but we must also see whether or not it is possible to combine the school work with other educational works. There is the remarkable example of Fe y Alegria in Latin America. The situation is changed today, because in some of the countries the government is paying the teachers. But at the beginning, the idea was that the poor should help the poor! And 200,000 students have received an education by this means!

   Following that kind of intuition, we need to be creative, we need to be willing to start new things. Economic pressure is great, but perhaps we can find a new — or an old — way of overcoming such pressure.
4. Another idea, which has not been too successful so far, is that of non-formal education. The problem has been that the promises of the government have not been kept.

   Is there no way in which this non-formal education could be carried out in our schools? Perhaps not in school buildings themselves, but the schools could perhaps help in some other way. And perhaps we could obtain the help of other Jesuits, who are not working in the schools.
5. Another thing which I don't want to forget: if we consider our work over, the long term, should we not be contributing above all to the training of teachers? For me, this is a strategic point. We need teachers, and yet we Jesuits have" relatively few centres for the education and formation of teachers. If we wish to form the laity, perhaps we

should put more emphasis on these centres for teacher education, either within or independent of the Universities.

6. The problem is complex, and we cannot simply ask ourselves how it might be possible to accept greater number of the poor in our schools. We have to do that, of course, but there are other aspects to the problem. There are vast numbers of people completely outside of our influence. And, when you go into the third world, there are millions of people who have no opportunity for any kind of an education at all. Is there nothing we can do for these people, no plan, no strategy? Jesuits cannot do everything; but is there nothing we can do? I think again of Fe y Alegria, which employs twenty or so Jesuits, but three or four hundred Sisters and thousands of the laity, all working on the same project.

This problem of the poor is so complex and so vast that we cannot be satisfied with what we have done so far; nor can we be satisfied simply by admitting greater numbers of the poor into our schools.

If we work with generosity, following the Divine impulse, the Lord will help us. If we make the effort, if we are disposed to sacrifice and to self-denial, we will have the help of the Lord. I don't want to be too pious here, but I think that we must also think in this religious fashion when we try to confront this problem.

D. Final Reflections

(Near the end of the meeting, when the participants were discussing means for follow-up, Father Arrupe added these two ideas.)

We have now the Colloquium on the Ministry of Teaching in the United States, and I think it should be mentioned as a part of the conclusions of the meeting. It is one of the instruments that the Society is using now — I mean the Society in the United States, although I hear that they are going to Canada and Puerto-Rico, and have already been in the Far East. Could not that instrument be used everywhere, to catalyse the whole process?

The other point is that you must use every means to influence the Provincials. Our experience in the Society is that if the authority of the Provincials is not with you, there will be difficulties. But if they are enthusiastic, if they understand what you are doing then they can help tremendously. They are the ones who move people, who make appointments, support meetings, and so forth. How can you get more information to the Provincials and encourage them more?

I want to end by adding that, at the very least, when you return to your houses you can say that Father General is convinced of the apostolic importance of our secondary schools, and of teaching. That is *de fide definita*!

Source: Pedro Arrupe, S.J., the booklet published on the Conference: Bound volumes Miscellanea Vol. 3, no. 10, pp. 26-32. Biblioteca, Curia Generalizia, Rome
Source: AR XVIII, 257-276. (Reworked text as shared after the meeting to the whole Society

C. FAITH AND SPIRITUALITY

1. Father General's Directives

Discourse at the Third International Course of CIS for Retreat Directors

Rome, 8 February 1971

The Exercises and the Constitutions of the Society

Father Arrupe's discourse at the third International Course for Retreat Directors dealt generously in the first place with the relations between the Exercises and the Society. These were his main ideas:

1. Basic value of the Exercises:

In spite of the criticism levelled against them (out of date, psychological pressure, individualism, Pelagianism etc., etc.), the Exercises enshrine two basic values: (a) an evangelical intuition of prophetic significance and apostolic dynamism, and (b) a clear anthropological intuition of man in his concrete reality.

This is fundamentally the reason for the great praise given to the Exercises by our own members and those outside.

But the most admirable feature of the Exercises is the simplicity of its. intuition. Everything is reduced to the unity of the love of God: contemplation and action; salvation and personal perfection and the salvation and perfection of the neighbour; natural, arid supernatural; man's happiness and God's glory; the logic of human knowledge and the experience of God.

2. What is the Anthropology of the Exercises? Or, in other words what about the man of the Exercises?

He springs from his radical dependence upon God: because of this., he must praise and serve God; make himself indifferent., through a generous dynamism that impels him to choose "what most helps him" to reach his end, and by means of a movement of "liberation" in the Pauline sense, disposes him to guidance by the Spirit.

In this way the man of the Exercises is prepared for his encounter with Christ, which purifies him and transforms him till he is led to the Third Class of men and the Third Degree of humility; to the election and the reform of his life, and this makes him integrate the whole of his interior life and allows him to discover God in all things.

3. The Values of the Exercises are made concrete in the Constitutions

The man of the Exercises is not an abstraction. To a certain extent he has been 'institutionalized' in the Church by means of the Society's Constitutions.

The Constitutions not only presuppose the man of the Exercises; they describe him with almost the same words: the purpose of the Society (this, an echo from the meditation of Two Standards) is to "soldier under the banner of the Cross" and to seek at once personal salvation and perfection and that, of the neighbour: indifference is demanded by such expressions as "disponibility", "Flexibility" and "universality" in service for the "mission";

the unity of all members of the Society is recommended in spite of their plurality; and above all there is the insistence on God's greater glory, on the "tantum-quantum" and the "*magis*": all this supposes an inexhaustible adaptability in the Society.

4. The "man of the Constitutions" and the "man of the Exercises"

The Jesuit, the man who attempts to live in accordance with the Constitutions, reproduces - or should reproduce - the distinctive lines of the man of the Exercises:

Indifference, from his first entry into the Society (15);

The desire to imitate Jesus Christ, even under the most difficult conditions (103);

The interior law of charity (1); this should be his norm for prayer, work and penance (582);

The image of the General, which is only the image of what is 100 per cent. Jesuit, is also inspired by the Exercises: union with God, charity, humility, freedom of spirit, rectitude, magnanimity, fortitude (723-728).

The Exercises are therefore an inexhaustible source of inspiration, experience and spiritual discernment. It is to them we must turn, if we wish to come across our spirit. "A perennial fountain of this spirit remains always the Word of God living in the Exercises, and assimilated in a living manner throughout the whole of life. The Constitutions are the historical adaptation of this spirit".

The Exercises and Today's Problems

Do the Exercises retain their efficacy? This is the second question raised by Father Arrupe. His reply is a general affirmative, because man must continue to "seek and find the will of God" in his life. It is true that men are more concerned today with structural changes and that the Exercises are directed more towards personal conversion. But structures have to be changed by men, and this calls for men with a new mentality and renewed hearts, and ready for sacrifice, that is "converted" men, for any effective recasting of structures.

1. New Attitudes

An attitude is "a relatively stable psychological disposition which directly prepares for action".

The Exercises are expressly directed towards interior "metanoia", which is at the root of any change of attitude. Only a profound interior purification can make us sensitive to the "signs of the times", through which God continues to speak to us. By means of a discernment of spirits and progressive assimilation to Christ's spirit we shall come to see the transformation of the world with Christ's eyes, as "Gaudium et Spes" assures us (n.4).

Interior reflection (examen, discernment of spirits), the heart's silence in close union with God and personal prayer; a perfect assimilation of Christ's example (Two Standards, Three Degrees of Humility): these are the most certain way of not failing to use God's plan and the historical demands of the moment in which we are living.

2. Third World and Development

"It is an absolute necessity that the world shall be transformed by man, as the necessary human fulfilment of God's creative action" (Alfaro: "Hacia una teologia del progreso humano, p. 43). But to see clearly God's plan a process of purification is imperative. In

this, the Exercises provide extraordinary help: for instance, in how to assist the Third World. In what way?

1) According to the demands of the meditation on the king (fight against egoism and injustice; contempt for riches and honours; freedom of spirit; desires to take part in this enterprise of universal liberation): our desire to give this help to the Third World should be in harmony with this.

2) In the sense of the charisma of the Exercises, a religious vocation will recover all its vigour in service of the poor, not only of the Third World, but also of the First and Second worlds; they represent the "servant of Jahweh" who denounces sin and redeems through His suffering.

3) The Third World demands men who imitate the historic Christ, the finest servants of their neighbours. The true problem today is not that there exist rich and poor, but the existence of individual, social, national and international egoism. The best remedy is conversion, especially of those who have greater influence. For them, the Exercises are ready and waiting.

3. Transforming the Outlook: Liberation

The conversion brought about by the Exercises has frequently led those who have made retreats to works of charity among the poor. In the circumstances of today that is not enough.

The Exercises should transform the outlook and awaken consciences. In this sense, the human and psychological technique of the Exercises could prove useful even for those who do not have the faith, provided that they are of good will.

There exists, in the world a longing for liberation from every from of human oppression and from everything that prevents the development of the person: sin, formalism, 'angelism', illusion.

The Exercises can be one of the finest ways of penetrating to the human heart and transforming, it with a -radical, liberation. Our responsibility increases with the urgent need to form new men, free from themselves and full with, the liberating spirit of Jesus Christ, who will realize the radical change which the world requires.

4. Retreats and the 'Prophetic' Element

There is considerable talk in the Church about the 'prophetic' element: but we must define it with greater exactitude. With their "Rules for the Discernment of Spirits" and the "Rules for thinking with the Church", the Exercises can teach us to frame a correct judgment to distinguish a true from a false prophetic voice.

The Church has a high regard for the prophetic element and knows that in the Church prophets will never fail; it knows also that what prophets announce is not always pleasant.

On the other hand, it recognizes that true prophets are characterized by their fidelity to Jesus Christ and the "whole" of the Gospel and by their docility to apostolic authority. The Exercises which assist us to live faithfully according to the Gospel, to distinguish between different spirits arid to think with the Church, encourage a healthy prophetic voice.

5. The Exercises and the "Signs of the Times"

The Council often spoke of the "signs of the times", bat these words have not always been properly understood. They indicate the opportunities offered to the Church from the situation of today: the salvific design of God; the whole situation in which we have to use discernment to assess the good that appears mingled with the bad.

In Ignatian language, to interpret the "signs of the times" means to understand their significance and discover the origin of the good spirit or the bad. The principles and rules for discernment are a guide, an excellent criterium for understanding and evaluating these manifestations in the world of today.

6. The Exercises and Secularization

If secularization is one of the "signs of the times", this does not mean that we accept completely ail it stands for; it has to be judged by the standards of the Gospel (GS 4).

In addition to positive values (grandeur of creation, goodness of creatures, dignity of the human person, human liberty, progress etc.) secularization contains ambiguous expressions (desacralization, exclusion of adoration and prayer, atheism).

A man, committed to the apostolate, such as one who has made the meditation of the kingdom, will need to keep before him a great regard for human dignity, for man as image of God, and lord of creation, even though stained by sin; a faith in a personal and transcendent God; a complete dedication to Jesus Christ and His Gospel; Catholic unity based on charity and obedience; spiritual life, founded upon the meditation of Two Standards. This is the best method for overcoming the crisis of faith.

We must know how to say NO to an insidious secularism. But we must be able to open ourselves to confidence and generosity. This is what the Church calls for these days, maintaining the balance between "the institution and the charisma, between gloomy defeatism and Utopian 'angelism'; between an ex elusive vertical outlook and a horizontal approach that denies the transcendental; between chilly rationalism and an exalted prophetic voice; between a voluntarist Pelagianism and a view of Providence that paralyses initiative; between a dichotomy that harms and a monism that confuses; between and individualism which isolates and a collectivism that destroys personality; between an all too personal emphasis on charismas and a mechanized obedience".

7. The Exercises and Community Work

Planning for the apostolate can be helped considerably by the Exercises. The discernment of spirits about which much is said in the Exercises may also be applied to the reflection of a community about its apostolic work, in the way that this was applied by the original companions of St. Ignatius in their well known "deliberation".

To enjoy this discernment at a community level a genuine union is required, a "com-union": of spirits; a concrete problem as the focus of the deliberation; personal experience of prayer and discernment of spirits; a common pooling of individual experiences to arrive at a community decision or an authoritative decision of the Superior according to the character of the community.

Conclusions

The values which the Exercises may contribute to the world of to-day may be thus briefly resumed:

1) *Openness to the Spirit*. based upon indifference: This is no passive attitude, but an active one to keep oneself free to listen to the word of God and the Spirit;
2) *The drive of a 'Magis'* (even greater effort) towards a full human progress and development;
3) *Spiritual Discernment* that helps us to recognize God's action within and outside of ourselves, through the "signs of the times";
4) *A 'Christocentric' orientation* of all our personal life and the whole of the world's history (GS 45).

Source: Quaderni CIS IV, Renewal of the Society 1971, CIS, Rome, pp. 3-8

2. Witnessing to Justice in the World: Urgency for Bold Action by the Church

Commentary on the final Declaration of the Synod of Bishops of 1971 on Justice in the World

Rome, March 1972

This study published in the spring of 1972 is one of a series issued by the Pontifical Commission on Justice and Peace for the purpose of sensitizing different segments of the Christian community to their responsibility to work for Justice. In it, Father Arrupe underlines the seriousness of the world situation, calls for conversion of heart on the part of the 'haves', and urges that men and women religious live more frugally and dedicate their resources increasingly to the furtherance of justice.

Personally, and through the S.J. Press and Information Office, Father Arrupe received many requests from Jesuits and journalists for his impressions of the Synod. Recognizing the earnestness with which the requests were made, Father General hoped to satisfy his obligations in this matter by granting a single interview to the S.J. Press and Information Office.

Of the many questions put to him, there is one that reflects the interest taken by the Religious in the two topics of this Synod and the amount of homework put in by the 10 elected participants from among the Superiors General.

Since 1967, Father Arrupe has been the President of the Union of Superiors General that consists of some 200 members representing 330,000 religious men. On May 25, 1979, he was elected the President for the fifth consecutive three-years term. The relevant question and answer were this:

Q: What was the nature of the collaboration of the religious Superiors General during the Synod!

A: We went to the Synod with hope, conscious of the responsibility we carried for the one-third of the priests of the world and for our international activities, both so relevant to the two central themes the Synod had to discuss.

We had taken care to prepare ourselves as best as possible. Several months in advance we set up commissions to study both the themes - the Priesthood, and Justice in the World - and, with the help of experts, we seriously analysed those themes.

Afterwards, we held a Plenary Assembly of the Superiors General at Villa Cavalletti, Grottaferrata, attended by some 60 Generals of the largest Religious Orders and Congregations representing a high percentage of all religious in the world. For three days we listened to papers prepared by the experts and to the findings of the commissions. Following a general discussion, we explored the different aspects of the two Synod themes. Next, we sent to all the Generals, including those who were not present at the meeting at Villa Cavalletti, a study and questionnaire to which a great number of Generals replied.

As the date for the Synod opening drew near we held another meeting, in September, of the Superiors General for a deeper analysis of the document on Justice in the World.

For their part, the 10 Superiors General elected by the Union and ratified by the Roman Pontiff as members of the Synod, held frequent meetings, before, and during the Synod, for Reflection and study of the themes.

During the course of the Synod, we took care to keep in close contact with all the Superiors General; for that reason we met every Saturday in October and the first week in November to give information, listen to opinions and look for reactions. Normally, some 40 members attended these meetings.

This possibility of working together as a team was the result of the activity of the 221 Generals, especially during the last three years. During that time, we met periodically to analyse together the principal themes of religious life and the life of the Church.

Vatican I teaches that the Church is a supremely credible witness to the truth of divine revelation and to her own divine mandate to make that revelation known to man: '*motivum credibilitatis et divinae suae legationis testimonium irrefragabile*' (the motive of credibility and the unimpeachable witness of its divine mission).[1]

I. Credibility Gap in Our Commitment to Justice

1. Discrepancy between Teaching and Witnessing

But for the Church to be a credible witness to her own divine mission ought she not also to be a credible witness to justice among men? The question has been asked. And it has been suggested that we Catholics have created—by our attitudes, by our actions, or simply by our inactivity—a 'credibility gap,' as far as justice is concerned, between the modern world and the Church.

We can argue forever about the nature, the extent, the causes of this 'credibility gap.' But if doubts do exist about the Church's commitment to justice, we should do all in our power to dissipate them, to show that they have no foundation in fact. We cannot do this by abstract reasoning. We can only do it by making sure that the Church's commitment - that is to say, *our* commitment - to justice is a fact. In other words, we must back up the Church's teaching on justice with our witness to justice. And it must be a witness that is truly convincing.

This has always been the case; but today more than ever. For, as has been well said, "The men of today pay more attention to the witness than to the teacher."[2]

Why does witness have more power to persuade than teaching? Because teaching presents an ideal, but witness gives it life, embodies, incarnates it. Witness gives the ideal flesh and blood.

If so much importance is given to witness today, it is not only because of the value that witness has always had, but also, in part, because of the significance, the personal significance, that Vatican II has given to what used to be called 'signs.' In *Dei Verbum* and *Lumen Gentium* especially, Vatican II says, in effect, that if the Church is a sign that the

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1 Dogmatic Constitution Dei Filius, c. 3, De Fide (Denzinger-Schönmetzer, no. 3013)

2 E. Barbotin, Le témoignage Spirituel (Paris, 1964), p. 7.

salvation of the world is even now being realized, it is because Christians - that is to say, people, persons - bear witness to this fact.

Where Vatican I spoke of 'sign,' Vatican II preferred to speak of 'witness.' This 'personalization' of the somewhat impersonal term 'sign' is one of the reasons for the new stress given to witness in the Church.

This insistence on witness has something to say to us. The various ways in which, according to Vatican I, the Church can be considered a 'sign,' have been personalized, brought to a focus in the Christians who make up the Church. It is their personal sanctity and their effective, not merely theoretical, love for one another that make the Church a 'sign' or in the language of Vatican II, it is by bearing witness to Christ that the Church becomes a sign.[3]

For when Christ's commandment of love is truly lived by Christians - and let us not forget that love demands justice and includes it - then the claim that the Church lives by the Spirit, that it is the Spirit that gives her life becomes truly believable.

This presence of the Spirit in the Church is a fact. But it is not the kind of fact that can be studied under a microscope or stated in a mathematical formula. Life, whether human or divine, escapes the narrow categories of discursive reason. We apprehend it best through witness, through the self-revelation of the person whose life it is or who shares in that life.

That is why the revelation of God is essentially a witnessing: the Father witnessing to the Son, the Son to the Father the Spirit witnessing to the Son, the Son to the Spirit.[4] Christ chose His Apostles, taught them and strengthened them so that they could be witnesses in their turn, men who could not do otherwise than bear witness: "We cannot promise to stop proclaiming what we have seen and heard."[5]

2. Mission of the People of God

And after the Apostles it is the Church, the People of God, that must bear witness to the salvation God has revealed and wrought.[6] Here, then, is the meaning of Christian witness: it is the continuation in our own lives of the divine witnessing which is the life of the Trinity, as witnessed by Christ our Lord, and transmitted to us by the witness of the

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3 Cf. R. Latourelle, "Vatican II et les signes de la revelation" Gregorianum 49, (1968), pp. 225-252; Le témoignage chrétien, Paris 1971.

4 Cf. Mt. 3. 17: "This is my Son, the Beloved, my favour rests on him"; Jn. 12. 44: "Whoever believes in me, believes not in me but in the one who sent me"; Jn. 15. 26: "The Advocate… whom I shall send you from the Father, the Spirit of truth who issues from the Father"; Jn. 14. 26: "The Holy Spirit … will teach you everything and remind you of all I have said to you".

5 Acts 4. 20.

6 The words 'witness', 'testimony, occur more than a hundred times in the documents of Vatican II. Here are a few examples. Witness of the People of God: "Since the People of God lives in communities, especially in dioceses and parishes, and becomes visible in them in a certain way, it also devolves on these to witness Christ before the nations" (Ad Gentes, no. 37). Witness of young churches: "The whole young church should render vital and firm witness to Christ, and thus become a shining beacon of the salvation that comes to us from Christ" (Ibid., no. 21). Witness in the Christian family: "Husband and wife find their proper vocation in being witnesses to one another and to their children of faith in Christ and love for Him" (Lumen Gentium, no. 35). Witness of Christian teachers: "Bound by charity to one another and to their students, and penetrated by an apostolic spirit, let them give witness to Christ, the unique Teacher, by their lives as well as by their teachings" (Gravissimum Educationis, no. 8).

Apostles and their successors to our own time.

This is the mission of the Church. We often say that the mission of the Church is to preach the Gospel. True; but to preach it as Christ our Lord did, not just by words but by deeds; not just by talking about it but by living it and dying for it.

The Gospel is a Gospel of love. But love demands justice. The Gospel is therefore a Gospel of justice also; it is the Good News preached to the poor. And we must preach it not merely by teaching it but by bearing witness to it: that is the mission of the Church.

This is how the Synod puts it: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."[7]

More than action: life. Preaching not merely spoken, not merely acted, but lived. In the last analysis, this is what witness is. Witness is life.[8]

The dynamism of this kind of witness is enormous. It does not impose itself by force or violence; and yet, by making visible and tangible the values that must shape men's lives, it can bring about radical changes, in societies no less than in individuals, which mere force or violence cannot produce.

"Why do the saints have followers?" asks Bergson. "They demand nothing; yet men do, of their own accord, what the saints would have them do. The saints do not need to exhort; all they need to do is be. Their very existence is a call to perfection."[9]

We know this from our own experience. To many people, the teaching of the Church is valid; it is convincing to the mind. But if it is to be efficacious, if it is to move them to action, it must be backed up by life; backed up by those who have accepted the Gospel, live the Gospel, and activate their personal, family and community lives with the justice of the Gospel.

This will not be easy. Let us be realistic. It is not easy to be just. True, the example of a Christian life, a just life, will be followed by many, will be an inspiration to many. But it will also be a sign that is contradicted. How can it be otherwise? Christ Himself was such a sign, and the servant is not greater than his master.[10] Everywhere and at all times, but especially in "the present day situation of the world, marked as it is by grave sin of injustice,"[11] there will be those who will say:

Let us lie in wait for the just man,
since he annoys us and opposes our way of life,
reproaches us for our breaches of the law
and accuses us of playing false with our upbringing…

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7 Justice in the World (English text), p. 6.

8 Cf. Synod of Bishops, The Ministerial Priesthood (English text), p. 21: "Fr words today are scarcely heeded, but the witness of life which displays the radical character of the Gospel has the power of exercising a strong attraction".

9 Les deux sources de la morale et de la religion (Paris, 1932), p. 30

10 Cf. Lc. 2. 34; Jn. 15. 20.

11 Justice in the World, p. 17.

Before us he stands, a reproof to our way of thinking,
the very sight of him weighs our spirits down;
his way of life is not like other men's, the paths he treads are unfamiliar…
He proclaims the final end of the just as happy and boasts of having God for his father.
Let us see if what he says is true![12]

And very often, it is by suffering that the just man will bear witness, that "what he says is true." To bear witness by one's life is to put that life at the service of an ideal, no matter what it may cost. To bear witness by one's life is to be ready to lose it. We call those who have given up their lives for the Christian ideal, martyrs. What does "martyr" mean? It means, simply, "witness:" The martyrs are God's witnesses par excellence.

3. Justice and Prophecy

The prophet is also a witness, a witness to justice. It is not only someone who foretells the future that we call a prophet. He also is called a prophet who speaks from an impulse of the Holy Spirit, who discerns the "signs of the times," and who, on the basis of this discernment, tells the People of God what they have to do.

The prophetic function is not limited to the institutional and hierarchical Church alone. "The holy people of God share also in Christ's prophetic office."[13] As Saint Thomas tells us, there have always been throughout history men chosen by God to lead His people in this prophetic way. "No period of history," he says, "has been without persons endowed with the prophetic spirit; not, indeed, to reveal some new doctrine of faith, but to direct human activity."[14]

In ordinary circumstances, to follow the right way to God, it is enough for us to believe in His word as interpreted by the teaching Church, and to be guided by our pastors, who have been given this charism of guidance by Truth itself, and are assured of the special assistance of the Holy Spirit. This is as true today as it has always been. However, as in the past, so also today the Lord sends His prophets to help us over specially difficult stretches of the road, or to shake us from sinful slumber and supineness, or to reprove our evil deeds, or to point out wrong attitudes we must get rid of and necessary tasks we must undertake, things which demand radical changes in our lives. We have to be told these things because it has not occurred to us to think of them; moreover, they are things, particularly in matters of justice, which will sometimes appear to us troublesome, exaggerated, even unthinkable.

We, too, have our prophets. In our extremely difficult period of transition, when a whole new world is coming to birth, we *must* have them. In a world marked as it is by the grave sin of injustice, we need them to point out with clarity, energy and daring the new roads of justice that mankind must travel.

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12 Wisdom 2. 12-17.
13 Vatican II, Lumen Gentium, no. 12.
14 Summa of St. Thomas, II-II, q. 174, a. 6 ad 3.

Not only individuals can be prophets. Local Christian communities and particular groups within the Church can also be called by God to exercise a prophetic function. Today, given the wide variety of rapidly changing situations, it is very difficult for the universal Church to utter a message or offer a witness that has universal validity.[15] This is why the witnessing and prophetic role of the local Christian community and of other groups within the Church has acquired special relevance. Sometimes it is an individual member of the group who will create in all the others an awareness of the sinfulness of the situation and of the need for a radical change. Through him the group is awakened to its Christian responsibilities and to the need to witness. Sometimes the group itself, without the help of a single individual, but through a process of prayerful and collective reflection and in communion with those in authority, may feel called by the Spirit to a strong and public stand against injustice.

Religious congregations of men and women, by special charism and vocation, are called to witness by the lives and activities of their members to the evangelical counsels that they profess. Religious should be true followers of Christ poor and crucified by man's injustice. They should be a special sign of the kingdom that is to come: a kingdom of justice, love and peace. By their example they should "attract all the members of the Church to an effective and prompt fulfilment of the duties of their Christian vocation."[16] It is not surprising, therefore, if today the eschatological and prophetic role of religious places on them an added responsibility and renders their religious vocation even more relevant.

4. True and False Prophets

We do not make prophets; we cannot train prophets; no one appoints himself a prophet. Prophecy is a gift of God. The problem is how to distinguish between real prophets and false ones whether they are individuals or groups. "Beware of false prophets," our Lord warned, "who come to you disguised as sheep but underneath are ravenous wolves."[17]

It is not always easy to make this distinction between the real prophet and the false because all prophets are often inconvenient and troublesome to the People of God. "I will make my words a fire in your mouth," God said to one of His prophets, "and make this people wood for the fire to devour."[18] And to the people He said, "Does not my word burn like fire … is it not like a hammer shattering a rock?"[19] It is not surprising, then that the reaction of people to any prophet that comes along is to send him away or get rid of him somehow.[20] This is especially true in the domain of justice, where people's riches, power or other vested interests are endangered by what the prophet says.

Clearly, the norm for distinguishing the real prophet from the false cannot be whether his message is agreeable or disagreeable. Other criteria must be used, such as:

1. The prophet's message should be in harmony with the teachings of the faith. "If

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15 Octogesima Adveniens, no. 3-4.
16 Lumen Gentium, no. 44.
17 Mt. 7. 15.
18 Jer. 5. 14.
19 Ibid., 23. 29.
20 Cf. Mt. 23. 37; 1 Kings 14.4; Jer. 15. 10, etc.

your gift is prophecy," says Saint Paul, "use it as your faith suggests."[21]

2. His message should lead men to acknowledge God, and Christ as the Son of God and only Saviour of mankind.
3. He himself, in his own life, should fulfil the radical demands of his message. "You will be able to tell them by their fruits."[22]
4. Since prophecy is an extraordinary gift, what Vatican II says of extraordinary gifts applies to it: "Judgment as to their genuineness and proper use belongs to those who preside over the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good (cf. Thess. 5. 12, 19-21)."[23] We know from history that there have often been tensions and misunderstandings between those who have the gift of prophecy and the hierarchical authority of the Church. But we also know that the touchstone of authenticity of the prophetic gift has always been the humble submission of the prophet to the final judgment of the Church regarding his charism. This is the prophet's personal witness that his message is true.

5. Justice in Today's World

Christians are called to witness to the Gospel message of justice, love and peace in the context of today's world, a world, in the words of the Synod, "held captive by a tremendous paradox."[24]

On the one hand, there is a growing awareness of man's dignity and rights, and of the need for union, solidarity and peace, Powerful and dynamic forces - scientific, technological, economic, social and political - by bringing men closer together, deepen and strengthen that awareness.

On the other hand, we see frequent and open violations of the fundamental rights of individuals, groups and whole nations. The world is torn by deep and scandalous inequalities in the distribution of material resources, power, and responsibility. Unjust systems and structures keep vast masses of people in a state of subjection and tend to perpetuate and even increase those inequalities. This state of things drives men to violent and destructive conflicts, and even threatens to engulf the world in a global war.[25]

The Synod, after describing the present situation, briefly defines it by saying that the world is marked today "by the grave sin of injustice,"[26] and "by its perversity contradicts the plan of its Creator."[27] Strong words but true, if we consider that today not simply a few individuals, but the greater part of humanity is the victim of those injustices.

In this context, the duty of the Church and of all Christians to witness to justice becomes more urgent and more compelling. It is part of the mission of the Church - in fact,

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21 Rom. 12. 6.
22 Mt. 7. 19; cf. Rev. 2. 20.
23 Lumen Gentium, no. 12.
24 Justice in the World, p. 7.
25 Ibid., pp. 7-8.
26 Ibid., p. 13.
27 Ibid., p. 5.

a constitutive dimension of it, as the Synod points out - to bear witness to justice, and to do so by her very life, by the personal and community lives of all her children.

And when we speak of giving witness to justice, we mean, clearly, the justice of God, as God reveals Himself in both the Old Testament and the New. "In the Old Testament," the Synod says, "God reveals Himself to us as the liberator of the oppressed and the defender of the poor, demanding from man faith in Him and justice towards man's neighbour."[28] In the New Testament, God reveals Himself to us in Christ our Lord: in His life and in His Message. And what is this message? "According to the Christian message," says the Synod, "man's relationship to his neighbour is bound up with his relationship to God; his response to the love of God, saving us through Christ is shown to be effective in his love and service of men."[29] Christian love of neighbour and justice cannot be separated.

The liberation of the oppressed, the defence of the poor, the love and service of men as Christ's brothers and our own - it is by dedicating our lives to these ideals that we shall witness to justice. Or to put it another way, we must, by the testimony of our lives, make clear to all the world that it is an integral part of the Christian vocation to bring about a social order "founded on truth, built on justice, and animated by love."[30]

II. Discernment and Conversion for A Witness to Justice

6. Difficulty in a Complex and Fluid World

If witnessing to justice is not easy, neither is it simple. It demands discernment.

Our witness cannot be a witness to the past, but to the present. Certainly, we must make use of the wisdom and experience that is our legacy from the past. But we must realize that the present is very different from the past, and the future will be even more different. Our witness, then, cannot be to something that may have been true in the past. It must be a witness to something that is true in the present, and that will be true in the future - that future which is even now taking shape before our eyes.

This will involve much discernment on our part. As our Holy Father says, "In the present changes, which are so profound and so rapid, each day man discovers himself anew, and he questions himself about the meaning of his own being and of his collective survival. Reluctant to gather the lessons of a past that he considers over and done with and too different from the present, man nevertheless needs to have light shed upon his future - a future which he perceives to be as uncertain as it is changing - by permanent eternal truths."[31]

How to shed the light of eternal truths on situations so mobile and so complex? Better still, how to build the eternal truths into the very process of change, growth and development?

Will it be, as so often in the past, simply by works of mercy, by bringing the emergency assistance of Christian compassion to the victims of injustice? Surely this is no longer enough. Will it only be by being conspicuously absent from situations where men are

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28 Ibid., p. 13.
29 Ibid., p. 14.
30 Vatican II, Gaudium et Spes, no. 26.
31 Octogesima Adveniens, no. 7.

broken by tyranny, or by keeping a disapproving silence in the face of arrogant injustice? Many times in a world "marked by the grave sin of injustice," it will become a duty of whoever claims to be a Christian to speak out and take action against injustice. It has been well said that Christian criticism is, or should be, a thorn in the side of history - a sting that forbids man to rest on his laurels. But how, on what occasions, by what means, apply this stimulus?

And to what kind of action must it be a stimulus? In such and such a situation, what precisely is the constructive action to take? How to select, among various options, that which will bring about the more permanent and universal good? How to exclude the option which may bring temporary relief to a present ill, but will eventually create more problems than it solves?

These are difficult questions. They are not insoluble ones. They do not justify indecision or inaction. They do demand discernment.

The first fruit of discernment is to identify, at least initially, those areas of ambiguity in the struggle for justice where it is necessary to reflect, that is, to discern. A few examples will suffice.

We have already spoken of the difficulty of distinguishing the true from the false prophet. Today, particularly in the field of justice, we have a great abundance, a veritable avalanche of people who call themselves or are called by others prophets. "Prophetism" has become an "in" word. Demonstrations, accusations, denunciations of injustice abound; and, certainly, the injustice is there to be opposed by demonstration, to be accused, to be denounced.

In the case of prophetism, therefore, evangelical discernment in the light of the criteria that we have enunciated is more than ever necessary to avoid two extremes. On the one hand, we should not permit ourselves to be deceived by prophets like those of whom God said to Jeremiah: "The prophets are prophesying lies in my name. I have not sent them. I gave them no orders, I never spoke to them. Delusive visions, hollow predictions, daydreams of their own, that is what they prophesy to you."[32] These false prophets can at times be extremely persuasive; so persuasive as "to deceive even the chosen, if that were possible."[33]

On the other hand, however, we should not try to extinguish the prophetic spirit. When Saint Peter openly preached repentance in the Temple, "Now you must repent and turn to God, so that your sins may be wiped out," the priests and the Sadducees "were extremely annoyed" at what the Apostles were teaching the people, and put them under arrest. We should seriously reflect whether there are not among us men and women whom we condemn as false prophets simply because they tell us things we do not want to hear, and urge us to right wrongs we find profitable or pleasant. If their message is that of the Gospel, if their lives bear witness to their message, if they gladly suffer persecution, if they are willing to submit their message to the final judgment of the Church they deserve from us at least respect and a fair hearing.

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[32] Jer. 14. 14.
[33] Mt. 24. 24.

7. Other Areas of Discernment

There are other areas where discernment is also required: Does the involvement of Christians in the building up of a just social order imply an involvement of the Church in politics? If so, in what way? To what extent?

Are Christians obliged to denounce injustice? Is the Church as such? If so, under what conditions, and to what end?

The Church must be inclined to take the side of the poor. Does this mean taking sides with the poor in any and every conflict? If it does, how is this to be harmonized with another basic function of the Church, namely, reconciliation? If it does not, then what does it mean?

The Church must bear witness to justice. But she must also bear witness to charity. If a conflict, even if only an apparent conflict, arises between these two obligations, what is to be done?

We will have something to say about these questions later. We mention them here simply to stress the fact that if the Church is to fulfil her mission of witnessing to justice she must practice discernment: that spiritual, supernatural discernment whereby one seeks, amid the complexities of any given situation, the direction in which the Holy Spirit, the Spirit of Truth, is leading.

Here again, when we speak of the Church practicing discernment what we mean is that we - the People of God - must practice it. This discernment of what to do and how to act so that our very lives will bear witness to justice must now take place in the heart of every Christian, and at every level of community in the Church: the parish, the diocese, the episcopal conference, the religious institute, the lay organization devoted to some form of apostolic or social service.

As was pointed out before, the local Christian community is becoming more and more the channel through which witness is given and the Spirit speaks. The same holds true for discernment. The Christian community should become a discerning body and should structure itself accordingly: "It is up to the Christian community to analyse with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the Church."[34] These words of Paul VI bring us to the question of the discernment process.

To get the process of discernment going at all these levels, those who are in positions of responsibility or influence in the Church have a special obligation to take the lead, to set an example. They must, before everything else, as we shall try to explain presently, put themselves in that state of mind and spirit which will enable them to discern truly and clearly. Then, approaching the situation about which discernment should be made, they must ask themselves the question: What are the facts?

To be able to discern how to promote justice in a given situation, an objective knowledge of the relevant facts is indispensable. Hence the importance of setting up agencies and procedures by which accurate information on that situation is collected,

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[34] Octogesima Adveniens, no. 4.

analysed and shared. Then we should reflect on the facts and interpret them in the light of faith. To encourage this reflection the Synod, in asking episcopal conferences to put its recommendations into practice, suggests some means to this end, namely the "setting up of centres of social and theological research."[35]

The Synod was aware, of course, that many such research centres already exist and are active in some parts of the Christian world. Implicit, therefore, in its recommendation is the plea that where these centres do exist, episcopal conferences will give them full support, direct their attention to problems of justice - especially the most urgent ones - and take their findings seriously into consideration.

The gathering and interpretation of factual data, though essential, is not yet discernment. Discernment properly so-called is the prayerful reflection on a human reality (which we have tried to perceive as clearly and objectively as possible) in the light and with this object in view, to shape our lives and guide our actions concerning that reality only and solely as the Spirit shall direct.

And this brings us to the notion of conversion.

8. A Change of Heart

There is an absolute prerequisite for the discernment of which we speak. That prerequisite is conversion: the radical inner transformation of a man which is sometimes referred to as *metánoia*, a Greek word meaning "change of mind and heart." Just what is conversion, *metánoia*? It is getting rid of something so that something else can take its place. It is getting rid of everything that prevents us from being filled with the Holy Spirit; from being completely at the disposal of that Spirit which Jesus promised to send, "the Spirit of truth who issues from the Father, and who is to be Jesus' witness," leading us, who are also called to be His witnesses, to "the complete truth."[36]

This is why there can be no true discernment without conversion; for discernment, when all is said and done, is nothing else but being guided by the Spirit: seeing the world, and what we must be and do in the world, no longer with our own eyes, but with the eyes of the Spirit.

Conversion, then, is a change; a change that takes place deep inside us; a radical change. Let us make no mistake about it: there is nothing superficial about conversion. It is not, for instance, deciding, after a somewhat more fervent retreat, to "give something to the poor," or to be a little more generous to one's "favourite charity." This is a praiseworthy thing in its way; but it is not conversion.

Conversion is not a giving away of something that we can well afford to lose. It goes much deeper than that. It is a putting away of something that we are: our old self, with its all-too-human, all-too-worldly prejudices, convictions, attitudes, values, ways of thinking and acting; habits which have become so much a part of us that it is agony even to think of parting with them, and yet which are precisely what prevent us from rightly interpreting the signs of the times, from seeing life steadily and seeing it whole.

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35 Justice in the World, p. 24.

36 Cf. Jn. 15. 26-27, 16. 13.

Conversion, in short, is divesting ourselves of what St. Paul calls the "old man" in order to put on the "new man:" the man in Christ Jesus; the man who has accepted the Gospel without any reservations, and stands ready to do whatever it may require of him; the "Third Class of Men" of the Exercises of St. Ignatius, i.e., one who has reached that degree of detachment from all he has and is that he is prepared to keep or not keep them, use them or not use them, only as it shall be to the greater service and praise of the divine majesty.[37]

The inner disposition of detachment from self-interest and readiness to follow the promptings of the Spirit are essential to discernment; that discernment by which alone, as we have seen, we can give an adequate response to the Synod's call to action. For it is the Spirit who will suggest to us the best way of answering that call, and give us the strength to put it into practice - provided, as we have said, that by a radical inner conversion we have put ourselves completely at His disposal.

The Synod's appeal to action, then, is also, by that very fact, an appeal to discernment, and to the conversion of heart and mind that makes discernment possible.

This appeal is addressed to all of us, to the entire People of God which is the Church. True, the Synod's statement on "Justice in the World" puts special stress on what the hierarchical Church is called upon to do; for, being bishops, the Synodal Fathers had their fellow bishops particularly in mind.

But the witness of life and the witness of action which they ask for cannot, obviously, be given by the hierarchical Church alone. It must be given by all other corporate bodies in the Church, whether priestly, religious, or lay, at every level of organization: local, national, international. And it must be given by individuals as well, particularly by those who hold authority, exercise leadership, or wield influence either in the Church or in civil society.

9. An Examination of Conscience

Conversion begins with self-knowledge, and discernment of future action must be based on an evaluation of present performance. This is our starting point: an examination of conscience.

The Synodal Fathers set an example by making one themselves. They recognized, however, that it was only a beginning, and could only be made in general terms. They asked, therefore, that it be taken up throughout the Church, and given more concrete application according to the varying circumstances of each locality, nation and region. They said: "The examination of conscience which we have made together regarding the Church's involvement in action for justice will remain ineffective if it is not given flesh in the life of our local churches at all their levels."[38]

What follows is an attempt to "flesh out" the general indications of the synodal document and to broaden their application beyond the limits of the strictly hierarchical Church. The resulting "examination of conscience" is of course not concrete enough either; but it may suggest, at least to some, the principal areas in which we may be able to improve the witness to justice which we give by our lives.

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37 Spiritual Exercises, no. 155.

38 Justice in the World, p. 24.

And here it may be well to recall the Holy Father's timely reminder that an examination of conscience should be an examination of one's own conscience, not someone else's conscience. "It is too easy," the Holy Father said, "to throw back on others responsibility for injustices, if at the same time one does not realize how each one shares in it personally, and how personal conversion is needed first."[39]

While the Church is bound to give witness to justice, she recognizes that anyone who ventures to speak to people about justice must first be just in their eyes.[40]

10. Human Rights in the Church

Within the Church rights must be preserved. No one should be deprived of the ordinary rights because he is associated with the Church in one way or another. Those who serve the Church by their labour … should receive a sufficient livelihood and enjoy that social security which is customary in their region. Lay people should be given fair wages and a system for promotion.[41]

We might examine whether those employed by church communities offices and institutions, whom we must consider as our fellow workers in the Lord, receive at least the same fair compensation for their work, the same social security benefits and the same freedom to organize as the employees of secular organizations. Or does the Church enjoy privileges or exemptions in this regard conceded to it either by law or custom? And if so, ought we to retain such privileges and exemptions?

If what the civil law prescribes to protect the rights of workers falls short of our ethical and moral standards, should we not of our own accord go beyond the requirements of law?

Briefly: the rights of workers are defined and defended in a whole series of Church documents starting from *Return Novarum.* Do we practice what we preach?

11. Lay Participation in Decision Making

Lay people should exercise more important functions with regard to Church property and should share in its administration…. The members of the Church should be given some share in the drawing up of decisions, in accordance with the rules given by the Second Vatican Ecumenical Council and the Holy See, for instance with regard to the setting up of councils at all levels.[42]

Today when so many are unjustly deprived not only of their rightful share of the world's resources, but also of a proper participation in policies and decisions affecting their existence the example of the Church in this area is even more necessary.

Within the area of each one's competence, we must respect the right of all - laity, clergy, religious - to a proper share of responsibility and participation in the formation of policies and the making of decisions affecting them. Do the necessary structures or mechanisms exist to ensure such participation?

Discrimination poses a direct challenge to the Christian concept of man. The dignity

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39 Octogesima Adveniens, no. 48.
40 Justice in the World, p. 17.
41 Ibid., p. 17.
42 Ibid., pp. 17-18.

of the human personality, the unity of the human race and the equality of all men are of the very essence of the Christian Gospel, which proclaims our common origin, our common purpose, our common redemption, and our common destiny. "The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race colour condition of life, or religion."[43]

Thus, we must treat all equally, without discrimination, irrespective of their sex, race, colour, creed or social status. In particular, we should see to it that women get "their own share of responsibility and participation in the community life of society and likewise of the Church."[44]

12. Freedom of Expression

The Church recognizes everyone's right to suitable freedom of expression and thought. This includes the right of everyone to be heard in a spirit of dialogue which preserves a legitimate diversity within the Church.[45]

Let us examine our attitude towards those who differ in opinion from ourselves. Is it open or closed? While taking all prudent measures to preserve the purity and integrity of our faith, do we at the same time allow for that measure of freedom in research, reflection, and discussion whereby our human understanding of revealed truth is enriched, and the right practical decisions arrived at with regard to contingent, ever-changing situations?

If, after all this, we still find that a difference of opinion exists among us, we should try to resolve it by the dialectic of Christian dialogue. St. Ignatius suggests a form of this dialectic worth considering:

> *Every good Christian ought to be more ready to give a favourable interpretation to another's perhaps obscure statement or position than to condemn it. But if he can find no way at all to defend the other's statement made or position taken, let him make careful inquiry into what the other means by it. And if the latter's attitude or understanding of the matter seems to be somewhat unreasonable, let him gently and courteously point this out to him. And if this course of action brings no result, let him try all other suitable ways to help the other see things in proper perspective and without misconceptions.*[46]
>
> *The form of judicial procedure should give the accused the right to know his accusers and also the right to a proper defence. To be complete, justice should include speed in its procedure.*[47]

Do the disciplinary or judicial procedures in the community or institution for which we are responsible safeguard the basic rights of the human person? Do the channels and structures exist whereby even the humblest members of the community or institution may peaceably seek and obtain redress of grievances? Are those accused of violating any law or precept given the opportunity to be heard in their now behalf? Are salutary penalties

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43 Vatican II, Aetate Nostra, no. 5.
44 Justice in the World, p. 18.
45 Ibid., p. 18.
46 Spiritual Exercises, no. 22.
47 Justice in the World, p. 18.

imposed on those who make false accusations?

III. Areas of Witnessing to Justice

For us Christians, to avoid injustice, to refrain from violating the rights of others, is not enough. This is a necessary first step, and not always an easy one. But we have, in addition, as followers of Christ, a prophetic and eschatological role to play in the world. This role demands that our lives be a living witness, a sign lifted up to the nations, of the message of justice and liberation brought by Christ to men. This applies particularly to bishops, priests, religious, and laymen in positions of trust, responsibility and influence.

There are three principal areas in which they can and must render positive witness: material and human resources, lifestyle, freedom.

13. Use of Material Resources

The first requirement, of course, is to use material resources justly, for the purposes for which they have been entrusted to an ecclesial body or institution or work, and in a manner that safeguards rather than violates human rights. Do we follow this rule within the area of our competence? Are we faithful stewards of Church property? Do we see to it that Church funds are invested in enterprises which make justice a primary consideration?

Then there is the question of Church-owned land, whether urban or rural. The question arises particularly in countries where there is an agrarian problem, and cities where there is a problem of overcrowding. Are these properties lying idle? Even if not idle, are they serving an apostolic purpose which cannot be supported in some other way? Will we promote social justice and social development better by retaining them or by giving them up?

But our reflection must go beyond this. The world today is characterized by a scandalous split between an extremely rich, powerful and overfed minority, and an utterly poor, helpless, undernourished majority. Faced with such an unjust distribution of the world's resources, the Church cannot limit herself merely to a just use or administration of her resources entrusted to her.

> *In regard to temporal possessions, whatever be their use, it must never happen that the evangelical witness which the Church is required to give becomes ambiguous... We must certainly keep firmly to this principle: our faith demands of us a certain sparingness in use, and the Church is obliged to live and administer its own goods in such a way that the Gospel is proclaimed to the poor. If instead the Church appears to be among the rich and powerful of this world its credibility is diminished.*[48]

In the light of these words, the Church at all levels and the different groups within the Church should seriously examine whether their money, land, buildings and other material possessions are such, and used in such a way, that through them Christian humility and self-sacrifice are proclaimed and the good news of liberation brought to the poor and oppressed.

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48 Ibid.

14. Use of Manpower

We should also reflect on whether we are making, an equitable distribution of our manpower; that is to say, the services which the Church renders through her pastoral, educational, health, community and other works. If priority is to be given to those in greater need, can we justify situations in which a high percentage of our human resources are placed at the service of the well-to-do classes?

Here is matter for reflection not only for churchmen or religious, but also for laymen, particularly those who have been blessed by God with special abilities that can be of invaluable service to the community. It is mainly thanks to the gifts and talents received from God that they have achieved the economic and social position they now enjoy in society. They cannot in any way, therefore, use those gifts or that position to serve injustice, nor use them in an unjust way or only for their own comfort and advancement. Furthermore, they should seriously consider what they can personally do for those members of their community who are victims of injustice and particularly in need of their help and service. The talents and opportunities God has given us are an invitation to render personal service to Christ in our neighbour, particularly the oppressed, the poor and the defenceless.

15. Lifestyle

> *Our examination of conscience now comes to the lifestyle of all; bishops, priests, religious and lay people. In the case of needy peoples it must he asked whether belonging to the Church places people on a rich island within an ambient of poverty. In societies enjoying a higher level of consumer spending, it must he asked whether our lifestyle exemplifies that sparingness with regard to consumption which we preach to others as necessary in order that so many millions of hungry people throughout the world may he fed.*[49]

As Barbara Ward, one of the resource persons of the Synod, said in a memorable address at one of the synodal sessions: "Challenge us to personal sacrifice, to a modesty of living more in keeping with the demands of local and international justice!" The example of Christian simplicity and moderation in the use of the world's resources, the need for austerity and sacrifice to achieve peace and freedom, are sorely needed today when the ideal seems to be ever-increasing rates of consumption and the "maximization" of production, income and material comforts.

Man must have a minimum of material goods in order to be. But it is not true that to *be* more he must always *have* more. We must learn to be "more" having "less;" we must learn what it is to have enough. This becomes more relevant today when an indiscriminate and selfish use of the world's resources by the richer nations threatens to cause irreparable damage to the essential elements of human life and to jeopardize the development of the poorer peoples.[50]

Following the example of Christ, the Church should be, above all, the Church of the poor and the oppressed: the agricultural labourers, the refugees, those who suffer persecution for their faith, those deprived of basic human rights, those relegated by the

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[49] Ibid.

[50] Ibid., p. 8.

powerful and prosperous to the margins of human society. We must, then, ask ourselves whether our way of life is such that all these people recognize in us the message of love and liberation which Christ brought to the world, whether they can find in the Church hope and salvation.

The poor, the suffering, the disadvantaged, must stand at the very centre of our concern. For they need justice as much as anyone else; only they can neither buy it nor impose it. It was left for God to bring the good news to the poor.

But God is not only the God of the poor. He is, in a real sense, God who is poor. For the mystery of the Incarnation has established a special relationship between God and poverty whose meaning goes much deeper than mere compassion. The Scriptures, especially the New Testament, invite us to plumb the depths of that meaning.

God is all-powerful. God has riches beyond our ability to estimate. But He is also a God of justice, who demands that justice be done. If, then, God, all-powerful and infinitely rich, identifies Himself with the poor, it must be because the cause of the poor is somehow identified with the cause of justice.

Christ, the Son of God, empties Himself; assumes the condition of a slave; allows Himself to be unjustly put to death. He does this, not because He tolerates injustice, or considers injustice unavoidable. On the contrary. One of the lessons we can learn from the cross is precisely to realize to what injustices our passion for wealth and power can lead. In Christ crucified we can see what we do to the poor when we are unjust to them. The cross shows the victims of injustice that Christ has made common cause with them, and that it is in him - God made man, God made poor, God put to death but risen from the dead - that they will find liberation, justice and peace.

16. Liberty and Communications

Many are deprived today of political and religious liberty; prevented from expressing freely their legitimate opinions and ideas, and from professing, teaching, and spreading their faith. Faced with this violation of human rights, the Church should not only recognize "everyone's right to suitable freedom of expression and thought," but also be herself a model of openness and mutual trust.

We speak often of the need for correct and complete information, for a free and responsible press. The Church should take the lead in providing the necessary information to the public about her own affairs, and in welcoming criticism. In settling disputes and arriving at decisions, she should take into account all relevant evidence.

Secrecy, which is sometimes necessary, should not be identified with camouflage. It should not be motivated by the fear of revealing what we really are, or of being told that we are far from being what we ought to be. Care should be taken, however, that freedom and openness do not degenerate into purely negative or destructive criticism, or into sensationalism and the distortion of the truth.

In this connection all of us, but the laity especially, can do much to ensure that the press and other media of social communication develop the responsibility that necessarily goes with freedom. For one thing, many Christians belong by profession to these service agencies, and so are in a position to promote among their associates that self-imposed

discipline according to ethical norms which is so much more effective in making the media an instrument of justice than external pressure or censorship. Then again, capable young people might consider a career in the media not simply as an opportunity for self-advancement but also as an opportunity for service and witness. Finally, as users of media productions, as newspaper readers, television viewers and movie goers, ordinary Christians, by their preferences and options, can certainly contribute something to the healthy development of social communications.

IV. Special Roles in The Church

A. Role of the Laity

17. Liberation for Justice

Giving witness to justice by the example of our lives means, necessarily, acting for justice. It means giving witness by action, by our daily involvement in the promotion of justice, by our active solidarity with the poor, and by our efforts to free man from the oppressions that enslave him.

The most important contribution Christians can make to the promotion of justice is, of course, to bring the reality of Christian justice into their family and professional life, and their social, cultural and political activity. "Everywhere and in all things they must seek the justice of God's kingdom."[51]

During the past decade action for justice was conceived principally in terms of socio-economic development: the improvement of the material conditions of life of those who have less than they should have of material goods to live a truly human life. Today, without denying the continuing need for socio-economic development, thoughtful men prefer to regard action for justice as principally liberation:

Liberation, first of all, from the inner constraints, the inner slavery of personal sin and sinful proclivities.

Liberation, next, from the ignorance, the apathy and the fatalism, the narrow and selfish mental patterns and attitudes induced in us by our own sins or by the sins of others.

Liberation, finally, from the unjust economic, social, and political structures, arrangements and procedures which effectively exclude so many people from human development, and even deprive them of the means to acquire this development for themselves. Liberation in this sense obviously calls for some kind of political involvement.

18. The Politics of Justice

Our mode of action for justice will differ according to our position in society and the grace we have received from God. Among these various modes, action in the political field should be considered one of the most effective ways of bringing about a more just social order. As the Holy Father has pointed out:

> *In the social and economic fields, both national and international, the ultimate decision rests with political power…. To take politics seriously at its different levels - local, regional, national and worldwide - is to affirm the duty of man, of every man,*

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[51] Vatican II, Apostolicam Actuositatem, no. 7.

> *to recognize the concrete reality and the value of the freedom of choice that is offered to him to seek to bring about both the good of the city and of the nation and of mankind. Politics are a demanding manner - but not the only one - of living the Christian commitment to the service of others.*[52]

"Politics" is a word of many meanings. It can mean simply the exercise of the rights and duties of citizenship. Thus understood, all Christians are called upon to engage in politics. Or politics can mean the pursuit or exercise of political leadership and power, the kind of leadership and power that is proper to the State. Politics in this sense is a field of action which is specifically that of the laity, it being the vocation of the layman to concern himself with the up building of the temporal order.

Political power is not, of course, a bad thing in itself; on the contrary, it is "the natural and necessary link for ensuring the cohesion of the social body."[53] However, the pursuit and exercise of political power can give rise to conflict; conflict which is not necessarily violent, and which in our contemporary society is perhaps unavoidable. Because of this, one of the contributions Christians can and should make in the political field is to "bear witness to the Gospel by pointing out that there are sources of progress other than conflict, namely, love and right."[54]

In any case, membership in the Church, as People of God, does not deprive Christians of their rights, nor dispense them from their duties, as citizens of the *polis*, the earthly city: the nation or state to which they belong. Hence, as the Holy Father says, they must "take" politics seriously, since politics, by the very derivation of the term, is nothing else but the proper conduct according to justice of temporal affairs within the framework of the state.

In the political sphere of action the local Christian community is also called to play an important role:

> *It is up to these Christian communities, with the help of the Holy Spirit, in communion with the Bishops who hold responsibility and in dialogue with other Christian brethren and all men of goodwill, to discern the options and commitments which are called for in order to bring about the social, political and economic changes seen in many places to be urgently needed.*[55]

If we Christians do this, we will necessarily have to confront one of the great problems of our time, the problem of institutionalized violence.

19. Institutionalized Violence

The theme proposed by the Holy Father for the World Day of Peace in 1972 was: "If you want peace, work for justice." There is no peace without justice. Today, however, in many parts of the world, the established order, or what is called the "establishment" - which claims for itself the function of keeping the peace - in reality supports, maintains, and perpetuates a real disorder, an "institutionalized violence;" that is to say, social and political structures which have injustice and oppression built into them.

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52 Octogesima Adveniens, no. 46.
53 Ibid.
54 Justice in the World, p. 17.
55 Octogesima Adveniens, no. 4.

In such a situation, to bear witness to justice, to act for justice, may mean to engage in a hard and protracted effort to change such structures. In many countries the changes required are so radical and global in nature that sometimes people speak of revolutionary changes. The word revolution is understood in many different ways. The difference in interpretation concerns not so much the need for structural changes, but rather the nature and extent of these changes and the way in which they will be effected. In any case, for us Christians the only revolution possible is one which, in its objectives and in the means employed to achieve them, fully respects the Gospel spirit and man's dignity and freedom. The outcome of any structural change should be a true liberation and not another type of oppression.

If there is no peace without justice, neither can there be lasting justice without peace. Both are the fruit of love the love that Christ brought to men. We Christians then are bound to work for the realization of both together, fully understanding that this is a work of extreme difficulty, demanding patient and persevering labour and sacrifice.

20. Public Opinion

The Christian preference for a peaceful approach to the promotion of justice leads us to consider ways and means of moving public opinion in support of justice programs. The Synod rightly points out that a significant number of Christians, struck by the "priority of love in history … prefer the way of non-violent action and work in the area of public opinion."[56]

Politicians and businessmen know the value of public opinion have learned how to mobilize it, e.g., through the mass media, to achieve their own partisan or commercial objectives. We have not fully realized the possibilities of public opinion as a particularly potent instrument for the promotion of justice.

In contemporary society, particularly in the more developed countries, it is the so-called "silent majority" - citizens in a democracy, stockholders in large business enterprises, the rank-and-file of trade-union organizations, the middle-class families, the "buying public" - that holds the balance of power. Public opinion, it is true, can be influenced and even manipulated by small but well organized and articulate minorities. But it is also true that values, mental patterns and attitudes of this "silent majority" determine to a great extent the type of society in which we live, and its economic, social and political orientation.

The vast majority of people, particularly in the developed world, are not yet sufficiently aware of the unjust conditions in which so many millions live today, of the share of responsibility that they bear for those injustices, and of the need for radical changes on their part if the situation is to improve. This also applies to the wealthy and ruling minorities of developing countries. Here is a vast field for the educational and pastoral action of the Church, and for the involvement of the laity in the promotion of justice, particularly in those areas where, as the Synod points out, most crucial problems of world justice are to be found: international trade arrangements and investment policies; the arms race; the treatment of racial, national, cultural and religious minorities; the extravagant waste of

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[56] Justice in the World, p. 17.

limited world resources; the pollution of the environment.

To choose the non-violent way to fight injustice does not imply in any way passivity or inefficiency. On the contrary, it presupposes a deep Christian commitment to the cause of justice, and a serious search for all those means that, in keeping with the principles that we profess, can best achieve the objectives that we have in mind, such as a change in public opinion or the objection of an unjust situation.

Among the various means being employed today to fight injustice, .to mention only a few, are public demonstrations and protest marches, the calling of strikes to ensure just working and living conditions, the boycotting of goods and services which are provided through unjust means or practices or which are used for unjust or harmful ends. Within certain limits and conditions, these can be legitimate means in the promotion of justice. However, to avoid abuses and greater injustices, before deciding on a particular course of action, a process of discernment is required.

B. Role of the Institutional Church

21. Proclaiming the Gospel of Love and Justice

This brings us back to what we said earlier, namely that the renewal of the temporal order is the proper task of the laity. What then is the role of the institutional Church in the more direct action field?

It seems clear that the Church precisely as an institution does not have a mandate to propose authoritatively concrete solutions to technical problems of the temporal order. This does not mean, of course, that the Church is exempted from the duty of ascertaining the facts of a situation involving justice, of applying the appropriate principles to the facts, and of submitting their findings to public scrutiny. It does not mean that the Church may content herself with simply floating on a high level of abstract principle. All it means is that the management of political, social and economic matters is, as such, the competence of the appropriate political, social and economic institutions or agencies.

This seems to be the meaning of the carefully worded statement of the Synod, that "of itself, it does not belong to the Church, insofar as she is a religious and hierarchical community, to offer concrete solutions in. the social, economic and political spheres for justice in the world."[57]

What then is it? It is mainly to proclaim by word and deed the Gospel message of love and justice; to denounce existing injustices; and to recall, to keep recalling, the ethical principles and norms that should govern the establishment of a just social order. In this more strictly ecclesial action for justice, bishops, priests and religious can and should take the lead.

Before everything else, of course, the institutional Church should be a source of inspiration, support, and guidance for all Christians actively engaged in the difficult, thankless, and in some instances even dangerous, task of promoting justice. Sometimes the laity, and even priests and religious who are thus engaged complain, with reason, that they do not get the encouragement and support they need from their religious leaders. This is

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[57] Ibid. p. 15.

certainly a matter for serious reflection.

It is the part of the institutional Church to invite Christians, both individually and in groups, to dedicate themselves to the promotion of justice and the eradication of injustice. And she has repeatedly done so, most recently through the apostolic letter *Octogesima Adveniens*[58] and through the Synod of Bishops. Many Christians, for their part, have responded to the invitation courageously as well as prudently, after prayerful discernment, and in close consultation with the ecclesial community or religious group to which they belong. Hence it is only right that the Church, especially Church leaders, should stand solidly behind them, and not abandon or repudiate them when difficulties and conflicts arise, as they almost always will in the struggle for justice.

In certain cases, the institutional Church may judge after careful inquiry that she cannot approve the precise way in which some Christians become involved in the promotion of justice. Even so, it would be good to make a distinction between methods of action which may be imprudent or unacceptable, and the Christian motivation behind the action. That we should always be ready to defend.

Moreover, one ill-advised attack against a particular form of injustice should not lead us to abandon all efforts to remove or reduce it. The injustice should at least be identified and if necessary, denounced.

22. Denouncing Injustice

In the Church's preaching of the Gospel message of justice and liberation, a denunciation of existing injustices is necessarily implied. What we are concerned with here is not this implicit denunciation, but the explicit, direct denunciation of an injustice and those responsible for it.

This kind of denunciation is sometimes necessary. There are evident injustices in the face of which the Church cannot remain silent, cannot take up a neutral posture. For in some parts of the world today, to be silent, to be neutral, is in effect, even if not in intention, to be on the side of the rich and powerful against the poor and oppressed.

In some countries, for example, the Church is called upon to denounce the injustices committed against those who cannot defend themselves, to be the advocate, the spokesman of the voiceless victims of injustice. The Synod calls our attention to some of them: migrant workers, tenant farmers, refugees, ethnic minorities, persecuted religious groups, political prisoners, and that most defenceless of human beings, the unborn child.[59] Very often it is only the voice of the Church - the voice of bishops, priests, religious, lay people, who know of these injustices at first hand - that can be raised in defence of the silent oppressed and in denunciation of those who oppress them.

Denunciation demands courage - often great courage. For to denounce an injustice will often mean to confront, perhaps to unmask, but in any case to contradict powerful men who control the levers of economic and political power. And Christ our Lord, in the instructions He gave to His Apostles, has warned us what a risky thing it is to be a witness to the Gospel. "They will hand you over to the Sanhedrin and scourge you in their synagogues. You will

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58 Cf. Octogesima Adveniens, no. 48.

59 Cf. Justice in the World, pp. 10-11.

be dragged before governors and kings for my sake, to bear witness before them and the pagans…. Do not be afraid of them."[60]

But let us take note of something else that Our Lord said on the same occasion. "Remember," he said, "I am sending you out like sheep among wolves; so be cunning as serpents and yet as harmless as doves."[61] To have courage is not the same thing as to be foolhardy or naive. To be on the side of the poor and oppressed is not necessarily to be always on the side of every cause, every movement, every organization that proclaims itself to be on the side of the poor and oppressed. For there are causes, movements, organizations who apply this label to themselves, but whose remedies for the problems of the poor and the oppressed are simplistic, short-sighted, resulting from an emotional rather than an objective view of the concrete situation, or whose real aim is not justice but power; power at any price, even though it be the blood or the human rights and freedoms of those whose defenders they advertise themselves to be. For Christians to make common cause with them is not to witness to justice but to betray it.

Our witness to justice must be an authentic one. Let us not jump on every bandwagon that comes along. Let us take time and thought to discern where justice really is, not just where it appears to be. To do this, to be "cunning as serpents and yet as harmless as doves," will not require less courage. It will require more. For it will mean, sometimes, to be criticized, condemned, attacked, simultaneously or successively, by both sides in a conflict situation: on the one hand by those who, possessing power, use it to protect their vested interests, and on the other hand by those who, not having power, seek to acquire it by any means and at any cost.

We must be prudent, then. But let us remember that prudence does not always mean caution; and it never means fear. There will of course be times when the threat of a greater evil, of disastrous consequences which an intemperate or inopportune denunciation of injustice may have for the very people we are trying to help, will recommend moderation, even silence. But let it be concern for the greater good, not pusillanimity or cowardice, that deters us from denunciation. Moreover, let us be clear on what precisely will be affected by the adverse reaction to denunciation. Will it really be the values we are trying to defend, the true interests of those whose rights we are trying to vindicate? Or will it be merely our own personal or institutional interests, our own social status and prestige?

Again, justice itself demands that before we make a denunciation we make sure of the facts. This is all the more necessary in view of the ambiguity, complexity, and mobility of the human situation today. Hence not only the denunciation itself, but its form and content, should be decided upon after careful inquiry and mature reflection, and in consultation with those of our particular ecclesial community who share a similar concern for justice, who are familiar with the situation, and who are likely to be affected directly or indirectly by the action we take.

Denunciation is a form of correction, but not the only one. It sometimes happens that an injustice can be more effectively eliminated by approaches less public and combative

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60 Mt. 10. 17-18, 26.
61 Mt. 10. 16.

than denunciation. Our Lord Himself calls this to our attention in His instruction on fraternal correction:

> *If your brother does something wrong, go and have it out with him alone, between your two selves. If he listens to you, you have won back your brother. If he does not listen, take one or two others along with you: the evidence of two or three witnesses is required to sustain any charge. But if he refuses to listen to the community, treat him like a pagan or a tax collector.*[62]

This procedure, with the necessary modifications, could well be adopted in trying to right an injustice.

Finally, we should never allow denunciation to degenerate into abuse, into mere destructive criticism. Christian denunciation must always be evangelical; it must have for its object not to destroy but to save. True, effective denunciation is very often unpleasant. It hurts. But if denunciation inflicts pain, if it stings, it must only be to sting to action, to constructive and speedy action.

23. Symbolic Acts

Closely related to denunciation are "symbolic acts." These are, in general, acts or gestures made by local Churches, Christian communities, individuals or groups, which do not always offer a definite or permanent solution to a problem of injustice, but which, because or their dramatic quality, can at least contribute to calling public attention to the problem. Symbolic acts, like prophetic witness, are sometimes quite effective in fighting injustice, particularly if they are not simply isolated gestures without any followup but mark the beginning of a change of attitude or of policy, or of a more constructive and carefully worked out solution. Otherwise, symbolic acts risk becoming mere sensation-seeking. Hence, the decision to make a symbolic act should be based on a particularly careful deliberation.

Of a more permanent and organic nature are the so-called "acts of solidarity." These are made when local or national Churches agree to collaborate on a problem of justice which is beyond the capacity of any one of them to solve. Problems of international justice belong to this category.

24. Planned Action

Besides denunciation, symbolic acts, and acts of solidarity, the Church should be permanently committed to the promotion of justice through its various institutions, that is to say, by planned, organized action institutionally carried out.

In general however, the thrust of the Church's institutional action today should be in the direction of liberation: speaking up and speaking out for the voiceless victims of injustice, and helping them to free themselves to acquire the means and the opportunity to make their own decisions on how to achieve full human development, and actually to achieve it by their own efforts.

To do this will require, as noted earlier, the changing of unjust and oppressive structures, and hence planned and organized action in the political field. This will be mainly

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62 Mt. 18. 15-17.

the task of the laity the political field being their proper field of action. However, we cannot exclude the active presence of the institutional Church in one of the most important areas of human endeavour and one of the most relevant from the point of view of the promotion of justice.

Even priests and religious are called upon to play a role in the political field broadly understood, though always in accordance with their specific vocation and charism in the Church. The priest as minister of the Eucharist and of the Word, and the religious because of his or her prophetic and eschatological role, cannot involve themselves in ideological and partisan disputes that would jeopardize their mediatory function, the purity of their message and their apostolic freedom. Their priestly or religious commitment does not, however, deprive them of membership in the *polis*, or debar them from active participation in the affairs thereof; that is to say, in the process whereby a human community, whether local or national seeks to give expression, through its social institutions, structures, procedures, policies, to its own way of being fully human - which is, after all, the highest and best meaning, as well as the most original meaning, of "politics."

In the history of the Church examples are not lacking of priests and religious, men and women, who, while deeply committed to their specific role and vocation, have been pioneers in defending basic human rights and freedoms, and in ensuring the promulgation of appropriate laws or the establishment of the necessary institutions to protect them. Christian missionaries often fought to defend the rights of minorities or the interests of the poor against unscrupulous employers, landlords or moneylenders.

Today also in several countries the Church is engaged in fighting against discrimination, in ensuring equal employment and housing opportunities, in protecting association and trade-union rights. These activities, however, are more representative of isolated efforts by private individuals and groups than of a corporate Church commitment. They often lack the planning and co-ordination required to exert an effective influence on public opinion, on government policies or on economic, social and political structures.

There is sometimes a gap between the principles of justice so frequently and so strongly enunciated by the Church and her performance in the action field. A fuller realization by the Christian community of her witnessing role through a process of discernment leading to planned and organized action programs, will contribute to bridging this gap and to rendering the Christian teaching on justice more relevant for the world of today.

C. Contribution of the Religious

25. International Action

Allow me at this point to say a word about the particular contribution that religious can make to justice in the world. We have already spoken of the witnessing function that they are called upon to exercise because of their specific vocation and charism. Religious should not simply "preach" justice but witness to it in their lives and activities.

We have also emphasized the role that, faced with such widely varying situations, the local Christian community is called upon to play in discerning the signs of the times and in deciding upon the course of action which best answers each concrete situation.

However, at a time when the world is becoming more and more a global village and

the interdependence and worldwide character of today's problems is on the increase it would be tragic to limit the witnessing and prophetic office of the Church to the local or national level only.

The Synod devotes a whole section to international action and suggests several areas in which this action could be exercised. Here we would like to stress the important contribution that religious congregations of men and women can make to the promotion of justice in the international field.

To overcome present divisions and inequalities, the state of poverty, powerlessness and dependence in which two-thirds of the human family live, we have to foster an international, global view of man and society. We have to make people realize that international justice, peace and solidarity are essential if we want to survive.

Religious have a special responsibility for developing in themselves and in the Christian communities in which they work an international concern and a worldwide view of today's problems. Religious institutes "may be removed from the jurisdiction of the local ordinaries by the Supreme Pontiff and subjected to himself alone. This is done in virtue of his primacy over the entire Church in order more fully to provide for the necessities of the entire flock of the Lord and in consideration of the common good."[63] This concern that religious should have for the good of the universal Church, should be reflected in their dedication to meet one of the most urgent pastoral and missionary needs of our time: to instil in all a true love and respect for the neighbour which will go beyond the narrow limits of one's own country or culture and embrace the whole of mankind.

Because of their international character, because of the fact that many religious congregations work both in rich and poor countries, in the developed and developing world, religious seem to be ideally placed to witness through their lives and activities to the international dimensions of justice and to promote dialogue, understanding and collaboration among nations.

To answer the Synod's call to action for justice and the Holy Father's New Year appeal for 1972, the Union of Superiors General (U.S.G.) and the International Union of Superiors General of women (U.I.S.G.) in close collaboration with the Pontifical commission for Justice and Peace, launched on March 15, 1972, a "Year of Peace through Justice." The main objective of this one-year program was to create in the religious generalates based in Rome a deeper awareness of the problems of world justice and of the role of religious in that field. We sincerely hope that this program will contribute to making religious more conscious of their specific role to bear witness to justice by their lives and activities.

26. Ecumenical Collaboration

If Christian witness to justice is to be effective, it should be a common witness. We should practice what we preach to others: mutual respect and understanding, solidarity and co-operation. Christians cannot remain divided in their witness. And this not for any selfish or opportunist reasons, but in order to carry out more fully the Church's mission according to the will of Christ.

Ecumenical collaboration should embrace all the aspects of our witnessing. It should

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63 Lumen Gentium, no. 45.

extend also "to the study of the teaching of the Gospel insofar as it is the source of inspiration for all Christian activity."[64] There is need for serious theological study and reflection to provide a clear basis for the whole range of common Christian witness and involvement in the social field. We should avoid "procedures that are superficial, rash and counterproductive … so that the many good desires and the many promising possibilities may not perish in misunderstanding, indifference and in a false irenicism."[65]

In the action for the promotion of justice, ecumenical cooperation should generate "first and foremost activities for securing human dignity and man's fundamental rights, especially the right to religious liberty."[66]

To defend basic human rights and to promote justice, peace and freedom, we should also collaborate with all those who, though they are not Christians, sincerely and, as the Synod says, "by honourable means" work towards a world more just and more human.

The Pontifical Commission Justice and Peace and the World Council of Churches have greatly contributed to developing this ecumenical collaboration, particularly through their joint Committee on Society, Development and Peace (SODEPAX). The Synod invites the Pontifical Commission further to develop this collaboration in common counsel with other bodies sharing the same ecumenical concern, such as the Secretariat for Promoting Christian Unity.

However ecumenical collaboration is not a separate field of apostolate or the concern of a few isolated individuals and institutions, but a dimension of all the Church's mission. As such it should characterize the individual and corporate involvement of the Church and of Christians at all levels.

27. Summary

To witness to justice is to witness to man's dignity and freedom and to God's love for man.

The reason for Christian involvement in the cause of justice should never be worldly ambition or a desire for power or prestige, but a deep concern for man, and for the realization of God's plan in creating and redeeming him.

The best, the most efficacious, and the most lasting expression of this concern is the way Christians live and act.

It is by the way we live and act that we shall give a witness to justice that compels belief.

It is by the way we live and act that we will move others to join with us in building up a world order based on justice.

To live justice, and to act for justice, we must engage in a process of discernment.

Discernment means reading and interpreting the signs of the times. It means asking ourselves such question as these: In the concrete, existential situation in which we find ourselves, what are the facts that have a bearing on the Gospel message of justice: the liberation of the oppressed, the defence of the poor, the safeguarding of human rights, the

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64 Justice in the World, p. 21.
65 Paul VI, January 22, 1969.
66 Justice in the World, p. 21.

promotion of human development?

What are the efficacious means, in the light of these facts, which will bring about in this particular situation the justice of the Gospel?

What is the plan of action: when do we move, who does what, and what resources, what support should he have to do what he is supposed to do?

Discernment demands conversion. To be able to discern, one must have an open mind and an open heart—a mind and heart open to the Spirit. This means getting rid of attitudes and prejudices that close one's mind and heart to everything except to the familiar, to what we are used to, to what has "always been done;" and, also, getting rid of attitudes and prejudices that close one's mind and heart to everything except what is new, what is against "tradition," what is sensational, what is revolutionary. We must be truly open to the Spirit; and this demands conversion—*metánoia*.

First, then, conversion, the gateway to which is a searching self-examination to see clearly what we have done and what we have failed to do for justice. Conversion that is both sincere and deep, leading to a reformation of life, to a witnessing to justice not merely by our words but by our lives. It is a reformation of life which enables us to discern, under the guidance of the Holy Spirit, what must be done to bring about God's justice, and which impels us to planned, collaborative action to achieve that end.

This is how we shall respond to the call of the Synod for justice in the world, and to the challenge of the Holy Father: "If you want peace, work for justice."

> *Today more than ever the Word of God will be unable to be proclaimed and heard unless it is accompanied by the witness of the power of the Holy Spirit, working within the action of Christians in the service of their brothers, at the points in which their existence and their future are at stake.*[67]

Source: Jerome Aixala, ed. *Pedro Arrupe - Justice with Faith Today: Selected Letters and Addresses—II*, Gujarat Sahitya Prakash, India, 1980, pp. 79-120; & Pedro Arrupe, S.J., *A Planet to Heal*, International Centre for Jesuit Education, Borgo S. Spirito 5, Rome, 1977. pp. 33-73.

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67 Octogesima Adveniens, no. 51.

3. The Hunger for Bread and Evangelisation

Address of Fr. Arrupe at the 41st International Eucharistic Congress

Philadelphia, 1-8 August 1976

Introduction

If there is hunger anywhere in the world, then our celebration of the Eucharist is somehow incomplete everywhere in the world. This, in a nutshell, is the conclusion we reached this morning. In the Eucharist we receive Christ hungering in the world. He comes to us, not alone, but with the poor, the oppressed, the starving of the earth. Through Him, they are looking to us for help, for justice, for love expressed in action. Therefore we cannot properly receive the Bread of Life unless at the same time we give bread for life to those in need, wherever and whoever, they may be.

This afternoon we return to this same theme in an attempt to explore it in greater depth. Is it true? If so, how and why? In particular we must ask: what does the full reception of the Eucharist mean for me, here and now? To what am I committing myself when I receive Holy Communion? These are demanding and vital questions. They are also exciting questions. In the very asking of them, I am already half committed to an open-ended gift of myself to others. May the Christ we receive in the form of bread give each one of us the courage not to refuse this gift of self, not to hold back on it, not to place limits on it. May we be as generous with Him as He is with us.

A New International Order

Feeding the Hungry

"All Governments should accept the removal of the scourge of hunger and malnutrition, which at present afflicts many millions of human beings, as the objective of the international community as a whole, and should accept the goal that within a decade no child will go to bed hungry, that no family will fear for its next day's bread and that no human being's future and capacities will be stunted by malnutrition."[1]

Many of you will be familiar with the words I have just quoted. They form the opening of the first resolution adopted by the World Food Conference in Rome in 1974. They are noble words. They express a fine ideal that we, as human beings - let alone Christians - should pursue with all our might. For if we refuse it, we will be turning our backs on civilization and deliberately opting for a world of greed, selfishness, hatred and violence.

Yet already, less than two years since these words were approved by delegates from 133 countries and over 200 national and international organizations, we are being told that they are too ambitious; that we cannot hope to satisfy the hungry child or the starving family by 1985. Whether we consider short-term problems such as a more balanced distribution of food, measures to enable the really poor to buy what is produced, the setting up of food stocks and special funds, or long-term problems such as increasing total food production and promoting overall development, the prospects seem bleak. The experts are telling us to

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[1] Report on the World Food Conference, United Nations, Geneva, 1975, p. 4

be more realistic and set our sights on the year 2,000 or 2,020. Some don't even set a date.[2]

Are we chasing a shadow, a dream? For the first time in human history we have the resources and the technology, to provide adequate food for every man, woman and child on the face of the earth. Of course, I know there are serious problems to be solved, numerous obstacles to be overcome. But the point is WE CAN DO IT. After thousands of years struggling against the forces of nature, mankind is finally in a position to move from an era of subsistence and survival of the fittest to one of affluence and plenty. But, so far, the abundance has benefitted only a few. And the affluence and plenty, instead of being used to meet the basic needs of the majority of the world's population, is often misused and utterly wasted.

World Disorder

Unfortunately, we don't have to search far to find proof for this.

According to a recent estimate, the world has almost reached a total military expenditure of one billion dollars, per day on arms and weapons of destruction.[3] It has also been estimated:

- That a little more than 1% of this gigantic sum would provide supplementary protein feeding for 200 million malnourished children to ensure full brain development;
- that 1% would provide increased agricultural investment to significantly enlarge food production in the poorest countries on the edge of famine;
- that the same sum would provide 100 million new primary school places for children not now attending school;
- that well under 1% would provide a comprehensive emergency aid system with a permanent international relief force to assist disaster-stricken countries

I could go on! But the lesson is. already clear.

The fact that we seem unable or unwilling to make these expenditures and continue instead to produce ever more expensive and sophisticated weapons is an intolerable scandal, a global disgrace for which future generations will rightly hold us to blame. It is a clear sign that something has gone very seriously wrong with ourselves and the world we have built. Whether individuals, communities or nations we appear to have become captives of the customs, institutions and structures that have grown up around us. Prejudices, beliefs, ways of life, patterns of trade, economic and social structures have all become obstacles to change, fetters that bind us to a world system that is basically and profoundly unjust.

It cannot be that we are unaware of the problem. Over the past two years, an unprecedented series of international meetings and congresses have brought this truth home to us. In addition to the 6th and 7th Special Sessions of the United Nations General

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2 cf. Various articles in recent reviews and reports such as, for example, Abercrombie and McCormack, Population and Food in the light of Bucharest and Rome, due to be published shortly in FOOD POLICY.

3 cf. Rutbr-Le-ger Sivard, World Military and Social Expenditures 1976, U.S.A., 1976, p. 6.

Assembly and massive conferences on World Population, World Food and the Law of the Sea, this year alone we have seen UNCTAD IV, the United Nations Habitat Conference and the World". Employment Conference.

The results achieved by these international conferences are so meagre that one is tempted to wonder, whether some urgent and important decisions are not simply delayed because, though logically acceptable, they are for some politically undesirable. For the basic message of these international gatherings is evident enough. Though there may be differences in emphasis, essentially all these conferences are saying the same thing. In clear terms and with the increasingly substantial backings of factual evidence, they are telling us

- that our present world is sick,
- that drastic measures are needed to cure it,
- that what is required is a new international order of things.

This point has been well made in a recent statement by the Third World Forum. I quote: "The present crisis in the world economy is a crisis of international structures, not a temporary setback in global development. What we are dealing with is basically a sick system and what we really need are fundamental institutional reforms, not marginal changes."[4]

So far most of the attention has been concentrated on the need for a new international economic order. In the 1975 United Nations Declaration, the developing countries of the Third World called for:

- control of their own natural resources;
- fair prices and open markets for their exports;
- increased development assistance free of political or military conditions;
- a reform of the monetary system to assure an adequate flow of resources for development.

As conference succeeds conference, these demands have become more insistent, more united, more precise. Yet, as UNCTAD IV has just shown us, the wealthy nations are still resisting them and refusing to make meaningful concessions.

I am no economist and therefore cannot argue the merits of this or that specific measure. But one doesn't have to be an economist to understand that, behind the intricate technicalities, lies a stark human reality. Two-thirds of all human beings on this earth lack adequate food, housing, clothing, education, and they have little chance of obtaining these basic rights until and unless a fundamentally new order is created. Nor does one have to be an economist to understand that this fundamentally new order applies not only to relations between countries, but also to chronically unjust conditions within many countries themselves. Any community, world-wide or national, that allows a small handful of its members to dispose of the vast proportion of its wealth while leaving most of the remainder in dire want, is in need of radical reform.

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[4] Proposal for a NIEO, Report of the Third World Forum by a Special Task Force, 1975.

Structures and People

But while no economist, having to deal with so many Jesuits, I believe I can claim some knowledge of human nature. One cannot change an unjust situation, like the one we are facing today, simply by changing structures or institutions, unless one also changes the people inside them. And one cannot really change people by changing only their economic status. Any model of development which concentrates exclusively on the material aspects of growth cannot produce a just or balanced society. True development, as has often been said and we are increasingly com]ng to understand must be integral, and complete, embracing not only, all men but the whole man.[5] It therefore requires the conversion of people just as much as of structures. A New International Economic Order cannot hope to succeed unless it is built on and sustained by a New International Spiritual Order.

This point is strongly emphasized by Pope Paul VI in his recent exhortation on evangelisation. He says : "The Church considers it to be undoubtedly important to build up structures which are more human, more just, more respectful of the rights of the person and less oppressive and less enslaving, but she is conscious that the best structures and the most idealized systems soon become inhuman if the inhuman inclinations of the human heart are not made wholesome, if those who live in these structures or who rule them do not undergo a conversion of heart and of outlook."[6] What we seek therefore is, as. the Pope again has put it: "a total interior renewal which the Gospel calls *metanoia;* it is a radical conversion, a profound change of mind and heart."[7] "It was with this call, St. Matthew tells us, that Jesus began his preaching."[8]

But how are we to bring about this change of mind and heart? Where are we to find this new spiritual order, this *metanoia* that the world so badly needs? My answer, brothers and sisters, is in the Eucharist. We will find it in the breaking of bread, as this was practiced and lived by the Apostles and early Christians, many of whom had received it directly from the Lord himself.[9]

The Eucharistic Community

The Apostolic Community

The first account we possess of the eucharistic practice of the early Christians is contained in the second chapter, of the Acts of the Apostles. In verse 42 we read that they "remained faithful to the teaching of the apostles, to the brotherhood, to the breaking of bread and to the prayers." This key passage, quoted seven times in the Vatican Council documents[10], clearly, enumerates the four components the early Christians considered essential to the life of their community.

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5 cf. Populorum Progression § 14.
6 Evangelii Nuntiandi, § 36.
7 Ibid., § 10.
8 cf. Matthew 4, 17.
9 Cf. Stanislas Lyonnet, S.J., La nature du Culte Chrétien : Culte eucharistique et promulgation du "commandment nouveau", Pontificio Istituto Biblico, Roma, 1975.
10 Lyonnet, op. cit., p. 239, note 54.

The Greek text, which is specifically referred to in the dogmatic Constitution on *Divine Revelation*[11], groups them in pairs. The first pair, the teaching of the apostles and the brotherhood, are the two distinguishing marks of the community. The second pair are the translation of these by the community into its exterior liturgical worship, namely, in the breaking of bread and in prayers.

In the following verses St. Luke takes up each of these components and explains more precisely what it consists in. It seems that the prayers refer not so much to private prayer which can be made alone, but rather to the public prayer of the community, presided over by the Apostles and which the early Christians continued, to make in the Temple. As St. Luke points out, "They went as a body to the Temple every day."[12] And in the following chapter he. mentions the fact, that "Peter and John were going up to the Temple for prayers, at the ninth hour."[13]

But though they went to the Temple each day to pray, we are told they "met in their houses for the breaking of bread."[14] This is the specifically Christian element in the community's worship which therefore couldn't be celebrated in the Temple. It consisted in the eucharistic meal, as instituted by Jesus at the Last Supper and described on several occasions in the Acts of the Apostles and the Letters of St. Paul. And, from its description in the community at Corinth, we know that it was usually accompanied by an ordinary meal as well.[15]

But the exterior worship of the community, whether in public prayer or the breaking of bread, is only relevant if it is a genuine expression of its inner life. This life is described in the first two components mentioned by St. Luke, namely, the teaching of the Apostles and the brotherhood.

The teaching of the Apostles is an obvious requirement since there can be no Christian community without faith in Christ, and no faith in Christ unless his word is proclaimed, heard and accepted. St. Paul puts this very simply: "They will not believe in him unless they have heard of him, and they will not hear of him unless they get a preacher."[16] The explanation and study of the Scriptures is therefore essential to the. life of the Christian community.

For this reason the Liturgy of the Word has been restored to its rightful place in the celebration of Mass and the administration of the Sacraments. "In the Christian community itself, especially among those who seem to understand or believe little of what they practice, the preaching of the Word is needed for the very administration of the sacraments. For these are sacraments of faith, and faith is born of the word and nourished by it. Such is especially true of the Liturgy of the Word during the celebration of Mass..."[17].

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11 Dei Verbum, § 10.
12 Acts 2, 46.
13 Acts 3, 1.
14 Acts 2, 46.
15 cf. 1 Cor. 11, 20-34.
16 Romans 10, 14.
17 Presbyterorum Ordinis § 4.

What does the Word of God bring to today's world? To a world so rich in material wealth, power and technological achievements, but so poor in love and human solidarity, so uncertain about man's ultimate meaning and destiny, God's Word brings love and meaning. In His Incarnate Word, God has given being to all things and has called us to eternal life. In Him human solidarity finds its only solid and permanent basis: we are God's children, one another's brothers and sisters.

To a world so conscious of its freedom, so desirous of achieving it, but where freedom is so often ignored and denied, God's Word, in the Christ that died and rose for us, brings justice and liberation. And this liberation begins to be effective here and now in this life. It embraces the whole man, body and soul: man in his concrete historical and social condition. But it also exceeds all temporal limits, transcending this world and finding its complete fulfilment only in eternity. To a world often tempted by hatred, violence and despair, God's Word brings a message of love, justice and peace: a message of hope.

The proclamation of God's Word, the task of evangelisation, is an essential mission of the Church, as Pope Paul has once again recently reminded us.[18] Whether it be instructing the already converted or proclaiming the Good News to those who don't yet possess it, it is a basic duty for the entire People of God.[19] And this proclamation is not merely part of the eucharistic celebration. The Eucharist itself signifies for us. and effects in us the message of love and liberation that God's Word contains. "Hence the Eucharist shows itself to be the source and the apex of the whole work of preaching the gospel.[20]

Brotherly Sharing

The second distinguishing mark of the Christian community, a basic requirement for the proper celebration of the Eucharist, is that of brotherhood or brotherly sharing. Here we meet again the term *koinonia* that we translated this morning as 'fellowship.' St. Luke attaches an equal, if not even greater, importance to it and goes on, in the verses that follow, to give a careful and detailed description of what it means in practice.

First he tells us that "the faithful all lived together."[21] This is obviously not meant in a physical sense since, in the same chapter, we are told there were then over 3,000 of them[22] and we already know they went to each, other's houses to break bread. But they constituted a spiritual unity, a true community. What this meant is indicated in the second half of the sentence - they "owned everything in common." Again this can hardly refer to physical ownership which would have been impossible, but rather to a disponibility and lack of possessiveness which determined the use each made of the goods at his disposal. This point becomes clear in the second description St. Luke gives of the early Christian community two chapters later: "No one claimed for his own use anything he had, as everything they owned was held in common."[23]

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18 cf. Evangelii Nuntiandi § 14.
19 cf. Evangelii Nuntiandi § 59 and Ad Gentes § 35.
20 Presbyterorum Ordinis § 5.
21 Acts 2, 44.
22 Acts 2, 41.
23 Acts 4, 32.

This common ownership had, two immediate and very practical results. First, "they sold their goods and possessions and shared out the proceeds among themselves according to what each one needed."[24] Secondly, "None of their members was ever in want, as all those who owned land or houses would sell them, and bring the money from them *to* present it to the apostles; it was then distributed to any members who might be in need."[25]

There in all its simplicity and beauty is the model of a true Christian community! The members, instructed by the Word of God, having prayed and broken bread together, share what they have with each other so that no one is in need. This is what participating in the Eucharist meant to the early Christians. And this is the meaning we are being called to rediscover today. For most of us, it will require a radical transformation of our lives, a true conversion or *metanoia.*

Social Dimension of the Eucharist

For too long in the Church we have tended to neglect this aspect of the Eucharist - For a whole variety of reasons, historical, philosophical and cultural we. lost sight of the intensely social and organic understanding of the faith possessed by the early Christians and Fathers of the Church. A too exclusive emphasis was placed on the vertical relationship between God and the individual and this, in turn, affected the way we interpreted the Eucharist and the Mass, the sacraments in general, the nature and life of the Church itself and even the principal dogmas of our religious belief. It led to a separation between the theological, and the social teaching of the Church, which resulted in a divorce between the service of faith and the promotion of justice. The practical consequences of this divorce are only too evident when we look at the world around us and the conditions. of life in so many societies and. countries that call themselves Christian.

It is particularly in our generation and largely through the impact of the Second Vatican Council that we are returning to the fuller and more authentic outlook of the early Church. We are once again beginning to see how: "Catholicism is essentially social. It is social in the deepest sense of the word: not merely in its applications in the field of natural institutions but first and foremost in itself, in the heart of its mystery, in the essence of its dogma."[26] There is no need to stress how this vision is affecting every aspect of the Church's life and thought. We have been trying to outline what it means when applied to the Eucharist. It should now be evident that "action on behalf of justice and participation in the transformation of the world" is just as much and for the same reason "a constitutive dimension of the preaching of the Gospel"[27], as the building of true community is a constitutive dimension of the breaking of bread.

This is a truly revolutionary message. We know what a shattering impact it had on the Roman world where the first Christian communities were born and began to spread. Philo speaks of "this brotherly sharing which surpasses all description"[28], while the Jewish

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24 Acts 2, 45.
25 Acts 4, 34 and 35.
26 Henri de Lubac, Le Catholicisme, Paris, 1937. The edition quoted here was published in London, 1962, p. XV.
27 Synod of Bishops, Justice in the World, 1971, in Introduction.
28 Philo, Quod omnis probus liber sit, n. 84; 77.

historian Flavius Josephus mentions their disdain for riches and their "wonderful community spirit" which meant that "there is not a poor person among them."[29] In another well-known passage, Tertullian describes how the pagans in Africa exclaimed in astonishment when the first Christians arrived among them: "See how they love each other."[30]

Is it too farfetched to believe that this is the witness the world is looking for today or to hope that we Christians will be able to provide it? There are already encouraging signs of renewal. In many parts of the world small groups of Christians are coming together in basic communities to share their prayers and sometimes even their possessions with each other. We must encourage and build on these groups for they give us great confidence in the future.[31] Not all of us will be able to belong to them, at any rate in the same way. But all of us are called to try and translate the brotherly sharing of the early Christians into modern terms. What, in other words, does the breaking of bread commit us to here and now in the last quarter of the 20th century and of the second millennium of our era?

A Radical Conversion

I cannot pretend to be able to answer this question adequately. It can only be answered by each one of us after serious reflection and prayer. In the short time left to me. I merely wish to suggest a few areas where, our renewed understanding of the Eucharist is calling for change, and conversion." Let us examine our consciences together with regard to our attitudes, our way of life, and our actions. And let us remember to do this not merely as individuals, but as members of communities, churches and nations.

Change in Attitudes

First of all our attitudes, our attitudes to things. To what extent are we prepared to share, our possessions "gladly and generously"?[32] Or do we insist that what is mine is mine - and can belong to no one else? It is one of the ironies of history that, in spite of the example of the early Christians, the Church, is accused by some and praised by others for upholding an absolute right to private property. Let it be clear that the Church does not and has never maintained that the right to private property is absolute or unconditioned. The absolute principle she does defend is that of the universal purpose of all created things and the consequent right of every individual to possess what is necessary for himself and his family.

Following the classic teaching of St. Thomas Aquinas[33], the Vatican Council strongly restated this principle as follows: "God intended the earth and all it contains for the use of all men and peoples, so created goods should flow fairly to all, regulated by justice and accompanied by charity."[34] *In Populorum Progressio*, Pope Paul adds this very important comment: "All other rights whatsoever, including those of property and free commerce, are to be subordinated to this principle. They should not hinder but on the contrary favour

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29 Flavius Josephus, The Jewish War, 11, 8n, 122.
30 Tertullian, Apologetica § 39.
31 With regard to basic communities, cf. the long paragraph in Evangelii Nuntiandi § 58.
32 Acts 2, 47.
33 cf. Summa Theologica IIa, Ilae, q 66, art. 2
34 Gaudium et Spes § 69.

its application. It is a grave and urgent social duty to redirect them to their primary finality."[35]

These words need to be carefully pondered by everyone "of us, but especially "by those with responsibility for shaping national policies whether in rich or poor countries. Do we accept them and the far-reaching consequences they involve "for our own selves, for our country, for the family of nations? Do we accept, for example, the fact that the world's resources should benefit everyone and that" *it* is just as wrong for a few countries to appropriate for themselves most of this wealth while the majority remain very poor, as *it* is, within one country, for a few to live in luxury while the masses are left in want? Do we accept that the poor and hungry of the earth have a right in justice to a fair share of its wealth - of my wealth, of my country's wealth? Do we accept that there is something wrong with a market system which makes resources available only to those who can afford them rather than those who need them? Do we accept that an economic order which, instead of aiming to meet the basic needs of all, favours over-consumption by the already rich, is an order that needs to be changed?

Next we should examine our altitudes towards people. The early Christians shared their goods with "any members who might be in need"[36], and St. Paul explains this meant there were no distinctions of race, class or nationality.[37] Are we equally ready to open our doors to all? Or do we not sometimes say: 'Why should I help people thousands of miles away? What has it got to do with me?' They are responsible for their own plight. They won't work.' 'Let's settle our own problems first. Charity begins at home.' 'There is nothing we can do in any case. They are all corrupt. The aid either goes into someone's pocket or will be spent on arms.'

How often have we felt or given voice to sentiments such as these? Yet the Eucharist teaches us that we <u>are</u> our brother's keeper, that our neighbour is <u>anyone</u> in need, that if one part of the body is sick then <u>all</u> is sick. As long as there is suffering, oppression, injustice or hunger anywhere in the world, we cannot close our eyes or remain unconcerned. For it. is Christ who is suffering again, the same Christ whom we receive. And, as I said at the beginning of this talk, if there is hunger anywhere in the world, then our celebration of the Eucharist is incomplete everywhere in the world.

New Way of Life

It was the living example of the early Christians, rather than their words, that impressed their contemporaries so much. We too must therefore re-examine not only our attitudes and words, but also the way in which we live. People today, especially the young, are fed up with declarations and resolutions and promises that are not kept. As Pope Paul has put it so well: "Modern man listens more willingly to witnesses than to teachers, and if he does listen to teachers, it is because they are witnesses."[38]

What is the witness of the lives we lead? On all sides, in rich and poor countries alike, we are confronted not only by the gulf between those who have everything and those who

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35 Populorum Progressio § 22.
36 Acts 4, 35.
37 Galatians 3, 28.
38 Evangelii Nuntiandi § 41

have nothing, but also by glaring examples of conspicuous consumption and - waste. We see the members of what has been called 'the acquisitive society' who appear to equate happiness with material possessions and who seem bent solely on acquiring ever more and better things. We see a veritable tide of consumerism that is threatening to drown us and, at the same time, to submerge the world in its own waste products.

But it is encouraging to note that some people, the young among them, are beginning to react against this process. They are coming to understand, as the Bishops of the Antilles recently stated, "that a never-ending search for more and more consumer goods can only serve to degrade us. We are in danger of becoming slaves: slaves of high-pressure salesmanship, especially by radio and television, which makes us feel in want when we have enough; slaves to greed which drives us to accumulate possessions that begin as luxuries and end up as necessities; slaves of snobbery which judges a man by what he has and not by what he is. The scandal of this situation is not only that some waste money on luxuries while others lack necessities, but also that we are creating a society which equates progress with the acquiring of status symbols such as luxurious, houses, larger cars and expensive electronic gadgets."[39]

It has been said that the world today needs the example of a new St. Francis, of Assisi. It is certainly true that we Christians have a great opportunity to preach the gospel virtues of simplicity and genuine poverty of spirit. Let us show in our personal lives, our institutions and churches, and in the policies we advocate that there are other values besides wealth, power and prestige that make life worthwhile. Let us heed the appeal of Pope Paul: "The world calls for and expects from us simplicity of life, the spirit of prayer, charity towards all especially towards the lowly and the poor, obedience and humility, detachment and self-sacrifice. Without this mark of holiness, our word will have difficulty in touching the heart of modern man. It risks being vain and sterile."[40]

It is here that religious have such an important role to play, such a wonderful contribution to make. Yet we are faced with a strange, paradox. On the one hand, there is the sad fact that many hundreds of priests, brothers and sisters are abandoning religious, life. The causes of this exodus are varied and complex, and I would not like in any way to pass judgement about the true reasons that motivate those who leave. Yet, on the other hand, evidence is overwhelming that, more than ever before, today's world needs and will respond to the concrete witness and challenge of lives such as those that religious are called to live. We need men and women who, rising above their immediate personal needs, embody in their lives the radical demands of the beatitudes; who freely chose to follow Christ in his emptying work of liberation. We need men and women whose lives will be a sign, for the world and the Church, of the total openness and availability to God and others that faith and justice demand. For it is only men and women like these who can show the world where true freedom, joy and peace can be found.[41]

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39 Justice and Peace in a New Caribbean, Joint Pastoral Letter of the Antilles Episcopal Conference, Martinique, 1975, § 26.

40 Evangelii Nuntiandi § 76.

41 cf. Evangelii Nuntiandi § 69.

What to Do

Finally, the poor and hungry are waiting for our action. What can we do? Let us first pay a tribute to all those generous individuals and organizations, in this country and elsewhere, who have already done and are still doing so much to help. Many of them are present at this Eucharistic Congress. May it give them new hope and encouragement to continue and increase their labours.

But the battle against hunger calls for the involvement of all of us. It was for this reason that I proposed this morning the re-introduction of a new type of eucharistic fast as a token of our commitment to feeding the hungry. May we all respond wholeheartedly to this appeal, remembering the words of St. John: "If anyone has the world's goods and sees his brother in need; yet closes his heart against him, how does God's love abide in him?"[42] May we also remember that helping our hungry brother does not just mean sharing with him simply what is left over. The Church teaches that what we do not need but still have, does not really belong to us. It belongs to the needy person; he is the true owner.[43] To share our bread with the hungry means that we are willing to deprive ourselves of something we need in order to help someone else who needs it more than we do.

But relief work, however important and necessary it still is, is no longer sufficient in 'today's world. The poor and the hungry are looking to us not just for charitable handouts, but for active support in their legitimate struggle against all forms of injustice and oppression. Our eucharistic commitment is calling us to a new form of solidarity, a deeper-identification with those in want. This is a far more exacting role requiring action in a variety of fields, political, social and economic. Public opinion needs to be educated and mobilized, barriers of prejudice or indifference broken down, politicians and legislators pressured into action. Much of this will be tedious and frequently unrewarding. But it is essential if tangible results are to be achieved.

And there may be occasions when our commitment to world justice will cost us dear and call for personal or corporate sacrifices of varying, degrees. At such times we can take courage from the early Christians who had to suffer for their faith and counted it an honour to do so in the name of Jesus.[44] We can also take courage from the many men, women and children throughout the world who, at this very moment, are suffering for the cause of justice. Some are in prisons or detention camps with no charges or false charges against them, some are being subjected to torture or thrown into exile. Many of these people know we are here today and are looking to us in hope. May we not fail them! May we, our churches and the organizations we belong to, become known as fearless defenders of human rights and justice whatever this may cost us in material, political or other terms.

I cannot end this call for action without a special word to the great nation which is our host for this Eucharistic Congress. Two hundred years from its birth as an independent country, the United States finds itself in the unique position of being not only the greatest industrial power in the world but also, perhaps even more significantly, of providing together with Canada some 80% of all the grain available for export to those countries

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42 1 John 3, 17.

43 cf. Populorum Progressio § 23 - where St. Ambrose is quoted.

44 Acts 5, 41-42.

unable to feed themselves.[45] This is both a tremendous responsibility and a tremendous opportunity to work for the good of all. May the people and leaders of this country rise to this challenge! May they use their affluence and power not merely to further domestic interests or achieve national political goals, but rather to place them at the service of the whole of mankind. In a spirit of true generosity and co-operation, may they take a lead in helping to bring about a new and better international economic order. In so doing, they will set a magnificent example to the rest of the world, and especially to other wealthy countries. I can think of no more fitting or noble way for a great nation to celebrate its two hundredth anniversary and enter into a new century of its existence!

Conclusion

Brothers and Sisters, in concluding, let us not forget that the eucharistic community of the early Christians was, above all, a community of love. It treated people, not as instruments to be used, but as persons to be loved for themselves and whom it becomes a joy to serve. This same spirit of love should mark arid inspire all our own actions on behalf of justice, our motivations, the means we employ and the objectives we pursue. Without it, our efforts would lose their Christian meaning, their transforming power, and could well end by enslaving instead of liberating us. For the spirit of love we receive in the Eucharist is God's spirit. It cannot be confined within the narrow limits of space or time. It cannot be instrumentalized. It cannot be reduced to this or that ideology or political system, nor can it be measured simply by its concrete social usefulness here and now. And it can never lead us to hatred, violence or despair.

These are things that many people today cannot understand. Full of this world's wisdom, they will try to persuade us to adopt other means and follow other paths in pursuit of justice. And some of us may be tempted to do this, for the gospel message of renunciation and love, is indeed disconcerting, contradictory and even incomprehensible. We have only to look at a few of Jesus's sayings to see how much they run counter to what the modern world believes and teaches:

- "How happy are the poor in spirit."[46]
- "Do not worry about, tomorrow: tomorrow will take care of itself."[47]
- "If anyone hits you on the right cheek, offer him the other as well."[48]
- "If a man takes you **to** law and would have **your** tunic, let him have your cloak as well."[49]
- "If anyone orders you to go one mile, go two miles with him."[50]
- "When you are a guest, make your way to the lowest place and sit there."[51]

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45 cf. Lester R. Brown, The Politics and Responsibility of the North American Breadbasket, Worldwatch Paper 2, USA., 1975, p. 11.
46 Matthew 5, 3.
47 Matthew 6, 33.
48 Ibid., 5, 39.
49 Ibid., 5, 40.
50 Ibid., 5, 41.
51 Luke 14, 10.

- "Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account."[52]
- "Love your enemies and pray for those who persecute you."[53]
- "Anyone who tries to preserve his life will lose it; and anyone who loses it will keep it safe."[54]

Is this the sort of program modern man is waiting for? Are these the kind of solutions we Christians have to offer the world we live in? The answer, brothers and sisters, is 'yes'. Yes, for the simple reason that "God's foolishness is wiser than human wisdom, and God's weakness is stronger than human strength."[55] Without faith and love, the Cross is, indeed, madness and folly, a stumbling block. But to those who believe and have love, it becomes the source of strength and salvation.[56] There is no easy or painless way to solve the world's problems. But love "is always ready to excuse, to trust, to hope, and to endure whatever comes."[57] Without it, all our efforts to feed the hungry and build a better world will be in vain. With it, there is no power or institution on earth that can resist us. Love is the only force capable of setting man truly free. It is the one essential precondition for a new world order. This, as the Vatican Council reminded us, was the core of Christ's teaching: "He taught us that the new commandment of love was the basic law of human perfection and hence of the world's transformation. To those, therefore, who believe in divine love, He gives assurance that the way of love lies open to all men and that the effort to establish a universal brotherhood is not a hopeless one."[58]

Today we have caught a vision of this universal brotherhood, signified by the Eucharist. It fills up with hope and joy. For in spite of our faults and shortcomings, the injustices and sufferings of the world, the sacrifices that will be demanded of us, we are confident in the future knowing that, because of Christ's victory over sin, our "sorrow will be turned to joy."[59] Because of Christ's resurrection there is hope for a new and better world. Full, therefore, with this hope and joy, let us take a step towards it by sharing our love with each other. Let us share it with all men, but especially with the poor and the hungry. For then we will have the happiness of experiencing how Jesus indeed identifies himself with the poor and the hungry, and that, if we seek his face in theirs, we will really come to know him as he is.

Source: Documentation 34, Press and Information Office, General Curia, Rome, January 31, 1977

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52 Matthew 5, 11.
53 Ibid., 5, 44.
54 Luke 17, 32.
55 1 Cor. 1, 25.
56 Ibid., 1, 23-24.
57 Ibid., 13, 6.
58 Gaudium et Spes § 38.
59 John 16, 20.

4. Eucharist and Hunger: The People of God and The Mystery of Christ Hungering in the World

An Address of Father Arrupe at the "International Symposium on Hunger", International Eucharistic Congress

Philadelphia, 2 August 1976

Father Arrupe was invited by the organizers of the International Eucharistic Congress of Philadelphia to deliver two major addresses, as part of the programme of the "International Symposium on Hunger". One of his addresses was on "The Hunger of Bread and Gospel". This shorter key address, was given in the vast convention hall of the Congress. Father Arrupe was followed by speakers who were truly international in membership and concern. Among them there was Bishop Ignatius D'Souza of Baroda and Mother Teresa of Calcutta. It was in reference to these two talks of Father Arrupe that newspapers in the United States and elsewhere the next day carried a variety of headlines: "Jesuit Calls Arms Spending Intolerable"; "Worldwide Society of Jesus Looks to New Horizons"; "Father Arrupe's Jesuits and New Muscle to Anti-Hunger Fight".

1. We are one body with those who perish of hunger

"Lord, it is good for us to be here."[1] It is good to be with you and share with you this wonderful celebration... But suppose the hungry of the world were also here with us this morning. Let us think only of those who are going to die of starvation today, the day of our Symposium of Hunger. There would be thousands of them, probably more than all of us who are gathered in this hall[2]. Let us try to see them: their bodies weak and emaciated, their outstretched hands, their weak and fading voices, their terrible silence: 'Give us bread. . .give us bread for we are dying of hunger!'

And if, at the end of our discussions on "the Eucharist and the Hunger for Bread", as we left the hall, we had to pick our way through this mass of dying bodies, how could we claim that our Eucharist is the Bread of Life? How could we pretend to be announcing and sharing with others the same Lord who said: "I come that they may have life, and have it more abundantly."?[3]

It matters little if these starving people are physically before our eyes here and now or scattered throughout the world: on the streets of Calcutta or in the rural areas of Sahel or Bangladesh. The tragedy and injustice of their death are the same wherever it takes place. And wherever it does take place, we who are here this morning have our share of responsibility. For, in the Eucharist, we receive Jesus Christ who will one day ask us: "I was hungry, did you give me to eat? I was thirsty, did you give me to drink?... I tell you solemnly, insofar as you neglected to do this to one of the least of these my brothers, you neglected to do it to me."[4]

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1 Matthew, 17, 4.
2 A recent figure, quoted by Dr. Kurt Waldheim, was 15,000.
3 John, 10, 10.
4 Matthew, 25, 31-46.

Yes, we are all responsible, all involved! In the Eucharist, Jesus becomes the voice of those who have no voice. He speaks for the powerless, the oppressed, the poor, the hungry. In fact, He takes their place. And if we close our ears to their cries, we are shutting out His voice too. If we refuse to help them, then our faith is indeed dead as St. James tells us so clearly: "If one of the brothers or one of the sisters is in need of clothes and has not enough food to live on and one of you says to them, I wish you well; keep yourself warm and eat plenty,' without giving them these bare necessities of life, then what good is that? Faith is like that: if good works do not go with it, it is, quite dead."[5]

Brothers and Sisters, let us be honest! Most of us here this morning are well fed and in reasonably comfortable circumstances. God grant we may not merit the condemnation St. James reserves for the selfish rich, whether individuals or nations, who refuse to give bread to the hungry or to raise up the poor! "Start crying, weep for the miseries that are coming to you... On earth you have had a life of comfort and luxury; in the time of slaughter you went on eating to your heart's content. It was you who condemned the innocent and killed them; they offered you no resistance."[6]

2. Signs of the Times: Resources are not lacking

It is over 10 years since the Second Vatican Council made the following shameful comment on our modern world: "Never has the human race enjoyed such an abundance of wealth, resources and economic power. Yet a huge proportion of the world's citizens is still tormented by hunger and poverty..."[7]

Two years ago the United Nations World Food Conference explained more precisely what "a huge proportion" consists in. "On the most conservative estimate, there are well over 460 million of such people in the world today and their number is increasing. At least 40 per cent of them are children."[8] And what is meant by "such people"? The same UN document goes on to describe them as "people who are permanently hungry and whose capacity for living a normal life cannot be realized."[9]

I'm sure there is not a single person here this morning who doesn't know these and many other facts about world hunger as well as or better than I. We have been bombarded, perhaps to saturation point, with tapes, slides, filmstrips, charts, books, speeches and resolutions on hunger. In the United States alone there are hundreds of organizations, groups and agencies directly or indirectly trying to eliminate it. In Rome, where I live, the United Nations employs over 3,000 people engaged full time in studying and trying to fight hunger throughout the world.

Yet the situation seems to be getting worse as the world grows richer and richer. At the beginning of his presidency, John Fitzgerald Kennedy set two goals before the American people: the first was to get a man to the moon before the end of the decade; the other was to help eliminate hunger "within our lifetime." It is a sad comment on the values of our

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5 James, 2, 14-16.
6 James, 5, 1, 5-6.
7 Gaudium et Spes, § 4.
8 The World Food Problem: Proposals for national and international action, United Nations World Food Conference, Rome, 1974 (p. 1).
9 Ibid.

civilisation that the first technical and scientific goal was magnificently achieved, whereas the second more humanitarian and social one has receded ever further from our grasp.

What is the reason? Is it that the problem is too big for us? There is no doubt that hunger and malnutrition are widespread and caused by a whole series of factors ranging from unpredictable weather to rapidly increasing populations. But, on the other hand, the experts tell us that food resources could in fact be made available to feed even greater numbers of people. Is it that we don't know how to set about a solution, where to start? Here again there are many complex socio-economic, political and even cultural factors that have to be taken into account if a lasting solution is to be found to the problem of world hunger. However, to get a man on the moon, to arm and defend ourselves and our allies, we have made such a dazzling display of resources, of technology, of human ingenuity and of social engineering, that we cannot say, with a clear conscience, people are hungry simply because we do not know what to do or how to do it. What is basically lacking are not resources, technology or knowledge. What is it then?

It can only be our will to do something; our determination to marshal the resources, technology and knowledge we have to satisfy not only what we consider to be our own needs and interests, but also what in fact are the most basic needs of others. Whether we come from rich or poor countries, we do not seem to have sufficient motivation to turn us towards the needs of those most in want and to translate our concern, often sincere, but vague and ineffectual, into concrete deeds. The problem of world hunger is not primarily an economic, a social or even a political one. It is basically a moral, a spiritual problem.

The world's hunger for food will only be satisfied when man learns to live not simply for himself, but for others, as Christ did. It will be satisfied only when the inner law of love, and not merely self-interest, greed or ambition, governs our individual and collective existence, inspires our policies and regulates our social structures and institutions. The world's hunger for food will only be satisfied when man learns to hunger for God: for His love and His justice.

3. 'Koinonia' of the Early Christians— and ours?

This truth was clearly understood by the early Christians. The Acts of the Apostles tells us that "they went as a body to the Temple every day and met in their houses for the breaking of bread." And the passage goes on at once to say: "They shared their food gladly and generously... They sold their goods and possessions and shared out the proceeds among themselves according to what each needed."[10] The message is clear and simple. The direct consequence of, as well as the condition for, their praying together and sharing the Bread of the Lord together in the Eucharist, was to share what they had in common so that no one was in want.

The same message is forcibly expressed by St. John in one word: *koinonia.* It can be translated as 'communion' or 'fellowship'. Both use the same word to describe three different levels of fellowship.

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[10] Acts, 2, 45-46.

- First, our fellowship with the Father, with God. "If we say we are *in union with God* while we are living in darkness, we are lying because we are not living the truth."[11].
- Secondly, our fellowship with Christ through the Eucharist. "The blessing cup that we bless is *a communion with* the blood of Christ, and the bread that we break is *a communion with* the body of Christ."![12]
- Thirdly, our fellowship with each other that leads us to share what we have with others. "If any of the saints are in need you must *share with* them."[13]

But the important point is that these three fellowships - all expressed by the same word *koinonia* - are really only one. They are different aspects of the same 'communion' or 'sharing with', and cannot be separated from each other. Thus we cannot have fellowship with God unless we have fellowship with each other. And the Eucharist is the visible bond which both signifies this fellowship and helps to bring it about.[14] It effectively recalls and proclaims our communion with God and with our fellow men.

This rediscovery of what might be called the 'social dimension' of the Eucharist is of tremendous significance today. We once again see Holy Communion as the Sacrament of our brotherhood and unity. We share in a meal together, eating the same bread from the same table. And St. Paul tells us clearly: "The fact that there is only one loaf means that, though there are many of us, we form a single body because we all have a share in this one loaf."[15] In the Eucharist, in other words, we receive not only Christ, the Head of the Body, but its members as well.

This fact has immediate practical consequences, as St. Paul once again reminds us. "God has arranged the body so that... each part may be equally concerned for all the others. If one part is hurt, all parts are hurt with it."[16] Wherever there is suffering in the body, wherever members of it are in want or oppressed, we, because we have received the same body and are part of it must be directly involved. We cannot opt out or say to a brother: 'I do not need you. I will not help you.'

It should now be obvious why a Symposium on Hunger should be an integral and important part of an International Eucharistic Congress. Twelve years ago in his inaugural address at the Food and Health Seminar which was part of the 38th International Eucharistic Congress in Bombay, Cardinal Gracias said: "To wish to unite all men in the partaking of 'spiritual' bread, without at the same time providing 'material' bread, is only a dream."[17] These words are more true than ever today. We cannot properly receive the Bread of Life without sharing bread for life with those in want.

And our concern must, by its very nature, be worldwide. Just as the body we share belongs to all peoples and knows no barriers of race, wealth, class or culture, so our commitment to its members must be equally universal. The table of the Lord which we sit

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11 1 John I, 6.
12 1 Cor. 10, 16.
13 Rom. 12, 13.
14 cf. Decree on Ecumenism (Vatican II) § 2.
15 1 Cor. 10, 17.
16 1 Cor. 12, 24-26.
17 Seminar on Food and Health (XXXVIII International Eucharistic Congress, Bombay, India, 1964) p. 11.

round is, today, the table of the world. Our neighbour is now not only the man set upon by thieves whom we pass on the roadside, but also the scores of men, women and children who pass across our TV screens with swollen bellies and sunken eyes and bodies racked by disease or torture. These are our brothers and sisters and we are bound to them by the Eucharist.

4. Practical Action

What should we do? You again will know better than I that there are many things we can do, many degrees of commitment and involvement. We will doubtless be discussing them in detail during our sessions this afternoon. But let something concrete come out from this Congress as a whole, something that can be acted on at once by ordinary people in their everyday lives, something that will be a sign of our universal love and solidarity with Christ suffering hunger in the world today, something that will be a pledge of our effective will to satisfy that hunger. Let us show in a concrete way to the world - to international organizations, to governments and politicians, to those who are losing hope and who are tempted by hatred, violence and despair - that we still believe in the power of love to build a more just and human society.

Some years ago the Eucharistic fast from midnight which, as my older listeners will remember, used to be a condition for receiving Holy Communion, was abolished. In 1966, looking at the whole question of fasting, Pope Paul declared that fasting and abstinence should be both a witness; to asceticism and a means for helping the poor.[18] What I wish to propose is the reintroduction, on a voluntary basis, of a different type of Eucharistic fast, not now so much for ascetical reasons, but as a token of our commitment to world justice and a concrete expression of our solidarity with the hungry and oppressed.

In preparation for this Eucharistic Congress, many families have taken part in 'Operation Rice Bowl', fasting for one day or one meal per week and donating the money saved to provide food for the hungry or the means with which to produce it. Similar practices have been adopted in other countries and by / members of other religions. We ourselves have been invited to make today a day of fast and concern for the world's starving and to share tonight in a 'Poor Man's Supper'. I propose that henceforth some practice such as this becomes an integral part of our reception of the Eucharist so that whenever we share the Bread of Life round the Table of the Lord we will also share bread for life with the hungry of the world.

If this challenge were taken up merely by Roman Catholics and in the United States alone and if the amount saved only averaged out at one dollar per person per week, this would reach the huge sum of over two and a half billion dollars a year. This figure is more than twice the amount the new International Fund for Agricultural Development, created as a top priority at the 1974 World Food Conference, has been able to raise so far. Of course the problem of world hunger cannot be solved by money alone. It would be harmful and irresponsible to over-simplify a problem which, as we have already seen, is complex and difficult. The value of what I am proposing is not so much in the money that could thus be saved and made available for the world's poor, but rather in the concrete example that this

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[18] cf. Constitution Poenitemini of February 17, 1966.

would offer of our love and solidarity and of our willingness to make the necessary sacrifices to satisfy the hunger of the world.

I wish to make this appeal for a concrete expression of our effective solidarity and willingness to help hot just to Catholics or Americans, but to all men of goodwill throughout the world. For though motivations may differ, world hunger is a problem that concerns not Only Catholics and Christians, not only those who believe in God, but all believers in the value of human love and solidarity. Such a concrete example of true solidarity, cutting across religions and races and nations, could inspire and render more effective other international efforts and also lead us to other and more deep commitments. If this appeal is taken up and acted upon, then the ambition to eliminate hunger within our lifetime need not be such a distant dream after all.

5. ***Conclusion: Share your bread with the hungry***

Brothers and Sisters, the world we live in is full of injustice, hatred and violence. Everywhere we look we are confronted by what the Synod of Bishops described as: "a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world."[19] Yet we have an answer which gives us hope and joy. It is the Eucharist, the symbol of Christ's love for man. The task of this Congress is to share that love and translate it into effective action. Without some action, such as that I have proposed, will our Eucharistic Congress have any real message for the world? A message, that is, which modern man will listen to and believe in? Without some tangible evidence of our concern for others, what witness can we give?

And this great country which has hosted our Congress and is celebrating the two hundredth anniversary of its independence, has it the courage, the determination, the generosity to give the world the lead it is looking for?

There was a time when the new land of America was able to say to other countries across the sea:

"Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, the tempest-tost to me,
I lift my lamp besides the golden door."[20]

Today the majority of the world's tired, poor, homeless or hungry may never set eyes on the Statue of Liberty. But they need and have a right to what it stands for: a right to freedom, to justice, to eat. They need and have a right to just and generous international policies which call for enlightened leadership by this and other wealthy countries. They need and have a right to a new international order of things.

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19 Justice in the World, Synod of Bishops, Rome, 1971 (In introduction).

20 The New Colossus by Emma Lazarus. These are the last five lines of the poem which is inscribed on a bronze plaque inside the pedestal of the Statue of Liberty.

And if this calls for sacrifices on our part, will we hold back? Is not this precisely what fasting means? It is the Lord himself who tells us:

"Is not this the sort of fast that pleases me
– it is the Lord Yahweh who speaks –
to break unjust fetters
and undo the thongs of the yoke,
to let the oppressed go free,
and break every yoke,
to share your bread with the hungry
and, shelter the homeless poor,
to clothe the man you see to be naked
and not to turn from your own kin?"[21]

This is what the full celebration of the Eucharist means in the world of today. Let us not forget that it is only when, in faith and love, we give away the little that we have - a few loaves and fishes - that God blesses our poor efforts and in His omnipotence multiplies them to meet the hunger of the world. Let us not forget that it was only after the widow had given Elijah some food, even from the little she possessed, that God came to her rescue.[22] And Elijah was a complete stranger to her, from another country and worshiping a different God. In the same way, it was only in sharing their bread with a stranger that the two disciples on the road to Emmaus recognized and found the Lord.[23]

Source: Documentation no. 36, Press and Information Office, General Curia, Rome, May 27, 1977

[21] Isaiah 58, 6-7.
[22] 1 Kings 17, 15-16.
[23] Luke 24, 30-31.

5. The Seven Words of the Living Christ: Some Thoughts for Good Friday and Every Day of the Year

8 April 1977

This unusual sermon on the Seven Last Words was expressly recorded by Father Arrupe on the Radio Chain of Broadcasting Stations of the Church in Spain during Holy Week, 1977.

The Director of the publishing house "Sal Terrae", Santander, that published it in the original and holds the copyright, tells us that it has not been published anywhere else and has permitted us to publish it in our own English translation.

Warm greetings to you, dear listeners, from these microphones!

We are going to fix our eyes, you and I, on a Man, a Man who is on the point of dying. I am not going to tell you an old story. I am going to recount facts that are taking place at this very moment, of people who are next to us and whose names and surnames perhaps we know, of words still throbbing with life which time has not been able to erase. You know the power and impact of the last words of one condemned to death; they have the transcendence of a last will.

Then imagine that this dead person is alive, that after pronouncing his last words he has come back to life, because he was and is a man. But more than that; this is more than a Man, he is at the same time the Son of God. Jesus Christ, alive today in the Church, speaks to the world through a new language of signs and facts, which many men, deafened by the din of life, cannot grasp. Let us listen attentively, for this mysterious person condemned to die is going to speak to us.

1. Christ is Crucified Today

> *And they came to the place which is called The Skull. There they crucified him, and the criminals, one on the right and one on the left. And Jesus said, "Father, forgive them for they know not what they do." (Lk 24: 33-34).*

Father, forgive them for they know not what they do. This is the First Word of Jesus on the cross. After having heard this so often, we got used to this word of pardon. But Jesus was saying this as he hung from the tree. When facing the firing squad, standing beside the guillotine, or waiting in the death cell before being hanged, who has the heart to continue loving one's enemies and executioners?

Let us heed today the voice of facts, the words of the living Christ. Jesus Christ, tortured at this very moment in the body and soul of many of his brothers and sisters, *continues saving.* His words. are repeated after the daily crucifixions. This crucifixion I could depict for you on the map of the world, not with imaginary colours but with terrifying figures, with statistics of hunger, of human rights being, trampled upon, of the unfair distribution of the goods of this world, of violence and exploitation, of the potential for death and destruction buried in the ammunition dump, of the horrors of war both hot and cold.

I could point out to you the face of Christ crucified by men who do not know what they do, in one of the thousands of children without food or education, in that newly-married couple in fruitless search for a hut where to build their future, in the eyes of that girl who must have recourse to abortion for she is following her country's family planning programme subsidized by a foreign power.

But you have the reality of the Third World countries too close to you, for you to need these painful statistics. And you know only too well who are sacrificing the innocent once more, be it from among the powerful political leaders, or the executives of multinational enterprises, or those hearts that hardened by egoism treat God's children as mere things, or the sacks of grain in their stores, or the machines of their factories.

Indeed, this world of ours does not know what it is doing. I still have deeply embedded in my imagination that terrible spectacle of the Hiroshima holocaust, that lethal mushroom of the atomic bomb. The hands of one missionary could not attend to all the wounds. It was man's helplessness before the desolation and death sown by himself.

The years have passed, but the violence of man against man persists. Nay more; when the idea crosses our minds of building something, we build the most sophisticated space crafts to go to the moon, whilst the clamour of the poor persists and grows in intensity in our own planet. Man spends millions in astronautics, and abandons Christ, the living Christ, to be found at his doorstep alone, downtrodden, crucified...

This is, in brief, the dark side of our planet. A reality which we have tried to paint with some colour, in order that it may not go unnoticed through the habit of seeing it daily so close to us. But on Calvary there is more than the negative side. True, to the eyes of the curious bystander and passerby, the typical 'tourist', on that cross there is only a man disfigured by pain. But here lies precisely the secret of his liberating and saving power.

In the Gospel texts we can discover how, little by little, the Messiah, through his self-emptying chiefly at the crucial moment of the cross, appears as the Son of God. Had Jesus been merely a human being, he would have died like one and been relegated to a corner of human history. But, as we shall see, precisely at the supreme moment of his total deprivation Jesus is going to be recognized as Son of God even by one of the soldiers who tortured him.

This is the reason why Jesus does not match violence with violence. This is why he forgives. And this attitude of the Lord will awaken the faith of some of the bystanders and of many of us who have followed him in the course of history. Even today what strikes the eye at the first sight is this immense mass of humanity nailed to a cross by gross human injustice.

In spite of this, in the Calvary of today there is also a secret force that liberates and saves. First of all it frees man of the bonds that bind him to his own selfishness, to things and persons and events. But this force liberates and saves society as well, when it works with the power of God himself. In every corner of the world we can see today with joyful hearts what St. Paul said referring to this mystery: "It is when I am weak that I am strong."

We see thousands of men and women who burn their boats to realise the cherished dream of following Christ in the most arduous situations, identifying themselves with the

poor and oppressed and sharing their daily life, with a spirit of faith that is the secret of their strength. Jesus had promised his power and his Spirit, a spring of water welling up to eternal life. And behold here this water of life that springs from the absurdity of the cross. That is why we Christians are men with a future. For this integral salvation is not just a legal reform or the restoration of material justice. The salvation emanating from the cross reaches the very heart of man, and "the other dimension" beyond time and space. In our daily life our service of the faith is transformed in love, a love which will act as a trigger making us hit realistic solutions for our brothers.

But, like Jesus, we shall not measure these solutions by their apparent success, with purely human standards. Like him, we shall know that in the adventure of love what appears a failure conceals a triumph, and what at first sight seems death is a new explosion of life.

2. Give a Chance to the Hardened Sinner

> *There was also an inscription over him, "This is the King of the Jews." One of the criminals who were hanged railed at him, saying, "Are you not the Christ? Save yourself and us!" But the other rebuked him, saying, "Do you not fear God, since you are under the same condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." And he said, "Jesus, remember me when you come in your kingly power." And he said to him, "Truly, I say to you, today you will be with me in Paradise." (Lk 23: 38-43).*

I should like to begin the commentary of this Second Word with a personal reminiscence, a pastoral experience which many priests must have had also.

I had just completed my theology studies in the United States and was a new priest, when my superiors assigned to me my first pastoral ministry - a state prison where there were over 5000 Spanish-speaking prisoners. That was like a bunker out of bounds for every priest, most of all for a young inexperienced one as I was. It was logical that surprise and mistrust was written large in the face of the inmates. They called my attention in particular to one of them, condemned for murder: "Father, here you have a tough bird to tame", the prison warden told me. "He is one of the most rebellious."

Later, after crossing iron gates, barriers and sentries, I approached that man who considered himself as belonging to a class by himself as he felt guilty and rejected by society. He could not believe that in God's infinite mercy there was room for him, and when I opened before him a horizon of sincerity and concern, he opened himself to me like a child. It' suddenly dawned on him that he had a heart and that the best I could do was to let him talk as long as he wanted and feel the relief of being understood and the friendly gesture of an outstretched hand. Several first soundings that morning and the days following convinced me that among those poor prison folks there was much less evil than I had imagined.

This situation repeats itself all too often; men become hardened in evil, because we have made of them a cliche so fixed, that we do not give them a chance to change. Let us see the attitude of Jesus. One of the thieves has a flash of faith. To all appearances that man of Nazareth is just another criminal condemned to death, a man dangerous to society as the other two malefactors. But one of the two sees beyond external appearances and in the noble serenity with which Jesus bears his agony, he discovers an indefinable something,

the signs of a great love. There was a background of acceptance of the Father's will, a spirit of submission which was apparent to one who had eyes to see.

The good thief infers that this man on the cross can only be the Son of God, recognizes his own guilt and has an intuition of the mystery of Jesus. And just with this he earns Paradise, a Kingdom of which he has little idea but in which he believes and hopes. That man Jesus had something different. It was worthwhile sticking to him, even if it was at the moment of dying.

The good thief was given a chance and he took it by the forelock. But to how many people do we offer this opportunity, the example of an inspiring life and consoling death in which they can believe? Jesus, the Son of God, goes on offering today to men in the streets of our cities and in the countryside this marvellous chance which that prisoner of the first year of my priestly ministry had also discovered. There is no criminal, no murderer that will not feel relieved of his burden.

Christ asks only that we open our heart to him in all simplicity, an acknowledgement of our own poverty and misery, to obtain from him the gift of our conversion to him, which we all need if we are to share in the joy of his Kingdom. Saint Ignatius of Loyola explains this point saying that poverty is the first step to be taken to share in the Kingdom of Christ, by following him, imitating his style, and thus attain liberation.

For this is an enriching poverty. Paradoxical as it may sound, the poorest who have freely opted for this poverty are the richest, for they have discovered the hidden treasure, which is authentic independence from things and chiefly from their own selves. This option for Christ poor - a Christ on the cross, naked and despised, who is waiting with open arms to liberate us - snatches from us our false hopes and idolatries. Things are no longer ends, little gods, and become means, and our trust is placed in God alone, the source of peace and happiness. We adhere to that marvellous power which is at work on Calvary and contains the germ of the resurrection.

This attitude of conversion requires of us a kind, of daily pruning, a continuous examination to discern where the roots of our selfishness are anchored and where we have to cut to recover our joy of free men. Only through this change, in this personal and collective conversion shall we make a start in making this planet of ours more habitable and shall learn in our humility what it is to be human and serve others, and we shall help in banishing from our midst hatred and injustice, this other type of poverty which divides and is against God's designs. But, most of all, we shall live the great discovery of faith.

3. The Woman, the Mother

> *Standing by the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold your son!" Then he said to the. disciple, "Behold your mother!" And from that hour the disciple took her to his own home. (John 19: 25-27).*

In every man's life there is generally a silent figure, hardly ever visible in the background, who shares his innermost secrets, the only human being that can understand and suffer in the flesh whatever he has to go through: this is the mother.

Some would like to forget her, erase her memory if possible from their minds, because of the past dependence her figure evokes. But the mother keeps on coming to the mind and heart, because we need her care, her tenderness, even when we are group-up and self-sufficient.

Our man condemned to die. on a cross just outside the city walls had also a mother. She was a village woman, young and beautiful, who had uttered that historic "yes"; do you remember? In her simple home. at Nazareth, she had shouldered the responsibility of being the mother of the Saviour of the world. She well knew – old Simeon had forewarned her when Jesus was a babe – that her sorrow would grow with the child till the deepest gloom of this Good Friday noon, when at the foot of the cross, before her Son livid and bleeding, she would have to repeat that "yes".

The Virgin Mother stands indissolubly bound with the work for which Christ wished to be born of her. Wherefore, Jesus, when "his hour" had come, that hour expected and dreaded, from the pulpit of the cross publicly proclaims her "woman[5]', the new woman and the mother of us all. From the day disciple John had her in her home, she is in everybody's home, with a mother's concern for all our needs and ready to help in our daily struggles.

But all this might sound as a beautiful story and no more than a series of images in our churches or processions, an interesting specimen of folklore for tourists, before which we remain personally indifferent. But this is another word, the Third Word of Jesus as he is living today, in the century of the atomic energy and space travel.

Mary, the sorrowful mother, who has suffered as nobody else in the world thus becoming our mother in the order of grace, continues standing near us, standing at the foot of the cross, while a poor innocent man falls, mercilessly mowed down by the intransigence of the powerful, or another dies a slow death of hunger or leprosy in the streets of Calcutta. Mary knows what it is to suffer, for she gave us life in pain, with a love surpassed only by God's love. She, as the Council says, "with her motherly love cares for all the brothers and sisters of her Son who still journey on earth surrounded by dangers and difficulties." She is, therefore, a sign of hope and comfort in the midst of this desolate world.

But this Morning Star and Star of the Sea has a replica, which must become alive in today's mother and woman. Mother and woman, two names brimming with delicate memories for every man, which perhaps we are tarnishing in modern society.

What is the similarity between the Woman and Mother we have contemplated by the cross, and that image of woman, hurled before our eyes by the communication media of today? Woman's beauty is shamelessly converted into a vulgar publicity decoy, into a commercial erotic object, into a world competition of "misses" backed by hundreds of millions, into an instrument of empty enjoyment where the marvellous experience of love and motherhood are selfishly trodden underfoot.

Powerful, however, as this ensnaring net may be, from all the corners of the world rise today new living images of Mary. Women, in whose eyes shines the fascinating ideal of consecrated life, or who accept motherhood against the dictates of modern trends, or struggle to return her dignity to woman by restoring her rights. Thus they build humanity's future raising new homes and bearing witness to a love which does not die with death. Mary, the Virgin co-redeemer that begot us to grace and goes on watching over us her

children, prolongs this her feminine presence and action in the world from a sorrow that turns into tenderness. At this very moment we can turn to her. She is the gift of Jesus to weak and suffering man.

4. Abandoned in the Poor

And about the ninth hour Jesus cried out with a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why hast thou forsaken me?" (Mt 27: 46).

It was noonday and everything was dark. Also in Christ's heart there was the deepest darkness. All his friends had deserted him. Even the Father with whom the Son is one, to the extent of jointly begetting the Holy Spirit of love, has now left him alone. Such a dereliction, which he had already experienced in the prayer of the Garden, was necessary in God's plan that we might grasp the meaning of this Fourth Word of Christ, the living Christ of today.

Today some, people are under the impression that God is absent from this world of ours. Not only because of the terrible scenes of injustice and violence we have just recalled, but also because of the void existing in many human hearts. It is well known that the clinics of psychiatrists are well patronized by people in search of peace of mind or of happiness never enjoyed.

But we need not go to psychiatric parlours or hospitals, it is enough to visit one of our supermarkets' or department stores to get a further proof of the anxiety and greediness with which people devote themselves to the mad chase of our times - the adventure of consumerism. Modern man has created for himself these miniature substitute-gods to fill the vacuum of his heart. And thus he idolizes the motor car, travel and tourism, cinema stars and the heroes of sport and song. Yet, at night, when this fan returns to his. apartment and removes his coat to go to bed, he feels in his lips the bitter taste of emptiness.

On the other hand, the man of today is in search of strong, experiences to fill this void. And thus arises another form of consumerism of today's society, which is still more frustrating - the sorry and grotesque idol of erotism. For sexuality, this beautiful dimension which God has given to man, loses its meaning when it is sought for its own sake and not as a vehicle of a great human love. What happens then? You see it every day. The hunger for love and. mystery existing within man's heart ventures into insignificant spiritual escapades. Hence arises the present craze for horror spectacles, the horoscopes, magic and witchcraft, the devil, exorcisms, the superficial knowledge of eastern religious practices.

Meanwhile, the vast majority will not question the situation and think only of living from minute to minute and enjoy as much as possible, with no thought for the meaning of things. With our present enjoyment of life we expect to drug ourselves against our thirst for God.

Jesus, however, in this utter loneliness of his death, does not despair in spite of the sense of rejection which he has accepted for our sake and raises his eyes to the Father. He calls him, as he had done in the Garden, when in his anguish he accepted the Father's will.

Today's world too, in the midst of gloom and obscurity, offers signs to men of faith. Despite the false Messiahs, we witness a serious concern for human rights. And when a man devotes himself to the disinterested service of his brothers he begins to discover God.

We see those who with a great sense of responsibility set out to seek more just structures, share the life of the poor, and struggle for a progress which is not only material.

God is alive and more present than many imagine. The abandonment, the total solitude of Christ on the cross has yielded its fruit. It looks as though our eyes could see only what is negative. But the power of the one crucified has set the earth on fire and the Spirit is doing his work in each man's heart. We must cleanse our sleepy eyes and learn how to see. We shall be surprised and we shall burst into an irrepressible shout of praise.

We perceive God's action today in many aspects of life; for example, in the present search for liberty, in the new movements of the charismatic renewal, in the transformation of a young Church that will not resign itself to live on formulas of the past, in the youthful currents around the person of Jesus, in those who in the midst of this world in turmoil continue dedicating their lives to the priestly and religious state, breaking loose from all fetters and pulling out all earthly roots and bonds.

We witness a revival of monasticism and the contemplative orders, and lay people leave all to follow Christ. Thus, both in the rough-and-tumble of the world arid in the quiet of solitude, but always with the trust placed in the Father, we attain and maintain the faith in the face of a thousand forms of unbelief. Thus in the beauty of this world arid in the eyes of all who long for a flash of happiness we find a God, present and living, who truly fills the human heart.

5. Man's Integral Liberation

After this Jesus, knowing that all was' now finished, said, "I thirst". (John 19: 28).

There is nothing more real and touching than the Fifth Word of Jesus before dying. From the Lord's dry throat, who had lost all his blood for-our sake, comes a harsh cry that continues making today's world shudder: "I thirst".

Much has been said of the spiritual thirst of Christ at this dying moment, when he prayed for the conversion of humanity from the cross. I would say that, this is an *integral* thirst that reveals a man's dried up bodily frame terribly tortured, and an infinite yearning of a God who is mysteriously dying.

Few things are clearer to us than this real thirst of Jesus. In the First Word we have spoken of this sin that tarnishes our times - injustice.

Jesus had said it and his words will not pass away. "Whatever you do to one of the least of my brethren, the poor and powerless, you do it to me." These are words strikingly clear and unmistakable. Jesus identifies himself with the poor. The thirst in the throat of Jesus is a real thirst that cries to heaven now as it did then on Calvary. And that cry of Jesus at the point of dying is repeated by thousands of throats that today are clamouring for justice and fair play, when they beg for bread, for respect to the colour of their skin, for a minimal medical assistance, for shelter, education and freedom.

Man's integral salvation through Christ's grace begins already now in this world to reach its consummation in the communitarian participation in the glory of the risen Christ. And if the destination of mankind to the joint participation in the future salvation starts right now here on earth, this participation has to be put into practice here and now in all the dimensions of human existence.

The Christian salvation of man is not merely a promise of a blissful beyond, but a reality of the true brotherhood perfected in justice as a real anticipation of the life to come. Christ died and rose that love may reign supreme in the world, and consequently also justice, thus condemning egoism and injustice; in a word, that God be in fact the Father of all in. a universal brotherhood.

And to speak still in more plain terms. He is not a genuine Christian who contents himself with looking at the crucified from a distance and exclaiming: How he suffers! He is a true Christian who actually gets closer and tries his best to relieve that thirst. The love of the neighbour and the commitment to his liberation from oppression are evangelical testimonies, taking the word "testimony" in its strongest meaning, i.e., not only as a mere expression of the Christian faith but as its real and effective fulfilment.

It would, however, be an error to believe that the justice we are after is motivated by socio-economic principles or philanthropic ideals. It is simply a matter of an actual option that springs from faith in the spirit of reconciliation. It comes clearly under a liberation much deeper and wider, which the Son of God won for us from his total dereliction on the cross.

We Christians wish to liberate the world, but after all, even if we bring into play all human means and resources, it is only Christ that liberates. The thirst of Jesus, therefore, is, as we have said, an integral thirst that demands the total surrender of man, a surrender that is, above all, a service of the faith in the Father, who reveals himself in his suffering Son and obtains for us the gift of the Spirit.

God's Spirit is the one at work today in the world and offers us the grace and power of the Crucified to live our faith and proclaim it with our words and deeds. All said and done, it is the thirst of Jesus that impels us to evangelisation. Let us say it with the very words of Pope Paul VI in his recent apostolic Exhortation *Evangelii nuntiandi:*

> *"Evangelisation will always also contain — as the foundation, centre at the same time and summit of its dynamism — a clear proclamation that, in Jesus Christ, the Son of God made man, who died and rose from the dead, salvation is offered to all men, as a gift of God's grace and mercy. And not an immanent salvation, meeting material or even spiritual needs, restricted to the framework of temporal existence and completely identified with temporal desires, hopes, affairs and struggles, but a salvation which exceeds all these limits in order to reach fulfilment in a communion with the one and only divine Absolute: a transcendent and eschatological salvation, which indeed has its beginning in this life but which is fulfilled in eternity"*

This is the integral thirst with which Christ challenges us to do something and soon.

6. Who is Afraid of Death?

> *It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed; and the curtain of the temple was torn in two. "Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit!" (Lk 23: 44-46).*

Let us gaze on Jesus once more. The moment has come. Priests, doctors and nurses who are listening to me know what this moment is. "Do you know? So-and-so has died."

We find the obituary in the morning paper or they give us the news in the street. Dead. It is always a chilling news which we can hardly believe. Deep down in our heart it smarts, because implicitly it is as if they told us: see what sooner or later is going to happen to you too.

The fact is that many people are mortally afraid of death. The man of faith accepts this fact with equanimity. Why fear if death is liberation from all and meeting Jesus? And this, which should be normal for the Christian, becomes something new that takes them unawares. Why? Simply because the majority of people try to drug themselves the truth of their own death on the basis of frantic draughts of life, of action, of enjoyment to forget that they are to die, or to misuse the numbered minutes of their life.

On the other hand, the persons who have learned the science of living, those namely who have attained some maturity, have accepted the fact of their death with peace and even joy. The death of Jesus was not an easy one. He did not die in bed, surrounded by the company of his disciples, quietly, as it became a great teacher. Jesus dies alone, to all indications a failure, even without the inner comfort from his Father who has left him for a time that he may die a man's death to the full. And in these moments, to teach us an object lesson of faith, Jesus; consciously accepts death and throws himself into the only thing he knows is left to him, his Father's arms.

We know that our death too, mine and yours, is a once-in-a-lifetime experience, in which no one can take our place. We shall die in complete solitude, even if exteriorly we are well accompanied. We have gone through a pale experience of this when we lost one of our dear ones; our very bones seem to shudder. At that time only faith brings comfort to the heart, that instinctively shrinks from the privation of life.

But to obtain this faith at least a moment of interior conversion is required that may restore our consciousness of being creatures. It is only the little ones that know how to die well, those who like Jesus put all their trust in the Father, into whose embrace they are going to fall after the bitter draught of death.

Today in certain parts of our planet, we have attained a standard of life and comfort, a mastery of the forces of nature, which unfortunately many use as a pedestal on which to stand in the belief that they are something. But there is no book of knowledge, no research scholar or inventor, computer or other machine that has succeeded in doing away from earth what for many is a dread phantom, death. Neither, the earthly paradise promised by. various brands of Marxism, nor our presence and action in the matter we have transformed, nor even what we have done for man as philanthropists satisfies the human heart, made for the fullness of God.

Therefore we must keep on working with optimism, arid redoubled energy, in the belief that we are in fact preparing a new society for the future, where neither moth nor rust consumes, out of reach of all corruption and death — around Jesus, the glorious Christ.

7. The Secret of Christian Optimism

> *A bowl full of vinegar stood there; so they put a sponge full, of the vinegar on hyssop and held it to his. mouthy When Jesus had received the vinegar, he said, "It is finished"; and he bowed his head and gave up his spirit. (John 19: 29-30).*

Japan is a country of great sensitivity and rich cultural traditions. But it is also a busy crossroads of ideologies, and to the reserved personality of the Japanese accepting the. faith is a laborious process, extending at times over many years.

I can't forget the face of a young Japanese woman, who had been baptized after a long and difficult struggle. Not long after her baptism, death overtook her. I rushed to her death bedside. With deep sadness in her eyes, she was showing me her two hands and saying: *karades, karades!* (empty, empty!). It was not long that she had discovered the wonder of her faith and she was convinced that believing was setting out and working with dedication, to do something for others.

Jesus dies with his hands full, and thus he exclaims: *"Consummatum est".* All my work is done. I have accomplished my mission. He can then bow his head and in full self-possession accept death.

Don't you think that this final moment fills with Easter joy even this sadness of the cross? Jesus has spent every moment of his life in an uninterrupted act of service. This is the secret of his triumph. From his death resurrection will at once sprout. This total surrender is the source of Christian optimism.

Today many people go about with dejected faces and heavy hearts, in anguish with the international crisis and the many problems that beset society, the Church and individuals. True, we should do everything in our hands to help solve these problems, almost as if all depended on our efforts and interest. But then why be sad? The man of faith who lives his commitment and his daily service to his brothers, possesses within himself the secret of Easter joy.

What is the secret of optimism? I should say that it is simply a problem of faith: I believe in God; I believe in Christ. What else do you need for a great optimism? What can happen to me to snatch away this joy of mine of having been saved by Christ and of committing my life to the service of others? This was, I think, the secret of the saints, the same secret that brought Christ back to life: living our daily commitment, without fear, with a humble and trustful heart but giving ourselves truly to our brothers. Thus in the background even of the disquieting contemporary events, the light of hope will keep on shining bright.

But in this last word, besides the fact of the "full bands" of Jesus, there is another point of interest for us. Yes, everything has. been accomplished. But *how* has it been accomplished. There is at this point a sign which I think is a key event, which we should learn to read well. Jesus bows his head, the curtain of the temple sanctuary is torn in two, and "the captain — St. Mark tells us — the captain who was keeping watch over Jesus as he thus breathed his last, said, "Truly this man was a son of God!"

This is the moment when grace floods our souls. Here we have the patent proof we ask for. This captain, the Roman centurion, accustomed no doubt to public executions, has understood and gives his assent. In a word, he believes. On Calvary summit Jesus has accomplished his mission, and at once emerges the new man, touched by the Spirit, who cannot keep the truth to himself. In weakness and pain lay hidden the joy of the resurrection. In the very centre of death life was born. Through the progressive self-emptying of Jesus bursts his saving power.

But this power of the Christ who forgives, who receives the good thief, who thirsts and lies in solitude, who leads us to the Father, is not merely the story of something printed in ink in a book we know. All of us who believe are in possession of this marvellous force, provided we know how to repeat as far as possible in our own lives the life of Jesus. He is with us ready to help. In our hands we have the spark to illumine our paths, the most powerful and inexhaustible source of energy we could dream of, the motive of our joy and hope. From the heart of Jesus has gushed forth blood and water that wells up to eternal life. As new men we can rise again. It is the glory of Christ. We are well provided for the future.

This is our commentary on the last words of Jesus. I would be happy if this chat from friend to friend was of some help to each one of you. May you treasure these words of eternal life in your hearts, not only in the hours of doubt and obscurity but also in the distractions and merriment of life.

For, as we have seen, this is not an old tale. Today's events and situations have spoken to us of the living Christ and will continue to do so if we have eyes to see and ears to hear. For Christ is right here with us. He is the saving power of God. *Christ lives on.*

Source: Jerome Aixala S.J., (ed) Pedro Arrupe, S.J. - *Justice with Faith Today*: An Anthology of Letters and Addresses, Vol. II, 1980 Gujarat Sahitya Prakash, Anand-India, pp. 209-225.

6. Marxism And Catechesis

Father Arrupe's written Intervention at the 5th Synod of Bishops

Rome, 19 October 1977

Father Pedro Arrupe has participated in all five Synods of Bishops. These were held in 1967 (on faith, liturgy, canon law, seminaries, mixed marriages); in 1969 (collegiality); 1971 (ministerial priesthood and justice in the world); 1974 (evangelisation); 1977 (catechesis).

The written intervention on Marxism and Catechesis which he submitted to the Synod Secretariate aroused particular interest in many parts of the world press. The present text was published in "SJ News and Features", October 26, 1977.

Father Arrupe's mind on the extent to which Marxian method of social analysis and political praxis may be utilized by Jesuits and his unequivocal disapproval of any of them supporting Marxist ideologies and parties, can be seen clearly in his report to the 1978 Congregation of Procurators.

Silence not the Answer

Today when catechesis includes, and quite legitimately includes, the political dimension of Christian duty and Christian existence, it is impossible to leave Marxism out of consideration. To be sure, it is difficult to talk about Marxism, inasmuch as there are nowadays different kinds of Marxism. The catechetical presentation of Marxism, then, should be adapted to various places and circumstances. One must also reckon with stages of psychological and intellectual maturity, with a varied catechesis for children, for adolescents, and for adults. In any case, it is impossible to ignore Marxism, and, beginning with a certain stage of intellectual development, it is impossible to avoid talking about it expressly. Silence would indicate a serious incapacity of Christian catechesis to take a stand regarding important options that confront people today.

Sometimes it will be necessary to distinguish - where such a distinction applies - between a limited socio-political programme and a whole concept of society in relation to human destiny. We can refer here to the distinctions highlighted in Octogesima adveniens (1971, no. 33). We should not of course lose sight of the fact that, as the papal letter itself brings out, in actual concrete life these distinctions are hardly ever carried through to their logical consequences. "While through the concrete existing form of Marxism, one can distinguish these various aspects and the questions they pose for the reflection arid activity of Christians, it would be illusory and dangerous to reach a point of forgetting the intimate link that radically binds them together, to accept the elements of Marxist analysis without. realizing their relationships with ideology, and to enter into the practice of class struggle and its Marxist interpretations, while failing to note the kind of totalitarian and violent society to which this process leads." (Octogesima adveniens, n. 34).

Confronting Marxist Ideology

Since many, of the elements of Marxist ideology, properly so called are in the very air we breathe - even where a special effort is made to develop critical discernment - it is important that catechesis confront these elements. Not in a polemic spirit, but in the perspective of a serene presentation of the faith and of Christian life that resists any attempt at distortion.

In the various themes of catechesis, where will such a confrontation take place?

First of all, I think, in the consideration of the relation of man to God which most Marxists regard as an illusory projection, without any other foundation (and a transitory one at that) than the contemporary social misery which provokes this escape. Whereas, in fact, reading human experience in the light of the gospel, the Christian knows man to be called by God in whatever social situation he finds himself. The Christian even knows that man is capable of perceiving social evil itself and of fighting against it with justice, precisely because he is more than simply a social being. The Christian makes much of man; but when man is not seen to be so great, then he is regarded as much too small, unfitted even for the task of breaking out of the social mold, the task to which he is - supposedly - summoned. Inversely, if he is truly called to such a social mission, he is called to much more besides. The enterprise of human existence cannot be limited to a mere setting up of new social structures.

Wherever the Marxist persuasion is current, reference should not be omitted to the doctrine according to which everything is explained as eternal dialectical development of matter, never reaching beyond the potentialities of matter. In simple fact, this is to distort reality. It excludes the foundation of an ethic, which, nevertheless, Marxism itself demands (implicitly or explicitly). There is a contradiction inherent in a doctrine which, on one hand, tries to lift man up, but on the other hand, devalues him. The Christian is aware that he is, as man, a living paradox, a being of earth, yet capable of transcending the limited potentialities of earth, guided by God and destined to share His life.

And then, at the heart of catechesis is Christ, His person, His meaning for every man and woman. Christ, the saviour of man; the only saviour. No, we cannot do without a saviour and the hope of salvation. For its part, Marxism offers salvation, conceived as definitive even though earth-bound and situated in a class of people, the proletariat. After a prehistory of class struggle and misery, the proletariat - and it alone - will reconcile men both among themselves and with nature.

The proletariat is the leaven of the new and definitive society, the stage of development which humanity will one day reach, thanks to the proletariat. At times Marxists tend also to attribute to the proletariat an unprecedented moral purity. Marx did not recognize such a privileged morality in the proletariat, yet he himself did not hesitate to ascribe an exceptional historical character to this one class among all the classes, from the day it exists.

In Marxism, then, we have a view of life which centres history on someone other than Christ; another who, in contradistinction to Christ the Son of God, does not have a sufficient warrant to be the centre of history. For the Christian, the death and resurrection of Christ - and not a revolution, even a proletarian one - is at the centre of history and of each man's

destiny. And it is so because therein is manifest, not a human reality brought to perfection, but the reality of the Son of God. By reason of his hope, which he places in a Christ worthy of hope, the Christian will keep a sense of realism in the face of all human accomplishment. He will not disparage any efforts at social progress, but he will not see in any accomplishment of this sort the fulfilment of his destiny. Apart from Christ, the men and women around him are simply human; no individual and no group is saviour - except Christ!

Besides, the Christian does not recognize a simply human centre of history, because he knows of a centre which is valid for all men and for all of history. One of the great defects of Marxism is that it knows no salvation, or reconciliation, that does not begin at a definite moment. Prehistory first, then history. Evidently so many people who lived before this privileged moment do not share in it; their destiny is meaningless; however noble our memory of the heroes of the past, they have lived in vain because they never shared - and never will share - in the saving event of reconciliation. But for the Christian, God has wrought mercy for all.

Christian Evaluation of Marxist Socio-Political Programmes

Moreover, as catechesis treats the political dimension of Christian life, it cannot avoid the question of Marxist sociopolitical programmes (more or less distinguished from ideology). Christian faith itself does not sponsor a detailed sociopolitical programme; so it is not a question of one programme against another. The young Christian must be taught to evaluate with discernment political programmes which are never pure and simple products of objective scientific observation, but are always also expressions and affirmations of values. One can be led astray about values and a scale of values. Faith in Jesus Christ implies a definite scale of values.

Thus, a Marxist political programme will engage in pushing the struggle of the classes to its conclusion, in the persuasion that the full victory of one of the classes — and only such a victory — brings success. It is up to the Christian to lay bare and discern the system of values which this project of class struggle conceals, perhaps unconsciously. The Christian will doubtless find there a deep sense of justice which leads to taking up the struggle for justice. But perhaps he will also perceive that there is a tendency to place more confidence in the process of violence as such than in this sense of justice. It seems impossible to admit that men and women of the other (enemy) class are able, once converted, to set to work with no less zeal for justice. And consequently, no effort is made to convince and convert them. Again, there seems to be an insensitivity to the fact that violence as such is no more than a necessity, never a value. With this attitude one does not set out on a road that leads to justice. Once one is used to violence today, one runs the risk of staying violent tomorrow. Still again: society fully reconciled is a beautiful and noble value to set up as a goal; but is not this very value contradicted if the wrong means are taken to reach it? And once the value is denied, the goal will not be reached. Why will we stop treating people tomorrow the way we treat them today? The Christian, for his part, will not exclude all violence (which is perceived as necessary on occasion in the ambiguity of action), but he will exclude this confidence in violent process.

A Marxist political programme may include the socialisation of productive property, even by peaceful means. Generally this will be in the form of state appropriation. Here

again, it will be necessary to discern the values at play. There is the value of higher justice which has to be fully accepted (the goods of earth belong to all men), but mixed perhaps with an over-confidence in the mechanics of state appropriation. Is there not the risk, at least in the absence of careful precautions, of denying the values of responsibility and involvement, values which certainly seem essential to anyone who regards man as caring for the earth in God's place? At worst, one has to settle for compromise. All the human values involved should be pursued at the same time, and not one among them in isolation. Otherwise, we would not even attain the isolated value we pursue.

The practical kind of catechesis which I am speaking of should also pay attention to the manner in which one conceives and pursues a political programme. Is it presented as an equivalent of salvation? As the end-all and be-all for man and the only dimension of human life which merits his effort? If so, the militant risks cutting other important elements out of his life. Are there not unsettling silences - a positive imposition of silence - in Marxist militancy? Nothing about the dimension of family love; about the generations which have not reaped the fruit of their labours; about death...? In the attempt to downplay this side of man's mystery, does one not risk rendering him effectively insensitive to a large part of his reality? Would not this be a distortion of life - which the Christian has discovered to be so rich? The Christian, then, will learn to attribute to political programmes all the value and the importance they deserve, but will always place them in the context of the ensemble of human values.

What is called for is not mere indoctrination. Contemporary catechesis happily keeps a safe distance from such a simplistic pedagogy. It is rather a matter of education for discernment, giving people the ability to recognize the constantly new forms which ideologies and programmes take. Making people sensitive to development, for certain developments do occur in the Marxist world. Giving people the ability to appreciate sincerely whatever is good in this movement which appeals to so many, and at the same time, the ability to measure with precision and frankness the ways in which this movement would lead us away from Christ and the Christian ideal. Helping the Christian to be free rather than fearful in the face of Marxism. Making him capable of frank and clear collaboration to the limited extent required by the common good, but no less capable of criticizing and of keeping his distance where the Christian conscience imposes such a course.

We close as we began: silence will never be the appropriate mode of catechetical treatment of a movement of such enormous importance.

Source: Jerome Aixala S.J., (ed) *Pedro Arrupe, S.J. - Justice with Faith Today: An Anthology of Letters and Addresses*, Vol. II, 1980, Gujarat Sahitya Prakash, Anand-India, pp. 253-258.

7. The Meaning of Christmas: Experiential Knowledge of Poverty, Destitution and Rejection

An Interview by Enrique Maza

This Interview was published in the Mexican review PROCESO, no. 112, December 25, 1978. The original Spanish text has been translated by Ignatius Echaniz, S.J. References to Scripture and other documents, not in the original, have been traced and added. The following "composition of place" is by the interviewer.

Rome, Borgo Sancto Spirito 5, residence of the Superior General of the Jesuits, a mere stone's throw from the Vatican. Pedro Arrupe's office is large, next door is a little chapel with no kneelers or chairs but only a simple mat on which the General of the Society of Jesus prays, reflects, reads, thinks for hours on end. My conversation with him takes place in his office, in the corner across his desk, on austere armchairs. Pedro Arrupe smiles and remembers the Christmas he spent in a Japanese jail.

E.M.: *What is for you the meaning of Christmas?*

P.A.: For me Christmas means above all that "the Word is made flesh." It is the visible manifestation of the Word made flesh for our sake. A mystery so great that, after telling it Saint John exclaimed in Wonder: "No one has ever seen God; but his only Son, who is one with him and enjoys his intimacy, has made him known" (John 1: 18).

Equally important, however, is the way in which God chose to make himself man: in poverty, among the poor. Jesus was born as he died, owning nothing, humble, rejected.

This is and has always been true but became for me a deep personal experience the Christmas I spent in a Japanese jail, alone, accused of every conceivable crime, reduced to a most wretched condition. Then it was I experienced the Christian meaning of being poor, despised, condemned to death. Christmas is the first step in the road God himself travelled when he became man, but man in utter poverty and destitution.

There is no doubt that a personal experience, even minimal, in one's own flesh, of something of that sort opens our interior eyes to learn what can be understood neither in books nor learned intellectual or political elucubrations. Ever since that experience Christmas has retained for me an unspeakably deep and personal meaning. Experience is, no doubt, the road the Spirit has chosen to reach the very depths of man.

E.M.: What is the meaning of the poverty of Christmas?

P.A.: It seems to me that the fundamental meaning is that of 'kenosis', self-emptying, out of love. St Paul explains it very well: "He had the very nature of God but did not cling greedily to his equality with God. Instead, he humbled himself to the point of becoming nothing, taking the condition of a slave and the likeness of man" (Phil 2:6-7).

This means, that Jesus accepted poverty consciously and willingly with the purpose of being as closely as possible like the majority of men. But the meaning of his poverty in Bethlehem does not consist only in his being born from a poor mother to a poor family, or in his defending the poor later on, but in that Bethlehem is the first step in a life that leads up to the poverty of the Cross, through Gethsemane, his feeling abandoned by the Father,

hung from a gallows like a criminal, the scum of society. Jesus is not only a person who loves the poor but God himself who being rich made himself poor for our sake, to save us through his own poverty.

Here lies the great paradox, the mystery, of the Christian solution: it works and achieves its purpose from a cross. True, it does not consist in glorifying suffering or poverty in themselves. The Bible condemns and rejects poverty as a scandal. God gave the earth to all men for its exploitation. They must be masters of the earth, not slaves. And the Messiah, says the Psalm, "shall save the poor when they cry and the needy who are helpless" (Ps 71:12). Freedom from poverty is an important feature of the Kingdom, since the blind see, the lame walk, the lepers are made clean, and the hungry are blessed because they will be satisfied (cfr Luke 7:22; 6:21). Yet, in order to save the world, God made himself man; not only that, he made himself a poor man.

E.M.: Is there any difference between the poverty of Jesus and that of Latin America? Which and why? I can think of two differences. One is voluntary, the other imposed. One is to take up the human cause, whereas the other blocks the access to human dignity.

P.A.: Yes, the poverty of the masses in Latin America, like that of so many other countries, is an evil that degrades man and offends God. To a great extent it is the effect of selfishness, whether individual or collective. It offends God because, as you say, it blocks the access to human dignity, and God is himself the author of this dignity. It is an unjust poverty, imposed by others, the result of abuses and the avarice of man. Its roots are to be found in unjust relations at all levels: greed, oppression, robbery, fraud, extortion, exploitation of man by man: It is really tragic how man can through his selfishness become like a wolf to his brother man. And this happens under all the various ideological and political labels. No one will be saved unless he succeeds in overcoming selfishness and aspires to build up his human relations, individual and social, based on the foundation of justice.! would even say: on a love like the love Jesus showed us in Bethlehem, Nazareth, Golgotha.

E.M.: *Was Jesus born to ratify the situation of the poor in the world, or out of solidarity with them, to take up their struggle against poverty, to uplift the poor? That is to say, does he ratify the division between men, or does he identify with the poor and with humanity in the poor — in order to proclaim a universal brotherhood that may end these divisions?*

P.A.: Of course, Jesus was not born poor to ratify the condition of the poor in the world today. On the contrary, as you well say, he made himself poor to proclaim from his poverty the brotherhood of all. The ideal proposed by Christianity is not a society where poverty is glorified, but the realization of justice and brotherly love. St Luke shows it very well in the Acts of Apostles when he describes the sharing of the early Christians, a sharing that eliminated poverty from their midst. He says: "There was no one in the group who was in need. Those who owned fields or houses would sell them, bring the money received from the sale, and hand it over to the Apostles; and the money was distributed to each one according to his need" (Acts 5:34-35). It is to be noted that this brotherly sharing was for the early Christians the logical and immediate result of their sharing in the Eucharist and the possession of the same Holy Spirit. It is a supremely important example for us today.

But I am of the opinion that we ought to be clear and objective. Poverty can be a great chance to identify oneself with Christ poor when it is accepted. On the other hand, we must aim at correcting it with an evangelical spirit. For it can also be an occasion for attitudes which are contrary to the Gospel when it is brandished with some of the radical selfishness that is hidden in rich and poor alike. It surfaces in some countries, formerly poor, which after coming out of their poverty, practise exploitations and injustices as bad as, if not worse than, the ones they had fought against. In someway they resemble the unforgiving servant of the parable (Mt 18:21-34). There is no other solution than that all be poor in spirit, because it is possible to be materially poor and, at the same time, attached to riches, ambitious and selfish.

E.M.: What is the meaning of sharing?

P.A.: It can mean many things; but in many cases it means insertion and solidarity. I think that in today's Church there is a new awareness of what religious poverty, willingly accepted, must be. Not only an ascetic life, in imitation of Christ poor, but an imitation of the Christ who identified with the poor to save and free all men. This new awareness has brought about experiments and efforts, on the part of priests, religious and Christian laity, to experience as far as possible and in some way the lot, the conditions and even the injustices suffered by the poor. True, much remains to be done. As we Jesuits said in our recent General Congregation, "the personal backgrounds of most of us, the studies we make, and the circles in which we move often insulate us from poverty, even from the simple life and its day-to-day concerns. We have to be aware of this, aware of the fact that we have skills and abilities that most people lack. It will therefore be necessary for a larger number of us to share more closely the lot of families who are not well-off, who make up the majority of the population of most of our countries, and who are often the victims of injustice." (Decree 4, no. 49) "Jesuits will be unable to hear the 'cry of the poor' unless they have greater personal experience of the miseries and distress of the poor" (Decree 12, no. 5).

For me, this eagerness to get closer to the poor and share their life is a very positive sign in today's Church. It is only this way that one can achieve a personal experience and an intimate understanding of the Gospel doctrine on poverty, interior freedom and the value of the human person, even — and above all — the humblest and most dispossessed of every other value.

E.M.: Does the consumerist and materialistic custom of Christmas presents have a meaning? Or is it a way of suppressing the deeper Christian sharing, removing its universality, reducing it to a merely material generosity and to the near ones?

P.A.: I wouldn't go as far as saying that the Christmas presents have no meaning whatever. Making a present can always be the sign and expression of love, and as such it has a value in itself. But it is also true that unfortunately Christmas is increasingly submerged in a real tide of- materialism and consumerism. Then it loses all its meaning. In this respect we Christian's have a special duty to give a counter-testimony. I have often spoken of the frugality and austerity we need in the modern world. This is not limited to a privileged few, called by the Spirit; it is a condition for the survival of the entire human community.

E.M.: The coming of Jesus has made it possible to call God, our Father. Is it possible and does it make sense to call God Father, even in the Liturgy, if one is not disposed to be a brother to men?

P.A.: If such a disposition is entirely lacking, and this is due to a conscious and deliberate decision, then such attitude is not Christian at all. Then, a celebration, even a liturgical one, would be a contradiction. Jesus himself told us that if a brother has something against us, we should leave our offering on the altar, and rush and make peace with him first (Mt 5:23-24). But which of us can and has the right to judge the interior disposition of another person? There is a grave danger here of assuming a role that is God's alone; he is the only judge able to know what is most intimate in man, to search his heart. Prayer and the Eucharist are not only signs of brotherly union and love, but also efficacious means to achieve them in a society which is and remains sinful. Up to a point we could go as far as saying that the need of celebrating the Eucharist is all the greater when union and brotherly love are lacking. We cannot expect the perfect society of the future to come about by our own efforts. As Christians, we know that we need the help of God even to begin the task of building it up from now.

E.M.: Can we be brothers if we do not seriously endeavour to end divisions among men? In what does it consist to be brothers of one another?

P.A.: Today, to be a brother means ending these divisions. I am more and more convinced that the poor do not seek only charitable gifts but effective action against every form of oppression and injustice. Our eucharistic commitment calls us to a form of solidarity, to a deeper identification with the needy. But I want to emphasize that it is no question of a class struggle in the marxist sense, but of a confrontation based on and carried out through means that do not contradict the Gospel, taken in its totality. As a group, of Asian Bishops has remarked very well recently, conflict is inevitable where there are conflicting interests. An effective promotion of justice has to face the reality of that conflict. But for the Christian, conflict does not mean violence and must not be opposed to Christian love. It can and must be integrated in that love of the neighbour which is the essential core and specific characteristic of the Gospel. The call of the Christian, and hence also his strategy to build up a just world, cannot be other than to love *all* men as Christ has loved them, that is to say, to the point of giving his life for them, even if his death be the greatest injustice perpetrated in human history. His "forgive them, Father, for they know not what they do" cannot be understood without this love for *all* men, his enemies included.

E.M.: What is the meaning of the love proclaimed by Jesus as essential to his message?

P.A.: I have already referred to the love that Jesus proclaimed as the essence of his message. Now I would like to ask to what extent we are convinced that this love is the only force capable of making man really free, the only solid and effective foundation to build a just world. Here we touch the very core of his teaching. Vatican II puts it this way: "The new command of love is the basic law of human perfection and hence of the world's transformation. To those, therefore, who believe in divine love, Christ gives assurance that the way of love lies open to all men and that the effort to establish a universal brotherhood is not a hopeless one." *(The Church Today,* no. 38.)

The deepest meaning of Christmas is to be found in these words. The solution of all the injustices of the world is to be sought in the love of Christ for all men when he made himself poor for our sake.

Source: Jerome Aixala S.J. (ed) 1980. *Pedro Arrupe, S.J., Justice with Faith Today: An Anthology of Letters and Addresses*, Vol. II. Gujarat Sahitya Prakash, Anand-India, pp. 275-281.

8. Meeting of Father Arrupe with the "Youths Eucharistic Movement"

Assisi, 6 September 1 9 7 9

It is three o'clock in the afternoon. Some fourteen hundred boys and girls of the "'Youths' Eucharistic Movement" have entered into the lower basilica of the Church of St. Francis. They are members of the two elder sections of the Apostleship of Prayer for children and young men and women in Italy. In the present assembly there are around nine hundred fifty from the group of 'Community 14', that is, of boys and girls from fourteen to sixteen; and four hundred from the groups of 'witnesses', that is, young men and women of seventeen and older. The younger members of the Youths' Eucharistic Movement will only come in at the end of the talk. There will be almost four hundred from the "Emmaus Groups', that is, children of from nine to ten, and some seven hundred and fifty from the groups of "Ragazzi Nuovi" (New Youths).

Father Arrupe will speak to them as a part of the celebration of "Feast 1979", which has four its central theme: "Eucharist, Bread of the World". This meeting is being held to commemorate the thirty-fifth anniversary of the inception of the movement, which was founded by Father Virginio Rotondi in 1944, when he began again the work of the Apostleship of Prayer among the students of a school in Rome.

Life's Prospects for the Young People of Today

Some time ago I was making a long trip on a train when three young fellows of around eighteen entered into my compartment. They were accompanied by a man who was somewhat older, and after a bit I learned that he was the director of physical education at their school.

They were tired, and after some remarks on their winning a soccer game, they dropped off to sleep, one after the other. A couple of hours later they began to speak again and to take down a good number of cokes, orange sodas, etc. Their conversation became lively, and they looked at me with a certain curiosity as if they were asking themselves: Who in the world is this priest? I did not join in their conversation since I had to prepare a conference which I was to give as soon as I reached my destination.

At one point, when their talk seemed to be dying down, the teacher asked: "Now that you have finished school, what do you plan to do?" One of the boys answered without much thought: "I don't know. I suspect that my father will tell me; I have no thoughts about anything. Who knows? It's a tough problem. It's better that they tell me what to do. Besides, I don't care to be bothered!

The second then broke in: "I've thought a lot about it, and I don't know whether I should go into business or work in the stock market. I don't know which of these two pay the better without too much work. What I want is an easy and peaceful life. I don't care for much more."

The third seemed to be a bit ashamed. He said nothing, and it looked as if he wanted to avoid giving an answer. The two others looked at him with some perplexity, and after a few seconds the teacher asked him: "And you, Frank, what are you going to do? "To tell the truth, I'm not sure myself. I have been thinking about going for some years to some

spot in the Third World to see it's greatest need. I could then be a help to many who are suffering in it."

The eyes of the other two started to pop out as if to ask: "Frank, are you crazy?" The teacher then queried him: "How did you get that idea?" "I don't know," Frank replied a bit embarrassed, "but the idea has been floating around in my head for some months. Do you think it a crazy idea?" "No, not crazy, just a bit strange. Still, Frank, I really admire you."

At this I was no longer able to keep quiet. In a low voice I said what I was thinking "It's great, Frank. Follow that tugging of your heart since it must be a heart of gold." My four traveling companions looked at me and then began to speak about soccer.

I also gave up the theme, but I began to think how these three young fellows clearly manifested different attitudes shared by youths today:

There are those who are not much on thinking. They let themselves be carried along by circumstances. They don't want to be bothered. And why? You live very well if you have no worries.

There are those who have no other ambition that to make money, and this with the least effort possible. They are self-centred at heart: "I go my way; and others can think what they want." They believe that they can find their happiness in money. They let themselves be carried off by appearances, by what they see in ads, by the fascination of the world of entertainment.

But there are also those of noble heart who are moved by a desire to be of help to others, to console those who are afflicted, to be of service to others even at the cost of personal sacrifices.

[…]

Jesus has a Special Love for the Poor

Certainly Jesus, the same Jesus of the Gospel and of the Eucharist, can say profound and precious things to those who have cultivated for a long time an intimacy with him, but we should not think that he cannot speak to all men, even though they are living in the most difficult conditions and in utter poverty. Rather, it is precisely that Jesus who gave His blood for them who can find secret and wonderful ways for reaching their hearts.

A few years ago I was visiting a Jesuit province in Latin America. I was invited, with some timidity, to celebrate a Mass in a suburb, in a "favela," the poorest in the region as they told me. There were around a hundred thousand people living there in the midst of mud since the town had been built along the side of a depression and became almost completed flooded whenever it rained.

I readily accepted since I know from experience that visits to the poor are most instructive: they do much good for the poor, but one also learns much from them.

The Mass was held in a small structure all patched together and open. Since there was no door cats and dogs came and went without any problem. The Mass began. The songs were accompanied by a guitar which was strummed by one who was not exactly an expert, but the results seemed marvellous to me. The words were as follows: "To love is to give oneself, to forget oneself, by seeking that which can make another happy." And they continued: "How beautiful it is to live for love, how great it is to have to give. To give joy

and happiness, to give oneself, this is love." "If you love as you love yourself, and give yourself for others, you will see that there is no egoism which you cannot conquer. How beautiful it is to live for love."

Gradually as the song went on, I felt a knot in my throat and I had to force myself to continue with the Mass. Those people, who seemed to have nothing, were ready to give themselves to share their joy and happiness.

When we arrived at the consecration and I raised the Host in the midst of an absolute silence, I perceived the joy of the Lord who remains with His beloved. As Jesus says: "He has sent me to bring the good news to the poor" (Lk 4:18), "Blessed are the poor in spirit." (Mt 5:3).

Soon after, when I was distributing Communion and was looking at their faces, dry, hard, and tanned by the sun, I noticed that large tears like pearls were running down many of them. They were meeting Jesus, their only consolation. My hands trembled.

I gave them a brief homily in dialogue. They told me things which are heard with difficulty in lofty discourses. They were very simple things but at once human and sublime. One old woman asked me: "You're the superior of these priests, aren't you? Well, 'Senor, thanks a thousand since your Jesuit priests have given us the great treasure which we lacked, and of which we have the greatest heed, the holy Mass." One young man said openly: "Senor padre, you should know that we are very thankful since these priests have taught us to love our enemies. One week ago I had prepared a knife to kill a comrade whom I hated much, but after I heard the priest explain the Gospel, I went and bought an ice-cream and gave it to my enemy."

At the end a big fellow whose fearful looks could have inspired fear told me: "Come to my house. I have something to honour you." I remained uncertain, not knowing whether I should accept or not, but the priest who was accompanying me said: "Go with him, father; the people are very good." I went to his house which was a half falling shack. He made me sit down on a rickety chair. From where I was seated the sun could be seen as it was setting. The fellow said to me: "Senor, see how beautiful it is!" And we remained silent for some minutes. The sun disappeared. The man added: "I did not know how to thank you for all that you have done for us. I have nothing to give you, but I thought that you would like to see this sunset. It pleased you, didn't it? Good evening." He then gave me his hand. As I was leaving I thought: "I have met very few hearts that are so kind.'' I was about to leave that street when a small woman very poorly dressed came up. She kissed my hand, looked at me and said with words filled with emotion: "Father, pray for me and for my children. I was at that beautiful Mass which you celebrated. I am running home. But I have nothing to give to my nine children. Pray to the Lord for me; He must help us." And she disappeared almost running in the direction of her house.

I learned many things with one Mass among the poor. How different from the great receptions of the leaders of this world!

[…]

Pedro Arrupe, S.J.

Source: Supplement to Prayer and Service, No. 1, January 1980, from P. Arrupe, Miscellanea II, Rome

9. A World Community at the Service of One World

Address to the CLC Assembly

Villa Cavalletti, 13 September 1979

At this Assembly, I understand you are discussing whether or not you are being called to form a world community at the service of one world. This is a theme that has an immediate appeal to me - it is an area of concern that I, too, share.

I am most heartened by such a world vision, which is characteristic of large hearted people, who have well understood the universality of today's problems, and the need to reach solutions which are truly universal. For this reason you are aspiring towards a world community.

I am also heartened to see that it is through **service** that you want to be present among all the peoples of the world. Such an attitude is truly consistent with the essence of the CLC, and so I find it most appropriate that you have focused on this theme.

As a matter of fact, it is "service" - more precisely, "the greater service" which is the basic, underlying concept of the CLC's. When in 1967, the Holy See was asked to approve the transformation of the Marian Congregations into the Christian Life Communities, and approval was also sought for the General Principles which replaced the Common Rules of 1910, the very reasons behind these requests were - "the better service" of the Church, and renewal according to the spirit and norms of Vatican II. The changes asked for would also allow members of the new Communities "to consecrate themselves with greater simplicity and efficacy to the service of God and of men in the world of today." (Letter of Confirmation of Cardinal Cicognani, March 25th, 1968) The Church judged that this aspiration was sincere and realistic; she gave her approval.

Both the spirit and the letter of your General Principles (GP) confirm this very point - that the CLC's are the institutionalization of a vocation of service. As is stated in the Preamble, the General Principles are meant to help (the members of the CLC's) "to give themselves always more generously to God in loving and serving all mankind in the world of today." (G.P., no.1)

The generosity of this self-giving and the constant pull of the "*magis*" are clearly two features of Ignatian origin. There is nothing strange in this, for you expressly recognise the Exercises of St. Ignatius "as a specific source and the characteristic instrument of our spirituality." (G.P., no.4)

All of this encourages me to share with, you some reflections on service according to the mind of St. Ignatius, together with some comments of my own.

I. Service - Constant Ignatian Ideal

a) The Man of Honour

From his earliest years, the idea of service came as naturally to Ignatius as the air we breathe. Everything he saw in the ancestral home of Casa-Torre spoke to him of service – the pursuits of his brothers, his family traditions, the service of "serfdom" given by the

peasants as they worked and tilled the fields, the service of "loyal servants" rendered by members of his own family to their far-away Lord, whom one helped in time of war and who rewarded this faithful service in time of peace.

When he was barely 15, Ignatius entered the service of an important member of the court, the royal treasurer, and followed him for 10 years. At his death, Ignatius passed into the service of the Duke of Najera, Virrey de Navarre, and from there he moved into the royal service, until, 4 years later, he fell wounded on the walls of Pamplona.

As a result of his own experiences, Ignatius' concept of service was a knightly one that included honour, fidelity, courage and the desire for glory. The books of knight-errantry which he enjoyed reading were the embodiment of such ideals.

In the course of his convalescence, when he thought of a certain lady, "who had taken such a hold on his heart" (Autobiography, 6), his love still expresses itself in terms of service: "...he imagined what he would do in the service of a certain lady...the verses, the words he would say to her, the deeds of arms he would do in her service". (Autobiography, 6) For Ignatius, to love was to serve.

b) Ignatius' Conversion

Ignatius' conversion led him, not to give up the ideal of service, but to find a new "Lord". During the first phase of his conversion, he had in mind to serve the Lord in a way that was still rather worldly - not to say belligerent and competitive! - "St. Francis did this, therefore I have to do it." (Autobiography, 7) It is only later, through a graced masterpiece of introspection and discernment, that he takes apart and analyses all the different elements that have combined to form his ideal. Ignatius purifies his idea of service and then proceeds to build his whole spirituality on the foundation of this purified concept - which becomes the first principle and foundation of the Exercises: "Man is created to praise, reverence and serve God our Lord." (S.E., no.23)

For Ignatius, service of the Creator is axiomatic - there is simply no call to justify or prove it. It is the natural condition of "the creature": he is created "for", that is to say, for a purpose which binds him to the One who gives him his very existence.

Two elements of service progressively develop in the dynamic of the Exercises: service in love (the final contemplation in the Exercises is precisely aimed at seeking this love), and the person one serves out of love: God, the Divine Majesty, the Three Divine Persons, Christ in His Incarnation, in His life, His Passion, and in the glory of His Resurrection.

All the Exercises will be based on the concept of service - in one way or another, the words "service", or "to serve" will appear 50 times. Even Christ's relationship to the Father is seen as one of service. (S.E., no.135)

For Ignatius, the service of God is the criteria for discernment in the ordering of one's life: "... the reason he (the retreatant) wants or retains anything will be solely the service, honour and glory of the Divine Majesty." (S.E., no.16) Service is an unconditional attitude: "(the retreatant should) enter upon the Exercises with magnanimity and generosity toward his Creator and Lord, and offer Him his entire will and liberty, that his Divine Majesty may dispose of him and all he possesses according to His most holy will." (S.E., no.5) This

service of God disposes the retreatant "for the way in which he can better serve God in the future." (S.E., no.15)

However, the ideal of service is most fully and clearly expressed in the centre point of the Exercises - the Call of the Earthly King, the introduction to the consideration of different states of life, the Two Standards. Ignatius' best memories, of his knightly ideas are recalled here: "If anyone would refuse the invitation of such a king, how justly he would deserve to be condemned by the whole world and looked upon as an ignoble knight." (S.E., no.94) And he continues: "those who wish to give greater proof of their love, and to distinguish themselves in whatever concerns the service of the Eternal King and Lord of All" will want to imitate Christ humble and poor, for his "greater service and praise." (S.E., no.97)

The last part of the Exercises closes with the idea of service, but with a certain tone that is quite different from the First Principle and Foundation, where the word "love" is not mentioned: "The zealous service of God our Lord out of pure love should be esteemed above all." (S.E., no.370)

c) Ignatius – the Founder

St. Ignatius is not only the author of the Exercises - he is, first and foremost, THE exercitant. He left Manresa, having decided "to distinguish himself in whatever concerns the service of the Eternal King and Lord of all." (S.E., no.97) The ideal of the service of God - the greater service - will be the star that guides his steps for the rest of his life, as pilgrim, student, Founder and General of the Society of Jesus. The one-time man of honour, whose ideal was to serve in chivalrous enterprises of love and war, had learnt that God had to be served in another way: through imitating the life and works of the apostles, in preaching the Kingdom in poverty and humility. Because apostolic service requires a knowledge of doctrine, he becomes a student. Because the apostolic service of one's neighbour only reaches its fullness in bringing to him the grace of the Sacraments, he becomes a priest. (FN III/316)

He lived his ideal with so much purity and intensity that it could not fail to become contagious. One after another, followers begin to join Ignatius. On the 15th of August, 1534, at Montmartre, Ignatius and his companions, in what could be called a foreshadowing of the founding of the Society of Jesus, take a vow that contains a double clause of service: To go to Jerusalem "to spend their lives there in the service of souls," or, if this could not be accomplished in the course of a year, to "present themselves to the Vicar of Christ, so that he could make use of them wherever he thought it would be to the greater glory of God and the service of souls." (Autobiography, 85)

The very words and ideas expressed here could not be more Ignatian. Since, in the course of that year, there was no ship leaving Venice for the Holy Land, and since the "papal clause" in the vows at Montmartre offered an alternative, we can see Providence opening up a way for Ignatius to follow, which leads to the birth of the Society. The essential elements of this "papal clause" are: to spend one's life in what is for the greater glory of God arid for the good of souls, under the Vicar of Christ. In a word - service.

In 1537 Ignatius goes to Rome with Favre and Laínez to fulfil their promise. There a crucial event takes place. Ignatius has a vision in the little chapel of La Storta - located

some 16 kilometres from Rome, in the Via Cassia, the only road, at that time, which led to Rome from the north.

Ignatius had been ordained three months previously, but he had not yet celebrated the Eucharist, as he wished to prepare himself thoroughly for his first Mass. And by way of preparing himself - in the depths of his own heart - he had prayed to the Virgin Mary that she would "place him with her Son." In this extraordinary mystical event at La Storta, Ignatius "experienced such a change in his soul, and he saw so clearly that God the Father had placed him with His Son Christ that his mind could not doubt (it)." The Father turns to the Son who stands at his side with the cross over his shoulder, and tells him, pointing to Ignatius: "I want you to take this man as your servant." Jesus then turns to Ignatius and says: "I want you to serve us."

For Ignatius, this moment marks a turning point in his spiritual odyssey; it permeates the rest of his life, when later he becomes the founder of the Society of Jesus. For this experience underlines **service** as a determining factor in Ignatius' relationship with the Divine Persons: the Father assigns him to be the servant of His Son; the Son accepts him into his own service, and into the service of the Father. This is the climax of a process which had begun 31 years before, in 1506, when the 15 years old Inigo had entered into the service of his earthly lord. And so no wonder that Ignatius now considers himself as a man of divine service, or, more precisely, of "greater divine service."

Henceforth, Ignatius institutionalises his charism and shares it with the group he has gathered around himself, so that the group becomes even, more united. Inspired by the vision at La Storta, he calls himself and his companions "the Company of Jesus", which carries clear overtones of militant service. The Formula for the Society of Jesus (in the Bull "*Exposcit debitum*" of Julius III) begins in such a way as to make the mind of Ignatius and companions abundantly clear: "Whoever desires to serve as a soldier of God beneath the banner of the cross in our Society, which we desire to be designated by the name of Jesus, and to serve the Lord alone and the Church, His Spouse, under the Roman Pontiff, the vicar of Christ on earth..."

The Constitutions of the Society of Jesus are filled with references and specific exhortations to the divine service; I shall not pause here to quote the relevant passages. What I have already said should sufficiently clarify how central the idea of service - the theme chosen for this Assembly - is in Ignatian spirituality, the very spirituality which inspires you, according to your General Principles.

II. Christian Life Community - One Community for Service

We might say that the basic connection between the CLC and the Society of Jesus is found here - in the common inspiration that derives, from the Spiritual Exercises, and in the communion of a shared spirituality. All other considerations run along divergent lines. Along one line, this Ignatian spirituality, with its own proper character, gives birth to the Society of Jesus as a religious, apostolic and priestly order, closely linked with the Vicar of Christ, by special bonds.

Along another line, this same Ignatian spirituality has inspired your own movement, which is not any less valuable than, but simply different from a religious order - because you have a different concrete apostolic orientation. The CLC is essentially a spiritual

movement for lay people - with its limitations, certainly, but also with its unique apostolic opportunities.

Furthermore, only a fraction of the CLC's are established in Jesuit centres, or assisted by Jesuits. Theoretically, the CLC's allow for (and indeed do admit) the creation of groups totally free from direct contact with the Society of Jesus. Of course, such groups will hold the Spiritual Exercises of St. Ignatius as a specific source and characteristic instrument of their spirituality. (G.P. 4) Consequently, your spirituality and your apostolic life should make full use of all the opportunities offered by your situation as lay people - given that such possibilities would be less fitting, or clearly inappropriate, for religious. Likewise, you should be careful not to adopt lines of action that are more properly clerical, or religious - for this would surely limit your own range of apostolic initiatives.

In mentioning this danger to you, I have in mind the kind of service which, according to your own General Principles, you should render to the Church and to all peoples to-day. This, certainly, is a grave responsibility you undertake - to "form committed men and women, adults and youth, for service to the Church and the world in every area of life: family, professional, civic, ecclesial..." (G.P. 3) Those last 4 words were chosen, I am sure, with great care; they cover the 4 fundamental areas of human life.

Your work is to bring to birth, within the framework of your daily environment, "human life in all its dimensions with the fullness of Christian faith, especially among those concerned with temporal affairs." (G.P. 3) For in this way you are responding to "the call of Christ from within the world in which we live", (G.P. 3) And in this way, too, you are with Christ seeking "constantly the answers to the needs of our times and to work together with the people of God for progress and peace, justice and charity, liberty and the dignity of all men." (G.P. 2) These words entail a specific program: "We are aware we must consecrate ourselves first of all, to the renewal and sanctification of the temporal order." (G.P, 7) This, then, is your service to the world - a thorough, intelligent, unremitting lay apostolate, which most surely presupposes an interior life no less intense, intelligent and constant. But the theme you have chosen for your General Assembly leads me specifically to focus on the apostolic orientation of your groups - at the service of all peoples, in the world of today.

a) A Contemporary Service

Your lay apostolate should be of a kind I dare call new. In 1967 when the Marian Congregations decided to 'take the leap' introducing changes, "some of which were fundamental," (Letter of Cardinal Cicognani, 25 March, 1968) to become the CLC's, they did so because they were conscious of the fact that a world with new needs should be approached also with new lines of action. The Second Vatican Council recently ended, itself offered a most brilliant example of the need and the possibility of such transformations.

And so the apostolic activity which formerly had been auxiliary to the priestly ministry (teaching catechism, formation activities, etc.) was directed - as provided for in the General Principles - towards a new service, the "renewal and sanctification of the temporal order...to work for the reform of the structures of society, participating in efforts to liberate the victims of all forms of discrimination and especially to abolish differences between rich

and poor within the Church." (G.P. 7) Your purpose, according to your General Principles, is to work "in a spirit of service to establish justice and peace among all men." (G.P. 7)

Reading these lines, I almost get the impression of citing you the fourth decree of our 32nd General Congregation, written four years later, and which states that - "the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another." (G.C. 32; Decree 4, no. 2)

b) Along the Lines of the Council

The qualitative change in your apostolic orientation is no mere passing phase, much less the fruit of some particular individual's private intuition. On the contrary, it is exactly according to the mind of the Council.

Permit me to clarify this point somewhat. One of the principal graces the Lord gave to the Church, through the Second Vatican Council, was to highlight, in a new way, the importance of the lay person, and his or her role in the Church. The entire fourth chapter of the Constitution on the Church (Lumen Gentium) is dedicated to the laity, and their participation in the saving mystery of the Church, in Christ's priestly and prophetic functions, and in his royal character. This section is entirely given over to a theology of the laity; through studying it at depth, you will gain even clearer insights into your own importance - and responsibilities - in the Church.

But that is not all. One year later, in 1965, the Council prepared a decree dedicated exclusively to the apostolic activity of the laity, *Apostolicam Actuositatem* - a decree based on the theology of the laity. Both these documents I have referred to have inspired some of the most striking and courageous phrases in your General Principles. This is why your ongoing formation should be centred round these texts, and why you should reflect on them over and over again, trusting that you will find there the most authentic expression of the hopes that the Church places in you. These documents will serve you as reference - points for the "revision of life" that you all practise, (G.P. 7) and also as a source of light for your future decisions.

Well then, the qualitative leap in your apostolic mission that I have already mentioned corresponds to one of the Council's directives, namely: "An apostolate of this kind does not consist only in the witness of one's way of life." (A.A.6) "The laity must take on the renewal of the temporal - order as their own special obligation. Led by the light of the gospel and the mind of the Church, and motivated by Christian love, let them act directly and definitively in the temporal sphere. As citizens they must cooperate with other citizens, using their own particular skills and acting on their own responsibility. Everywhere and in all things they must seek the justice characteristic of God's kingdom. The temporal order must be renewed in such a way that, without the slightest detriment to its own proper laws, it can be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place, and person. Outstanding among the works of this type of apostolate is that of Christian social action. This sacred Synod desires to see it extended now to the whole temporal sphere, including culture." (A.A.7)

Your General Principles, elaborated two years later in 1967, include this directive of the Council: "We are aware we must consecrate ourselves first of all to the renewal and sanctification of the temporal order." (G.P. 7)

c) A Temptation

Perhaps some of you have an opposite temptation, and that would be very understandable. Tired of grappling with your daily professional and family life, haunted by a social environment which each day becomes more materialistic, selfish, sexually-oriented and corrupt, you may be tempted to consider the CLC's - of which you are a part - as an oasis of peace: a spiritual haven in which a person can rest, recover himself or herself, and become closer to God through the encouragement that flows from the community ideals of members of the group. This certainly is one aspect of the situation, but it is by no means the full picture - and there is no greater deceit than the deceit of half-truth. (As the famous English author, G.K. Chesterton, once said: "A half-truth, like a half-brick, travels twice the distance.") Such a limited view is alien to your General Principles; it parts from the vision the Council proposes about the role of the laity in the Church; and to diminish the Council's vision of the laity, in this way, would be to mutilate, or cripple, the Body of Christ. Why? Because there are things to be done which you alone - as laity - are able to accomplish. As I have mentioned previously, the lay person - through the very fact of being a lay person has apostolic opportunities and possibilities that are lacking in the case of many other categories of persons in the Church, for instance, the hierarchy, priests and religious. Let us take an example - political action, on the party level. Some priests and religious who have great apostolic zeal and a clear insight into the problems of today, could fall into the temptation of using their civic rights to intervene in politics, for they believe, and not without reason, that the establishing of peace and justice depends in a large part on political action. It is painful for the superiors of such religious to impose, for good reasons, limitations on their apostolic service. One of the reasons for imposing these restrictions is that it is your duty, as lay people and members of the secular city, to exercise fully your civil rights and carry out this kind of apostolic service. In this area, concrete action should be exclusively yours. The Church can, and must give - and in fact, it is providing - the doctrinal orientations and clarifications, as well as the kind of support that is compatible with its supernatural mission. But only that part of the Church to which you belong is able to assume this serious responsibility, within the very wide context of possible concrete options.

At this point I would like to stop to make special note of the four "areas of life" that are expressly mentioned in your General Principles: family, professional, civic, ecclesial. (G.P. 3)

d) The Family

The family is, so to speak, "the domestic Church", as the Council calls it (L.G. 11), and, by nature, it is the first area for your apostolic service. One should begin naturally with one's own family. When I say "family", I include all those issues that impinge on a family - marital life, abortion, divorce, education, freedom of education, premarital relations, the feminist movement, morality, drugs, housing, and so on. "Where Christianity pervades a

whole way of (family) life and ever increasingly transforms it, there will exist both the practice and an excellent school for the lay apostolate." (L.G. 35)

Each member of a Christian Life Community has under his or her own roof the first and most immediate area for his or her apostolic service. The group to which a person belongs should be of assistance to him, just as he in turn should offer his help to the group. There are a thousand ways to offer one's help that only concrete circumstances can dictate.

But this is not enough. One must declare and promote Christian values outside of the family circle as well, by always avoiding ambivalence in announcing one's values, by refusing one's vote to those who pursue policies that are contrary to the family values proclaimed by the Church. Even more so, according to the possibilities of the individual, one should participate actively in movements that defend and promote such values.

This brings to mind a story from the rector of one of our schools, who told me that private education in his country was going through considerable difficulties - for example, in maintaining the explicit confessionality of the school. Throughout these difficulties, his principal support came from CLC members and from the teams of Our Lady for married couples - a movement similar to yours. Members of these groups stood for elections to the board of directors of the parents' association, and as a result of the elections, they occupied the most important seats of the board. This is a good example of one of the numerous possibilities available to you.

e) Professional Life

On 3 different occasions during the last 2 months, Pope John Paul II has spoken about the apostolate of the lay person, placing special emphasis on his or her profession. It is through our profession that we have the opportunity to accomplish something, and this develops our talents, our productive capacity, as well as forms a web of relationships in our lives. I realize that by their very nature, some professions have less apostolic opportunities that others. The housewife who spends her day busy with housework has fewer apostolic possibilities than a social worker. A university professor has generally more apostolic opportunities than a civil servant. However, no CLC member should ignore his duty, not only to live his work with a Christian attitude, but to bring a message, through his profession to all those around him.

Pope Paul VI said that not only can one sanctify one's profession, but that the profession itself is a source of sanctification (Allocution to the Union of Catholic Jurists; 15th Dec, 1963). This mutual interaction is a very fruitful one.

Permit me to cite a concrete case: those who come from Italy know well the name of Giuseppe Moscati - a doctor, who carried out a marvellous apostolate both in academic circles and in the hospitals of Naples. He was beatified in 1975, just 40 years after his death, and Paul VI said in his homily on that occasion: "He was a layman, a simple Christian, who gave a mission to his life; a doctor who made his profession his apostolate, a school of love; a university professor who extended to his students and colleagues the high ideal - and example - of moral rectitude and total devotion to one's profession." (Homily on the Beatification of Giuseppe Moscati; 16th Nov. 1975)

This is certainly a famous example - from one man's professional apostolate - of that service we can render our brothers and sisters, through our occupation, so that our profession itself becomes an excellent means for apostolic service.

f) The Civic and Social Sector

"The apostolate of the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which a person lives, is so much the duty and responsibility of the laity that it can never be properly performed by others." (A.A. 13) These are peremptory words from the Council which do not allow for divergence or diminution. It is the layperson's responsibility to make sure that the temporal order is organised according to the Christian precepts of charity and justice. And there are so many things to be done!

- in the area of labour: unions, employment, assistance for workers;
- in the legal and structural order: justice, equality, freedom, participation, political parties;
- in the area of public service: housing, schooling, environment, health, the elderly, energy, public safety;
- in the national and international order: international relations, colonialism, independence, development, spheres of influence.

As you can see, our world is beset by many problems, and if we were to enumerate them all, our list would grow longer and longer. In all of this, there is a theoretical level on which the Church can shed the light of its doctrine. However, political action as such falls within the competence of the laity. (A.A. 13) Naturally, there has to be a sense of responsibility with regard to the means by which this apostolate is exercised by each individual, according to, his own circumstances. But over and above that, there is a common avenue of service open - to all - the promotion of the common good, special attention to the most needy and support for those in high office who can promote a more just order.

The Second Vatican Council encourages those who are properly qualified, to assume public offices. By doing this, such people can exercise influence in conformity with the spirit of the Gospel, and accomplish great good. I would say that in your CLC groups, where you have men and women inspired by faith and a spirit of service, there is a reservoir of people who, within their area of activity, however modest it might be, try to render this kind of service. You should not fail to become involved through apathy or fear of commitment.

In short, you cannot disappoint the hopes of the Church and of the world that await the apostolic help of those lay people who, through their Christian faith, are well qualified to serve. Listen to how Paul VI expressed it in his apostolic exhortation *Evangelii Nuntiandi,* of December 1975 (E.N.70): "Lay people, whose particular vocation places them in the midst of the world and in charge of the most varied temporal tasks, must for this very reason exercise a very special form of evangelisation... Their own field of evangelising activity is the vast and complicated world of politics, society and economics, but also the world of culture, of the sciences and the arts, of international life, of the mass media. It also includes

other realities which are open to evangelisation, such as human love, the family, the education of children and adolescents, professional work, suffering."

Over the years I have had many experiences with members of the Society of Jesus, and other religious orders, which enable me to share this confidence with you: there is an appreciable lack of lay people who are prepared to commit themselves apostolically in those areas of life that I have been speaking about. This means there is a great imbalance between what actually is done and what is left to be done, and such a state of affairs constitutes a serious temptation for not a few priests, especially those who are zealous, extremely competent and see in a secular profession innumerable possibilities for evangelisation. Let us not make the mistake of having priests take on vocations that you can and should undertake. Are there few priests at the moment? If, as real apostles, your numbers increase, so will ours; and the better apostles you are, the better servants of the Word shall we priests be.

g) The Christian and Politics

I throw out an invitation to Christian lay people, to encourage them to assume, in a spirit of service, political responsibilities in different areas. They should follow this course, which is a way to sanctity and evangelisation, especially if they experience a call in this direction, and have the necessary qualifications.

However briefly, let me give you an image of the Christian in politics:

- a man of profound faith and prayer, who through his love for Christ, puts himself at the service of his brothers, to achieve the common good at different levels;
- a man who is not an opportunist, and yet can see beyond his own party;
- a man with a strong sense of the Church, who is enlightened by its social and political doctrine;
- a man who exercises power as a service, without ever falling into the idolatry of power;
- a man who inspires confidence in others - they see a man engaged in politics who speaks the truth and keeps his word;
- a man who studies problems and their human context;
- a man who is realistic in the choice of possible solutions;
- a man who is humble and knows how to consult and listen to others - and not only those of his own party or electorate;
- a man who, when faced with difficulties, has confidence in the power of God;
- a man who, as his very life witnesses, seeks to incarnate in society the evangelical values of respect, brotherhood, human progress, justice and special devotion to and concern for the poor;
- a man who is aware of the way that others, with the help of the Lord, have followed - St. Fernand of Castille, St. Louis of France, St. Thomas More and St. John Fischer in England.

Certainly, none of these traits coincide with the image of "The Prince" of Machiavelli, nor with that of "The Courtier" Castiglione - both of whom have been an inspiration for so

many of their illustrious disciples! But they do follow the model of "The Universal Lord" who said He came "not to be served, but to serve." And doubtless, these traits I have mentioned might prove helpful to certain powerful politicians who claim to be Catholics: they might open their eyes and see the need to change or to stop calling themselves Catholics - which is at least one step towards conversion.

For the Christian in politics, we must insist on the necessity of prayer, the sacraments and the ability to love Christ in others. For the whole political arena to be sanctified, the people involved there must aspire to sanctity.

h) The Church

I would say this is the privileged area for your apostolic activity and service. Without in any way detracting from what I have said concerning other areas, it is clear that your cooperation with the life and work of the Church is indispensable, and so much so that "without it the apostolate of the pastors is generally unable to achieve its full effectiveness." (A.A. 10) You are the "multiplying agents" which the Church needs to make itself present in society.

It is not enough to say that in belonging to a CLC group, you are giving life to a movement in the Church. The CLC is not an end in itself, but rather a means "to form committed lay people for service." (G.P..3). You have not fulfilled your goals when your groups are running smoothly - meetings held regularly, members feeling closely united around the Eucharist - but have not yet extended their apostolic service into the areas of need I have already mentioned. You must "collaborate with the pastors, share their concern for the problems and progress of mankind... (and offer a) concrete personal collaboration in the work of building up the Kingdom of God." (G.P. 5) The parish, the diocese, or possibly even higher levels of official Church structure, together with other kinds of specialised activities, such as charities, missionary work, preparation for marriage, counselling, the press, radio - all these areas offer unlimited possibilities for your apostolic service. And unless something quite extraordinary and obvious should occur, each one of you will surely be able to find some apostolic activity suitable to his expertise and his circumstances.

i) Pedagogical Value of the Groups

I would not like to finish without mentioning a certain point which I feel is essential to the CLC's - the indisputable value of the group. The group structure falls in between an undifferentiated mass of people and the isolated individual. The group helps to create a homogeneous cell of "people of like qualities" (G.P. 3), and facilitates, in conformity with a healthy pedagogy, the spiritual growth and apostolic zeal of the individual. Without implying the acceptance of class structures, and various forms of segregation, the CLC's enable groups to form, capable of handling diverse situations. These groups are like cells in the Mystical Body of Christ in which he is present, for they are gathered in his name. In other words, the group experiences a basic community, and the beginnings of a fellowship which has to be extended to all who share our common faith and also to all those who have not yet experienced the vision which belief in Jesus offers.

But let me also add a few words on the duties of a CLC group. Do not ask: "What can the group give me?" Ask instead: "What can I contribute to the group?" Passivity is like a

cancer in a group. The group lives off the life of its members, each of whom, in turn, receives back many times over his or her own contributions. For the group - ideally - helps a person to be open, teaches the art of dialogue and the virtue of tolerance; enriches an individual's point of view and introduces such an individual to a healthy pluralism. A group, moreover, deepens an individual's faith by challenging him or her to explain it and share it; creates a climate of trust in which persons can offer or receive help; and names the deep fellowship experienced in the group as a revelation of the fatherhood of God.

These days are very important for you and for all the CLC's throughout the world. I ask the Mother of God, whom you venerate with "filial love" (G.P. 6), and whose intercession you rely on in fulfilling your vocation (G.P. 8), "to place you with her Son" - as St. Ignatius himself asked her. I am sure that with her help your efforts and work throughout these days will bring to the CLC's a renewal of and even greater commitment to your vocation of service.

Source: Documentation 44, Press and Information Office, General Curia, 1980, pp. 1-12

10. Rooted and Grounded in Love *(Eph 3,*17)

6 February 1981

This is the third conference addressed by Father Pedro Arrupe to the Jesuit and other participants in the Ignatian Course, on 6 February 1981, conducted in Rome these last three years by the Centre of Ignatian Spirituality (CIS) and later communicated to all Jesuits by the SJ Press and Information office. At the regular Wednesday general audience, on January 28, 1981, the Holy Father Pope John Paul II, singled out the participants in the Course in Ignatian Spirituality which was being conducted in Rome and greeted them with these words:

"I extend my warm greetings to the participants in the special course being held at the Ignatian Spirituality Centre in Rome. I hope your own lives and the lives of those with whom you have contact will benefit from the deeper knowledge and understanding that you are gaining of the decisive and self-sacrificing spirituality of St. Ignatius of Loyola. It is a form of spirituality that has stood the test of centuries, and is daily demonstrating its vitality and relevance to our own times and needs. May God guide you in your work and give you ever greater holiness IN CHRIST JESUS!"

Introduction:

1. This is the third time that I accept the invitation of the Centre of Ignatian Spirituality to give the closing address at the annual Ignatian Course. In 1979 I dealt with "Our Way of Proceeding" ('*Nuestro Modo de Proceder*'), and last year I spoke on "The Trinitarian Inspiration of the Ignatian Charism". In both cases I sought to contribute to the study of the inspirational sources of our charism: this is the path that the Second Vatican Council indicates to Religious Institutes to work at their '*accommodata renovatio*'[1]. The first address on "Our Way of Proceeding" took its starting point from the Ignatian charism and *worked its way down* through various levels of application to the *changed conditions of the times*[2], whereas the second on "The Trinitarian Inspiration", while also starting from the charism of Ignatius, *moved upwards* even to its peak-point: its trinitarian intimacy. Today I propose to penetrate to *the very core* of this supreme Ignatian experience: the reality that *God is love*[3]. For, in my opinion, this is the final summing-up and synthesis of all that Ignatius learned in that privileged trinitarian intimacy to which he was graciously called: *The divine unity between the Father and the Son culminates, as a society of love, in the relationship that both have with the one Spirit*[4]. This is, therefore, the very last root, the ultimate foundation of the Ignatian charism, the soul of the Society.

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* References to the writings of St. Ignatius and other early Jesuits are to their works as contained in the collection Monumenta Historica Societatis Iesu (MHSI). Those regarding Ignatius are found in the subseries of that collection, Monumenta Ignatiana (MI).

1 Published as nos. 42 and 45 in the collection 'Documentation', of the Press and Information Office of the Society. They have been republished since then in many books and reviews. Cf. AR XVII, 691 ss.; XVIII, 115 ss.

2 Perfectae Caritatis 2.

3 1 Jn 4:8.

4 The Trinitarian Inspiration of the Ignatian Charism 99.

2. As far as one can deal with these matters in human terms, one could say that love at its purest - love in itself - is, on the one hand, the formal constitutive element of the divine essence and, on the other, the explanation and cause of the operations 'ad extra': the creation of man, lord of the universe, and the return of all things to God in a history of redemption and sanctification. This double formal aspect of love finds in Ignatius the echo of a double response: a sublime theocentric love, that is compatible with a marked presence of Christ even as man; and a boundless love of charity for his fellow men in whom God's love, as he sees it, is patently present, and who must be led back to God. If then we want this 'renovatio accommodata' to work itself out in us with the Ignatian depth of the Exercises, which start from the deepest level of man's heart, we shall have to let ourselves be invaded by that love that is the peak-point of the Ignatian charism. Created as we are in the image and likeness of God who is love, we shall thus become more like Him. This love will be the *dynamis* of our apostolic character; this love it is that will enable us to collaborate in the solution of the tremendous problems so characteristic of our world which is in the throes of radical change to a new age.

3. Any renewal that does not somehow reach up to this point, any renewal that leaves the heart of man untouched and unpurified, is a renewal that is incomplete and doomed to failure. If, however, our inmost faculties are purified and transformed, we shall have been given a completely new orientation: the renewal will not give rise to traumas, we shall be placed on a higher plane on which the various dichotomies and tensions fade away - between faith and justice, for instance, when both are vivified by love - and we shall act out of mercy that is the sublimation of justice. With this spirit, *rooted and grounded in love,* the Society will continue to be the shock-troops in the confrontation between wickedness and love - between *anomia* and *agape,* to use the terms in which St. Matthew couches the Lord's apocalyptic discourse, terms so terribly applicable to our age[5].

I. Love and Charity in the Society of Jesus

4. *Love is the weighty power of the soul*[6]. This is what Ignatius wrote to a former companion and fellow-student of his Paris days, without knowing perhaps that he was quoting St. Augustine. And certainly, without intending to do so, he was bequeathing to us the most incisive formulation possible of his own spiritual journey, and of the charism of the Society.

The Exercises

When Ignatius concludes the Exercises, his "*to praise, reverence and serve God"* of the Principle and Foundation[7] has become a "*Contemplation to Attain Love"*. A love which *ought to manifest itself in deeds rather than in words*[8] and in *giving and sharing*[9]. These two qualities of the love of the exercitant, who has put order into his life, correspond to identical qualities that Ignatius has contemplated in the love of God: God not only *so loved*

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5 Mt 24:12.
6 Letter to Manuel Sanches, Bishop of Targa. Rome, May 18, 1547. MI Epp I 513-515.
7 SpEx. 23.
8 Ibid 230.
9 Ibid 231.

the world that He gave us His only Son[10], but - and we must *ponder this with great affection- He desires to give Himself to me, as far as He can, according to His divine decrees*[11]. This love is to lead the exercitant to the point where, *filled with gratitude,* that is, in a return of love for love, he *may in all things love and serve the Divine Majesty*[12]. To serve is to give oneself.

5. This conclusion is not surprising. The role of the director is to lead the exercitant to discover this love. His mission is *not to urge the exercitant more to poverty ... than to the contrary, ... but ... it is much better that the Creator and Lord in person communicate Himself to the devout soul, that He inflame it with His love and praise, and dispose it for the way in which it could better serve God in the future*[13]. Once again there appears the relationship between love and service, for with Ignatius service, or the gift of oneself, is a necessary expression of love. In other words: one cannot love without serving. Service is love in return for love, it is the way in which one gives oneself. The exercitant is to consider, *according to all reason and justice, what I ought to off er the Divine Majesty, that is, all I possess and myself with it*[14]. To attain this love is the highest grace one seeks: *Take and receive... Thou hast given all to me. To Thee I return it... Give me Thy love and Thy grace, for this is sufficient for me.*

6. It is interesting to note that the *pedagogy of love in the Exercises* seems to follow the exact lines of the pedagogy of love in Old Testament revelation. It is not a theory of love that is propounded, but an experiential pedagogy that is practised. Love is presented as the constant agent of all that leads to salvation: from creation - *the other things ... are created for man* - to the barricade set up between man and hell, even unto the plan of redemption, the call to reciprocal love and to the service of cooperation. One might say that Ignatius puts his exercitant under a sort of irresistible pressure of proofs of the love of God, a love that is made manifest more in deeds than in words through repeated acts of self-giving that culminate in the surrender and gift of His only Son. In this way Ignatius means to set in motion a process of complete transformation in the exercitant: the purification of his heart and the right ordering of his affective faculty. In a word, his objective is to get the exercitant to live the truth of God's own love and his love for God by giving himself in service.

7. From the *'first week'* on, love is a definite criterion. Consolation and desolation - which, as we know, are the precision tools in the whole process of change - have precisely the presence or absence of love for their determinant difference *(rules 3,4,9)*[15]. In the *'second week'* it is love that is the axis of the great decisions. In the first meditation (the Earthly King) there will still be mention of *giving greater proof of love and distinguishing self in whatever concerns service,* precisely as a reaction *against carnal and worldly love*[16], because the whole attractiveness of the love of God has not yet been explicitly proposed.

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10 Jn 3:16.
11 SpEx. 234.
12 Ibid 233.
13 Ibid 15.
14 Ibid 234.
15 Ibid 316, 317, 322.
16 Ibid 97.

In fact, the preliminary phase of purification has barely been concluded with the first week. The contemplation of the mysteries of Christ, which then begin almost unexpectedly, are already a strategy of love: the love of God in action, and the response of man who is now capable of lifting on high his gaze of love. *This is to ask for what I desire: an intimate knowledge of the Lord, who has become man for me, that I may love Him more and follow Him more closely*[17]. In these exercises, termed very significantly the contemplation of the 'mysteries ', the pace of the transference of self-love to the love of Christ gains momentum: it is the gift of the love of God. There is an ascent towards perfect love, which keeps moving up by means of the colloquy of the meditation of the Two Standards and of the Three Classes of Men, where there is still *attachment or repugnance*[18] with respect to the consequences of the love of God. It is the surrender *of self-love, self-will and self-interest*[19].

8. Of deep psychological and theological interest are two important moments in the exercitant's journey in which Ignatius instructs him to reflect on his self-love. The parallelism of both passages shows how clear this idea was in the mind of Ignatius, who had come close to almost stereotyping his phrases. The two passages deal, one with the 'election' made according to the second way of the third time - a way that is more affective and less cerebral than the first - and the other with the norms for the distribution of ecclesiastical goods. In an effort at introspection and almost cold objective observation of oneself, that is so genuinely Ignatian, the exercitant must make sure that *the love, that moves one and causes one to choose a particular thing, descends from above, that is, from the love of God*[20]. It is the guarantee document that the exercitant must demand of, and grant to, himself: the identity of love with God. The same precaution is highlighted before one can set about distributing ecclesiastical goods. Of the four things that the exercitant should observe, *the first is that the love that moves me ... must be from above, that is, from the love of God our Lord ... that God is manifestly the cause of my loving them more*[21] - that is, such persons, be they relatives or friends. What stands out clearly here is the understanding of the close link of causality and reciprocity between the love of God and the love of men.

9. Naturally, one reaches this goal only through a process which originates in one's own ability to love. For, despite the gratuitous accusation made against St. Ignatius with almost mechanical repetition, he by no means ignores nor kills natural love. Ignatius acknowledges and accepts it, indeed he requires it; for only with it, purified and put in order, can one respond to the love of God. Full of meaning is the correction in his own hand and writing in the manuscript of the Exercises, one more example of those 'second thoughts' of his, so significant for the exact grasp of his mind. The manuscript read in its title: "to order one's life without any attachment that might be inordinate". Ignatius corrected it as follows: "without any decision being made under the influence of any inordinate attachment". In other words, Ignatius knows very well that attachments, even inordinate attachments, (= attractions inclining one to persons or things because of the love

17 Ibid 104.
18 Ibid 157.
19 Ibid 189.
20 Ibid 184.
21 Ibid 338.

one has for them), will continue to exist. What matters is that one masters the situation in giving the right direction to that love. Ignatius expresses it marvellously in two phrases that have become proverbial: 'conquest of self' and 'ordering one's life'.

10. *To conquer oneself,* as Ignatius himself explains, is to *make our sensual nature obey reason*[22]*,* to master the domain of those attachments and repugnances proper to our fallen nature that obscure the goal of true love. As he says in another part, we have *to overcome the inordinate attachment*[23]. This is one of the objectives - the main one - of the stage of purification that culminates in the meditation on hell. It is a logical process in three steps characterized by three verbs: *to feel (interiorly) the disorder of my actions, that filled with horror of them, I may amend my life and put it in order*[24]*.* Amendment of life is to put order in the disorder of one's actions; it is to prepare the way for love.

11. *To order one's life* is to apply an ordered love to the great choices in a person's life: it is to let the love of God find the proper response in the life of a man, cutting off all escape-routes or deviations. This is clearly proved by another of Ignatius's manuscript corrections. The text read thus: *Three Classes of Men. Each of them has acquired ten thousand ducats not merely for the love of God*[25]*.* The love of God was not excluded, but it was not exclusive. And this leaves Ignatius dis- satisfied, so that he corrects the text: *not purely, or as they should have, for the love of God.* The three classes want to rid themselves of the inordinate attachment, but only the third place themselves in the hypo- thesis *as if every attachment to the sum acquired had been set aside, making efforts neither to want that nor anything else unless the service of God our Lord alone move them to do so.* Ignatius lets them know a few lines lower down what they are to do *in order to overcome such an inordinate attachment* or repugnance, as would be with respect to actual poverty: the '*agere contra*', begging insistently, *even though corrupt nature rebel against it*[26], for actual poverty - a point that had already been the key issue of the Two Standards. It is the love of man launched forward to encounter the love of God. The place of encounter is the person of Christ, of whom the exercitant insistently asks for *an interior knowledge of the Lord, that I may love Him more and follow Him more closely*[27]*.* This core group of exercises - the Earthly King, the Two Standards, the Three Classes, the Three Kinds of Humility - purify one's love to the point of a total reversal of values and standards. The exercitant comes to pray for something that is not merely not born of an 'inordinate attachment', but· even goes beyond just having *judgment and reason: Those who wish to give greater proof of their love, ·and to distinguish themselves ... will act against their sensuality and carnal and worldly love, ...*[28]. The *greater service and praise* - indeed, in the last analysis, greater love -can call forth this kind of determined decision from the depths of one who has discovered the love of Christ. And it would seem that greater love than this could not be possible. But St. Ignatius finds it, and invites his exercitant to it, in the Third Kind of

22 Ibid 87.
23 Ibid 157.
24 Ibid 63.
25 Ibid 150.
26 Ibid 157.
27 Ibid 104, 113, 117, 126.
28 Ibid 97, 98.

Humility, *the most perfect kind.* It is the total reversal of 'disorder' and of 'carnal and worldly love', something that surpasses human logic and shares some- how in that disdain for the purely reasonable which is at the heart of all passionate love. It is no longer necessary that there be *greater service and praise;* it is enough that *whenever the praise and glory of the Divine Majesty be equally served, in order to imitate and be in reality more like Christ our lord, I desire and choose ...*[29]. Are we surprised that so qualified a person as Dr. Ortiz, to whom Ignatius gave the Exercises in Montecassino in the Lent of 1548, should write in his notes "Three kinds and degrees of the love of God" in place of the 'Three Kinds of Humility'?[30]

12. The Exercises are, in the last analysis, a method in the pedagogy of love - the pedagogy, that is, of the most pure charity towards God and towards one's neighbour. They root out of the heart of man carnal and worldly love, thus opening it to the beams of God's love. A demanding love it is, calling forth in a man a response of love and of service. Service, which is itself love. This is the message of the very last paragraph of the book of the Exercises: *The zealous service of God our Lord out of pure love should be esteemed above all*[31]. In the Exercises we find terms and concepts which are logically reducible to one another: the 'glory of God', for example, can be replaced by the 'service of *God:'.* The same may be said of 'praise' and 'reverence'. Only one term is final and irreducible to any other: love.

1. *The Constitutions*

13. Since the Society, when all is said and done, is no more than the institutional expression of the Exercises, love that is the key point in the Exercises must find its parallel in the Constitutions of the Society of Jesus. This is so in fact, but with one difference: while the Exercises look to conversion and a life-decision on· a personal level, the Constitutions have a very definite corporate dimension. But the spirit is the same. Moreover, the principal value of the Constitutions does not lie in the logical precision of their build-up, nor in the prudence and wisdom of their juridical prescriptions, nor even in their masterly accommodation of the means employed to the ends sought. The principal value of the Constitutions lies in the spirit of the Exercises which runs through them and gives life to all their significant elements. Further: the Constitutions, that govern the life of each individual Jesuit and that of the whole body of the Society, presuppose men who have made the Exercises in depth and have opted for the most radical expression of the following of Christ: men who are motivated by love. The Exercises are the first 'experience' of the Jesuit at his entrance into the Society - understanding this word 'entrance' in its technical sense, that is, the real verification that his personal call from the Spirit is in accord with the charism of the Society. Hence it is the inner force of the Exercises that motivates all his later life, as this is set forth organically in the Constitutions; hence, too, all renewal of the Society must necessarily entail an effective realization of the vital elements of the Exercises.

14. I hold, however, that two things must be noted when tracing a. parallel between the

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29 Ibid 167.
30 MI Exerc., 2nd ed., 635.
31 Sp Ex. 370.

Exercises and the Constitutions.

a) - The individual context in which the Exercises are conceived (and which must be preserved when they are made in groups) gives rise to an understanding of love prevalently as a personal relationship between God/ Christ the Lord and the exercitant. The love and service of men is implicit - true, as a fundamental and constitutive element - in the love and service of God. But the Constitutions, which begin where the Exercises leave off, are obviously conceived in a communal and institutionalized form; they are geared to the implementation of that service - 'the greater service' - and to the support of men dedicated to that service. As such, they make more explicit the fraternal dimension of charity and love, and the commitment to helping other men - that is, 'our fellowmen' or 'souls' in the vocabulary of Ignatius. The Constitutions, or the Society, make effective that trait that the· Exercises demand of love: self-giving. What in the Exercises was a promise of surrender and close following, is in the Constitutions reality and action. And all this is brought about by a sharing of ideals and of life with other friends in the Lord, who are joined together by love and a common mission. There is no other law but love. The Constitutions, as Ignatius himself terms them in the first paragraph of their Preamble, are no more than the prop and support of reason for *the interior law of charity and love which the Holy Spirit writes and engraves upon hearts*[32]. Every Jesuit can in reality and with deep interior joy echo the jubilant words of Paul: *God has qualified me to be minister of a new covenant, not in a written code but in the Spirit; for the written code kills, but the Spirit gives life*[33]. This is what Ignatius wants for his Constitutions: *No Constitutions, Declarations or regime of living are to oblige under mortal or venial sin ... in place of the fear of giving offence, there should arise a love arid desire of all. perfection, and a desire that greater glory and praise of Christ, our Creator and Lord, may follow*[34]. In a word, in the Society, one proceeds *in a spirit of love and not troubled by fear*[35].

15 b) - On the personal level, too, for the Jesuit, the Constitutions begin where the Exercises leave off. The ordering of one's life so that no decision is taken under the influence of any inordinate attachment - that is, the goal of the Exercises: ... is presupposed as a starting-point in the Constitutions. Hence the Society cannot be built up except of men who live by the spirit of the Exercises. In these Exercises, the one who prepares himself to be a Jesuit is brought face to face with himself and with God, and finishes by enlisting under his standard. Once in the Society, he must face the needs of the world and the factual situation of each day, making effective in them his service and his love. But there is a continuity without a break between both stages: God, His love and love for Him are the initial and final cause, the alpha and the omega, of a Jesuit's life-story .in the Society. Because of this, for the preservation of *its spirit, and for the attainment of the objective it seeks ... the means which unite the human instrument to God ... are more effective than those which equip it in relation to men. Such means are, for example; goodness and virtue, and especially charity*[36].

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32 Const. [134].
33 2 Cor 3:6.
34 Const [602].
35 Const [547].
36 Const [813].

16. Characteristics of Ignatian charity

1. *Dynamic love.* Charity, like every other virtue, aims at growth. But in Ignatius, man of the '*magis*', this growth is an insatiable thirst. 'To grow', 'to increase', 'to move ahead' are terms which recur once and again in his writings. 'To grow in His service' is a favourite expression[37]. 'To move ahead' appears again and again in his letters of direction, with the pressing exhortation that it be 'more every day', 'from day to day', 'continually', 'even unto perfection'[38]. His eagerness for the progress of his sons is such that, in the Constitutions, he goes so far as to suggest to Superiors the pedagogy of provocation to encourage the progress of those who are in probation *by testing them* (as he himself might have seen in his youth at Arevalo the bulls for the contest being 'tested' to make sure they were of quality breed) *that they may give an example of their virtue and grow in it*[39]. But in Ignatius love is dynamic principally because, as love of God and of men, it leads him to intense activity. All the drive of apostolic service in the Society can be reduced to this concept: love. I shall deal with this later on.

17. 2. *Ordered* love: that is to say, love purified of all inordinate attachment to oneself, to persons (relatives, friends) or to things. On this point the Constitutions echo exactly the Exercises. Ordered love has a negative aspect, to begin with: a refining of love, cleansing it of the dross of inordinate attachment to things for their own sake, in order to love God alone purely, and all other persons and things only in Him and for His sake[40]. In practice, for Ignatius, the purity of love is the purity of intention. He is ·quite explicit about this when in the Exercises he deals with the motives for election: *Let it be noted if the choice has not been made as it should have been, and with due order, that is, if it was not made without inordinate attachments ... Since such a choice was inordinate and awry, it does not seem to be a vocation from God ... For every vocation that comes from God is always pure and undefiled, uninfluenced by the flesh or any other inordinate attachment*[41]. Two paragraphs lower down, he will equate a choice made sincerely with a choice made with due order. The concept is clear, and its motivation too: that a choice be not 'inordinate and awry' but 'pure and undefiled', *the love that moves and causes one to choose must descend from above, that is, from the love of God*[42].

18. The passage in the Constitutions that is parallel to this one concerning choice which we have just considered in the Exercises, is that regarding the renunciation of goods, which one who enters the Society should be ready to make. The 'ordering' of one's affections is here required with special emphasis. One should *put aside all merely natural affection for his relatives and convert it into spiritual, by loving them only with that love which rightly ordered charity requires*[43]. At the moment of relinquishing these goods, one should *divest oneself of disordered love of relatives, to avoid the disadvantage of a disordered*

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37 MI Epp I 150.

38 Cf Ignacio Iparraguirre. Vocabulario de Ejercicios espirituales, CIS, Rome, 1978.

39 Const [285].

40 Const [288].

41 Ex Sp 172.

42 Ibid 184.

43 Const [61].

distribution which proceeds from that aforementioned love[44]. This renunciation could be required of one even at the end of the first year of novitiate, if it is judged that putting it off might be the occasion in a particular novice for *disorder arising from his placing some love and confidence in it (his property)*[45]. For poverty is a specially critical area, a genuine test-case for the 'purity' and 'ordered' character of our love. In the Society, therefore, we must come to a *total. contempt of temporal things, in regard to which self-love frequently induces disorder*[46].

19. Another area that is open to 'disorder', and therefore deserves special watchfulness, is that of 'sensuality' or self-love. Hence, when dealing with it, Ignatius is once again especially explicit. When the Jesuit, at the end of his studies, is about to be admitted to profession, a final check must be carried out on this point. He is made to pass from the school of the intellect to *the school of the heart, by exercising himself in spiritual and corporal pursuits which can engender in him greater humility, abnegation of all sensual love and will and judgement of his own, and also greater knowledge and love of God our Lord*[47]. It is the final ordering of love, the definitive clarification needed for the apostolic mission given by the Society. He will thus realize in himself that ideal regarding love which was held out to him at his entrance into the Society: *to abhor in its totality and not in part whatever the world loves and embraces ... to accept and desire with all possible energy what- ever Christ our Lord loved and embraced ... Those, who are truly following Christ our Lord, love and intensely desire everything opposite to that which men of the world love and seek with such great diligence*[48]. This is the golden rule of 'ordered love'. The Constitutions are written in this perspective and for men who live this ideal, or desire to live it, or at least *wish to have holy desires of this kind*[49].

20. 3. *Discerning love* ('*Discreta Caritas*'). Discretion adds to ordered love an important and typically Ignatian trait: sound judgment. It does away with excess, the *hubris* of the Greeks; it excludes wild and rash haste, the exaggerations of ardent apostolic zeal, those secondary effects that make love itself counter-productive. But discretion does not mean putting limits to love. The love of God is infinite, and man's response to it is to be *with all your heart, with all your soul and with all your strength*[50]. Discretion in love is a complement to 'order', and hence a condition for growth. Ignatius is temperamentally a secondary type, a reflexive type. His education at court and military training have endowed him with remarkable self-control and with a sense of the limits of his own resources. Discretion in love is the rational counter- poise that balances off the affective and makes it fully human. It is that measure of supernatural prudence, of the proportion between means and ends, of respect for the person with his or her circumstances, that makes it possible for ordered love to achieve its objectives while having due regard for a well-graded scale of values.

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44 Const [54].
45 Const [254].
46 Const [671].
47 Const [516].
48 Const [101].
49 Const [102].
50 Lk 10:27

21. Here are some examples. Ignatius requires of us special care and caution at the moment of admitting someone to the Society. The one who admits *should be vigilant that charity for an individual does not impair the charity for all, which should always be preferred*[51]. The same discretion must prevent us from keeping in the Society one who is not suitable: we should not *retain someone ... contrary to the good of the Society. Since this is a universal good, it ought to be preferred to the good of one individual... To tolerate this would be attributable not to charity but to its very opposite*[52]. It would be *indiscreet charity in retaining him* who is useless or harmful to the Society[53]. If a cause suffices or not for dismissal, it is the *discreet charity of the Superior ...* that *ought to ponder it before God our Lord*[54]. When dealing with the Professed, discretion is even more clearly emphasized, for in their case *the charity and discretion of the Holy Spirit will indicate the manner which ought to be used*[55]. *Well-ordered and discreet charity* will dictate the manner of dealing with those who abandon the Society and take the habit in another religious institute[56], dictate too the penances that may be imposed[57], and the amount of time which the Professed and Formed Coadjutors are to give to prayer or to study[58]. Discerning love, finally, is that *prudent charity* with which Ignatius supposes the General of the Society to be endowed[59].

22. 4. *Love that permeates all.* Every single page of the Constitutions is written in terms of charity or love, be this explicitly so, or in the equivalent terms of *the service of God* or *the glory. of God.* These are different formal aspects of one and the same reality: the surrender, in a return of love for love, to the Father's work - to which Ignatius was admitted at La Storta - with Christ, by the grace of the Spirit. The mental discipline with which the Constitutions are conceived, the power of effectiveness that they embody, the juridical precision - exceptional for their day - with which they are formulated, do not conceal from those who read or study them with an open mind what lies much deeper: an absolute loyalty, born of whole-hearted love, to the mission received and towards the giver of that mission. And, in order to fulfil that mission, a wondrous harmonizing of two apparently contrary elements: a strong system of monarchical authority exercised through a government which is, above all, fatherly, or based on love.

23. The entire life of a Jesuit should be inspired by charity and love: from the moment when, soon after his entrance into the Society, he finds himself deliberately put in conditions in which he must *with genuine faith and intense love place his reliance entirely in his Creator and Lord*[60] until he dies, striving to give an *example of ... living faith, hope, and love of the eternal goods ...* with *help from fraternal charity*[61]. Towards God, his life

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51 Const [189].
52 Const [212].
53 Const [217].
54 Const [209].
55 Const [219].
56 Const [237].
57 Const [269].
58 Const [582].
59 Const [754].
60 Const [67].
61 Const [595].

will be *love and reverence;* towards his brothers, *fraternal charity*[62]. As regards Superiors, *from their hearts they should warmly love them as fathers in Jesus Christ. Thus in everything they should proceed in a spirit of charity*[63]. And, portraying himself without intending to do so, Ignatius exhorts the General never to *cease to have proper sympathy for his sons*[64].

24. Love-charity is, for Ignatius, a basic component of all the virtues. Poverty is not merely accepted; it is chosen out of love for the poor Christ. The same with humility. Love is the soul of obedience[65]; it is present in all the various degrees of the correction which the Superior is to give with discerning love: *the first time, with love and sweetness; the second time, with love and also in such a way that they feel humiliating shame; the third time, with love but in such a way that they have fear*[66]. Love, together with reverence, is the profound justification for the indifference towards the grades with which one enters the Society[67]. It is out of love that studies are taken up[68]. Finally it is love and charity that are highlighted in that *great probity and love of the Society* which should not be wanting in the General even if he should lack other qualities[69], leading him even so far as *to receive death, if necessary, for the good of the Society in the service of Jesus Christ, God and our Lord*[70]. We have here one of the most solemn formulas employed by Ignatius.

25. 5. *Love, source of union.* Speaking to Jesuits, I am obliged to dwell on an effect of mutual love that is fundamental for Ignatius: union. Union is a primordial value in the Society, the condition for its survival, because it is union that makes the Society's being a 'body' compatible with our mission for dispersal. So important is this for Ignatius that to it he dedicates one whole part of the ten parts of the Constitutions, viz., VIII: "Helps towards uniting the dispersed members ..." The first section of this eighth part deals precisely with "The union of minds and hearts". On the exterior level, the first measure - together with obedience and authority - is selection in admissions. This is precisely the topic which in the 2nd part of the Constitutions evokes the greatest number of references to discretion in charity. But then, this is not the point which most concerns us now. Nevertheless, it is curious to remark that in the 'autograph' copy of the Constitutions, paragraph 667b - in which the exercise of authority is tempered with graciousness and gentle- ness - is a manuscript addition made by Ignatius : *having his method of commanding well thought out and organized ... that the Superior on his part uses all the love and modesty and charity possible in our Lord, so that the subjects can dispose themselves to have always towards their Superiors greater love than fear ...*

26. However, it is not juridical means that will provide the type of union that the Society needs. For there is question, in the first place, of 'uniting minds and hearts' in

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62 Const [273, 280, 595].
63 Const [551].
64 Const [727).
65 Const [547, 551].
66 Const [270].
67 Const [111, 130].
68 Const 061].
69 Const [7351.
70 Const [728].

order to unite the body, and for this *the chief bond to cement the union of the members among themselves and with their head is, on both sides, the love of God our Lord. For when the Superior and the subjects are closely united to His Divine and Supreme Goodness, they will very easily be united among themselves, through that same love which will descend from the Divine Goodness and spread to all other men, and particularly into the body of the Society*[71]. Once again, Ignatius returns to his favourite conception: the descent of the love of God and its diffusion, through us, to all our fellowmen, first among whom are the very members of the Society. Ignatius is not afraid of repeating himself, and so he adds: *Thus from both sides charity will come to further this union, and in general all goodness and virtues through which one proceeds in conformity with the spirit.* Ignatius is convinced that if we respond to the love of Christ with the love for Christ, there will necessarily spring up among us mutual love. To preserve its union the Society does not rely on other means which the monastic orders can freely use, such as work and prayer in common and a strict living together in community. In the Society union must have bonds which somehow go beyond all this, because they must be compatible with dispersion and, in fact, give meaning to this dispersion. Such bonds 'ad intra' are charity and mutual love, intimately felt and deeply at work; 'ad extra', the sharing in a worldwide mission through personal mission. All this will be further helped by the possible uniformity of views and by frequent communication among the scattered members. For Ignatius this union of minds and hearts is of such value that he reserves some of the harshest words of all the Constitutions for those who cause it harm, urging that such persons *ought with great diligence to be separated from that community as a pestilence*[72], even perhaps expelled from the Society.

27. Ignatius led the way by his own example of love and charity towards all. The anecdotal history of Ignatian charity is vast, spread over the pages of the volumes of Monumenta: charity, true love of a father, towards the novices, the sick and ailing, those undergoing trials. I need hardly dwell on what is sufficiently known to all. But I do think it helpful to mention what he wrote to Fr. Melchior Carneiro who had been appointed Bishop for the Ethiopian mission, since it gives us the Ignatian formulation of the theory of union: *Hold it for certain that ... we will always keep you close to our hearts, drawing you all the more closely in an interior union as you are farther removed from our exterior presence*[73]. In the case of Fr. Godinho, who was having a difficult time, he offers this assurance: *I hold you very close to my heart*[74]. Fr. Luis Gonzalez de Camara, Ignatius's confidant for the Autobiography, left this portrait of him in the 'Memoriale' which he wrote during the life- time of Ignatius: *He is always more inclined to love, so much so indeed, that everything in him appears to be love*[75].

28. The ideal of remaining 'united in love while being scattered' is exemplified in a singular manner by him who was the farthest of the scattered brethren, Francis Xavier. This impetuous Navarrese, lost in the remoteness of another world, feels himself united

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71 Const [671].
72 Const [664J.
73 Rome, February 26, 1555. MI Epp VIII 489-490.
74 Rome, January 31, 1552. MI Epp IV 126.
75 Luis Gonzalez de Camara. Memoriale 86, MI FN I 579.

with the whole Society by a love which he expresses in such affectively-charged phrases, which recur so often, that they seem unlikely in a man of his capacity for action. Xavier insists he is *absent only bodily, but present in spirit*[76]. All of the teaching on union and dispersal is contained in this phrase of Xavier's: *God who in His mercy joined us together, and for His service separated us ...*[77]. Of the letters which he receives, Xavier cuts pieces with the signatures of his companions and carries them with him; he writes to St. Ignatius *kneeling on the floor, as if I had you present before me*[78]. He writes *to my Father Ignatius, and to the rest of my brothers in this most beloved Society of Jesus, who live in Rome or in any other part of the world ... who in this life go about so cut off from one another for the sake of His love*[79]. Xavier was so conscious of the distance that separated him from Ignatius that he used to sign his letters calling himself *the youngest son in the farthest exile*[80]. This Xavier it is who felt himself intimately united with all the brethren by the bonds of love and affection. He writes to Ignatius: *When I read the last consoling words of your letter, that is,* "*All yours, without ever being able to forget you, Ignatius," as I read them with tears, so now with tears do I write, calling to mind ... how much you have always loved me and still do love me ...*'[81]. Not in Rome, but from a post far away on mission, was written that incomparable phrase: *It seems to me that Society of Jesus really means society of love and harmony of minds and hearts*[82]. Its author, Xavier, had not read the Constitutions, which then had not yet been written. But he had lived with Ignatius.

29. To foster this mutual knowledge and love among the scattered brethren was one of Ignatius's constant preoccupations, as the Society kept spreading out over the continents of Europe and Asia. Nadal knew 'that part of his own mission was to collaborate in this task, for in it was involved the whole sense of belonging and union itself. *Love makes us know the Society in a practical way,* he said to the young scholastics of Alcala. *To this end what helps is love for the Institute itself, that you love the whole Society, those in the Indies, in Germany, in Italy and all those who belong to this Society, and that there be union and brotherhood among all as among the members of one and the same body. It is this love that makes all that exists in the Society pleasant and easy*[83].

30. 6. *Love that preserves the Society and makes it grow.* The union of minds and hearts, born of love, is the condition for the preservation and growth of the Society, *not only of the body or exterior of the Society, but also of its spirit, and for the attainment of the objective it seeks*[84]. The whole of the Tenth Part of the Constitutions is dedicated to this subject. Among the means that will ensure the preservation and growth of the Society is mentioned *especially charity*[85]. This idea, in the very last pages of the Constitutions, ties up perfectly with the very first number of their Preamble, in which it is acknowledged that

76 Lisbon, March 18, 1541. MHSI Epp Xav I 78.
77 Cochin, January 15, 1544. MHSI Epp Xav I 176.
78 Cochin, January 12, 1549. MHSI Epp Xav II 16.
79 Cochin, January 20, 1548. MHSI Epp Xav I 395.
80 Cochin, January, 29, 1552. MHSI Epp Xav II 293.
81 Ibid II 287.
82 Cochin, January 12, 1549. MHSI Epp Xav II 8.
83 Nadal. Exhort. 5 Complut. MHSI Nadal. Comm de Inst 348.
84 Const [813].
85 Ibid.

it is the Supreme Goodness of God that will preserve, direct and carry forward the Society, and that our cooperation with it is to be through the interior law of charity and love. Thus is closed the circle of the Constitutions with an exaltation of charity and love, in the same way that the Exercises begin by purifying man in the attachments of his heart and culminate in an exaltation of love. It could not be otherwise. As Nadal wrote in his "Commentary on the Institute": *This law of love, engraved on our hearts, helps beyond measure in the preservation and growth of the Society. No other spirit, but this one of charity and love, inspired the birth* of the Society[86].

31. 7. *Apostolic love.* If, when treating of Ignatius's intimacy with the Trinity, we saw that his was a mysticism which led him to apostolic action, we must now say the same regarding his charity. The charity and love of Ignatius translates itself into apostolic zeal. But it is not of this zeal as such that I wish to speak, but of the basis of this zeal: namely, of the explicit and precise reality of love felt for men, of a love directed to 'one's fellowmen'. Ignatius's love takes its starting-point from his desire that all men should know the infinite love of God and respond to it. In this consists the spread of the Kingdom and the return of all things to the Father. Ignatius loves God in men, and men in God. The Society which he founds on these bases has no other motive force than that which it can get from an ardent charity.

32. 8. *Love, the objective of the Society.* Love in action, universal love, love without limits, whether in space or in kind or in the means it employs, is, we might say, what specifies the Society among the Religious Institutes of contemplative or mixed life, with which it has in common the desire for the salvation and perfection of 'our own souls' and of the neighbour. Elsewhere[87] I have emphasized that Nadal was keen that Jesuits should be quite clear on this point. Without this apostolic extension of our charity and love, the foundation of the Society would not be justified. *We do not place the perfection of our state in contemplation or in prayer as if they were the only means with which to help our fellowmen, while we remain closed up in our rooms or cells. The perfection of the monastic orders does certainly consist in this; as for us, charity urges us on*[88]. And even more explicitly: *The heavenly Father has given to the Society as its goal and objective the fullness and perfection of charity*[89].

33. Nadal gets enthusiastic when he deals with this subject, notably wherever and to whomsoever he explains the Constitutions. To have clearly fixed in the minds and hearts of Jesuits the sublimity of the Society's goal was fundamental, if they were to identify themselves with its authentic spirit. Nadal's sheer delight is evident when he affirms over and over again that *the objective of the Society is the same as that of Christ*[90]*. The goal given us is the most perfect possible, that is, the very same which the heavenly Father assigned to His only Son in His incarnation, in His life, death and resurrection... the salvation and perfection of souls achieved through full and perfect charity*[91]. Nadal's

86 Nadal. Adhort. 1554 in Hispania. MHSI Nadal. Comm de Inst 83.
87 Trinitarian Inspiration of the Ignatian Charism 77.
88 Nadal. Annot in Examen. MHSI Nadal. Comm de Inst 140, n. 16.
89 Ibid n. 17.
90 Nadal. Adhort 1554 in Hispania. MHSI Nadal. Comm de Inst 83, n. 118.
91 Nadal. Annot in Examen. MHSI Nadal. Comm de Inst 139, n. 14.

enthusiasm knows no limits: *What do you think is the perfection we seek? It is not poverty, nor chastity, nor obedience*[92]. He said the same to the Jesuit students of Cologne: *Our aim is not poverty, chastity or obedience, but charity and its perfection or, in other words, the greater glory of God and the love of our fellowmen. Poverty, etc., are no more than means*[93]. Finally, sober Majorcan though Nadal is, he gets carried away, as it were, into literary flights that are not his usual style: *This ref erring all to the love of God or the greater glory of God is a most perfect goal. This is absolutely clear in all the Constitutions. Others do all for the glory of God; we, for His greater glory. It is like being on fire!*[94]. What a splendid literary phrase! This should not, however, surprise us: Ignatius himself, about whose literary style everybody feels competent to express a sort of superior smile, does achieve a happy turn of phrase at least on one occasion when, seeking to encourage an administrator who was hankering after priestly ministries, he assures him that that work, accepted in obedience, could be as valuable as contemplation and *even more acceptable to Him, proceeding as it does from a more powerful and vigorous charity*[95].

34. 9. *Love that assists even materially.* Love for our fellowmen is exercised primarily in procuring their spiritual good through means that are specifically spiritual. The Formula of the Institute, n. 3, and the Constitutions are diaphanously clear on this point. It is a consequence of the essentially priestly character of the Society. But the corporal works of mercy are also included *to the extent that the more important spiritual ones permit*[96]. It is the General's 'discretion' that should regulate the distribution of the 'forces' of the Society; *he should always keep the greater service of God and the more universal good before his eyes.* Such a balance should take into account the three pairs of values that Ignatius highlights when he lists his criteria for the selection of minis- tries: *benefits for the soul - benefits for the body; matters pertaining to their greater perfection - to their lesser perfection; things which are in themselves of more good - of less good. In all these cases, the first should be preferred to the second*[97].

35. Nadal, when explaining the Institute, developed this point in the following way. To sum up: nothing that charity can do to help the neighbour is excluded from our Institute, provided that all our service (omnia ministeria) is seen to be spiritual, and that we are quite clear on the point that the service proper to us is the more perfect one, namely, the purely spiritual ministries. We should not take up others that are in themselves lower except through necessity, after having given much thought to the question, with much hope and great fruit, and with the permission of Superiors; and, finally, when service in the purely spiritual field is not feasible[98].

36. But the fact that a particular ministry is spiritual is not an absolute criterion to make it capable of being exercised out of charity. Ignatius excludes some such ministries explicitly when he treats of *the occupations which those in the Society should or should not*

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92 Nadal. Exhort 5 Complut. MHSI Nadal. Comm de Inst 333, n. 90.
93 Nadal. Exhort Colon. MHSI Nadal. Comm de Inst 791, n. 29.
94 Ibid 785, n. 13.
95 Letter to P. Manuel Godinho. Rome, January 31, 1552. MI Epp IV 126.
96 Const [650].
97 Const [623].
98 Nadal. Annot in Examen. MHSI Nadal. Comm de Inst 141, n. 20.

undertake[99]. However, we must never forget the reservation globally embracing the priorities of choice that is presumed by the clause *caeteris paribus* (= other considerations being equal) repeated twice over (nn. 622 and 623), with the addition in one case that it applies to everything that follows. Nor must we overlook the importance given in these criteria for the choice of ministries to the urgency and emergency of a situation, which would then demand priority of attention. Natural calamities and disasters - like outbreaks of famine, epidemics, catastrophes - make demands on our charity for assistance and help that can brook no delay.

37. The Example of Ignatius:

The practical conduct of Ignatius in this matter is of a decisively instructive value for us. His action as General is the irreplaceable 'practical implementation' of the Constitutions that we must make our own. Ignatius teaches us by his deeds the primacy that charity - even initiatives of material assistance - can and must have, in given circumstances, in the totality of the Society's apostolic activity.

Aid to famine stricken. The winter of 1538- the second winter for the first companions in Rome - has gone down in history as "the winter of famine". People were living in a situation of emergency. The harvest had all but failed. Ignatius's own problems were gigantic: the campaign of defamation let loose by his slanderers threatened to ruin his whole work of founding the Society, so that he had to spend entire days in the official lobbies and the courts until he obtained a sentence of acquittal on 18th. November. **He** had yet another problem to face: precisely at this time there elapsed the year of waiting to which Ignatius and his companions had bound themselves by the vow of making a pilgrimage to Jerusalem, with the result that they were all deeply taken up with concern for their future. It is during this week, running from 18th. to 23rd. November, that they take the decisive step of presenting themselves to Paul III. As if all this were not enough, Ignatius was busy, on a personal level, with a matter of the greatest importance: the celebration of his First Mass, since the reason for its delay had disappeared with the cancellation of the voyage to Jerusalem. Can we really imagine the spiritual earnestness with which Ignatius prepared himself for this fresh encounter with Christ? These, then, were the circumstances in which he and his nine companions gave themselves totally to the assistance of the famine-stricken of Rome. So intense and profound was this experience that all the early historical sources of the Society dwell on its details when reporting it[100]. Ignatius and his companions would set out at early dawn from their new residence - the house of Antonio Frangipani, next to the Tower of Melangolo - to beg for bread, wood, and straw to lie on; then they would carry it all on their shoulders to their poor apartments. Going out again, they would gather the beggars and starving people, who literally lay in the slush of the streets of Rome, bring them together and make them comfortable as best they could- some 400 of them **at** a time - or offer them some ration of food. Thus they were able to help more than 3.000 persons in a city which then counted scarcely 40.000 inhabitants[101].

38. *The oppressed and exploited groups.* Ignatius is not satisfied with a charity that

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[99] Const [582].
[100] Lainez, Polanco, Simon Rodriguez et al. (cf MI FN I, 126, 199 etc.) and Ignatius himself (MI Epp I 218).
[101] Tacchi Venturi, Storia delta Compagnia 11/1 166.

offers material assistance merely on an individual basis. His inner vision leads him to discover the collective sad plight of very definite social groups. His charity drives him to make every effort to obtain for them a more just treatment at the hands of social structures.

a) *The Jews* were numerous in Rome; its Jewish quarter was full of both wealthy and miserable Jews. Not a few of them got themselves baptized through conviction, convenience or pressure. They were subjected to injustice inasmuch as, at the moment of baptism, they were required to renounce all their goods and turn them over to the official treasury as a sign of their total break with the past. Such exploitation not only made conversions difficult or altogether prevented them; it was legalized robbery. Ignatius worked, appealed, moved influential persons and succeeded in getting Paul III in March 1542 to issue the Brief 'Cupientes Judaeos', which allowed baptized Jews to retain their possessions.

But for Ignatius, this was not sufficient. Overcoming all the prejudices of the times, he protected and helped these Jews personally as much as he could. He started gathering them together in his own Curia adjoining the Chapel of Santa Maria della Strada, and later obtained from a person he was directing spiritually - 'Madama Margarita', daughter of the Emperor Charles - the foundation of separate asylums for converted Jews and Jewesses. Ignatius gives an account of this to Xavier in a letter that is full of joy, and adds: *we distributed among the new converts all the beds and furniture we had in the house, and the alms too we set aside and stored up for the same purpose. Seeing that this work is so well ordered, and confirmed by apostolic authority, we hope in our Lord to move on to others*[102]. Such was the charity of Ignatius. He and his companions, living in the overcrowded house of la Strada, could not have had an excess of household furniture in it; yet he gave it all. When a field that he has tilled begins to bear abundant fruit, Ignatius hands it over to others, so he can dedicate himself to breaking new ground. Such was his system, such· his conception of assistance and help.

39. b) *The Beggars.* Beggary had been banned in Rome. There as in other places, then as now, it was a social scourge in which authentic need got mixed up with shrewd swindling. But an indiscriminate ban had succeeded in further aggravating the sorry plight of the truly poor of those days when there was no social security, unemployment subsidy or old-age pension. The poor and the sick, the old and the crippled filled the streets of Rome. Ignatius assisted those that he could; for all, he obtained from the Pope the Brief 'Dudum per Nos' (1542), which mitigated the ban and established the Society of Orphans, which was to be charged with the task of sifting "the poor who were sick or crippled in any way" from those "able-bodied" others that were capable of doing work.

40. c) *The courtesans.* A class that was at once exploited, maintained and despised by a hypocritical society. To them, too, Ignatius directs his charity, to free them as a group from the unjust structure that oppressed them. There were already other institutions that were helping them. But it was unjust that such institutions accepted only those who agreed · to spend the rest of their lives as penitents in a religious order. Ignatius rejected this as making it difficult and painful for these women to change their lives; he contended that this

[102] MI Epp I 269.

was in effect coercion, against the freedom of the person. He founded his own work, that of St. Martha, to which he admitted not only those who wished to enter religion as penitents, but also others, married women and spinsters, particularly those who were known in Rome as "reputable courtesans", frequented by the nobility. All these were helped by Ignatius until some definitive solution was found for them: either rejoining their husbands, or marriage for the spinsters, or religious life, or some decent position. *A charming sight* - writes Ribadeneira - *to see this holy old man walking ahead of one of those unfortunate women, still young and good-looking, as it were making way and opening a path for her*[103]. In keeping with his way of doing things, Ignatius also established a pious association - the Society of Grace - to see that that work of St. Martha was carried on, and obtained its canonical erection by means of the Bull of 16th. February 1543. From his own poor resources Ignatius drew money to finance the new institution, but at what great cost and with what trouble! His house of Santa Maria della Strada was full to overflowing with Jesuits, and money was scarce. And yet, when his administrator Codacio discovered in the wooded clearing of Sant Andrea de la Fracta huge blocks of stone and marble, remains of Roman monuments, Ignatius had yet another burst and impulse of charity: *Sell those stones that you have removed, and from them obtain for me a sum amounting to one hundred ducats!*[104]. That considerable amount was all for the house of St. Martha - and this, let us never forget, in the financial circumstances in which Ignatius then was!!

41. d) *Young women in danger.* Scarcely had he handed over to others the work of St. Martha, Ignatius, in his characteristic way, embarked on another: the 'Compagnia delle Vergini miserabili' (= Association of hapless young women) - a work of prevention, of social protection of women, we might say today. Ignatius encouraged wealthy and charitable persons to enrol in it, and obtained pontifical approval for it. Similarly he established a group of twelve trustworthy men through whose good offices, he distributed help to those ashamed to identify themselves as poor. With it was born the Society of the Most Blessed Sacrament, under the supervision of the General of the Society of Jesus.

42. I ask myself what would have been Ignatius's attitude today in the face of the calamities of our times: the boat-people, the starving thousands in the Sahara belt, the refugees and forced migrants of today. What would have been his attitude in the face of the suffering of such clearly defined groups of victims of criminal exploitation, as are, for example, the drug-addicts? Would we be mistaken in thinking that Ignatius, in our times, would have done more than we are doing, that he would have acted in a way different from us?

43. *Ignatius's own experience of charity.* Ignatius had arrived at this intelligent practice of charity by two routes: by the road of personal experience and by that of spiritual choice. Ignatius had been poor, voluntarily poor, painfully poor, a real beggar. He had learned to value charity in his own personal experience of need. He walked the streets of Manresa, Barcelona, Alcala, Salamanca and Paris; he wandered through the ports of Barcelona, Haifa and Gaeta; he traversed the routes of Flanders and England, begging only to eat poorly. He gave up the remnants of his alms when he felt the need to surrender more

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103 Ribadeneira. De actis P. N. Ignatii. MI FN II 346.
104 Ribadeneira. Vida de N. P. San Ignacio. MI FN IV 411.

completely into the provident hands of God. If at times during his studies he kept the donations given him, it was out of a firm conviction of an 'ordered and discerning love' directed towards himself. But, already in 1536, he wrote that his desire was to remain always in such a condition as *to preach as a poor man, and certainly not with the embarrassing abundance I now enjoy by reason of my studies. However that may be, as a pledge of what I here say, I am going to send you, when my studies are finished, the few books I now have, or may have then*[105]. Ignatius had experienced the value of the charity of others in his own poverty. When General of the Society, he poured out his own love and charity most generously onto the poverty of others.

44. It is not at all surprising, therefore, that charity is a constant point of reference in Ignatius's spiritual teaching. I shall say nothing here of charity as a spiritual option, such as it is presented in the Exercises or institutionalized in the Constitutions. But I must refer, even if only in passing, to the place occupied by charity in Ignatius's letters. In the letters addressed to his relatives in Loyola or to his bene- factors in Barcelona, - to his protectors or simply to those whom he directed spiritually - persons of great rank or of lowly condition - to the Jesuits scattered over Europe or Asia, in all these letters a prominent place is repeatedly given to almsgiving, visits to hospitals and prisons, assistance to those in need. This type of recommendation is, of course, never missing in the instructions with which Ignatius sends someone on a 'mission' - be that to Trent, Germany, England or Sicily - or for the founding of houses or of colleges. Indeed, it would seem that for Ignatius no ministry or service, be it ever so spiritual in itself, could be deemed complete were it not complemented by the charitable works of material assistance. And vice versa. For it is clear that, for Ignatius, the true exercise of love for one's fellowman is apostolic zeal, the ardent desire to procure his salvation and perfection; but it is no less evident that Ignatius loves man whole and entire, as did the Lord for whose sake alone he loves.

II. The Root and Foundation

45. *One single object of charity*

Ignatius succeeded in perfectly unifying his love of God, a *most intense love directed totally to loving the Most Holy Trinity*[106], with love for his fellow men. This is the model of charity that the Exercises and the Constitutions ask of us, the integration of charity that Paul, the apostle of service to the neighbour, and John, the apostle of love of God, proclaimed and lived.

Paul, like Ignatius, was a convert, passionately dedicated to Christ, to whom he showed his love by an intense service in the defence and spread of the faith. Very few are the times, though, when he mentions that love explicitly in. his letters. He uses other expressions instead: living for Christ, walking towards Christ, anathema on anyone who does not love Christ, etc. Yet his love impelled him to serve his brothers, whom he loved as intensely as he loved Christ. This tension becomes evident in one of his most beautiful texts: *I am caught in this dilemma: I want to be gone and be with Christ, which would be very much*

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105 Letter to Jaime Cassador. Venice, February 12, 1536. MI Epp I 93-99.
106 Spir. Diary 106.

the better, but for me to stay alive in this body is a more urgent need for your sake[107]. Paul is sure that he will continue to live with them. For if, as he tells the Corinthians, he feels the overwhelming drive of the love of Christ, it is precisely because he realizes that Christ has died for all, *so that living men should live no longer for themselves, but for him who died and was raised to life for them*[108]. Moreover, his love for Christ contains an apostolic thrust, and thus the best way Paul knows to satisfy his thirst for identification with Christ is by devoting himself to the service of men, concretely of the 'gentiles'. This service is owed to all men, inasmuch as in every man, notably in the weaker ones, there is a *brother for whom Christ died*[109].

46. *John's* teaching is identical, but in a more explicitly trinitarian framework, because for him the relationship among the Father, the Word and men is more explicit: *God loved the world so much· that he gave his only Son, so that everyone who believes in him may not be lost but may have eternal life*[110]. This insertion of men into the heart of divine love takes place radically in the very bosom of the Trinity: *The Father loves me because I lay down my life*[111] and *the Father himself loves you for loving me*[112]. John keeps coming back to this idea: *Anybody who loves me will be loved by my Father*[113]; he comes to it from many different angles: *As the Father has loved me, so I have loved you*[114]; Moreover, this same John who so clearly states the love relationship among the Father, the Son and every man adds to it our charity-love for our brothers, which is the commandment that Jesus calls "mine" and "new". Christ, who set the commandment of brotherly love alongside the first commandment of loving God[115], seems to invert the terms: we must love our brothers so that we can say that we love God. We love our neighbour, not only as Christ loved us, but because Christ loved us; and it is by loving our neighbour that we love Christ and the Father. John explains this in the words of Jesus: he leaves the world, but yet remains in each one of us. Hence we must remain united, since his presence links us together. We must be *'one'* as he and the Father are one[116]. This union through love will be the witness by which the world will come to believe that the Son has been sent[117]. Reading this text of John, a Jesuit can- not fail to be reminded of the Society's urgent call to mutual love so that it can remain united and fulfil its mission. There is no better comment on that text than n. 671 of our Constitutions.

47. In the first of his letters John dwells on the inseparableness of love of God from love of neighbour, understanding love-charity in its operative aspect as gift of self and sharing. The theological root - the *root and foundation,* in Paul's metaphor - is the very

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107 Phil 1:23.
108 2 Cor 5:14.
109 1 Cor 8:11.
110 Jn 3:16; cf also 10:15 and 17:30.
111 Jn 10: 17.
112 Jn 16: 27.
113 Jn 14: 21.
114 Jn 15:9.
115 Mt 22:39.
116 Jn 17:11.
117 Jn 17: 21-23.

divine essence: *God is love*[118]. So absolutely is he love that *love comes from God and ... anyone who fails to love can never have known God.* A love that consists in the giving of self, the supreme evidence of which was given when the Father sent *his Son to be the sacrifice that takes our sins away.* Immediately John draws the consequences of this: *Since God has loved us so much, we too should love one another.* And then his final conclusion: *As long as we love one another God will live in us and his love will be complete in us*[119]. God the Father wanted it this way because so it had to be. Neither the love that is in him, nor the love that he has put into man, can be broken up into separate parts. It is a drive that is total and indivisible in man just as it is one in God. We love God because he gave us his Son, we love our brothers because the Son gave himself for them and is in them. Responding to the Father's love with our love for our brothers, we share in the divine life that is love.

48. This brotherly communion of mutual love in Christ is 'koinonia', that shared attitude of brotherly service which shows itself in deeds. In the Society, this 'koinonia' issuing from fraternal love constitutes the totality of our mission to help men to 'believe' - in the Johannine sense of a proclamation of the faith and a dedication to Christ - by spreading the faith, and to help them to love one· another by promoting justice among them. Brotherly love is an expression of our divine sonship: *Whoever loves the Father that begot him loves the child whom he begets. We can be sure that we love God's children if we love God himself and do what he has commanded us*[120]. We cannot love God cut off from others, nor in the abstract. It is a trilateral love. To love our brothers, and to show this love in our actions, is not something adventitious, something added to our love of God to complete it. It is a constitutive element demanded by the very notion of the love of God.

49. But we must make. the converse statement too: by the very fact that we are Christians, we cannot genuinely love men unless we love God. What is asked of us is not a love of 'philanthropy', but a 'philadelphia', a love of brotherhood. In every man, with all his concrete circumstances, there is a value that does not depend on me, but that makes him like me. God is within him, with his love, waiting for me, and this is a call that I cannot neglect. To refuse love - and the service that goes with love - even to a single person is to refuse to recognize his dignity and; at the same time, to abdicate my own, which has no better foundation than his. It is most important to keep clearly in mind this equality of dignity between each of us and our fellow men, if we are to grasp the viciousness there is in hatred, abuse of the freedom of others, exploitation, in a word, in lack of mercy. 'Anomia' - contempt for and generalized violation of law, the predominance of selfishness - has its clearest condemnation in' agape', that disinterested and active love which should reign among men. In the unavoidable clash of interests at the heart of our complex human relations, only the values that unify us all can resolve the conflict; we have to accept that even the most solidly founded rights of some must at times yield to the needs of others. God receives in others the love we have for him, and he accepts and cherishes as a service the sacrifice of what we have been given as his sons, but yield in the name of brotherhood.

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118 1 Jn 4:8.
119 1 Jn 4: 12.
120 1 Jn 5:1.

The presence of each man in my life becomes, transcendentally, a form of the presence of God, and my acceptance of my brother becomes my implicit acceptance of God. This is what someone has called the "sacrament of our neighbour"[121].

50. Charity and faith

God's love for man precedes our faith and does not depend on it. *What proves that God loves us is that Christ died for us while· we were still sinners*[122]. In us, on the other hand, theological charity presupposes faith, and only in charity does faith reach its fullness. *In Christ Jesus whether you are circumcised or not makes no difference - what matters is faith that makes its power felt through love*[123]. Faith gives meaning to our charity, while charity activates and animates our faith. When Christ stimulates our faith in him and in the Father so that we will 'know', he is asking of us not merely a witness-statement or an acknowledgment, but an acceptance of his identity as the One Sent and as the Son, an acceptance of his message of conversion; he is asking us to keep his commandments[124], especially the new commandment, his own commandment. To us Jesuits, once again, this is all quite familiar: doesn't it remind us of the Ignatian rhythm in three movements: "an interior knowledge of the Lord - in order to love him more - and to follow him"? Ignatius's 'interior knowledge' is no different from the 'faith', the 'believing', the 'knowing' that John speaks of; and it leads inexorably to action and to service, as it does in John. This is the real meaning of the assertion that the Jesuit has to be a 'homo serviens', a man given to the service of God and to the service of his brothers.

51. Let me go back to the similarity between all this and Paul's spiritual experience. Paul said: *The life I now live in this body I live in faith: faith in the Son of God who loved me and who sacrificed him- self for my sake*[125]. It is a faith that, as Paul goes on to say, *is shown in action by charity.* Paul would have felt himself a traitor to the faith he received along the road to Damascus, had he not put it at the service of his mission. For faith bears within itself the seed of mission. Such was the case of Abraham. And, in its own way, the case of Ignatius. For them, works born of faith are part of a divine purpose issuing from on high. To the extent of the grace that is given to each individual, they are also the purpose of the faith that is given him. This is how Paul understood it: *We pray continually that God will ... by his power fulfil all your desires for goodness and complete all that you have been doing through faith*[126]. The vitality of faith, its power for good when animated by charity, is one of the arguments he uses most frequently and vigorously for carrying out *the designs of God which are revealed in faith. The only purpose of this instruction is that there should be love, coming out of a pure heart, a clear conscience and a sincere faith*[127]. We find the same juxtaposition of faith and charity in the letter to Philemon: *I hear of the love and the faith which you have for the Lord Jesus and for all the* saints. I pray that this faith will give

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121 Cf Juan Alfaro, Cristologia y Antropologia, Madrid, 1973.
122 Rom 5:8.
123 Gal 5:6.
124 1 Jn 5: 2-3.
125 Gal 2:20.
126 2 Thes 1:11.
127 1 Tim 1:5.

rise to a sense of fellowship[128].

52. John's teaching is no different. The two loves, which for him are inseparable - the love of God and the love of our brothers - are born of faith. Faith is an integral part of the Father's' commandments': *His commandments are these: that we believe in the name of his Son Jesus Christ and that we love one another, as he told us to*[129]. For John, believing means knowing; it means entering into Christ and sharing in his life, his action and his message. At the same time it means letting oneself be penetrated by Christ. Thus faith, according to John, necessarily calls for love and the works of love, the works of charity: *Everybody who loves is begotten by God and knows God. He who does not love does not know God*[130]. John is convinced that faith and charity are inseparable.

We can say the same about the apostle James too. In a style more dramatic than epistolary, he succeeds in devising a dialogue between one who has only faith and one who translates his faith into works. We all know the final sentence of that dialogue, which is made up of a series of arguments and rebuttals: *A body dies when it is separated from the spirit; and in the same way faith, if it is separated from good deeds, is dead.* Or, as an earlier verse says, *quite dead*[131].

53. Obviously, the works that John, Paul and James refer to are very different: they include piety, rectitude, patience, courage in giving witness, use of the gifts of the Spirit. But they also refer very explicitly to charity: *Anyone who says, "I love God", and hates his brothers, is a liar, since a man who does not love the brother that he can see cannot love God, whom he has never seen ... Whoever believes that Jesus is the Christ has been begotten by God; and whoever loves the Father that begot him loves the child whom he begets*[132]. Included too - many unfortunately forget this! - is the observance of God's commandments, as John himself reminds us in a complementary text: *We can be sure that we love God's children if we love God himself and do what he has commanded us*[133]. So unshakable is his conviction that he adds immediately: *This is the victory over the world - our faith.* A faith that works through charity. For if faith without works is not real faith, the converse is also true: charity without faith is not charity, either. For Paul this is incontestable. His entire argumentation against Israel is based precisely on the insufficiency of works founded on the law, now that the hour of faith has come. What gives them value is faith: *The pagans who were not looking for righteousness found it all the same, a righteousness that comes of faith, while Israel, looking for a righteousness derived from law failed to do what that law required. Why did they fail? Because they relied on good deeds instead of trusting in faith*[134].

54. This Pauline criterion and analysis are still profoundly applicable today. I know very well that in this text Paul is referring to justification. But it still has all its value inasmuch as it condemns a salvation that we human beings strive to obtain -and to impose

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128 Phil 5:6.
129 1 Jn 3:23.
130 1 Jn 4:7-8.
131 Jm 2:17 and 26.
132 1 Jn 4:19 to 5:1.
133 1 Jn 5: 2-4.
134 Rom 9:30-32.

on others - on the basis of works, the assertion of rights and the imposition of obligations. We forget that it is faith that justifies, that makes us free, that blossoms into charity and gives meaning to our works. Faith without works is a dead faith. But works without faith, and without charity vitalizing it, are no more than well-meaning humanitarianism, philanthropy. To try to resolve the staggering problems of today with economic, technological or political solutions that lack a faith infused with charity, is to accumulate works upon works, but not 'sicut oportet'. At best, such solutions settle or mitigate only superficial levels and material facets of the problem. But they leave the nucleus of the problem untouched, they do not reach the depths of man nor recognize his most profound values, the stifling or denial of which is the origin of the problem.

55. Charity and justice

The universal cry for justice is a 'sign of the times': hundreds of millions of men and women of every continent and race, living in the most varied situations, are crying out for justice. If we listen to the other camp, the one that enacts the laws and defines what is just, it would seem that everything, or almost everything, has been done in the best possible way that circumstances permit. And yet, never has it been so clear as today that juridical edicts are inadequate to satisfy this hunger and thirst for justice. When law is divorced from morality, justice loses its ethical dimension and is fragmented into partial and subjective 'justices'. The conception of law held by quite a few modern states is not far from "*ius, quia iussum"*, thus sanctioning the divorce between what is legal and what is just. Of itself, statutory law alone cannot be the source of rights, for there are rights antecedent to all laws, and there is justice wherever even a single such right exists. When a God-given right is disregarded or repressed by a 'legal' injustice, it provokes the reaction of an illegal 'justice'. Not every legal justice is objectively just. To reduce the distance that separates justice from law is one of the prime objectives of any social and authentically human progress. But that can never be achieved as long as law and justice are not infused with charity.

56. There is an apparent charity, though, that is a mere cloak for injustice, when people are given, apart from the law and as if by benevolence, what is their due in justice. It is almsgiving as a subterfuge. We see many instances of these two aberrations today: spurious justice and spurious charity. Tyrannical regimes that impose laws violating rights, and paternalistic systems that offer 'charitable' aid programs instead of a clear policy of justice, are evils that make impossible the establishment of brotherhood and peace among men. Law, rights and justice cannot be separated. Nor can they prescind from charity. The document issued by the Synod of 1971, entitled *Justice in the World,* says: *Love of neighbour and justice are inseparable. Love is above all a requirement of justice, that is, an acknowledgment of the dignity and of the rights of one's neighbour.* One cannot act justly without love. Even when we resist injustice we cannot prescind from love, since the universality of love is, by the express desire of Christ, a commandment that admits of no exceptions.

57. Well then, what is the precise relationship between charity and justice? John Paul II has explained this in his encyclical "Dives in Misericordia". *Love conditions justice, so*

to speak, and ultimately justice is the servant of charity[135]. Obviously, the promotion of justice is indispensable, because it is the first step to charity. To claim justice sometimes seems revolutionary, a subversive claim. And yet, it is so small a request: we really ought to ask for more, we should go beyond justice, to crown it with charity. Justice is necessary, but it is not enough. Charity adds its transcendent, inner dimension to justice and, when it has reached the limit of the realm of justice, can keep going even further. Because justice has its limits, and stops where rights terminate; but love has no boundaries because it reproduces, on our human scale, the infiniteness of the divine essence and gives to each of our human brothers a claim to our unlimited service.

58. That is why anyone who has assimilated Christ's teaching and lives it radically cannot be satisfied with resisting injustice and promoting justice on an immanent human plane, but must of necessity be moved to do this out of love. The Church has made enormous progress in its understanding of the relationship between the exercise of justice and the practice of charity, and more and more it sees them as inseparable. Because justice is not measured only by one's obligation, but has to take cognizance of others' rights and needs; moreover, our concept of man, his values and his rights has progressed considerably. The Church's teachings on religious freedom and on the relations between Church, state and society, are but one example of this evolution. The Church fixes its gaze ever more deeply on man, for in him it meets Christ. Man is indivisible: the rights that flow from his human nature, which are the object of justice, blend with his right to charity in virtue of his being image and son of God. Working for the re-establishment of justice where it is lacking is a Christian duty. If we failed to meet this challenge, our charity would be essentially and radically deficient - in hibernation, so to speak. The wounds that our brothers suffer by being deprived of basic rights would in such a case not make us feel their pain, nor evoke in us a 'brotherly' response. We would be accomplices in the 'sin of the world' and we would have failed to follow Paul's bid- ding: *Do not model yourselves on the behaviour of the world around you, but let your behaviour change, modelled by your new mind. This is the only way to discover the will of God and know what is good, what it is that God wants, what is the perfect thing to do*[136]. That 'sin of the world' is injustice, and the 'great commandment of the world' is the love that Christ proclaimed.

59. There is a difference - though we are sometimes hard put to define it exactly - between justice and charity. The task of justice is to carry out clearly-defined works which can be the object of a contract, and the execution of which can be verified: these are obligations that do not require a man's dedication, but only his concrete acts. There is only one virtue that requires a man's whole being, that involves him in his entirety: love. Love is not the object of a contract, nor a task to be accomplished within a fixed time; it is not an added quality, but a vital force that is nourished by the very fact of being put into action. Love for one's neighbour gives not only this or that - as justice does - but one's whole self, and is expressed in concrete acts of the other virtues: beneficence (which gives to another of one's own), or justice (which gives him what is his own), or charity (by which one gives oneself).

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[135] Dives in Misericordia 4.
[136] Rom 12:2.

60. Anyone who wants a listing - even if not exhaustive - of the human rights in whose enforcement or promotion charity ought to assist justice, and even go beyond it, need do no more than page through the document 'The Promotion of Human Rights: An Evangelical Requirement in the Ministry', issued by the Synod of 1974. Dignity and human rights find their fullest expression in the gospel, say the Synod Bishops. And we may add that our knowledge of the extent of human rights is far from being complete. Just as we still do not know the limit of man's physical capacities, as seemingly unbeatable records keep falling, so we cannot determine what a thoroughly developed moral conscience and a sense of Christian brotherhood and equality will some day affirm to be the full scope of human rights. The history of labour and social movements shows this only too clearly. Respect for man's rights and duties is, Vatican II tells us, what constitutes the common good[137]. The 1948 Universal Declaration of Human Rights gives a long list of basic rights, and subsequent international pacts apply those rights to particular areas. The scope of justice is clear, then. But does not our increasingly clear knowledge of what are the rights to which justice is correlative, when contrasted with the extremely bitter reality we see around us, reveal a disillusioning contradiction between our hopes and that reality? Only charity can, by seeing to it that justice is applied in all its amplitude, keep injustice from erupting in the tragic violence that we must constantly deplore.

61. Charity, a Higher Form of Justice

Justice, then, even justice based on law and on rights, is not everywhere and always enough. There are versions of justice that take no account of the concrete existential situation of the persons and conditions to which it is applied. There are kinds of justice that are a coverup for vested interests. A justice, a law that demands too little, leaves the helpless or oppressed man defenceless. So too, a violent law, a violent justice that demands too much, can become a hangman's noose for everyone. And even a justice with all the guarantees of equity can, if mercilessly applied, be inhuman. *The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions. It has been precisely historical experience that, among other things, has led to the formulation of the saying: summum ius, summa iniuria*[138]. This sort of justice is not what Christ came to bring to the world. By the law, we were all condemned. But the justice of Christ went beyond the law, motivated as it was by charity. This is the charity that among men must complement justice, making it a higher sort of justice. It is the only one that can go on, beyond mere justice, to the point of meeting the needs of men. For its scope, going beyond the slogans of "equality for all" and "to each according to his merits", reaches out "to each according to his needs", which is the only truly human and Christian norm. That higher form of justice, which is charity, will have a preferential care for the poor, the weak and the oppressed in the name of a strict right that, without charity, could turn out to be a *summa iniuria*[139].

62. The equity of justice has nothing to fear from charity, on condition that justice

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137 Dignitatis Humanae 6; Gaudium et Spes 26 and 73.
138 Dives in Misericordia 12.
139 Edouard Hamel. "La Misericorde, une sorte de justice superieure?", in Studia Moralia (1977) 585.

protect and defend all of man's rights, because its equity not only does not lessen its impartiality, but makes it even more perceptive and clearsighted, enabling it to appreciate the human and vital depths of every situation and to act accordingly. That is what we mean by asserting that charity is a higher form of justice, with a far loftier perspective, one that soars up to the heights of the divine justice itself, which is all charity and mercy. And with a more penetrating scope too, since it plunges down to the inmost depths of man, to his pain, his need, his helplessness, which are realities that are lost sight of when he is treated impersonally, as a mere subject of the law.

63. This is that higher form of justice which Christ promulgated in his Good News. John Paul II has given clear prominence to this concept in his 'Dives in Misericordia', when commenting on the parable of the Prodigal Son in Luke's gospel. We all know what the gospel of John tells us in this regard. And it is significant that another evangelist, Matthew, in the three passages where he uses the word 'eleos', compassionate charity, always contrasts it with legal prescriptions. *Alas for you, scribes and pharisees, you hypocrites! You who pay your tithe of mint and dill and cummin and have neglected the weightier matters of the law-justice, mercy, good faith!*[140]. Against the reproach of breaking the law by eating with publicans and sinners, Jesus defends himself by citing a text of Hosea: *Go and learn the meaning of the words: What I want is mercy, not sacrifice*[141]. When the pharisees accuse his disciples of violating the law of the sabbath, Jesus replies that this law can conflict with another, even higher law: that of mercy[142]. So clear is this that in extreme cases, necessity has gained entrance into the law by the door of *epikeia.* The duty of helping someone who has suffered disaster, say by offering our services, can in fact oblige us even though it may involve a violation of lesser laws. Charity at times becomes a matter of strict justice.

64. The Social Dimension of Charity

Charity has a social dimension, deriving not only from the universality of charity but also from man's social condition. Charity on a merely personal basis is not enough. In a world like today's, which is growing more and more socialized, where man finds himself caught in the mesh of socio-economic and political structures of every sort, charity has to be understood and put into practice on a social scale as well. On this social level charity is of less immediate effects and perhaps less rewarding; it is more anonymous and more long-range before its results become apparent. But, except in emergency cases, it is more effective. It aims precisely at improving those structures on which depends the welfare of groups of our fellow men who have particular needs and wants. This is a charity that must almost of necessity look for help from institutions and organizations that, by their action on structures, can modify the complex factors that affect the common good. No juridical order is beyond improvement: in all of them there is room for betterment, so that social charity, working through social justice and going beyond it, becomes operative. The danger in even the best designed human structures is their rigidity. The stability that we strive to give them is both their strength and their weakness, for their inflexibility and immutability

140 Mt 23: 23.
141 Mt 9:12.
142 Mt 12:7.

can make them oppressive. Charity, with its dynamism that impels it to go beyond the law and with its independence of all political ties, is the best corrective against the rigid hardening to which all systems and structures are doomed. Charity is the vanguard of justice.

65. Let us not exaggerate, however. Not every structure is necessarily unjust. Indeed, structures are necessary, and each new conquest in charity has to be integrated into a structure, modifying it and making it flexible and progressive. Such charity, social in its purpose, must be social in its agents too. That is, it must arise from a social group, which for us means from the people of God, embracing all of us. It is a duty arising from our common faith, from our sharing in divine sonship and from the fact that we are brothers. We are bound by our solidarity and co-responsibility. The Lord, who praises the individual charity of the Good Samaritan, has made it quite clear that he refuses to let personal charity be an excuse for omitting charity towards the group, and that he does not accept a merely individualistic statement of the problem, as in *When did we see you* [in the singular] *hungry or thirsty, etc.?* Christ focuses on the need, of the group as such when he uses the category: the 'little ones'. And he gives his reason in these two words: "*my brothers*"[143]. Precisely because man integrates his individual personality in the social reality of the Kingdom, and because all men are called to it[144], the law of charity, which Christ typified as the law of his Kingdom, has to bear in mind our social condition; there has to be a social charity. This social charity is the peak expression of 'agape', that disinterested, anonymous, long-range love, for its own sake as well as for the love of God, that has been placed in our hearts.

66. When the 32nd General Congregation, with its supreme authority, defined in a decree how the "defensio et propagatio fidei" of our Formula is to be translated to apply to the concrete situation of today's world, it was aware that countless men and women everywhere on earth are being denied justice. It therefore interpreted the "defensio et propagatio fidei" - or "being a Jesuit today", which is- the same thing - as meaning *to engage, under the standard of the cross, in the crucial struggle of our time: the struggle for faith and that struggle for justice which it includes*[145]. The process by which the Society arrived at that formulation was much like the conversion process of the Exercises and followed the same dynamic of total, loving and distinguished surrender to Christ's cause. The Society acknowledged its past deficiencies in the service of faith and the promotion of justice, and asked itself before Christ crucified out of love, it chose participation in this struggle for faith and justice as the focal point that identifies what Jesuits today are and do.

67. That decision seemed a great step forward, and the Society has been striving since then to carry it out. We still need perspective to evaluate the current balance of well-meant failures and undeniable successes which that option has produced in the Church through the Society. In the light of the most recent encyclical, 'Dives in Misericordia', we may say that, with all the imperfections of any human choice, it was an option in the right direction. However, this is not sufficient, it is not the last step. The Congregation realized that charity is the 'final step' and basis of everything, and that true justice starts from and is crowned

143 Mt 25: 31-46.
144 Rom 11:25.
145 GC 32, 2:2.

in charity. *There is no genuine conversion to the love of God without conversion to the love of neighbour and, therefore, to the demands of justice. Hence, fidelity to our apostolic mission requires that we propose the whole of Christian salvation and lead others to embrace it. Christian salvation consists in an undivided love of the Father and of the neighbour and of justice. Since evangelisation is proclamation of that faith which is made operative in love of others, the promotion of justice is indispensable to it*[146]. Further on in that same Decree 4, the Congregation affirmed: *If the promotion of justice is to attain its ultimate end, it should be carried out in such a way as to bring men and women to desire and to welcome the eschatological freedom and salvation offered to us by God in Christ. The methods we employ and the activities we undertake should express the spirit of the Beatitudes and bring people to a real reconciliation*[147]. We should keep these paragraphs of Decree 4 well in mind, so that our reading of it will not be incomplete, slanted and unbalanced. The Society still has to advance in its understanding of, and search for, that justice which it has pledged itself to promote. I am sure the effort will lead us to discover an even wider field - that of charity.

68. *'Agapé' against 'anomia'*

Yes, justice is not enough. The world needs a stronger cure, a more effective witness and more effective deeds: those of love. When we glance over the newspaper headlines and seek somehow for the real reason why human relations are at such a low ebb - within the family, the state, the world of work, the economic order, and internationally - every explanation in terms of justice and injustice seems inadequate. Never have people talked so much about justice, and yet never has justice been so flagrantly disregarded. This reminds me of the scene with which Matthew begins the apocalyptic section of his gospel[148]: it is a short literary sketch, drawn with strong and expressive strokes. It contains one verse that is worth its weight in gold, a deep, stark and accurate explanation of what is happening today: *such will be the spread of wickedness, that love in most men will grow cold*[149]. Wickedness and love are expressed in the original Greek by the two words: 'anomia' and 'agape'. The two grow in inverse proportion one to the other. It is important to dwell a while on these two concepts.

69. 'Anomia' is, as many versions translate it, wickedness. Literally, it is the total absence of law, or the violation and scorn of law. It is the exaltation of selfishness with no regard at all for the norm, the flouting of law: in a word, injustice. It is the repetition of that primeval pride which led to man's fall- the first sin - and which keeps sin in the world even today. In the gospel text just quoted, 'anomia' is related to the chaos described in preceding lines: wars, famines, calamities, false rumours. Men, who are at once promoters and victims of this anomia, compound the evils: false redeemers, treachery, desertion, widespread hatred. These are the disastrous consequences of the disregard for justice, of the protection of one's own interests to the detriment of others' rights and needs, and the detriment of the common good. The right of might replaces the might of right: it nullifies God's command,

146 GC 32, 4: 28.
147 GC 32, 4:33.
148 Mt 24:4-14.
149 Mt 24:12.

revealed in Jesus, that love and brotherhood should rule the relationships among men. It is, in the technical sense, the rule of. immorality, ethical degeneration. Anomía is the absence of justice, iniquity in its etymological sense: the absence of equity, injustice.

70. *'Agapé'* (a favourite word with John, but one that in Matthew appears only in this text is disinterested love, the urge to self-giving that our benevolence towards others prompts us to. It is the word that aptly expresses God's love for us. It is the sort of love among human beings that Christ termed his commandment, the new commandment. It is the sign that we have 'known' the Father. For those who do not believe, it is the guarantee and test of the faith that is alive in us. Agapé - love, in contradistinction to 'eros ', is the centre around which history is unified, just as anomia is its divisive factor. Because, we must remember, although 'agapé' is the term for both man's love of God and his love for his brothers, we are using it here in the second sense. This is clear by the fact that it is contrasted with anomia, and evident from the content of this entire eschatological section of Matthew, which ends precisely by exalting love and charity towards our brothers as the criterion of sifting at the Last Judgment[150].

71. Agapé and anomía are antithetical. Matthew centres the cosmic distress of the final age on this duel between anomía-wickedness-injustice and agapé-love. Anomía: we seem to be reading the chronicle of contemporary history. An assault on man, an arbitrary and violent imposition of authority over persons, indifference towards people's needs, a merciless and blind justice: injustice. Agapé: a disinterested impulse that leads us to understand, to empathize, to share, to help and to heal, born of faith in the love that God has for us and that we see revealed in our brothers. That love is still being given in today's world. As Nadal used to say, it is a flame that has always been lit, and still is, in the Church and in our least Society, and that we strive to keep alive and quicken. A flame that is a beacon, a sign of hope, a light for our way, and warmth for our hearts. Love unites, anomia divides. Matthew shows these two forces in a permanent state of combat, in an apocalyptic crescendo. Anomia is the substantial, historical and cosmic injustice that undermines the gospel-inspired basis of human relations. Agapé is the evangelical message of love and of peace, all that gives meaning to the life that is born of faith, both personal and communitarian or social.

72. The message of Matthew leaves the door open to hope: *He who perseveres to the end will be saved.* Persevering despite adverse forces, despite others' incomprehension, despite our own discouragement. In order to overcome, we must persevere in the love of charity that is linked to our faith and calls for the promotion of justice. This charity is the world's only real hope for salvation. To persevere: that is the watchword in Mark's gospel too[151] and in Luke's: *You will be saved if you persevere*[152].

73. I am firmly convinced that the Society, in virtue of the trinitarian inspiration of its Ignatian charism, rooted and grounded in love, is providentially prepared to enter the struggle and be engaged effectively in curbing the spread of anomia and working for the victory of love. The plight of the world, I can confidently assert, so deeply wounds our

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150 Mt 25:31-46.
151 Mk 13:13.
152 Lk 21:19.

sensibilities as Jesuits that it sets the inmost fibres of our apostolic zeal a-tingling. Our historical mission is involved in all this, for the purpose of our Society is the defence and propagation of the. faith, and we know that faith moves and is moved by charity, and that charity brings about and goes beyond justice. The struggle for faith, the promotion of justice, the commitment to charity, all these are our objective, and in it lies our 'raison d'être'. Our 'accommodata renovatio' consists in letting ourselves be imbued by this idea and in living it with all the intensity of the Ignatian '*magis*'. In this way we shall have reached the ultimate source of Ignatius's trinitarian charism: the divine essence, which is love.

Let me end now greeting you all, as well as every Jesuit who will read these pages, with that wonderful Pauline formula: *Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all who love our Lord Jesus Christ with love undying*[153].

The Heart of Jesus, Resume and Symbol of Love

Having reached this point, when we see that love is the very core of Christian - and therefore Ignatian - spirituality, I feel somewhat obliged to add a final consideration.

What I have said so far may be synthesized as follows:

1. Love (service) for our brothers, for Christ, for the Father, is the single and indivisible object of our charity.
2. Love resolves the dichotomies and tensions that can arise in an imperfectly understood Ignatian spirituality. For instance:
   - *The tension between faith and justice* is resolved in charity. Faith has to be informed by charity, 'fides informata caritate ', and so too must justice, which thus becomes a higher form of justice: it is charity that calls for justice.
   - *The tension between one's own and one's neighbour's perfection.* Both should be the perfection of one and the same. charity, which tends to keep growing, as well intensively in itself, as extensively in the spread to and perfection of our fellow men.
   - *The tension between prayer and active apostolic work* is resolved in the 'contemplativus in actione ', in seeking God in all things (the Contemplation for Attaining Love).
   - *The tension among the three religious vows* disappears when their motivation and observance are inspired and impelled by charity (the same can be said of the fourth vow).
   - *The tension between discernment and obedience.* Charity should be present both at the origin and in the final goal of discernment: the presence of this 'agape' enables us to discern God's will. *(Rom* 12:2), it is an intuition of charity *(Eph* 3:18-19; *Col* 2 :2). Obedience similarly is an expression of that same divine will. Both superior and subject ought to be animated by charity, with the intuitiveness that is proper to love (Therrien: *Le discernement dans les ecrits*

[153] Eph 6: 23-24.

pauliniens, p. 179).

3. Love is the solution to the apostolic problems created by the wickedness *(anomia)* of today's world.
4. Love is the very depth of the personality and work of Jesus Christ, that which gives unity to it all.
5. Love is also the deepest element of our life and activity, since with Jesus Christ we share one common Spirit (the Person, who is love), who makes us cry out like Christ: Abba, Father!

Love, then, understood in all its depth and breadth (both charity and mercy), is the synthesis of the whole life of Jesus Christ, and should be that of the Jesuit's whole life too.

Now, the natural symbol of love is the heart. The heart of Christ, therefore, is the natural symbol for representing and inspiring our personal and institutional spirituality, leading us to the very source and abyss of the human-divine love of Jesus Christ.

And so, at the close of this address, I would like to tell the Society something that I believe I should not pass over in silence.

From my noviceship on, I have always been convinced that in the so-called "Devotion to the Sacred Heart" there is summed up a symbolic expression of the very core of the Ignatian spirit and an extraordinary power - 'ultra quam speraverint' - both for personal perfection and for apostolic fruitfulness. This conviction is still mine today. It may have surprised some that during my generalate I have said relatively little on this topic. There was a reason for it, which we might call pastoral. In recent decades the very phrase 'the Sacred Heart' has not failed to provoke emotional and allergic reactions in some, partly perhaps as a reaction to forms of presentation and terminology linked with tastes of a bygone age. So I thought it advisable to let some time go by, in the certainty that that attitude, more emotional than rational, would gradually change.

I cherished, and still do cherish, the conviction that the immense value of so deep a spirituality-which the Popes have termed excellent[154], which employs so universal and so human a biblical symbol[155], and a word, 'heart', that is a genuine source-word (Urwort)-would before long come back into usage.

For this reason, much to my regret, I have spoken and written relatively little on this subject, although I have often mentioned it in private conversation with individuals and find in this devotion one of the most profound affective source of my interior life.

As I bring to an end this series of conferences on the Ignatian charism, I could not but give the Society an explanation for this silence of mine, which I trust will be understood. And at the same time, I did not wish to draw the pall of silence over my deep conviction that all of us, as the Society of Jesus, should reflect and discern before Christ crucified what this devotion has meant for the Society, and what it should mean even today. In today's circumstances, the world offers us challenges and opportunities that can be fully met only

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[154] Cf Leo XIII**,** Annum Sacrum, 1899; Pius XI, Miserentissimus Redemptor, 1928; Pius XII, Haurietis Aquas, 1956; Paul VI, Investigabiles Divitias, 1965.

[155] Eph 1: 18.

with the power of this love of the Heart of Christ.

This is the message that I wanted to communicate to you. There is no question of seeking to force or impose anything in an area where love precisely is involved. But I do wish to say: Give thought to this message, and *ponder on what presents itself to your mind*[156]. It would be sad if, having so great a treasure in our spirituality, even our institutional spirituality, we were to leave *it* aside for largely specious reasons.

If you want my advice, I would say to you, after 53 years of living in the Society and almost 16 of being its General, that there is a tremendous power latent in this devotion to the Heart of Christ. Each of us should discover it for himself - if he has not already done so - and then, entering deeply into it, apply it to his personal life in whatever way the Lord may suggest and grant. There is here an extraordinary grace that God offers us.

The Society needs the 'dynamis' contained in this symbol and in the reality that it proclaims: the love of the Heart of Christ. Perhaps what we need is an act of ecclesial humility, to accept what the Supreme Pontiffs, the General Congregations and the Generals of the Society have incessantly repeated. And yet, I am convinced that there could be few proofs of the spiritual renewal of the Society so clear as a widespread and vigorous devotion to the Heart of Jesus. Our apostolate would receive new strength and we would see its effects very soon, both in our personal lives and in our apostolic activities.

Let us not fall into the presumptuous temptation of considering ourselves superior to a devotion that is expressed in a symbol or in a graphic representation of it. Let us not join *the wise and prudent of this world* from whom the Father keeps hidden his truths and mysteries, while he reveals them to those who are or make themselves *little ones*[157]. Let us have that simplicity of heart which is the· first condition for a profound conversion: *Unless you change and make yourselves like little children ...*[158]. Those are Christ's words, and we might translate them in this way: "If you want, as individuals and as a Society, to enter into the treasures of the Kingdom and to help build it up with an extraordinary effectiveness, make yourselves like the poor whom you wish to serve. You keep on saying so often that the poor have taught you more than many books; learn from them, then, this very simple lesson: acknowledge my love in my Heart".

Source: AR XVIII (1981), pp. 472-504 (English)

156 Sp Ex. 53.
157 Lk 11:21; Mt 11:25.
158 Mt 18:3.

D. PROVINCES AND CONFERENCES

1. Message to the English Province

Heythrop, January 1970

I do not need to tell you how happy I am to have the opportunity of visiting the English Province. It is always a great joy for me to visit the different houses and provinces of the Society and to meet the various communities. It is a great joy, because as Father Provincial has said, I have a personal affection for every Jesuit. There are thirty three thousand and I really feel responsible for every one of you, especially the present time in the history of the Church. People speak about crisis; I don't like to use the word - it is perhaps just a question of terminology, anyway it is a very important and decisive moment for us, a very interesting moment, full of responsibility and opportunity to work for the Church and for the world.

This personal joy is also an act of obedience. As you know my superior - the General Congregation - did not order, but advised the General to visit the provinces so that he could have direct and personal contact with the various works of the 5ociety and meet the members of the Society. Formerly the wish of the superior was like a command and I consider the wish of the General Congregation not only a command, but also a real inspiration of the Holy Ghost. I know the Society through paper work, documents, letters, the minutes of meetings, which are all very important and very practical. On this point let me say that I think St Ignatius was an administrative genius: If letters. are well written they can give a really objective picture of a house or province. Therefore I urge all those who have to write letters to Rome, superiors, consultors and others to write regularly. Even if you only receive a little postcard in reply, saying I have received your letter, you may be sure that they are considered very carefully and arc a great help. On the other hand, letters cannot express the vivid and existential situation, and so these visits I am now making are complementary.

Without the written information four days would be insufficient to see the whole of England and Scotland. But having this written information and then meeting, and speaking with the people concerned, going by car from place to place, talking and discussing with them and laughing with them, one really begins to appreciate the whole psychology and the tremendous work of the Society.

Again this is a special joy to me because as General one receives many unpleasant letters, those famous *soli* letters, few of which ever bring the General good news. The ones bringing good news are dealt with by the ordinary administration. Most of the *soli* letters are written by someone who has had a quarrel-with a provincial who, he thinks, does not understand him, or by someone who is thinking about *reductio ad saeculum,* or by one who has a big financial problem, and one is tempted to form a very pessimistic view of the Society if one judges by these letters. But going around the provinces, one. sees thirty-three thousand Jesuits, the immense majority of whom are good people, working and killing themselves for God and the Church. A vital body of men who are one hundred per cent.

Jesuit, often doing hidden work joyfully and without much fuss. If a scandal occurs it will be published in all the newspapers, be on television and the radio and it will look as if all the Jesuits are going to pieces. But the truth is that the vast majority of members of the Society are working, in spite of all limitations and difficulties, with tremendous goodwill and enthusiasm, without causing scandal and without their names appearing in the headlines of the newspapers. This for me is most encouraging.

When I return to Rome after these journeys, they nearly always say to me "Father General, you look much better now!" Well if it is true, it is because I find these journeys a source of great inspiration.

The Society in a Changing World

The Society today is in a moment of transition and change. The Society is changing because it has to change. Why? Because the world is changing and the Church is at the service of the world. The Church under the guidance of the Holy Ghost in Vatican II, was inspired to try to adapt itself to the new conditions in the world. Just think of our changed attitude to ecumenism. Compare the attitude of St Peter Canisius, the *malleus haereticorum* with our attitude to the "separated brethren". Think of religious liberty; the apostolate; the whole question of the recognition for temporal values as seen in *Gaudium et Spes;* collegiality; the concept of bishops, priests, religious; relations with atheists, with Protestants, with Communists and so forth. If the Society is trying to work for the Church - *servire Deo et Ecclesiae sub Romano Pontifice,* then we have to change. We have thirty three thousand people working in all areas of work- naturally we are a sounding board of the problems of the world. The Society was a tremendous help to the Church in the post-Tridentine era-now it must try to be of real help in the era post Vatican II and the 31st Congregation. We cannot of course change essentials; that would be to destroy the Society - it would be to commit suicide. In 1965 the Congregation examined some of the concrete external forms that the Society had gradually adopted in the course of four hundred years' history. The result was that it decided that some were obsolete and had to be changed.

The Problems of the Society

We have to recognize with all humility that we have many problems. We have to admit that we do have solutions for some of these problems and we are looking for the solutions of others, but we do not have prefabricated solutions for them all. There are problems about theology, about education, about the priesthood and religious life. People sometimes ask 'Is the Society evolving to some kind of secular institute?' or they ask 'Is the Society so calcified that it is impossible for it to adjust itself to the new world?' You even hear 'Father, if I had to join the Society today, I would think twice', or 'I would not recommend any young man to join the Society now'. All this is contemporary history But let us remember that to have problems is not a sign of decadence or of sorrow, but a sign of vitality and of service. Not to have them would be a sign of death. We must face our problems squarely and objectively. We must imitate Abraham, a great patron for our times who *contra spem in spem credzdzt, et reputatum est ei ad justitiam.* This total surrender in faith is the source of fortitude and perennial renewal.

How to approach our problem

We have to follow the directives of the Council and the 31st Congregation and apply them with a great pluralism. Which means-using a word very much in vogue today - incarnating the Ignatian *charisma* in the actual circumstances. This is necessary because the speed and rhythm of change are different in different parts of the world. The rate of change in Africa is different from India, India from Europe, and Europe from America. Within Europe Holland is different from Italy, Italy from Poland, and Poland will be different from France. North America different from South America, Central America different from Mexico.

We have to be under the direction of the hierarchy, but we should not forget that we can be of great help to the hierarchy in our initiative, in our proposals. Sometimes the bishops are pressed for time. We can help to prepare and lead for change. For this it is good to have the experience of other countries where the rhythm and speed of change is different.

At this moment of confusion even theologically speaking, when there are such deep problems of faith and conscience affecting even members of the Society, we need a deep mutual understanding, a deep mutual charity and union on which St Ignatius insists so much. In the eighth part of the Constitutions you will see he says, without union *nec esse nec regi potest societas* (Cf. Constit. p. viii. Ch. I No. 655). It is a *conditio sine qua non,* especially today when everyone reacts differently according to their own mentality or the categories of their own age. Another fundamental principle is that every Jesuit is presumed to have goodwill. The young with tremendous goodwill may think that our apostolic work and the structures of the Society should be changed in one way; older men with our mentality might think it should go another. What is the solution? It is very simple - put them together in a supernatural atmosphere. We had an example of this during the Congregation. In meetings of this kind in a good spiritual atmosphere the first two sessions can be rather difficult, because of the age and mentality gaps, but eventually with goodwill and the supernatural atmosphere, mutual understanding is always achieved.

The need for collaboration

Everyone has something to contribute to the Society today. There is a possibility for co-operation more than ever before. The Society needs every Jesuit, the learned and the not so learned, the conservative and the more progressive. No one is excluded, everyone has something to ·contribute to the Church and to the Society, in the *unum corpus societatis* in which the tremendous dynamism of the Holy Ghost is working.

Means of collaboration

In England and other provinces you have had experience of meetings and commissions. Some may think there are too many-well perhaps the pendulum swings sometimes too much to one side. But it is wonderful to see how everyone is trying to find the way, by giving their opinions and helping to find solutions. All this adds up to a tremendous dynamic power when you have thirty-three thousand men with the best will in the world all working together.

A new method of procedure

I myself as General and executor of the decrees of the Congregation have to give directions and write letters. This method has sometimes not proved to be very effective. First of all-please do not misunderstand me-we do not always read letters. I had experience of this in· my contacts with many provinces before I became General. The letters were put on the notice board and people would say 'Oh, new letter – fine - I will read later' but they did not do so. This is what happens so often nowadays and, without domestic exhortations in which the spiritual father could use the letters, the situation is even worse.

Then again, because of the nature of the present situation, for me to write letters is not so easy, because of the pluralism and the changes in the Society. Compare India with Holland, the Philippines with Argentina, France with Spain – even when they are geographically close the circumstances are quite different. I have found from experience that letters on some concrete problems, e.g., to South America about social questions, to North America about the racial problems, have had more influence than letters for the whole Society. The reason is that as one writes to the whole Society one has to keep to general principles. I have made several experiments as you will remember. Three years ago I wrote a letter about formation. Then I thought I should write a sequel to it for the scholastics. I worked for several weeks on this letter and I thought it was a good one. Then I put it aside for a few days and after that re-read it and said to myself 'Now this letter will be misunderstood in some provinces, and they will say 'Oh, this progressive General!' while in other provinces they will say 'Oh, this pre-Conciliar General!' So it is not an easy matter.

I am now trying another method. I have visited personally and in groups all the provincials of eighty-five provinces. First in Melbourne for the Extreme Orient, in New Delhi for India, in Guatemala, Cochabamba and Fortaleza for Latin America, in Rome for North America, France, Spain, Italy and Germany. And in February all the provincials of the iron curtain countries will come to Rome. This has given me tremendous encouragement. To see eighty-five provincials coming together and trying with all sincerity to solve the problems and then trying to apply the solution to their provinces with all their differences. The provincials have then gone home, each to his own province and discussed the policy with superiors. The superiors in their turn have gone to their communities to pray and study together how best to make a real apostolic community. In this way the whole Society from top to bottom has been able to co-operate to find the will of God and to discover the most efficient way to carry out its apostolic work. This seems to me an ideal way of doing things. If you read the letters of St Ignatius you will find that very often he would in effect advise asking the community; 'Please how must we tackle this problem?'.

One of the most important things is to be very humble and to recognize that we all have to learn-old and young, superiors and non-superiors – everyone – because we are all living in a new situation. We need to realize our responsibility and co-responsibility for the whole Society. We all need to reflect and try to adapt ourselves. We have a tremendous problem. Some of the young men with all their dynamism, are already old, because the younger ones, the novices and juniors, the philosophers, are completely different from the theologians and the fathers. The changes have been so great that the theologians today in many provinces

do not understand the philosophers. But all of these men make a great contribution to the Society today because they reflect the actual world in which we all have to work. The young make an important contribution to the Society - but they have no experience - they don't know the Society as such. On the other hand the old who have been working happily in the Society for forty or fifty years and know its traditions well have to recognize that while experience is very important, they know very little about the new mentality, and the need to adapt themselves.

In the 31st Congregation the Society looked at the general situation and tried to apply itself to modern times. This Congregation was characterized by its openness and sincerity and objectivity and by its desire to face any problem which arose; we even discussed the *substantialia.* This was partly forced on us by the *postulata.* In the 30th Congregation there were two hundred and fifty *postulata,* in the last Congregation there were about two thousand. The big problem was how to adapt the Society to modern times, and do not forget that the first session was before the end of the Council and the second session was after the end of the Council. We really did try to apply to the Society the directives of the Council. The Society is now studying the decrees of the Congregation, though I fear that in some provinces the real meaning of the decrees is not fully understood, nor put in practice. More than to impose a new code of law, it was the desire of the Congregation to inculcate a new mentality. If you put these decrees into practice, you will appreciate their enormous· dynamic power, and see how they develop in the Society our potential for the apostolate. It is therefore most important to study these decrees. It will be necessarily a long process because they are supposed to produce a change of mentality. More than the letter of the decrees is the attitude that is implied.

Four possible attitudes to change

There are four possible attitudes that we of the Society could take to the changing world. The first would be that of not wanting to change anything at all, neither the essentials, naturally, nor even the externals. This is some kind of immobilism. The second attitude would be that of *laisser faire* or of *fait accompli.* This is sometimes the view of superiors who say 'we don't really know'. They try to adapt in some ways, then shut their eyes and let things take their course. The third view is to look at the Society and the general situation with the conviction that the Society has to make changes. Keeping the essentials of course, but making a serious attempt to adapt the externals with a direction and a plan. The fourth view would be more charismatic - each one should have his own Ignatian experience and the General and the Provincial should let people be guided by this, and thus eventually the Society will find its way.

The Society adopts the third attitude. We must change, but not of course the essentials. To do that would be to destroy the Society. The fact is that the Ignatian *charisma* in the course of four hundred years of history, had taken a form which had crystallized at the time of the Congregation in I965. Now we have to examine these historical elements and see if some of them have now become obsolete or indeed could be obstacles to our work in the new situation. This is in accordance with the *Renovatio Accommodata* ordered by the Council.

Some people will ask 'Father General, is it possible after four hundred years the Society

does not know what its function is?' The answer is very easy. My dear fathers and brothers, the Church after two thousand years is asking the question 'What *is* the Church?' and we are in a similar position. We are trying to analyse more deeply the wonderful charisma of St Ignatius. This tremendous gift given by the Holy Ghost to St Ignatius for the Church: A charisma which had a dynamism and vitality which was so effective in the sixteenth century and throughout the four hundred years of the Society's existence. It still has vitality enough to be able to adapt to present-day circumstances, and I say - more so than ever. Because if we think of the great shock given to the Church by the Council we can see the real possibilities that are open to us. We can say with real truth that the Society can have a greater apostolic *élan* and be more Ignatian than was possible in the time of St Ignatius himself. All this is true but it requires a great deal of prayer, thought and energy. We must produce the *renovatio accommodata* ordered by the Council, the maximum accommodation with the openness to the world. But first of all there must be a *renovatio intema* - the opening to Christ. Such opening to Christ is a *conditio sine qua non* if the Society is to avoid becoming merely some sort of secular institute or degenerate into something worldly and lose the Ignatian é*lan.* There are therefore two stages, the first a *refiectio ad extra* and for this reason I have ordered among other things a sociological survey of the whole Society so that we will know the facts. The second stage is a *refiectio ad intra* to try to rediscover the essence of the Society. One immediate result of this has been the decree *de substantialibus* (cf. *De Missione Soc. Jesu.* Dec. I), of the Congregation. We now have to find out how the Society can adapt itself.

Has the Society a raison d'être today?

This is a very important question, though it is not a problem for the old men of the Society who are quite content and will go on working for the Society to the end. It is a different matter, however, for the young. Some years ago to raise such a question would have seemed almost like heresy. But today the question is being asked and we must have the courage to face it. Juniors, philosophers, theologians, young priests, want to commit themselves to something that is worthwhile. The youth of today with their modern attitudes think twice before committing themselves to something for life: I don't want to digress-but the youth of today have a subconscious anxiety about the future and a fear about life commitments. This is evident in their attitude to marriage and to the professions and many other things. If they are to give a commitment to the Society in such a radical way as the Society requires, for their whole life, then they want to be assured that the life is worthwhile.

Naturally in the Society as everywhere in the Church today there are different opinions and different reactions to the directions of the Church or the directions of the Society. As far as the Church is concerned it is easier to solve these problems, because we know that the Church as a whole is directed by the Holy Ghost. Vatican II was directed by the Holy Ghost and that is *de fide.* The Society - the *minima Societas Jesu* part of the Church and we hope to have the help of our Lord and the Holy Ghost, but of course this is not *de fide.* There is therefore much more freedom to think and react. Different mentalities, not only of age but of temperament and background, will have different opinions. There will be some people who accept unwillingly the directions of the Congregation and evidently the directions of the General. But we have the approval of the Holy Father. In fact many of the

documents written by the Holy Father during the last few years have always included such phrases as 'the Church needs the Society; the Society is combined with the Church; the work of the Society is very important to the Church' and especially the letter of 27 July, 1968, in which, after reading personally all the documents and letters, he approved the direction of the Society-please read it if you have not done so already. The letter of the Holy Father approves not only the decrees of the Congregation, but also all the directions that have been given to the Society to date. Please read this letter, because it is wonderful.

So now I would like therefore to prove the thesis 'The Society of Jesus has a *raison d'être'.* I want also to prove the thesis that the Society has an even greater *raison d'être* than before.

The Society has a raison d'être

Probatur thesis ex auctoritate. As you know the Holy Father has said *'ecclesia eget adjumento vestro',* the Church needs you, needs the Society. But now you may say 'Oh, but Father General this Roman style, Curia style, we know what that means! It may just have been said to console the General of the Order!' Well, I know from personal knowledge that the document was written after much prayer entirely in his own hand. Therefore this is no *lapsus calami,* it is not *ad consolationem,* it is not just Curia style. It is the heart of the Vicar of Christ speaking to the Society and saying 'I need you'. Therefore *probatur thesis ex auctoritate.*

Probatur thesis ex natura rei. What is the role of the Society? There is no doubt that in the formula *servire Deo et Ecclesiae sub Romano Pontifice* or in the *Propagatio et defensio fidei - the* spirit of St Ignatius is clearly expressed. Let us examine these ideas. Compare first of all what *defensio fidei* meant in the time of St Ignatius and what it means today. At the time of the Reformation it meant defending the Church against false Christianity and heresy. Today it is not so much to defend the Church against some deviation but to defend the very idea of God. Against the theology of 'God is dead', against atheism in its broadest sense. This is the mission we have been given by the Holy Father.

This is a much more complicated and difficult task than the one that faced St Ignatius at the time of the Reformation. We are concerned with everything that is in any way a *detrimentum fidei,* anything that can produce weakness of faith, materialism, secularism, and anything that is connected with atheism. Not merely with militant atheism, or Marxism or even philosophical atheism. This is a task for the whole Society. It concerns the teaching of theology and philosophy, our teaching in the schools, our social work, etc.

If someday the Holy Father were to as me 'What is the Society doing to face the problem of atheism?' and l were to say 'Well we try to be better Jesuits', he would reply 'Good, but this is not enough. What concrete plans and proposals have you made?' Well, we can now say that Father Varga, one of the Assistant Generals, has been put in overall charge of the planning and there are special people in many of the provinces whose business it is to study this problem of atheism. We have already founded several institutes, one at the Gregorian University, Rome, one in Frankfurt, one in Madrid and one in New York. There have been meetings of prefects of studies, of those working in the social field and other ministries specially convened to study what contribution can be made to this serious question. Then we have sociological survey that is being made of the work of the whole

Society, which also has reference to the question of atheism. The results of the inquiry are not yet complete, but we already have a general view of the situation. I think we can see that the scientific textbooks used in schools and universities which are the product of specialized science need to be considered. The natural sciences in the big centres of atheism, materialism and secularism have already begun to see that they are not self-sufficient and that they need the help of philosophy and theology. It is in this connection that we have moved our theologates to Harvard, Colombia, Berkeley and London. I am glad to say that we have been welcomed with open arms.

I would say that an even bigger danger exists in the field of human sciences than in that of natural science. In the fields of psychology, anthropology, psychoanalysis, sociology and so forth when man is presented with the prospect of paradise on earth without original sin and the questions of faith are not raised, God is simply ignored. These studies have a tremendous power of attraction and have led to loss of faith among young scholastics, priests and members of the Society. Therefore I am insisting on the importance of study and research, especially for young men at the beginning of their formation. To meet this problem, we need real experts and specialists who will be recognized as authorities in the field. You can see we have a tremendous task ahead. At the beginning of my generalate I asked the Holy Father, 'Holy Father, what exactly do you mean, what special measures do you expect us to take in connection with this vast problem of atheism - how are we to go about it?' The Holy Father replied, 'Oh. Father, I have given you this mission because *you* must find the answer'. That is why I say our task is even more difficult today than it was in the time of St Ignatius.

Again, let us think of *propagatio fidei* - *what* did that involve at the time of St Ignatius? It meant the unknown world - America, the new route to the Far East from Africa. With a great heart St Ignatius sent the best men he had to the East. St Francis Xavier was sent - to what? To the unknown. Sometimes St Francis Xavier would kneel down to write a letter to St. Ignatius – he would make three or four copies of the letter to order to make sure that at least one would arrive, perhaps as much as half a year later. These letters made a tremendous impression - India, Japan, Malacca - the unknown world! Today it *is* not unknown. Today we know it. We know perfectly well. We have statistics. We know that after two thousand years of Christianity only eighteen percent or perhaps sixteen percent of the world is Catholic. The proportion is going down because the speed of the demographic explosion is greater than the rate of conversion. Now we know what difficulties we have. China with eight hundred million men, India with six hundred million, Japan with a hundred million and only 0.3 per cent Catholic. At the time of St Ignatius they had to fight the paganism in these countries. Now the old paganism is disappearing and although it remains as a tradition and a submerged influence, a neo-paganism has come from the West with all the materialism, Marxism, existentialism, etc., to put up a double wall of resistance to Christianity. Today our work is much more difficult and even more necessary than it was in the days of St Ignatius. Therefore the Society today as a conception of St Ignatius is most necessary for the Church and it does have a *raison d'être.*

Can the Society today fulfil its mission?

Yes certainly, but only if we go back to the real spirit of St Ignatius, the real charisma, his real inspiration, and his apostolic attitude. One thing on which I would insist is that everyone should try to penetrate the real Ignatian charisma. But excuse me-today I would say that in many provinces there is a great ignorance about the spirit of the Society. I was speaking some months ago with a young man in my room on the fourth floor of the Curia:

He said, 'Father General, more than the written Constitutions, we young men would prefer to renew the Ignatian spirit, through the Ignatian experience'.

'What do you mean by the Ignatian experience?'

'Well, the Ignatian spirit.'

'Fine. Do you make your retreat?'

'Well, yes.'

I understood that he had made a month's retreat once, and that afterwards he had been given some wonderful talks on the liturgy and theology - but not the retreat of St Ignatius.

'Do you read the *formula instituti?'*

'Oh no!'

'Do you read the Constitutions?' 'No.'

'Do you read the letters of St Ignatius?'

'No.'

'Do you read Polanco, Nadal, do you read the Directory?'

'No.'

'Then how do you know what the spirit of St Ignatius is?

Your experience could be that of St Francis, or of the *Opus Dei,* or a lay experience. But how do you know what was the Ignatian experience?'

Therefore in order to know the spirit of the Society we have to understand the spirit of St Ignatius. We have to know exactly where the charisma is.

Therefore I would urge you to learn more about the Society. The lack of esteem for the Society among some Jesuits today is very surprising. It is real ignorance. Therefore there is a great need to study and to reflect and to pray, so as to discover the wonderful charisma of St Ignatius, his universality and apostolic é*lan.*

I insist on this for many reasons and for one reason in particular. Today the external structures of the Society are falling down, and in many cases have to fall. Then again circumstances are so different in different areas that it is very difficult to lay down general norms. In any case we are facing completely new and unexpected situations. We need the direction of superiors and the direction of the Society, but we need also the Ignatian structure, a mental structure with which our first fathers were able to react spontaneously to a given situation in the Ignatian way. These men were able to react instinctively and afterwards appeal to the Constitutions to reinforce their argument. That is what we need to be able to do. If we can do this then we shall have a true unity in the Society, and a

tremendous dynamism going in the right direction. Therefore please take every opportunity to study these things. If you have the chance to collaborate with the translation into English of the original documents it would be a great help, because there are few original documents translated into English. We have some studies, about documents, but not translations of the original. As you know when you study the classics at Oxford and Cambridge, you go to the sources, Homer, Demosthenes or Virgil. To understand any culture you have to go to the sources. So in the Society to understand the real spirit of St Ignatius we need to go back to the sources.

We need to revive the spirit, the *élan,* the charisma which existed at the beginning of the Society. If we do this, then we will have Jesuits, not only governed by the general norms of the Society, but co-operating together for the good of the world with the wonderful Ignatian spirit. St Ignatius had a real insight and intuition and it is a joy to think how the Holy Ghost used St Ignatius to give the world this grace.

During the last Synod I made a small intervention. I thought it was necessary to do so. I said that when an Order is approved by the Holy See, this is not merely a *nihil obstat,* it is a recognition that the Holy Ghost has given the Church a charismatic gift which the *ecclesia hierarchica* can and should recognize and use. In their different ways St Ignatius, St Francis and other founders of religious orders area proof that the Holy Ghost works in this way. The charisma of St Ignatius is a force in the Church and a light of the Holy Ghost.

We need to examine our vocation and see what the Society of Jesus, the *minima compañia de Jesús* still has to contribute to the Church and to the world. I would say myself that it has to contribute perhaps more than ever before. We need to have a love of our vocation, we must be convinced that the Society has a great role to play. Such a basic conviction will inspire our work and inspire our young men to join the Society. How can we attract vocations if we attract vocations if we are not convinced of the beauty and significance of our own? This is a basic issue.

The ideal Jesuit

How can we describe this intuition of St Ignatius? There is much talk about the 'identity' of a Jesuit, but the only true picture of what a Jesuit is, is to be found in the Formula of the Institute, the Constitutions and the Spiritual Exercises, in which St Ignatius tried to communicate his insight to others and to pass on his own charism to the Society he founded. We can say, very briefly, that a Jesuit is a man who tries seriously to *live* the Exercises in their fullest and deepest sense. He has a *positive indifference* which impels him to seek always 'what most conduces to the greater glory of God'; he is a man of the *tantum quantum* and the *magis.* Faced with the question, 'What have I done for Christ; what ought I to do?', he responds with gratitude and noble love. He is a man who desires to be outstanding in the service of 'his eternal king and universal Lord' making 'offerings of greater value and moment'. He longs to 'imitate Christ more closely by seeking and choosing poverty with Christ poor rather than riches...' He aims to find and serve God in all things. He is, in a·word, *Christocentric,* a holocaust, wholly given to Christ in thought and deed. It is in these spiritual qualities that the identity of a Jesuit is rooted. But it does not stop there. St Ignatius's ideal was that the Society should be an extension of the little band of the apostles, friends of Christ, working with him and for him, sent out in his name

to carry on his own work of salvation. This apostolic element is an essential part of the Society's purpose. It was, in fact, one of the touches of St Ignatius's genius that he put the apostolic end of the salvation and perfection of others on the same level as the salvation and perfection of self as an integral part of the Society's purpose. Hence everything in the Society is apostolic.

Work and prayer

The Society is at the service of the Church and the world, and so faithful to the principles of Christ, it must be adapted to the real world as it exists now. This calls for an *opening to the outside world,* which may call for greater elasticity in our structures, but it also calls for an *opening to the interior, to Christ.* If in the *contemplativus in actione* the *actio* must be more intense so also must the *contemplatio* be more profound. The Jesuit does not shrink from the reality of the modern secularized world; he faces up to it. This calls for us to live our spiritual vocation to the full. The Jesuit today must be more than ever a man of prayer, adapted to the world, but not absorbed by it. St Ignatius had a great power of synthesis. With it he was able in a wonderful way to reconcile apparent contradictories. He put salvation of neighbour on the same footing as salvation of self, so that in working for others we work out our own salvation. Or again, contemplation and action (or, as I prefer to say, union with God in action). The Jesuit should be always active yet always prayerful - an apparent contradiction - the Ignatian solution is *contemplatio in actione,* or *unitas cum Deo in actione.*

The Society's structure

St Ignatius's genius can also be seen in the three basic elements of the Society's structure, by which its apostolic efficacy and universality are ensured. They are adaptability, union and mobility.

Adaptability: To be effective the apostle must be adaptable, 'all things to all men'. The Society is adaptable to any circumstances in the world, as I have seen in practice in Yugoslavia, in Poland, in Czechoslovakia, where the Society is working in most difficult conditions. Real adaptation means incarnation, therefore if someone is sent to India he has to become an Indian, if he goes to Japan he has to become a Japanese, if he is sent to Africa he must become an African, if he is working in UNESCO or the United Nations he must really adapt himself to the situation. All this brings a healthy external pluralism to the Society.

Union: But the Society is not just a collection of individuals, it is a single body. If the external pluralism is not to cause disintegration and break up the Society's universal apostolate into fragments there must be unity in essentials-unity, as St Ignatius insisted, in charity and obedience, so that the Society's mission is a concrete expression of God's will in which all members of the Society are bound together. When we enter the Society we do not enter one province or another. The Society is not a federation, it is a single body, which was divided into provinces only because of administrative needs. This unity is symbolized and realized in the General, if you will excuse me speaking of myself. With this unity and universality, with this pluralism and adaptability, we have to accomplish the mission we have received from Christ, through the Holy Father, for the whole world.

Another aspect of unity is the relation between the *individual and the community.* There can be tension there. When we came to the Society we gave up some of our personal rights and autonomy to become a member of a body, a community, an institution. Our personal development is conditioned by the community, but the community must consider the man. Someone might get the idea that he would like to study for a doctorate. It might be a good idea. But he must remember that the Society is a body and has to plan. The individual enters the Society to work in it according to the Society's direction. You must first try and find out what the Society expects of you. If afterwards you find you have some special charism, some special light on your vocation, you may of course represent this. The *account of conscience* is a masterpiece of St Ignatius which meets this dilemma, and this coupled with the *discernment of spirits* enables superior and subject together to find out what is the will of God in the particular case. This is the point: both the individual and the Society must seek and follow God's will. Where there seems to be a conflict between a personal charism and the needs of the Society, it is the will of God only which must be sought and must prevail, but it is the mission of the Society which precedes and integrates the mission of its individual members.

This raises the whole question of the relation between *dialogue and authority.* In the Society there is a change of attitude to authority. This does not mean that obedience has been done away with, but the superiors understand that by knowing the honest opinions of a community they may find the indication of God's will. Community discussion and dialogue have not altered our structure of government. We have not become a capitular body nor are we governed by democratic vote. There are democratic elements in the Society - the Congregation is an elected body and has real power. But we arc also, in a limited form, monarchic. The General is the executor of the decrees of the Congregation and he is controlled by the Society in the persons of his four Assistants. Discussion with the community is for guidance. This method has its dangers; two or three individuals can manage a meeting to suit their own ends and impose it on a weak superior. This would be trickery and not government as seen by St Ignatius. We promise to obey a superior, not a body or an assembly. Decisions are made by the superior, though he has to consult others before making them. Authority has not been abolished because frank discussion has been recommended. But in all this we must preserve our unity. Any element of disunion must be rooted out because it attacks what St Ignatius called the fundamental principle of the Society.

Mobility: Then, finally, we have in the Society a great mobility, based on indifference and detachment, so that the Jesuit is prepared to go anywhere that God's service and glory requires. Nowadays we can work all over the world. In the time of St Ignatius this was not possible. It took St. Francis Xavier six months to go to India. On a journey like that two out of every three vessels would be lost. Few letters that were sent ever arrived. But things are different now. Today you can have someone working in New York who can quite easily spend half a semester in Calcutta. An expert in giving retreats can travel from England to the United States or Canada or to India and Japan. There are practically no geographical limits to our work. New fields of co-operation have opened before us. We have, for example, Father George Dunn working in Geneva, collaborating with Protestants on the whole question of Justice and Peace with great success. We can collaborate with non-

Christians in social and charitable works. Even with atheists there is a humanitarian plane on which we can meet. Everything that contributes to justice and truth leads to Christ, helps towards the Christification of the world. But St Ignatius adds a note of warning; we must make use of the discernment of spirits; we must take care in our selection, make sure that what we choose is a real contribution to the work of the Society. Nor does mobility mean that we must not have institutions. In many cases an institution is necessary if the charism is to endure. But, equally, the structure must be animated by the charism and remain flexible to meet changing concrete needs. So long as the persons in it preserve Ignatian indifference and adaptability an institution will not destroy mobility.

The most characteristic work of the Society

Given the great pluralism which now exists we may ask what the Society's most characteristic work is. Is he more of a Jesuit who is able to preach and administer the sacraments every day than one who has to study mathematics and astronomy? Oh no! The work which is most truly Jesuit is the work which here and now is most necessary for the greater glory of God. Of course, there are some generic works: the ministry of the word, retreats, sodalities, education, works of charity, in which our spirituality most directly and spontaneously expresses itself, but in practice the Society has no one definite ministry. We are at 'the service of God and the Church under the Roman Pontiff' in any form of apostolate 'for the defence of the faith and the spread of the Gospel'. Even when the Formula and the Constitutions give concrete directions they are always conditional on the *tantum quantum* or *the greater glory of God.* Because of this we can say that the essential characteristic of the Society is an *internal* spirit - the spirit of the Exercises lived to the utmost, the continual search for God's greater glory in all things, the constant impulse towards the *magis,* joined to a profound indifference about the externals and accidentals. This internal spirit produces such a variety and adaptability in the external apostolate that we can say that the most characteristic thing about the Society's external apostolate is that it is so essentially adaptable that it cannot be tied down to any 'most characteristic work'. Our real identity, as individuals and as a Society, is to be found in the interior spirit, the third degree of humility and personal love for Christ which manifests itself in the sincere following of the will of God expressed by obedience to the Holy Father. This expresses itself exteriorly in the apostolic mission in which we are all united, but there is no absolutely fixed external sign by which this can be recognized; St Ignatius wanted to avoid it.

The new image of the Society

Adaptation to the world of today is producing a new type of community, a new type of work and perhaps a new type of man. We need to give this a great deal of thought especially in connection with vocations. Youth of today are very generous but they want something worthwhile. They are very thoughtful but they have a subconscious anxiety for the world, Vietnam, Biafra, the atom bomb, revolution, contestation, establishment and so on. This is true especially of students and young working men, as you know better than I. They have an unrest which manifests itself in a lack of confidence. One of the fathers was telling me recently that students nowadays change from one faculty to another much more frequently than in former times. They have an anxiety about life commitment, as for example in marriage. To be attracted to the priesthood and especially to the Society they have to be

convinced that the life is worthwhile and has consistency. Therefore we need Jesuits who can display the image of the Society for the twenty-first century. To do this we need to rethink the whole of formation. That is why everything is changing in novitiates, juniorates and in philosophy and theology. That is why - and please excuse me for saying this - so many Jesuits between the ages of thirty-five and fifty feel so frustrated. They feel they are not able to work in the new conditions. We old men - oh! - we are so happy - we have worked for the Society for forty or fifty years, and we will continue to do so. Our future is eternity! But the middle-aged men - excuse me but you will understand what I mean - who have been formed in the old style, the men who are forty today have the same formation as people who are sixty. They realize that they are not qualified for today's world and need to go back to their studies. It needs humility to do this.

Nowadays if you give retreats and speak about the First Principle and Foundation and original sin in the way we used to speak thirty years ago, even the good nuns will not accept it - pre-conciliar - they will say. If you explain the life of Christ and especially the infancy of Christ and do not know about the latest research and exegesis, you will not be invited to give retreats a second time. People study a great deal today and they know about these things; even the laity know. They will say 'Oh, this Father!' That is why I am encouraging all provincials to give sabbatical years, because it makes it possible for a man to work for another ten or fifteen years. I was very impressed by one of the engineers from Fiat - the big automobile factory - with whom I was speaking some weeks ago. He told me 'Father, we are sending our engineers and technicians for several months of study every three years, otherwise because of the rapid change in materials and techniques they will be out of date'. If an automobile factory has to do that, how much more necessary is it in the field of theology. So please ask Father Provincial to give you an opportunity for time to study. In your weekly and monthly schedules set aside some hours and days for study. It will not be time lost, it will be an investment. Please follow this advice, then you will have real elasticity of mind and be able to understand the modern world. The terminology of radio and television for example has changed some expressions completely, so that to give a talk or preach a sermon which has some modernity, some influence, especially on the young, demands the modern idiom. Recently several fathers who are editors of some of our best magazines and reviews told me 'Father we have to make a choice, either we write in the traditional way and have old priests and very conservative people as our readers, or we change our mentality and our terminology and attract the young men and the intellectuals. But this creates a big problem because to speak about theology and philosophy in the terminology of the human sciences involves a loss of the old precision. The terminology of sociology and psychology, for example, lacks scholastic expression. But we have to use it otherwise what we write will be old fashioned and people will not read it. At the same time we have to remain very orthodox while using this modern style. This creates great difficulties. People come to me so many times in Rome and say 'Father, look at this article'. Then I take the magazine and give it to specialists. They often say to me, it is not clear, but it is not error! This is one of our problems, I do not say it happens every day, but it does happen often. We need to have a *sensus ecclesiae,* the *sensus fidei,* the *sensus orthodoxus,* or as we say in the Orient, the sixth sense, the Catholic instinct – to be able to distinguish what is really Catholic and what is not.

The Society and Prayer

The big question is the question of prayer. I ask you all this question-please, arc we praying enough? Are we sincere men of prayer? I do not know, but it is the question I am asking. I have no doubt about ability, about apostolic activities - we have these - but how about the interior spirit of prayer? Everyone has to answer this question for himself. Formerly we rang the bell and then rang it again after an hour and everyone went to Mass. Today there is no bell at the beginning or at the end, and it is possible that some people will not say Mass.

In the Congregation we had a discussion about prayer. One hundred and five fathers spoke about prayer for ten minutes each and we were not tired of hearing them. It was a moment during the Congregation perhaps of the greatest tension. Two hundred and twenty fathers were experiencing the vital problems of the Society and after hearing talks on theological, ascetical, sociological, psychological subjects from many points of view, in the end they asked themselves, now what is the result of all this? There was one thing on which we were all unanimous - every member of the Congregation was absolutely certain, that personal private prayer was necessary, was essential. The second question was asked. Is the Society praying enough today? There were divisions of opinion – yes – no - we don't know. How do you make a Jesuit pray - how? Very difficult question. By making rules? Oh no! There is only one method, everyone must be convinced that prayer is necessary for him personally. Therefore – please - we are already convinced theologically and we know from the teaching of Christ in the Gospel that besides all kinds of community prayer, besides the 'finding of God in everything', we need private personal prayer and most intimate personal contact with Christ. We know this not merely in theory but also in practice. When we see so many *reductiones ad saeculum,* so many people leaving the Society, you ask, when did these men stop praying and you find that they really had stopped.

Therefore please think about this, it is a question we have to solve personally. As far as prayer are concerned the Congregation was very wise and left room for much flexibility under the guidance of the Holy Spirit.

Today the good Jesuit requires much deeper spirituality, because external protection is much less. Formerly we had rules such as the *regula socii* and many other things. Today who protects the Jesuit? Our protection comes from the *lex interna caritatis et amoris* and the good advice of the Society. We do not have external protection and we should not expect to have it. Excuse me - let me explain. I, the General, or the Provincial may sometimes tell you to go to a particular place where there are many difficulties. Not necessarily difficult physically - though sometimes this is so. It may be difficult to be sent to a mission in the bush, but this can give real spiritual strength, because you are poor and have to live and work among uncivilized people and in great hardship. What is the more difficult is to be sent to work among very refined men and attractive women and not only keep your faith, and save your soul, but to win those worldlings for Christ. You need much more spirituality for this and much more prayer. Who is the superior who can central those working in Paris or New York or London with families, intellectuals and students - or those who have to return at midnight or later? We have to have confidence in them because if we

do not we had better shut up shop. If you need a police system to control the Society you are lost. We need confidence, a great love of Christ and a strong spirituality. Very selected and highly intelligent people - but especially people devoted to Christ really with a deep love of Christ. Then we will have that tremendous mobility and adaptability which is of the Ignatian charisma. This is what the Society should be today - people burning with the love of Christ whom we can trust always.

Loyalty to the Holy Father

When I meet the Holy Father I always feel encouraged. If you saw the immense confidence, hopes, expectations that the Holy Father has today for the Society. Indeed in the documents it is sometimes almost embarrassing. You read the letters – for instance the one of 27th July 1968, and also the last letter he wrote for the group of provincials who went to see him; what the Holy Father says there is not a formality, not exaggeration, he really thinks and feels that. When he sees articles in newspapers on some mistake of the Jesuits, that goes deep - very deep, with the Holy Father.

And as we are speaking about the Holy Father, I will say one more thing which is very necessary. We have a vow of obedience to the Holy Father - people say that strictly speaking the vow only obliges us if we are sent on an apostolic mission - *transeat.* But there is another point of view: if you read the letters of St Ignatius you will see how much more fidelity to the Pope meant to him. St Ignatius had difficulties with Paul IV, but in spite of this he continued in this fidelity to the Holy Father. He called it *principium fundamentale Societatis.* It is a filial piety, this love for the person who is the Vicar of Christ.

Whether intentionally or not, I don't know, the image of the Holy Father presented by the mass communications - television, radio and the press - especially in some countries, is very poor, very negative. He is shown as a pessimist, a prisoner of the Vatican, a sad anxious man with a negative attitude. As a result the authority of the Holy Father and his image in the eyes of the world suffers very much and this is not just. Naturally the Holy Father has a particular temperament, as each one of us has, but he is a man with a tremendous confidence in God and the Church. A speech of his only has to contain a couple of lines about some defect or danger, for it to be reported the following day in the press that he has a pessimistic attitude towards the subject about which he has spoken. But if you take the complete speech and read it and analyse it carefully, you get a completely different impression. And I think that this is one of the tasks of the Society today. I don't mean that we should just praise the Holy Father in a rather primitive and childish way, but rather that we should attempt to correct the image of him presented by the mass media, and try to show his authority objectively. And this would be a great service. In some countries today the Holy Father is not heard, or at least heard with great reservations, because of the disproportionate influence of some magazines and newspapers in the general public and unfortunately among Ours.

People say that the Jesuits are intelligent - here is one way in which we can use our intelligence, to present effectively an image of him in the right light – it would be a tremendous help to the Church and indeed the Church expects it of us. This is not only a matter for our prayers, but we could bear it in mind in all our activities - sodalities, retreats,

writing for newspapers and magazines and so on.

The Problem of the underprivileged

The Society has to face the problem of the underprivileged in all the underdeveloped countries, but it is especially urgent in Latin America. Here there are millions of people living in ignorance and poverty. They have got a tremendous faith, though expressed sometimes in primitive ways and mixed up with superstition. They have great devotion to their priests and to the Church.

These people are still quiet at the moment, but do not forget that now they have transistors even if they are living in the bush and the sierra. Now every day they hear propaganda, telling them how money is being wasted and how they are the victims of injustice. The effect is terrific and it could be worse than the atom bomb. If the Church today does not make an effort to solve these problems, I know without being a prophet, that in a few years there will be a tremendous explosion. We are not economists and we are not politicians, but we can teach these people and help them and show sympathy for them. We can also use our influence with the rich and with the leaders of today by preaching to them and urging them to help.

If anyone in Europe or North America were to suggest that South America is not *our* problem we can reply 'Who is responsible for the South American financial and social situation today?' The answer must be, the great industrialized countries - share an important part in this responsibility.

We cannot say 'poor third world!' it is our responsibility, we must speak for these people. The Society has a duty here. We are thirty-three thousand people who have the obligation of 'serving the Church and the world' and the majority of the world today is under oppression and injustice.

Mass Communications

We have great opportunities in this field. Until now we have been accustomed in our preaching and pastoral work to dealing with comparatively small numbers. But now on radio and television it is possible to have an audience of twenty thousand, one hundred thousand or even a million people. Fr Rotundi in Italy has a three-minute programme every day which is one of the most heard all over Italy. On a smaller scale in Puerto Rico a Father has a family hour which is heard by five hundred and fifty thousand people one day a week. What price a pulpit now! And please, this is not imagination, in a few weeks time the Americans will have a satellite for the whole of Latin America, that will mean that two hundred million people can be influenced by them, and in two years another satellite will be above India - six hundred million people. St Ignatius wants us to work *ad majorem Dei gloriam* and to make use of *selectio ministeriorum.* Here is an opportunity that we must not miss.

Conclusion

Today we are all in the hands of God. As a result of the Council the Church has been given a tremendous shock. You could describe it as an earthquake and we are still experiencing some of the tremors. The Society is trying to do its best and like the Church it is undergoing a period of purification. The Society is experiencing a great deal of public

humiliation; many people are scandalized by the Society and say 'Oh, so this is the Society of Jesus!' Whether it is fair or not we have to recognize the facts and we must try to be faithful knowing that the humiliation will be good for us. Even if the Society is reduced in numbers it must remain one hundred per cent Jesuit. There is only one solution to all our difficulties and that is *Christ.* We are Jesuits and we must have a special love for Christ, if we have this, *omnia adjicientur vobis,* the other things will come. I am convinced and I am sure that you are convinced that the Society has a greater task to perform in the modern world than it had in the time of St. Ignatius. As the Society had a providential task in the Council and post-Tredintine era, we have to work with the same fidelity in the post-Vatican world, which implies a great change in our attitudes to adapt ourselves to the Vatican II directives. *Tua nos misericordia, Deus et ab omni subreptione vetustatis expurget: et capaces sanctae novitatis efficiat.* (Fer. III Heb. Sanctae. *Oratio ad Vesperas.)* Please pray for me.

Source: Pedro Arrupe, Conferentiae, Homiliae, Colloquia 1970, Centrum Ignatianum Spiritualitatis (CIS) Quaderni II, Roma, 1971.

2. The Jesuit Today

Rome, May 1970

In May 1970, Father Arrupe toured the Jesuit Provinces in Spain. The following address is a summary of the main points made in his talk to the various Jesuit communities during that journey. It is the General's reply to the question: What does it mean to be a Jesuit in today's world, so different from the one that gave birth to the Society? It was appropriate that he was speaking in Spain, the homeland of Ignatius of Loyola and many of the first Jesuits, including Francis Xavier. Appropriate too, because the identity crisis which has afflicted Jesuits in all parts of the world has been particularly acute in Spain. Younger Jesuits are politically as well as theologically poles apart from many of the older members of the Society who lived through the Civil War, and their dedication to the extension of democratic freedoms, criticism of the relationship between Church and State, and prominent activity on behalf of the poor and underprivileged have all met with vocal resistance from the more traditionally minded of their confreres. It is with this background of dissension in mind that the General's address needs to be read.

I. Introduction: The "Crisis"

The global crisis we are going through at present sometimes finds expression for the Jesuit under the form of an agonizing question: "What are we? What can we be? What should we be today?" How can we go on without clear answers to these questions? How carry out a difficult life, which demands sacrifices? How evaluate the countless concrete options of formation, of apostolate, presented us in our personal and community life? It is quite clear that we arc riot sure about our goal; is it strange then, if we do not find the means?

This state of mind, in the measure that such an attitude prevails, will obviously have an important influence on the decrease in number of those who today seek to join their lot to ours by entering the Society. The reason is that a doubt about one's identity comes to light quickly. It is reflected most directly in the enthusiasm shown for one's vocation, in the way of speaking about it. Perhaps, in the past, we have been too enthusiastic, perhaps guilty of some proselytism. Today we frequently go to the opposite extreme; this is due, undoubtedly, to our Own state of interior uncertainty, which has reached the point of affecting our conviction about the meaning and value of the way we have chosen.

Before going on, perhaps I ought to question what I have just said. Are we really doubtful about our identity? Have we no clear view at all of what we can be or should be today? it is not right to exaggerate the crisis; this only aggravates our problem unnecessarily. We could even find in it a nice way of evading the duties, at times so hard and exacting, which we have undertaken. Besides, it could produce a pernicious collective psychosis. The vast majority of Jesuits continue whole-heartedly in the Society, and continue working in it for the glory of God. This means that they have effectively resolved the most fundamental questions; perhaps they have answered the questions concretely

while not yet answering them conceptually; they know quite well how to put aside for the moment what is really doubtful, but does not affect what is most essential.

This refusal to give a tragic tone to the problem does not mean that it is to be put aside or that its importance is denied. On the contrary, it is the indispensable premise for approaching it with all sincerity, and also with a guarantee of success. For the solution cannot be any magic formula which some lucky man succeeds in discovering, or which is brought down to us ready-made from heaven. Neither can Father General, to whom many turn in anguish, asking him to speak out and "define" the twentieth century Jesuit, perform such a miracle. If a solution is possible—and there is one, without doubt—it is that which all of us as Jesuits carry within us through that "interior law of charity and love which the Holy Spirit writes and imprints in our hearts." And if a word of Father General can be efficacious, it is that which, drawing from his own experience as a 20th century Jesuit, will try to appeal to the experience of other Jesuits of the 20th century. One must always understand that that experience has been structured by the grace of the Holy Spirit in the continuity of a tradition that goes back to the original experience of St. Ignatius and his first companions, and illuminated by the texts which that tradition has committed to history, illuminated as well by that reading of the "signs of the times" which makes us see how we are being called by God today. ....

This last point suggests still another introductory note, which will help us to situate exactly our own crisis. Today everything is in crisis in our society. There is no point in insisting on a fact we all see, and the causes of when we know also, more or less, and can enumerate: dizzying scientific progress, with a corresponding technological advance, transforming profoundly the conditions of human life; the demographic explosion; industrialization and urbanization; the relative unification of the most civilized countries of the planet; the universal diffusion of news and ideas…. All this changes the notion that men and societies had formed of many realities; it poses anew fundamental problems of values and their hierarchy; it faces us with the fact of pluralism at all levels, and makes it difficult for us to call it into question. Man is aware of his history; he relativizes the past and the present, and questions himself anxiously about the future, of which he feels himself more than ever the master.

Is it strange that the Church shares this general crisis? She is of divine origin; but she is made up of men who, like all other men, are men of their limes, with the problems common to all. She has the guarantee of Jesus Christ and the Spirit, but that does not spare her the human effort of finding out what she ought to be and what she ought to do, at each moment. She has the treasure of inspired writings and of tradition, but she has to ask herself always how she ought to interpret them, in the light of the progress of historical methods; and she has to ask herself also how she ought to apply them to each new situation. The Catholic Church in our day has given to the world the marvellous example of undertaking confidently and without fear those tasks, which, in the eyes of those who look at her from the outside and without faith in the divine assistance on which she counts, involve a very great risk. Would she not have done better to try to maintain her narrow-minded cohesion, instead of launching out into this show of sincerity? Such is the question of a certain sceptical sociology.

The Second Vatican Council was the result of many decades of patient hope, much work behind the scenes, and many longings. In all of these we must certainly grant a considerable share to many excellent Jesuits of our century. Its convocation was welcomed with joy; and the Jesuits participated very sincerely in that joy. It has left in its wake a galaxy of problems whose solution will not be found in a year or two, nor perhaps in many more. The Jesuits share in a special way in the crisis created by this situation. Is that strange? In the interpretation of some decisions of the Council there are those which go beyond what seems permissible, and this results in confusion on certain points. Some Jesuits are involved: This is lamentable, to be sure; but would it have been possible to avoid this completely?

Thus, to understand the crisis of the Society, it is necessary to situate it in the universal crisis of the Church (which shares, in the more universal crisis of society). To judge fairly the deficiencies of the Jesuits of today, it is necessary to take into account those that occur, in other milieus. This is not to evade the problem, nor to refuse to seek for the possible solution: it is to act in a way that makes the problem comprehensible, and a solution possible.

The Society shares in a notable manner in the general crisis. This is perhaps a proof of a special vitality and sensibility. And if the crisis as a whole, despite particular failures, is a crisis of purification and growth, then there is no reason to despair because of what is happening to the Society in this crisis. If in a time of peace and of general enlightenment we were the only ones to have problems, there would be cause for alarm; but if we share in the problems of all, then with all we must humbly seek the solution.

II. The Jesuit and Jesus Christ

With these presuppositions, let us try to answer the fundamental question: What can the Jesuit be today, and what should he be? What can the Society of Jesus be today, and what should it be? [...]

In our days, Pope Paul VI has said very explicitly where the new frontier has to be for us: “To the Society of Jesus, whose principal duty is the defence of the Church and of holy religion, we entrust in these calamitous times the mandate of vigorously opposing atheism.” It is an immense task, which obviously we cannot realize alone. But it is to this that the Society of today will have to consecrate its best efforts. The last General Congregation, accepting the mandate that “all of Ours, resolutely though humbly, with prayer and action, devote themselves to this task.” […]

The same decree of the 31st General Congregation on atheism contains an important allusion to another field which is very appropriate for the apostolic concern of the present-day Jesuit, and toward which his love for Jesus Christ ought to call him today: it is what we usually call by the general name of “the Third World”. Numerically, it is the greater part of mankind, with its immense population in a state of economic and cultural underdevelopment, subject to flagrant injustice due to the selfish structures of our world. On the other hand it is also the part of humanity with the most vigorous potential on the spiritual level, capable of giving lessons of faith and hope to the old world with its scepticism and inclination to atheism.

In looking at the map of the distribution of the Society, one should ask if it is sufficiently oriented towards this Third World, or too firmly entrenched in the western world. Would not a way of solving its crisis, and particularly the decrease of vocations, be a more real and more generous opening to the immense Third World? Is it not there that Christ calls today?

[…]

Source: Pedro Arrupe, S.J., A Planet to Heal: Reflections and Forecasts, International Centre for Jesuit Education, Rome, 1977, 2nd Edition, pp. 249-270

3. Relevance of the Society and Its Apostolate in the World of Today

Talk of Father General to the Provincials and other 300 Jesuits of the Indian Assistancy

Bombay, 21 April 1971

In April 1971, Father Arrupe was in India to participate in a meeting of the Major Superiors' Conference of India, held at Vinayalaya, Andheri, Bombay. This happy occasion coincided with the Bombay Province Renewal Seminar attended by over 250 Jesuits.

Present at the General's talk at St Stanislaus' School hall, Bandra were also the members of the Assistancy Commission of Studies and professors and students of various provinces of India and Sri Lanka who had come from De Nobili College, Poona and St Mary's College, Kurseong. The text is substantially faithful to the tape-recorded talk. It is the spontaneous spoken word, poured out at times passionately and with a generous sprinkling of Latin or other phrases, minus the gestures and facial and vocal expression. It was later approved by the speaker. Captions have been added. The topics dealt with are some of those uppermost in his mind in that period of preparation for the coming General Congregation.

I thought you would like some information about the role and the apostolate of the Society today, something that might serve as an inspiration for your life and work as Jesuits.

1. A Moving Target

Today, as you well know, the Society is at a very important moment of its history. In the four hundred years of its existence this moment is one of great opportunities, when we can delve deep into the charism of Saint Ignatius and busy ourselves with its practical application. This is no easy task, because our target, though very definite, is not stationary but constantly moving. Circumstances of rapid change surround us on all sides, and so we have to reflect constantly on our course of action and the application of our spirit.

Saint Ignatius said that the Society was founded for the service of the Church — *"servitium Ecclesiae sub Romano Pontifice"* — and this remains true of the Society even in these times when the Church and the world are undergoing so much change.

Changes herald problems, and this is a good thing. Were there no problems in, the Society, it would be a sign that it was a calcified body, a dead body. Today's problems need to be approached calmly, with a profound confidence in God who is leading the Church and the Society. The Holy Ghost is responsible for this. He inspired and directed the second Vatican Council, and this we know *'de fide',* and we in our *'minima Societas'* try to be part of the Church and work for the Church with a sense of dedication, knowing all the while that we are working with Our Lord.

Does all this smack of unwarranted optimism? Fr. General is optimistic, and there is a reason for it: we can count on the providence of Almighty God. We can be nothing else but optimistic, positive, trying to contribute to the glory of God and the betterment of the world according to our charism in the best way we can.

2. Ignatian Charism and Jesuit Identity

The question on the lips of many is "What is a Jesuit?" It is the question of the Jesuit's identity. We shall discover the answer by understanding the charism of Saint Ignatius.

Simple and sincere, Ignatius was a man who had received from God the special grace of grasping the mystical quintessence of the Gospel. The experience that Ignatius went through in Manresa, when he saw the world in a new light, can never be aptly and exhaustively expressed in articles or books. As the Apostles continued the mission of Christ, so the Society has inherited the charism given to Ignatius.

In the *Spiritual Exercises* we see that the motive force of our lives is to be found in the personal love for Christ. This personal love of Christ expresses itself in a total commitment *"sub vexillo crucis",* where one chooses poverty and suffering and humiliation rather than riches and glory. The evangelical attitude of the third degree of humility that is expected of every Jesuit coincides with the attitude portrayed in the third class of men. Compromise has no place here, and the Jesuit must, with a tremendous detachment, be open to the Spirit, always looking for God's will and His greater glory. This epitomizes our spirituality, and this is what the Society has to give to the world.

Christocentricism for a Jesuit means a personal love for Christ, for of this love comes true discernment and the vision of the world through the eyes of Christ. This must be the basis for building up a 'new world'. In the process of development in the world, the men of today may not be conscious of the 'inner' progress, and it is we who can make our contribution by stressing that *"charitas Christi urget nos",* by displaying an enthusiastic Ignatian 'indifference'.

The Society has a *raison d'être* in that it fosters progress of the world for the greater glory of God. And to the charge that the Jesuit has had his day, and that was in the sixteenth century, but that in today's democratic set-up he hardly has a place, I reply that the Society today has still the living spirit to move the world to Christ. The Society as *'defensor fidei'* has to defend the faith from all a-Christian ideas that go counter to God's plans for man and the world, and to proclaim the Word of God to a society in which the Church is losing ground.

The real identity of the Society is crystallized in the Formula of the Institute and in the Constitutions, wherein is the spirit of the Good News understood radically. Ignatius was the first founder of a religious order or congregation to identify the apostolic goal with all perfection, and he did so from the very beginning. Explicit though he is about the scope of activities which the Jesuit may undertake, he often adds the remark that the local man in charge is to judge whether circumstances dictate another course of action. This embraces the phenomenon of pluralism. Just to give a small concrete example: one month ago I was in Holland, where I didn't see a single soutane. Here in India I see plenty of them! The external appearance may differ, but under it there is one and the same Society.

Saint Ignatius said that *unity* in the Society is of capital importance. We are a *"corpus universale Societatis"*; we are not a federation of provinces, as the Benedictine Order is a federation of monasteries. The symbol and bond of this unity, as set down in the Constitutions, is the General. Further, it is this unity that enables us to plan for the whole world and renders it possible and imperative for the Jesuit to move from one place to

another according to the mission he receives. Provincialism simply has no place in the Society.

Our mobility is linked to our *obedience,* and for our obedience to be effective there is the *'ratio conscientiae',* whereby each one's capabilities are correctly fostered so that these may harmonize with one's spiritual needs and aspirations. We are working in Congo and Alaska, in Russia and in Czechoslovakia, practically under every clime and government, and there is no condition in which the Society is a stranger. I challenge you, my dear Fathers and Brothers, to find a human structure more fundamentally suited for apostolic activity anywhere!

3. Apostles in a Secularized World

The Society can do something for the world. Starting from this conviction, we must study the concrete circumstances and discern how we may best spend ourselves for the world of today.

The world of today is secularized. And it is not only the Catholics who find it secularized, but also the Hindus and Moslems, the Buddhists and Shintoists. This secularization is a tremendous challenge to religion and we have to confront this challenge.

We Jesuits are supposed to be in the front line, we have to be in contact with the world of today; but before establishing this contact — mentality in a spirit of trustful prayer. If we do not, then we shall be carried away by before, at least, *'in signo rationis'* — we have to be in contact with Christ, put on Christ's the current. It is for this reason that hundreds of Jesuits leave the Society every year: they are not prepared to meet the challenge, a challenge that twenty years ago was easier to meet when we had so many structures to protect us.

We had, for example, the 'rule of the companion'; our houses closed at 8 p.m. In South Europe we used to have a very regular life: at 8.30 p.m. all were at home. The litanies were recited. Supper and common recreation followed, then a quarter of an hour of points and examen. The next morning, the bell would ring at 5. There was a visit at 5.25; then an hour's meditation and Mass.

Today this regularity is not observed — I don't speak about India now, I say this from my knowledge of the Society as General. Some Fathers have now to work late at night. Students and workers can be contacted by our Fathers only after 9 p.m. The Fathers return home at 1 in the morning. In normal circumstances a. Father will need 7 hours of sleep and so he will not be able to be up before 8 a.m. Only the Father who has to say Mass for the working men in the morning need get up at 4.30 or 5. Now the question arises: Who controls the Father who returns home in the small hours of the morning? Nobody, except his conscience and sense of responsibility. Who knows whether he is working with his students and clients, or is not somewhere else? He alone knows. You can see that such a man needs a tremendous fund of virtue, he must be a man of prayer, or else after a while he will say, "Why am I a Jesuit?"

What I am trying to say is that if we must apply ourselves effectively to our apostolic tasks, we must first count on a solidly built interior life.

The great problem of the Society today is lack of prayer. Are we prepared with a life of prayer to challenge the world and still keep to our Jesuit way of life, not merely maintaining the *'status quo'* but drawing the world to Christ? This obliges us to a more intense life of prayer, a deeper love of Christ, a more profound spirituality. The Society has not to become secularized, it must apply itself apostolically to the secularized world.

You can see in the Society today *three groups.* One group is made up of the more traditionally thinking Fathers, Brothers and Scholastics, who say that the Society admits of no change, that changes are dangerous, that the outcome of this period of chaos will be a return to the sanity of the old times. This group forms a minority.

There are the others, mostly young men, who feel that the Society itself as also the 31st General Congregation are dated, and that charismatic processes point to a faster pace within the Society. Rules and regulations do not matter; the real experience $_{6}$of Ignatius is what matters.

Finally, there is the silent majority who persevere in their vocation and work amid the tensions felt throughout the Society.

4. Do we need a Congregation?

The Congregation of Procurators met and the question of *"cogenda aut non cogenda"* was placed before them: Should there be a General Congregation or not? Is today's Society in such a state that we need a Congregation in order to restore order and put things straight? The Procurators were not only to vote on the *"cogenda aut non cogenda"* issue, but also to discuss other questions of our life and apostolate. Some measure of the Society's thinking could be got from the fact that 65 provinces voted *"non cogenda"* and 15 *"cogenda".*

There were also the issues contained in the Holy See's Instruction *'Renovationis causa',* which includes formation and touches on matters which only a Congregation may deal with. The experiment with the new Assistants-General, with the *periti*, the new set-up in the Curia, are yet to be evaluated, which only the Congregation can do and then effect the necessary changes.

The 31st General Congregation had dealt with the question of Grades but concluded that the question of the Brothers needed to be studied first. Would the question of the Brothers necessitate a General Congregation? Then, too, many are leaving the Society. Is this an indication of deteriorating standards in the Society, to remedy which a General Congregation would have to be called?

The issues raised by. the '*Renovationis causa'* did not require a Congregation. The document insists on our going back to the Constitutions and applies to all religious institutes a number of points which were proper of the Society.

The question of the" *Grades* has been studied for the past 5 years by a commission of five experts. And even though there are about 50 Fathers collaborating with them, the issue is far from clear since the historical significance of the Grades even in the time of Saint Ignatius is not fully known.

In the international *Congress of Brothers* we touched on a crucial point: Is the Society an *'ordo sacerdotalis'* or not? Is this an essential feature of the Society? Can Brothers be

Superiors? What is the precise significance of Temporal Coadjutor, Spiritual Coadjutor, Professed, and so forth?

To study the question of the Society being essentially a 'clerical order', I called ten renowned Jesuit theologians. They had their answer ready in just 10 minutes: "Father, this is not a question of theology, it is a question of history, and history is clear on this point: the Society *is* a clerical order." From this it follows that we have to find out what exactly is the place of the Brother in this clerical order. A change in this regard must be considered as fundamental and can be effected only within a General Congregation and with recourse to the Holy Father.

After all these considerations, the Congregation of Procurators, with just 100 votes, voted thus: 91 for *'non cogenda';* 9 for *'cogenda'.*

5. The Apostolate of the Society Today

The apostolate of the Society was to be discussed at the Procurators' Congregation, but it seemed evident that without a fair preparation the matter would take up several weeks. I therefore presented a little paper that was the result of prayer and reflection, the result of the general Survey and other documents concerning our ministries.

It seemed to me that there were four points to which the Society would have to pay special attention. The first was *theological reflection* on the human problems of today; the second was *social action;* the third was *education;* and the fourth was *mass communications.*

1. *Theological Reflection.* Consequent on the cultural changes and the technological progress taking place in the world, new problems have arisen to which few answers have been given. These answers have to be formulated in the light of a God-given faith. Knowing the divine response to these human problems will show us the right way to find solutions. But today we do not know this divine response. No single individual can discover the solution; team-work is needed. We need a combination of forces, we need the findings of anthropology, sociology, psycho-analysis, international law. The Society is particularly well equipped to help in working out such a solution. We are established in 80 countries; we have so many faculties of theology, philosophy, sociology etc., that on us hangs the responsibility of finding the Christian solution to world problems.

I was recently addressing a German assembly at the *Katholi-kentag* and I asked them the following questions: Who knows where the world is heading today? Who can discern humanism in our technocratic society? Who from among our leaders knows what is in store for mankind?

We have schools, colleges and universities in many countries. During the 10 or 15 most impressionable years or a boy or young man's life, we have the opportunity of forming the leaders of tomorrow, as we have done for the past 400 years. That is a heavy responsibility and a most precious opportunity.

Therefore, theological reflection is of primary importance; and at this point I address myself to the young Jesuits of India: please apply yourselves seriously to the study of theology and to the sciences of man and human environment which will open the way to theology. Today immediate results are looked for. But to grasp and solve a problem in all

its varied aspects long hours of deep study are required, much effort and profound reflection. And so the Reader's Digest kind of theology or the demagogic articles on the theology of revolution will not do today. We have to sit down and study and proceed scientifically in our theological reflection.

2. And now to the *Social Apostolate.* Justice and mutual collaboration are at a discount in this world. I don't know how far you will agree with me when I say that this 'third world' is the incarnation of original sin. It is egoism that has brought about the appalling differences in the world. In spite of international meetings and conferences, the rich are getting richer and the poor poorer.

Is this not why young men speak about revolution, contestation, the unidimensional man? The young man wishes the present order to pass away and in his short-sightedness requires that all existing structures be discarded. He may be wrong, but he has a point. It is not enough to identify oneself with the poor man. It is not enough to change the role; we have to change or adapt the structures and for this study and reflection are necessary. Applying *'Populorum Progressio'* with a view to developing *'totus homo et omnes homines'* demands a change in the structures that obtain now in the world. It may also mean that we shall be considered Marxists or communists, whereas we are only putting into practice the teachings of *"Populorum Progressio', 'Mater et Magistra'* and *'Gaudium et Spes'.*

3. And then there is *Education.* If you can change Man, you can change the World. Our schools are very important. It is at times distressing to hear that the Society is no longer interested in Education but rather in the direct apostolate. The Society is interested in Education now more than ever, but in schools that are performing a real function within the context, not in museum pieces that are quite abstracted from the conditions and circumstances of today. And the same goes for education in general. Besides, there is the education of the masses to be attended to.

Taking the case of Latin America, who educates the millions upon millions in a population, 52% of whom are under 20 years of age? In India you have the same proportion; you will therefore be having more than 300 million people who are less than 20 years old. In Brazil alone there are at least 50 million under 20. Who educates them? The Governor of Sao Paolo told me that in that city the majority of school teachers were young girls with only 2 years of primary education behind them. And then there are the adults to be cared for!

4. And last but not least. *Mass Communications.* I am no prophet, but I can tell you that in another 10 years India's teeming, millions will be reached only by TV. Today Delhi alone has television; here in Bombay you will have it soon. TV will be possible on a grand scale in about 2 or 3 years when you have your satellites as they do in Latin America.

You must prepare yourselves to turn this avalanche into a blessing. We know the awful waste of time that results from TV advertisements and cheap films in Europe and many other countries. The Indian Government will be ready to accept good programmes. The time to prepare for it is now. After ten or even five years it will be too late. We will have missed the boat! In a church you may have 2000 or 5000 people listening to you. On television you will be able to contact directly 4 or 5 million listeners and viewers whom

you would never have been able to approach in any other way. And this is not wishful thinking but a fact of the very near future.

In conclusion, my dear Fathers and Brothers, let me once more express my intimate conviction that a Society faithful to the Ignatian charism, made up of men thoroughly dedicated to Christ, is highly relevant in our days and can do much for the Church and for the World. — Thank You.

Source: Jerome Aixala S.J. (ed) 1981. *Pedro Arrupe, S.J. - Jesuit Apsotolates Today: An Anthology of Letters and Addresses*, Vol. III. Gujarat Sahitya Prakash, Anand-India, pp. 15-24.

4. The Social Commitment of the Society of Jesus

Washington, 6 May 1971

The following introduction is by Fr. James L. Connor, President, Jesuit Conference of the United States: On the occasion of his visit to the United States (April 30 – May 9, 1971) to participate in the meeting of the North American Provincials at Los Gatos, California, Father General Arrupe left with the Provincials four papers which he had written in the course of the past few months and which he wished to be circulated widely to Jesuits. One of those papers was "The Social Commitment of the Society of Jesus." It was originally published in a booklet prepared by the US Jesuit Conference, entitled, "Visit of Father General to the American Assistancy, 1971: Talks and Writings."

I. Limited Implementation of Directives

1. Twenty Years of Moderate Success

The purpose of the following pages is to make a frank and honest appraisal of the social commitment of the Society of Jesus in the world of today. During the past twenty years, from the 28th to the 31st General Congregation, from the letter of Fr. Janssens on the social apostolate to my own letters in 1966 to the Provincials of Latin America on the same theme and in 1967 to the Jesuits in the United States on the racial problem, the Society, animated by a greater sensibility on the part of the Church, as expressed in its more recent official documents, has not ceased to insist on the gravity and the urgency of social problems, and on the necessity of giving them priority in our apostolate.

We can now ask ourselves if all these decrees, directives and exhortations have succeeded in giving our manifold apostolic efforts the new orientation so necessary to ensure the presence of the Society in the world of today. We must answer this question with honesty and candor. We should at the same time preserve the equanimity and the realism required to avoid falling into a downright negativism or into a destructive radicalism which would solve nothing.

We cannot close our eyes on what has been realized in the social sphere during these last twenty years. It would be equally unfair to assert that these efforts have had no impact on the other areas in which the Society deploys its apostolic activity, especially in the fields of education and pastoral care. My recent voyages and the resultant contacts with the Provincials of the entire world have made me aware of the various projects and experiments calculated to give a new impulse and a new orientation to our apostolate; chiefly through Commissions for the choice of ministries now being established in the different Provinces, in pursuance of Decree 22 of the 31st General Congregation, and as a result of the Survey of the Society.

I can also testify to the genuine desire of the great majority of our Superiors to put in operation the directives on the social apostolate emanating from the Council, from our Congregations, from the Fathers General, and in some cases as well, from the national or regional conferences of the Fathers Provincial.

2. *Why Slow Organic Reaction of the Society*

In spite of everything it must be admitted that in the field of the social apostolate there still remains an appreciable gap between the intentions publicly expressed and the reality of our apostolate. Despite a considerable number of genuine attempts, the Society as a whole has not taken the direction indicated and decided on, and has failed in the promptitude and energy demanded by the gravity and urgency of the present situation.

This slow, inconsistent and organic reaction of the body of the Society in regard to the directives laid down, if on the one hand it manifests an inadequate understanding of the social problem, on the other it causes surprise inside and outside the Society; this tends to obscure the full credibility of our witness and to diminish our apostolic efficacy.

Various causes can explain this lack of reaction of the body of the Society to the incentives given it: fixed habits, attitudes and mentalities imperceptibly developed in the course of the years and impossible to change overnight, rigidity in works and structures. I believe, however, that we should look for the principal cause of this situation on a deeper level, and ask ourselves whether certain aspects of our spiritual life and our general attitude are not largely responsible for our lack of enthusiasm and promptitude in satisfying all the demands of our social commitment.

3. *The Law of Charity: Semper Magis*

To answer this question I am going to refer to two fundamental laws of all spiritual life which St. Ignatius makes his own, putting them at the centre of the Spiritual Exercises: the law of charity, of a charity that knows no bounds: "semper magis," "usque ad mortem"—and spiritual discernment, a product of prayer and intimacy with God, which helps us to discover where and in what manner, in the concrete circumstances of life, our charity should be manifested: by a love which attests its vigour in making it capable precisely of "discerning."

In general the foundation of our external activities of charity and justice, which are basic for full human development, is found in an intimate connection, in the theological identification between the vertical dimension and the horizontal dimension of Christian love: this is one and the same charity. It is only through love for God in transcendent Trinity, rendered visible in the person of Christ, that we can explain the perfect love for our fellowmen that leads us to wish to identify ourselves with them in their sufferings and to wish to come to their rescue.

Christian theology and anthropology, resting in the, last analysis on the Incarnation, the death, the resurrection and the eschatological return of Christ, will make us avoid the incomplete horizontalism of a secularized or atheistic philanthropy; they will bring us to the constant reflection necessary to modify the existing social situation when considered unjust; they will make us embody in a horizontal dimension of charity towards the neighbour the vertical relation of our sincere charity towards a personal and transcendent God.

I am not speaking here of charity as distinct from justice but of charity that demands and lays the foundation for justice, which procures justice, and makes it possible by effecting a transformation in the hearts and the mentalities of men—the charity which

constitutes the essence of the gospel message.

In the sphere of the social apostolate we speak, and with reason, of justice, of a just order based on equity. But perhaps there is danger of forgetting that it is in the name of Christian charity and love that we desire this just order, and that we are striving to obtain it.

4. Discernment in the light of Faith

Discreet charity: this is the watchword for our efforts in this sphere as in all others—but in this sphere especially today. In our day it is impossible to have a genuine charity without feeling a deep preoccupation with the social problems that rend mankind and dehumanize the life of the majority of men. It is impossible to have a genuine charity without hearing the appeal and coming to the rescue. And a discretion which does not discern in the light of the faith the means possible to answer this appeal will no longer avail. Further it is not only a question of response by individual action, but also and above all by the combined action of the Society.

That is what we mean when we speak of the "social commitment of the Society." In recent ascetical language the word "commitment" has come to signify the same thing as the traditional "devotion:" devotion or gift of self, but emphasizing that we cannot stop at sentiment but we must go on to act; it means that we cannot seek the spiritual solely, but we must embody our commitment in an actual situation: in persons and in real events.

The new conditions of life in the world, characterized today by the industrial development, the demographic explosion and socialization have made the Christian conscience more sensitive to this appeal to social commitment. The Society of Jesus, thanks to the numerous apostolic enterprises in mission lands, has played the role of pioneer, has had then by anticipation a clear sense of the Christian value of the initiatives of social and human progress. It has then still more reason for feeling concerned today about this appeal.

5. Nature and Grace

Today the Church has understood more clearly a thing which of course has never been overlooked by Catholic theology. Creation and grace, even since the appearance of sin in human history, are not divergent designs in the divine order. Sin is the enemy of grace, but it is also the enemy of nature. It is only by illusion that it can present itself to man as his good, since sin is always a shabby and selfish good, which strips man of his more authentic greatness. There is only one supernatural design: creation was fashioned for man to help him attain better his true end.

It is in the light of these principles that the occasionally conflicting realities of our world, agitated by the acceleration of all its evolving processes, acquire their true meaning for a Christian. The aspirations and the efforts of man to reach human maturity by means of technical progress and a more just and more perfect social structure are radically conformed to the creative and salvific divine plan. Contrary to this divine plan are the human misery and frustration in which so many millions of men still live, the selfishness with which the more developed peoples achieve their advancement without sharing it with other peoples, the lack of real liberty the majority of men suffer, prisoners of different kinds of slavery from which they cannot free themselves.

God calls us through Jesus Christ to be His children, and it is a call to a sublime liberty. But this higher liberty is in reality threatened and fettered by many slaveries of human origin. God wishes us free. The world and society should be the place where we can meet God in freedom. We are born capable of being free; our approach to freedom runs counter to a force aiming at conquest and domination. Human history has been the road of our progressive liberation, though it has been marked constantly by false steps and by recessions. Today the hopes and the menaces are at their apex.

The Jesuit of today who knows how to read "the signs of the times" understands the message of history and discerns in its light the actual call of God. He understands the divine love for the tens of millions of men who struggle for their advancement and their liberation, especially in the Third World—in a manner sometimes dramatic—but also in certain handicapped areas of the developed countries. He sees in the misery and the frustration which makes them slaves the clearest effect of the "*mysterium iniquitatis*" of which St. Paul speaks. Animated by this vision he ought to wish to offer himself personally for this task, ready to combat with lucidity and with courage, along the lines of the "third degree of humility;" desiring to resemble Jesus Christ more and to imitate Him more.

II. Reasons for Insufficient Commitment

6. Difficulty in the Change of Mentality

We can ask ourselves if our mentality as Jesuits, formed in the school of the Exercises, has sufficiently assimilated this vision of things. I do not doubt the initial generosity or the sincerity of our first gift. Nor am I less aware of the fact that we are weak men and that many of our deficiencies are the inevitable consequences of our human limitations. But in spite of this, it seems to me that our actual effectiveness, in the face of the anguish of the world, is quite inferior to what people could expect. And I ask myself: what are the reasons for this?

The answer cannot be a simple one. Among other factors, two arc particularly important: the difficulty in the change of mentality demanded today, compared to the purely "spiritual" manner of seeing things in an earlier though still recent tradition; the danger of weakening the spiritual and apostolic vocation of the Society—a real danger, into which some holding extreme positions have already fallen.

The first difficulty cited is very real and easy to understand. Only in this century have there been posed in all clarity the problems in all their urgency and with a progressively accelerated rhythm. Our tradition could not give us models fully ready for the new modes of action demanded of us. Many humanitarian enterprises were conducted by non-Christians and sometimes intermingled with antireligious activities. There arose some apprehensions and some understandable fears, though in the main they were neither Christian nor Ignatian. Let us not judge this recent past; let us try, moreover, to rise above its imperfections.

Yesterday, there was no solution to a number of problems. But today there is. For that reason, we have today a new responsibility.

The possibilities presented to man today by technical and scientific progress are beyond imagination. Never has mankind had at its disposal so many and such powerful means to

control nature and even its own existence. In comparison with this immense power and this extraordinary richness, the misery and the oppression in which the greater part of mankind still lives ought to be in our eyes a grievous scandal, a thing incomprehensible and absurd; as sin is absurd and incomprehensible. It is needless to cite facts: we all know or we have heard of the Third World, of the world of the poor, the oppressed, the hungry, or the ill-nourished, of those without lodging … ; a world which, instead of diminishing, goes on increasing every day.

We possess all the data. And in different places in the world where the Society toils some measures have already been adopted to meet this dramatic and urgent problem. I do not doubt it. But I ask myself if most of us live this situation as a permanent reproach, if we live it as a sort of collective sin in which we all share, at least by omission, and in the measure of our responsibility; I ask myself if we have really made up our minds to employ our industry and our possibilities, whatever the field of our apostolate may be: Exercises, philosophical and theological studies, education, pastoral action, means of communication, to cope with this mystery of iniquity.

Perhaps we have distorted the biblical concept of sin, reducing it to disobedience to a positive law of the Church, or to sin of the flesh. For us the greatest sin is no longer, as it was in the eyes of the prophets and of Christ, "iniquity." The sins we generally accuse ourselves of in confession concern for the most part private or family life, and not public life as such. When people know of the inequalities among men, the obstructions often put in the way of justice, the oppressions which affect so many millions of men in so many countries of the world, it should not be surprising to hear people in confession accusing themselves of faults on some such grounds: I have more than what is necessary, and I do not give any of it away; the power I possess I employ only to keep in servitude the people who depend on me; I take no part in any of the collective activities to resolve the social problems of my country, etc.

One of our theologians has been able to assert: "The commission to reform the socio-economic structures so that many may transform the world, and it may regain its true and universal meaning of serving the interests of the whole human community, is not a secular commission, but truly Christian and ecclesial. For that reason, the silence which is complicity, the clear identification with unjust socio- economic structures, not only in the past but also in our day, constitute the "great sin of the church" … the "peccatum ad mortem," that most opposed to the essence of Christianity as love of the God-love for men."

With what I have just said I think I have explained a little why it has been and is painful for us to realize the "metanoia" demanded of us. The new reality has arisen abruptly and it supposes a new perspective, a universal compassion, a conscience more alive to the actual possibilities of man; in a word, a veritable conversion which all can realize in an equally rapid and complete fashion. For this reason perhaps the young—whose sensibilities are naturally more lively and vigorous—feel sometimes of this point what alienates them most from the generations preceding them.

7. Weakening of our spiritual and apostolic ideals

These considerations, which purpose to reconcile a realistic vision of the world with the demand of the actual theological reflection can at least in my opinion, help to create the

conviction of the necessity of an authentic "social commitment" of the Society to meet our world.

For—and this is very important—here no longer are half measures and timid solutions admissible. He who today is not with Christ in the advancement and liberation of man, in the struggle against the sinful structures which torture man, is against Him. He lacks love and that true charity which is the love of God and our neighbour, and which is affected by the most urgent needs of our brothers. His faith stumbles on the most important point; what modern thought to some extent has set down by way of accusation under the term "religious alienation." We are in the world, and we have a concrete and historical social structure, bound in many ways to other structures of society. When the latter become unjust, the simple complicity of our silence can be a grave offence against supernatural charity and a serious blow to our will in religious life.

And yet all that has just been said, all this urgency with which the love of Christ brings us today to social commitment, does not entirely solve the concrete problems posed to us by this commitment. A just reserve will exist in the spirit of many as long as they do not find an adequate response to the second difficulty we raised above: the danger of weakening the spiritual and apostolic vocation of the Society. A real danger, we may say, into which certain extremist interpretations of social commitment actually fall today. It cannot be denied that the concrete manner in which certain individuals have realized this commitment awakens some just suspicions. Can such a type of social commitment be that of a religious? Does it correspond to the charism of a vocation consecrated to the witness and to the announcing of the Word of Salvation? This problem is not peculiar to the Jesuit. It is a problem which concerns the Catholic conception of what is proper to the religious and priestly life.

To put this problem a little more clearly let us have recourse again to some general preliminary considerations, drawn from a realistic vision of our world and from a balanced theological reflection.

8. Ambiguity of Progress and Development

First of all, in Progress there seems to be a latent ambiguity which cannot be denied. It is a fact that progress, though interested to liberate man, often increases his slavery. The present criticisms, coming from all horizons, directed to the "consumer society," are eloquent enough. As the power of man grows there grows also the dramatic possibility of using this power to set aside, divide, oppress and destroy men, to push mankind into an unprecedented materialism. We have already recognized this above; and we have found precisely in this fact one of the reasons which ought to impel us most strongly to combat this selfishness of monstrous proportions, this collective and objective sin. If we are consistent, this verification leads us to maintain that progress does not automatically produce the liberation and the salvation of man. It tends in that direction, but it can go astray, and in fact it does. Progress does not make us go back to its source, to the authentic and specific values of religion and Christianity. Only these values—for I do not speak of a form of sanctimonious religion, which can be insincere and constitute an evasion—will be able to give to progress its ultimate and genuine meaning, as well as a support to heal it and correct it in its deviations.

9. Double role of Grace

We lay stress, in the light of Catholic theology, on the double character we have just been underlining. "Gratia elevans, gtatta sanans." It is quite clear that we do not intend to go backwards, to deny the value of progress considered in itself and its "Christifying" signification. We do not wish to fall back into a spiritualism which puts Christian salvation outside human history and unconnected with natural values. We maintain what we have said but we specify it.

Development, with all its economic, social and cultural dimensions, by itself constitutes a liberation of man, though hard to realize and admitting of ambiguities. The cosmos and society are the place where man does his apprenticeship in liberty and where he attains self-realization. But this expression of liberty is not yet for that sole supreme liberty which man will find better in his free response to the initiative of God who calls him, in Christ, to a human-divine communion, to a participation in the divine nature. And this "liberty of the children of God," though already present and operating among us, because "we are already sons of God," does not yet appear clearly; it will manifest itself in its plenitude only at the last moment of human history. It is the grace of God which in Christ elevates human progress and gives it its ultimate meaning. The Christian professes it in his faith as believer; the religious and the priest, each in his own degree, place at the centre of their personal vocation the will to advance the knowledge of this ultimate and transcendent meaning of progress. In that consists their principal contribution to progress understood in its completeness.

The first effect of grace, which is practically identified with his intimate nature, is to elevate man; but it has also that role of healing of which theology speaks. The rending produced by sin, more precisely that provoked in each man by the tension between that infinite call to the love of his God and the selfish contraction which tends to make him retire within himself, that rending and the wound that it brings on call for continual medication. The remedies are the word of God, the action of the Church through the "signs" by which it creates and restores the community of salvation, the example of Jesus who "went about doing good and curing." And we find again the irreplaceable value of the priestly and religious vocation.

10. Special role and function of priest and religious

Within the people of God religious and priests have a vocation and functions of their own which are not confounded with those of the other members, even if all are converging towards the same end: to establish the Kingdom of God, to realize in ourselves and in all men the plan of salvation.

As religious we ought to be the witnesses of this, that "for God nothing is impossible" and, for Him, to freely conform our life to the plan traced by Christ in the Sermon on the Mount. We have been called to realize in our lives the kingdom of the beatitudes, and to symbolize by our universal and unreserved love for all men the infinite love of God.

As priests, for the same reason as all other priests, we are subject to the mediation of the bishop, successor of the Apostles, and in subordination in his regard, in dependence carrying on the apostolic mission. Beyond the universal priesthood of the faithful, we share in that function of the Spirit which Christ received on the banks of the Jordan and after

which Jesus launched out into the preaching of the Kingdom. This mission of Christ of preaching the "good news," the gospel of the Father, is realized in Jesus, living Word; this mission is fulfilled in its highest point, in the complete sense of the word, in His body made Eucharist, sacrifice and sacrament at once. Our priestly vocation consists precisely in prolonging this word and this sacrifice: the Eucharist demands the realization in fact of what we celebrate in it mystically.

It is thus that the Church wanted us in accepting us as priests and as members of a religious Order predominantly priestly. Such also certainly was the initial charism of our Founder. In our days in which the social reality has changed, there is also in process of profound change the manner in which we should understand many aspects of this vocation, and in particular, its interrelations with the different aspects of the human, personal, social and communitarian development. We cannot pretend to know in the last detail and under all their aspects the changes the future is still reserving for us. But we can and should maintain that the vocation of the Jesuit will always be priestly and religious. And that if the Society is to exist, this will be as a religious, apostolic and priestly Order. Integral human development will be our great work for the glory of God. But our specific contribution to this integral development will clearly have its centre of gravity in aspects more properly spiritual, those in which the grace which elevates and heals penetrates into the world. Our vocation will make us the continuators, in a total dedication, of the manner of life (witness and proclamation of the Word) which Jesus of Nazareth adopted for the salvation of the world.

III. Special Situations

11. Development within the frame of our calling

Naturally, to locate the centre of gravity of our action in this way does not mean that the Jesuit cannot employ a great part of his activity—perhaps the greatest part in some cases and in some determined situations—to tasks of human advancement (economic, social or cultural). This means only that he should always have present in spirit the positive finality of all his actions, and that he should take care that the gift itself of his person to further these aspects of human development is a living testimony of the supernatural and transcendental finality of all development. This signifies also and here we touch upon the most difficult and the more delicate point of our subject—that he should avoid activities and the taking of positions, which, though of themselves legitimate and really leading to human development, are in fact less compatible with the most specific aspect of our proper vocation, which is to be witness and announcement of the word of God, minister of the Eucharist, servant of the ecclesial community.

A delicate and difficult point, as there is a constant question of marking out limits in the living complexity of a human situation, where each aspect in some fashion implies the others, where the fluidity and the variations of time and place quickly render unreal a line too sharply drawn from theory.

12. Political Dimensions

Thus there is the problem of taking positions politically, a polemic and burning subject in many cases, in the present division of mankind into political ideologies which form opposed and apparently irreconcilable camps: If the problem exists for every Jesuit it is

more important in regard to the whole Society. I am going to try to say something to clarify it.

It is obvious that just as we cannot forget the economic aspects of our social commitment, we cannot any more ignore its political dimension. Apoliticism, or systematic refusal of all presence in politics, is today impossible for the apostolic man. We cannot remain silent, in certain countries, before regimes which constitute without any doubt a sort of institutionalized violence. We should denounce, with prudence but openly and clearly, policies inconsistent with "the global vision of mankind which the Church possesses in its own right."

13. Don't encroach on the laymen's field

However, according to one of the clearest teachings of Vatican II, the priest should not encroach, especially in the political sphere, so closely bound to the exercise of public power, on the domain proper to the layman, to whom in this area belongs the last decision. This regard is not inspired by diplomacy or tactics, but it derives from the very nature of the priesthood. Above all, when it is a question of party politics, however necessary, the priest, because he is at the service of all men and of the whole truth, because he is the minister of a Church which should rely only on the power of the Cross and of the Resurrection, and which utilizes only the means furnished by the Gospel, cannot extend his political commitment to the point of becoming militant or leader of a party.

Jesus Christ, in His prophetic and priestly work renounced the use of political power to realize the profound liberation of man; in following His example and His spirit, we too renounce party politics as an instrument of the apostolate. This implies a voluntary renouncement and limitation which we share with Christ, this attitude can sometimes give rise to false interpretations or to reproaches, and with some justice on the part of those who understand best the tragedy of the present situation and who, seeing the limits we impose on ourselves, will judge us inconsistent or insincere.

If the Jesuit ought to be present in politics and even in concrete politics, this will be in a role clearly distinct from that of the layman. The priest and the religious should bring to politics the gospel witness and the gospel announcement of salvation; "those lights and those energies," which, deriving from "the religious mission of the Church," can contribute "to the establishment and the strengthening of the human community according to the divine law."

14. Jesuit's principal service

The principal service a Jesuit can render, in the temporal sphere, and particularly in the political sphere, is not to take the place of the layman in his own role, but rather, in dialogue with him, to help him to take cognizance of the ethical elements involved in his decision. His service consists in developing in this dialogue the ever new expressions the immanent law of human existence assumes at each moment, a law which is inscribed in the conscience of every man, and which culminates in the Gospel. The fact that, in the accelerated evolution of history, the situations are often without precedent obliges us to employ a greater care and concern in the formation of the individual and social conscience, something that for centuries has been one of the principal tasks of Christianity.

Here I am thinking of concrete policies and of positions that imply options open to discussion, that is to say, positions which, in the normal democratic process, are adopted and defended by political parties. As opposed to the militant party attitude I have presented another role, the true role of the priest and religious: to inspire and contribute to the formation of the layman's political conscience, in a Christian sense. However, circumstances, can cause this distinction to become less precise, as when, for instance, in totalitarian communist regimes and in other countries, restrictions are placed on a just political freedom. In these socio-political contexts a person may at times adopt a party point of view which is simply a fundamental ethical position in favour of the rights of man in the light of the Gospel, prior to the concretion of a definite policy. It would not be just, in these circumstances, to reject on principle as inadmissible according to established criteria ethical positions taken—though they coincide at times with the "desiderata" of a definite political option—for the fact that they result in criticisms of the established power. A great deal of supernatural prudence and discretion will be necessary to define the limits of what can be permitted, and still more, what can be counselled in these circumstances. One can sin by both extremes. One can refuse the authentic guidance coming from the law of charity and from a long-range view, that goes beyond the immediate present to take account of the future as well.

15. Recourse to Dissent

The situations to which I have just alluded, in which the general political framework does not permit a development of political action for transforming the structure of society according to the demands of justice, certainly create the most agonizing problems of conscience. One of these, perhaps the most serious, is the recourse to "dissent."

Dissent is not merely a public expression of an opinion or a criticism. The chief characteristic appears to be an appeal to public opinion by means of declarations, manifestations and actions with the purpose of impressing authority, and thus make it recognize certain rights or modify certain attitudes, official positions or decisions. It attempts to influence decisions in a new way, by renouncing direct dialogue with the authorities, regarding this as fruitless, impossible and impracticable. It resorts to opinion, inside or outside the Church, to bring pressure on authority.

Dissent of itself is not a negation of authority; besides, in implicit fashion, it frequently involves the recognition of authority.

The phenomenon is universal. Sometimes it manifests itself in the Church under forms similar to those it assumes in civil society. It rises spontaneously in the wake of the cultural revolution which wishes justly to raise man to the dignity of an agent responsible for his own destiny. It registers protests against the different representatives of the exercise of authority: governors, company heads, bureaucrats, experts, adults, and against the "system;" in a way there is a general rejection of the varied image of "father," which includes in paradoxical fashion the nostalgic search for new types of leaders.

In the Church dissent arises from the discovery of the participation and of the co-responsibility of the priest and the layman in the Christian community.

Dissent does not always arise in the first place from theological questions or in connection with the role of the priest; it comes more frequently from differences in pastoral

commitment in the political and socio-economic reality of a country or even of a continent. It arises often from the lack of consistency between the declarations of authority and its concrete realizations or omissions.

One cannot deny dissent a positive role in the present situation. It has frequently made authority conscious of actual situations and problems, and has even brought it to modify its decisions in a positive way. There are cases where silence is only an admission of a lack of a sense of responsibility, or of a lack of courage in doing one's duty.

Dissent, whatever the responsibility of its origin, constitutes a replacing of the communitarian relation by one of force; in other words, within the community concerned the expression of tensions and conflicts through normal channels is replaced by the recourse to extraordinary or non-institutional channels.

Consequently, legitimate dissent should include, as far as possible, the quest for a normal communitarian relation; it should not strive to transfer itself into a sort of permanent institution in the Church, much less to introduce into the Christian community a dialectic of classes. It is quite clear that if authority seems implicitly to recognize as normal this form of dialogue, it does not follow that it admits conditions unacceptable on its part, as for example, the necessity of conforming in all cases to the opinion of the majority. Yet such an expression on the part of the majority ought to be weighed very carefully by authority.

16. Violence and Revolution

I have no intention of writing a treatise on the ethics of political action in general, nor of declaring what is or is not licit in the use of violence in political action, nor, above all, of promoting a rapid transformation of structures. It is not amiss, however, to note in passing that the word "violence" is used ambiguously today in very different contexts.

In our society there are different forms of violence. The extortion more or less openly practiced, the moral pressure on: the weakest groups (on the young, on women, on the rural proletariat…); the monopoly of information and propaganda. All this renders the problem very complex and very delicate, just as the options open call for discernment. In the face of these options it is necessary to consider the future as well as the present, universal as well as local interests. And great care must be exercised not to waken the "demon of violence" which, once unloosed, does not withdraw easily, nor without leaving behind a heap of ruins.

Here too our judgment is determined by the kind of life which is in keeping with our vocation, and which makes us pursue as closely as possible the line of conduct of Jesus Christ. We seek to renew among ourselves the very life of the group of men whom He brings together to diffuse His witness and His radical message of salvation. In God's name, let us not think that this aim can be in the long run less fruitful and less effective.

Christ addresses Himself to man, to his conscience, to his sense of personal and social life in order to attack at their very roots the effects of sin, which, originating in the heart of man, crystallizes in his works and is translated into social sin, into inhuman structures, when he oppresses and despoils his brother.

In this way, the liberating action of Christ is truly revolutionary, but on another level:

that of man's conscience in his twofold personal and communitarian dimension. Only from this liberated conscience will be born the new man capable of constructing a new society.

The Jesuit, because of the bond which unites him to Christ prophet and priest cannot, when faced with violence and revolution, follow another road or refer to other criteria than those chosen personally by Christ. He ought to be permanent witness of the only love capable of creating between men the communion without which human and Christian love is impossible. He ought to bend every effort that his message may reach the free conscience of men, that they may free themselves from the personal sins which of necessity become objective in unjust structures and inhuman systems; for it is the same man who is their author and who maintains them.

IV. Ecclesial Perception in Discernment

17. Refining the Sensitivity of the Whole Community

It is certain that the human conscience cannot break the bonds with which the social structures in which it expresses itself and which, in turn, objectively condition the moral goodness or perversity of that same conscience. Consequently, the conversion of this free conscience, to be real, often implies the destruction of certain social objectivations whose liquidation attests the reality of the conversion of conscience to the Spirit of Christ. However, it will not be possible always to discern ecclesially these social objectivations of sin, at least immediately. Only a continual refining of perception of the whole ecclesial community will make a continual discernment possible. And in a certain sense, it is still more difficult to bring forward genuine socio-political alternatives to replace those actually existing and deficient. The field is thus open to a prudent cooperation, guided by Christian conscience, with all men and with all programs of "good will;" for only such cooperation and the human discussion that goes with it will be able to awaken a powerful ethic and social imagination capable of establishing more human conditions of existence.

In any case, neither as priests nor as religious can we forget this: the subtlety of ecclesial perception in discerning the social embodiments of sin and the vigour of the specific Christian contribution at the world level are in direct relation to the real capacity of the Church to live in its integrity the mystery of Christ, the mystery of the concrete humanity of God. It is precisely the intensity of life of this mystery of Christ that is the aim of our priestly ministry and our religious life. The more the Church in its entirety really lives the mystery of Christ—true God and true man—the more the Church will know how to give its life for the life of the world, denouncing the malignant forces which deform our social life.

Consequently, to be priest or religious of itself implies a radicalism greater than any definite socio-political option. The Jesuit, like Christ, has no mission to work in behalf of definite socio-political, cultural or economic structures, whose temporal autonomy ought to be respected. But like Christ he will have to proclaim unceasingly the human values and the human dimensions which must be respected by every conception and every construction of Society. Such is his authentic and specific commitment in history and for the service of man, stemming from his priestly and religious mission.

Like Christ, the Jesuit does not choose violence for the affirming of the human values and the human dimensions of all society.

The Jesuit will also have to see clearly that he cannot confuse his obligation to form the conscience of men according to the demands of the Gospel and that of denouncing all form of injustice or oppression with an alleged duty of spurring action (or the simple persuasion of such a duty) to obtain by violence the elimination of injustices and of every form of oppression. It is not the way chosen by Christ to free man, and it cannot be the way of those who have been called, as we have, to continue the mission and the attitudes of the Lord. The Jesuit must observe that only this fidelity to his mission will prevent him from falling into a new clericalism, and that it will also enable the other members of the People of God, that is to say, the laity—the citizens—enlightened by their own right conscience and the demands of the Gospel, to decide with full responsibility and after mature reflection what their attitude ought to be, and what are the means suitable for freeing their brothers from oppression and injustice.

18. Life of Faith and Prayer

The Jesuit knows that in order to "discern" and adopt these delicate and difficult attitudes, a life of intense faith and an intimate contact with God in prayer are necessary. If he fails on this point he runs the risk of being blinded by human passion or by criteria opposed to the Gospel.

He should never forget in all his actions, even in those in which he feels himself most involved, that he is only a "missus" of his "ecclesia," from the local Christian community up to the universal Church.

It is false to believe that the world wishes to reduce the priest to "the lay state" and that it expects from him only a secular competence. "The world," to establish itself in "humanity," has need of the unique qualification of the priest. It is a typically clerical illusion to confuse "integration" into the community (even the radically secularized community) with the dissolution of priestly identity.

The priest is minister of the Word of God and not of his own or that of other men. Christ has said: "He who hears you hears me;" but this "you" denotes a Church, and a Church whose Word culminates in the Magisterium. The terms God, Church and Magisterium are certainly not synonyms; but to believe oneself to be minister of the word of God without incorporating oneself in the Church and submitting to its Magisterium, is an aberration which ends in the sin against the Spirit. This Word is not learned once for all and it demands a permanent "docility."

19. Positive Social Commitment

The emphasis put on these last paragraphs is due to the delicacy of the subject at the present time. But in concluding the limited account of our social commitment I do not wish to leave the accent on this unique aspect; this could give an overall impression that would be too restrictive. And this is not my intention as you have been able to realize. I think we ought to encourage each other, for the love of Jesus Christ and of men, to fulfil a serious social commitment in favour of justice; we must of course understand it in its completeness, and accept with joy the precise role of promoters of the ultimate supernatural meaning of the development which is in keeping with our vocation and with this role we accept also the limitations it entails for us in definite aspects of the commitment.

20. Corporate Effort

Particularly at the end of my account, when we have come to the more delicate aspects of the political implications of the commitment I have deliberately employed a language which would refer immediately to individuals, to different Jesuits. In fact it is difficult, in the face of these problems, for the Society to be able to adopt an attitude which it imposes on all its members. The social commitment of the Society of Jesus will simply be the total resulting from the different commitments of its members. The Society, as you know well, has no doctrinal authority in the Church, and it prescribes to its members no other doctrine than that "approved" by our Holy Mother the Church. The Society holds to the decisions of the Hierarchy and should strive to have them accepted. But she does not have to present, as Institution, her personal version of the consequences which flow from Christian and Catholic doctrine.

Jesuits as religious and as priests have the inalienable duty of prophetically denouncing injustice. And they can, in doing this, suggest with charity and prudence how far, according to their personal judgment, the consequences of the principles of the Gospel and the Church go; how they view the incidence of these principles on the practical options which present themselves in the lives of the people.

21. Pluralism in the Positions Taken

In the present state of uncertainty in the world this leads almost inevitably to a great pluralism in the positions taken on these problems within the Society. We have here perhaps one of the points on which we seem obliged today to make accommodations that are neither easy nor pleasant, but prove fruitful in the long run. St. Ignatius, while recommending that we have "the same sentiments and the same language," qualified this with "*quantum fieri potest*." Today this is still more necessary, especially when the problems coming from our social commitment affect the domain of scientific research and of public opinion.

If we are prudent and humble in assessing and defending our own point of view, if we strive to listen to each other and mutually understand each other with that charity which ought to animate us all in our whole social commitment, if we know how to observe the rules of justice and discretion when we refer to those among us who have different opinions on points open to discussion, the result will be favourable; we will mutually enrich ourselves and will give Christian people an example most needed today. Sometimes the laity will be scandalized at first at our differences; but they will find them reasonable in the end, especially in these matters and if they are kept within the limits indicated.

22. Shifting Boundaries

The difficulty, of course, is certainly greater where the limits are not yet clearly drawn. And we hope that the future will bring us more accord. This shifting of boundaries is largely due to passing circumstances, to be explained historically. Among those who profess the self-same loyalty to the principles of the Gospel and the Church some may think that such and such a political option can still be upheld, while others may think that it can no longer be defended. Some will judge that such and such a situation or such and such a political option is gravely unjust, while others will continue to justify it, at least up to a certain point. Consequently, some people will judge that a Jesuit, who wishes to keep his position in the

field of evangelical action without opting for such and such political party, has the right to reject this or to collaborate with that, while others will hold that there is already a question of a partisan action that goes beyond the limits marked out by the priestly and religious vocation.

Such differences of judgments are today inevitable. And they call all the more urgently for mutual respect, understanding and fraternal dialogue. We must learn to love each other and respect each other despite our different opinions—a genuine mark of the human maturity of our fraternal love. Thus we will be truly a "sign" and a "witness" of an adult and mature charity for the other human communities in a pluralistic world and in a Church which recognizes more each day the value of diversity in substantial unity. It is the Superiors, representing authority in the Society and guaranteeing its unity, who ought to indicate to a Jesuit when his words and his actions, independently of what he himself can judge in his own soul and conscience, become incompatible with the minimum of indispensable unity or go beyond the limits permissible to a religious. It is they also who, after a sincere dialogue on each occasion, may assign or change for each Jesuit the task or the duty of living his vocation and with that, his social commitment.

23. Witness of Deeds rather than Acts of Authority

To those among us who favour clearly marked attitudes but in the opposite sense and would like to see the Society pronounce firmly on concrete questions, I suggest some realistic reflection on our human situation and the complexity of the world today. Believe also that the heritage of the same spirit, community life in charity and in dialogue will in the end put us more at harmony on the points in which we differ today. Acting thus, and without need of recourse to actions of authority, we will effect each day more agreement between words and actions, and the social commitment of the Society will become each day a more collective enterprise.

The witness of deeds is today most important. It is here that on the decisive points such as the choice of ministries, the manner of conducting ourselves, the exclusion even of the appearance of luxury and power … obedience can achieve very quickly and very effectively the rupture with unjust structures and make progress towards a commitment facilitating integral development.

V. Principles of Our Apostolic Presence in the Temporal Scene

24. Task of Re-creating Humanity in Christ

The Jesuit should never forget the social commitment to the service of justice and charity, without which there is no true religion. Nor should he ever forget that it is this beyond all technique and all politics that justifies his apostolic presence on the temporal scene.

To resolve the spiritual problem thus posed I am going to try to set forth some principles of renewal.

The created humanity which became perverted and transformed into a sinful humanity in which some men oppress others and prevent them from attaining integral development is also the humanity recreated by Christ. This re-creation of humanity by Christ constitutes an essential element of the historic situation of humanity.

The Jesuit has as his only raison d'etre his incorporation into the task of recreating humanity with Christ. On the degree of his complete and existential participation in the spirit of Christ, the restorer of mankind, depends more than on any other factor, the success of his mission in the history of the world's salvation. The quest and the discovery in the light of the Gospel of the trait essential for the Christian work of renewal thus become a condition a priori of the reality of his action and the effort to assimilate them through study, meditation and divine illumination, is an essential requisite for his Jesuit existence.

Christ made His appearance historically to teach man, a member of a given society in which the iniquity of individuals went pari passu with the divine election, what the renewed man is. Consequently His teaching and His action have for framework a given historical society, but He has revealed to us in it what the renewed man ought to be. Nevertheless it is fitting to recall some distinctive traits of this society which justly evoked the action of Christ.

25. *Society in which Christ Became Incarnate*

Characteristics of the society in which Christ became incarnate and which served as concrete references for His action:

- The contempt in which this society as so many others was held, on the cultural and structural levels: the poor, the oppressed, the man of humble condition, the enemy and the stranger.
- The oppression and religious alienation created by a serried network of ceremonial and disciplinary laws, which openly served the interests of a. dominating priestly class and which stifled the humane, productive and free meaning of Creation.
- The practical perversion of the meaning of human activity directed and in fact completely orientated towards riches and towards social preeminence (power).
- The action of Christ in this society appears in the Gospels as a perfectly clear and uncompromising denunciation of the social "order."

a) Indeed, faced with the contempt of the poor and of the enemy, Christ has preached the value of their persons, and with a truly astonishing insistence has placed poverty and persecution above riches and the exercise of power. Christ has based this denunciation of the individual and social contempt towards the poor and towards enemies on the universal fatherhood of God with regard to all the men definitively sealed in the Incarnation of His Son.

b) Without fearing the consequences which were in the end to prove fatal, Christ in ringing tones demanded the liberation of man from the religious alienation caused by ceremonial laws. He went on to put clearly as a condition of lawful worship respect and esteem for men—images of that God to whom we direct our worship. Christ has thus emphasized the provisional—and not absolute—character of every human institution, of the State as well as of the different forms of religious organization, having them judged according to their relation to man, work of God. It is impossible to identify with God any human institution whatsoever.

c) Christ has condemned that false orientation which puts human activity at the service of the economy and that which turns it completely to the conquest of power; therein lies the guarantee of all human activity that will not deprive the rest of men of their creative liberty.

d) The "campaign" of denunciation carried on by Christ, faced with the society of His time which presents so many analogies with our own, thus appears as a clear condemnation of every form of religion that permits the oppression of man and of every social commitment which denies God. It is precisely because God is creator and restorer of a free humanity that there cannot exist an authentic religion which would abet men in holding other men in slavery, nor a humanism forgetful of God.

26. *Message of Positive Service*

But the renewing action of Christ has not been merely a contestation with society. Christ has offered to the world a message which is a positive service rendered to humanity and supposing an authentic conversion of man on a religious basis.

Christ has in fact emphasized three points:

a) the necessity of aiding effectively all men who have need of us. He has gone so far as to make this service the very norm of the definitive judgment of God on each man, and He has identified Himself personally with the man in need;

b) solidarity of all Christians supporting and respecting each other mutually, so that their union is a visible sign of the unity of the Father and the Son and at the same time the necessary condition for being able, moved by the Spirit who lives in us, to call God: Our Father;

c) liberty for every man to realize himself on the religious plane; for that reason he has defended the right of sinners to coexist with the just, since God lavishes on one as well as the other the goods of creation.

27. *Appeal to Conscience and Sincerity*

This service rendered by Christ to a humanity which He reorientates and which He renews is characterized finally as an Appeal to conscience and not as a Power of social order which would impose its teaching. "The originality of the Christian message does not consist directly in the assertion that it is necessary to change structures, but in the insistence on the conversion of man which in turn calls for this change." The effectiveness of the renovating message of Christianity is in keeping with our convictions.

There is an apparent value, then, closely connected with this accent on the religious conversion of man and, consequently, with a reserve placed on the employment of social power. This characteristic note of Christian style is Sincerity: yes, yes; no, no, manifested through the message and the life of Christ. We can speak of an. aversion of Christ for the deceitful practices, "tactics" employed to realize the renewal of mankind. This renewal should be achieved only by the force which justly constitutes the renewed man: a free being and a creature created by God. The consciousness of this reality, and this only, will be the generative force of a world renewed by Christ. But let us not forget the patience displayed by Jesus in the formation of His Apostles, and how He revealed Himself to them little by little. It is on a deep conviction on the characteristics of that action of Christ with which we

have become intimately involved, that is to depend the efficacy and even the survival of the Society of Jesus in this historical moment that mankind is actually living. For that reason it would be intolerable if we were to have no part in the apostolic action which is leading the way to the renovation of the entire man and of all men in God.

28. Process of Spiritual Discernment

However, the association of the Jesuit in the recreative action of Christ—that is to say, his denunciation of social and ritual institutions which alienate man from himself and his engagement in the service of humanity to reorientate it—does not guarantee that our concrete activities in the present state of the world will always be successful. We should recognize with sincerity and with humility the hazards in the accomplishment of these tasks. Apart from the ever present possibility that we are mistaken, we must consider the finality marking our service of men, that is to say, its positive orientation towards God is a Christianity in complete harmony with the divine plan. Both these factors should cause us to submit our activity to a process of spiritual discernment, which will testify to our responsibility before God and before the men with whom we work.

The necessity of this spiritual discernment is obvious to anyone who knows the continual variations which the social reality, and the possible interpretations thereof present at all times. This is still more true when, as in our days, these interpretations are strongly coloured by the simplifying vision of groups of opposed interests. It is not strange, then, that many Jesuits can reach, in their interpretation of social reality and in their renovating apostolic action, conclusions which differ from those of other Jesuits. This divergence in opinions is in actual fact necessary. The degree of our experience and knowledge of society as well as the manner of our involvement vary with the individual. And it is advisable that this divergence should not disappear completely, since, thanks to it, we can reach a more adequate vision of society and the connection the Church and the Society should realize with it.

29. Principles from Ignatian Spirituality

However, the fact that we sometimes meet with opinions diametrically opposed, should rouse in us all the desire to analyse them seriously in the light of "the Spirit which renews the earth." On the individual as well as on the community and Province level, we ought to be eager to test the spirit which animates our action and we ought to be suspicious of positions taken suddenly and without serious consideration. To assist us in this personal and community discernment of spirits we can draw from our spirituality very useful and very fruitful principles.

The preliminary condition for all process of discernment of spirits is affective and, if possible, effective detachment in our very real attachments to power, to riches, to our prestige in the intellectual field, to views of prominent personalities, to our natural movements of sympathy or of revulsion. To be able to go into depth in this personal or community analysis of our opinions, we must first begin a sincere and painful struggle to strip ourselves of all the interests which are not those of Christ the renewer of man, and to attain to genuine interior poverty.

As fruit of this detachment we ought to feel more disposed to accept the proposition of our neighbour than to reject it without taking the trouble to examine it. This attitude will

be truly ours only if we accept sincere dialogue with those who have a different opinion and with the community. This real self-discipline can free us from all intellectual pride; it can help us to go beyond, over contrary opinions, the intellectual and affective limitations of every man.

We need a deeper study through all the means at our disposal of the true reality of our societies; it should make us reach a serious diagnosis which penetrates to the interior of the implicit system of the values and the attitudes which sustain this reality. We ought to say as much about the analysis of the different civil and ecclesiastical policies. Educated people cannot justify themselves in refusing to study problems so serious; nor can they rely, without any personal research, on the opinion of persons better informed. A lack of serious study would be equivalent to a failure of our responsibilities for which we will have to render an account to God.

It is essential to strengthen our Faith in the Spirit of God who acts in the Church which we serve, and continue in the fundamental conviction that if the Spirit can make use of us, individuals and communities, to inspire the Church, He can also dispense with us. All of us are the Church, but no one—neither alone nor in a group—is the Church to himself. We cannot implicitly attribute to ourselves a monopoly of the Spirit in our renewal action. In a word, we must have a profound Faith in the Spirit who acts in the Church and humility in our eventual role of supplying inspiration, especially for original actions.

30. Community Appraisal of Opinions and Plans

Once these fundamental conditions are fulfilled, we can pass to the examination of our opinions and our plans of action, using reason and the discernment of spirits. This examination, for a Jesuit of a working apostolic community, should usually be communitarian and always with the supervision of the Superior. Then and only then will there be plurality in the essential unity of the Church and of dogma; for the Spirit is essentially a spirit of union.

Consequently, there should emerge in our action our religious commitment to the service of humanity. We will thus imitate the example of Christ who was stopped by nothing in His march forward and held back by no fear of disagreeable or fatal consequences; we will imitate the example of His sincerity, alien to every manoeuvre fraught with dangers.

31. Conclusion: Directives not Lacking; Back to the Sources of Our Spirituality

The moment of conclusion has come. Some perhaps might have expected from me an enumeration of concrete and precise directives for renewing our apostolate. This has not been my purpose. The documents of the Church and those of the Society indicate to us already in a positive manner the course of that renovation. The precise problem I have undertaken to determine is the reason behind certain passive resistances, certain impermeabilities, which, even in the Society, can be met with, despite the sufficiently numerous and explicit directives.

I find the cause not in the lack of directives but rather in a deficiency of religious spirit. We have withdrawn from the sources of our spirituality: theology of Creation in the Foundation of the Exercises, participation in the mystery of poverty in following the road

chosen by Christ, discernment of Spirits. On these foundations of our religious life rest the most solid reasons for incorporating into our lives in the way of the gospels the most pressing and the most dramatic problems of the world.

There is no other motive for the act of faith with which I would conclude. The Society of Jesus—this least Society which wishes to put itself humbly at the service of the Church and of humanity, and particularly at the disposal of the Sovereign Pontiff and the College of Bishops—despite the difficulties it is meeting, already shows clear signs of this spiritual renewal. Indeed, thanks to personal and silent contact with the Lord in meditation, thanks to communitarian deliberation, thanks to apostolic action, the appeal of Christ is beginning to be heard in the Society; this Christ, though not being of this world wishes to be rendered present in the Society of men today that is swelling anew with hope.

Source: Jerome Aixala S.J., (ed). *Justice with Faith Today: Selected Letters and Addresses—II,* Gujarat Sahitya Prakash, India, 1980, pg. 29–59.

5. Some Reflections on the Practice of Poverty

A Letter of Father General to one of the Indian Provincials

Old Goa, India, 8 January 1973

This letter to Fr. Vincent D'Souza, Provincial of the Goa-Poona Vice-province was written by Father Arrupe at the latter's request. Later published in the Province Newsletter, it was of interest to other provinces as well. It was written in the Residence of Bom Jesus in Old Goa, during the international meeting of English-speaking Provincials held there in the last days of 1972 and early in January of 1973, as part of the preparation of the 32nd General Congregation.

Dear Father Provincial,

You asked me to put down in writing the ideas on Poverty that we talked about in our last interview. Through this letter I wish to share with you what I feel on this subject, trusting that this will be of some help to you in the governance of your Province.

Poverty has become a matter of very deep concern to me. I firmly believe that on every level - personal, communitarian, institutional - the Society is in serious difficulty with regard to the practice of poverty. I would even go farther and say that the many abuses in poverty prevalent among us could indicate that many of us are lacking in supernatural spirit and that our resolutions to be poor are not quite wholehearted.

There is no doubt that some of our men give us an outstanding example of poverty and that wonderful attempts are being made in some places to find ways of living a truly poor life. But, on the other hand, what an amount of casuistry we resort to in order to justify, legally and juridically, actions and attitudes that are completely against the spirit of poverty! Look at our standard of living which, to put it mildly, is certainly not a witness to poverty! Look at the phenomenon of private accounts, authorized and otherwise. Look at the image so many. Jesuits project - one which is in no way different from the image of a well-to-do layman. And all the while we are living in a period of history in which the world, in spite of all its secularism and unbelief, is deeply concerned about social justice and the poverty of the Third World and the underprivileged. Don't these 'signs of the times' indicate that the Holy Spirit is pushing the world and the Church in a direction that is opposed to our consumer society and our modern hedonism? Is it not He who is awakening in the hearts of men, particularly in our youth who constitute the world of tomorrow, a special regard for the witness of those who live a life of poverty? We must make every effort to listen to what the Spirit is saying to our Society through these 'signs of the times'.

Poverty is an essential constituent of the Ignatian charism. For the Ignatian charism is based on a love for the person of Jesus Christ, a love that necessarily leads one to be like Christ poor 'in order to imitate and follow Him'. This is our Jesuit charism, to go to the Father through Christ poor and obedient. Evangelical poverty is a mystery to the human mind, so reason alone is powerless to explain or justify it. There is only one way for a man to grasp the meaning and the richness of this mystery: he must experience actual poverty -

it is not enough for. him to merely desire to be poor. In order to be sure that we accept poverty affectively, it is essential for us to experience it effectively. How can we genuinely love and desire poverty if we have not known it... through actual experience? The moment we experience actual poverty, we shall also experience its marvellous fruits. For those who embrace it lovingly often experience a joy and happiness and inner freedom that they had never felt before.

To speak of my own experience, there were three periods in my life when the Lord gave me the experience of actual poverty. The first was in Marneffe, Belgium, during the weeks that followed our expulsion from Spain; the second, when I was detained, under military arrest, in a Yamaguchi jail; and the third in Hiroshima after the explosion of the atom bomb. What joy and union of hearts there was in those communities of Marneffe and Hiroshima! I have never seen more union and happiness in any other community or experienced a deeper liberty of spirit and joy. In these three periods of my life I learnt for myself how little a man needs to lead a joyful life! I often wonder if we wouldn't have more union and joy in our communities today if we were less affluent and practised poverty better.

A word about our apostolate: poverty gives a quasi-sacramental value to our apostolic work, not only because it prepares the apostle for his work, but also because it is a 'sign' of Jesus Christ that draws down God's special blessings both on the apostle and on the souls he works for.

A Jesuit must always be poor in spirit and within his heart he must always yearn to live in poverty; not to live in destitution, but in poverty, namely, to have and use only what is strictly necessary for life and work, renouncing superfluities. When, because of the good of souls, the Jesuit is forced to take on forms of apostolate that make it very difficult for him to be actually poor, he will experience the tension that comes from desiring to be poor on the one hand, and not giving free rein to this desire on the other, for the good of souls. This tension will, paradoxically, bring him great peace, for he is doing the will of God.

In our day-to-day life, we should, all of us, experience at least some of the effects of poverty, for it would be ridiculous to say that we are poor and yet not experience any of the privations of the poor. So if there is anyone who in his daily life' does not feel the effects of poverty, he could begin to wonder whether he is really poor in any sense, even in spirit and desire; whether, while claiming to be 'poor with Christ poor', which every Jesuit must essentially be, he is, in reality, a rich man who should be poor and is not.

And what I say of the individual Jesuit, I say of the Jesuit community too. So we cannot complacently compare ourselves to laymen of modest means if the only privations we suffer are the privations of the average layman of modest means.

To have no possessions 'de jure' is a radical form of poverty that is very meritorious indeed, but it can be compensated for by possessing things and enjoying privileges 'de facto' which are far beyond the reach of 'people of slight means.'[1] This 'radical poverty' of ours can be not only hidden, but even destroyed in practice by an abundance of material goods that have nothing to do with the hundredfold promised us in the gospels.

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[1] 31st G.G., d.18, n.7

If, on the one hand, our poverty is only the 'normal' poverty of a layman of modest means and to this we add all the backing that comes from a powerful 'institution' like the Society, and count, moreover, the many privileges and favours we enjoy in so many countries (invitations, free treatment in the best clinics by doctors and Sisters who are friends of ours; the help and influence of former students, families of Ours, benefactors, etc.), we might well ask ourselves where our 'actual' poverty is - not to speak of our witness to poverty. Isn't there some truth in the ironical saying of diocesan priests that we take the vow of poverty while they practise it? I remember a layman of dubious character who said cynically, "If the Society of Jesus interprets the vow of chastity as it does the vow of poverty, then even I could be a Jesuit."

To conclude, dear Father Provincial, I would ask myself and invite my fellow-Jesuits to ask themselves, in all earnestness, the following questions:

- Do I truly love poverty as a Mother?[2]
- After my novitiate, have I ever experienced the effects of poverty for any extended period of time?
- If not, why not? Do I realize that, as far as it depends on me, I must seek poverty 'choosing poverty rather than riches'?[3]
- How many things do I. possess that I do not need (concretely, taking up one by one all the things I have)? In what way can I diminish my needs?

Ask God to give us the grace to fulfil what we have promised Him. I commend myself to your prayers.

Yours devotedly in Christ,
Pedro Arrupe, S. J.

Source: Jerome Aixala S.J. (ed) 1979. *Pedro Arrupe, S.J., Challenges to Religious Life Today: An Anthology of Letters and Addresses*, Vol. I. Gujarat Sahitya Prakash, Anand-India, pp. 95-99.

2 Const. P.III, c. l, n.25
3 Sp. Ex. 167

6. Simplicity of Life

Genoa, 29 December 1973

*Father Arrupe's Conference on **Simplicity of Life** was first delivered on December 29th, 1973 to a meeting of the members of the Province of Turin, in Genoa, who had come together for a three-day session in preparation for the 32nd General Congregation.*

1. Why a Question was Asked

Among the questions asked of those who had to write ex officio letters this year was one on the simplicity, of our life as Jesuits. Some may have wondered why Simplicity of life? What is so important about that? Haven't we got more important things to worry about? Well, no. Among the most important things we have, not to worry, but to think seriously about is simplicity of life.

Why? Because simplicity of life is the measure of our spirit of poverty, the practical application of that spirit. "Let me just say this", Saint Ignatius wrote to his men in Padua, "whoever loves poverty should be glad to be poor; glad to go hungry, to be badly clothed, to lie on a hard bed. For if someone loves poverty but avoids penury, following poverty only from afar, is that not to be comfortably poor? Surely that is to love the reputation rather than the reality of poverty; to love poverty in word but not in deed."[1] What, then, is simplicity of life but the language in which poverty is expressed? It is the language of example, the language people today understand and appreciate much better than fine words and exhortations. We are thus in duty bound to make a searching examination of our attitudes and norms regarding poverty and certain other aspects of our personal lives.

Simplicity of life, besides being the measure of our poverty, is also a help to preserve and enhance it. It is not unusual to hear one of Ours complain that "I would like to live in the strictest poverty, but am prevented from doing so by the style of life of my community." As though to live in poverty is to go against the current of community life! But is this true? Should it be true? Should not community life rather be an inspiration and a help to the individual to really live his vow of poverty?

For instance, what does simplicity of life exclude? It excludes ostentation, vanity, and a preoccupation with creature comforts. A manner of life characterized by elegance and fastidiousness, whether it be in dress or personal effects, or living quarters, or means of transport, certainly cannot be described as simple; affluent would be the better word. Neither can a religious who takes good care to provide himself with the most comfortable furniture, heating, air conditioning and so on that may be available on the market be considered to be living modestly.

This leads us to recognize that the simplicity proper to our way of life is today menaced not by a single but by a double danger. It is menaced not only by our built-in egoism, but by the consumer society in which we are plunged: a society that provides with such facility almost everything our egoism craves. In a society characterized by penury, our egoism cannot have such spectacular success; we are compelled to live simply. And so, those of us

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[1] Mon. Ign. Epp. I, 577.

who live in societies of affluence must be very conscious of the enslaving effects of an economy of abundance and its high-pressure salesmanship. If we really want to live the life of austerity to which we are called, we must be able to respond to its propaganda: "How many things there are I do not need! How many things there are I do not want!" To modify a little bit one of the four freedoms of President Roosevelt, we must cultivate freedom from "want".

Are we cultivating this freedom? It is my impression that in the Society of Jesus today, our reactions range over a very wide spectrum: from the truly heroic to the regrettably scandalous.

If we look more closely into the matter, we find that simplicity of life is rooted in, and is a manifestation of, a basic spiritual attitude. This attitude can be cultivated - or, on the other hand, opposed - in diverse ways, in bur personal lives as well as in our apostolic ministry. It is not merely a problem of poverty. In our personal lives, for instance, we can fall short of simplicity for many reasons: because of sensuality, or vanity, or an unacknowledged pride of social class.

Sensuality - if you will allow me to use that old-fashioned but still valid expression - 'makes us adept in avoiding whatever is inconvenient, and in taking full advantage of the opportunities offered by a consumer society to enjoy ourselves in comfort.

Vanity - again an old-fashioned but by no means out-dated term - inclines us not only to provide ourselves with superfluities, but even, in what we need for our maintenance or ministry, to choose only "the best that the market offers", thus joining, whether we realize it or not, the number of those who have become enslaved to prevailing fashion.

And thirdly—whether we realize it or not - we all come under the influence of what has been called "collective passions" - of nation, or race, or the social class to which we belonged before God called us to his service. The trouble is that we fail to realize that we share these "passions", precisely because they are "collective"; they find their unexamined justification in everything that surrounds us; and thus, without our full advertence, they condition our attitudes, our choices, our way of life, and even our ministry.

Our class-consciousness - if I may so refer to something that I think, that I hope, is largely subconscious - often makes us wary of even appearing to belong to an "inferior class"; namely, to the working class. It makes us unwilling to undertake ministries and activities whereby we "lower ourselves", whereby we become identified in our manner of dress, transport, and everything else, with a class below that to which we belong.

And so we must ask ourselves: to what social class do I belong as a Jesuit? Are my spontaneous reactions still those of the social class - possibly a dominant, possibly an exploiting class—to which I used to belong before God called me to the Society of Jesus, but to which I no longer belong? Are these still my spontaneous reactions even if, intellectually and in the abstract, I consider myself liberated from all notions of social class?

Even in the choice of means for our apostolic ministries - communications media, transport, techniques, instrumentation - let us carefully scrutinize which of these means are really "for the help of souls." Must we take for our overriding norm of apostolic efficacy

the greatest variety and the most up-to-date model of technical means, when we know very well that the very complexity of such means is a barrier to attaining our objectives?

Let us not forget David, who refused to be weighed down by armour in fighting Goliath - and was proved right by the event. His primitive sling and rounded pebble were quite enough. I am reminded here of the missionary who was kept so busy maintaining his typewriter, his radio, his tape recorder, his fridge, his car, and all his mass of equipment, that he had very little time left to do any mission work!

A good way of bringing home to ourselves how superfluous are many of the things we now consider necessities is to recall the times when we were well able to do without them, for the simple reason that we could not get them. In war time, for instance, with how little we were content! We had to be. And we have an even more striking instance today. The Arab nations decide to reduce their petroleum exports, and all of a sudden we have an energy crisis. Things that higher, more spiritual motives could not induce us to dispense with - top speeds on the highways, summer heat in winter, late shows, late suppers—we now find we can dispense with, because we must.

2. The Poverty Crisis

Reading the official reports sent to me this year from all over the Society, and noting what they say about the affluent style of life of some of our communities, the undisclosed sources of income, the private accounts, the expensive personal effects, the travelling for pleasure, the proprietary attitude towards and use of salaries, I am more than ever convinced of something which some have called in question, namely, that there exists in the Society today a serious problem of poverty: personal, communal, and institutional.

This is not the time to prove that the problem exists or to estimate how serious it is. Allow me, however, to put forward some considerations of a more positive nature, assuming that we are all agreed that any problem concerning poverty is a capital one for the Society. I am greatly assisted in doing this by the replies received from Superiors and Consultors to my question concerning simplicity of life, and by the personal contacts I have made in the course of my journeys and visits.

It is true, of course, that for any religious congregation poverty is a matter of particular concern, poverty being one of the characteristic attributes of religious life as such. But we Jesuits have a special reason to be concerned, because of the special stress which Saint Ignatius placed on poverty as a result of the interior lights which the Lord gave him on the subject, and the spiritual experience he had of it.

3. Poverty a Mystery of Faith

Poverty is a Gospel mystery, and one must love Christ to comprehend it. In the replies to my inquiry, one is struck by statements such as this: “There are those who simply do not know Christ’s spirit of poverty, which is what makes one truly poor. Their living of poverty is not theological; it is not centred on Christ; and so it is merely an external, a material poverty.” Such an attitude is obviously unacceptable and needs to be corrected with the help of prayer and an effort to acquire the proper spirit of the Exercises and the Constitutions.

The mystery of poverty springs from the mystery of the kenosis of Christ, Christ's emptying of himself. It is a mystery, something that human reason cannot fully comprehend, something we can approach only in the measure that we are enlightened by the Holy Spirit. The problematic of religious poverty is neither sociological nor financial. It is not even merely theological. It is a problematic of faith: of love for Christ poor, poor in the human life he chose for himself, poor in the life of his Mystical Body.

And so, to arrive at a measure of understanding of what poverty means, a double experience is necessary. A faith experience, first of all, of Christ's emptying of himself; but also a lived experience of being really poor. If either of these two experiences is lacking, one cannot really know what religious poverty is. If the mystical experience of Christ's *kenosis* is lacking, one can possibly know what human poverty and misery are, that poverty and misery which we are called upon to fight in themselves and in their effects; but one cannot know what religious poverty is and means. If the personal, lived experience of real poverty is lacking, one may possibly arrive at some knowledge of what the poverty of the historical Christ was and its characteristic traits; but one cannot know what the poverty of poor men is in actuality.

Hence, if we are to know religious poverty in its fullness, in the round, we must strive for an inward knowledge, an *epignosis* reached through prayer of Christ poor, Christ on the cross; this *epignosis* leading us in virtue of the Ignatian charism to that third mode of humility- whereby we choose poverty with Christ poor rather than riches. At the same time, and by the same token, we must strive to live this poverty we have chosen, and thus experience what poverty really means for the indigent poor. Faith impels us to the imitation of Christ poor, and this in turn impels us to actual poverty: such is the upward spiral generated by the interaction of faith experience and lived experience which is the basic pattern in this order of being. Interaction: for the lived experience of poverty impels us to the love of Christ, a love which purifies and liberates. As Saint Ignatius puts it, "It is no small grace that the Divine Goodness gives us when it gives us the opportunity of actually tasting what we should always desire if we are to be conformed to our model Jesus Christ."[2]

4. Reactions to the Problematic

It is clear that in the religious life in general and in the Society of Jesus in particular poverty presents problems of a theological as well as a practical nature, and there will be different reactions to the posing of these problems.

One reaction is what might be called the *defensive* reaction. It seeks to minimize the problem by putting forward reasons to justify existing situations, reasons which are either clearly fallacious or at least ambiguous. The requirements of the apostolate are adduced: if our apostolate is to be efficient, we must make use of the most efficient, that is to say, the most expensive means; if our apostolate is to be efficacious, we must work with the most influential social class, that is to say, the affluent elite. Or else, the Ignatian charism is invoked: the charism of Ignatius is not that of Charles de Foucauld. Or again, we are informed that the authentic Jesuit tradition is to employ whatever means will get us to the end. In short, every kind of exegetical, historical, and canonical argument is brought into

[2] Mon. Ign. Epp. IV, 564.

play to persuade us to continue doing what we are doing. The problem is thus "rationalized" to make it ambiguous enough to tolerate the continuance of the status quo.

Another reaction is that of discouragement. For how many years have we been wrestling with this problem? For uncounted years. Have we arrived at an acceptable solution? We have not. Why, then, discuss it further? Let us simply do what we can and let the future take care of itself.

Then there is the *radical* reaction. An extreme position is taken, labelled "evangelical", or "bearing witness", and proposed as the only acceptable and apostolic solution to the problem. Fine! But if this radicalism does not derive its inspiration from the Gospel, it either leads to contradictions in the lives of those who practice it, or - since it ignores the complexity of human life and society - ends up in utter frustration, or generates polarizations destructive of brotherly love and more akin to the class-warfare model of society.

As far as I am concerned, the problematic of religious poverty and simplicity of life is situated at a much deeper level than' that in which these reactions take place. For the problematic is caused, really, by a *loss of spiritual sensibility*. Not only the failure to practice evangelical poverty but the exclusively socio-economic and secularizing solutions to the problematic, leading at times to the advocacy of violence to fight injustice, both indicate an insensitivity to Christ. There is no substitute for the *kenosis* of Christ either in philanthropy or in humanitarianism or in the Marxist analysis of social class and social conflict. Our present mediocre performance in the matter of religious poverty is the natural and necessary consequence of this dulling of spiritual sensibility, this lack of the *sensus Christi*. For if that is lacking, our mind-set becomes distorted, we choose the wrong criteria, and our application of them to our lives becomes "non-sense" in the light of the Gospel.

If we can speak of a lack as being present, how much of this lack is present in the world... and in the Society of Jesus!

5. Poverty the Foundation of the Life of the Spirit

We all know how much Saint Ignatius loved poverty. He looked on it as one of the basic virtues of the Jesuit apostle. Deriving this insight from interior illuminations of the Holy Spirit regarding the standard of the Cross, he lost no time in translating it into practice: we are to love poverty as a mother and defend it as the rampart of religion.

Let us spell this out, using the same terminology that Ignatius does. What does poverty do? It disposes the human instrument to union with God, and endows him with apostolic mobility. Union with God, effected by the theological virtues, is nourished by evangelical poverty, which is both founded in faith and increases faith, since Christ known by faith is the key to an understanding of what poverty really means, and poverty, in turn, is the supremely credible witness of what faith is: "faith without works is dead."[3]

Poverty means total detachment, at least in attitude; it means withdrawing trust from all things created and placing all our trust and all our hope in God, in the faith-certainty that our help can only come from him. It is to this total trust in the providence of God that poverty leads us by dispossessing us of everything and thus liberating us from attachment

[3] James, 2. 17.

to anything. “The surest as well as the most needed contribution we can give to the reform of the universal Church,” says Saint Ignatius, “is to go about it as lightly burdened with things as possible, as our Lord himself has shown us.”[4] The experience of human insecurity leads us to find shelter in the unfailing security of God.

Poverty prepares us not only to profess but to practice charity; for true poverty makes a man capable of giving for his neighbour’s sake not only what he has but what he is. “All for others” becomes his rule of life. All: Possessions, talents, time, labours, joys, griefs; saying with Saint Paul, “I am perfectly willing to spend what I have, and to be expended, in the interests of your souls.”[5]

We thus arrive at ultimate poverty: the giving up of everything, one’s own self included, which imitates the kenosis of Christ. Rooted in the love of the Father, it is the highest degree of interior humility. To strip oneself in this way is to experience powerlessness in the presence of those who, having possessions, seem to have power. It is to experience humiliation, for to be poor is to be despised, to be cast aside, to be roughly treated.

In this connection, what a missionary must be ready to undergo in a pagan country is highly instructive. To find oneself alone in a great city, without a single friend or acquaintance ; without provision of any kind, whether it be physical equipment or the support and security one derives from ordinary human relationships; to be poor even as far as language is concerned, unable to express oneself, to tell people what one is, what one knows; always to be in a position of inferiority, a child just learning to speak, contemptuously dismissed in every discussion, painfully aware of the poor impression one is always making, and of the pity, or else the hostility, with which one is regarded - all this brings home to a man better than empty theorizings what poverty, in the radical sense of dispossession, really means. Not only does it take away external attachments, it makes one truly humble of heart; for to be poor is to be humiliated, and it is from humiliations that one learns humility.

This is one of the most valuable experiences we can acquire by living as poor men. The poor man has no rights in a society built on self-interest and the profit motive. The poor man is the man without a voice; the last in line; despised, ignored, forgotten. To understand the condition of the poor, it is necessary to experience it. If this experience is lacking, abstract theory and grand resolves are of little use.

But now: what about us? We who live in the affluent West, maintaining a social standing and style of life that are considered appropriate in our *milieu*; we who are able to bestow favours or to get our friends to do so; is not our position that of the benefactor, a position of privilege and power? On the other hand, how different from this is our position in those non-Christian or atheist countries where we are accorded no recognition; worse still, where we are looked upon as useless or even dangerous elements of society, and as such earmarked for liquidation! To be thus considered redundant, to be at the mercy of others, to be worthless in the eyes of men, what is this but to be enrolled in a high-standard

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4 Mon. Ign. Epp. I, 355.

5 2 Cor. 12. 15.

school of humility? This is the school in which the Holy Spirit himself teaches that lesson of the spiritual life which is the most advanced and difficult of all: that there is joy to be found in the poverty of the Cross.

I cannot tell you how deeply moving are the accounts I have received concerning those brothers of ours who live precisely in these circumstances. In them, surely, if in anyone of our Company, God has found instruments that fit snugly, perfectly, into his almighty hands.

6. Fruits of Poverty and Simplicity of Life

The advantages of that perfect detachment on which religious poverty and simplicity of life is based are manifold.

Perfect detachment confers an *inner freedom* which is unique: the freedom to respond to the call of the Spirit as soon as we hear it, whether in our own hearts, or in the voice of the Superior, or in the signs of the times. This inner "readiness for anything" is what gives us mobility; disposes us to go at a moment's notice wherever God, obedience, or the need of souls demand.

How far removed such an attitude is from that of one who "has found his niche" and made himself thoroughly comfortable in it! He surrounds himself with an assortment of conveniences that for him have become necessities, cultivates powerful friends attentive to his slightest wish, and thus gives himself a sort of tenure, a permanent post from which, as Saint Ignatius remarks, "many men cannot move him."[6]

True poverty develops a spirituality that is joyful, vigorous, and virile, as the Roman poet Lucan observed long ago: "poverty, fertile mother of men."[7] Poverty does away with softness and with our natural tendency to loaf, to the *dolce far niente*. It generates spiritual vigour and an extraordinary endurance in apostolic enterprises, and, on top of that, confers an inward joy and gladness in the midst of labours which one who has not experienced it finds hard to imagine.

Another characteristic of the life of simplicity and poverty is *apostolic efficacy*. For clearly, if one is united with God and relies on him alone, one is more open to receive the graces that render the pastoral ministry fruitful, since "neither the planter nor the waterer matters; only God, who makes things grow."[8] Moreover, such a way of life has the impact of irrefutable witness, especially today when the value of poverty as a "sign" has risen so dramatically.

Why have we lost so much credibility as ministers of the Gospel? Because people no longer see us as poor men. It is the witness of poverty sincerely lived that will restore credibility to our apostolate, and by so doing make it more effective. It may sound like a paradox, but to be sparing in the use of things has become in our time more efficient apostolically than to acquire an abundance of means.

This is best proved '*ex contrariis*,' from the negative effects of a lack of simplicity of life. If, in a society of economic progress, abundance, and consumerism, we lack the spirit of poverty and the detachment derived from it, we run the risk, more than at any other time

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6 Mon. Ign. Epp. IV, 679.
7 Pharsalia I, w. 165-166.
8 1 Cor. 3. 7.

in the past, of becoming slaves. Slaves in many different ways: slaves of propaganda, of that high-pressure salesmanship which is the distinguishing mark of a consumer society; slaves of acquisitiveness, the drive to accumulate possessions which begin as luxuries and end up as necessities; slaves of snobbery, which limits our apostolic activity, whether openly or tacitly, to a privileged social class. Poverty and simplicity of life, on the other hand, by reducing our needs to a minimum, sets us free - free to respond to any and every challenge of the apostolate.

Is positive proof required? We have it in what I mentioned earlier: the high regard given by our contemporaries to voluntary poverty. For what this comes down to is that the credibility of our apostolate has become directly proportional to our detachment of spirit and our simplicity of life.

Our choice of ministries and ranking of apostolic priorities must take this fact into account. If our aim is to change the unjust structures of our society, we cannot be effective agents of change if we restrict our action to the higher social levels. We must be active also at the lower levels, among the poor; and the poor will not listen to us if they do not see us sharing their poverty. Moreover, we should have a preference for the poor, as Christ had. There are so many more of them! But not only that. The change in unjust social structures will not come about unless we help the poor to help themselves, and we cannot teach them this unless we first learn from them what poverty really means.

Let us respect the dignity of the poor; let us take them for our teachers! What does Saint Ignatius say? "So great are the poor in the sight of God that Christ considered himself to be sent to them especially. He preferred them to the extent of choosing his apostles from among their number. He lived with them, he lived like them, and he constituted these apostles of his judges over the twelve tribes of Israel, that is to say, all the faithful. And who will sit with the apostles on the judges' bench as their advisers? The poor. So exalted is their estate."[9]

We are much concerned today to build and to get people to accept new models of life, new models of society. Let us not forget the old adage, *exempla trahunt*; or, freely translated, "Let's see you do it first." But more than that, let us keep in mind that people put more trust in deeds than in words, and that any model we build must have a practical application, must point where to go, must give direction to a world that has lost almost all sense of direction.

Consider, then, what a precious witness to the Gospel can be given by a model or way of life that is simple and austere at every level: at the personal level (a minimum of personal effects), at the community level (sparing, and not too comfortable), and at the institutional level (relying neither on large estates, heavy investments, nor prestigious undertakings). Such a model, if sincerely and honestly put into practice and not put forward as an hypocritical facade will surely be effective.

Finally, poverty and simplicity of life, if animated by charity, bring about something of great value: *solidarity*. In the Acts of the Apostles we read that the first Christians formed "a group of believers" that by its common faith "was united heart and soul. No one claimed

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[9] Mon. Ign. Epp. I, 573.

for his own use anything that he had, as everything they owned was held in common... All those who owned land or houses would sell them, and bring the money from them to present it to the apostles; it was then distributed to any members who might be in need."[10] This solidarity of '*koinonia*,' this participation and sharing of material goods, was clearly a fruit of love, of the participation of all in the same Spirit; and all who had a share in that Spirit found unity in the sharing.

No doubt this spirit of solidarity and sharing is acknowledged by all in the Society, but possibly not put into practice by all, at least not to the extent and with the fullness that it should be put into practice. I am, referring here not so much to the solidarity of the local community, for it is quite obvious that we must have this solidarity at the local level, sharing whatever we possess or acquire with our community and not reserving to ourselves particular privileges in violation of the equality of basic rights. I am referring rather to the solidarity that we must have with other members and communities of our own Province and with the members and communities of the whole Society.

Where property is concerned, each one of our houses is juridically autonomous. Certainly; but surely this cannot be an obstacle to solidarity. We should, in fact, find it intolerable that there can be in our Society "rich" communities and "poor" communities; some communities abounding in superfluities while other communities (in the very same city, perhaps) lack what is necessary for their support or for the proper conduct of their apostolate, which may be of the highest importance.

The principle of solidarity, if properly put into practice, can bring about a radical transformation of our way of life and ministries. If we make ourselves truly solidary with those of our brothers who live in penury and whose apostolic activities are paralyzed by lack of means, will not this be an added spur, an added apostolic motivation, to living simply, soberly, and sparingly? Let us not forget that although we reside in a particular house and belong to a particular Province, our true community is, in the last analysis, the universal body of the Society. The needs of this world-wide community - even those felt by it in places furthest removed from us geographically - should be estimated by us according to norms and priorities that are universal, not local, to such an extent that the exigencies of each individual or house cease to be absolute and become, as they should be, relative.

It is thus that we will bring about a true "union of hearts" based on love of God our Lord and union with "the divine and supreme Good"; this in turn will lead us, as Saint Ignatius says, to "a thoroughgoing contempt of those temporal things which occasion a disordered self-love, the principal enemy of union and the universal good."[11]

We should go further and say that this solidarity cannot be limited to the Society. Taken in its full meaning, it must be extended (again according to Ignatius) "to all our neighbours," even while granting its "special reference to the body of the Society." Two-thirds of mankind today lives in what can only be called a state of extreme necessity. Confronted by this fact, even men with no particular religious commitment feel that as

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10 Acts. 2, 44-45.
11 Const. S.J. n. 671.

members of a "global village" they should do something about it. How much more ought we to feel it, we who are members of a world-wide Society and citizens of the world! How much more deeply should this fact come home to us, with its urgent demand for sparing and sharing!

7. Ignatius on Poverty

Our Society of Jesus is at the service of the Church. What service does the Church ask of us today? What should be our attitude towards the consumer society, its materialism, its mad pursuit of comfort, power, riches? To answer this question, it might help to recall how Saint Ignatius reacted to the society of his day, and to infer from this how he would react to the society of our day.

Saint Ignatius belonged to a society in the throes of a process of change that had plunged the Church in crisis. He read the signs of the times as the Holy Spirit gave him to perceive them, and reacted as follows. Against the humanism of the pagan Renaissance, he developed a spirituality steeped in the Gospel. Against the abusive accumulation of revenues that had invaded the Church itself, multiplying prebends and benefices to support pride of place, he brought forward his vision of poverty, the poverty of the humble Christ. To give reality to this vision he sketched out in the Exercises and spelled out in the Constitutions the third mode of humility, which leads one to choose poverty with Christ poor rather than riches. He forbade his men to receive stipends and compensation for ministerial work, and ruled out fixed revenues for his professed houses. He weighted our apostolate in favour of the poor and underprivileged, stressing the teaching of catechism to children, service in hospitals and prisons, and the kind of pilgrimages that would provide the Jesuit with actual experience of poverty and of travel without any provision for the journey.

This being so, one wonders what his reaction would be to our world. It is a world absorbed in the pursuit of convenience, efficiency, affluence; a world characterized by consumerism. We burn with the desire to possess things: money, ease, power. We multiply needs, reckoning as needs whatever ministers to sensuality, conspicuous consumption, self-indulgence, entertainment. We are losing our regard for work as a value in itself; we avoid it as much as possible. To waste time in idleness is fast becoming an ideal; how to organize leisure has become a problem.

Now then: how does one practise religious poverty in such a world? To live by "begging from door to door" will edify no one in a society where the able-bodied man who refuses gainful employment is considered a parasite on society. The poor man of today lives on what he earns, on his wages. Social security is organized to provide for future contingencies. On the other hand, the urge to consume intensifies; every kind of entertainment is placed within the reach of almost everyone: tourism, TV, films, the stage, etc.

It is not difficult to imagine how Saint Ignatius would go about coping with such a situation. He would of course apply his basic principles to these new conditions, for these principles, inspired by love of Christ poor, are as valid today as ever. Christ remains the model of our apostolic poverty and simplicity of life: personal, communal, institutional.

We must keep sight of the fact that "helping souls" is a supernatural work and hence subject to supernatural norms. The love of Christ poor must be the decisive determinant of our apostolic activity. If that fails, all else is doomed to failure.

In our use of things, let us apply the *tantum-quantum* measure, taking care not to substitute superfluities for necessities. With regard to what is not strictly necessary but convenient, we should guard against the fallacy of consumerism, namely, that the mere accumulation of things, the having as much as possible of a good thing, is good in itself. "We must take care", Saint Ignatius warns, "not to start substituting the superfluous for the necessary, confusing what pleases us with what is good for us, and thus converting measures of prudence to excuses for self-indulgence."[12]

Let's face it: it is harder for us to be poor in an affluent world than in a poverty-stricken one; harder for us to live simply and austerely in the midst of abundance than in the midst of scarcity. But what a witness to the Gospel it would be if we succeed, even partially, in such an enterprise!

As for the theology of poverty, we must certainly strive to widen and deepen it, not in the abstract but in an "incarnate" way, incarnate in reality, today's reality. We must try to enter into the mystery of the Incarnation and the Cross through experience of real poverty acquired by apostolic work among the poor and underprivileged. Let this experience give substance to our theological reflection, and stimulus to our own practice of poverty as a religious commitment.

In brief

How to realize in practice, today, the simplicity of life to which we as Jesuits are committed, is a problem.

We can solve this problem only by an inner, personal faith-experience and love-experience of Christ Poor.

This experience is an illuminating one: it enables us to perceive solutions to our problem which would never have occurred to mere human nature.

It is also a liberating experience: it sets us free to do what the love of Christ and apostolic zeal ask us to do.

Our main task must therefore be to establish within the innermost core of our being that contact with the Spirit by which alone we can learn what true poverty and simplicity are.

This inner conversion to the poverty of Christ is both the indispensable condition for and the first step towards the realization in our own lives of that Christ-life which Saint Ignatius desired for the Society of Jesus.

Jerome Aixala S.J. (Ed). *Pedro Arrupe, S.J.: Challenges to Religious Life Today, An Anthology of Letters and Addresses – I*, Gujarat Sahitya Prakash, India, 1979, pp. 113-129

[12] Mon. Ign. Epp. XI, 374.

7. Why Interprovincial and International Collaboration?

September 25, 1975

Often there has been talk in the Society about interprovincial and international collaboration and about the international dimensions of our life and apostolate. During these last years many factors have contributed to develop the international awareness of Jesuits and have led to greater communication and collaboration among our different provinces, particularly at the national and regional level, but also at the level of the universal Society. Communication and cooperation have also increased among Jesuits working in different sectors of apostolic activity, across provincial and national boundaries. Many concrete examples could be mentioned to illustrate this. The setting up of new channels and structures of government, communication and collaboration at the national or Assistancy level, of specialised secretariats for the whole Society in Rome have also contributed to accelerate this trend. Many of those present here in this meeting have been and are actively engaged in these developments.

The increased interprovincial and international cooperation in the Society reflects one of the salient features of the modern world. It has been made possible thanks largely to modern technical advances in the fields of communication and transportation. Today we can do at the international level what a few decades ago we could not even dream of.

The reason for this meeting, therefore, is not to discuss something entirely new, but to develop further that communication and cooperation in the Society by learning from our past experience, from our achievements and from our failures, and in the light of present apostolic needs and trends. We are still very far from having fully exploited our international potential and ail the possibilities offered to us by the development of the modern means of communication.

It might be good right from the start to dispel any doubts or misunderstandings that could arise about the need for this interprovincial and international collaboration. There are still some who, while granting the need for a few common works and services, are rather sceptical about that collaboration, particularly at the international level. They seem to believe only in the international cooperation which might help them to carry on better the task that they are already doing at the local, provincial and sometimes national level. And even then given the great variety of situations in the different regions and cultures, the advantages of such cooperation appear to them necessarily very limited. It is at the local level, they say, that people with concrete needs and problems are met and that our apostolic presence and action are really required. Besides, needs are numerous and urgent and the resources available to answer them are not only limited, but in many regions rapidly decreasing. They do not see, therefore, why their time, attention and energy, already so heavily taxed, should be diverted to consider other problems which, if not less real, have apparently little beating on the reality in which they work, and remain out of their reach and influence. In this context, to talk about greater communication and collaboration at the interprovincial and international-level, may appear to them as something utopic, as a kind of escapism from the demands that concrete situations place on us.

No doubt that there is some danger of running away from concrete local realities and taking refuge in a vaguely defined international apostolate; of avoiding the often hard and monotonous labour of a pastor, professor, administrator, writer or scientist, for less exacting and more pleasant tasks, in the exercise of which we enjoy sometimes greater freedom and we experience less the demands of our religious and community life.

As I shall point out later, the opposite danger is also very real. It is true, however, that most Jesuits will be called to work at a definite task, in a particular city or province and with or for a limited number of people. They will spend most of their lives in those places and occupations and among those people. Their primary obligation will be to exercise as best they can those concrete tasks. But even then we cannot forget the international nature of our Jesuit vocation: international not only in the sense of being ready to be sent wherever there is hope of God's greater glory and the service of men (Jesuits Today, n. 13). All of us wherever we are and whatever we do, have to express somehow the international character of our vocation.

As I already stated on another occasion: "Religious have a special responsibility for developing in themselves and in the Christian communities in which they work an international concern and a world-wide view of today's problems. Religious institutes 'may be removed from the jurisdiction of the local ordinaries by the Supreme Pontiff and subjected to himself alone. This is done in virtue of his primacy over the entire Church in order to provide more fully for the necessities of the entire flock of the Lord and in consideration of the common good' (L.G. n. 45). This concern that religious should have for the good of the universal Church should be reflected in their dedication to meet one of the most urgent pastoral and missionary needs of our time: to instil in all a true love and respect for neighbour which will go beyond the narrow limits of one's own country or culture and embrace the whole of mankind" (Witnessing to Justice, p. 58).

If this is true of all religious, how much more of Jesuits. When we enter into the Society of Jesus, strictly speaking, we do not join a particular province or assistancy, but the "*corpus universale Societatis*" We are directly called to serve the apostolic needs not so much of a particular country or region, but of the whole world and of the universal Church.

We can say, therefore, that a Jesuit fails in his apostolic duty if he does not try to develop in him and in those among whom he works a concern for the universal good of the Church and of mankind. In a way, then, we need always to keep in touch with the needs and problems which the Church and the Society face in regions and cultures different from our own, if we are to fulfil adequately our own task, here and now.

Interprovincial and international collaboration should help us to give an international dimension to the concrete task that we are called to perform. Interprovincial and international collaboration should lead us to a closer solidarity and to a more generous sharing of our material and human resources to satisfy apostolic needs, wherever these needs are greater and more urgent. These aspects are extremely important and we are still far from the ideal, in spite of the progress achieved in their regard. But, as you are well aware, when we speak about the international apostolate, we mean more than this. Interprovincial and international cooperation is also and mainly necessary to meet needs and problems which are not local in nature, but common to several provinces, nations or

regions: problems which are of a truly international and universal nature. Because of this, these problems are not less real or less grave and urgent. On the contrary, their international or universal nature should place them among our apostolic priorities. Whatever we do for their understanding and solution is bound to have a worldwide impact: "The more universal the good, the more is it divine" (Const. p. VII, ch. 2, n. 622d). This principle of the Constitutions is taken up again in the Epitome: "*In seligendis ministeriis hanc regulam sequitur Societas, ut quaerat semper maius divinum obsequium et utilitatem magis universalem*." (Epit. n. 602, n. 1).

In the Constitutions we are continually reminded by St. Ignatius that we should "keep always in view the greater service of God and the universal good" (C.g. Const. p. VII, ch. 2, n. 623a; ch. 4, n. 650). In the time of St. Ignatius this universal good was conceived more in terms of persons or places "which, through their own improvement, become a cause which can spread the good accomplished to many others who are under their influence or take guidance from them" (Const p. VII, ch. 2, n. 622d). Today, without denying the universal impact that particular persons and places can have, we would rather emphasize the universal and global importance of certain structures, values and problems which deeply affect the human and spiritual well-being of large segments of the human race. The principle of St. Ignatius, about the priority to be given to the more universal good, keeps all its validity today.

Are we convinced of this? Are we convinced in such a way that we are ready to make the necessary sacrifices which this implies? St. Ignatius, after enumerating certain criteria that should guide Superiors in the choice of the missions or ministries entrusted to Jesuits, adds: "When everything mentioned above is equal and when there are some occupations which are of more universal good and extend to the aid of more of our fellowmen... and others which are concerned more with individuals... and when further it is impossible to accomplish both sets of occupations simultaneously, preference should be given to the first set, unless there should be some circumstances through which it would be judged that to take up the second set would be more expedient." (Const. p. VII, ch, 2, n. 623f)

The last G.C. was very aware of the great diversity of situations that we encounter in our apostolate, in the different regions where we work, and which require from us great flexibility and adaptability. It emphasized the need for a more resolute insertion in the concrete human and social reality, for a deeper knowledge and awareness, not only conceptual but experienced and lived, of the concrete conditions in which today men live and work and of the concrete problems and needs that they experience. But at the same time, it also stressed that today the challenges we face are not simply of a local nature. It recognized that some of the major problems of our time have a universal and global extent and hence require a universal and global approach: think, e.g., of the root-causes of contemporary unbelief, atheism and injustice; think of the impact of secularisation on our religious life and apostolic works all over the world.

Speaking of inculturation the Congregation remarked that *we* "must take into acc0unt not only the cultural values proper to each nation but also the new, more universal values emerging from the closer and more continuous interchange between nations in our time. Here, too. our Society is called upon to serve the Church; take part in her task of

aggiornamento, of "bringing up-to-date'': that is, of incarnating the Gospel in these values as well, these new values that are becoming increasingly planetary in scope." (Our Mission Today, n. 56).

The universal nature of many of today's problems, and the need for closer cooperation and coordination of our resources and of our efforts to meet them, became even more apparent when the Congregation looked at the world from the point of view of our mission today at the service of faith and for the promotion of justice: "The extent to which our contemporaries depend on one another in their outlook and even in their religious aspirations, to say nothing of the structural connections that span our planet, makes this overall coordination of our efforts indispensable if we are to remain faithful to our apostolic mission." (Idem, n, 69).

As you know, the 32nd G.C. concluded its decree on Our Mission Today with an appeal for a greater international collaboration in the Society, as required by our service of faith and the promotion of justice. The Congregation was well aware that this collaboration cannot be achieved without sacrifices and without "a real availability and openness to change" (Idem, n. 81), because it will "shake us up in our settled habits or trouble our horizons, which may be less than all-embracing." (Idem n. 69).

Though the international apostolate may be seen by some as an escape from concrete needs and responsibilities, today the dangers of exaggerated provincialisms, nationalisms or regionalisms are in a way greater. We have certainly apostolic responsibilities towards our own province, country or culture and towards our own local Churches, but this should not make us forget our Jesuit commitment to the more universal good of mankind and of the Church.

Nor should we get so involved in local tasks, that we are unable to think of any other need which does not directly fall under our concrete responsibility here and now. Sometimes the comfortable feeling of being "at home" among people who know and understand us, the sense of security that a permanent job or working contract provide, greatly diminish our apostolic freedom and mobility, and our interest and concern for broader issues and problems.

While recognizing the specific cultural character of our own country or region, we should not over-emphasize that specificity to the extent of denying our common cultural heritage and the many common factors that today, more than in the past, bind all of us together in one human family and in one Church of God.

Some, Jesuits not excluded, seem to believe that their local problems and needs are so specific that nobody else can understand them or help in solving them. Others are so convinced of the value and importance of their own culture that they feel there is little or nothing to learn from others.

The fact that today foreigners find it difficult to get admittance into some countries and also the present stress being laid on the need for each local Church and each country to free themselves from foreign dependence and to develop with their own means and resources, have sometimes contributed to lower the esteem for international solidarity. Whatever is foreign tends to be seen as an obstacle to a healthy development.

We have to recognize and accept the positive values of modern trends, but we cannot be blind to some of their ambiguities and dangers. A greater interprovincial and international cooperation is demanded from us by the apostolic needs of the times and also in virtue of our own Jesuit vocation; "The apostolic body of the Society to which we belong should not be thought of just in terms of the local community. We belong to a province, which should itself constitute an apostolic community in which discernment and coordination of the apostolate on a larger scale than at the local level can and should take place. Moreover, the province is part of the whole Society, which also forms one single apostolic body and community. It is at this level that the overall apostolic choices and guidelines must be decided and worked out: choices and guidelines for which we should all feel jointly responsible." (Idem, n. 63)

The G.C., therefore, was not simply "innovating", but merely applying to present conditions and trends, the principles that have always been characteristic of our apostolic life and activity. It was part of the "*renovatio accommodata*'' requested from us by the Church through the Second Vatican Council and already initiated by the previous Congregation. If we read again the documents of that Council, we will realize that what the 32nd GC is asking from us in the field of interprovincial and international cooperation, is, after all, only to implement faithfully and in an eminent way, in the context of our own particular vocation, what the Church expects from all Christians in the present circumstances.

The international dimension of the Church's mission, the need for international cooperation and for organized forms of apostolate at the international level to meet present needs) are repeatedly stressed in several of the Council documents (e.g.: L.G. nn. 13, 23; Apost. Actuos, n. 19; Ad Gentes, n. 41; Inter Mirifica n. 22), but particularly and with greater insistence, as it was to be expected, in the Pastoral Constitution on the Church in the Modern World (G.C., nn. 23, 83-84, 85-87, 89-90). In the light of that Constitution and of more recent documents of the magisterium (cfr. Episcopal Synod of 1971, "Justice in the World"), the directives of the G.C. concerning our role in the international field appear rather modest and make us realize the smallness of our contribution so far: smallness that makes us feel as belonging to "this least Society of Jesus" (Preamble to the Const., n. l), not only because our resources and possibilities are necessarily limited, but because, in spite of repeated appeals, we are still very far from having achieved in the field of interprovincial and international collaboration what we should achieve and the Church and the men of today expect from us.

I say "repeated appeals'', because before the 32nd G.C., other Congregations had already insisted on the importance of the international apostolate and on the need for interprovincial cooperation. Already in 1938, when the interdependence of men one on the other and the key role of the mass-media of social communication in shaping public opinion were much less evident than today, the 28th G.C. urged us, while continuing to carry on the traditional apostolic ministries, to get more and more involved in activities designed to influence that opinion at all levels: "*ut...tota societas humana doctrina Evangelii penetretur atque intime reformetur*." (Collect. Decret. n. 125).

Almost twenty years later, the 30th G.C., convinced of the need to foster a "universal spirit" and mentality in the Society, not only promulgated a decree on this question (d. 49), but also requested Fr. General to issue norms to foster the establishment and development of interprovincial and international works. Among these, special attention was given to the apostolate with international organizations and with the people working in them (Collect. Decr. n. 339g).

Finally, the 31st G.C., stressed once again the importance of international organizations (d. 21, n. 11d) and issued a decree on interprovincial cooperation "which is more and more a requisite for our apostolic action today" (d. 47, n. 1). Among other things, that Congregation requested that each meeting of all the Provincials, when it is assembled under the presidency of Fr. General, should treat explicitly of this interprovincial cooperation (d. 47, n. 4). This decree, as well as the decree of the 30th G.C. requesting us to foster a "supra-provincial and supranational spirit", keep all their meaning and relevance even today. I invite you to read them again and meditate on them during these days.

We cannot do everything. We should be realistic and humble. We should realize that we are only a small group within God's Church: smaller still if we consider all the men and organizations outside the Church that, with a relative abundance of personnel and material resources, strive to solve some of the very problems that concern us. It is true. We should not simply raise hopes and expectations that we cannot possibly in any way fulfil. On the other hand, it is also true that the Society still counts with a considerable number of highly qualified men and institutions and with a world-wide organization which under some respects is unique in the Church.

In spite of our shortcomings and limitations, we are better equipped than other religious groups to meet the international challenges of today's world. I cannot forget the words that the Holy Father addressed to us, at the beginning of the 32nd G.C.: "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 confrontation between the deepest desires of man and the perennial message of the Gospel, here also there have been, and there are, Jesuits." (Address of Pope Paul VI to the 32nd G.C., December 3, 1974).

While these words reveal the high esteem in which the Holy Father holds our Society, they also place on us great, demands and a tremendous responsibility. We should be there where the universal Church needs us today; there where the big battles are fought and the future of man is being shaped. Are we really there and in the way the Church wants us to be?

We are not alone on the battle field, and in certain areas like, e.g., the promotion of justice, powerful international organizations and many men of good-will are also deeply involved, But the contribution that the Church expects from us does not always coincide with their contribution. Our specific concerns, as apostles, priests and religious, are not always exactly theirs. In any case, it is a fact that we are often approached by the Church and our cooperation is requested to provide light and guidance regarding some of the major problems of our age having international dimensions. At times we have to give a negative reply: sometimes because we do not seem to have the needed resources, at least in the number or of the quality required; but sometimes also because vie lack the means or the

will to mobilize effectively, for the good of the universal Church, the limited resources that we do have.

The decree of the 32nd G.C. on Our Mission Today offers us an excellent opportunity to reflect once again on our international responsibilities towards the Church and the men of today: to reflect and to think realistically, but also radically and creatively, of concrete means to strengthen the international dimensions of our apostolate and to mobilize our resources on a world-wide basis, at the service of faith and for the promotion of justice.

The main thrust and impact of this decree, once it has been translated in terms of concrete objectives and programs, will be naturally felt at the provincial and national level. However, in countries where we have several provinces, some interprovincial cooperation and coordination will be necessary to ensure its successful implementation at the national level: e.g. in U.S.A., India, Spain, and other countries of Western Europe. There are aspects of this decree that will need the collaboration of all our provinces in regions comprising several nations and facing similar cultural, religious and social problems: think, e.g., of Latin America. Other points in the decree might require cooperation on an even larger scale. Some of these touch problems which may assume different forms in different regions, but which contain enough common elements to justify being studied at the international level, without excluding more specific studies at lower levels. I am thinking, e.g. - to mention a concrete example in the field of reflection and study - of the need to clarify and further develop what constitutes today our specific contribution, as priests and religious, to social change and to the promotion of justice, particularly regarding the political dimensions of that promotion: a problem which we encounter today in many of the regions where we work. The same could be said of problems regarding the service of faith in today's secularised world: a question on which an exchange of ideas and experiences is already being fostered throughout the whole Society. Finally, some other aspects, by their very nature, seem to demand a concerted approach at the international level, both in the field of study and action: examples of this are the present search for a new international economic order and also for a new humanism that, while meeting the needs of our technological society, will also answer man's deepest religious and human aspirations.

In any hypothesis, the implementation of this decree, even at the local and provincial level, would greatly benefit by a frequent exchange of information, reflection and experiences on a world-wide basis. Out of this exchange common problems might emerge which at present we do not even suspect and which might provide the basis for concrete cooperation programs among the Provinces of one or several assistancies or even of the whole Society.

Cooperation at the international level has also other advantages that, though of secondary importance, cannot be entirely overlooked. Often, e.g., it is much easier to get from foundations of aid-giving agencies the necessary resources to finance projects of local or national interest, if these projects can be presented as part of an overall and well-coordinated international approach to solve common problems.

The purpose of this meeting is to study the problem of interprovincial and international cooperation in the light of the decree on "Our Mission Today" and, if possible, to come out

with some concrete proposals, at least of a pilot nature, to set this collaboration in motion, in a few well-defined areas and regions. To this effect, it will help to reflect on past attempts in the field of interprovincial cooperation, so that we learn from our experience and do not commit again the same mistakes. We have also to see how existing structures of government and channels of communication can be strengthened and better utilized to foster that cooperation, and whether new structures or channels are necessary.

You are not going to answer all the questions and solve all the problems simply in one meeting. But you can certainly make a very valuable contribution in a field which is of vital importance for our apostolic mission today and even for the future of the Society as an international body at the service of the universal Church.

Rome, September 25, 1975

Source: SJ Documentation no. 31, October 1975

8. Some Far-Reaching Vistas of Decree 4 of GC32

Father General Elaborates on Practical Aspects of "Faith and Justice"

Rome, 26 March 1976
Africa, 4-21April 1976

Originally, Father Arrupe gave this talk on "The Practical Dispositions of the GC 32 Decree 4 on Our Mission Today on March 26, 1976, at a public conference sponsored by the Ignatian Centre of Spirituality in Rome. Subsequently, he developed the same topic in his visit to Zambia, Madagascar, South Africa and Rhodesia, April 4-21. A combined text of these talks was sent in May to all Major Superiors (Documentation no. 33: Rome, May 6).

The broad range of Father General's remarks make this talk of more than ordinary interest to Jesuits in every field of the apostolate, especially in view of discussions still taking place throughout the Society on the understanding of Decree 4 and its concrete applications in the Provinces.

It should be noted that this study covers only the last section (E) of the 4th Decree, dealing with the "Practical Dispositions" or applications that follow from the general decisions and guidelines developed throughout the document.

I. Introduction

1. Overall Purpose and Mission of the Society

I would like to speak to you today about the last section of Decree 4 of the recent 32nd General Congregation of the Society of Jesus. As you know, Decree 4 was on "Our Mission Today", and the last section of it dealt with "Practical Dispositions". These practical dispositions are applications that follow from the general decisions and guidelines developed throughout the Decree.

When the Congregation states, in this Decree, that "the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement," it is not in the slightest way restricting the purpose of the Society. That Society was founded, as you know, principally "to serve the divine Majesty and His holy Church, under the Roman Pontiff, the Vicar of Christ on earth" and "to devote itself totally to defence and spread of the holy Catholic faith." Those words are taken from the Formula of the Institute, approved by Pope Julius III *(MI* [ser. 3] I, 375-376). The Society's purpose thus remains the same as ever: the expression that the 32nd General Congregation used is simply a reformulation to meet the needs of the present-day world, which is characterized by so many and such flagrant injustices.

And so, in discussing this Decree 4, we are simply showing how the Society is fulfilling its overall purpose, how it is living up to its mission. The principles, attitudes and methods that the Decree proposes thus acquire a universal value much more far-reaching than the Decree itself, since everything is included in, and exemplified by, the way the Society carries out its purpose.

2. The Originality of Saint Ignatius

The originality of St. Ignatius is to be found, not so much in the reasons that he "put down in writing, so as to be able to reflect on them" *(*Spiritual Diary, Feb. 11, 1544, MI I, 90), as in "other illuminations" that he received from the Holy Trinity, with "feelings of intense emotion" (ibid.). Clearly, his originality will keep the same creativity and apostolic vigour down through history, and the Society of today wants to continue to be - and should continue to be - what St. Ignatius made it. But there are certain moments in history when an inner force appears, stirring that originality to new external manifestations, and its dynamism acts with greater exuberance and creativity. Today is such a moment. In the *aggiornamento* that Vatican II called for, the Holy Spirit speaks more clearly to the Church (cf. Perfectae Caritatis, 2), and hence to the Society too, inviting us to a "thoroughgoing reassessment of our traditional apostolic methods, attitudes and institutions, so as to adapt them to the changed conditions of our day" (Decree 4:9).

Our effort, then, after the Congregation even more than during it, has to be to discern how we can provide the Society's distinctive service and carry out its mission with all its consequences. The new way of exercising this mission will require of the updated Society new or renewed attitudes, endeavours, undertakings and institutions, which in turn presuppose new men, similarly renewed for today's generation. All these elements — "the Society of Jesus, its mission, its apostolate, its way of life" — are closely interrelated and cannot be considered or achieved separately. We cannot, therefore, discuss how the Decree would have us carry out our apostolate, prescinding from our Order's special charism, or from the Jesuit of today and his life style.

In the constant advance of the pilgrim Church, which, vivified by the Holy Spirit and under his impulse, comes ever closer to Christ (cf. LG 4), amid persecutions from the world and consolations from God, the 32nd General Congregation is merely one episode in the life of this universal Church moving towards its eschatological perfection. The Congregation too, as part of humanity and of the people of God, has felt itself inspired, guided and strengthened by that Spirit "who writes and impresses on hearts the law of charity and love" (Introd. to Constitutions, 1. in MI II, 261) and keeps pressing towards "what is most conducive" *(*Sp. Ex. 23).

3. A Return to the Sources

At this moment of history, the challenge the world offers has brought the Society to a limit-situation, forcing it to go back to the original sources of Ignatian spirituality, to find there more effective means, to be able to face today's problems vigorously, not only in order to survive, but to come out of them purified and rejuvenated, and thus to be more apt for giving the Church the service it desires. The return to Loyola, Manresa, Paris, La Storta and Rome was a spontaneous movement in the Society of Jesus, and especially in the fathers of the General Congregation. We were, and we are, conscious that any renewal must always be inspired by those fundamental graces that St. Ignatius received for himself and the whole Society, by those mystical intuitions that began with the spiritual infancy of Ignatius — God treated him as an infant then, he tells us in his Autobiography, MI FN I, 400 — to his full spiritual maturity, when he composed the Constitutions.

The method that the Congregation suggests for our practical application of what Decree 4 recommends is very simple, yet it is based on a deep theology and a logic and practical sense that give us the greatest guarantees.

4. The Method is the Message

It has been said in another context that "the medium is the message". Here we may say that "the method is the message", because it includes such a wealth of elements that, though perhaps not altogether new, are understood and applied in so profound a way that their meaning and implications and correlations do give them a great novelty.

It is a method that uses new concepts, and when applied, sheds a new light on those concepts on which it is based. This method was not excogitated in an abstract or a priori way, but results from a number of enriching ideas and concepts of better studied, better tested situations. Thus it arose almost spontaneously, not so much as a logical deduction, but rather as the fruit of many vital elements and their mutual correlations, e.g., the concepts of mission, of community, of interpersonal relations, of service, of authority, of poverty, etc. It would be very easy to describe superficially the manner of applying this Decree, but that way we would not reach the real profundity of its method, nor would we catch the meaning and concrete manner of its application. It would be totally ineffective to proceed that way.

Our deeper knowledge of certain concepts and circumstances enables us to work out a method very suited to the situations of this new world of ours and riches in the Ignatian sense.

Thus, the application of this method, plus the experience, the intuitions and the difficulties that contact with reality adds to it, enriches the concepts and gives them a greater realism.

II. Process of Awareness, Discernment and Evaluation

A. Selection of Ministries and Preparation of the Instrument

But that is not all: our new understanding of the ideas and their practical apostolic applications call for new, renewed men who, incarnating this mentality, will react in a fresh way, or at least will be able to adapt their service to the new needs of a Church and a mankind we see rapidly becoming the great, universal human family.

1. Reflection and Revision

The final section of this Decree, subtitled "Practical Dispositions," opens with a clearly Ignatian principle: "Considering the variety of situations in which Jesuits work, the General Congregation cannot provide a single, universally applicable programme for producing this awareness and reducing it to practice according to the decisions and guidelines given. Each Province or group of Provinces must undertake a programme of reflection and a review of our apostolate to discover what action is appropriate in each particular context" (4:71). It is the same principle that Pope Paul stated for the whole Church in his Octogesima adveniens: "Faced with such varying situations, it is hard for us to formulate a single statement and propose a solution with universal validity... It is for the Christian communities to analyse objectively their country's situation, to clarify it in the light of the unchanging words of the gospel" (4).

To find the appropriate mode of action, the Congregation gives us two basic principles that are implicitly contained in the Constitutions, the norms for the selection of ministries and in those for the preparation of the instrument. We express these principles today by the terms "discernment" and "permanent formation." They are like two roads leading us to a personal knowledge, a conviction, and a more perfect performance of what God wants of us at each moment.

2. Discernment

Discernment is, in all its profundity, the best way (I would say, considering it in all its breadth, the only way) to be able to plan and choose among our concrete options, the proper apostolic strategy, in other words, to discover God's will for us here and now.

The Congregation recommends precisely this to us when it says that we need, "not so much a research programme, as a process of reflection and evaluation, based on the Ignatian tradition of spiritual discernment" (4:72). Psychological or purely technical procedures are not sufficient: we need a determination to really "find God", using all the means, objective and subjective, individual and collective, social, political, etc., through which He manifests His will to us.

A process of this sort requires a special divine assistance and a constant effort on our part to rid ourselves of every inordinate affection. For that reason, the Decree very properly underlines the word "indifference", when it tells us: "The primary stress is on prayer and the effort to attain 'indifference', that is, an apostolic readiness for anything" (72).

The seriousness of this discernment calls for those perfect dispositions that St. Ignatius demands in the election, that culminating point in his Exercises. This is a divine-human, personal, ecclesial act, inserted into the one plan of salvation that leads to the building up of the Kingdom of Christ in time, and comes, even now, under the eschatological judgement. St. Paul defines it: "Think before you do anything: hold on to what is good and avoid every form of evil" (1 Thes 5: 21-22).

This Pauline discernment, this *dokimazein***,** is not only a key to the New Testament; it is also a key for apostolic planning in the exercise of our "mission", reminding us of the interplay of divine grace and human freedom in Christian life. Thus the apostle feels integrated into salvation history, associated with the central kairos of the Incarnation and resurrection, and the final eschatological kairos. Understood in this way, discernment explains and renews the meaning of Ignatian solid prudence, "discreet charity." And thus the "mission" received under obedience can be applied concretely to the different and changeable situations of the problematic of today's world.

At the same time, discernment is the great force that enables us to grow spiritually in a rapid but solid way, since it obliges us to have our soul always in a disposition of total detachment from created things. As a consequence of this active-passive "indifference", discernment disposes the soul for the inspirations of the Spirit, no matter how they come or where they come from. In particular, it disposes the soul for that basic inspiration of faith, hope and "discreet charity" that awakens it to desire the *magis*, i.e., to choose always what is better, what is "God's will here and now." An active indifference, always seeking the *magis*, is, indeed, the Ignatian equivalent of "finding God in all things", or as Nadal put it in a dense and profound phrase, the "contemplativus in actione".

In addition to this inner disposition of spirit, so necessary for a real discernment, we also need as complete and deep a knowledge as possible of the reality that is the object of our discernment, so that we can discover in that reality the expression of God's will for the world. To discover that, we need, first of all, a real "conscientization", or critical contact with reality; and after that, an "insertion", an "evaluation", and finally an "inculturation".

The basic elements of this process of discernment and conscientization, of insertion and inculturation, are described briefly in Octogesima adveniens, which the 32nd General Congregation quoted. They are: experience, reflection, choices, action a constant reciprocal relationship. These are steps that lead, by their own inner force, to a "change in our thought patterns and a conversion of souls and hearts so that we can make apostolic decisions" (4:73).

3. Conscientization

To know thoroughly the reality that we meet or in which we live, we need more than a superficial glance at it in a random or purely formal contact, or a one-time experience of that reality. Knowing thoroughly means going beyond a mere spontaneous grasp, to a critical understanding. Real conscientization is a critical insertion into historical reality. That obliges man to accept the role of a subject who makes the world — or better, remakes it. It forces man to create his existence out of the material that life offers him. This is based, naturally, on the human capacity to work consciously on reality: hence conscientization necessarily includes the combination of our reflection on the world and our action on it.

It also follows from this that real conscientization has to be a process constantly in act, so that the new reality that is evolving can in turn be grasped in a new conscientization, which again will produce a still newer reality. It is an ongoing process; conscientization is always creative. "Thinking of the new reality as something untouchable is simplistic and reactionary, just as much as saying that the old reality was untouchable; if men, as working beings, continue to accept a 'made' world, they will very soon be plunged into a new darkness" (cf. Paulo Freire, Conscientization [Sp. version], 2a ed., 30-36, in Coll. Educación hoy, 4, Asociación de publicaciones educativas, Bogotá).

And so, as conscientization increases, the manifestation of reality also increases, and the penetration of its phenomenological sense. If we merely contemplate the reality, we are no more than false intellectualists. Without the binomial action-reflection, there can be no conscientization; in other words, there can be no conscientization apart from practical action. The dialectical unity "action-reflection" will always be man's most distinctive mode of being, his only effective way of changing the world (cf. ibid. 30).

There has to be, therefore, an insertion into reality and a reflection on reality. This double function enables us to know and act on reality, which in turn then acts on us. In other words, the external reality that we change then changes us in our very depths, and that very change makes us become "agents for change." This interaction is a manifestation and an effect of the intimate action of the Holy Spirit, who integrates, simultaneously and harmonically, the progress of a pilgrim mankind towards its true fatherland and my growth in divine life that the Spirit communicates to me.

4. Insertion

To know reality, to change our attitudes and achieve a true discernment, we must first be inserted into reality in an effective way. When I speak of insertion, I am referring to a real, critical insertion among the men of today, in order to create and shape society in an evangelical way.

(a) Genuinely apostolic

A genuine insertion thus requires a change of personal attitude, the giving up, under many aspects, of our manner of being, thinking and acting, so we can understand and come closer to the new realities that we want to evangelize. It is a real problem of life and experience, which gives us a special profound and realistic knowledge, which makes us solidary with men, particularly with the poor and the weak.

Scripture itself and the entire theology of evangelisation invites us to this insertion: "To become all things to all men" (1 Cor 9:22), to make other people's problems ours, "to make ourselves servants of others" (Decree 2:29), to be "segregatus in evangelium" ["specially chosen to preach the Good News"] (Rom 1:1), and to become the "salt of the earth" (Mt 5:13).

For that reason, the 31st Congregation recommended that our residences be built and set up among workers and the most downtrodden classes, so that Ours, spending their lives with the poor Christ, may practise their various apostolates. (27:8).

This insertion or "incarnation" means solidarity with those who suffer, even to being identified with their lives. Here we find the most profound meaning of the poverty of the poor Christ, whom we want to imitate and follow. That phrase of the Exercises that describes our contemplation — "as if I were actually present" (Ex. 114) —takes on a vivid meaning that reflects the gospel words: "What you did to the least of my brothers, you did to me" (Mt 25-40). If we juxtapose St. Ignatius's two key lines from the Exercises: "What shall I do for Christ?" (Ex. 53) and "being poor with the poor Christ" (Ex. 167), with those words of Christ: "What you did to the least of my brothers, you did to me", everything takes on a new light, whose brilliance shakes our conscience. It is the apparition of Christ among the poor, his real presence among them (cf. J. Alfaro, "Ejercicios y Constituciones: Unidad Vital", in Mensajero, Bilbao, 1974, 195-199).

This reality of Christ in the world of today plays a decisive role in our choice of ministries and in our lives. "Have we realized that conversion to Christ implies a conversion to our neighbour particularly our most abandoned neighbour? This requires a change of mentality that is not at all easy, a change of attitude and of life on the personal, collective and apostolic level. In a word, it transports us to the heart of the painful tension of the election" (ibid. 199).

(b) Characteristic features

Not every insertion has the value and meaning of a truly apostolic insertion. To see if our insertion is apostolic, we will have to look for some of its characteristic features.

First of all, it should be **evangelical,** i.e., inspired and guided by the gospel, by the spirit of the gospel, which we find in the Beatitudes, in the cross and the resurrection of Christ. On the contrary, an insertion inspired by radicalism or a revolutionary spirit, one

seeking class struggle or vindication, one that exalts itself, regarding itself as a model far better than any other, is not the insertion a religious should seek. In practice, we often lose sight of our evangelical spirit, even though we protest that our aim is to evangelize.

Second, this insertion should be **apostolic,** i.e., inspired by an apostolic motivation and idealism, not by merely sociological or humanitarian considerations, which are a completely different thing. It has to be rooted in faith, built on prayer, purified of all selfishness and quest for one's own gain. Such an attitude cannot be had with natural forces alone, but comes only from the force of the Spirit.

Third, the insertion of the religious has to be the expression of a **mission,** that is, something more than the fruit of one's own ideas or some project of one's own. It has to be the object of a mission that follows, under obedience, God's will, rather than the whims of a self-appointed group that makes independent decisions, ignoring or opposing those of their superiors. It must be the result of a precise mission conferred or approved by obedience.

(c) Personal and community requirements

A true insertion requires a series of qualities in the individual or the community:

- first of all, it calls for humility and conversion, i.e., the desire of leading a more evangelical life and the recognition of one's own limitations, without considering oneself superior to anyone - and especially without judging anyone, even if exteriorly he may seem to be leading a less evangelical life;
- next, such an insertion calls for a clear sense of one's identity, inasmuch as the harsh experiences that can come to those who live such an insertion, and the observance of others' sufferings and injustices can strike us in so forceful and passion-rousing a way as to take away our religious and evangelical sense and lead us to adopt positions and attitudes foreign to the Institute we belong to;
- third, to be truly and solidly inserted, we need a well-integrated personality capable of resisting the "shock" caused by the effort of adapting to a very different set of surroundings. Not a few religious men and women, full of generosity but without a solidly integrated personality, have lost their vocations because of this "shock", and have then succumbed to irreparable crises;
- fourth, we need a solid formation. Some have to learn to acquire this insertion in surroundings and situations that are difficult indeed for those who are not sufficiently formed for that level of hardship. A full insertion into new surroundings calls for a very solid and balanced formation, which usually takes a long time and experience. Only a serious preparation can give sufficient maturity and ability to integrate all the elements of the apostolic process: experience-reflection-choice-action. With it, the insertion can be kept within proper limits and will allow for the maximum productivity;
- fifth, it requires a serious reflection. Experience alone is not enough; it has to-be tested by reflection, without which we can never have optimum results and avoid the mistakes due to either excess or deficiency. Reflection on the concrete experience will expand our understanding of the situation, and will suggest the proper

options and the changes that must be made for a more effective apostolate. That is, it will make our action not only tend in the right direction, but have some likelihood of continuing and succeeding, too;

- sixth, we need close collaboration with others. A genuine insertion invites and produces such collaboration. It is a stimulus and an apt means for fitting into, joining into the overall pastoral plan and activities of other groups and sectors;
- seventh, we need pluralism. Insertion needs and brings on a broad pluralism, in the sense that modes of service have to be different under differing circumstances. Insertion is not limited to a particular social stratum, e.g., the poor, but takes in all worlds: intellectual, university, professional, cultural, intracultural, etc.

If all these conditions are verified, the insertion will be much more effective, organic and differentiated. We will avoid duplications - and omissions - of projects and methods for which others are better qualified; each one will produce to the maximum, having found his place in the overall pastoral plan of the local and universal Church.

This insertion can also resolve the tension between those who learn and those who teach, because, as experience shows, particularly in times of rapid change, life and human contact, even with the less cultured and humbler, are a marvellous school, in which we learn from others that very lofty science, the "science of man", which we can never acquire without that contact with reality and every-day life. The insertion will make us feel the need to be always in the posture of a disciple, which is indispensable for the apostle working for contemporary man in the world of today.

5. Evaluation

To be able to make an objective and effective discernment, so we can give to our labours, our projects and institutions a new orientation, we need not only conscientization and insertion, but an evaluation of our activities too.

(a) Importance given by GC 32 and Pope

Decree 4 suggests this to us very clearly: "Where do we live? Where do we work? How? With whom? What, in the final analysis, really is our involvement with, dependence on, or commitment to ideologies, or to those who wield power? Is it only to the converted that we know how to preach Jesus Christ? These are some of the questions we should ask about ourselves individually, as well as about our communities and institutions" (4:74).

It is very important to evaluate our activities and our works. We are urged to make such an evaluation by Decrees 4, 6 and 15: "Our Mission Today" - "The Formation of Jesuits" - and "Central Government". Our evaluation would consist in analysing the quantity and quality of the results we are obtaining, in relation to our objectives, in order to have some idea of their effectiveness.

The evaluation presupposes that we have logically well-defined goals, sufficiently recognized as such.

Unfortunately, the Society has not always stopped to evaluate its work, or at least it has not always done so with precision and scientifically. Usually, it has gone about this effort in an improvised and haphazard fashion, making obvious, superficial judgments that do not enable us to reach valid conclusions. What is more, we seem to be afraid of such evaluations

at least subconsciously, considering them a threat. When they are asked to rate their efforts, some feel threatened and called into question, as if such a request implied a negative judgment or a challenge to the project they are engaged in.

But an evaluation is the indispensable means for being able to upgrade our projects. If in certain cases it should turn out that a certain project ought to be revised or disappear completely because it no longer accomplishes its purpose, or because it blocks projects of greater importance, that is the moment for Ignatian indifference. Indeed, why should we keep a work going that once upon a time was constructive, but now has become an obstacle? The sufferings we naturally feel when told to give up some work are not against indifference; they are an understandable human reaction, a normal manifestation of the love we feel for a project on which we have spent ourselves, perhaps for many years.

But such an evaluation has to be made. The argument from authority comes into play here, since not only GC 32, but the Holy Father too wants such evaluations *(*AR XVI, 432). Moreover, experience and the intrinsic value of making periodic evaluations also urge us to make them; if we want to be consistent with the Ignatian *magis*, which bids us to always offer the greatest possible service of God.

(b) Mechanism needed

The 32nd General Congregation recommends, therefore, that "there should be a definite mechanism for the review of our ministries" (4:77). This mechanism is the indispensable condition for having an evaluation, and hence a rational "choice of ministries and setting of priorities and programmes" (4:75). The Congregation therefore added:

"Now is a good time to examine critically how these arrangements are working and, if need be, to replace them by others that are more effective and allow for a wider participation in the process of communal discernment" (4:77).

The data provided by an evaluation of this sort will be most helpful and even essential for knowing thoroughly the works to be examined by an apostolic discernment, and they will enable us to apply in a truly Ignatian manner the criteria for our choice of ministries. They are data through which the Spirit speaks to us, too.

In the present state of some of our works, a real evaluation is impossible, because we have not clearly spelled out their objectives, scope and methods. The first good to come, then, from an evaluation of them is that it obliges us to decide what their purpose, and method really are. The Congregation is asking us to take at least that step.

It is not enough to say that we aren't yet ready to rate our work. 'We must prepare ourselves as fast as possible to make such an evaluation, not only of the work itself, but of the apostolic repercussions that may follow for it or for other works.

All our works can be improved; and acknowledging this is the first certain gain from any evaluation. At the same time, no work has a title to survive if it merely impedes the development of other works that might better absorb the resources devoted to it.

6. Permanent Formation

(a) It is a permanent disposition

An ongoing formation, understood in all its profundity, is an important element in our life as Jesuits. I do not mean a mere refresher course in which we try with intensive means to catch up with intellectual advances in theology, sociology, etc. A continuing formation is a much more serious thing: it is the disposition of soul by which we seek to remain instruments as apt as possible for carrying on our apostolate effectively. This is expressed in our constant care and effort to stay informed about the situation, the needs and the mentality of the world we want to bring our apostolic assistance to; and in our reflection on all that information, so we can act with the best possible means.

Continuing formation is the concrete way of getting ready to carry out what discernment shows us to be God's will.

From this reflection and preparation, which are part of our permanent formation, comes an inner change in the apostle, a new attitude and new tools for his work, a new creativity in tune with the changing circumstances, and new possibilities for "helping souls".

Yet another aspect of this permanent formation is that it force us to look at human problems in the concrete - and to find equally concrete solutions for them. This involves us in a work of interdisciplinary synthesis, since human problems have to have equally human solutions, and these can come only from an interdisciplinary synthesis. Thus a life experience brings a unity to all our disparate knowledge.

This continuing formation has to begin right from the start for our scholastics and young priests, both in the content of their studies and the way they approach it. Education has to be regarded as a continuous whole, right to the end of our lives. It is in the first phase of formation that a person is readied and shaped for remaining in a state of permanent formation all through his life.

The first formation is the moment when the maximum of content should be given, and in a systematic fashion. It is an intense moment when the cognitive faculties are at their keenest, gathering in the elements that will be needed later for a reflection on life. The problems that an ongoing formation and an *aggiornamento* must grapple with will arise, largely, from the Jesuit's life experience and from the constant evolution of the world.

(b) Parallel to Discernment

Permanent formation, then, as a disposition and as a method, is something similar, in the apostolic order, to discernment in the spiritual order. And just as discernment demands a previous disposition of indifference open to the *magis*, so that we can better know and follow the will of God, so too a permanent formation calls for a determination to keep the spirit in the best dispositions for effective apostolic action.

In both cases, the common denominator is the *magis*; in a spiritual discernment, we seek to learn the will of God, which is the better; in permanent formation, we keep the spirit alert in order to know better the apostolic needs and opportunities - and to react better to them.

Spiritual discernment, whether personal or collective, and permanent formation are two most effective means for a constant spiritual and apostolic renewal of the Society. It is a

genuine dynamic of the Spirit, who acts most effectively and in complete harmony with the Ignatian charism.

The best means for our apostolate, and the best attitude, is the apostolic indifference of the Exercises, that spiritual state of highest perfection because it is both effect and expression of charity and a personal love of Christ.

If the instrument remains united with God, the principal Cause, it is most certain to produce abundant apostolic fruits. The instrument will do all it can to acquire the qualities that will make it an effective tool. Here is where continuing formation comes into play, for it prompts and moulds the instrument so that it can produce supernatural results in collaboration with the principal Cause.

A permanent formation makes the apostle keep in the best spiritual fitness for carrying out his work.

Is this permanent formation something new? Yes and no. No, because we have long been doing it; yes, because today it is more urgent and it has to be more extensive. But above all, I believe it is something quite new that we now regard a permanent formation as a means for renewing the Society. It is certainly a value discovered only recently, and one that we should use in the most effective way.

B. Some Types of Insertion

7. Priesthood and Professional Activity

This is the first type of insertion that Decree 4 mentions: "The Congregation recognizes how important it is that we should have some presence in different areas of human activity, especially in those parts of the world that are the most secularized. It also recognizes the real opportunities for apostolic work afforded, in some cases, by the practice of a profession or by doing other skilled work not directly related to the strictly presbyteral function" (4:78).

When dealing with the professional activities of priests, the 31st General Congregation recommended that "priests of the Society who practise an apostolic activity in areas of the temporal order should act zealously, in union with all other priests in a single priestly ministry for the good of men, so that the priesthood will be manifested in everything they do. And they will make that manifest principally by their prayer, the witness of their lives and the Eucharist" (GC 32: 12).

The Society's tradition offers many examples of fathers and brothers who have practised secular professions with great apostolic success.

The 1971 Synod of Bishops, seeking to forestall any basic error in this area, declared: "The priestly ministry should be considered not only a fully valid human activity, but even a more excellent one than all others... but taking part in human activities must not be as their main objective, nor is it enough to express the full responsibility of priests" (The Ministerial Priesthood, 20).

In other words, the exercise of profane professions is disapproved if it implies a lack of esteem for the sacred ministry. As I said myself, speaking to the Procurators in 1970: "No one will deny that professional activities sometimes put us into close contact with certain social milieux, but those activities are and will always be a means of the apostolate,

but not the **only** one, nor in general can it be said that they are the normal one for our Society" **(**AR XV, 591).

They are a way of insertion into the professional world, a manner of getting into touch with sectors that are far from the Church, and in that sense they are in harmony with the mission given to us by the Holy Father concerning atheism (GC 32, 4:11-16). A professional activity can be a very effective means for assuring the presence of the Church and the faith in those areas that have an influence on the formation of certain very pernicious theories and ideologies that we could never combat except through contacts of a professional character. This presence, both in intellectual circles and among workers and underprivileged peoples, is extremely effective. Still, the religious has to know how to blend within himself his professional and his religious life, his professional and his priestly life. If that integration on the personal level does not exist, there is a serious danger that he will be completely secularized because, on account of either the living conditions of certain milieux (scientific, artistic, etc.) or the injustices and oppression he directly experiences in certain worker and slum areas, his identification with those professional surroundings can easily relegate his religious vocation to a lesser level, making humanitarian and social interests the dominant ones in his life, and bringing him ultimately to give up his religious life altogether. For that reason, only those religious should be assigned to such labours who give evidence of a very solid spiritual life and apostolic spirit.

This was why the Congregation outlined the conditions on which an involvement in such activities, by presence or collaboration, can be permitted: "The Congregation considers that such commitments can be recognized as part of the Society's mission, provided they meet the following conditions: They must be undertaken as a mission from superiors. Their aim must be clearly apostolic. Preference should be given to work in an area that is de-Christianized or underprivileged. The activity must be in harmony with the priestly character of the Society as a whole. It must be compatible with the essential demands of religious life: an interior life of prayer, a relationship with a Jesuit superior and a Jesuit community, poverty, apostolic availability" (4:79).

8. Involvement in Social and Civic Affairs

The Decree then turns to certain occupations that are "special cases", because though they presuppose a "genuine desire to engage in the promotion of justice" they inevitably "will mean some kind of involvement in civic activity" (80). In that statement, the Decree implies that certain occupations, even though political, are not essentially incompatible with the priestly and religious calling. As Max Weber has said: "We are all politicians occasionally, when we cast our vote in an election" *(*The Politician and the Scientist, transl. from Politik als Beruf Wissenschaft als Beruf Editorial Alianza, Madrid, 1967, 93). And doesn't even our evangelical preaching at times inevitably have political overtones?

Difficulties arise particularly when some priest takes up politics as a profession, comes out militantly for some ideology, or joins some movement or political party. Even (not to say especially) in these cases, truly exceptional for the priest, his specifically sacerdotal task at the service of humanity must not completely disappear, but should rather become intensified. But it would be quite wrong to say that the "priest in politics" is a contradiction in terms.

It would be wrong, too, "to define the priest by a series of negatives as some kind of rare bird, a professional, unmarried, and a-political. That would mean dividing him off from mankind, in an unfortunate sequence of exclusions. Because the priesthood is most definitely an authentic way of being a man; it is a service of man and of men" (André Manaranche, "Je réponds à l'enquête sur le prêtre," in Cahiers d᾽ Action Religieuse et Sociale, Paris, No. 495, p. 258).

The problem of the priest in politics can be solved by taking into account his unique priestly contribution in the political area. "The priest is not a super-Christian. His priesthood is not a simplification of the essence of the Christian. He stands on another level, because he represents in the Church a special function and service" (A. Chavase, Eglise et apostolat, Casterman, 1961, 157).

This is a difficult, delicate question, though, because of the variety of situations and occupations involved. But the difficulty and delicateness should not a priori condemn all activity by the priest in the political field. St. Ignatius has written: "Even the reason of our desire to protect the priest does not seem to me valid... If all we want in our profession is to be safe, and if we have to pass up the good we can accomplish, in order to stay out of danger, it won't be worth-while living and dealing with our neighbour. But our vocation is to deal with all men" *(*MI Epp. IV, 627).

This sort of involvement in social and civic affairs should be the object of a discernment, and sometimes it can be very delicate on account of the complexity of the casuistry in this field and the differences in circumstances. This is not the moment for solving as complex a question as this, especially because in this part of Decree 4 the Congregation was dealing only with the practice of such involvements in concrete.

In all these "special cases", the norms laid down by the 1971 Synod should be followed — as well as these that I myself drew up in 1972: "It is for the Provincials to see to it that criteria, norms and directives are set" in this matter, as will seem wise in individual regions. The same should be done by the regional conferences too as far as possible. In this way we can have some assurance, and individuals, who may possibly be ignorant of many circumstances and the consequences that can follow from them, will not have to decide for themselves.

It is always a delicate, even an ambiguous task to be a leaven in the mass, since this means bringing contraries together. To be a leaven, the priest has to be very close to men: a leaven removed even a millimetre from the mass doesn't accomplish anything. "A priest ought to be firm in his vocation, and show by his entire way of living that he doesn't rely on human means, and certainly not on political influence, for being successful in his ministry or for advancing the Kingdom of God. The temptation to imagine that one goes faster by using human means is very great for him. But he will inevitably create confusion in the minds of people if he becomes a political activist, if besides his responsibility as a priest he takes on responsibilities for governing, or is even associated with such responsibilities in the political city" (R. Heckel, "Le prêtre et la politique," in Cahiers d'Action Religieuse et Sociale, Paris, No. 489, Feb. 1, 1969, 94).

9. The International Apostolate

In the final point that it touches on — "international cooperation" — the Decree calls for an increased collaboration and union of apostolic forces throughout the whole Society. The international dimension of the broad problems of our day demands such an international availability and mobility.

On a hasty reading, this point might seem obvious. It will seem extremely opportune, though, if we think of the world's present evolution, torn as it is in many directions by nationalistic or regionalistic tendencies, both cultural and ethnic, and yet tending all the while towards unification.

Indeed, Jesuit internationalism is merely one modern version of what has always been most distinctive and, I will say, essential in the originality of Ignatius's programme.

According to his principle "quo universalis eo divinius", universal problems that affect the whole globe, or vast areas of it, have to be considered a top priority in the Society's "mission". At the same time, that "principle and foundation of the Society", our fourth vow "circa missiones", is likewise universal, in the sense that it is made to the Holy Father as pastor of the entire Church. What else does that mean, in modern terms, but availability, mobility, and readiness for co-operation vis-a-vis modern day problems, which, thanks to rapid communications and close international relations, produce world-wide echoes and repercussions?

The scope, complexity and yet similarity of these problems, with all their cultural and technical overtones, force us to an intimate collaboration among the various zones and regions, to find universal solutions that still take into account - and allow for - national nuances and differences.

The Society must be more and more conscious of these new international fields of labour, which - because of the vast and variegated zones affected by each problematic, and the complexity of the problems that have to be analysed from different inter-disciplinary vantage points - require a worldwide and interdisciplinary collaboration. Each day we wake up to find new and unexpected structures arising that further strengthen these geographic, scientific and cultural relationships.

For these structures, the basic organization of the Society, as St. Ignatius devised it, is ideally suited and can be used very effectively. Both its central authority "*ad aedificationem*" and its decentralization, which existed in Ignatius' own day but have become even more flourishing today, make possible by their dialectic, on the one hand, the integration and mutual understanding of various regions, and on the other hand, an organization for communication with the centre. It is interesting to see how St. Ignatius practised decentralization, first as a good principle of government, and then because it was impossible to do otherwise oh account of the lack of regular and rapid communications (let us think, for instance, of his relations with St. Francis Xavier, with Japan, Ethiopia, the mission in Ireland, India, the houses of Portugal, etc.). The same difficulty of regular communications, as well as the difficulty of mobility of personnel, prevented what is possible today, i.e., giving to the Provincials a broad delegated authority, in view of the extreme complexity and varying local characteristics of the situations and problems they faced. Today, too, ease of communications makes it possible to centralize, when advisable,

and to achieve what then was just a dream, inasmuch as constant communication between the various parts of the body and the centre (a principle written into the Constitutions*)* is an Ignatian means for unity.

For example, the "*coetus provincialium*," which gradually have become real Ignatian apostolic communities for discernment, and the most recent experiment (held last September) with the presidents of the various "*coetus provincialium*", all these are simply structures for government that, together with the functional structures (e.g., CIAS, CLACIAS, SELA, the group of European editors of magazines, the university presidents, groups of sociologists, etc.), reveal a trend towards close international collaboration. We earnestly hope that these groups will become increasingly valid instruments for unifying our efforts.

This interprovincial co-operation, which aims at the greatest possible communication between the members and the head, makes possible a discernment to which our Father General can give the value of a real mission.

None the less, we still have much to do, since this international point of view has not yet been completely accepted by all. There is no doubt, though, that given its goals and its Ignatian meaning and importance, it will gradually be fully accepted. Certainly, the needs of the contemporary world demand that we develop a vigorous international apostolate, quickly and effectively.

III. Degree 4 Seen in A Broader Perspective

In this Decree the Congregation went on to ponder the evolution of the Church and the world. It re-examined and reformulated many ecclesial, apostolic and Ignatian ideas; without changing them substantially, but bringing out more clearly certain facets of them that can, if carefully heeded and assimilated, profoundly transform our personal attitudes, our communities, and our ways of working, thus giving to the Society and to individual Jesuits a new identity, a new expression of the unchanging Ignatian charism of the earliest days.

A. Enriched Ideas: Evolution in Church and World

What are these ideas that, without being changed substantially, have been enriched, or at least have taken on fresh meaning?

1. the idea of mission, as a basic idea that gives meaning to our lives and at the same time is the key for interpreting the word of God, the Constitutions, our community life, and the state of the world. Everything, from the tiniest details to the most daring apostolic programmes, is subordinated to this mission.
2. the idea of justice, as a constitutive part of our evangelizing and a dimension that should be evident in each one of our undertakings.
3. the idea of the Ignatian community, the "friends in the Lord", a community of discernment, at once apostolic and "ad dispersionem".
4. the idea of insertion into the world, in order the better to know the situation, to work in a more enlightened, effective and practical way to solve problems of the people of that world.

5. idea of inculturation, to remove one of the major obstacles for our evangelizing and to understand the various cultures, so we can purify them according to the gospel and learn from them how to incarnate and express the faith intelligently in them, keeping all their authentic values.
6. the idea of authority, understood as service, whose purpose is to discern the will of God and manifest it, as a mission, to those who come under that authority. Without abdicating the power of deciding, authority now seeks to know better the factors involved in reaching a decision through communication and dialogue with its subjects, reading the signs of the times as clues to God's will.
7. the idea of discernment, whose purpose is to help individuals and communities to stay faithful to the Spirit through a special spiritual preparation that is needed for making such a discernment properly.
8. the idea of poverty, as a following of the poor Christ, who is the motive and model for evangelical poverty; and as an apostolic value of witness and solidarity with not only our fellow Jesuits, but all of humanity.
9. the idea of pluralism, which admits diversity in many aspects of our intellectual or active apostolic lives, and in our very lifestyles.
10. the idea of evaluation of our personal, as well as our community and institutional activities, so that we can judge their usefulness in our apostolate.
11. the idea of working in apostolic groups (which means more than just working in "teams"), because the complexity and continuity of our work requires collaboration by many. In addition, even a minimum of reflection will reveal the need for an interdisciplinary collaboration too, to resolve human problems, which involve many complicated issues and therefore have to be analysed by a number of disciplines if we are to find humanly vital solutions.
12. the idea of integration, both among our many apostolates and within the personality of each Jesuit. Because the apostolate has a single purpose — to help man — it has a certain unity; but it has to integrate the multiple aspects of man, too. So too, the Jesuit is a single person, but he has to integrate in himself a number of values: human, religious, priestly, apostolic and ecclesial.
13. the idea of collaboration with other institutions and groups. Partly, we are forced to this by our shortage of vocations and the number of defections; but, even more, we are convinced now that collaboration produces excellent; results. Obviously, such collaboration implies an opening to the laity, whose contributions enormously expand our possibilities, even in the case of works that are not specifically of the Society.

B. Practical Transformations: Danger of Excesses and Deviations

If the procedures suggested by Decree 4 are applied, all those Ignatian ideas will be enriched and will cause a series of transformations. We will have to watch them closely, however, in order to forestall certain excesses and deviations, as well as needless fears and omissions.

Let me try to comment briefly on some of those transformations now - without caricaturing them, I hope - in order to bring out their strong and weak points. For I must admit that at this present moment of our evolution these transformations reveal certain weaknesses that have to be corrected. Please bear with me if I enumerate these transformations quickly and do not go into them very deeply. I trust I will not be judging them simplistically, nor liable to the accusation of extremism, not to hear people say: "He is one of those who find that everything is good if it is new, and bad if it is old"; or: "He is a 'laudator temporis acti' who considers anything wonderful if it's old, but impossible if it's new."

I will list a number of transformations, then, without making a value judgment on them, for that would take us far afield. I would simply offer you food for thought, pointing out problem areas but their hopeful aspects too.

1. We are moving from an isolated kind of life, where we were quite separated from the people we wanted to serve, to a life of more frequent contacts, where we act as a leaven, so to speak; this transformation is applauded by many sectors of society that appreciate having closer and more flexible contacts with us.
2. An attitude of reserve, and even of defensive apologetics - in fields like ecumenism and atheism, for instance - has been giving way to one of friendly dialogue and personal understanding; we distinguish now more carefully between ideologies and those who hold them, and we cultivate human contacts with everyone around us in an attitude of openness and respect.
3. We have moved from regarding the superior as someone wrapped in an aura of authority and standing on a pedestal, to a notion of authority as primarily service; a superior used to express his decisions in the first person singular, but today he is more likely to make them after a dialogue that is both personal and collective, that brings the subjects in, responsibly, on the formulation of his decisions.
4. The former reserved life of individual Jesuits has been giving way to one of greater communication; this is evident in our interpersonal and community relationships.
5. The old idea, often subconsciously held, that because we are religious we are very different from other people, which made us adopt certain postures of superiority, has been replaced by a realization that we are very much like other people - and that we can learn a lot from them, too.
6. We have changed from doing our apostolic work as individuals to doing it in a group, and with a greater community sense.
7. Our former pedagogy of teaching by transmitting "packaged" learning to our students is yielding ground to a pedagogy of dialogue, in which the student takes an active part in co-educating himself.
8. We have moved from isolated houses of formation in the countryside to houses that place our Jesuit students in contact with the realities of modern life, so as to help them to fit easily into their broader spiritual, academic and apostolic tasks.

9. We have gone from a uniformity of thought to a pluralism that is the fruit of inculturation, of freedom of investigation, etc. and that admirably suits the scientific and pastoral positions we must hold today.
10. A passive, submissive attitude is being replaced by a greater freedom to have - and to assert - one's own ideas; this flows from a genuine sincerity and authenticity, and indeed at times from a true prophetism.
11. The old fidelity to rules and orders is counterbalanced today by the encouragement of a responsible freedom that fosters personal initiative.
12. From a formation limited to a fixed span of our early years we have gone ahead to insist on permanent formation, which keeps the apostle striving all his life long to update his spiritual and human preparedness for carrying out his apostolic work as effectively as possible.
13. The traditional notion of poverty that emphasized especially its ascetical side has been broadened, as considerations of solidarity, not only among Jesuits, but among all religious and even among people at large modified its motivations and its practice; and as poverty came to be more appreciated for its witness value, making our work more credible and our life style better understood as a reaction to the consumer society.
14. Our apostolic action, which in the past focused almost exclusively on individuals, now is directed also at structures, which we now see are extremely potent and determining factors in modern society.
15. Major stress is now laid, not on being a member of one's local community (in the past that emphasis sometimes undercut our sense of the universality of the Society), but rather on belonging to the entire Society.

C. Paradoxical Appearances: Balance of Terms in Dialectic

All these gradual shifts in emphasis could have a very harmful effect on the Society if we let only one of the two terms of the dialectic dominate.

- If being a leaven were to mean total secularization and a loss of all apostolic sense, for example;
- if authority were to degenerate, now that its traditional purpose has been reinterpreted, into a mere usefulness to the community or to its members;
- if freedom were to become a justification for refusing all norms and laws;
- if pluralism were to mean a scorn for unity even in essential matters;
- then clearly we would no longer be able to achieve the religious and apostolic objectives that those transformations were meant to facilitate.

Hence the great need for a constant re-evaluation of these processes, in order to anticipate deviations and abuses that could be very hard to correct if let go too long.

But if these processes go on under the impulse of the Spirit and in keeping with the Society's original charism, then their effects will be most constructive; they will overcome the inevitable dialectical tensions and lead to a harmony of a higher order.

We see now that a sane pluralism will really promote greater union, since when people can hold different opinions on marginal or unimportant questions, they find it easier to agree on essentials, and feel more readily that they belong to a common apostolic family.

So too, a responsible use of freedom leads to an intimate oneness within the community, since fidelity to the Spirit will inspire us to a far more personal and radical service than any written law could; moreover, people who act freely rather than under orders, respond with an inner joy, with the freedom of those who love - and therefore want what the other wants.

The notion that authority is a function of service can lead to greater respect towards the superior (even though we might expect the exact opposite result), because the service in question is to carry out God's will, which the superior communicates by giving a mission to the subject, after having sought it in a discernment. This is indeed a service, a mission that incorporates the subject into the apostolic life. For the superior who serves is God's representative, and his services (his commands) are received as coming from God's hand. That is what St. Ignatius meant when he wrote: "The superior ought to be obeyed because he holds the place of our Lord and God" *(*MI, ser. 1, Epp. IV, 671-672).

Community life will help to develop the Jesuit's personality, broadening and enriching his social sense through an interpersonal communication that reaches its loftiest heights in participated prayer. At those moments, the Lord communicates to us, through our brothers, the graces he first gave to them. And we, in turn, develop and enrich ourselves by giving ourselves to them. "There is more happiness in giving than in receiving" (Acts 20: 35). Indeed, service and devotion to a brother is the most sublime act of charity. "A man can have no greater love than to lay down his life for his friends" (Jn 15: 13).

There are certainly risks here, as there are in any experiment, but they will bring us a greater security, as we seek after better means and techniques for our apostolate, replacing those that today are outdated.

The "multidisciplinarity" we are recommending can give us, once we overcome our initial confusion and hesitancy, real answers to the problems that so far are baffling us.

An authentic inculturation requires that we be open to other cultures. Indeed, one that would close in on itself and operate in an introverted fashion would be on inculturation at all: it would be an impoverishment and a loss. A true inculturation does not take away our self-identity, but assimilates everything that is positive from other cultures. This does not mean exhuming the cultures of centuries ago, but rediscovering their valid elements and combining them with the positive elements of other cultures, respecting their original idiosyncrasy and always looking towards the future.

Our practice of poverty and our work for and with the poor will enable us to undertake imaginative new experiments and to work with the wealthy too, who, if our words cannot convince them, hopefully will be convinced by our example. For good example catches people's attention, and in that sense our poverty can be a tremendous apostolic force.

Conclusion

Let us hope that the 32nd General Congregation is the expression of a constant Ignatian dialectical tension that will advance the "good" of the Society *(*Const., title) in its service

of the Church. Let us hope too that the Society that will issue from that Congregation will be more Ignatian than ever.

Jerome Aixala S.J. (ed). *Pedro Arrpe S.J., Justice with Faith Today: An Anthology of Letters and Addresses-II*, 1st Edition, 1980, pp. 140-170

9. Last Talk of Fr. Arrupe to Jesuits in Bangkok, Thailand

6 August 1981

I am very happy to hear all these information and reactions. It is natural enough that you - especially the Fathers working here in Thailand with the refugees - may have different reactions and points of views. This is a new dimension of work in which the international Society can help but, on the other hand, it is a work which has implications for the Jesuits working in Thailand.

First, I want to repeat what Father Rush was saying: I think you have to be very happy with your work here. You are doing a wonderful work. Although a difficult one, it is an important work. You see little external success in a country which is mostly Buddhist, and where there are so few Catholics. Such efforts mean the hardest type of missionary apostolate. I think I can speak from experience on that last point. In Japan, for instance, you may have a parish priest baptizing only two persons in ten years. Actually it is not a question of external success, or no success. It is a manner of commitment, working as best as we can, precisely as I have been telling the Society today all over the world. The Society has initiative and creativity, but sometimes these have been used to go for the easier apostolates. I doubt if the easy apostolate is the real apostolate!

The apostolate in Thailand is one of the difficult ones in the Society because of cultural conditions, weather conditions, political conditions, etc. Therefore you have to have a great heart in trying to work with enthusiasm for a work in which you do not see the results. Those who will come afterwards will say: "What a wonderful work we are doing now!" Those people should not forget the many people who had come before them to prepare the way. Really, don't misunderstand me. I can see you are happy. But on the other hand, I can also see the burden of the work. Sometimes when you speak from the heart, there come out feelings, not of bitterness, but of weight of a hard work - really hard work - and perhaps that is not recognized by other people.

On the other hand, we are now considering the help of the Society for the work among the refugees. Such a new direction also has its implications for the work of the Society here in Thailand. The reason is that this new dimension will involve the collaboration of the Fathers already working in Thailand. And, as Father Superior had already indicated to me, this will mean an added burden, taking someone away from his present work for a practically full-time new work, while you are so short of a people. Therefore I see my commitment not only for the Thai apostolate as it is now, but for the Thai apostolate with the refugees. Here comes the dimension where the Society as a whole should help the direct work of the Jesuits in Thailand.

The other question is a new opening for the Thai work, because this work for the refugees can have and should have some great effects on the image of the Society in Thailand. And you can be helped very much by that. For this, naturally, the last decision rests with the Society here in Thailand. Perhaps we cannot start with a tremendous work but little by little, seeing and finding the way. Probably we have to search for it every day.

The actual situation all over the world is very much a changing situation. It is difficult to have a fixed plan, a ten-year plan! Oh, no! Excuse me! If you have a two-year plan, it will perhaps be enough, or even a day-today plan, because the situation is always changing and you are experimenting. This is where prudence comes in for taking calculated risks. You don't have to be sure a hundred percent. In today's world nobody can be sure a hundred percent! Thus, a *fortiori*, there have to be great risks in many places. "I have made a mistake!" Well! This supposes that we make a communitarian discernment as a group, then set a policy. This policy should be flexible precisely for the sake of experimenting. In this you have to think and pray as a group in order to see this general policy: to see the principles that everybody would accept. This elasticity of experimenting and of taking risks should be all in one direction, the direction pointed by the Holy Spirit. In order to settle this policy, you will have to face tensions, because we have different opinions. Everybody has to speak his opinion arid experiences clearly. At the end there has to be some conclusion. Somebody perhaps will have to change his opinion or at least act according to the opinion of the others. That is the price we have to pay.

I learnt many things today... For example, we talked about the local Church, but we have to be the local Church! Please be sure (excuse me for telling you that!) when the Society comes to work in a new area, the first reaction is to be careful! The Society is feared everywhere. "These Jesuits are very shrewd! They are powerful!" I was telling the other day at the Ateneo de Manila: We are not so bad as the people say we are, nor are we so good as the people think we are! No! We are normal people - normal in the sense we are not geniuses. Perhaps we have some geniuses in the Society, but very few! They said many years ago that the great force of the Society is having a well-trained mediocrity! I don't know if some of you fell as a genius! Perhaps not! Well, unity? That is important! We have the same spirituality and the same commitment to Christ. The excellence in the idea of St. Ignatius is not scholarly excellence. It could be also that. But the real excellence is in the commitment to Christ. We have to be excellent in our commitment. That, I think, is important.

Perhaps it is a Utopian idea - what Father Ando was saying: How it would be terrific for the Society to have Non-Christians coming to work for the poor in the villages motivated by philanthropy. If we could create such a situation then we have an enormous possibility of work in Thailand. Then we will be collaborating with people much more than the force of a few Catholics that we are in the Orient. Through the mass media we can present things in a human way, and thus multiply the work and its effects, and thus build up the country indirectly. Pre-evangelisation done by Non-Christians! By definition, in pre-evangelisation we do not speak about Christ. We cannot speak about Christ! These Non-Christians are doing something out of good will that we could do. If we cannot do, then it means we have no people. I see there an opening for such an apostolate. I think it is good to think about it.

Concerning the question of a coordinator for the apostolate among the refugees, I think it has to be determined here in Thailand. It is necessary to have somebody who works full-time into consideration all the things we have discussed. He has to be a man who can hear opinions. He cannot put his personal individual opinion as the first. The situation will be very complex in the beginning. He has to have an ear for every one of you and for those

who come from other regions outside of Thailand; for the Bishops here, and for everything that is going on. Then he will consult with the superior of the place and settle the policy. He has to be a very good, open and prudent man with courage. Because, while he depends for final decisions on the local superior, he will be executor of the policy!

I am very happy! I see an opening for the Society in a tremendous way, not only for work among refugees, but also such a work will be a school for learning more.

I will tell you something that I ask myself very often: Should we help spiritually the., guerrillas in Latin America? No? Well! I cannot say no! Perhaps I have said it. But they are men, souls suffering. If you have a wounded person even if he were a guerrilla, you have to help him! That is the meaning of being a Good Samaritan. Is that political? People say so! No! Now, I am a priest. I am helping this poor man here. I don't care if he were a guerrilla, a religious, or a Non-Catholic. He is a poor man. He is a poor man who is suffering...

Again we cannot be naive and allow ourselves to be used politically by other people. On the other hand, we have to have a really Christian commitment. So many people in Latin America are helping people, perhaps the guerrillas, and taking them into their homes in order to save them from being killed. One thing is charity, the other is principle, and the third is casuistry. And casuistry is very difficult to solve. But we have to be open for many things. Well! We are here near the limits. Not only the limits of Cambodia and Thailand, we are near the limits of morality and of our positions. We have to be careful!

For me it was a very consoling experience when I wrote the letter about communism and social analysis. In that letter, I said that sometimes, we have to collaborate with the communists! I put *Populorum Progressio*, no. 23, as the reference. Why? "Because I think it is true. But people will be scandalized! Yet that is what the Holy Father is telling us. Therefore I am safe! But now it happens that we have in Ethiopia a former Catholic university taken over by a communist government. The Holy Father tells me to send Jesuits to the University of Asmara. It is a communist university! We are collaborating with the communists under the order of the Holy Father! Wonderful! We are not going there because we think we can influence many people in Ethiopia, and we are doing it without supporting any communist ideology. These are very difficult and complicated situations. All this has to be done with great discernment. It is enough that we have a great idea one day and then we go ahead and do it. No! It could be very bad. Unless such person is a prophetic servant with a wonderful idea!... This mixture of prophetism and prudence, security and risks, are complex situations. You are here in one of the hottest spots with regard to this point.

Please, courage! I will say one thing. Don't forget that. Pray. Pray much! These problems are not solved by human efforts. I am telling you things that I want to emphasize, a message, perhaps my 'swan song' for the Society! We pray at the beginning and in the end. Well! We are good Christians! In our three-day meetings, if we spend half-a-day in prayer about our supposed conclusion or points of views, we will have such different lights, and such different syntheses, in spite of different points of views, that we could never find in the books nor in the discussions. This is a classical case here: If we are in the front line of a new apostolate of the Society, we have to be enlightened by the Holy Spirit. These are not pious words of a novice master, but it is St. Ignatius hundred percent... When I decided

to come here, they said I could visit the refugee camps. I have been in camps before. What we have done is much more important and I am so happy and I think it is a providential that I came here. I think there has to be a basic unity of minds for a new type of apostolate which is going to be born... And we are going through this '*dolor partus*' - birth pangs - before this apostolate will be born!... With this medical point of view I finish my talk!

Source: Documentation no. 70 (1991), Press and Information Office, General Curia, May 1991

E. EXTERNAL

1. Exchange with the United Nations Secretary-General

United Nations Secretary-General U Thant welcomed Pedro Arrupe to his New York City office on May 4, 1971. Arrupe's visit to the United Nations was the first made by the Jesuits' superior general. The text of the men's public exchange appears below. Arrupe speaks on behalf of his fellow Jesuits ("relatively few but active in five continents") and observes that they are all "pledged to work with right-minded men of all creeds and none, for a more truly human society." Thant replies to Arrupe: "Be assured that the Jesuit contribution to the work of the United Nations is both needed and appreciated." He notes how Jesuits "are particularly well endowed to help meet the spiritual and intellectual needs of our times," pointing specifically to the "spirit of internationalism [that] has characterized the Society of Jesus for four centuries" and how Jesuit "teachers, scholars and scientists" have supported "the profound belief that training, discipline, and education are a prerequisite to high human accomplishment."

Remarks of the Superior General of the Society of Jesus to U Thant

Your Excellency,

In the work of three successive Popes and the Second Vatican Council, the Catholic Church has actively supported the United Nations Organization, which you have served with such dedication for so long. The Vatican Council, in an act of faith and hope, saw in the United Nations "the first attempts to lay international foundations under the whole human community for solving the critical problems of our age, the promotion of global progress and the prevention of war in all its forms."

May I, as head of the Society of Jesus, identify myself with that same faith and hope in you and in what your organization is doing. For we Jesuits, relatively few but active in five continents, are pledged to work with right-minded men of all creeds and none, for a more truly human society. World justice and peace, a sense of family and of joint effort among the nations: these are United Nations ideals to which many good men today devote the best of their lives. And these ideals take top priority among Jesuit aims and objectives.

But human solidarity and fraternal love are meaningless today unless, at national and international levels, they come to life in the right kind of structures—economic, social and political. I mean structures which recognize the basic human right to equality, dignity and freedom. Structures ensuring for all, not only fair shares of the world's wealth, but also and more importantly, a share in decisions affecting and shaping their lives.

The fear of widespread hunger was the dominant note of the past decade. Together with many others, the United Nations and its agencies have fought to defeat it. Thanks to these efforts, new techniques of food production have developed, with improved seed cultivation and chemical fertilizers. Some developing countries have achieved higher rates of agricultural growth than could have been expected.

The fear of hunger recedes, but there are other blocks to human development. Deep and widespread injustice and inequity persist, calling for far-reaching reform of political, social and economic systems. Economic and political power are still heavily concentrated in the hands of the few. This is true of the individual nation, and of the world community as a whole. Millions are still poor and insecure. Aid from richer countries falls short of acceptable minima. Yet colossal sums of money are still spent on the arms race.

For the Catholic Church these wrongs are a matter of prime concern, overriding its domestic problems, complex though they be. For this reason, Pope Paul, as you know, has chosen world justice as one of the leading topics for the Synod of Bishops meeting in Rome in September.

Stable employment, housing, education and health services must be found for a growing world population. There are all the risks of uncontrolled urban growth, of social disorientation and of violence. The United Nations is gravely concerned over current misuse and mismanagement of world resources through extravagance, waste and pollution: all of them threats to development in rich and poor countries alike. The strategy planned for the Second United Nations Development Decade has taken these problems into account.

This is a hopeful sign that the nations are becoming aware that development means more than economic growth. The tendency to see material growth as at least the main condition for justice and peace is yielding to a wider, integral concept of human development, in which social, cultural and political factors play a leading role.

I am well aware, Sir, of your personal concern for forms of development that will integrate social and economic principles; and it is heartening to learn that this fundamental need has recently been the object of special study by United Nations committees.

People in developing countries are asking questions about the type of person they want to be, the type of society they are trying to create. What does a "better life" mean for them? Are they simply going to reproduce a social order which, though highly developed in terms of wealth and technology, is failing to meet man's inner longings and aspirations?

These are fundamental questions, radical questions. They touch man at the decisive point of self-determination; they challenge the very meaning of development. Since today's problems are global by nature, they can be solved only within a common concern for the human family. Where this moral dimension is missing, the attack on man's problem becomes unrealistic, inadequate, contradictory. Where it is present, answers can be found which are grounded on the reality of common human values and common human interests. For at the heart of global problems is the human person.

It is precisely here—in the area of fundamental questions—that we Jesuits would like to join with men seeking answers; to make our modest contribution; to deploy our best resources. We are not alone in this. We know our concern for man's dignity and freedom is shared by all the Christian Churches, by the great non-Christian religions of the world, and by men of goodwill who do not subscribe to religious faith. We pledge ourselves to work in close collaboration with them all.

To this end the Society of Jesus accepted the invitation of the U.S. Catholic Conference to carry out a feasibility study over the past several months concerning the usefulness of

launching in North America a centre concerned with the issues of peace, justice and development.

In the coming weeks such a centre will be launched. We think of it as a process rather than an institution, a process, autonomous in nature, of working with other groups concerned to build a world that is more human.

Centres with similar aims have already been established in Africa, Asia and Latin America. The intention is to develop fresh ideas which may act as catalyst for the thinking of men empowered to make things happen; to offer a forum where the search for justice and authentic human development can be worked out; to help to give meaning and direction to man's efforts to build a better world.

This, we feel, is the best contribution we can make to the United Nations' efforts to bring about, through social and economic progress, stable conditions and living standards consistent with human dignity.

The reason for the United Nations' existence is that it aims at world solidarity and cooperation. No one can escape the duty of providing it, directly or indirectly, within the limits of his capacity, with the structures and resources it requires to achieve its purposes, and to achieve them effectively in the here and now.

Let me assure you once more of our renewed support for the United Nations Organization and what it represents. I am happy that some of my fellow Jesuits have given their years to the service of the United Nations as members of its Secretariat here in New York or in Geneva at the International Labor Office. Others have served in their countries' delegations to the General Assembly or the meetings of its specialized agencies. I offer you personally, Mr. Secretary-General, our deep respect and admiration, and the assurance of our prayers for your further success in the difficult task entrusted to you.

Reply of the Secretary-General of the United Nations Organization to Pedro Arrupe, S.J.

Reverend Father,

I am both honoured and delighted to welcome you most cordially to the Headquarters of the United Nations. This first visit from the Superior General of the Society of Jesus is a very significant event in the complementary efforts of the Catholic Church and the United Nations to bring peace and harmony to the world.

The highly perceptive and cogent words which you have spoken today greatly reinforce my own faith and hope that this world institution will realize the civilizing goals for which it was created: peace, justice, freedom, dignity, and well-being for all peoples on earth.

As you have pointed out, we are at last on the road towards overcoming the many material obstacles to human well-being. The principle of solidarity between rich and poor countries has been accepted. Our directions are clear and our plans have been laid out in a global strategy and programs for integrated development.

Unfortunately, progress towards peace, justice, freedom and dignity—so vital for the attainment of that "better life" increasingly invoked by all peoples—has fared less well.

For inspiration, guidance and perseverance in our slow journey towards these goals, we can draw upon the moral strength and spiritual values which are the foundations of all human cultures and of all the great religions which now co-exist on this planet.

The members of your Society are particularly well endowed to help meet the spiritual and intellectual needs of our times. The spirit of internationalism has characterized the Society of Jesus for four centuries. From the very beginning, you have been an Order of teachers, scholars and scientists who have acted on the profound belief that training, discipline, and education are a prerequisite to high human accomplishment.

We warmly welcome your active support and your identification with United Nations goals. It is a source of great satisfaction to me, as Secretary-General, to have observed during these past years how the churches and religious organizations have led in adopting new—I might even say avant-garde—approaches to the questions of development. Be assured that the Jesuit contribution to the work of the United Nations is both needed and appreciated.

The important role of the United Nations in the creation of a truly universal human society has been recognized by two successive Pontiffs. Two great encyclical letters, that of His Holiness Pope Paul VI, *Populorum Progressio*, and the earlier *Pacem in Terris* of His Holiness Pope John XXIII, eloquently express principles which are in complete harmony with the spirit and goals of the United Nations Charter. The building of a more just, a more united and a more humane world must count on many artisans: the family of governments, the family of religions, the family of international institutions and above all, the large family of men, women and children who labour and learn throughout the world in order to fulfil their human destiny. Man's aspirations and needs for peace transcend national borders. At long last the world has become the concern of all. The time may have come when the unity of our globe, of our atmosphere, of our oceans and of our resources will bring about the unity of men.

I do not wish, Reverend Father, to let pass this occasion without thanking you for the contribution made by some members of your Order in their service in international organizations. We have had the privilege of counting in our ranks a great Jesuit and international civil servant: Father Emmanuel de Breuvery. He was a scholar, a believer and an internationalist who gave proof that man can have several rich allegiances in his life: an allegiance to the dignity of the human person, an allegiance to his faith, an allegiance to his country and an allegiance to the international community.

I thank you, Reverend Father, for the understanding, goodwill and support which you have brought to us today, and for your very wise and inspiring message for the peoples of the United Nations.

Source: Jerome Aixala S.J.., (ed). *Pedro Arrupe - Justice with Faith Today: Selected Letters and Addresses—II*, Gujarat Sahitya Prakash, Anand-India, pp. 61–67.

2. Contribution of Religious to Evangelisation and Development

Father Pedro Arrupe's Interview to R. Giacomelli of Vatican Radio

Vatican, Christmas 1976

The Vatican Radio journalist, Dr Renzo Giacomelli, presented in 1976 a series of questions on the theme "Evangelisation and Human Development" to the Jesuit General for a book he was preparing of interviews on this subject with some 20 leading Church personalities. In December that year, Father Arrupe answered in writing to the questions put by Dr Giacomelli.

The original text was in Spanish. Giacomelli prepared the Italian version, which he then submitted to Father Arrupe for approval.

Q: Let us start with a theme which is of interest to all religious. What contribution can these men and women who have embraced religious life make to evangelisation and the development of men?

A: Their contribution depends, in part, on the nature of religious life itself, and, in part, on the distinctive foundational charism of each Institute. The purpose of all religious - even of the contemplatives - is evangelisation. Therefore a characteristic trait of their contribution springs from the consecration which is proper to religious life.

Every Christian, by the mere fact of being one, has in some way or other to contribute to the work of evangelisation, but the religious when he consecrates himself to God makes a special profession of following and imitating Christ as Saviour of the world. And by this definitive surrender, total and perpetual, he becomes a full-time collaborator in the saving work of Christ, accepting the Gospel in all its radicalism.

Through his consecration, the religious, besides being set aside from the world and accepted by God, accepts a type of life which most closely approaches the ideal of the evangelizer. By his poverty he divests himself of all personal property and remains altogether free from every personal gain and interest.

By the vow of chastity, he enlarges his capacity to love all human beings for Christ, without thereby losing anything of the generosity that exists in every human heart, free to surrender himself to the service of others without the preference and limitations based on the personal and somewhat exclusive gift of oneself to a particular family. The family of the one consecrated to God by celibacy for the Kingdom is the entire human family.

Finally, through obedience the religious surrenders his freedom or rather raises it to a higher level when he commits himself to the following of God's will, expressed by his superiors, a will which in his desire of the salvation of all men directs and renders efficacious the work of the world's evangelisation, whose only purpose is that "all men may come to the knowledge of the truth." (1 Tim. 2:4).

Further, the religious consecration has the dynamic aspect of mission. Inasmuch as he is consecrated to God and accepted by him, the religious is "sent" to be an instrument, a fellow worker, an assistant of Christ in the task of the world's salvation. Consecration and

mission are two essential aspects of every religious life, which from them receives a special depth and height.

But in addition, every religious family is the fruit of the Spirit, who revealed himself to the Founder, drawing him to the following of Christ within the general frame of this consecration, but along a particular and concrete line of this following. All the founders desire to follow and imitate Christ, but Christ is in-imitable in his totality, as his divine-human personality is infinitely rich and surpasses all power of imitation.

Thus each religious Institute contributes its share in a different manner and spirit, either in the form of contemplation through prayer and action, or in a pastoral form through prayer and action. This specific character of each individual religious family will manifest itself in work of the apostolate, education, care of the sick and needy, and other works of mercy.

It is beyond all doubt today, chiefly after the Second Vatican Council and recent Synods of Bishops, that human development is part and parcel of the work of evangelisation. As this embraces the salvation of the whole man, a religious, when working for evangelisation, works also for human development.

In fact, this is most evident everywhere throughout history, but perhaps more so in the work of the missions or, as we would say today, in the Third World. It suffices to recall how much the religious have done in this field for the human development of so many peoples and races, raising them from a primitive state until they could join the stream of the civilized worlds.

Since human development is not merely material progress and consists above all not precisely in man having more but in his being more, the development work of the religious is always directed to this goal unfailingly and explicitly.

Q: *The role of the* religious *in the life of the Church and in society has lost nothing of its relevance and validity. However, the crisis of religious institutes is widespread and profound. Why? Why is today's youth so reluctant to embracing religious life? And why. have so many religious abandoned their calling?*

A: Far from vanishing or becoming blurred, the role of the religious comes more and more into focus in these troubled times. Thus the richness of the charisms of the founders gains in depth and is gradually better understood, while the possibilities of their application to the present situation grow from day to day.

True, religious life is passing through a period which may be called critical, but this crisis is a sign of a process of purification, adaptation and growth. Viewing things from the outside, superficially, one may see serious problems, difficulties, tensions. I say from the outside, that is, going by what people say and know of the religious.

The fact that there are thousands, hundreds of thousands of religious who pray, work with zest and joy, and in all fidelity seek eagerly their path to God in these moments of world "cultural revolution", makes no headlines in the papers, is hot news, and nobody seems to know... What people know and papers print is what is strident and out of tune, what is subversive and scandalous; that is news and noised abroad and broadcast from the roofs to the four winds, even in the case of an insignificant minority, many of whom had already little left of the religious spirit.

For this reason, when speaking of a crisis, it would be better to give this word — if one has to use it at all — a constructive connotation, with an ambivalent sign, positive and negative. In order to erect a new construction, part of the old has often to be demolished, and a building in restoration may appear as if it was being destroyed, when in fact it is only being improved and embellished.

It is clear that religious life emerges from this crisis renovated, rejuvenated, with a "new face". It is something like the "*Ecclesia semper renovanda*", applied to this "charismatic" and "prophetic" group of the Church, which is the religious life in search of the "*renovatio accommodata*".

The crisis of the religious has various and complex roots. In some cases the difficulties originate in an unwarranted interpretation of the essence of the charism and in having taken as the only model the way in which this charism had taken flesh in a particular moment in history. When some external circumstances changed, some may have been under the impression that the charism itself had lost its validity. But on closer consideration it has been discovered that what was taken as essential was nothing but a historically conditioned element, not identifiable with what is fundamental in the charism.

An example may throw some light on the point I am making. In the religious congregations dedicated to education, the founder or foundress endeavoured to crystallize and incarnate the spirit of his or her congregation, according to the conditions of the teaching institutions of those days. Today, facing the difficulty that in some countries the religious are not permitted to possess schools or colleges of their own, one might think that the charism and the congregation itself have lost their purpose and outlived their usefulness. But a deeper study of the spirit of the founder shows that in his mind it was a question of educating the young, not precisely or exclusively, in institutions owned by the congregation but by any other means which may go beyond the possibilities of schools of their own.

Another complex problem is the small number of youths applying to join the religious life. This is due, to a large extent, to the youth itself that is going through a moment of cultural obscurity, both at the human and the spiritual level, a period of disorientation and new aspirations. Today's youth wishes to realise these aspirations through means and attitudes almost undefinable, which in the present circumstances pose a big question mark over the world as it has been built by earlier generations. Thus the young shrink from anything that means a total and life-time dedication to any undertaking, be it marriage or profession, including religious life that supposes a perpetual commitment. When John F. Kennedy presented his plan of the "Peace Corps", he got 15,000 young volunteers, but for a commitment of two or three years only, not for life.

On the other hand, religious life is going through a period of adaptation and re-adjustment required by the Church (Perfectae Caritatis, Vatican II) and consequently while the search is on, it cannot present its ideals and way of life in the same tidy and convincing manner as it did when things were more clear (at least to men of that time). The religious who go through this period of search and experimentation dare not proceed with the same direct action as before in the promotion of vocations. Though even this is slowly changing and in recent years religious are regaining, at least up to a degree, their confidence in and conviction regarding the relevance of their own institute.

The departures from religious life are due to a variety of reasons. One is, undoubtedly, the secularizing influence of today's world, which requires from religious a series of attitudes and a solidity of virtue different from, if not greater than, what was required in an age of a more dis-incarnated spirituality. It may well be said that being a religious today presents more difficulties than in former times.

Another reason for the departures is the desire of "insertion" in the world that places the religious in situations for which they were not prepared. The variety of theological trends may influence not only religious life but faith itself. Briefly, it is the cultural change as a whole that exerts its influence even within the walls of our religious houses.

Q: Father Arrupe, you have, no doubt, ideas and plans to suggest for tidying over the crisis just described. What are they? Are they being applied in the Society of Jesus? With what results?

A: Yes, I do have some ideas. But I think these coincide with those that every General has. Since the causes are common, the remedies to be applied must also to a great extent be common.

What matters most is that we religious be what we are expected to be. That is to say: let us be faithful to what the Lord asks of us through the charism of our founders and the genuine tradition of our institutes. This presupposes flexibility, depth of conviction, and courage to adapt our life and work, according to the spirit of each institute, to the new situation of the Church and the world. Therefore, a double responsibility is placed on us: that of delving into the spirit of our institute and that of truly being men of prayer and union with Christ, whom we wish to imitate.

Part of our effort at adaptation is the reading of the "signs of God" in today's world; to learn how to decipher what God tries to tell us through world events; to know how to advance, along with the human race, that under the impulse of the Spirit and amidst many errors and tragedies, goes ever forward trying to feel its way.

We stand in need of the "discernment of spirits" in our effort to assimilate what is good in the world of today and to steer our course between two extreme positions: that of those who remain stationary because "this was never done before", and that of those who are only in favour of change and novelty and say "this has to be done because it is new." Neither the old is bad for being old, nor is the new good for being new.

This is what we intend doing in the Society and what the 32nd General Congregation in particular intended through its decree on "Service of the Faith and Promotion of Justice". In recent years many concepts have been studied in depth: authority-service, individual life-community life, poverty-witnessing-solidarity, institutional apostolate-free lance action, universal Church-local community, collaboration in joint pastoral programmes of the Church and specific service of the Society. In the measure in which these binomial expressions are resolved or clarified, the adaptation can be brought about in a more effective fashion — rooted in the past, immersed in the present and facing the future.

Q: *Which are the fields of greatest Jesuit presence and commitment in evangelisation and human development? Are all these essential commitments or do you think that some of them could be abandoned with a view to a greater dedication to others?*

A: As you know, our Society has a purpose that can be attained virtually in every type of apostolate. We live and work in 103 countries, in the most diverse situations. These range from the most technologically advanced nations to the most backward regions, from countries of the most complete liberty to those of the greatest ideological 'slavery'. It is not easy, therefore, to give a very concrete answer. This much I can tell you, that following the 32nd General Congregation we endeavour today to develop this "service of the faith and promotion of justice" in four main directions, which I shall only enumerate:

1) Interdisciplinary theological reflection which may permit us to help in in-depth research, planning and solving the decisive human problems of today.
2) Educational work in all its amplitude, both institutional and non institutional — that is the formation of man.
3) The social apostolate with a view to offering some aid in the great social problems of mankind and preparing men capable of transforming today's world into a more just world — a work of conscientization and change of structures.
4) The mass-media in all its forms (publications, radio, TV, etc.), since these are the multipliers of ideas and the shapers of trends of thought.

In such a vast programme and taking into account our very limited manpower, a process of selection is imperative for every region, province or nation. We must decide, after a thorough study of the situation, which are the fields that claim our first attention.

This is why today the highest importance is given to the "evaluation" of all our works and activities. Though the value of this process was never in doubt, it has at times been forgotten or carried out in a casual fashion, with the lamentable results of slipping into the groove of routine, immobilism and senile sclerosis in our works. Today, when the changing scene forces us to rethink our activities in order to adapt them in view of greater efficiency, the importance of this objective evaluation and of the determination of drawing from it some practical consequences, has been brought out in greater relief.

When this evaluation has been completed will appear clearly what works continue to have the same value they had before and therefore need no alteration; which others, on the other hand, must be transformed if they have to be useful; which ones have lost all meaning and must be discontinued; which, finally, are non existent but ought to exist and should therefore be undertaken instead of others of lesser significance and which should oblige us to suppress works that may have some value but are in fact an obstacle to works of greater moment.

All this implies a slow and careful process requiring much tact and sense of responsibility, given that enterprises that have been maintained for long years — and at times for centuries — cannot be transformed or suppressed without wounding the feelings of many deserving and illustrious persons, both inside and outside the Society. This process makes us confront conflicting duties: the need, on the one hand, of serving the Church and souls, and on the other, the need of avoiding to offend and hurt others when the moment comes of executing a decision.

I wish also to note that today the collaboration with other religious men and women, and chiefly with the world of the laity, affords us a new range of possibilities that permit

the modification and multiplication of our activities. We witness this in some countries, where with fewer Jesuits we are able to maintain existing works, thanks to the intelligent and selfless cooperation of zealous lay apostles.

Q: *What is your predominant feeling, Father Arrupe, about the future of your Order: one of fear or one of hope?*

A: (a) No hesitation about it: the hopes are much greater than the fears. And the reason is very simple. Though there are, as there should be, many reasons to fear, there is an overall reason for hope that surpasses all fears: the trust in God, who is going to help us; and "*si Deus pro nobis, quis contra nos*?" (Rom. 8: 31). Saint Ignatius used to give a very simple reason, that might sound trite and banal, but is profoundly theological: "The Lord has helped us till now, why shouldn't he help us in future?"

(b) There should be, and in fact there are, many grounds for hope, such as the spiritual and apostolic renewal that is taking place in the Society, particularly after the last General Congregation. The Society has reflected, and continues reflecting, with deep realism on how it can serve the Church and mankind. On the other hand, she is fully convinced that this service, if it has to be effective, must be grounded on and inspired by an interior spirit all the more profound and solid as it is the more in touch with difficult situations in the world.

The awareness of this fact has grown on the Society not only "a priori" but also through the experience, all too eloquent, of these post-conciliar years. For it has been demonstrated that where the spirit is lacking, there fails also the creativity and chiefly the spiritual stamina to persevere in our post of "Apostles of Christ", and not to fall into the category of activists, of those namely who with tenacity pursue a goal for which they need not count with a special vocation that commits them unreservedly to Christ and his Gospel up to the cross.

This is why at present one can see in the Society so much interest in making the Spiritual Exercises, even for an entire month, in prayer groups and the practice of discernment, etc. The result has been a fresh and deeper understanding of the concept of 'mission', of community life, of union and mutual charity, of evangelical poverty, of work with those living at the margin of society with the consequent obligation of a life of greater detachment and austerity.

All these are signs of the Spirit at work giving us in an efficacious manner a share in the Ignatian inspiration adapted to our times.

(c) As can be seen from the above there are many strong reasons for hope, but it is clear also that there are reasons for fear. There is the danger of an exaggerated secularization, an activism without measure or control, the lack of fidelity to the Church, internal tensions which make for disunion, the weakening of authority and obedience, the loss of the spirit of prayer, the seduction of modern consumerism, the lack of the spirit of poverty, the ideologization of the Gospel, and others.

(d) All this could be summarized in the fundamental fear of not being faithful to our spirit and vocation, for then we could not claim God's help. But our hope is based precisely on this: that the Lord is not going to allow us to be unfaithful, as he has not for 400 years, and that, therefore, we can count with his help.

Source: Jerome Aixala S.J. (Ed). Pedro Arrupe, S.J. - Justice with Faith Today: Selected Letters and Addresses—II, Gujarat Sahitya Prakash, Anand-India, 1980, pp. 195-204.

3. A New Service to the World of Today

Address of Father Pedro Arrupe to an Inter-American Congress of Religious

Montreal, 21 November 1977

In November 1977, the Third Inter-American Congress of Religious was held in Montreal, Canada. On this occasion Father Arrupe had been invited, in his capacity as President of the Union of Superiors General, to greet the representatives of Conferences of Religious Major Superiors from Canada, Latin America, and the United States of America. The theme of the Congress was "The Future of Religious Life that We Are Building Together for Tomorrow."

Your invitation to address you on this occasion is a privilege for which I thank you sincerely. It gives me the opportunity, first of all, to convey to you the cordial greetings of the International Conferences of Religious (U.S.G. and U.I.S.G.) and, in their name, to tell you how much we appreciate and admire your untiring efforts for the renewal and the fostering of religious life. So, in their name and mine: Thank you very much!

The theme of your Congress is "The Future of Religious Life That We Are Building Together for Tomorrow." I would like to make a contribution to your study, by sharing with you my reflections on a question which is prior to this vision of the future, and which, in great measure, can condition this vision. The question: What is the greatest service which religious can give today to humanity and to the Church?

Our starting point is the idea that religious life has meaning to the extent that it is a service of the Church and of humanity, and that it has a future to the extent that it can continue to provide this service in an effective way. The religious institute of men or women which sees itself - or is recognized by others - as incapable of such service would be, from that moment on, the "fig tree that bears no fruit" with no right to a place in the sun, destined for uprooting.[1]

What is the service which religious life should provide 'today?' The accent is on today, because today is the first step to the future. The World changes; and changing with it is the concrete service it expects from us. The service which each religious institute - of men or women - can render is different because the original, the fundamental charisms are different. And such concrete service must be subject to evolution if it is to remain efficacious in the ever-changing "here and now."

But, is there not some common denominator which remains Constant and necessary for all religious institutes? Yes, there is - given that religious life, whatever be the particular modality adopted by each institute, is the gospel brought to life, the imitation of Christ. From this fundamental aspiration which all share - the following of Christ - arises the concern which all share for offering the best possible service to Christ in the future, which

[1] Mt 21:18-20

is the theme of your Congress. From this source rises also the need to know first and foremost what is that special service which the newness of the gospel demands of us today. The future depends on how we answer this question. Or better: The future is already embodied, like an embryo, in our response.

1. The newness of the Gospel

The newness of the gospel lies in its fundamental law:

You shall love your neighbour as yourself, for in this precept alone the whole law is contained.[2] And, "as I have loved you, so you should love one another".[3] This "as I" is the true characteristic: "In this shall men know that you are my disciples".[4] And this unconditional love for God and for the brothers and sisters is service, like the service of Christ, unto death,[5] not seeking to be served but to serve,[6] not content to give of our possessions, but giving ourselves, laying aside all self-centeredness, just as Christ who "took on the condition of a slave".[7]

This newness of the gospel is a guiding principle of life for every Christian. That which brings a Christian to a qualitative leap and makes him a religious is the all-demanding radicality of that love and service, given concrete reality in a profession of life according to the gospel, and publicly dedicated to God and to the Church.[8]

In other words, the vocation of one who is chosen by Christ ("you have not chosen me; I have chosen you")[9] is not only to announce or preach Christ, but to implant the gospel dispensation and way of life, to bring men and women to love one another as Christ has loved us, to bring them to the awareness that this love has been given to them freely by another - another who has loved them to the point of wanting to share his very own love with them by dying and rising for them and making himself their food in the Eucharist. This is the way to arrive at Christian maturity.[10]

2. Service to the world of today

a. The state of the world

We are all aware of the amazing achievements of contemporary civilization: material, scientific, technological, as well as in the religious, humanitarian, and ethical fields. And yet, our world is threatened by two ghosts: poverty and war. There is no way to abolish war unless we first do away with hunger, malnutrition, and the lack of human dignity which proceed, t at least in part, from intolerable injustice and oppression. In the next thirty years, when the number of human beings will have reached six billion, how will five billion of them put up! with being deprived of their natural rights, especially when the number of nuclear powers will have increased beyond any control? In the year 2000, if there is no

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2 Gal 5:14
3 Jn 13:34
4 Ibid
5 Jn 15:13
6 Mt 20:28
7 Phil 2:7
8 Lumen Gentium, 42 ff., Perfectae Caritatis, 1,2
9 Jn 15: 16
10 Presbyterorum Ordinis, 6

change in present trends, the situation will be much worse. The rich will have grown richer; the poor, poorer. The numerical difference between rich and poor and the qualitative difference between; their standards of living will have become gigantic. How long! can this go on?

b. The place of the human

Today it has become evident that human beings (or we) could make tins a more just world, but that we do not want to. The inequalities and injustices can no longer be considered as the result of a certain fatalism of nature; they are the work of human beings and of our self-centeredness.

Whose self-centeredness? It would be very convenient and pacifying to place the responsibility for this structured and institutionalized injustice on the anonymous and sinister multinational corporations, or on one or two of the industrial giants or political powers. If those corporations or states exist at all, it is because - together with others - Christians have built them, promoted them, or are their submissive customers. Many governments are what they are - insensitive to brotherhood or community and incapable of restraining the forces or agents of injustice - because their citizens will never agree to make a sacrifice, to cease being driven by hatred, to allay their passion to have more and more, to accept a more modest life style, all this for the sake of easing the poverty which keeps the vast majority of mankind under the whip. Turning' the antenna towards other parts of the world: it is because we do not look for an alternative solution to guerrilla warfare or violence in the establishment and advocacy of rights in justice.

c. "Homo consumens"

An enormous percentage of the men and women who live in countries that abound in material goods seem to have changed the name of our species from "homo sapiens" to "homo consumens." From infancy we are sculpted and shaped into consumers by the hands of an advertising which is now like the air we breathe. And once this "homo consumens" is produced, he or she and the ads, exert their influence in turn on the economy, creating and justifying more and greater needs. The superfluous becomes the convenient; the convenient becomes the necessary: the necessary becomes indispensable.

Advertising techniques are studied expertly in order to get beyond the rational and conscious level to the unconscious, with decisive influence on our psychology and on our decisions. It has gone so far that some are asking if we have any freedom left to behave independently.

d. Consumer society

They do not rest content with shaping the personality of the consumer. They create as well the consumer society, with its own values, attitudes and laws, with overt awareness of class superiority. In this society "liberty" means the unlimited use of goods, services, and money. "Development" means to possess more, industrialization, urbanization, increasing per capita income. "Freedom of information", in this scheme of things, is assured provided it comes from a certain source and moves to certain goals. The overriding purpose is to open or enlarge markets, to build up profits, and to this end, to turn the "global village" into a "company town". The central point: myself. Other people: things to serve my

purpose. The motive: profit. The moral norm: efficiency. The means: whatever works - let the chips fall where they may.

e. Youth and consumer society

By intuition young people have revolted against this state of affairs, rejecting consumer society. Everywhere there are groups of young people who break with the society around them and adopt a simple style of life. They reject all discrimination beyond that which is required by the diversity of needed services for the community. They hold their possessions in common. This is an open break with consumer society, and, aiming beyond capitalism, they are fighting against industrial society itself, radically upsetting the logic of abundance, even in its collectivist version. Without denying the conflict between classes of society and the conflict among nations, young people perceive and denounce a more radical and profound abuse: that of man against nature.

f. How construct a "society of sufficiency"?

From all this it seems clear that frugality or austerity of life emerges as absolutely necessary for the material and social survival of the human race. Even the leaders of the materialist-Marxist parties recognize this:

> Austerity is not just an instrument of political expediency, to resolve temporary difficulties; it is the means of getting to the root - and of establishing the possibility of a solid reconstruction - of a system undergoing a deep structural crisis, affecting the foundation, not just the joints. A system whose trademark is waste, extravagance, more and more unbridled consumerism. Austerity establishes a new scale of values: rigor, efficiency, sobriety, justice...A politics of austerity, of rigor, of war on waste, is an unavoidable necessity for everybody. It is the driving power of the struggle for the general transformation of society, or at least of the ideas on which society is to be built.[11]

How much more could be said by one who analyses contemporary society with Gospel criteria and means. Everybody admits the necessity of taking some effective steps, and this cannot be done without great sacrifices. But who is ready to make them? Nobody does anything, because no one has the motivation sufficiently strong and persuasive for the kind of sacrifice that a more frugal life demands. The poor person says: Let the rich begin. I have had enough frugality already! The rich person says: Why should I give up what I have legitimately gained? It will not do any good if others do not do the same. Let them begin, then we shall see.' And so, nobody does anything.

And so, just as to create the consumer society, one begins by creating and educating "homo consumens", its basic element, so in the same way, in order to create a just and balanced society, with the possibility of survival, we have to begin creating "homo serviens"[12] who has a sense of solidarity and being brother or sister to all. On one side we have "homo consumens", egocentric, egotistical, obsessed with having rather than with being, a slave of self-created needs, unsatisfied and envious, whose only moral principle is to pile up wealth. On the other side, in contrast, is "homo serviens" who has no desire for

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[11] Erich Fromm, The Psychological Aspects of Guaranteed Income, (New York, Doubleday)

[12] Phil 2:7; cf. Mt 20:28

more possession, but for more being, who seeks to develop a capacity for service to others in solidarity, with a modest sense of what is "sufficient". Our first obligation as religious will be to become "homines servientes" who live with what is sufficient.

3. Urgent need of a solution

The universality of this mental and social malformation, the depth and complexity of what it implies, and the gravity of its effects has made this problem number one in importance and urgency. Each and everyone here present should feel it in our flesh. "We must make haste", cried the Holy Father, "there are situations whose injustice cries to heaven."[13] "The joys and the hopes, the griefs and the anxieties of the men and women of this age, especially those who are poor or in any way afflicted, these too are the joys and hopes, the griefs and anxieties of the followers of Christ".[14]

The same Holy Father, speaking to religious, said: With greater attention than ever before you must listen to the "cry of the poor" out of the depths of their personal need and collective misery... This cry obliges you to rouse your consciences... It moves some of you to join the poor in their poverty, to share their sharp anxieties. It limits your use of material goods to that which is required by the tasks of your vocation. You have to manifest in your daily lives the evidences, even external ones, of authentic poverty.[15] "The needs of today's world, if you let them touch you as part of your intimate union with Christ, lend an urgency and depth to your poverty." If it is obviously necessary to take into account the human milieu in which you live in order to adapt your style of life to it, your poverty cannot be a pure and simple conformity with the customs of this milieu. Your poverty's value as witness will come from a generous response to the challenge of the gospel in total fidelity to your vocation, and not just from a concern about appearing poor.[16]

To this "cry of the poor" there is joined in the hearts of religious the echo of the unconditional "yes" spoken personally to Christ when we accepted his invitation: "Sell what you have, give it to the poor and come follow me."[17]

But does this obligation and necessity for action mean that we have to go to the barricades - to revolution? No. It does not even imply preference for a particular form of apostolate. Each institute has its own forms and priorities. But it does call all of us to solidarity - not only affective but also effective - with the poor. We should relinquish many things that seem necessary. We are gambling for the credibility of the gospel and of the Church with this solidarity, frugality and authentic poverty.[18] The Council has told us: It is necessary for religious to be poor in deed and in spirit.[19]

This frugality and relinquishment has to extend to our means of evangelisation as well. We must not be led astray by the false lure of efficiency. Rather we should make sure that the means of our labour are no more than just that, means, justified by a proportionate end.

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13 Populorum Progressio, 29, 30
14 Gaudium et Spes, 1
15 Evangelica Testificatio, 17, 18.
16 Ibid., 22
17 Mt 19:21
18 Justice in the World, 1971 Synod of Bishops, Part II.
19 Perfectae Caritatis, 13

Applying the "tantum quantum" principle of St. Ignatius, we will make use of them only to the extent that they are genuinely indispensable for the extension of the Kingdom of Christ, without any personal gain or any impairment of our detached freedom.

But enough of argumentation. What we need is reflection and, above all, execution, action. If in the face of this challenge we do not give an answer that is radically evangelical, then religious life loses its reason for survival. If, however, we respond to this challenge with the depth and the energy which Christ and many worth-while candidates for religious life expect of us, then we shall see a flowering and exuberant growth.

I think we have reached the point of asking ourselves the following questions:

— What does religious poverty mean for me?

— What is my feeling when, in intimate colloquy with Christ poor, I think about all that I have and use? How many things do I have that are superfluous?

— When I say that I want to give up something to help the poor, what do I in fact give up? It is not to the point to say that it is a symbolic act. We are not interested in symbolism at this stage, but in real and effective action which accomplishes what it proclaims. Recall the words of St. James: If you do not give them what they need to live, what do your words profit?[20]

This "conversion to frugality" demands that we first return to the very foundation of our spirituality. Only there can we find the spiritual energy indispensable if we are to feel ourselves inspired, impelled, enlivened by the power of the Holy Spirit. The Spirit is the only one who can bring us victorious through the head-on collision with the powers of egoism organized in a network of power which enthrals the whole world and ourselves as well.

The world needs the kind of obvious and unarguable witness that shakes it forcefully, indeed "shocks" it, forcing it to open its eyes to the reality of its problem and of the only solution. We will not achieve this with declarations and words lightly tossed off, nor with more of the ambiguous statements with which the world is sated. We need words of witness so clear and striking' that it will be impossible to ignore them, words that will leave perfectly obvious our single-minded message, through a life which is only possible with the power of Christ, our only saviour and the only Son of God.

4. Based on Evangelical Principles

This Third Panamerican Congress of Religious is a privileged place for reflection in the presence of God on this issue about which we all want to help and be helped by one another, based on our sharing of certain evangelical principles which are common to us all and which are unanimously accepted.

— that we are all children of God.[21] In respect to the goods at our disposal, we are not masters, but stewards. And we have to render our accounts to the Lord of all.[22]

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20 James 2:16
21 Gal 3:26
22 Lk 16:2

— that we should love everyone as we love ourselves and as we love Christ, treating others the way we would want them to treat .us.[23]

— that the poor are blessed.[24]

— that it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven.[25]

— that those who would grow rich enter into temptation.[26]

— that God has preferential love for the poor in this world.[27] "He has sent me to proclaim the gospel to the poor."[28]

— that we should be content to have enough to eat and to be clothed.[29]

— that we should not be anxious for tomorrow; sufficient for the day is the evil thereof.[30]

— that we should put on the mind of Christ who emptied himself and took on the condition of a slave.[31]

Permit me to say to those of you who come from the industrialized countries of the Northern Hemisphere that you have the great responsibility of presenting this teaching to a society on whose attitudes and orientations depends the destiny of millions of people who suffer oppression and misery. There is a danger that a partial and sugar-coated reading of the gospel would allow people to believe that they are in good conscience while making use of the gospel values of freedom, property and progress, all the while turning them into tools of selfish ownership, exploitation, and enslavement of the neighbour. A word to you who come from Latin America. I see you identified with the immense multitudes whose human dignity has been debased, and who are deprived of the necessities of life even, perhaps, within sight of the minority who have more than enough of everything. Latin America! Kaleidoscope of culture, of wealth and misery, the hope and anguish of the Church. While helping your people get what has been unjustly kept from them, you must not allow them to make use of some values - liberation, equality - while forgetting others - brotherhood, peace, patience, and that value of simplicity and poverty which makes "the little ones of this world" the favourites of Christ.[32]

But let the witness of the lives of all be in clear view - evidence of your sincerity and justification of your liberty to denounce. Neither with the rich nor with the poor, with the oppressors nor the oppressed, with the faithful nor those without faith, will our words have any force if the frugality of our personal lives - beyond the reach of anyone's suspicion or malice - does not back up the doctrine we preach.

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23 Lk 7:12
24 Mt 5:3
25 Lk 18:25
26 1 Tim 6:9
27 James 2:5
28 Lk 4:18
29 1 Tim 6:9
30 Mt 6:34
31 Phil 2:5-7
32 Cf. Mt 11:25

We shall have to give this witness, even when the demands of authentic apostolate require that we be immersed in an urban milieu at a high social level, in a salaried position, etc. These are all circumstances which demand all the more visibility of the witness of frugality and renunciation on the part of anyone who exercises an apostolate. Furthermore, it should be clear why one has come to be in such circumstances. There should be an evident disdain of money and power, simplicity of diet, clothing and transportation.

How will they receive our harangues about justice if they see us enjoying a standard of living superior to many of our fellow citizens, if all we do smacks of privilege, if our connections tie us in with the rich, the oppressors, the ruling classes?

On the other hand, how will anybody recognize the evangelical character of our message about justice if we set in play guerrilla tactics or violence, urging rebellious radicalism, or corrupting our work of conscientization with atheistic methodologies or ideologies? How will people be convinced that we believe what we preach if they see that we are too cowardly to denounce injustices in the spirit of the gospel out of fear of reprisals on our persons or our works?

5. Let us give an irrefutable witness against consumerism

Here, then, is the answer to my question, as I see the matter. The greatest service which religious can offer to mankind today is to give irrefutable witness against consumerism by a life that is austere and frugal, offering to the world in our own persons that interpretation of the gospel, authentic and liberating, for which it is longing. Austerity, furthermore, is that which the world must adopt if it wants to survive, and it will have to do this in one of two ways: either by the force of a totalitarian state of whatever stripe, which will impose it by brute force and at the cost of freedom and the highest personal values - claiming at times paradoxically the inspiration of Christ and His message - or by the way of evangelical love in virtue of which we all accept the sacrifice which the good of all demands of us. Our option as religious is beyond doubt. But are we ready now to take a step forward?

This frugality, from which no religious can consider himself or herself dispensed, will in many cases unfortunately be the only level of solidarity with the poor which is possible. But it alone is not enough. For if the force of our testimony as religious is to be really, even irresistibly effective, then many other religious, impelled by the Spirit, will have to live lives of even closer solidarity with the poor, working directly among them and for them in pastoral, auxiliary or social works. Surely more convincing and definitive is that exclusive and thorough solidarity of those religious who, whether individually or through institutions, are inserted among the poor, sharing their life, their needs and their hopes.

Effective solidarity of the religious with those who are truly poor will be accompanied by solitude among the poor. The religious will feel as his or her own the just aspirations of the dechristianised world of the labourer. But, at the same time, we will feel ourselves alone when we see that the labourer's world does not understand our ideals, our motives and our methods. In the depths of our soul we find ourselves in complete solitude. We need God and his power to be able to keep working in the solitude of our solidarity - in solidarity, but solitary—and, in the last analysis, misunderstood and alone. This is why we see that many religious men and women who are inserted into the world of the labourer have found a new experience of God. In the experience of finding themselves alone and misunderstood, their

soul is ripe for the fulness of God. In this simple experience, they feel themselves very small and yet open to value in a new way how God speaks to them through those with whom they stand in solidarity. They see that those people, the marginated, even though not often believers, have something divine to tell them through their suffering, their oppression, their abandonment. Here one understands true poverty; one rediscovers awareness of one's own incapacity and ignorance; one opens one's soul to receive very profound instruction in the lives of the poor, taught by God himself, by means of these rough faces, these half-ruined lives. It is a new face of Christ discovered, in "the little ones."[33]

The testimony of this style of life is highly effective; and in the long run it will be imitated, or, at least, understood and recognized by others. At the same time, it is a paradox. On the one hand, we become aware of how inadequate our own witness is when we look at the magnitude of the problem. On the other hand, we are convinced that it is a necessary witness which the Lord demands of us so that He can fill it with the power of His grace.

I recognize the extreme difficulty of the enterprise, and still I believe that this Congress - or better, this community - is a privileged occasion to reflect on the task ahead, joined together before the Lord.

It is crucial that we believe in the power of the Holy Spirit. And we can only know that by experiencing interiorly the impulse of the "Dynamis" of God, who draws us and, without forcing our liberty, accomplishes all that He desires. That force of the word of God, which never returns to Him empty, or like the violent wind of Pentecost which made it possible for poor fishermen to become mighty apostles among the powerful and wise of the earth. That is what we need today - religious who believe, who have that experience of God, who act with courage in the name of God, aware that the great power of God is with them, and yet at the same time, never lose sight of their own insignificance.

This is the service which the Church wants from us today. And at the same time, it is the beginning of a new future and a new image of religious life. The Lord is calling us; the response is up to us.

Source: Documentation No. 38 from Press and Information office, General Curia, Rome, Dec. 20, 1977

[33] Mt 25:46

4. Impact of GC 32 on The Society: The Jesuits moving towards the Year 2000

Interview of Father Arrupe to the Roman Daily "*Avvenire*", Rome

November 11, 1977

(Introduction by the newspaper)

"You are at the vanguard of that interior renewal which the Church is facing in this secularized world, especially after the Second Vatican Council. Tour Society is, we say, the test of the vitality of the Church throughout the centuries; it is perhaps one of the most meaningful crucibles in which are encountered the difficulties, the temptations, the efforts, the perpetuity and the successes of the whole Church."

These are the words which Paul VI pronounced on December 3, 1974, when he received in private audience the Jesuits participating in the 32nd General Congregation. They are words that reveal the view taken by the Pope and the whole Church of the most important male religious Order, at the moment when they were reflecting on the most vital problems of their Society. Two years have elapsed from that time.

To the Jesuit headquarters in Rome there arrive every day news from the periphery. To this are to be added the reports and information obtained by the Regional Assistants during their visits to the different provinces. In the course of the last 14 months the General himself, Father Pedro Arrupe, has visited various regions of Asia, Africa, America and Europe. And on the occasion of his fifty years of religious life in the Society, we have asked him some questions on the Society in this "post-Congregation" era.

Q: *Padre Arrupe, what risks are attached to this position of "frontier" traced out for the Jesuits by Paul VI?*

A: The stimulating words of the Pope are at the same time a cause of satisfaction and a spur to greater commitment. They carry a great responsibility for the Society. An enterprise of this nature certainly implies problems and dangers. The General Congregation gave the highest priority to the service of the faith and promotion of justice. But work in either of these fields offers particular risks.

Within the Society, along with a great majority of Jesuits who take well-balanced positions, coexist two extreme attitudes. On the one hand there is the *immobilism* of those who adhere to traditional forms of work and prayer, unable to open themselves to this world of change and in fermentation, in which Pope Paul sees the proper field of action of the Jesuits. On the other hand, there is a brand of activism, irresponsible and adventurous. As a result, we have men who generously devote their lives in the interests of others, but without that indispensable balance which flows from the clear sense of mission as Jesuits.

We have to avoid both an excessive horizontalism and an exaggerated verticalism. Recently I wrote a letter on this problem to all the members of the Society, in which I made some suggestions with a view to correcting excesses of any type. I ask each Jesuit and each community of Jesuits to pray earnestly and reflect how they may best attain an effective

integration of their apostolic activities with their interior and spiritual life. A realization and continual renewal of this integration is today of vital importance, particularly if we take into account the new apostolic initiatives which Jesuits should be prepared to undertake.

Q: *In May 1975, when Cardinal Villot returned to you the final documents of the General Congregation, he said that "some circumstances had prevented the Congregation from achieving all that His Holiness had expected from this important event." This may have been why the press presented Paul VI as wielding "an iron hand" in the matter of the fourth vow. What do you think of all this at present?*

A: Not all human enterprises are crowned with success. Some, indeed, may be qualified as utter failures. As every deliberative assembly, the General Congregation was confronted with a great number of matters it had to deal with. Think of the more than a thousand "postulates" sent by Jesuits from all parts of the world. All of us became more aware of the gravity of the event we were going to live through, when at the beginning of the Congregation, Pope Paul VI decided to reformulate in an authoritative manner the role of the Society in the Church of today and indicated the many points that required study, reflection and decision.

After three months of work, the Congregation assigned to a small group the task of proceeding to a general revision of the topics dealt with to date. It became then apparent that some points had not been studied as yet or needed a more profound treatment. The Congregation was of opinion that the fundamental work had already been concluded; an opinion with which I too was in agreement. Though God save us, if we thought we could close the Congregation believing we had resolved all the problems! Undoubtedly, there still exist problems in the Society, as I believe they exist in the Church after Vatican II.

The debate on the extension of the fourth vow of special obedience to the Roman Pontiff to all the members of the Society became one of the major features. But, surely, this was only one, though a very important one, of the problems before the delegates, as the Pope had already pointed out in his address of December 3, 1974. I have the impression that two things influenced in the exaggerated presentation of this subject in the press. One was the lack of concrete decisions during many weeks, while the Commissions were very busy preparing the texts that were to be submitted to the vote in the closing days. The other reason was the desire of publicizing the history of the debate in dramatic terms: "strong confrontation", "iron hand", etc.

Frankly, within the Congregation, there never was a doubt about the final result of the so-called "conflict". All the members were fully conscious that, in any case, the last word on the subject belonged to Paul VI.

I admit that we could perhaps have acted better; but certainly all of us tried to do the best we could. If we failed in attaining some objectives, the reason must be sought in our limitations, which we acknowledge in all humility. However, spurred precisely by the observations of Cardinal Villot, we feel ourselves more committed to achieve in the "post-congregation" — in the measure which was not possible during the Congregation itself— that "global result" which the Holy Father expected of us.

Side by side of the observations contained in the letter of the Secretary of State, I would like to recall also the flattering vision which the Holy Father had of the Society's mission. Though I must recognize that we must still work undauntedly to reach the heights of that ideal image.

Q: *What point has at this moment been reached in the implementation of the decisions of the 32nd General Congregation in the 103 countries where Jesuits live and work?*

A: A notable progress is registered almost everywhere, I thanks to the individual and communitarian prayer, discussion and reflection, and gradual and frequent steps in decision making. The provincial superiors have made sure of competent leadership. From Rome we have tried to guarantee the maximum backing possible. However, the most essential factor is to be sought I think in the personal commitment at the grassroots. Which can be explained by the intense participation of groups and individuals that had characterized the preparation of this Congregation — an unprecedented preparation in the Society's history. At the moment the progress consists chiefly in the assimilation of the new directives of the Congregation. The concepts of "conscientization", "community", "evaluation", "discernment", "solidarity", "promotion of justice as an integral part of the service of the faith", "ongoing formation", etc., must first be grasped and assimilated before they can be applied to concrete situations. Anyway, in these concepts and their effective verification I see an immense potential to make the Society a living instrument responding to the needs of the Church today.

Briefly, I should say that we are just beginning to apply and implement the Congregation, no more than that. There is a long way to go, particularly in what regards the evolution of our apostolic activities. Yet, there are many pointers in the horizon that bespeak of a positive reaction to the Congregation.

Q: *The Congregation has stressed the need of a more profound identification with the poor and oppressed. Has there been an increase in the number of Jesuits who have a direct experience of what it means to work with them and for them?*

A: Even before the General Congregation there were, of course, many cases of Jesuits who had opted in favour of the poor, who had decided to walk "humbly and patiently" with them. What the Congregation has achieved has been to make us more profoundly aware of the needs and apostolic opportunities of this field, and to convince us that solidarity with the poor cannot be something proper to some Jesuits only.

In several provinces serious attempts have already been made in opting from among the more traditional ministries, in order to free some men for the apostolate among the poor. Programmes of this type are numerous in Asia, in Africa and in Latin America, but they also exist in Europe and North America and more industrialized countries.

The "Reductions" of Paraguay in the 17th century are a proof that this is not a new field of activity for the Society. The novelty consists in the high priority given to this commitment and the number of men affected, as often traditional institutions have been transformed in works and services for the poor. The living conditions of Jesuits dedicated to them are impressive — you can't speak of individual comfort or private rooms, but of plain huts, with very simple and even insufficient food.

I am thinking, for example, of the programme "Fe y Alegría" in Latin America, that provides for the education of more than 100,000 poor children; or of the more than 50,000 youths in Spain, who receive virtually free training in our professional schools. I am thinking also — and this is just a case of the many I could give — of a Jesuit in Seoul who, with the permission of his superior and of the archbishop, Cardinal Kim, has moved to a tiny room in one of the poorest slums of the Korean capital. He works together with the poor, and every night his humble dwelling is transformed into a chapel where assemble a growing number of the poor to participate in the Eucharistic liturgy.

I could finally mention the recent decision of one of our great schools in India, which has undertaken a radical revision of its criteria for admission, so that at present their new students are recruited exclusively from among the very poor.

Q: *In the decree about the Society's mission today it is said that "it is not possible to work for the promotion of justice without paying a price for it." Has this happened already? Where? And what was the price paid?*

A: There are several places in which the Jesuits have learned that their option for justice carries with it an increasingly higher price. We have men who, after many years of service in Paraguay, have been expelled from the country; some have been arrested when they were working in the fields and placed unceremoniously in the frontier, without even being given the possibility of collecting their coat and shoes. In Brazil, Father Burnier has been shot by a policeman in the police station, where he had gone to plead for the human rights of two women of a neighbouring parish, who had been tortured after arrest.

I fear that in the future we may have to pay similar prices not only in these and other Latin American countries, where Jesuits fight for the service of the faith and the promotion of justice. Many are also the members of the Society who have known for a long time, and still suffer today, persecution for the sake of faith and justice in China, in Eastern Europe and in some regions of south-east Asia.

But this experience is nothing new at all for Jesuits. In the history of the Society one can find many examples of oppression of this kind and even more bloody persecutions.

Anyway the fine of attack seems now to be more clearly defined and we are persecuted from both sides, right and left. In India, a priest has been jailed for protesting against compulsory sterilization. In Mozambique we have been deprived of all our possessions. Some years ago we were expelled from Burma and Iraq, where we had built a university, a high school and a centre of oriental studies. Since July last, no foreign Jesuit has been able to remain in Vietnam. In recent days we had to lament the shooting of three Jesuits in St Paul's Mission in Rhodesia.

We are losing not a few of our greatest benefactors because in our schools we teach to their sons the social principles of the Gospel. We are accused of being radical leftists, when what we simply do is to quote the "Populorum Progressio", the "Octogesima Adveniens", and the "Mater et Magistra."

Q: *Another delicate topic of the Congregation has been the political commitment. Have Jesuits a task to perform in this field?*

A: The General Congregation has underscored the need of proper information on political, socio-economic and cultural problems of the society in which Jesuits live and operate. This is part of their duty of being conscious of the problems they have to face, and in the context of which their service of the faith and their efforts to promote justice are inserted. For the rest, a Jesuit has the specific rights of any citizen.

Following the guidelines indicated by Vatican Two and the Synod of Bishops, the Congregation had acknowledged that concrete circumstances may arise in which political action may go beyond the mere criticism of the ethical type and the expression of the vote as a citizen.

However, standing as a candidate for a public office must be always considered as an exceptional case. First of all, the Jesuit must know what the local bishop or the Episcopal Conference have determined regarding the assumption of public offices by priests. Secondly, he must discuss the whole problem with his community and superiors. I myself have issued very concrete instructions to provincials regarding this matter. Yet, given the diversity of situations in which Jesuits operate in different countries, it is not possible to descend to small details or set a common policy for every time and place.

In this, as in other fields, a Jesuit must be always fully conscious of his obligations as a religious and a priest. We may not identify ourselves with any party or ideology.

Q: *The General Congregation has recommended the "inculturation" of the faith and Christian life in Africa, Asia and Latin America. What has been done in this field? How can one conciliate this process with the preoccupation manifested in this regard by the Pope at the closing of the 1974 Synod?*

A: Already at the time of the Congregation it was clearly seen that, although the decree on Inculturation was one of the shortest texts, its implications for the future of the Society and of any Jesuit were probably as important as those of the most lengthy documents. And from day to day we are gradually discovering how true that observation was.

In India which at present, as far as the number of Jesuits is concerned, comes second among the twelve-regional divisions of the Society, a commission has been appointed to make an in-depth investigation regarding what "inculturation" can and must mean in the life-style of the Jesuits in that huge country, in the academic and spiritual formation of new members, and in their various forms of apostolate.

Four months ago a meeting was held at Kinshasa, in which the theme of "inculturation" dominated everybody's thoughts from the very start. In Latin America, teams of Jesuits are studying the anthropology and history of some Indian tribes, as a base for a deeper "inculturation".

Probably more interesting is the growing conviction among Jesuits in the older countries that "inculturation" represents an urgent challenge there. I am thinking of the Jesuits living and working in various parts of Eastern Europe, or of the countries traditionally Christian, though now very much secularized, of Western Europe or North

America, and who cannot prescind in their apostolate of the "subcultures" of the students and workers, of the emigrants, the drug addicts, the negroes and others.

"Inculturation" is a problem of all, not only of those who in middle age decide to move into a foreign country and culture. The Pope was right in inviting us to maintain a balance in this process. The purpose of "inculturation" consists in converting human and religious values into a reality. Yet caution is required lest other equally important values be lost. The value of "inculturation" is a real challenge to an international and multinational body as the Society of Jesus.

Q: *What is the impact produced by the decree on poverty in the life of the Society, whose apostolate was often in times past identified with the rich and powerful?*

A: The main result of the decree on poverty has been that it has forced us to take notice of the economic reality of the world in which we live, to listen to the clamour rising from the dispossessed in this last quarter of the 20th century. In our efforts to do what St Ignatius did in his time, we must specify a particular line of action that may safeguard our honesty and keep us open to the confrontation of the dangers deriving from the growing use of material goods never resting in the security afforded by current accounts and other economic supports.

This applies not only to individual Jesuits, but also to communities. The Congregation has strongly emphasized the principle that all we possess belongs to all as a community. This requires a greater consciousness of the solidarity among the various communities, among the eighty odd provinces of the Society, and even with the world around us.

Another result of the decree is that a more clear cut distinction has been made between what a Jesuit or group of Jesuits have for their use and sustenance on the one hand, and on the other the resources at the disposal of our apostolic institutions, which are conducted by Jesuits for the sole reason that they are instruments of our work. The decree goes beyond this distinction and invites us to submit the requirements of our apostolic undertakings to a continuous revision, in the light of our commitment to simplicity of life and an effective identification with the poor.

The idea of a life of poverty as a condition for credibility in the world of today has emerged very strongly from this Congregation. Equally unmistakable is the affirmation of the need of rejecting the mentality of the consumer society and of living a more frugal life divested of all that does not fall to the lot of the poor.

Q: *One last question, Father Arrupe. You have been the Superior General of the Society for the past twelve years. Could you give us a forecast of the future of the Society of Jesus?*

A: Well, I am not a prophet, but I will reply with the words of St Ignatius: "If the Lord has deigned to help us up to now, why shouldn't he help us in the future?"

Source: Jerome Aixala S.J. (Ed). *Pedro Arrupe, S.J. – Justice with Faith Today: Selected Letters and Addresses—II*, Gujarat Sahitya Prakash, Anand-India, 1980, pp. 259-268.

5. The Jesuits in Latin America

Father Arrupe's Press Conference at Puebla

Puebla, Mexico, 9 February 1979

One of the persons more looked to at the Conference of Latin American Bishops (CELAM) held at Puebla near Mexico City early in 1979, and inaugurated by Pope John Paul II, was Father Arrupe.

From the beginning the reporters asked for interviews: He did not accept any of these requests; he was conscious of his very delicate position in Puebla. But almost at the end of the Assembly, once the final documents had entered the stage of voting, he gave a public Press Conference. For that, he sought first the 'placet' of the bishop in charge of communications between the Bishops and the Press. After all, Father Arrupe was there just as one of the invited participants. He granted this conference to all those who had asked him for an interview. In fact, it was the best attended press conference in number of reporters (more than 250) and in display of T.V. and photo cameras. Likewise, it was the press conference in which the most direct and undisguised questions were made.

Father Arrupe was in a delicate position as General of the Society and President of the Union of Superiors General of Religious. A circumstance that made Father Arrupe an interesting person was the fact that he was the only one who had personal bodyguards at Puebla. This had nothing to do with the Assembly. His name was on the list of the Italian Red Brigades who kidnapped Aldo Moro in Rome, and Father Arrupe was one of their targets for future kidnappings.

The Security Service in Mexico did not allow him to stay with a family in Puebla, as he intended to do, but requested him to live in the Palafox Seminary where the meetings were being held. Outside the Seminary he was always accompanied by the bodyguards; and from the third day on, he never used the main door to get out or in, but a back door and always in a car. The day he gave this Press Conference the security service checked on all the rooms and facilities around the Press Room.

Introduction: The Society's Mission

I must begin by asking you to forgive me. So many journalists asked me for statements or interviews that, if I had accepted them all, I would not have been able to take part in the Conference. On the other hand, to accept only a few would risk provoking feelings of discrimination. Nothing could be further from my wish. Still less was I trying to run away from the press. I have the highest regard for its value — as for radio and television — and also for the extremely important service and mission it fulfils by informing public opinion. You in your own way are also 'Evangelizers'.

I am very grateful for this opportunity of sharing with you what I personally feel to be God's will for the Society in its service to the Church and the peoples of Latin America in its various apostolates. And I am especially grateful to CELAM for the facilities provided to make possible this dialogue with so many participants.

We Jesuits — those Jesuits about whom so many stories are told! *(laughter)* — following our tradition, want to contribute with all our strength to the Evangelisation of this Continent, in and with the Church, in and with the people of God. Also, and this is important, in close collaboration with the Holy Father, our supreme leader. As you know, we Jesuits have a vow, the famous fourth vow, to serve the Roman Pontiff, accepting any mission he may wish to give us, without any conditions. St. Ignatius used to call this fourth vow "our principle and main foundation". We today follow the same path: many exterior things have changed, the Society – according to some critics – seems different, but we are the same Society as always, though adapted as far as possible and necessary to a world where change is so rapid and deep.

Therefore our mission is to serve with total dedication. All that people say: that we are powerful, intriguers, that we have a lot of money... My reply to the last would be that expressive Italian word *"magari!",* "would it were so"!, to be able to serve the Church and the people better. Unfortunately we don't have it.

The motivation that drives us in this service is evangelical and the methods we employ are also wholly evangelical. No other method is valid since our mission is to evangelize.

I don't want here to launch into a panegyric of the Society. But permit me to recall, for I think it opportune at this moment, the words that Paul VI addressed to the Society of Jesus in 1974, on the eve of our last General Congregation: "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 confrontation between the deepest desires of man and the perennial message of the Gospel, there also there have been, and there are, Jesuits." Allow me to add: and that is where we want to continue to be in the future. This will explain many of our positions, so often misunderstood, in situations of crisis.

Because of this the life of today's Jesuit is much more difficult than thirty years ago. It calls for a much deeper experience of God, a more solid training. This is the reason for the changes that have taken place in our training and the experiments we are making: we are trying to form men more united with God, and better prepared intellectually and in experience, in teaching, etc., and not just in the realm of ideas, but also in contact with problems and real situations in the world. Hence the insertion of many of our communities in challenging environments. The Jesuit house is not a fortress which one leaves in order to work, but a live centre in close contact with society and people so as to understand better their problems, experience directly their poverty, feel for oneself what is justice or the lack of it, know what are the daily difficulties of a family. So we are opening up our houses and pitching ourselves into the world. It is a greater challenge than in past eras, and it calls for deeper and more evangelic preparation and a more intense love for Christ.

But also the opportunities are greater and this justifies our optimism – they always say I am an optimist -, because we firmly believe that God is with us. Relying on him we accept the risks, which are greater, because the opportunities and chances for service are also greater.

Of course, all this is the ideal we would like to reach. In pursuing it we have to admit – though this contradicts our reputation for pride — that we make many mistakes, and that, even with the best will, not all the experiments have had the desired result. But of one thing

we are certain: our willingness, our faith, our constancy. Our mistakes are proof of our human condition and of our acknowledged weakness. The impression of self-sufficiency, of knowing everything, that people sometimes accuse us of – and perhaps we ourselves give some cause for this – belongs to the past. I believe, or at least I hope, that Jesuits today are very realistic, that they have a clear understanding of their own defects and of the distance between their ideal and the results they achieve.

Here I end my introduction. I believe there are nine or ten questions in writing which will be presented by their authors. I will reply to them as far as I can, asking your pardon if I sometimes speak at a little length, because they are questions that go to the heart of important matters. And the time we have is also limited. Then at the end, if this is possible, you are free to ask any questions you wish, *(applause)*

1. Jesuits in El Salvador

Q: *A Bishop from El Salvador has said that the Jesuits are responsible for the violence in that country, thus associating himself with the accusations and threats the Society of Jesus has received from the Salvadorian Government. What do you think of these accusations and what is the policy of the Society of Jesus concerning, them?*

(Jorge Gómez Maldonado, del Circuito de Emisoras 'Todelar', de Colombia).

A: These accusations don't come from one person only but many. They are so serious that I cannot accept them. I have followed the situation very closely, much more so since the death of Fr. Rutilio when the Jesuits were threatened with being expelled and even killed, if they did not leave the country, before the month of July last year. I ordered them to remain. The Society of Jesus is not going to yield to a threat, (applause) If we did, we would be lost. And so they carry on there. And although I am following the situation very closely, to guard against any possibility of error or misunderstanding, I called the Provincial of Central America, Fr. César Jerez, who has been here since the day before yesterday. We have had long conversations, and I am more and more convinced that our fathers are really working to defend justice, to try and remedy a situation that is unjust. And therefore they are working according to the Gospel.

All of us Jesuits, in El Salvador and elsewhere, are against violence, and in this sense we are following the example of the hierarchy and the Bishops in working for those peasants and other deprived people who are really suffering very much. So I can say that the Jesuits in El Salvador - as elsewhere - are trying to follow the ideas of the II Vatican Council - deepen them and apply them to their work. Medellín and the Society are in a. post-Vatican II situation. We have had two General Congregations. In both we were concerned mainly with evangelisation, but putting the accent on service, the service of faith and the promotion of justice. Before arriving at this decision, I addressed the Jesuits present in the Congregation in the following words: "Before committing ourselves, let us think well: because we are going to meet with. many problems from our friends and from others less friendly." To defend justice in the world is really to proclaim a sign of contradiction, and this can lead, as it has with us, to consequences like the following: seven dead in Rhodesia, four in Beirut, expulsion some time ago from Iraq, loss of all we had in Mozam-

bique, etc., etc. When they ask me: "Father, where does the Society of Jesus have problems?", I usually reply: "Ask me where it doesn't have any".

So, as I said before and now repeat, there have certainly been restrictions in El Salvador; there have also certainly been mistakes; we could mention them. There are others who have made mistakes and are no longer in the Society because they have insisted on continuing them. The Society of Jesus cannot allow anybody to continue deliberately in a wrong position or to act in ways we cannot accept. So I believe, while recognizing and regretting the problems, mistakes and imprudent actions that have occurred, it cannot be said that we Jesuits are responsible for the present situation in El Salvador.

2. Horizontalism

Q: *Fr. Arrupe: Whenever commitment to social problems is mentioned, there are some Bishops who talk of horizontalism: as if there was a contradiction between love of neighbour and love of God. Why is this so, in your opinion?*

(Gregorio Donato, Italian Television First Programme).

A: I would say that you should ask directly those Bishops you mention. But we can understand what they mean when they talk in this way - as I myself have sometimes done. There is always an ambiguity when one tries to apply geometry to spiritual matters, (laughter) The faith has many dimensions, many aspects, many ways of expressing itself. Faith is called on to resolve many different types of problems. There is a danger that someone who wants to work in the world, with poor or rich, to evangelize them, gets so involved in his immediate field of action that he loses sight a little of the supernatural or transcendent and, by his activity, gives an impression of that horizontalism to which the question refers.

This is certainly a danger, a very great danger. Though often it is merely a matter of emphasis which gives rise to wrong interpretations, it can also happen that a person becomes so horizontal that all verticality is lost. In other words, the spirit is lost and the apostle becomes a social activist. We cannot allow this. Obviously a social activist can have faith. But here, I am talking about a priest activist who devotes all his efforts to horizontal, human and temporal action.

However I think that, though there have been and still are some exaggerations of this sort, the tide has now turned. Some, lacking not in good will, but in their assessment and understanding of reality, and using a false strategy, believed that direct involvement with the most material aspects was the most effective way to work for social justice and help the poor. Experience, and the negative or very limited results they naturally achieved, have helped such well-intentioned people to take a second look. Today many of them have come round; that is, they recognise that our work as priests - and in some ways much more as Jesuits - is above all priestly and spiritual: and that this spiritual and supernatural dimension can never be missing. This combination of the supernatural and the reality of daily life is a symbiosis that has to be preserved. It will be difficult. This is the reason why, as I said at the start, we need to give a solid training to our Jesuits.

There is no doubt that when somebody gets involved in such difficult situations - situations of injustice, situations of oppression, etc. - he identifies emotionally with the

people, the poor and those who are suffering. And in identifying, it is easy for attitudes to become polarized in such a way that one overlooks the gospel criterion. Seduced by outward signs of effectiveness, one tries to insist more on merely political, or merely economic means which are not proper to our type of work. We can use them but only when illuminated by faith.

But there is also the other danger: that of idealism or a dis-incarnate spiritualism which, with the best will in the world, devotes itself simply to prayer and religious services, perhaps completely forgetting the real, material and human side of this world. Man is formed of flesh and bones, even though he is inspired by the spirit; and serious material problems exist. One can therefore fall into either of two extremes: that is (to use the terminology of the question) either a horizontalism conceived as total identification which forgets the spiritual dimensions, or a verticalism directed exclusively towards the spiritual dimension which forgets the urgent material needs of today's world. The truth lies in a synthesis. It is difficult, but this is what we are aiming at; and I believe the whole Catholic Church is working to the same end.

3. Religious in Latin America

Q: Fr. Arrupe: What is really the role of Religious in the Conference of Puebla and how far are their experiences, especially as pioneers, being considered — bearing in mind that is was precisely Religious who first evangelised Latin America and still constitute today the majority of the Clergy?

(Angelo Montonati, magazine "Famiglia Cristiana", Italy).

A: Many thanks for this question which gives me the opportunity - as President of the Union of Superiors General - of taking up an interesting subject. In the Puebla Meeting we religious are very well represented, at least in number. Perhaps like the one here present, not all are of the best quality. *(laughter)* But we are grateful that so many religious are taking part. For example, five members of the Board of the **I** Union of Superiors General are present. In almost all of the 21 Commissions there is a religious, counting not only members by right - Bishops or those invited - but also experts, etc. And the collaboration of these religious is also considerable. But this is not an unjustified preponderance of religious: I think, there are some 180.000 working in Latin America. Their experience in apostolates of insertion, education, human relations, etc., is both interesting and vast. In some dioceses the majority of the priests are religious. Our presence here is a desire to make these experiences available. We know that we do not have the final word: we come only to present and offer our ideas. The final answer, the approval of the documents and possible amendments, is reserved to those who have the right to vote. We, as is normal, only have the right to speak.

Thinking of the life of religious today, I would insist on the great example that sisters give us male religious. Looking at all the changes in Latin America concerning evangelisation, catechesis, social questions, relief of poverty, evangelisation of indigenous peoples, etc., the religious sisters give us a magnificent example of detachment, gentleness and humility. For this I believe the Church acknowledges and appreciates them increasingly. That old image of the 'pious little sister' has gone, and they are accepted as persons of great worth. Not only spiritual worth, for the sacrifice they make in leaving

everything and coming to live so austere and difficult a life, but also personal worth. With the training that many sisters have today and which is continually being improved, they are the most effective instruments for evangelisation. I think I have some experience in this matter. In Rome, as you know, we have the Union of Superiors General - 225 men in the whole world - and all belong to it. But we men are no more than 10% of the sisters, whose Superiors General are more than 2,500. There are almost a million sisters in the world. This is a tremendous power for evangelisation.

What I said before about Jesuits also applies to other religious, men and women: we are much aware of our limitations, but we are also aware - especially those of us in positions of responsibility - of the human and spiritual worth, the total dedication of these people and the value of their work, often hidden. You, men of the press and of publicity, will forgive me when I stress that what is most valuable in religious life is this hidden element, the person who works in the bush, who toils without headlines, without making declarations... Well, there are others too! *(laughter)* It is a wonderful thing! As General of the Society of Jesus, I have to visit all these places and I see all this hidden work; often without writing either to Provincial or to General; they just work and work. And the world is unaware of this tremendous ferment which is active in Latin America in such an extraordinary way. It is important that we take note of it.

Let us take witness. Today everybody is convinced that the great force of the Gospel does not come from mass movements. Obviously, these have their place, but first and foremost comes personal witness. For me, as I said in Montreal at the Inter-American Conference of Religious where there were religious from North and South America, our specific task is to give so transparent a witness that it can only be explained by faith. This is our strength. Not sociology, not economics, not chemistry or physics. What is required is personal witness that has credibility. The problem lies in the credibility. At times we lack credibility, possibly because we do not give the witness we should. Consequently, what we have to correct is our life, our being. Not what we do, our action; but what we are, our being. This is why we are told that what matters for man's development is to be more, not to have more. We can also say in this respect: what is important is not to do more, but to be more. Afterwards this being more will show itself in external activity: in education or any other type of work.

I think it is important that we become aware of this. I hope the document - if there is to be one - on consecrated life, that emerges from our meeting, will emphasise this point. As far as I know, religious in Latin America are prepared to carry on this hidden work of sacrifice which is so powerful a force for evangelisation.

4. Heresy

Q: *Fr. Arrupe: What have you done and what are you doing as General of the Society of Jesus to correct, admonish, punish or simply denounce those Jesuit priests who, in public and open rebellion against the Magisterium and authority of the Pope, spread and defend doctrines and teachings completely opposed to those laid down in Dogma, Revelation and the Magisterium, such as praise of violence as a means for social liberation, (Gustavo Gutiérrez, Luis del Valle, Gonzalo Arroyo), the promotion of Marxist socialism as an instrument for socio-political redemption,*

(laughter, hissing, interruption). With its consequent dialectic of class struggle and the setting up of a totalitarian regime that it brings; the conversion of a "Popular Church" allied with "the poor" and in rebellion against the directives of the Hierarchy which is accused of being "in league with the bourgeois power structures"; the mockery and public discredit by Jesuit priests of the holy vows and priestly virtues: poverty, chastity and obedience (Porfirio Miranda, Enrique Maza, Felipe Pardinas, Salvador Freixedo); the total adulteration of the Gospel, now reconstructed from a materialist analysis based on the dialectic of Karl Marx and Frederic Engels, according to the thesis of Porfirio Miranda who affirms in his book "Marx and the Bible" that Marx rediscovered the Bible...

I repeat to you as Superior of a great religious Order with such an honourable history in the Church, my total and unconditional fidelity (laughter, hissings) to the Holy Father and the Church's Magisterium. This is a responsibility we will one day have to account for to God, you, I and all men. (laughter).

(Victor Manuel Sánchez Steinpreis, "Radioprogramas", Mexico).

A: Many thanks, Señor Sánchez, because you really oblige me to examine my conscience deeply *(laughter)* in asking a question which adds up to: Are you carrying out your function of General of the Society of Jesus or are you responsible for so serious an omission that that Society of Jesus with such a brilliant past has today a present — and probably a future — that is heretical?

I don't know how to start this examination. I feel, Sr. Sánchez, that you are badly informed or have interpreted things wrongly. And you are not the only one to do this. There are many others who accuse us of all you have said. For this reason I am very grateful for this question since it gives me the opportunity of perhaps correcting a little some of these wrong interpretations.

First of all, I recognize that I am General of the Society of Jesus. I was elected on May 22nd, 1976, and I often say it must have been a distraction of the Holy Spirit which allowed me to be elected. But, now that I am elected, I try to do my job as best as possible. When, as General, I see there has been some error or imprudence, normally I call attention to it either directly myself, or through means of the local Provincial. Jesuits have been accused a lot and normally the accusations are very general: "The fathers of this University are teaching heretical doctrine". "Where is that heresy written?". And they don't reply because it doesn't exist. Or there could be a wrong understanding of words imprudently used.... In short, I can deny absolutely and without hesitation that in the Society today any heretical doctrine is being upheld. I could not admit this for it weighs on my conscience *(long applause)*

Secondly, with respect to the four names you mention, three are not Jesuits, *(laughter)* They were, but they are no longer.

Thirdly, the social question. The Society of Jesus can never accept any ideology which defends or is based on atheism. We cannot align ourselves with such thought. Perhaps, and this is very different, something that certain elements of marxist analysis can be validly used to examine society. This does not mean a defence of marxist ideology; rather, the study of certain positive elements contained in other ideologies or other religions. This is

admitted by the Synod itself and Vatican II when they speak of the *"semina Verbi",* that is, valid elements contained in Hinduism, Buddhism, Islam or other religions. We need to study these elements as a point of departure for a constructive dialogue with other religions and ideologies.

Tell me, so that I can take immediate action, who is the Jesuit that defends violence, that defends marxism as an ideology, that defends and propagates class struggle. The day you tell me that, I will have cause to speak with him and see what he has said. So for the moment let us leave this point there. *(applauses)*

I believe that each man is a mystery. To judge others is the last thing I do. That is for God. When a person has his reasons and believes he should leave the Society, he leaves. I presume he is in good faith and has thought about the matter. I respect him. But from the moment he leaves the Society, I no longer have any authority over him.

Another point, - and this is also very serious - is what you tell me about the vows. Well, really! If we discipline ourselves by poverty, chastity and obedience, and... how did you put it? "the mockery and public discredit by Jesuit priests of the holy vows' and priestly virtues..." Well! Forgive me, but I do not accept this. If a Jesuit makes a mistake, it is brought to his notice - not through a newspaper, a review or the television; but personally, in a father to son relationship an attempt is made to discuss with him so as to see what there is to condemn or correct.

What more? What was the other? *(laughter)*

Ah! the parallel meetings of the Jesuits. Look, so that all can know. Here, in Puebla there are at the moment some 120 or 125 Jesuits. We all met together the other, day in the College and I can tell you that for me this was the happiest moment of the days I have spent here. I saw 120 men absolutely dedicated to the Church and who said one after another: we are here to see how we can help the Church, how we can serve the Bishops... Because among them there were theologians, sociologists, and so on. And many were journalists. They are all here today. There is no parallel Puebla, far from it. They are all at the service of the Church. I know there are many Bishops who are consulting them and I too consult them. Very well! This is another stigma people are trying to attach to us. which, I believe, *has no* foundation. They are here precisely because I have asked them to come, so that after Puebla the Society of Jesus can co-operate with the Bishops. To do this, it is good they are here and see how the documents are being prepared, how they should be interpreted. Afterwards I will be able to rely on their advice and study, and we will be able to work all together, united and more effective, in the service of the Church in Latin America, *(long applause)*

That is all, Sr. Sánchez. I think it is enough. It is really a little unpleasant... I am grateful for your sincerity. But it is painful for me to listen to such unacceptable accusations about my brothers. *(applauses)*

5. Violence

Q: *The Church traditionally admits that violence in the form of taking up arms can be a lesser evil (although only in exceptional circumstances and under certain conditions) in a situation of extreme oppression. Do you believe there are countries in Latin America that are in such a situation?*

(José Ramón Ceschi, Radio Rosario network, Argentina).

A: I see that you are familiar with Christian moral teaching on this point and you will know that there has been a certain development since the theologians of the 17th and 18th centuries until now, and that Vatican II, especially in the Constitution *"Gaudium et Spes",* tells us that the use of violence and arms is legitimate in exceptional cases, very exceptional. What can one deduce from this teaching of the Church?

1) The Christian is a man of peace. He is not a pacifist through cowardice, but a pacifist through love. The Christian is ready or should be ready to be a martyr, but he is still a pacifist.

2) It is important to recognise that peace is possible; or in other words, that violence and war are not inevitable. It is possible to disarm hands and hearts.

3) Peace is never something made and established once for all, but rather a task and challenge that has to be faced day by day. Peace is the result of justice: the justice of equity in the distribution of goods and opportunities to all peoples; and also the justice of the heart which learns to respect the dignity of others seeing them as one's own brothers and sons of God. Justice which stems from love goes much further than justice alone.

4) The fourth point that needs clarification is that there is an obligation to avoid armed violence, using every means at all levels. For this reason it is necessary to oppose with equal determination the causes; namely, those situations of injustice which are described by Medellin as a certain form of institutionalized violence. (Document on Peace, no. 16)

5) It is true that a revolutionary uprising can be legitimate as Paul VI said in his Encyclical Letter "*Populorum Progressio"*: "where there is manifest, long-standing tyranny which would do great damage to fundamental personal rights" (and these are the words of the Holy Father, not of that revolutionary Fr. Arrupe), *(laughter)* "and dangerous harm to the common good of the country" (PP31). This was also said by Medellin in the Document on Peace, no. 19. But it is nonetheless certain, not only on evangelical or ecclesiastical grounds, but also through experience itself, that violence produces new and worse forms of violence. This is obvious and can be shown both from the nature of the case and from the evidence of history.

Replying now to the question: in view of these statements, it is obvious that I am against violence. I don't see how violent means can be positive. Recent experience confirms how inhuman and little productive have been incidents of armed violence. But if there should exist in any country of Latin America (I am speaking in the conditional: "if there should exist") that exceptional situation to which Paul VI refers, those who think of using violence against another greater violence place on their consciences a most serious responsibility for which they will have to give an account to God, to men and to the history of their own

peoples. This is a very delicate point and that is why I have written it out because I did not want to improvise or say anything more or anything less than I have. The Holy Father and Medellin recognise that such situations could exist. But to discern and take the responsibility for deciding that a particular situation require violence. . . this is a matter of one's conscience.

And it is always something exceptional. There are certainly very serious problems which neither I nor anyone else outside the country can judge accurately. And so, in reply to the question, I think that if someone does believe that a country has reached this exceptional situation, then it is the inhabitants of that country itself, the hierarchy, the Catholics, the laity, who should think and reflect on their situation and thus, in conscience, accept this responsibility.

6. Social Communications Media

Q: *What projects does the Society of Jesus have in its pastoral work with social communications media, especially in Latin America?*

(Juan Manuel Galaviz, Magazine "Familia Cristiana", Mexico).

A: Speaking to people like you, professional in social communication, I don't need to stress the importance this has nor the responsibility it brings. The Society is becoming increasingly aware of this in its task of evangelisation. It is something which is spreading little by little. The methods are new, the circumstances different, highly specialised personnel is required, and all this naturally makes the process a slow one. But, as you know well, the Society has considered the means of social communication one of its apostolic priorities and we are much concerned about doing something in their regard.

First, there has always been a tradition in the Society, which, as far back as the 16th and 17th centuries, employed the theatre, rhetoric, music, and art as means for education. The aim was to produce the "humanist". Today, living in the age of the image, it is natural that we should have to change many methods of education and use means which produce a new man capable of working with others in this new world. Therefore we are trying hard to introduce into our training a knowledge of the means of social communication, especially radio and television, etc., and also how to write in periodicals, reviews, etc., because we believe it is absolutely necessary to. meet the needs of today. In this aspect, one of the countries which is moving ahead fastest is India which has set up a commission to study within the space of two years, how to introduce these factors into the normal training of all Jesuits.

"The number of Jesuits who are working today in the communications media is growing, and this is true not only for those means for which the Church or the Society is directly responsible, but also in the public sectors of television, radio, etc. And this is true not only in Latin America, but throughout the world: in Germany, France, the United States...in practically every country there are some Jesuits in communication centres that belong neither to the Church nor to the Society. Here also, in Latin America, we try to do something although unfortunately it cannot be much because it calls for so much training. But there has been a considerable development in this field. Eight or ten years ago there were only a handful of Jesuits doing this sort of work, pioneers without much training, but very keen and who wanted to do something. Many were improvisers. They achieved much,

opening up a path which the Society now is following. But it is still not sufficient. We need people especially trained and with sufficient technical knowledge. This takes time.

For this reason another line we are pursuing is research in social communications media. They are instruments that have been developed a little at random without much thought. Thought is needed because the social intellectual and spiritual power that the media have requires that we try to use them with the greatest possible effect and responsibility. We are setting up various centres, the most active of which is in London, to pursue this type of research. This will also have effect in Latin America.

Finally, as you know, in Latin America we have several radio stations, and we work in television. This is very difficult especially when government controls the radio or television and one cannot say what one wants. At times, permits are not granted and this work is impossible. Because of this we are also trying to work with the 'mini-media', slides and 16 mm. films, in order to provide material for study groups, discussion groups, etc. These are small groups from 20 to 30 people who are able to acquire a cine projector. This is valuable because it does on a small scale what the mass media do on a much larger one. It comes home to people much more and is a means of education well adapted to the needs of today.

7. Invitation to Puebla: Women

Q: According to a letter published a few days ago in "Uno mas Uno", which was supposedly sent by Msgr López Trujillo, an attempt was made to keep you out of the Conference of Latin American Bishops. It was also rumoured that having been invited, you had to seek out the preparatory documents yourself since they were not sent to you. I ask this question to give you an opportunity to explain what happened or what you know happened. Also a second question: I would like to know your reaction to the group of women who are meeting outside the Seminary in the hope that their voices will reach this Assembly. They are asking that the Church denounce all discrimination against women and with strong voice approve the struggle for the equality of the woman both in society and in the Church.

(Ada María Isasi-Díaz, Catholic Connection, Alexandria, Virginia, USA).

A: Many thanks for these two questions which are, each in its own way, very interesting. The first is very simple: I am in Puebla because Cardinal Baggio wrote me a letter inviting me to come. I know nothing more. I know nothing about the background to the letter. I am here, I get along well with Msgr. Lopez Trujillo, with great cordiality, and I have nothing else to add.

Only part of the documents came to me, not all, but this happened to many because of mail services. There was certainly no one trying to deprive me of documents. They arrived regularly, some through Cardinal Baggio, others directly from CELAM. You will forgive me when I say I find nothing in the hints that you are making. I am very happy and grateful because there was no obligation to invite me. But they did, and I consider it a great opportunity because the Society of Jesus has many responsibilities in its work in Latin America.

Your second question is concerned with the role of the woman today in the world and in the Church. I believe this to be a problem that calls for much study and research. There

is a theological principle: the woman is an image of God just as much as man and, in consequence, their personal rights are equal. However, perhaps because of past cultural influences, women have not received due recognition. This has led to the famous Women's LIB Movement which is justifiably trying to defend the rights of women.

But I don't think that it should be waved like a banner, as a way of recovering rights in a somewhat violent or perhaps imprudent manner. I think that, as in everything, movements that innovate pay for their novelty. In other words, things are not clear at the start, there's a difference of opinion within the feminist movement, etc. It is a very delicate moment, especially if one is dealing as well with questions inside the Church itself. I think that the role of woman in the Church can be developed much more, and that there is room for much more participation; and from what I have seen in Rome, and here too, I think that the Church realizes this and is seeking evolution in that sense. I come back to what I said before about religious women - granted that they are not laywomen and may be Senora María Isasi-Díaz has these in mind, rather... she signals that it is to both... In this case I can affirm that the Church is very much aware of the problem. And, as I have already said, I can affirm this because I am in regular contact with the secretariat of these 2,500 Superiors General of women.

The worth of these women religious - I have seen it - is extraordinary. But as they have structures developed over many years, any changes, and the way they are brought about, etc., involve a slow process. Institutions change gradually. We see for example in Rome that in the Congregation of Religious, women religious are working in an official capacity. They study many problems alongside men religious. And the specific problems that concern women religious are studied by them. And so, if I might be allowed to offer some advice, I would say that, conscious as we are of the opportunity and the necessity of solving this problem, it should be done with prudence, with human understanding, in the way that one would approach a difficult problem, a very emotional one perhaps, so that one must keep a clear head and a cool mind in order to be able to think and reflect better. I say this because, not in Latin-America, but certainly in other countries, unpleasant things have happened: protests, things - pardon me Doña Ada María - not very graceful and which have brought down the high idea that we all have of woman. Here as in so many other cases, eagerness, circumstances, excitement, all these can bring about difficult situations. But it has to be granted all the same that there ought to be a greater recognition of the rights of women.

8. Jesuits in Latin America

Q: *How do you judge the socio-political situation and the pastoral reality in Latin America over the past ten years? What, in your opinion, should the priority options be for the Church in Latin America which it should carry through today in the light of the experiences, often dramatic, of the Society of Jesus and also in the light of the work carried out by the Conference at Puebla?*

(Silvio Stracca and Giovanni Spinoso, Diario 'Avvenire', Roma).

A: Many thanks for the question, which touches an important point. To start with the question about the situation, I think that three points can be distinguished: the socio-political situation and its evolution, the evolution of the pastoral situation, and the direction

of priorities. with regard to future needs. It is a basic question and for that reason I think that the reply must be more precise.

The political situation, as I say, presents more or less the same problem that occurred at the time of Medellin. In some points there have certainly been important changes, as you yourselves are more aware than I am.

The pastoral orientation resulting from Medellín has been very fruitful, for example in catechetics which has been much improved both as regards content and method. In fact the change that has taken place in catechetics is notable. Another important field is that of popular religion, which ten years ago was looked on as superstition without much value but today is considered as a theological subject, an area of great importance for study and reflection in connection with what is possible for genuine Evangelisation. As a result we see today profound and interesting studies on anthropology, theology, history, sociology, in so far as they are related to popular religion. We Jesuits can bring to this study the experiences which our Fathers have had in Paraguay and other regions in Latin America. These are most interesting and have left their imprint on various cultures. For that reason we need to study popular religion, namely, the faith as expressed in the culture of a people.

The Church has made a great advance in this respect. There are now some anthropological centres, we have several, some in Peru, others in Colombia, etc. Father Meliá is working at present among the tribes in Brazil — surely a very interesting development, that?

The increased number of vocations is another sign of pastoral vitality following on Medellín. This is notable in Latin America: I'm speaking as a Jesuit because I know our own numbers, but I hear the same story from other generals and provincials. Here in Mexico we have 25 novices, in Argentina another 20, more than 30 in Colombia, and the Provincial in another country wrote to me, saying: "Father, in letting you know that this year we have received about 20 novices, do not think that I have forgotten the warning of St. Ignatius that he did not want a mob in the Society". All this results from contact with the people and from the witness of the Society, like that of Father Rutilio - there are 20 novices in Central America.

It is noteworthy that it is more difficult to introduce the changes of the Council among, 'traditional families', that is to say, in those which have position and influence, etc. At times such families resist quite strongly the change of attitude and mentality demanded by the Second Vatican Council.

What are the priority needs for the future? Much could be said on the subject but I only wish to underline two points:

One is that evangelisation should reach the greatest number possible. We are not concerned with an elite, but with the mass of people in all walks of life. So much for the extension, but we must work as well to secure a greater interior intensity in our sense of the faith and in the application or incarnation of the faith among different peoples, and this on both personal and community levels.

In the second place: together with a deeper planting of the Gospel of Christ in Latin America, we must take decisive steps forward in human development and the creation of

the kind of society that is desired. When that is achieved, a most interesting point — at least for me, I do not know about yourselves — is that Latin America, counting as it does more than 40% of the Catholics of the world, expresses a great hope and a great responsibility: that of being the evangelist of the world. (murmurs) Excuse me speaking like this, but I am personally very conscious of the fact. At times Latin America, with all its complexes of problems, is in danger of being somewhat introverted, of thinking only of itself. Let us not forget that we must be open to the world, and that the way to solve national problems is to think in a wider context and to form outstanding men, who are capable of making contact with other cultures. I think that point needs to be stressed very much, (applause) In all sincerity I am not looking for applause but trying to explain a little what I feel. I said the same a few days ago to a meeting of Jesuits. The potentiality of Latin America! You do not take it sufficiently into account!

The visit of the Holy Father was for me an extraordinary event: it showed the real spirit of the Mexican people, that is to say, a profoundly Christian people, a sensitive people... Good! You have this immense capital of faith and religious experience to pass on to others. I come from Japan, where there are only 3 Catholics in a thousand. But here on the contrary you have such immense resources...! We speak of economic capitalism. But there is a spiritual capitalism, and you are the great capitalists in that sense (laughter), and you have no right to keep your capital here, you must give it to others, investing it in the future and making great profits - gaining such tremendous interest! - through this investment of the faith in other countries. That is why I would like to see a missionary spirit in Latin America, generous and universal in offering the reserves that you have. And if anyone because of ignorance of the Latin American people underestimates them in this, it is a great mistake. No, no! There is a vast capital here which is worth more than all the philosophical disquisitions of other countries. Have no doubt about it. I think you have to take this seriously into account in order to do the work that the Lord is calling for: by the end of this century, you will number more than half the Catholics of the world, (applause)

Enough, it is a quarter past two. Some of you are tired by now. I see you moving in your seats...

9. The Documents of Puebla

Q: *How do the Documents of the Conference meet the real needs of Latin America with regard to the social aspect?*

(P. Jorge Uribe, Cadena Caracol, Colombia).

A: It is difficult to respond to this question as the documents are not yet available. But with regard to the documents which are being prepared, I think that the Conference of Puebla is very much aware of the problem. In the documents under preparation, one of the most important aspects being treated is the social one. I am certain that an effort will be made to produce documents of the kind that the Latin-American episcopate believes necessary. On this point you may rest assured: the Bishops are working in a way that shows they are very conscious of the problems involved. But you will appreciate this on the night of the 13th, when everything has been approved and published. The documents are now at the third stage; and there is still one to come.

10. Marxism

Q: *Fr. Arrupe: In the last synod you made an intervention about Marxism which received very favourable comment. Ton said that Evangelisation today cannot prescind from this phenomenon which is so widespread in the world; that on the contrary it must be confronted in order to have a more authentic and efficacious Evangelisation. The Conference of Puebla is dealing with the Evangelisation of the Latin America of the future. How has it confronted the Marxist phenomenon, and what position have you taken in that respect?*

A: I did not have the opportunity to speak on this theme in the Conference because it was dealt with in the Commission on Education. But I think that my position would have been exactly the same as that I held at the Synod. What I said there is what I think ought to be. Of that I am very convinced. There is no change here.

With regard to the documents, I cannot say, as I have not seen them; they have not been completed. I do not know what position the Conference will adopt with regard to this question. I do not know if you are familiar with the long intervention, of four or five pages, which I made on the point in Rome. At the time, the context was catechetics. My thesis was that we cannot prescind from this worldwide phenomenon of Marxist ideology, which is also quite strong in Latin America. Consequently, we need to instruct people so that we can present in an objective and scientific way the position of the Church on the question. There are a great number of documents on the subject, of the Holy Father, of different Episcopal Conferences, etc. We must come to know them, expound them and follow them, with clear thinking on the one hand, but with a great charity too. For we are not concerned with an armed struggle but rather with a theological and sociological confrontation which will help us to solve problems so very complex as social questions are in fact.

With that, I think we can end, for we have been going for an hour and a quarter. (applause)

Source; Promotio Iustitiae Vol. III, no. 11, 1979, pp. 3-22

6. Insertion into the World

Vie consacrée, 1980

The shock of world reality challenges the religious charism

Religious life is going through such a serious and profound crisis that some people think it is doomed to disappear. However, if we look at the contemporary situation with the eyes of the Spirit, and with the depth and perspective of that same Spirit, we get a diametrically opposite impression: that it is being offered a great opportunity. Thus, just as the world and the Church find themselves in a period of profound change, with the exaggerations and weaknesses characteristic of the gestation of new times, religious life is awakening to a new era, which requires painful metamorphoses because of the price they cost and because of the uncertainty they often bring with them.

Human things, and even more so the things of God, cannot be stated or resolved in the same way as a mathematical formula: they present so many variables and uncertainties that decisions often have to be taken with an insecurity that is supported only by the hope that God will help the goodwill and trust with which we throw ourselves into the arms of his Providence. Much more dangerous would be to hope for human evidence that gives us security, based on the clarity of our human calculations. Because, above our human considerations and beyond the advice of prudence, the confidence and audacity of the Gospel project a special light that transforms perspectives and is at the origin of projects and undertakings that can only be carried out when we trust in the grace of the Spirit, who gives our apostolic work greater effectiveness in the concrete circumstances of the modern world.

A borderline situation and an opportunity

I don't think it's an exaggeration to say that religious life has, in many cases, found itself in 'extreme situations'. Sometimes this is due to a lack of understanding on the part of the world around it, which sees religious life as something outdated and useless; at other times, it is due to the fact that state and secular organisations are taking over many of the works carried out in the past by religious personnel (colleges, hospitals, charities, etc.), giving thus the proof that it has lost its 'raison d'être'. Or it may be the profound secularisation that has invaded a vast sector of religious life itself, and this phenomenon is complicated by the whole issue of the relationship world-Church, which is sometimes inevitably echoed in our homes: changes in theology and exegesis, the conception and exercise of authority, the practice of poverty, the meaning of celibacy, the rights of the human person, society and socialisation, the democratic mentality and co-responsibility in decision-making, and so on. In the same way that progress in the human and physical sciences has altered the external face of the world and human relations, the diversity and scale of the new values are forcing religious to rethink many of their traditions, priorities and criteria. And all of this has given rise to internal crises, both individual and collective, which are at the root of great tensions and divisions that threaten the very life of religious Institutes. This is how religious life finds itself in an *extreme* or *borderline situation*, and is led to deepen the very foundations of its existence, its identity and its action.

And it is precisely this external pressure and this internal crisis that have been, continue to be and will be for some time to come, the instruments of Providence to purify, strengthen and recreate religious life, so that it becomes an eschatological witness, comprehensible to modern man, and so that it is endowed with a vitality commensurate with the evangelising demands - often more radical or at least quite different - of a world that is still in the process of being born. Who, today, does not see in the various aspects of religious life, alongside so many ruins and disappointments, a renewal and resurrection of prayer life, community spirit, apostolic realism, etc.?

The Charism of the Institute and today's world

If we want to correspond to the spiritual and apostolic demands of today's world, in accordance with the specific mode of each religious Institute, the only possible solution is for each Institute to question itself on the elements of its particular charism in order to interpret the current situation. This shock of reality, which challenges the charism in its very essence, has produced considerable uncertainties and doubts in many Institutes. In seeking to interpret their foundational charism in the context of modern mentality, they have had to challenge other interpretations adapted to mentalities that were 'current' in the past, because these interpretations no longer correspond to contemporary reality. Such differences of interpretation have led to the need for historical, theological and ascetical studies that have uncovered hitherto unknown riches in the mystical graces of the founders, in the intuitions that they themselves, illuminated by the Spirit, had had, and that make it possible to adapt the charism ever more closely to new circumstances. As a result, the Institute and its members have been enriched from time to time by temporary difficulties and by the constant renewal that results from the confrontation between theological and ascetical reflection on the spirit of the founders and the demands of a constantly changing reality.

This contact with the foundational spirit is the basis of creativity and originality; the inspiration that comes from it guides, strengthens and stimulates action, today. In this way, we can carry out the very work of our origins without breaking with our historical tradition, but by adapting it to new forms. It seems that Jesus is repeating for us the words with which He invited the apostles to allow themselves to be guided and moved by the Spirit: *'He will teach you everything and remind you of all that I have said to you'* (Jn 14:26). *'Do not worry about what you will have to answer: I will give you language and wisdom'* (Lk 21:14).

Conversion to God and to the world

The Spirit's action usually takes the form of a double conversion, very rich in content and effectiveness: openness to God and openness to the world. It is a question of turning once again towards God as our only ideal and our only end, from whom we must receive strength and inspiration; and of turning towards the world as the field of our activity, the world we wish to serve through the Church. Faithful to their charism and moved by the Spirit, religious can accomplish a great task, as the Holy Father recently reminded us in his Apostolic Exhortation 'Evangelii nuntiandi': *'Thanks to their religious consecration, religious are par excellence voluntary and free to leave everything and go to the ends of the earth to proclaim the Gospel. They are enterprising, and their apostolate is often*

marked by an originality and genius that compel admiration. They are generous: they are often found on the front lines of the mission, and they take the greatest risks for their health and their own lives. The Church truly owes them a great deal' (n. 69).

Conversion to God, first of all. This conversion begins with a feeling of humility and with the recognition of our fragility and sinfulness. It is a profound experience of faith, which is painful and makes us feel intimately our nothingness before God, but which at the same time shows us how much God loves us with a love that is clearly demonstrated by the very choice he makes of us: '*Did I not choose you, the Twelve?*' (Jn 6:71).

This experience of faith - humble and obscure but illuminated by the light of the Spirit - is of immense value; it is indispensable to have gone through it if we want to have a solid foundation and the true impetus that drives us towards God and leads us to place ourselves unconditionally at the disposal of his will. *"Every conversion-repentance is realised and developed in faith. Evangelisation is necessary to open the way to a continuous and increasingly perfect conversion of man to God, so that he can, by means of his grace, form this new man who is truly God's man*[1]".

Indeed, if we look at ourselves, we realise that we often sin against the Gospel, even when we want to proclaim it. This is the paradox of the Spirit: humbling in order to elevate. We cannot achieve 'elevation' without going through the experience of our nothingness. Religious life is a consecration. If we want God to take hold of us, our 'old man' must disappear and be purified before being changed into a 'new man'. Consecration, on God's part, is an appropriation of the consecrated person, not closed in on itself, but directed towards others. We can say that, by consecrating him, God passes on to the consecrated person something of Himself: he makes him participate in his own tendency to communicate himself, in his concern for the world and for mankind, in his effective will for salvation. This is why every consecration to the Lord inseparably entails, as if fused into a single reality, a mission from the Lord*: 'Before you were born, I consecrated you; as a prophet to the nations, I appointed you'*, God said to Jeremiah (Jer 1:5). When God consecrates, he sends.

Integration into the world

Carried out under the impulse of the Spirit, this sending does not run the risks of a human and natural insertion, of a secularisation. It is an integration that follows the example of the admirable incarnation of the Word, who became man and dwelt among us without distancing himself from the Father, always doing his divine will; he became man while remaining God. He loved sinners and mixed with them: '*This man welcomes sinners and eats with them'* (Lk 15:2), while condemning sin: '*Who among you will convince me of sin?*' (Jn 8:46).

This integration into the world has various names: incarnation, identification with humanity, becoming poor with the poor, coming closer to the world and to real people in order to feel and experience their problems and better understand their difficulties and issues. But it is also called *acculturation*, that is, the assimilation of the cultural elements

[1] 1 Tim 6:11. 1976 Synod of Bishops: Evangelisation of the Modern World, p. 22.

of a given environment, so that faith can be expressed in a way that is intelligible to those who belong to that culture.

This assimilation is a profound process, which can only be carried out effectively under the guidance of the Spirit.

In receiving this impulse towards the world as the result of his conversion to God and the consecration he receives from God, the religious experiences that it is a true mission which has its origin in the very bosom of the Trinity, and which is the continuation in time and space of that other mission revealed to us in the letter to the Hebrews: *'Behold, I come, O God, to do your will'* (Heb 10:7) and which reminds us of the state of mind of Isaiah: '*Here I am, send me'* (Is 6:8).

Our mission is a divine election: *'It is not you who have chosen me, but it is I who have chosen you'* (Jn 15:16); a divine vocation and a human response that must be realised throughout life under the guidance of the very Spirit of Christ. And this mission manifests itself either through obedience, which interprets and translates the Spirit into 'concrete missions', or through historical events, which we must consider as signs of the times and expressions of the divine will at work in the world, or through the voice of our conscience, which transmits to us the voice of the Spirit and which we must discern so as not to take the wrong path.

This interpretation of the signs of the times and this listening to the voice of the Spirit within us require a soul perfectly purified and free from the freedom of the children of God, a soul free from sin and trouble. *'For those who live according to the flesh crave for what is carnal; those who live according to the Spirit desire what is spiritual... You are not in the flesh, but in the spirit, for the Spirit of God dwells in you'* (Rom 8:5, 9).

This constant contact with God makes us his true instruments, capable of collaborating with his Son in the salvation of the world: 'stewards of the mysteries of God' (1 Cor 4:1); *'we are therefore ambassadors for Christ, as though God were exhorting through us'* (2 Cor 5:20). It is only from this contact with God that true apostolic dynamism and creativity flow. I say genuine, to distinguish it from that other creativity which is purely human, the fruit of our imagination, our originality, our prudence, but which is 'according to the flesh', and which therefore has little or no effectiveness - often it has or risks having negative effects - because it follows paths and takes a direction which are neither paths nor a direction of the Spirit: *'Man by natural means does not accept the things of the Spirit; they seem foolishness to him'* (1 Cor 2:14). On the other hand, an initiative that comes from dynamic contact with the Spirit of Christ leads us along the true path by which the Spirit directs the historical process of the world's salvation. Hence the vital importance of always listening to the Spirit who, with divine dynamism, effectively gives impetus, strength and inspiration, so that God's plan can be fulfilled with sweetness. This is one of the fruits of the Apostle's prayer: it must be continuous, sometimes solitary and prolonged like that of Jesus Christ '*spending the night in prayer'* (Lk 6:12), sometimes mingled with action, that is to say truly continuous: 'contemplative in action'.

Lifelong education

Once we know what God expects of us and, through our twofold openness to God and the world, we feel ourselves to be instruments of his Providence, we have to make ourselves

'fit' to carry out our task as perfectly as possible: God wants to use human instruments and leaves it to our initiative and responsibility to prepare us and keep us truly fit for the ends he intends to achieve.

Making ourselves fit presupposes and requires constant reflection and an unceasing effort to keep us united to God and in possession of an adequate formation. Our fragility demands that our minds and dispositions be nurtured, renewed and deepened, because the world is rapidly changing, driven by the very Spirit of God. This means that the external change in the world and its conditions forces us to reflect both on the world and on ourselves, so that we can see where we need to modify ourselves and our knowledge, attitudes and apostolic methods. This action and this reflection give us a deeper insight into the world and, at the same time, reveal to us our limits, difficulties and possibilities, showing us where we need to change and how we need to enrich ourselves spiritually and scientifically so that we can always live up to our vocation. With this reflection, we will continue, almost without realising it, to change ourselves and adapt to the changes in the world we wish to save.

This is the basis of what we call 'ongoing formation', which is often interpreted superficially and identified with 'recycling'. To be true, lifelong learning not only includes an academic and scientific component, but also something much deeper and more far-reaching, because it is rooted in the most intimate part of the mind, which wishes to adapt as much as possible and in all areas to present circumstances, and to foresee, as far as it can, the future itself. In order to be a capable and ever more capable instrument, ongoing formation leads us to consider and take an interest in all aspects of human life.

Incarnation', understood in this way, is very effective in bringing about a profound and complete renewal of our spirit and in putting us in a state of permanent discernment in carrying out the "mission" we have been given. Permanent discernment which, in order to be authentic and effective, must possess that disposition of inner freedom, born of complete detachment from everything that can stand in the way of docility to the voice of the Spirit and which, at the same time, disposes the soul - once the obstacles have been overcome - to correspond more energetically to the divine impulse, in a constant aspiration for 'more'.

We said that one of the requirements of our service to the world is insertion into the world. This tends to eliminate the distance that separates us from the people of our time, a distance that results from our lack of contact with cultural life, the diversity of languages, the differences in issues and a set of experiences that are so different that it becomes very difficult for us to fully understand the reality of people today, with their problems, situations, demands, aspirations and possibilities. The fact is that the people touched by our works and activities are very few in number and, for them, values have changed with the emergence of new aspirations that want to be translated into concrete achievements.

The still needed 'flight from the word'

This insertion, which seems to be opposed to the classic 'flight from the world' which characterised religious life in previous centuries, is not only not incompatible with it, but, by an apparent paradox, it is a more perfect way of achieving it, because it internalises it more and gives it a new dynamism, which takes the form of an effort to change the world.

Insertion does not exclude a real 'escape from the world', because it requires it in a much more profound and radical way. Contact with the world in pastoral work requires a greater flight into the interior of the person, a continual contact with Christ, and identification with him. This is a true spiritual antithesis of great radicalism, but it includes, as in Christ, an understanding of 'worldly' people. This is why the 'flight from the world' adopts an attitude of dialogue and understanding, but in spirit it maintains the distance that separates two diametrically opposed 'worlds' (two mentalities). 'Fleeing from the world', but at the same time, understanding and loving to the point of giving one's life for those we love, even though we call them "enemies", and who in fact act in accordance with the spirit of the world, which is the enemy of Christ.

Like the apostles, religious of apostolic life do not belong to the world: '*they are not of the world'* (Jn 17:16), but they remain in the world: 'they are in the world' (Jn 17:11). What is more, Jesus Christ sends them into the world just as the Father sent him into the world (Jn 17:18). And Jesus does not ask his Father to take the apostles out of the world, but to protect them from the Evil One (Jn 17:15).

As in the case of the apostle, the religious person 'flees from the world' in the sense that, although he is physically in the midst of the world and works to open a way to the faith of Christ and to salvation, spiritually he is separated from the world and from the spirit of the world: *'We know that we are of God and that the whole world lies in the power of the Evil One'* (1 Jn 5:19). The life of the religious reproduces this continual tension between not being of the world but being in the midst of the world, between loving the world-humanity and hating the world-spirit, between belonging to an 'anti-world' community and living in the midst of the human family, between being sent by Christ to the world and needing to be protected in the world by the Father: '*Holy Father, keep in your name those whom you have given me'* (Jn 17:11), between being persecuted by the world that hates them: "*the world has hated them*" (ibid. v14) and experiencing the great joy of finding themselves under the Father's protection: *'that they may have the full measure of my joy within them".* (ibid. v13), between being *'consecrated by the truth'* (ibid. v19) - that is, separated for God in fidelity to Christ's message - and not isolating themselves from the world so as to be able to lead it to the truth itself.

The possibility of better serving the world that our consecration has is based on the death of Jesus, which is the absolute negation of the worldly spirit. If the religious is separated, it is in order to offer himself to God and to make himself 'thing of God', something consecrated, but at the same time to be a witness to Christ among men. If the world hates us: *'Do not be surprised, brothers, if the world hates you'* (1 Jn 3:13), we must love it to the point of '*laying down our lives for our brothers'* (ibid. v16) as Christ himself did, our model. We must try to live with humanity and help it, but all in order to lead it to act as God wants, to accept Christ's scale of values, expressed in the Beatitudes, which is contrary to the scale of values of the 'Evil One'.

Consequently, when religious integrate into the world, they do not do so with the aim of secularising themselves by losing the 'good fragrance of Christ' (2 Cor 2:15), but rather to transmit the fragrance of Christ, to convert the world to Christ and 'Christify' it. Just as salt dissolves in water, imparting to it its flavour, but without losing its nature, which can

be recovered by making it crystallise again, so religious, when they communicate Christ to the world, by disappearing into it, must not lose their nature and their identity as consecrated and sent.

For a genuine insertion into the world

Having reached this point, let's ask ourselves what exactly is meant by insertion into the world.

In negative terms, it is clear that theoretical, disembodied insertion is not enough. It is not a question of something that requires a priori a renunciation of the various apostolates that we exercise today according to our vocation, nor of ceasing to live united to the body of the Institute and to our communities with all their demands.

Positively, it is an incarnation based on a personal attitude to the Spirit and our way of being, thinking and acting. It is a genuine conversion of minds and hearts, a transformation of habitual patterns of thought. It is a result of fidelity to the evangelical option of our vows, which urge us to follow Christ, who lived the real life of poor and persecuted humanity; it is a requirement of evangelisation, which obliges us 'to search for a new language, a new symbolism that will enable us to better encounter and help others to encounter the true God'.

It is, therefore, a problem of life, that is, of a knowledge that springs from experience, from life itself, and that helps us to overcome the limitations that come from our social origins.

Indeed, our origins, our education and studies, our standard of living, our affinities and the privileges we enjoy often separate us from the world and sometimes reduce us to an isolation 'without real contact with non-belief and with the concrete, daily consequences of injustice and oppression. We run the risk of not hearing the evangelical challenge addressed to us by the men and women of our time'.

Our way of life 'protects' us from real poverty to the point of preventing us from participating in the simple life and ordinary concerns of our contemporaries. The strength of our institutions often makes it impossible for us to show solidarity with people who lead difficult lives and are collectively oppressed. It seems that we find ourselves separated in our works and institutions, and that their walls are so thick that they prevent us from hearing the 'clamour of the poor' and much more still: from participating through direct and personal experience in the miseries and difficulties of our brothers and sisters.

Inclusion is therefore a matter of real urgency, not only because of the tragic situation in the world, but also because the credibility of our lives and consequently the effectiveness of our activities depend to a large extent on it. 'Our communities will have no meaning or value as a sign of our times if they do not clearly communicate that they are communities of love and sharing. Only in this way can we 'proclaim a Gospel that meets the expectations and aspirations of our contemporaries'.

Rooted in faith, integration must also be rooted in this multiform experience. It gives us 'new vigour' to proclaim the Gospel and makes our apostolic effectiveness much greater, precisely at a time when 'everywhere, human life and its very quality are under daily threat'. 'Our whole personal and community life must be marked by evangelical

ruptures, in the sense that fidelity to the evangelical option of our vows leads us to a critical vision of ourselves, of the world and of society'.

Above all, this multifaceted experience will make us more sensitive to the aspirations of those most deprived of goods and will lead us to solidarity, especially with the poor. 'In this way, we will learn to make their worries, concerns and hopes our own. At this price, our solidarity can gradually become real'. By patiently journeying with the poor, we will discover how and in what way we can help them, after first accepting to receive from them. Without this journey with them, without sharing their problems, we would not really know them, and action on behalf of the poor and oppressed would contradict our intentions. Through humble service, we will have the chance to lead them to discover, at the heart of their difficulties and struggles, Jesus Christ living and acting through the power of his Spirit, and we will discover in them Christ touched by their suffering (Mt 25:40).

Austerity of life, an indispensable condition

Today, austerity of life is not a luxury that can be lived by certain privileged people called by the Spirit; it is a condition of survival for the human community. In this context, religious poverty acquires a new motivation that invites us to conceive of it in renewed forms.

A new motivation

The revolt of many young people against the consumer society is a very significant phenomenon. Associations are springing up everywhere that adopt a simple lifestyle and deliberately break with their environment. Their members go so far as to renounce the use of the academic titles they have won and the highly paid positions they have held. They pool all their assets. They accept no discrimination among themselves, apart from the diversity of services required by the community.

On their part, this new form of existence constitutes a conscious break with the 'consumer society', a protest against the commercial propaganda that imposes models of existence by force through the means of social communication. They are fighting not just against capitalism, but against industrial society, including its collectivist version.

We are not unaware of the deviations these groups sometimes display when they seek escape in drugs and sexual freedom, when they close in on themselves and ignore the world around them. But we sense in this spontaneous reaction a feeling that the world today needs, with dramatic urgency, the quality of life more than the quantity of goods.

There is no denying the extreme poverty of a large part of the world and the pressing need to address it through appropriate development of production. However, it is a question of setting up a form of development that is not geared towards abundance, but towards harmonious production and equitable distribution of goods.

Behind the conflict between social classes and nations, which they do not deny, young people see a more radical conflict between man and nature itself.

Many experts today confirm the intuition behind this spontaneous reaction. They are becoming aware that anarchic industrial society is exercising a destructive action that will lead humankind, in the space of less than a century, to a catastrophe if the process is not

reversed in time. We can discuss certain aspects of their studies, but not the fundamental thesis. This is an entirely new problem that hardly anyone was raising fifteen years ago.

New forms

Faced with such a fundamental need in human society, all Christians, and religious in particular, are faced with a challenge: to encourage and inspire community conversion, which is the only way to bring about such profound individual and social change.

Their primary function is to accompany the community nuclei that form spontaneously, so that they do not fail in their superhuman task, and even to take the initiative in creating new ones. Where can the light and energy essential to these communities come from, if not from the spiritual radiance emanating from the Church as a whole and from religious life with its immense resources of men and women?

Conversely, how can the necessary renewal take place in ecclesial and religious communities if they are not integrated into the life of the human community at such a crucial time?

We now need to assess the degree of self-denial that this change of direction implies for the Church and especially for religious and lay institutes.

A certain commitment on the part of religious people in a poor environment is necessary, since the necessary change can only be conceived starting from the poorest, with all men who accept this or that form of communication of goods and participation in a common life. This common life cannot be achieved in the same way by everyone. Among religious themselves, there are different vocations and different tasks that require different forms of integration. But it seems difficult that a religious can be a leaven in today's world without any form of insertion.

This insertion would not be real if the religious did not participate in any way in the economic insecurity of the human group whose life he or she shares. If religious retain all the privileges that their congregation confers on them with regard to the necessities of life: food, clothing, housing, health, education, old age, how can they truly continue to speak of poverty, that is to say of hope in God, when they possess all the securities of the privileged? Religious people have to make do with the security provided to all their members by a human group that organises itself as a community nucleus, nothing more and nothing less.

This necessary integration requires us to revise the concept of the *availability* of the religious. It is not a question of reducing the demands of the mystery of obedience, on the contrary. But a stable presence and even a commitment to community nuclei in search of a new way of life are necessary. Without this, the religious will leave it to others to bring the community process, so necessary for humanity, to a successful conclusion. How is it possible for religious to be not in the vanguard but in the rearguard of Christians in this respect? Consequently, superiors must understand the need not to move their subjects in an unconsidered way, with the risk of destroying the community nucleus. There is nothing new in this: religious congregations have always accepted the permanence and commitment in solidarity, by special vow, of some of their members, for sometimes heroic missions. If superiors fail to understand this, they run the risk of provoking dramatic conflicts between

the religious' inner call and obedience, conflicts resulting from an insufficient degree of discernment of spirits on the part of these same superiors.

It is obvious that the religious must set an example of renunciation of certain modern conveniences which have the destructive effect indicated above. If this really is a problem of survival for humanity, it would be inconceivable for the religious not to bear witness in this area. Poverty today cannot be conceived as a simple restriction, unrelated to the human drama: it must take on forms that help the community of men more in the critical situation in which it finds itself.

Everyone knows this, but it is still necessary to say that this austerity of life, although it has a profound political meaning for the search for the common good of humanity in its most urgent form, is not political or ideological in the strict and partisan sense of these words. On the contrary, its ultimate purpose is to bring creation back to its Creator, by making it a place of harmonious relationship between man and nature and between man and man, a relationship that is a sign and sacrament of the New Covenant. The ultimate reason and criterion for the austerity of life is, ultimately, the very movement of the Word, who strips himself of his divine attributes to take on the condition of a slave. This is why contemplation is absolutely necessary as its most absolute form. The modern world is becoming aware that this *kenosis* is for it a condition of life, in every sense of the word.

In the end, it is inevitable that such a radical commitment, so contrary to powerful interests and powers, will provoke reactions and threats which, as experience shows, sometimes even endanger the physical integrity of the Christian and religious committed to this solidarity. If this commitment is genuine, inspired not by ideology but by the Gospel, there is no need to be surprised by such risks; on the contrary, it would be astonishing if, when fighting against the sin of wealth in its individual or collective form, no persecution arose. Austerity of life also means facing these risks with prudence and courage.

Insertion for evangelisation

If we now ask ourselves what is the reason for this insertion, the answer is none other than: evangelisation. This has two aspects, passive and active.

Passive evangelisation is self-evangelisation, the evangelisation of the Church itself: we are the ones being evangelised. We have to learn to be questioned by the world that suffers injustice, and to receive from people what cannot be learned from books or laboratories: this evangelical science that can only be acquired through contact with - and experience of - the real life of those who suffer. For we too share in the blindness and injustice that plague the world, and we need to be evangelised, to meet Christ who acts today with the power of his Spirit. The needs and aspirations of the world are a favourable call to the Gospel, the proclamation of which is our mission.

Active evangelisation consists in making the Gospel intelligible to people: 'That activity through which the Gospel is proclaimed and explained, through which the living faith of non-Christians is awakened and that of Christians is nourished (missionary preaching, homiletic activity, etc.)'. Insertion facilitates all this, making us intelligible, worthy of credibility, possessing a new language, a new vigour, new ways of speaking about Christ so that he is more easily understood and accepted. Inclusion in itself is already

a proclamation, a witness, the most effective part of the dialogue with people: the language of shared life.

This is why we must ask ourselves directly and with great sincerity: are we personally prepared, through discernment and grace, to support living apostolic communities, to be witnesses to the Gospel in difficult situations where our faith and hope will be exposed to the test of unbelief and injustice? But, on the other hand, are we prepared to devote ourselves to the austere and profound studies that are needed with ever greater urgency to enable us to understand and solve contemporary problems?

This is what Paul VI exhorts us to do in *Evangelii nuntiandi*: '(Religious) have a special importance in the witness which, as we have already said, is of primary importance in evangelisation. This silent witnessing of poverty and self-denial, of purity and transparency, of abandonment in obedience, can become, at the same time as an appeal to the world and to the Church itself, an eloquent preaching capable of touching even non-Christians of good will who are sensitive to certain values' (n. 69).

Characteristics of insertion

Not every insertion has the value or meaning of true apostolic insertion. It has certain characteristic features that enable it to be identified and discerned.

It is *evangelical*, i.e., inspired and guided by the Gospel and its spirit, which is that of the beatitudes, the cross and the resurrection of Christ. Thus, in its radicalism as in its means, it is marked by charity, evangelical justice and humility. An insertion tainted by radicalism or revolutionary spirit, by class struggle or revenge, and which challenges others in order to consider itself a model, proves that it is not the insertion that a religious should implement. Christ is the end, the path, the model and the strength of evangelical religious insertion. It often happens that the evangelical spirit is forgotten in action, while claiming to evangelise.

Insertion is *apostolic*, responding to the needs and aspirations of the apostolate, and not to sociological or purely humanitarian motives, which are quite different. Rooted in faith and sustained by prayer. Purified of all selfishness and of any search for self-interest or personal advantage. When you want to help people, you have to be open to God in order to respond to God's calls. And to be open to all people in order to help them equally, including persecutors and enemies. Such a disposition is not the result of natural forces, but is based on the power of the Spirit.

The inclusion of religious is the *expression of a mission*. More than the fruit of a personal idea, it is the execution of a mission that, through obedience, we know to be the will of God. This is why it is not decided by the preferences of a group that has chosen itself; far from being based on self-determination without the knowledge or opposition of Superiors, it is the object of a precise mission, conceived and entrusted by obedience.

It *emanates from the entire body* of the religious Institute, in conformity with its purpose and apostolate, and is grafted onto this body, most often by means of a community. Indeed, there has been no shortage of people who claim, under the name of insertion, to advocate a confused pulverisation of religious groupings. They are not lacking in goodwill. But since they have often acted with little experience and prudence, sometimes with a

subconscious desire to escape obedience and discipline, and since they have confused insertion with identification or secularisation, which are incompatible with religious life, they have ended up with a kind of life that has inevitably caused many vocational losses and serious problems of a spiritual, personal and community nature.

In many cases, insertion will be the result of a community discernment, whose approval by the Superiors will transform the 'consensus' into a 'mission'. It will in no way be an obstacle to the universality, availability and mobility of the Institute, since it retains the choice between different types of apostolates and insertion. And no one can be so tied to his work that he becomes unavailable for other tasks that obedience would like to entrust to him.

Qualities needed by the person and the community

Insertion demands a series of qualities of the individual and the community.

Humility and conversion, i.e., the desire to lead a more evangelical life, and the recognition of one's limits, trying to serve better without considering oneself superior to others, and above all without judging them, even if they seem to be living less evangelically.

Clear awareness of one's identity, because the supporting of profound and very harsh experiences, the spectacle of injustice and suffering can move people so radically and so passionately that they lose their religious and evangelical sense, and adopt attitudes that are totally foreign to the Institute to which they belong.

Healthy integration requires well-integrated personalities. Otherwise, the shock of trying to adapt to a completely different environment, the rejection or transformation of many attitudes, mental patterns and life experiences, can provoke a profound identity crisis and personality disintegration with disastrous consequences. The loss of many religious vocations, full of generosity but lacking this perfectly integrated personality, can be traced back to this shock, which gave rise to irreparable crises.

Solid training is essential. Integration takes place in environments and situations that are always difficult, but to varying degrees, for those who are not sufficiently trained. In its most advanced form, it requires a great deal of training and balance, which can only be achieved with time and experience. Only serious preparation will give sufficient maturity and the ability to integrate the various elements of the apostolic process: experience - reflection - option - action. In this way, insertion will be kept within the right limits and will achieve maximum efficiency.

Serious reflection. Experience is not enough. You have to think things through to get excellent results and avoid both excesses and shortcomings. It will give a better understanding of the situation and show the options to be taken and the changes to be introduced for a more effective apostolate. Action will then be directed in the right direction and will have every guarantee of deepening and perseverance.

Close collaboration with others. Thanks to this, we are more aware of our limits and more easily recognise the merits and possibilities of others. This is the best way to encourage integration and inclusion in the overall pastoral programme and in the activities of other groups and sectors.

Pluralism. Because circumstances are so diverse, very different forms of service also emerge. Because integration is not limited to one social class, for example the poor, but includes the intellectual, academic, professional, cultural or 'sub-cultural' world. Each of these sectors has human characteristics that need to be understood, and this can only be achieved through the experience of inclusion, which leads us to the most intimate realities with their richness, complexity and nuances, and through reflection enlightened by the Spirit. In this way, we can better identify the original features of our own charism and find the forms of service best suited to it; at the same time, we can appreciate the charism of others by seeing them at work in their own groups. The result will also be more effective, organic and diversified cooperation that avoids duplication and competition with works and methods for which others are better qualified. Everyone will work with maximum efficiency when they have found their place and their activities in the overall pastoral care of the local or universal Church.

The problem of integration presents *many difficulties*, some due to a lack of understanding of exactly what it means, others resulting from the inertia that stands in the way of a much-needed change of mentality and way of life.

To resolve this second type of difficulty, we need to revive the supernatural apostolic spirit. The zeal of souls and the desire for an effective apostolate must overcome inertia and obstacles. It's a question of apostolic realism, of strengthening the interior life and surrendering more generously to the Lord.

How do we deal with the first type of difficulty? You have to present the problem clearly, in detail, with all its force and realism. But it's above all formation that's at stake. During the period of formation, young religious must be taught to assimilate the Christian experience personally: a vital experience rooted in faith, which gives meaning and measure to all human realities. It is by knowing the real conditions of life that we know ourselves and avoid the risk of falling into selfishness, individualism and irresponsible isolation. So, we need to introduce our young people to the real conditions of life of people who are suffering, with their difficulties, their mistakes and their aspirations.

This whole problem of integration involves a very important community aspect. Individually, it would be very difficult, if not impossible, to achieve genuine integration if the community itself were not integrated. On the contrary, an integrated community powerfully helps its members to overcome the resistance, fears and apathy that often prevent them from fully understanding social, economic and political problems. A 'conscious' community in this sense is the best educational centre for its members and a stimulus that is difficult to escape.

This is the key to overcoming the tension we spoke of earlier, between detachment from the world and insertion into it, between being in the world and not identifying with the secularised and laicised world, between participating in the reality of the moment and at the same time preserving the spirit of consecrated persons and apostles. What's more, there won't even be any tension between formation and integration, because integration, far from being an obstacle to formation, especially academic formation, will provide the added motivation: the realism of life and its problems is usually the best stimulus to awaken the

desire to study and research possible solutions, and to better understand and appreciate the value of academic studies.

Insertion also levels the playing field between learning and teaching. In fact - as experience shows, especially in these times of rapid change - human contact, even with the most ignorant and humble, is a great school for learning the 'science of man', which cannot be acquired without this contact with everyday life. And this helps us to appreciate the need to maintain a permanent attitude of discipleship, with a view to apostolic action capable of assisting modern man and the world in which we live.

Pedro Arrupe, S.J.

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Provisional English Translation verified: Etienne N. Degrez S.J.
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II. RP. PETER-HANS KOLVENBACH, S.J. (1983-2008)

A. SOCIAL APOSTOLATE

1. Address of Fr. General to the European Jesuits in the Workers Mission

7 August 1986

First of all, my thanks to you for having welcomed me into your group. I was very pleased to receive your invitation because I very much wished to know the Workers' Mission, not only as an outside observer, but also from the inside - even though two days are hardly enough time for that.

I would like to convey to you especially the greetings and, I believe, the prayers of Father Arrupe. I was able to see him right before I left and, knowing how interested he always was in the Workers' Mission, I told him that I would soon be with you here at Lanzo. As you know, to the great sorrow of us who live at the Curia, Father Arrupe, practically speaking, no longer reacts to anything. We have the impression that he understands, but he is unable to make any signs, either with his hands or even with a smile. Still, I am sure that he has very much at heart the days which we are spending here.

I have not come to Turin to tell you that your mission in the Church and on behalf of the people of God is important. You know that already. After General Congregation XXXIII, it is not only your group but it is the entire Society which accepts and acknowledges the task, the promotion of justice in all its dimensions, of which you are and remain, especially in Europe, the pioneers, the most explicit and visible representatives. Even though I am not in a position to give you detailed advice on the future of this Workers' Mission in Europe, I would like to urge upon you fidelity to its original inspiration, namely, living in the centre of the world of the worker and with the very poor, exposing yourselves to sharing their kind of dwellings, their lot in life - in a word, practising solidarity with them. Although we must recognize and not minimize in the least the great economic and social evolutions which have taken place in the world of the workers and ordinary people of Europe, nonetheless, amid all these changes, the Workers' Mission retains its traditional role: to be with, to live with, to share the life, the precarious conditions of existence, of exploitation and insecurity, which remain quite unchanged.

Today I would like, in all simplicity, to place before you a report to which you have a right, one which will inform you of the situation in the Society today with regard to that famous Decree 4 of the Thirty-second General Congregation. I am not speaking only of Europe now, but of the entire Society.

It is true - and perhaps this fact is a bit suspicious! - that Decree A no longer meets the same resistance as it did ten years ago. Some of the provincials have told me that they are not at all comfortable with the fact that, since the Thirty-third General Congregation, when the question of a preferential love for the poor comes up, Jesuits all too quickly perceive in themselves in one way or another that love for the poor, since for all practical purposes

they define as poor all those who lack something; and is there, any man who does not lack something? While speaking of integration, (a word which is found in the Thirty-third General Congregation), while declaring that not only certain Jesuits but - all the works of the Society should be integrated into the mission of promoting justice in the name of the Gospel, some Jesuits perhaps believe that this has already been brought about, rather than that it is an extremely difficult task still to be accomplished. We must recognize - and I have questioned many about this very point - that all are convinced today that the promotion of justice is present in the consciousness of all Jesuits. Even if the practice does not always conform to the ideal in this matter, everyone knows that it is no longer possible today to take any decision in the Society, whether to open a house or to close one, to renew something or to leave it the way it is, without taking into account the promotion of justice. And, so far as I know, this is the way things are actually done.

We must admit that on this point the Church has made enormous progress. In the course of his pastoral visits, Pope John Paul II uses language which is much stronger than Decree 4, which itself once seemed provocative in the extreme. The discourse which he delivered in Edmonton, Canada, his recent letter to the Brazilian bishops, to say nothing of his homilies in Colombia, speak a language which is extremely clear, and no Jesuit can close his ears to the implications of that language.

Likewise we must recognize that the true inspiration of Decree 4 is more clearly evident today in the Society. I must confess - and some here present were witnesses to this - that during the Thirty-third General Congregation I stood with my mouth open in amazement when, coming as I had from the Middle East, I found myself confronted by a problem which up to that time I had never heard discussed. Neither the words "promotion of justice" nor anything connected with that idea were familiar to me, despite the fact that we were living surrounded on every side by the misery of Egypt and amid the extremely precarious conditions prevailing in other countries of the Middle East. It may well be also, I believe, that, at the time the Thirty-second General Congregation first assembled, the Society was unilaterally focused upon traditional works and that, if we hoped to change that situation, it was necessary to go to excess in the opposite direction, a policy which we were happy to adopt. After the Thirty-third General Congregation, many were of the impression that the Society was divided into two fields of endeavour; namely, those who struggled to promote justice - and that was the group which looked to the future - and those who devoted their efforts to traditional ministries - the ones who were doomed to disappear. Even today, there are provinces in which evidences of such tensions between these two camps appear, as if the Society could not pursue the two goals at the same time. However, in the Society the world over, there exists a true awareness that all the labours which the Lord entrusts to us ought to be distinguished to their very roots by the promotion of justice in the name of the Gospel.

The Educational Sector and Decree 4

The segment of the Society engaged in education is numerically the most important. One always hears that the Jesuits have abandoned the schools; however we are still responsible for more than one thousand important educational institutions. I believe - and I am not alone in this conviction - that the promotion of justice in the Society will never

become a reality if the educational sector does not have profound faith in this mission which we have received. Today, I believe, a serious effort along these lines has been made. Some provinces have taken very important decisions on the structural level and are encountering serious difficulties in their struggle to remain faithful to these decisions.

We could give instances of universities and colleges which have undertaken impressive initiatives which occasionally produce all too few results; some, for example, have provided scholarships or organized tours to discover how things really are in a country. More and more we are becoming aware that the promotion of justice ought to enter into the very fibre of the material taught in our universities and colleges. There exists not only a theology of liberation, but also a sociology of liberation, a financing of liberation. In order effectively to help certain regions escape from their miseries, we need men competent in subject matter of this kind, but men deeply imbued with liberation theology as well. On precisely this point much still remains to be accomplished, especially in our universities and colleges. It is my belief that, at least among the Jesuits, the awareness exists that there is no form of instruction which is neutral, that all teaching - even mathematics and politics, literature or philosophy - imparts values, and that these values can be such as to promote justice or else work entirely at cross purposes to that vocation of the Society.

Addressing the provincials, some of whom entertained doubts about this matter, Father Codina of Bolivia raised the question whether it was possible really to Christianize our colleges and universities, whether one could even introduce the promotion of justice into the fabric of those institutions. There is no lack of Jesuits who cry, “This is an impossible mission pure and simple!” For his own part, Father Codina stated quite clearly that to deny the possibility of converting those entrusted to our care in the universities and schools, making of them in the concrete sense of the term men for others, is practically speaking to give up the attempt to proclaim the Gospel to the world. The world is what it is; if we refuse to preach the Gospel in the world and about the world, we are no longer the Society of Jesus. For it is our profound conviction that the Lord has sent us out with precisely this mission. It is not our task to convert those already converted, but to convince and educate those who have not even thought of the promotion of justice as such. Yes, the Society of Jesus has a difficult, perhaps impossible, task, but it is a task which it is called upon to accomplish.

So in the field of education a task lies ahead of us which, it seems to me, we have indeed begun but which is still in its initial stages. Two things are of extreme importance:

On the one hand, to continue to urge the colleges and the schools to do something concrete, because, as is only normal, they are almost totally absorbed by the enormous difficulties which beset them. It often happens that the very thought of promoting justice makes them say, “We are convinced, but we don’t have the energy or the time!”

On the other hand - and here I am speaking directly to you - it is of the greatest importance that in one way or other those engaged in education in the Society have a connection with those who explicitly live the promotion of justice, because all the Fathers and Brothers working in the educational sector possess in you not only religious brethren, but brethren who are carrying out tasks which in one way or another ought to be reflected in their own lives.

The Pastoral Sector

The pastoral sector, second in importance as far as numbers are concerned, is awakening to the problem of promoting justice as an integral component of the proclamation of the Gospel. "The emergence of the poor in history," insofar as it is a phenomenon typical of every society, will not allow us to forget that one of the great signs of the kingdom announced by Jesus is that "the poor will have the Gospel preached to them" (Matt 12, 5). Jesuits living in residences, parishes, and mission stations are carrying on a difficult discernment, because the Gospel of the Kingdom which they announce and embody suffuses and spans human liberations, reveals itself in them, but is by no means identical with them (Allocution at Sao Paolo #33). These days the Gospel can no longer be proclaimed in such a way as to inhibit others from subduing and struggling against the injustice which creates the Lazaruses of our own times, under the pretext that the kingdom beatifies the poor, calls them blessed. The Gospel calls the poor blessed only because it calls blessed those who struggle for justice, of which the poor are and ought to be the first beneficiaries. This struggle for justice in the name of the Gospel supposes a conversion of heart; becoming a man for others, a man with others, demands the kind of breaking away from our own self-centeredness which radically exceeds philanthropy, certain forms of piety, of charity, of condescension unworthy of the poor. To bestow upon a poor person out of benevolence in the form of alms that which is his due in justice is the kind of disguised injustice against which the Gospel inveighs. The pastoral sector of the Society is taking into account this challenge to proclaim the Gospel, to explore its implications, difficult and demanding though it is.

Just as in the apostolic body of the Society, if we are to be responsive to Decree 4, there can no longer be a lack of Jesuits who more explicitly than others assume the apostolic dimension of the promotion of justice, just so the promotion of justice ought to be one aspect of the pastoral out-reach of a residence, a parish, or a mission station. In the pastoral work of the Spiritual Exercises that responsibility comes to the fore in a particularly striking manner. An English magazine (The Way Supplement, 55 [1986], pp 100-106) published the reflections of the martyr-bishop Oscar Romero, expressed in 1982, regarding the Spiritual Exercises starting from and in service of Latin America. After making the Exercises himself for thirty days, he insisted upon the necessity of having new men, who alone would be capable of creating new structures to enable Latin America to escape from its injustices. Over and above the personal spiritual satisfaction which the Exercises induce, Bishop Romero expects them to effect a "social radiation," based upon a sense of disquiet, or even a sense of guilt at being responsible for the sin involved in the unjust situation, followed by a discovering of the integral liberation to which the Lord calls us as he sends us into "the state of life" of his choice. Having chosen as his episcopal motto "to think with the Church," Bishop Romero gives evidence of an ecclesial conception or an ecclesially social understanding of the Exercises which too many Jesuits have not acquired in the course of their formation, a fact which explains the reservations or lack of comprehension which they frequently manifest with regard to the promotion of justice.

That there remains much to be done along this line cannot be denied; and the danger is that the reassuring climate of Europe will be of little help to us. Liberation theologians quite willingly state that in Latin America "our liberation theology is a spiritual theology, a new

spirituality" (RSR 4, 1 [1986], 13-48). It is as if the faith possessed by Latin Americans is fully revealing its capacity to free man to his depths. There are extensive areas of Europe these days which do not have such faith, and the Church is appealing for a new evangelisation of Western Europe. It will mobilize, to be sure, all the pastoral energy of the Society, but it will not proclaim Christ without stressing his promotion of justice, his love for the poor. On this point, far from losing its reason for existence, Decree 4 recovers it as a matter of urgency, in such a way as to welcome with complete fidelity to its original mission, which summoned it to live in the midst of the masses, these new challenges to a continuing dialogue with all the people of God and to a reciprocal understanding of the mission of the apostolic body of the Society.

Without at all wishing to pass over in silence the many other social activities of the Society, I would like to say a word about the social centres, which Decree 4 of the General Congregation XXXII summoned to a new enthusiasm, but one which not all of the centres have been able to discover within themselves. This May the directors of the centres will meet in Rome to discuss their role as catalysts in the mission of the apostolic body of the Society, in whatever concerns the promotion of justice in the name of the Gospel of the Lord.

New Commandment

There is a tendency these days to replace the promotion of justice with a preferential, though not exclusive, love of the poor. The most recent documents of the Holy See, in particular those written in reaction to liberation theology, place their stress on the love demanded by the new commandment of Christ. Undoubtedly this is the strongest language which the Church can use in the name of the Gospel. The new commandment, first of all, requires that we love as God loves. God was the first to love us, freely, not when we were in the least pleasing to him but when we were sinners. To labour in the midst of the ordinary working class, in an environment of poverty, to enter into solidarity with these people, is never gratifying; rather, it is heart-breaking, and it causes us to lose - as Father Arrupe foresaw when he accepted Decree 4 - all our influential and agreeable relationships. We are of such a nature that, unless we undergo conversion of heart by means of God's Agape, we will turn even the preferential option for the poor into an egotistical affair, a manipulation of others' miseries toward our own profit or glory. If you greet only those who greet you, what reward will you gain? It is Paul himself who, in his famous hymn, declares void the most generous philanthropy if it does not culminate in the Agape.

That new commandment which upsets to their very roots our attitudes by changing the question "Who is my neighbour?" to read "How can I be a neighbour toward the other person?"; that commandment reveals to us new poor people, it opens our eyes to new situations of poverty spawned by society. Perhaps a new reality is taking shape these days, when the Workers' Mission ought to turn its attention beyond the working classes and the common people, toward the immigrants, the fourth world, those shut off from the rest of society, those whom even the trade unions ignore. As a general rule, the new commandment opposes any sort of exclusiveness, because inherent in every man - and not just in those poor people in whom our culture, religion, or ideology chooses to detect it - is a real value - "our Father is waiting for him" - which should not depend upon my way of loving. Now

and then, in order to strengthen the application of Decree 4 of General Congregation XXXII, some restrict the promotion of justice to those poor people alone who are the victims of oppression and exploitation, thus viewing the refugees, those suffering from psychic handicaps, orphans, drug-addicts, and prisoners as outside the apostolic field in which the promotion of justice is at work, leaving them to depend instead upon social programs and charitable assistance. Certainly, it is one thing to include anyone and everyone under the term "poor," using the pretext that everyone, no matter how rich, lacks something, and quite another thing to distinguish between genuine forms of spiritual and material poverty and to ponder before the Lord of the new commandment just which concrete form will contribute to the agape, here and now, taking into account the local needs and the personal limitations as well as endowments which each of us possesses. Those who refuse to open themselves to the new needs in fidelity to their basic mission make it evident that their spirit of availability is either already dead or on the path to becoming so.

The new command, in brief, also demands the gift of one's being, of one's entire self. As long as we give only of our things, we have given nothing at all. To give one's life is to put on the image of Christ. Hence the importance of personal encounter, limited, yes, but alone having efficacy. Here we behold the most emphatic biblical language which the Church can utter. Despite various opinions regarding this question, the preferential love for the poor, as an expression of the new commandment, does nothing to soften Decree 4, even though some members of the Society mistakenly believe that when read in that light it makes fewer demands upon them, demands which are more "religious" and less threatening. In fact, the very opposite is true. However, I think, we must retain the promotion of justice. Father Arrupe did not hesitate to say more than once, "One cannot practice justice without love. And one cannot cut himself off from love while he is resisting injustice, since in the view of Christ the universality of love is a commandment which admits of no exception." As, from the earliest days of the Society, the proclamation of the faith is inseparable from the promotion of justice, just so love and justice must never be separated. Not even for reasons of conceptual beauty or in order to protect one from the other. Justice compels us to enter a completely ordinary sort of world, where something is lacking which is necessary for a man if he is to be a man, a socio-economic realm of man where only the Marxist ideology seems to have the right things to say. The use of a word as fraught with realism as "justice" does not allow us to divert our attention to the very concrete and real problems of our times, problems which we too easily blame upon the fatally unjust structures of our society, when in reality these are the result of human liberty used in an unjust manner. Corresponding to the realism of injustice should be the realism of the promotion of justice, a justice vindicated not for its own sake but in the name of the Gospel of love for others, of a preference for others who are in danger, victims of injustice and powerless to call attention to their condition. Aspects of Decree 4 which were perhaps not all that clear at the time it was enacted have become as a result of practical experience the most obvious truths of all, the intrinsic link, that is, between socio-economic justice and all the rights of man which it implies and entails, the justice of the Gospel for which Christ died, and the justice of God, in the Pauline sense of the word, which, by transforming our heart, forms the basis for all human justice.

Peter-Hans Kolvenbach, S.J.

Original in French
Source English: Documentation no. 56 (1986), Press and Information office, General Curia, Dec. 1986, pp. 1-6

2. Address of Father General to the Directors of Jesuit Social Centres

16 May 1987

Introduction

Here at Villa Cavalletti, you have been working hard all through this week. I hope that this has been a positive experience for all of you. Coming from different continents of the world, you must have often felt how situations differ so much from country to country and how even the same words have at times very different meanings. At the same time there must have emerged with greater clarity from your discussions, the inter-relatedness of the destiny of all nations and of all vital and often dramatic issues of the world in which we live. I am grateful to you for having generously responded to my invitation to participate in this International Meeting, and for having, together with your co-workers at home, prepared yourselves for this occasion. I am confident that this meeting will contribute much towards strengthening the Social Centres which you represent, and their effective collaboration in the common mission of the Society. The participation of Assistancy Coordinators of Social Ministries surely has enriched our discussion. And as our Society has to advance further in integrating the promotion of justice as an effective dimension in all its apostolates, I was greatly interested to learn what new ideas have emerged regarding the contribution of Social Centres to this process, and what effective ways of collaboration in the provinces and assistancies you think need to be intensified.

It was deliberate, that some of the Assistants and others with special responsibilities in the Curia, such as the Jesuit Refugee Service, should join you for an exchange of ideas and experiences. Sometimes the images we have of others, even when they happen to be in Rome, improve at close range. I hope this happened! I, myself, have been looking forward to this moment of being able to share with you and listen to you. It is a joy for me to come to know you as persons entrusted by the Society with a difficult apostolate. Meetings such as this always prove to be of great help to me as General to serve the Society in accomplishing its mission.

Now I want just to react - no policy statement, no technical approach - just reacting to some questions linking the Centres to the mission of the Society.

The Tensions with which the Social Centres have to work

During the 32nd General Congregation Fr. Arrupe stated clearly, that opting for promotion of justice meant asking for trouble. I don't know if everybody in the Society is aware of the tension in which you have to work. In order to situate the mission of the Social Centres, it is worthwhile to call to mind briefly the poles of tension that could be presented as follows:

- The tension between evangelisation and human promotion. Their unity is affirmed by the Church because the Kingdom marks and characterizes every true human liberation, manifesting itself through them, yet - and in this the distinction is stated - without ever becoming identical with them. On the one hand, the Kingdom which the Lord announces is really for the world, and its humanising effects of justice and peace can and must become manifest in history as a result of the action and the involvement of

Christians and of other men of good will, as signs of the Kingdom announced and awaited. On the other hand, "my Kingdom is not of this world" (Jo. 18, 56), and consequently these signs never are the Kingdom itself, not even its incarnation in the strict sense of the term.

- The tension between the need of deep structural changes and the urgency of a conversion of hearts, without which structural change lacks depth and remains ultimately ineffective. A structure may be marked by injustice and by sin, but the injustice of man is always involved too, and the sin for which man is responsible. There is a strong tendency to maintain that the unjust structures we live in are the result of the market, not a result of sin. At least so it is often presented. Of course structures must be changed, through action in common. But without conversion this struggle against unjust structures will create new ones that may be even more unjust, as history abundantly teaches us.
- The tension between a plurality of options for concrete social action and the necessity for cohesion of all such actions undertaken in view of the common good. The Church, in the name of the gospel, always gives primary attention to the human person beyond the divisions existing between rich and poor, and to the human community without excluding any group or person. In this sense no issue, not even the most urgent one, can be considered absolute though the promotion of justice does follow the path of issues and projects.
- The tension between an evangelical option for non-violence and, in extreme situations only, a recourse to violence that must, however, exclude all forms of hatred as incompatible with the gospel. Here I am thinking not only of arms, but of all violence in language and in options.
- The tension between a preferential love for the poor rooted in the gospel and the actualisation of this love which, though implying taking sides, and even very strongly, does not lead to a partisan option, and whilst aware of the social conflict, does not follow a strategy of class struggle to combat the alienating structures.

The temptation to reduce any of these evangelical tensions to one of its poles is all the greater when the gravity of given unjust situations urgently calls for immediate justice at all cost. Also it is experienced intensely when a maintaining of these evangelical tensions risks weakening the efficacy of a struggle for justice. No Social Centre can claim for itself "faith and justice" or "justice and faith" without living existentially these evangelical tensions which the Gospel and the Church relate to the life, in all its dimensions, of that very person who in a situation of misery and dehumanisation cries out for justice, struggles to be fully human in the image and likeness of the Lord who is Life.

Having thus placed a Social Centre within these evangelical tensions to which the magisterium of the Church keeps us alert, we now should consider how the Society of Jesus, which wants these Centres, envisages their function within the totality of its apostolic mission today. Several of the Centres indicate by their very name that their origin and aim is rooted in the Decree IV of the General Congregation 32. Others were founded before this decree had been formulated; they have helped prepare the way for it and have found in it the inspiration for their own renewal.

Twelve years later, the Society is still endeavouring. to put this Decree into practice. But as an ideal, expressing the social dimension of evangelisation in accord with the life of the Lord and the teaching of the Church, especially as proclaimed by the Holy Father during his apostolic travels, it is today generally accepted. Various factors have facilitated this: a more explicit reference to the gospel and to the unity of the two commandments in the new commandment; the example of St. Ignatius himself and of so many of his companions in the course of the long history of the Society, who did not separate in their apostolic activities what the Lord had united as "faith and justice" in his evangelisation; the value of human activity in the world more deeply understood in the Church and by the Church as expressed in the documents of the Vatican Council II.

Errors, even serious ones, were committed especially during an early period. In the name of that promotion of justice demanded by the service of faith, the service of faith itself and its centrality were here and there forgotten. The absolute need for concretely linking the two terms "faith and justice" was thwarted both because of the difficulties encountered in reorienting various ministries and identifying the required services of justice, and because of a serious crisis of faith. This crisis of faith has repercussions even today in the concrete expressions of a religious life which, here or there, seems occasionally to have lost its roots in the gospel witness, and to have weakened the prophetic vigour of its vocation in and for the Church.

Some Problems

It is important to highlight the following traits particular to the developments of these past twelve years:

First there is the use of the expression "promotion of justice". Gradually this came to be substituted by other expressions, more readily accepted because appearing to be more religious. "Preferential option for the poor", "preferential love for the poor", are easily related to the new commandment and the centrality of the poor in the Bible.

But it should be noted that while "agape", the love of God with which the Lord wants us to love one another, is the strongest expression, it can mean many different things! In some provinces it was interpreted so broadly that it made no difference, all are "poor" in some sense. The term "justice" is more incisive. It has more of a realistic ring, it is concrete and demanding. It is not a question of demanding justice for oneself, but rather of being involved in a planned and competent commitment, so that in the name of the Lord's love, justice be done to others, particularly to those who are victims of injustice or to those most threatened to be so. No doubt, justice by itself is not enough. The encyclical "Dives in misericordia", the 4th decree of General Congregation 32, and the last message of Father Arrupe "Rooted and Grounded in Love", all agree in affirming that love conditions justice and that justice is the servant of love. Father Arrupe strongly affirmed that one cannot cut oneself off from love while resisting injustice, since in the view of Christ, the universality of love is a commandment that admits of no exception. The last General Congregation expresses a rather new vision when it says that we have not always been conscious of the truth that we ought to seek social justice in the light of the justice of the gospel, which in a way is the sacrament of the love and mercy (misericordia) of God.

We must, therefore, retain the term "promotion of justice", not so much for understanding its content as for expressing a dynamism which originates in the new commandment and leads to concrete action participating in the struggle for justice, contributing to the replacement of unjust structures by justice. The use of the term "justice" does not allow us to divert our attention from the very concrete and real problems; justice compels us to confront the harsh reality in which man is deprived of what is due to him so that he may be fully man. It must be said that the expression "Preferential love for the poor", in tune with the new commandment, in no way weakens the urgent demands that the promotion of justice makes. In fact, the very opposite is true, though from the more "religious" perspective this seem less threatening, less exacting and less compelling.

A <u>second</u> problem has to do with the choice of the beneficiaries of the Social Centres, with the identification of the poor. At times one does hear opinions expressed which would refuse to consider the victims of a drought or of an earthquake, the victims of cancer or of AIDS as poor for not being victims of injustice. Some are of the opinion that our "Jesuit Refugee Service" does not express a promotion of justice, and consider this to be a mere work of charity or of social assistance. In the name of such mechanisms of exclusiveness, which aimed to make a clear distinction between the poor in whom we should be interested and the poor who do not merit our promotion of justice, human beings in extreme material and spiritual need have been deprived of assistance. If the teaching of the magisterium and the documents of the Society have a broader concept with regard to the poor, it is not because of a desire to keep the economically poor out of view. Rather they are expressing an acceptance of the gospel perspective according to which it would be unjust to see poverty only as economic deprivation - the beatitudes already put together those who are hungry and those who are persecuted, those who are in sorrow and those who are poor - and they recognize, in the light of a universal message that comes down to the level of all, that every human suffering and all that prevents man from becoming truly man, demand the promotion of justice. No province should think that, because there are no peasants in its territory, it must look to the Third World! Unjust structures, and poor people, are everywhere. The poor must be discovered in every region. The Social Centres should, therefore, abstain from making any kind of a priori selection, and should allow themselves to be guided, in accord with the tradition of the Society, by the 'maius bonum', and this, provided one be not deluded by a false option for the poor, never will be far from those who are economically poor; not in the abstract, not in other continents only, but in the surroundings of the Social Centres themselves.

A <u>third</u> problem relates to the degree of competence of the Social Centres, which greatly determines the quality of their involvement and efficacy of their service. In this regard the main preoccupation is doubtless with recruitment of additional personnel. Among the young members of the Society the concern for the poor is certainly not wanting. In formation the Society does give importance to this dimension of all apostolates. There is at times, however, a lack of courage to help the new generation in the Society understand the importance, special to our Ignatian vocation, of a competent and long-term oriented work, of scientific specialization and research in the service of the poor, of acquiring university degrees for the promotion of justice. If, partly from the influence of the Social Centres themselves, young Jesuits have not discovered this aspect of the preferential option

for the poor, we must not be surprised when they seek to express their solidarity with the poor only through direct contact and immediate action. The image a Social Centre has in the country and in the province will be a great help or a considerable hindrance to finding indispensable replacements.

Good progress has been made in a wider participation of Social Centres in the life of the provinces or assistancies. This is most visible in the relationship between Centres and Social Ministries. Collaboration with those in parish ministries has increased. Members of Social Centres regularly give courses in houses of formation. In several instances they give occasional lectures and even regular courses in our universities. Also in consultations at assistancy level, in province discernment and province planning, Social Centres and Social Ministries are making their contributions. All this indicates initiatives in the right direction.

The Social Policy of the Social Centres

Some hold the view that the Social Centres of the Society have not been able to develop to full effectiveness because they lack a definite and clear socio-political option. Rejecting resolutely the capitalist perspectives, their tendency has been towards the side of the leftist forces, without wanting to adopt or to identify with unacceptable marxist perspectives, but flirting with forms or expressions of marxisms. Being suspect to the right and not really accepted by the left, the Centres, at least some of them, found themselves stranded in-between. Some do not find the courage to reject clearly and without ambiguity unacceptable marxist orientations so as not to lose contact with the left. At the same time they hesitate to adopt as their own the criteria for discernment in social issues which are those of the Church, and to pronounce themselves explicitly in favour of what is commonly known as the social doctrine of the Church, which is a social teaching of the Church rather than a coherent doctrinal body, and contains orientations, perspectives, directives and definite positions on certain issues.

Having in common the aim of transforming society, the Church and Marxist ideology cannot avoid an encounter. As they have methods of strategies and tactics that are radically in conflict, the Church and the Marxists cannot but fight each other through confrontation or defiance. It is very much in our interest to follow in this matter the instruction of Father Arrupe on marxist analysis, in which - after having stated that the separation of marxist analysis from its relation to marxist ideology is difficult, even impossible - he ends by saying:" I ask you all to act with limpid clarity and fidelity. I ask you to strive with all your energy, in the context of our vocation, on behalf of the poor and against injustice, but without allowing indignation to obscure your vision of faith, and maintaining always, even in the heat of conflict, a Christian attitude that is characterised by love and not hardness of heart". Since the doors to capitalism as well as to marxism are closed, why not seek orientation for research, for projects, for theory and for action in the social teaching of the Church in order to give to the activities of the Social Centre an authentic social policy? In this regard definite lines of advance are emerging today.

You know how in the elaboration of the U.S. Bishops' Pastoral "Economic Justice for All", a number of Jesuits - some are here with us - were able to make a valuable contribution. In fact the Church does not expect from us that we just repeat what the Magisterium has been teaching, but that we also participate in developing it further and

keeping it vital. We have, therefore, to be part of this effort to deepen it theologically and keep it dynamic as a source of inspiration and guidance, as some episcopal conferences have succeeded well in doing. You, being competent in social sciences and attentive to the "cries of the poor", are well placed to enrich Church teachings with the mediations it needs for being on the cutting edge of social reality. For this, I believe, you need a deep appreciation of the accumulated gospel-oriented wisdom of the Christian vision of man, human communities and of society in history.

Our "sentire cum Ecclesia" should make us particularly sensitive to the great changes that Vatican Council II and the teaching of the recent Popes have brought to the life of the Church. The pastoral teaching and planning of many episcopal conferences give a strong testimony to this. If we find a local Church lagging, we still have here something to look up to with faith and with hope.

Speaking about the social policy of a Social Centre inevitably touches on the "political". In this field where all is politics, we should avoid acting as if politics were all there is! This is necessary simply because for a Jesuit the promotion of justice is rooted in a proclamation of faith, and consequently our concern for being present to what is most miserable can never be guided by a belief that all the situation requires is a political solution. Hence it is demanded of a Jesuit not to be a man of party politics, a man whose responsibility is in the name of an institution, an ideology and a political party. This is by no means easy since a Social Centre cannot function without being in touch with these realities, and accepting responsibility for the search carried out through institutions, ideologies and political parties. It is not possible to define criteria clearly that are to guide, action linked with activities and institutions having undeniable and recurring political dimensions. In every situation, however, a Jesuit has to give witness to the tension existing between the importance and the insufficiency of political action, since he wants to reach out to man not just as being miserable, but as a person made in the image and likeness of God, a person who is brother of the Lord and son of the Father.

International Apostolate

This meeting was called in part to promote international consciousness. The experience in your work has made you see clearly how it is today impossible for one particular country to implement its plan for a new society in isolation. This is especially true for Third World countries, small ones in particular. Many of you working in these countries have arrived at the conclusion: "Our real problem is not here but in those parts of the world where the power of control is concentrated". And all of you have come here with a concern similar to that expressed by one of you: "How can we advance the work of peace furthering international justice?" Indeed, in this period of time, when we see, with a much sharper awareness, the global issues of justice, peace and preservation of the ecology, it is important for the Social Centres of the Society to decide on effective ways of collaboration among themselves. It is important that you help the Society as an international body to use its resources to the full in response to the seriousness of the complex international crisis, and in tune with what the Church expects of us. During his last visit to Canada, John Paul II spoke about this in terms of the conflict between the north and the south, using surprisingly strong language in order to underline the urgency for action.

Since the meeting held in Rome in 1975 on 'International Collaboration in the Society of Jesus' much has been done in implementing programs of wider collaboration between provinces and between assistancies. In the field of development, peace and justice, Social Centres and regional Social Ministries have made important contributions. To face grave and urgent issues, especially in Central America, several schemes of on-going collaboration have been set up, involving also the linking of north/south provinces, characterised by much mutual learning. Some of you bring to this meeting practical knowledge acquired in the collaboration with other organizations working at trans-national and international levels, including the United Nations.

With this background, and with the help of the theoretical competence some among you possess regarding the economic, political, cultural and moral-religious dimensions of the present-day world crisis, you have been able to bring some light to questions such as: What scope is there for intensified collaboration between Centres, and between Centres and structures of Social Ministries for the service of peace and justice? What direction should this take? For what is collaboration with other institutions of the Society, Universities in particular, imperative? Are there also proposals for greater involvement of the whole Society by means of the Social Secretariat at the Curia, as we see happening through the Jesuit Refugee Service?

A more effective participation in the solution of grave global problems, especially those affecting the immense population of the world's poor, is urgent in the light of 'Our Mission Today'. I would like to express my appreciation for those Centres, especially in Africa, that try to help people threatened by starvation, to increase their potential for self-reliance in food-production. We ought also, according to our charism, accept difficult long-range tasks of study and research undertaken with a right perspective. There is also the question of priorities, as e.g. to emphasize the study of the debt burden of Third World countries, or of the role of trans-national companies. For some of the Centres participation in studies of this wide nature may not be feasible. They may feel a constraint to work on the specific issues of their countries, especially in helping bishops confront societal reality more effectively.

It is important to pay attention to inculturation of faith and evangelisation of culture also from this universal angle in order to have an adequate perspective in particular situations. This also applies to those in the social apostolate, who in their work for social justice and human liberation seek to stimulate a conscious search for values that can sustain life and promote a dialogue also at a spiritual and religious level. The urgent need for structural change has not diminished, on the contrary, new insights have been acquired since Decree IV was formulated. We are today more aware of the illusions contained in certain approaches to transformation in society. We have become more realistic, which should not mean less committed to the faith/justice ideal. That is why the Social Centres of the Society still have an important role to play in the future. This conviction motivated me to call this meeting, now coming to an end. In a way the biggest task is to be accomplished today: working out proposals for orientation and action in the future. I hope that, after these remarks, our dialogue can also serve this purpose.

Source: Documentation no. 58, (1987), Press and Information office, General Curia, Sept. 1987, pp. 5-12

3. Church with the Poor

On the 50th Anniversary of the Association of St. Marcellino

Genova, 2 October 1995

To celebrate this fiftieth anniversary, while thanking the Lord for all the good that has been accomplished through the collaboration and solidarity of so many generous friends, it seems appropriate to reflect together, albeit briefly, on the expression 'church of the poor,' especially in the particular context of the European community. Perhaps we will be able to derive thoughts and suggestions for how to work well, with God's grace and the generous heart of the city of Genoa, in the next fifty years, which we wholeheartedly wish for the San Marcellino Association.

Questioning the expression 'church of the poor,' born after the Second Vatican Council, is, on the other hand, indispensable to better understand the meaning of the preferential option for the poor. The council documents do not mention it. However, a few weeks before the council, Pope John XXIII had said that the Church must be the Church of men, of all men, and especially the church of the poor. During the council it was especially Cardinal Lercaro of Bologna who reminded the council fathers that the universality of the gospel message that we must proclaim does not exclude the priority given to the poor, according to the very words of the gospel. Cardinal Lercaro insisted on the Christological dimension of this preference. The church should not only be interested in the poor because there is a socio-economic reality here that cries out to heaven, but above all because Christ wants to be recognised and served in his poor: 'I have been thirsty, I have been hungry, I have been homeless.... Without explicitly using the expression 'church of the poor', the council takes on this reality of Christ. How can a member of the church call himself a Christian, without also being another Christ in his preferential love for the poor?

In this commitment to the poor, ideology and politics play only an additional role. It is the love of Christ that is urgent. All the more so since this option for the poor is explicitly his mission: 'The Spirit of the Lord is upon me... and he has sent me to proclaim good news to the poor'. John Paul II deepened this conciliar orientation, often repeating that the human person is the way of the church, because the Son of God has made the human person his way. 'The church cannot abandon man, whose 'fate', that is, his choice, calling, birth and death, salvation or perdition, are so closely and indissolubly united with Christ' (Redemptor hominis, 1979, no. 14). Just as in a family the parents, while loving all their children, show a concern, not exclusive, but certainly preferential care for the handicapped, retarded or sick child, so too, while making man his own way, the Creator as Saviour manifests a priority love for the poor, who, according to His Father's plan, should not exist and who is above all poor because in him our sins destroy the human being, the image and likeness of God.

What has this church of the poor become since the council? On the part of the church's magisterium there has been no lack of shocking phrases Thus the 1971 synod of bishops pronounced itself unreservedly and unambiguously: 'The struggle for justice and

participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the gospel, which and the mission of the church for the redemption of humanity and its liberation from every situation of oppression'. This profession of faith by the church has been taken up many times by John Paul II, who, at the meeting of the bishops of Latin America in Santo Domingo, called the apostolic commitment to the poor 'irreversible'.

The acceptance in the People of God of this constitutive dimension of our faith, however, is not a matter of course. We must recognise this. It has caused real divisions among believers of the same faith. Often under the pretext of defending the church from itself, the risk of a politicisation of apostolic life and the danger of an opening to the totalitarian or Marxist left are highlighted. In reality, without denying deviations or ambiguities with respect to the teaching of the Magisterium in this crucial area, in the end the difficulty comes from the fact that the option for the poor touches very concretely the having, the power and the being of each one of us, because 'it seeks to inscribe the expectation of the Kingdom in the daily life of our existences and in the depth of the socio-political and economic structures of our society.

But this is not the only reason why, in the European context, the response to Christ's call remains hesitant and so half-hearted, so much so that repeated speeches about the church of the poor risk becoming obligatory but ineffective slogans. To make a judgement on the European response to the pro-poor option in the name of the gospel, bearing in mind the exceptional progress made in this field by many people and organisations who consecrate themselves Christianly to the far third world and fourth world of our streets, it may help to distinguish between a church for the poor, a church of the poor and a church with the poor.

To speak of a church <u>for the poor</u> in the strict sense gives the impression that the poor are outside of it, in the sense that the church does not seem to need them to be church. Such would be the church until the Second Vatican Council. Its sensibility and way of thinking are still very Eurocentric. Its charity and generosity in the name of the gospel are remarkable, often extraordinary, but the poor remain voiceless in the church, they do not determine its choices. The activity of the church is strongly qualified by charity towards the poor throughout the world, but the world and history are not yet seen from the point of view of the poor, and these poor do not yet question church life.

It is more difficult to speak of a church <u>of the poor</u> on the European continent, a church that experiences the Exodus and takes the side of the poor, discovering that God is on the side of the poor and that the Son of God wants to be served in those who are hungry or in prison; a church that concretely makes its own the joys and sorrows, the experiences and anguish of the poor; a church that, in the same way that Jesus is sent to proclaim the good news to the poor, takes seriously this preferential choice of God, this privileged preference of Jesus' work of salvation.

To call the European church the church of the <u>poor</u> in this sense does not seem self-evident, due to the general economic situation in Europe. On this continent, the vast majority of the inhabitants have at least a social minimum, thanks also to state assistance, a situation that has no comparison with the often hopeless distress that dominates on other

continents. This in no way excludes the presence of the marginalised and needy, of suffering and anguish in our homes and on our streets. However, with other continents there is an incomparable quantitative difference and, above all, Europe's ability - if it really wants to - to qualitatively remedy situations of distress, as is not the case elsewhere. Furthermore, how could the Church of Europe claim the title of church of the poor, if so many of its members, who consider themselves or are considered Christians, contribute to maintaining poverty in other continents, demanding more and more to the detriment of all solidarity and manifesting a return to selfishness and Eurocentrism?

To concretely call itself the Church of the poor, the people of God in Europe should live a rich ecclesial reality, as in Africa and Latin America, where the Church lives almost exclusively on prayer and the Christian vision of the poor, who recognise in Christ a high priest, who knows how to pity our infirmities, having been tried in all things, as we are, except sin (Heb 4:15), and who, although he was the Son of God, learned from what you suffer (cf. Heb 5:8). With the help of experiences such as St Marcellin's, the people of God in Europe are increasingly urged to recognise the poor as poor, as other, foreign and marginalised, from whom they have much to learn.

If the European church wants to commit itself as a church of the poor, all the more can it realise this commitment as a church with the poor. If this or that theology of liberation looks with suspicion upon an 'ecclesia gloriae' in the victorious Easter of the Lord, preferring to remain next to a Christ victim of injustice who bears the cross, the wood of shame, at least in the European context to become more and more a church with the poor means to read the paschal mystery with the poor and to pass, in the strength of the Risen One, from a society that functions more and more by excluding, to a European unity that includes everyone and all without exception in the strength of the new commandment. It means moving, in the power of the beatitudes, above all poverty and justice, from a consumer society, suffocated by an unbridled and demented publicness, to a society of sharing and mutual aid on the basis of a courageous voluntary limitation of all for all. It means moving from a Europe wracked by doubt and with an urge to allow itself to be blamed and discouraged because of a burdensome past and present, to a community that is open to the challenges that faith proposes for a project of construction and engagement with the poor, precisely because in the Easter light a future is always on the horizon and nothing is impossible with the One who sees the misery of his people with us.

The urgent and pertinent task of a church with the poor is certainly the promotion of justice. Here again we come up against the difference between. Europe and other continents. Because, if the general and universal concept of justice is defined as the fundamental right of every human person to fulfil himself and, to this end, to have access to the means required, including primarily the economic goods to ensure a life worthy of a human being, today a revolutionary and radical conception of the promotion of justice finds its motivation in the injustice that surrounds us. The more flagrant the injustice, the more sense and urgency the promotion of justice acquires. Consequently, while not denying the existence of abuses of power and injustice in Europe, freedom of expression, the possibility of organising oneself and the ability to remedy them democratically mean that the promotion of justice appeals less than in other continents, where, for example, both the totalitarian state and caste or tribal prejudices fatally maintain a state of injustice. It is a

fact that the East-West confrontation has intensified the urgency to put an end to misery and injustice. On the other hand, we are becoming more and more aware that the struggle for justice is complex and will take longer than originally anticipated.

Another factor has diminished the almost automatic focus on the injustices that tear society apart. The world is in fact engaged in the struggle for peace against all violence, and the fight against the unbridled waste of natural resources is gaining momentum. Certainly peace, the preservation of nature and justice are closely articulated in the perspectives of solidarity and respect for life and the right of every human person, but the combination of these challenges robs the promotion of justice of some of its unique urgency and radicality.

Peter-Hans Kolvenbach S.J.

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4. The Justice which Flows from Faith

(Draft prepared by the 'Commission on the Promotion of Justice' for GC 34)

1995

Our Experience and Our Purpose

1. The integral mission of faith which seeks justice, formulated by the 32nd General Congregation and confirmed by the 33rd, has come to mean a new way of understanding our Institute and charism. It has opened up avenues for the renewal of our lives and ministries and has invigorated the apostolic action of the Society in many parts of the world.
2. Among the creative responses to our mission today we want to single out:
   a) a new familiarity with the Spiritual Exercises and other sources of our spirituality, which has helped to incarnate the faith;
   b) our learning from the poor, making us more capable of listening to them and receiving from them;
   c) social centres and movements with a renewed way of acting, more attuned to the efforts of many to transform social structures;
   d) the effort of Jesuit education to form men and women "for others";
   e) new forms of apostolic presence and action in situations of poverty, injustice, violence and marginalization.
3. It is also necessary, however, to acknowledge the personal, communitarian, and institutional ambiguities which have obtained on many occasions:
   a) action on behalf of justice which has lacked deep spiritual roots;
   b) conformism and lack of courage in making decisions, called for by the faith-justice option, that would change our institutions;
   c) ideologization and dogmatism which caused divisions among us and left us treating each other as adversaries rather than as companions;
   d) a style of life not very consistent with our fundamental options.
4. The God of grace and mercy encourages us to carry on with the purpose which, by His grace and with trust in Him, we have taken up. Many companions of ours, who became martyrs for participating from their faith in the struggle for justice and liberty in Asia, Africa, Eastern Europe and Latin America, confirm us in our identification with the crucified Christ of the Gospels. Many generous young men have joined, disposed to follow this vocation which is rediscovering justice in the heart of faith.
5. We have taken only the first steps along this road. Reflecting on our lived experience makes us aware of our weaknesses and limitations. Nevertheless, we are determined to keep ourselves open to the call of the Lord to build up His kingdom of love, justice and peace, and to renew, deepen and further our mission which integrates the service of faith and the promotion of justice.

Spiritual Roots of the Justice We Seek

6. Many postulates asked that the biblical, Ignatian and ecclesial roots of our understanding of the promotion of justice be deepened. Rather than attempt a complete treatment of the subject here, the many studies already begun on these subjects should be pursued, and each of us ought, with openness of heart, to make good use of them. The reflections which follow offer only a simple point of departure.

7. The books of the Old Testament present the God of Israel as a God who is solicitous for justice. In the biblical texts this concept embraces the sense of rightness and integrity; its aim is that things be as they should be. Justice is linked with law or right, fidelity, or compassionate love. Persons are just when they enter into a right relationship with God, with other persons and with creation. That the God of Israel does justice and establishes right comes to mean that He saves.

8. Israel was born out of the liberating intervention of God who saved a group of tribes from the oppression of Egypt, turned them into His chosen people and so created a community of brothers and sisters based on the Covenant and governed by the divine Law. In this community justice to each other is the sign of fidelity to the God who loves them. Justice, therefore, refers to the right ordering of social relationships in response to the salvific actions of God. The ancient prophets condemned the oppression of the poor for violating the covenant established between the people and their God.

9. Jesus does not break with but fulfils these traditions of Israel in all their radicality. The Gospels present Him announcing that the gift of the Kingdom was imminent and would first reach the poor, marginalized and sinners. Healing the sick, living and eating with the poor and excluded, are both sign and realization of the Kingdom He announces. His call to receive the Kingdom of God as a gift and His claim to speak with the authority of God brought Him into conflict with the religious and political authorities of His time, and thus He died accused of blasphemy.

10. Jesus invited others to follow Him without having, any more them He did, a place to lay one's head·. He let them understand that, since the disciple is not greater than the master, they too would have to follow the way of the Cross - taking up and suffering, just as He did, the sin of the world, evil and injustice - in order to be with Him transformed into habitants of a new world where justice would reign. The early Church soon discovered that the encounter with the Risen Lord took place in a privileged way in each one's encounter with the needy, to such an extent that by them will we be judged.

11. Ignatius, from the first moments of his conversion to Christ, together with his desire to follow and imitate the Lord in all poverty "both actual and spiritual,"[1] experienced a greater closeness to and compassion for the poor[2] and a preoccupation with the lot

[1] Spiritual Exercises, 98.
[2] Autobiography, 18.

of those who suffered both materially[3] and morally.[4] He maintained this closeness and concern until the end of his life,[5] even when as General of the Society his responsibilities grew and grew.

12. Right from the beginning and until now, the companions of Ignatius share with him the spiritual experience of asking "to be chosen under the banner of the Cross of Christ"[6] and to take the apostles, who were sent to preach "in poverty,"[7] as the point of reference for the exercise of their evangelizing activity. This spiritual way of life became .an apostolic project in the *Formula* of the Institute and, in continuity with it, has become concrete in our history in very diverse ways as concern for the poor and action for justice.

13. In describing new horizons for the promotion of justice, such as the development of a culture of life and care for the whole of creation, we feel faithful again to our authentic spiritual tradition of a God who is Creator[8] and who "inhabits His creatures."[9] The Ignatian criteria for the selection of ministries[10] continue to invite us to discern new forms of action for justice.

14. From her very beginnings the Church has been committed to the needy and the marginalized of society, remembering the weirds of Jesus: "Whatever you do to one of the least of these who are members of my fan1ily, you do it me."[11] The Fathers of the Church were ever mindful of the intimate relationship between faith and the works of justice. Social work was for many centuries a task of the Church. With the Industrial Revolution the social conscience of the Church began to turn towards the problems arising from rapid social change. Seeking step by step a more just social order, without ever abandoning the problems of workers and of the poor masses, her horizon has recently broadened to include questions of international peace and justice, the human development of nations, the defence of specific cultures and responsibility for creation.

15. Church teaching firmly proclaims that "love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the *promotion of justice.*"[12] Although option for the poor and promotion of justice are not the same thing, they are inseparable. And though it is true that Christian love takes forms other than justice, justice is the demanding form of love and only becomes concrete, creative and lasting when it is nourished with compassion. "In effect, to teach and to spread her social doctrine pertains to the Church's evangelizing mission and is an essential part of the Christian message." In other words, the Church's social doctrine aims "to

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3 Autobiography, 89.
4 Autobiography, 38.
5 Autobiography, 98.
6 Spiritual Exercises, 147.
7 Spiritual Diary, 15.
8 Spiritual Exercises, 23.
9 Spiritual Exercises, 235.
10 Constitutions, 622-23.
11 Matthew 25:40.
12 Centisimus Annus, 57 (italics in original). See 58-59.

guide Christian behaviour. It therefore belongs to the field, not of *ideology,* but of *theology* and particularly of moral theology."[13]

New Dimensions of Justice

16. Many of the realities of our world hurt us for their inhumanity, as they do everyone with ethical sensitivity. In the light of our spiritual origins, we encounter structures and attitudes which contradict the plan of a God who reveals Himself as Love and which take root in a dehumanized culture. We feel called to seek and find God in all things and therefore impelled to collaborate in humanizing these disordered values and structures, whether found in private or in public life.
17. The Spirit of Christ opens our ears to the clamour of poor multitudes and oppressed peoples. It is a cry which demands the dignity and liberty which are theirs as sons and daughters of God. With humility and patience, but also with courage, we feel committed, in collaboration with others, to bring about a more human world order. This commitment renews and reinterprets our vocation as contemplatives in action, as contemplatives for transformation.

Commission on the Promotion of Justice 34th General Congregation

Source: Promotio Iustitiae, no. 60, 1995, pp. 39-42

[13] Centesimus Annus, 5; Sollicitudo Rei Socialis, 41 (italics in original).

5. A Paschal Love for the World

Social Apostolate Congress, Naples (16-21 June 1997)

20 June 1997

It is surely one of the graces of our meeting that we did not feel called to produce a final document. In this way each of us has been able to contribute to this process being born which will result, with God's grace, in the definitive formulation by 1999 of the characteristics of the social apostolate of the Society. So these brief words are simply my contribution to a work-in-progress, and they are meant above all to express gratitude for all that you have said here at Naples and especially for all that you do in an apostolic area which is often viewed with suspicion and which will always be difficult and misunderstood.

It is no surprise that at this point I think of so many Jesuits who still do not feel comfortable with this orientation of the Society's. In one of the preparatory reports you could read that, while many Jesuits appreciate the importance of direct social involvement, they acknowledge that they themselves feel unable to be on the front lines. There are also Jesuits who fear the effects of social action and who are suspicious about the motivations of those involved in it. Furthermore, social Jesuits are often accused of neglecting the faith dimension of their work. Unfortunately, all these were not able to attend the Congress and especially the liturgies.

Such failures of understanding within the Society remind me of so many critiques I have heard from civil and ecclesiastical authorities in recent times. There is the ambassador, convinced that the Society has betrayed its vocation by committing itself to the poor, who told me, "Father, that's none of your business!" There is the ecclesiastical official declaring social involvement to be incompatible with priesthood and thereby provoking strong protests, thank goodness, from various episcopal conferences. Or consider the complaint that an entire Province allegedly changed the Holy Trinity into a social trinity: "watershed, herbal medicine, legal aid," working with the latter and keeping silent about the former. And what to say about a letter urging that the canonization of Blessed Alberto Hurtado of Chile not be promoted because he was too involved in social action which should remain the exclusive domain of lay Christians? How to react to a document which has been circulating for a month in the Americas alleging that all Jesuit education, including the Gregorian University, is but an attempt to undermine the Church? And yet the Holy Father himself never ceases to recall the social dimension of our faith and to underline the also very social character of every Jubilee year.

No doubt we have made mistakes and, as in any new area, we still have a lot to learn at our risk and peril. But all the failure to understand the promotion of justice does not seem to be lessening, probably — as Fr. Matthew Areeparampil said so well in his meditation on the Two Standards — because this justice for the Kingdom touches on what is dearest to us, our riches, our possessions. It is against this background that I would like to make a few observations which in no way constitute a final or official document.

1. History of Our Commitment to Justice

The cry of the poor was heard by Ignatius and the first companions in an entirely natural and, of course, entirely spiritual way. They could not have imagined introducing

themselves as companions of Jesus without assuming his preferential love for the poor. Ignatius wrote to the Jesuits in Padua that our commitment to follow a poor Lord quite naturally made us friends of the poor.

The three Jesuits whom we are celebrating in a special way this year, John-Francis Regis, José de Anchieta and Peter Canisius, while exceptional apostles, were also quite naturally inserted in the wretched situation of the poor of their day. And this they were, not only out of a charity freely distributing alms upon direct contact with misery; they also intervened at a social level by organizing welfare and employment, by setting up associations to defend the poor, and by getting involved in economic questions or in discussions, for example, about the right to take interest on capital. Yet Peter Canisius was well aware, like the others and like us, of the modest reach of such endeavours. In a homily on the multiplication of the loaves, he expressed his conviction that our social involvement, while it never adds up to more than the few loaves and fishes that we can provide, will nevertheless provoke miracles if only we put our whole heart into it.

Our predecessors seemed to draw near to the poor in a natural and spiritual way, and they responded generously even radically to their crying needs. Ignatius and many of the saints who came after him prompt us not only to open our hands to the poor but also to offer them our hearts as well. Yet it must be added that, from our point of view, things seem much more complicated today, and we are more aware of the danger of becoming resigned to a situation that looks hopeless, since there will always be poor people, or even the danger of submerging justice in an apparent charity.

It was with an equally natural and spiritual perspective and a calm sense of urgency that Father John-Baptist Janssens promulgated his *Instruction on the Social Apostolate* on October 10th, 1949.[1] The *Instruction*, which inspired many of the Society's social research and action centres, and Decree 32 of General Congregation 31, which took up the *Instruction*'s orientations, became vigorous promoters of social action. This apostolate was called upon to animate the structures of social life — structures implicitly acknowledged as not very human, even inhuman — and, by force of circumstances, to change them.

The *Instruction* of 1949 and the Decree of 1965 envisaged the humanisation of social life as a witness to the Gospel's great importance for the contemporary world, even if one did not yet talk in terms of unjust structures or, as the Pope has expressed it, "structures of sin." Both documents considered social activity as a particular sector among the apostolic priorities of the Society, although both documents were already using the formula: "this social dimension of all our apostolate today."

Both documents manifest an acute awareness of the risks involved. The evangelical concern, from which every form of mission in the Society flows, inspires us to "be very careful lest the social apostolate be reduced merely to temporal activity. This is all the more necessary because in these activities people are often affected by one-sided 'ideologies' and violent passions" (GC 31, D.32, n.3).

It was precisely the impassioned, insistent and urgent cry of the poor which impelled the Society toward Decree 4 of GC 32. This clamour made itself heard in Father Arrupe's

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[1] Promotio Iustitiae 66 (February 1997).

call in 1973 to the alumni of the Society's schools, gathered at a congress in Valencia, Spain. "If we give the word 'justice' and the expression 'education for justice' all the meaning which the Church is giving them today, then in all sincerity and humility I believe we must answer that, no, we have not educated you for justice." His talk was not well received, and the president of the alumni resigned. Nevertheless, the demand to be men for others was born.

The Society experienced exciting debate and growing tensions as it prepared for the Congregation. India denounced the sin which marked social realities; these conditions required, in God's name, not only the palliative of social assistance but also the radical and rapid transformation of a non-violent social revolution. Accordingly, a model postulate from Mexico requested that the General Congregation situate all its deliberations on our life and our apostolic mission in today's world within this perspective of a fundamental option.

A reaction couched in language no less keen and no less polemical soon made itself heard: "The Gospel is conversion to the Father ... not to sociology. We have to be priests rather than sociologists." But such fears did not carry the day at the decisive moments of the history of our mission.

In Decree 4, the General Congregation would make its decisive choice. Father Arrupe warned of the price to be paid: "Any effort to promote justice will cost us something" (n.46). Here we get the new, combined option — service of the Gospel, work for the Kingdom of God, the struggle against poverty and injustice in the world. This option would never be withdrawn. Twenty years later, GC 34 renewed "our commitment to the promotion of justice as an integral part of our mission, as this has been extensively developed in General Congregations 32 and 33" (D.3, n.3).

So, has nothing changed? GC 34 itself answered this question by observing that "the struggle for justice has a progressive and gradually unfolding historic character as it confronts the changing needs of specific peoples, cultures and times" (D.3, n.5). Little by little — and this Congress proves it — the Society has become aware of other dimensions of the struggle for justice (n.6) which pose a great variety of challenges and risks.

We do well to look to St. Ignatius for the historical origins of our Jesuit commitment to justice and from him to trace the unbroken thread of inspiration all the way to Decree 4, which is also a decisive choice and a break and a reason to believe that this is what he would have done in our day. But what do we learn from this difficult rereading which would return to our origin and regain our road?

To repeat what our Fathers Ignatius, Janssens and Arrupe did, is exactly what they would not have wanted, and still less to use them to justify our prejudices. They were neither paralysed by the enormity of the needs and problems surrounding them, nor limited to well-tried solutions, nor scandalized by the imperfections (to say no more) of those in authority. To honour and imitate them by learning from them consists in this: to pursue a commitment to justice for the poor in an effective and profoundly Jesuit manner with the best possible comprehension of today's society and culture.

2. An incarnate spirituality and conversion

In renewing our commitment "to the promotion of justice as an integral part of our mission," Decree 3 of GC 34 insists on another point. Much more than Decree 4, it explains how "the vision of justice which guides us is intimately linked to our faith" and how "it is deeply rooted in the Scriptures, Church tradition, and our Ignatian heritage. It transcends notions of justice derived from ideology, philosophy or particular political movements, which can never be an adequate expression of the justice of the Kingdom for which we are called to struggle" (n.4). Why this insistence? By way of an answer, Decree 3 says elsewhere that we have sometimes separated "the promotion of justice from its wellspring of faith," and it speaks of our dogmatism, our ideology, our timidity and our resistance to "the radicality of our mission of faith seeking justice" (n.2).

If we bring up these problems which seem to be of a spiritual order, does this not weaken Decree 4, as many Jesuits claimed after the recent General Congregation? The Latin American theologians never tire of repeating that liberation is not only a question of ethics or of effectiveness in historical terms; it is fundamentally a problem of spirituality. Spirituality, to be sure, but genuine spirituality, not as found at the level of abstract and ineffectual piety, of sentimentality which deigns to be moved by suffering without reacting, of sympathizing theories spun out on the unjust situation of this world, or of a piety which uses the poor in order to be close to the Lord. It is rather a spirituality which is lived out within a social involvement, within a social commitment, following Jesus, according to the Gospel. This commitment is an experience which involves our whole life. Saying it in the words of Msgr. Romero, the assassinated Archbishop of San Salvador: "To give life to the poor, one has to give of one's life and even give one's own life."[2]

Father Arrupe arrived by a different route at the same concrete conviction that social commitment is basically a question of incarnate spirituality. On the one hand, he admired the world's scientific and technological progress along with humanity's ability to resolve the problems of poverty brought about by that progress. On the other hand, he observed that humanity, with all the powerful means at its disposal yet held back by egoisms or private interests, apparently does not want to put an end to so much hunger and poverty. We have understood more thoroughly that poverty is not natural; even if it is not always produced directly by human hands, "it is now within human power" to overcome it "but we do not really want to" (GC 32, D.4, nn.20,27). Poverty and misery are never treated complacently in the Gospels. They are non-values which simply should not exist and which in no way express the will of the Creator.

Today there is a new kind of "complacent" poverty denounced by the Latin American Provincials in their letter on Neo-Liberalism[3]: it is considered "normal for millions of men and women on the continent to live and die in utter poverty." Growth, "when substantial, will increase income levels and trickle down to solve the situation of the disadvantaged." But the claim that the "impoverishment of millions of Latin Americans is the inevitable price for future growth" is a rationalization which the Provincials — and they are not the only ones — "cannot accept with equanimity."

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2 Oscar A. Romero, «Cese la represión», Madrid: IEPALA, 1980, p.117.

3 "Letter and Study Document on Neo-Liberalism in Latin America," Promotio Iustitiae 67 (May 1997).

So it is really not at all indifferent whether a person is moved by this or that spirit, by this or that spirituality. It is out of basic necessity, not wishful piety, that the recent General Congregation declares the promotion of justice to require, before all else, our own continuing personal conversion (D.3, n.17). An incarnate spirituality has chosen Christ who identifies himself with the poor and wants to be welcomed and served in them, in order that the poor be respected and assisted. It is only on this basis that we can utter the beatitude of poverty.

3. Current history: characteristics and problems

But we have still further to go. The social movement launched in the Society by Decree 4, was inspired no doubt by listening to the clamour of the poor and by an attitude of compassion and solidarity towards the flagrant injustices which ravage the world. But this option would not have been possible without a paschal vision, without an optimistic view of history, without a dynamic of openness toward a world which can be and lets itself be transformed. It is very heartening that, during this Congress, despite the difficult situations which you know so well firsthand, so many words of hope and optimism were uttered. This would not have been possible without a paschal vision of the promotion of justice.

But precisely, this openness to the world should not blind us to a whole series of disappointments which marred the enthusiasm generated by Decree 4, and it is this optimistic stance which GC 34 remained faithful to: “For us, frontiers and boundaries are not obstacles or ends, but new challenges to be faced, new opportunities to be welcomed” (D.26, n.27).

Logically enough, the General Congregation lists a series of critical situations affecting hundreds of millions of people, which call for special attention on the part of the Society. They are the marginalization of Africa, the social and economic paralysis in Eastern Europe, indigenous people and the discriminated against on the Indian subcontinent, the excluded of society, and refugees and displaced persons just about everywhere (D.3, nn.11-16).

Over the past five days of the Congress, you have raised crucial questions like the following:

- Why such disillusionment in Latin America after so many hopes raised by the theologies of liberation?
- Why do so many young nations, recently freed from the yoke of colonialism or dictatorship, find it impossible to pull out of their desperate state of underdevelopment?
- Do not those previously oppressed quickly if not inevitably become the newly powerful who in turn cause new injustices?
- Why, despite all our economic and financial theories, do the rich keep getting richer and the poor poorer?

And should we not also ask questions from an ecclesial point of view and admit that the opening of the Church to the world after Vatican II often led to rampant secularism, probably also because the spirit of openness was not, in the last analysis, linked with the power of the Gospel’s demands? This brings on a wave of restoration which prefers a

Christianity cut off from social reality; this brings on a resurgence of new movements or modern sects driven by an anti-social, that is, a disincarnate mysticism.

Despite its optimism founded on its hope and despite its refusal to turn back, the General Congregation dared to look reality in the face and, remaining entirely faithful to its openness to and its trust in the world, it recognized that "we bring this counter-cultural gift of Christ to a world beguiled by self-centred human fulfilment, extravagance and soft living, a world that prizes prestige, power, and self-sufficiency. In such a world, to preach Christ poor and humble with fidelity and courage is to expect humiliation, persecution, and even death. We have seen this happen to our brothers in recent years" (D.26, n.5).

4. The World, Yes or No?

In our experience of social commitment in the name of the Gospel, we realize that a sincere "yes" to the world is not self-evident. To believe in man and to love the world, is not so easy, because it also requires the strength to say "no," as well as the light and the discernment to know when to do so. Sin can attach itself to whatever is positive and valuable. The normal corruption in the world (even in the fields of charity and development, non-governmental organizations and social movements) which each of us knows from his own experience, should certainly not be a reason to stop hoping against all hope and resign ourselves to efforts without results.

Decree 3 of the recent General Congregation radiates an undeniable enthusiasm and optimism: "Above all, we need to continue with great hope on our journey towards the Kingdom" (n.24). In this context of hope, our mission for justice, culture and dialogue impels us to be near people and with them in their daily life, like the first Jesuits to take once again to the streets of our cities, in order to read there in the very heart of people's existence the signs of the times, the signs of the Spirit's action. If God loves the world, our mission among people should reveal to them that, in all aspects of their existence, they are already grappling with God, whether they know it or not. For this reason the Ignatian call to mission is a call to be involved us the world, not to break with it; a call to become wide open to humanity where God is at work in all things, labouring for the salvation of all (D.26, n.7). To invoke a dynamic of openness in this way, which is also a dynamic of solidarity and hospitality and compassion, is to thank the many Jesuits and many non-Jesuits who at the inevitable risk of connivance have helped the Church of the Lord learn to become fraternal again and welcoming to the life of the poor and to work with all people in building a more human world (*Gaudium et Spes*, 57).

We are called to go all the way in our openness to the world, our "yes" to man. The faith which loves the world would be deluding itself if, in order to help the world, it needed to overlook the sin with which the world is marked. Such a blind love would not be worthy of faith; it would be merely a warm feeling unable to keep its promises. The love from which faith lives is not like that. It is rather a paschal love wherein the "yes" to the world dares face the "no" of the world squarely. Without the love of a crucified Christ, the openness to the world would close up before the poor in whom, from a purely human perspective, there is nothing good to see and everything to despise (Isaiah 53). Thus if our social commitment is authentically Jesuit, that of a companion of Jesus, then it will share with Christ all his faith in man and his world, all his loving Divine regard for humanity in

this world, even if this gratuitous faith and the gift of this love end up paying the price of the cross.

5. Justice Keeps No Silence About God

What is justice? Should we not admit that justice has nothing to say about God and so our work in the promotion of justice is a secularizing, purely professional work?

Justice grows out of faith, as a necessary fruit, and GC 33 made them "not two juxtaposed, much less conflicting, goals" (n.42), but "a condition for faith's credibility"; "the struggle for faith and the struggle for justice which it implies" (GC 32, D.2, n.2), "the way to faith and the way to justice are inseparable ways" (n.8). Everything which GC 32, 33 and 34 said is true, and today we affirm them even more strongly because, in the light of our experience, we learn that justice as justice, which is truly born of faith equally witnesses to faith.

Faith in God and in his goodness, Christ present and at work in the world: this moves us to respond by committing ourselves to justice and, in doing this justice, one witnesses to a different way of living, one witnesses to the presence of a loving and saving God. "In this way our commitment to justice will simultaneously show forth the Spirit and the power of God" (GC 32, D.4, n.33). Thus the faith which does justice leads to the justice of the Gospel which in its turn conveys Good News, and to this people respond — a circular and reciprocal dynamic within which, ideally, the two poles become ever more difficult to distinguish in practice.

How then does the promotion of justice say something about God? The early inhabitants of this city of Naples were already aware that the most just justice can become the grossest injustice. Justice left to itself does not open the door to the just man, except in God. Not a matter of any justice whatsoever, but that justice which is evangelized by the New Commandment and visibly bears its marks. By being generous, gratuitous, inclusive, self-critical, self-giving and self-sacrificing, transforming, transparent, a bearer of values — in a word, charitable — the Jesuit service of faith and promotion of justice is "a single commitment which finds its coherence and deepest expression in the love of God and love of neighbour to which God calls us in the One Great Commandment" (GC 33, n.42).

The promotion of justice which is marked by the New Commandment "will respond to humanity's deepest yearnings, not just for bread and freedom, but for God and His friendship — a longing to be sons and daughters in His sight" (GC 32, D.4, n.33) by making room for God in people's lives.

Justice which makes room for God and which says something about God helps "people become more open toward God and more willing to live according to the demands of the Gospel" (GC 32, D.4, n.18), both as individuals and as groups, in culture and in the structures of society. This work "will make our preaching of the Gospel more meaningful and its acceptance easier" (n.46).

For if our work is not expressly for the "the justice of the Kingdom," then what values are we conveying? When people see our good social works, do they recognize us as men of God? (Yesterday Fr. Hermann Bacher spoke very clearly on this point.) Depending on the historical, cultural and religious context we can and should, like "the light of the world,"

make explicit use of the words and symbols of the faith. But the Gospel also speaks very clearly of "the salt of the earth" and tells us it is possible not to do it. Still, deep in the earth, salt does its work. Promoting the justice of the Gospel should never, to be sure, be confused with proselytism which is so prevalent among some sects. On the other hand, the fear or the risk of being accused of proselytism does not offer us an excuse for systematically living our faith in secret, for hiding our faith, for making it purely a private affair or for failing to share our deepest convictions. If people ask us, they have the right to know why we struggle in this way on their behalf. And when we act justly it is all to the good that someone might discover and say, "Their God must be good, if they are so good — their God must be just, if they are so committed to the promotion of justice."

After stating the purpose of the Society — "to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine," the Formula then "identifies a range of activities which mediate this goal" (GC34, D.2, n.7).

Among the activities which mediate our purpose, parochial or pastoral ministries — taking care of the faithful and confirming people in their faith — constitute one way of serving faith and promoting justice. But the promotion of justice is intrinsically linked, not to these ministries, but to the vocation and the mission of the whole Society, to the proclamation of the faith, to evangelisation itself which the promotion of justice, as promotion of justice, achieves in its own fashion.

Thus the promotion of justice along with the communication of faith, the transformation of cultures and interreligious collaboration (D.2, n.19), are aspects of — points of entry into — one and the same single mission to bring the Good News to the world, to contribute to human liberation and salvation.

6. To Preach in Poverty

Finally, there is a problem that always leaves me rather uneasy, and I am pleased that it has been brought up in questions posed here during the Congress and sometimes addressed directly to the General. It is the problem of the expression of St. Ignatius which we are often fond of repeating: "to preach in poverty."

If our promotion of justice is to be evangelical, that is, marked by the New Commandment and expressive of the Good News, then what should we say about other hallmarks of Jesuit apostolate like competence based on a long and costly formation, "learning" and professionalism, effective planning and strategizing? Is all this not in open contradiction with our ideal of following the man Jesus, the Poor Man, who worked with poor means, who preached in poverty? Is it not in contradiction with what St. Ignatius asks of us? "Preaching in poverty" is accomplished, paradoxically, by struggling in poverty, with all competence and professionalism, with all the effective planning and indispensable strategies, because the poor deserve to have the best, the *magis* of our effort. For we make use of these impressive means, not to our own advantage, but always with the generosity, gratuity and non-violence which mark the commitment to the service of others, all the way without turning back and without recompense. On this point there is much more to discuss and many decisions to take. The true paradox of our apostolate is found here, between work for justice which is socially and culturally effective, and work for justice which is evangelically expressive of the Good News.

We rely on non-violence and gratuity; we accompany the poor and we encourage them; "we preach in poverty"; we put our hearts out there along with some new loaves and fishes (Canisius); and we do not end up with the winners but with Christ and the poor. Our response is a poor response, even though we joyfully share the people's "victories."

Having a poor person's heart, to overcome the injustices which create the Lazaruses of this world means being open to the reality that man neither lives by bread alone nor is only a socio- political exigency, but also hungers for culture and, finally, for a word of God. At first glance and from a purely human perspective, to accept this human truth seems to weaken the struggle for justice. It is not surprising therefore that the opening of the General Congregation to all this reality of the human person might give the impression of diminishing the seriousness of the commitment to justice. The fight for justice should never be separated from objective results and concrete means. It should aim at gaining everything possible in service of the poor. And the Society should keep using the expression "the promotion of justice" despite all its complications and ambiguities of a linguistic, biblical or theological order, in order to express a firm, concrete and genuine commitment. Otherwise, the concrete awareness of injustice will be lost in the Society.

However, both the one who wages the struggle and the one for whom the struggle is waged must open themselves, through the justice they seek, to evangelisation, concretely, working together with all their fellow Jesuits who are also brothers in all these ventures. It is here that we find the specificity of Jesuit social commitment. The Society does not claim this commitment as exclusively its own, but takes it up as a response to the call of our Lord, carried out in fidelity to our Ignatian spirituality, while listening to the discernment of the General Congregations, and in generosity not for the sake of success in the struggle but with Christ in the beatitude of persecution. "Blessed are those who are persecuted for justice, for theirs is the Kingdom of heaven" (Matthew 5:10).

7. The Mission

I want to express my wholehearted thanks to you all for the joy and the privilege of taking part in this Congress of the Social Apostolate of the Society of Jesus. May you continue your apostolate enriched by the reflections, the prayers and the proposals of these days, in order to serve the faith and promote justice, a concrete justice, an evangelizing justice, in every culture and in every society. My hope is that we continue to find, in our prayer and contemplation, in our community life and in our religious and priestly identity, the primary source and the ultimate fruit of this mission of ours: to be "in solidarity with the poor and outcast, so that we can take up their cause under the standard of the Cross" (D.3, n.17).

Peter-Hans Kolvenbach S.J.

Naples, June 20th, 1997

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6. The Society of Jesus and Popular Education

Address of Fr. General on the occasion of the 50th Anniversary of "Instituto Técnico Jesús Obrero" (Jesus the Worker Technical Institute).

Caracas, February 8, 1998

I feel great joy to be among you as we commemorate the Golden Jubilee of "Instituto Técnico Jesús Obrero." On this occasion, I want to warmly greet and congratulate Father Rector, the administrators, the Jesuits working in this institution, the professors and other staff members, the parents, students, and alumni.

With you, I give thanks to the Father from whom all good things descend, for these 50 years of fruitful work serving Venezuela and the popular sectors of this city. And, with all of you, I also want to remember today with grateful memory those men who, with creative and innovative spirit, laid the foundations of what "Jesús Obrero" (Jesus the Worker) is today, and what we hope it will continue to be in the future.

First, I would like to evoke some milestones in the journey taken by the Society of Jesus and this Institute over this half-century of history. I will do so from the dual perspective of education and social commitment. In a second moment, I will address Popular Education as a new modality of the Society's social commitment in the educational field.

1. Education and Social Commitment: The Trajectory Followed

Education and the Social Question

When "Jesús Obrero" was started in the 1940s, there was no talk of Popular Education or option for the poor. The dominant theme was the so-called social question. The Social Encyclicals Rerum Novarum (1891) and Quadragesimo Anno (1931) had expressed the Church's concern for the working class. There was an uneasy perception of how the proletariat was distancing itself from the Church, and the Church from the proletariat.

The social question also became one of the Society's major concerns. In 1946, the 29th General Congregation urged Jesuits to disseminate the Church's social doctrine, to create social centres, and recommended that some Jesuits work in working-class areas. The Society emphasized the importance of forming leaders among the workers themselves. The objective was clearly apostolic: "that the entire proletariat might be converted to Christ and his Church," as was said in the language of the time (GC29, d.29, n.2).

The Society of Jesus in Venezuela responded by creating "Jesús Obrero." And this venture into the working world was made through a very particular field: education. Ahead of their time, the founders had the insightful understanding that education is key to solving the social question.

The very adjective "worker" added to the name of Jesus in the Institute's title was not coincidental. The simple word "worker" caused some nervousness in certain sectors. However, Leo XIII and Pius XI had explicitly asked to "go to the worker, go to the poor." Both the title and the technical approach of the Institute clearly demonstrate how the

Society understands its presence and action in this new field: from the person and message of Jesus, son of a worker, who lived by the work of his hands and came to announce the Gospel to the poor.

A year after the creation of "Jesús Obrero," in 1949, Fr. John Baptist Janssens, Superior General of the Society, published the famous Instruction on the Social Apostolate. Fr. Janssens called on Jesuits to develop a "social mentality" and greater contact and work with the working world.

Using bold language for the time, Fr. Janssens spoke of eliminating any spirit of "caste" among Jesuits and their students, of not appearing as "allies of the rich and capitalists," and of "showing equal or even greater interest in the proletariat than in the rich" (Instr. Apost. Soc., nn.8-10,17).

When this was written, "Jesús Obrero" was already on its way. Rightly so, "Jesús Obrero" can be considered a pioneer in providing educational responses to the social question.

Education and Justice

Twenty years later, we witness a shift in emphasis in the relationship between education and social commitment. The global context had changed. Between the Western and Socialist blocs, the Third World was emerging. Different development models and various social theories created strong tensions, both internationally and locally.

In the ecclesial sphere, these were the post-Conciliar years, of Medellín (1968), of the Bishops' Synod on Justice in the World (1971). There was no longer talk of "the social question," but of "justice" and the "cry of the poor." In 1979, Puebla insisted on education for justice and proposed the preferential option for the poor.

The same concern was reflected at the Society level. The Provincial Superiors of Latin America, in the famous Rio Letter (1968), urged schools to form agents of transformation and social change. Fr. Pedro Arrupe (1973) profoundly challenged alumni by asking if we had truly formed them for justice. And he launched the famous expression "men and women for others." At the 32nd General Congregation (1975), the Society redefined its mission as the service of faith and the promotion of justice. The dimension of justice affected not just some Jesuits committed to social work, but had to affect everyone.

The Society's education was not insensitive to these orientations and knew how to hear the cry of the poor. These were difficult years that began a process of transformation and maturation. The school reformulated its objectives and work from a new approach: educating for justice, from the perspective of the poor.

Throughout this process of change, "Jesús Obrero" already represented, before its time, the option for the poor made reality, and the concrete expression of a faith that manifests itself in works of justice.

2. Popular Education

Simultaneously with this process, in recent decades a new educational practice has been emerging, whose direct beneficiaries are the popular sectors. This is called "Popular Education."

The term itself is used in many different ways and is applied to very diverse practices. In the Latin American context, Popular Education has its own characteristics and carries varied pedagogical, ideological, and political connotations. I will not enter into debated issues in such a complex topic.

All currents agree on one thing: Popular Education is an educational practice closely linked to the reality of popular sectors, in a perspective of social change. For this very reason, the Society ventures into the field of Popular Education as a new way of commitment to the education of the poor in the perspective of the Kingdom.

The last General Congregation of the Society, in 1995, issued a document on Primary, Secondary, and Popular Education (GC34, decr.18). The term Popular Education is used conventionally, even ambiguously, since at some point it seems to be identified with Non-Formal Education. This is not the place to dwell on this point.

The General Congregation presents some features of this new educational modality. Popular Education is directed at young people and adults of the needy class, in urban or rural areas, especially in developing countries. It mentions, among others, the application of participatory pedagogy, technical and social training, ethical and religious formation, orientation toward analysis and transformation of society, education of "men and women for others" who might one day exercise leadership, etc.

The "popular" character of this type of education is not given simply by the fact that its immediate recipients are the popular sectors. It is the style, or particular way in which education is imparted. This modality includes its own project, objectives, content, and methodology. In a word, the construction of a new educational model in function of a specific social project, which for us is framed in the perspective of the Kingdom.

The Society has given citizenship to Popular Education, alongside other traditional educational modalities, and has declared that "as a means for the promotion of justice, this ministry of popular education is fully in accord with the Society's mission" (GC34, d.18, n.4).

There is thus no single model of education in the Society. Moreover, I would venture to say that all Society education should be in some way "popular," in the sense that the promotion of justice, and the dimension of the poor and excluded must be present in every educational proposal. On numerous occasions, I have emphasized how justice must be an obligatory reference, and the poor must form part of both the formal and hidden curriculum of our centres.

3. The Challenges of the Future

We are not the only ones interested in the education of the poor: many others also do it, for similar though not identical reasons. Documents from world organizations agree that education is a key element for the suppression of poverty. Poverty also represents a brake on market expansion. Hence the global policy of making education accessible to all, especially to the excluded majorities.

But there is something characteristic in our practice of popular education that distinguishes it from other practices. The difference lies in the Trinity's gaze upon the world, in the contemplation of the Incarnation from the Spiritual Exercises of Saint

Ignatius: "Let us work the redemption of the human race" [SpEx. 107]. Through the Incarnation, the Son of God assumes the human condition, from the reality of a poor and excluded people, and makes the cause of the poor his own.

This is the added value that we try to bring to our practice of popular education. Ultimately, for us, Popular Education is a concrete way of making present the mystery of the Incarnation in our world. Saint Ignatius has a curious phrase in the Exercises, when he has us ask to "follow and imitate the Lord newly incarnate" [SpEx. 109]. We easily recognize this newly incarnated Christ in our neighbourhoods and on our streets. With these new Christs we want to identify; to them we want to bring the liberating message of the Gospel through our education.

Whether we work in traditional or popular education; in formal, non-formal, or informal education; in school, college, technical education, or university, the Society's education must be anointed with the sign of the poor. Just as Christ was anointed by the Spirit to bring Good News to the poor.

However, working with depressed sectors is not sufficient for education to be "popular." It is necessary to have an educational project that responds to the objectives and methodology of Popular Education, and that accounts for the characteristic features of the Society's education. Indeed, it could happen that, in our endeavour to offer the best technical education, we might end up adopting the criteria and value system of the market and prevailing society. This would be a false promotion of the popular sectors and an even worse alienation.

Opting for the impoverished and excluded means always being attentive to the criteria for student selection and progression, to avoid new forms of discrimination and exclusion. It also means offering truly quality education, compensating for existing disadvantages, so that the competitive society they will have to face does not exclude them in turn.

Besides the technical-pedagogical aspects properly speaking, we will have to take into account aspects such as not only academic but human quality, critical reading of the text and environmental context, ethical consciousness and value dimension, political culture and democratic construction of society, civic coexistence, the affective dimension of the human person, among others.

In all this endeavour, the inspiration of the Ignatian pedagogical paradigm will be of invaluable help.

The challenge that "Jesús Obrero" took on when it was created 50 years ago was extraordinarily daring for its time. With the Lord's help, "Jesús Obrero" knew how to move forward and respond to the demands of each moment. The challenge of the future is no less. The same Lord, whose name you have taken and whom you want to follow and imitate, will help you in your mission. May He always be your model and your source of inspiration as you cross the threshold of the Third Millennium.

Peter-Hans Kolvenbach S.J.

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Source: www.jesuits.global/ Ad Usum Nostrorum/Documents

7. Address at the CIAS and Fe y Alegría Meeting

Buenos Aires, 14 November 2001

The Social Apostolate

One of the graces that the present-day Society has received in its journey of faith has undoubtedly been the clarification of its mission as "service to faith and the promotion, in society, of evangelical justice, which is like a sacrament of God's love and mercy." The unanimous vote with which GC 34 approved the decree Our Mission and Justice was a sign of that grace.

But an even clearer sign has been experienced afterward in the evolution of the Society as a body: the vast majority of Jesuits have integrated the social dimension, both in the awareness of their own identity as companions of Jesus and in the practice of mission across various apostolic fields: in educational centres, in parishes and pastoral works, in communications, in spirituality centres, in the way of giving the Spiritual Exercises. The Society has a public image strongly defined by its social concern. In many places - and most notably in Latin America - it is a human group characterized by its closeness to the poor and marginalized, by its defence of human rights and ecology, by the building of peace in an authentically democratic society.

From this perspective, we must consider the importance of works that, like CIAS and FE y ALEGRÍA, constitute what we call the social apostolate in the Society. This springs directly from the Society's mission today, since its main purpose consists precisely in contributing "so that the structures of human coexistence become imbued with and express more fully justice and charity." The social apostolate embodies the social dimension of our mission, shapes it into concrete projects and actions, makes it visible.

Works like CIAS are necessary in a Province. [But attention, I don't say this as a mere compliment, since I will later speak about what this demands of you.] It is not enough that in a Province all works have more or less integrated the social dimension of the mission. Without a specific sector of social apostolate and concrete works of social action, the social dimension of the Province's collective works can fade away in a short time, the social dimension can be reduced to more or less rhetorical language, and our real option for the poor and our promotion of justice can become hollow. Therefore, specific works of social apostolate must have priority in apostolic programming or planning (as established since General Congregation XXXI and repeated by other Congregations – Cf. CN 298).

Now, we know that the social apostolate takes multiple forms: research and publication of social issues, grassroots development actions, promotion and formation of civic consciousness, direct social action with and for the poor. This diversity of expressions or practices is a sign of apostolic richness and creativity, but it can also be a sign of dispersion and weakening of energy.

Therefore, it is a matter of concern for me to see the decrease in the number of Jesuits competent in the field of research, publication, and guidance of collective consciousness. Without patient and rigorous observation, analysis, and interpretation of social phenomena, contexts, and structures of human coexistence (whether economic or political, cultural or

religious), one cannot guide human groups, and social action itself, however generous and sacrificial it may be, cannot free itself from the risk of becoming mere assistance-based activism incapable of generating change.

A Province cannot be structured without a good centre for social thought and action, which is responsible - as one of its objectives ad intra - for nurturing the social consciousness of the Province's body, clarifying the contexts of undertaken apostolic actions, guiding the formation of young people, giving the Society an authoritative voice and an impactful image in the country's reality. In this sense, I believe we are all convinced that the Argentine Province can and must regain presence in the nation's spheres of thought, in the spaces of dialogue where this people's historical processes are forged. Obviously, this challenge falls directly on works such as CIAS, Fe y Alegría, the Faculties of San Miguel, and the Catholic University of Córdoba.

It will be appropriate, then, to strengthen the positive elements that CIAS has today, fruit of its rich history, to make it capable of attracting valuable collaborators both from within and outside the Society. We must act with foresight, preparing these young collaborators in advance and, once welcomed, we must know how to care for them, offering opportunities for their ongoing professional and spiritual formation. Likewise, it is essential to find ways to combine professional competence in social analysis with experience of proximity to the poor. At the Naples Congress, this articulation was expressed through the suggestive image of the "head" united with the "feet." There it was shown, as a very valuable and promising ideal, the need to maintain the creative tension that exists between the dimension of direct contact with lived reality, insertion, proximity, and the intellectual, reflective, theoretical dimension about social reality and about action that affects structures and culture.

Moreover, it is also important to consider the plurality of viewpoints that should be applied to problems, as we have become aware of how complex and changing the injustices and sociocultural structures of today's world are.

Another requirement is teamwork. We must commit to the team if we really want to revive CIAS. This type of centre usually brings together gifted, well-prepared, and charismatic people who want to make the best possible use of their capacity. But on account of not having known how to complement each other and maintain the tension between personal creativity and stable institutional values, many of these centres have been lost in the Society. One must know, then, how to share one's own ideas and interests, according to a teamwork method that ensures the institution's objectives and makes team members work with genuine interest.

I believe, finally, that a centre like CIAS requires a fraternal community where apostolic spiritual discernment is actually practiced. The Latin American delegates in Naples said it very well: "Our commitment to the social dimensions of the Kingdom is continuously subject to listening to these internal movements in which the Spirit of God reveals Himself to us. Fidelity to this attentive listening is what will give us the ability to navigate the difficult waters of social conflict, laden with ideological weight." This is characteristic of an Ignatian social centre: giving thanks to God for what we are and do, rereading or examining the situation of the poor, our action and work, our social

responsibility; discerning, through the interior experience of consolation or desolation, where God is leading us and entrusting our renewed efforts to His grace (Cf. Characteristics of Social Apostolate, 88).

A word about Fe y Alegría, still a nascent reality in the Province, but an impactful reality throughout Latin America with its thousands of schools and nearly a million students at different educational levels.

The Latin American Provincials are very aware of this work's values that go beyond the quantitative. Fe y Alegría is an educational system that inserts itself into the Society's educational tradition. Its schools make visible the preferential option for the poor and seek to offer formation in values that helps students from poor sectors to be effective transformers of society. But what is surprising is Fe y Alegría's capacity to respond to emergency situations with organic responses of continental dimension, and its convening power to bring together contributions and efforts from multitudes of people and institutions, adding energies of lay men and women, religious men and women; in this sense, we must recognize that it is an example of effectiveness in working in apostolic networks.

Fe y Alegría in Argentina has a still brief history, but it is experiencing rapid growth. I am very pleased to know that there is great closeness of mutual influence between this work and CIAS. The production of pedagogical materials, systematization of experiences, congresses, and reflection meetings can allow both institutions to unite in a common perspective of developing integrative thinking. It is about, then, uniting the "feet" with the "head," theory with practice, as the Characteristics of the Society's Social Apostolate say.

In sum, I wanted to begin this dialogue with you by encouraging you to give your best in the mission that the Society entrusts to you. It places you each day before the pressing needs of the poor, the radical demands of the Gospel, the insistent doctrine of the Church, and the prophetic calls of our General Congregations. You have much to give to the Province, to the Church, and to Argentine society.

I encourage you to continue rediscovering the potential of the priority works that have been entrusted to you.

Peter-Hans Kolvenbach S.J.

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Source: https://pedagogiaignaciana.com/biblioteca-digital/

8. Guidelines on Jesuit Networking in the Social Area

19 September 2002

Introduction

The present guidelines, which are descriptive rather than prescriptive, make sense only on the assumption shared within the Society of Jesus that Jesuits generally proceed apostolically on the basis of discernment regarding the future and of examen regarding the past. The purpose of these guidelines is to provide some specific parameters or features of networks which are needed when gathering the data or information relevant for an examen and/or a discernment.

Within this spiritual-apostolic context, the guidelines seek to open up and maintain a generous space, within the Society of Jesus, for a variety of networks whose forms are evolving rather rapidly. Whether networks will one day stabilise and become more like institutions (whose stability may be linked, not only symbolically, with the buildings that usually contain them), remains to be seen. For the moment, networking has the marks of a very new and fluctuating "sign of the times".

This paper is not trying to "sell" networking to the Society, but takes the commitment as already made and does try to clarify how the Society can best handle this new way of proceeding, this new apostolic style.

While networks are fluid and variable, there are nevertheless many analogies between networks and other works typical of the Society. Thus, networking may really be less novel than at first sight appears. What is important is to gather the relevant data, when considering their relevance, or setting priorities, or allocating resources, or whatever step is under consideration. These guidelines often demonstrate exactly this exercise, namely, applying rather well-known criteria to realities which present significantly novel features.

The questions one asks when some networking is in its infancy - "Is it worth giving the proposed network a try?" - are very different from those asked after several years of activity, investment of time and resources, and feedback, such as, "Does the network fulfil its apostolic purpose as fully as it might and if not how might it be changed?"

The present paper refers only to networking in the social apostolate or social sector, even though networking is obviously much broader than just this sector. In future it would be useful to exchange experiences and know- how on networking between the different sectors.

These guidelines are primarily meant for Jesuit superiors and directors, namely, for those who would like to promote networking, who receive requests, and who need to make decisions about a Jesuit network. They take the viewpoint of the government of the Society, namely, superiors who have little or no experience of networking in the social field, but who, listening to a subject or considering a proposal, want to be sure that they are asking the right questions and taking the relevant aspects into account. They will hopefully give Jesuit leaders a sense of confidence and reduce a natural tendency to be afraid, feel insecure or react defensively when presented with a situation which seems confusedly familiar and strange, conventional and novel.

The guidelines are, secondly, for co-ordinators of the Jesuit Social Apostolate who are often in a position to support networking, to encourage a few companions to start a network, or to discover links between existing networks of the Society. The guidelines may also be interesting for Jesuits and co-workers in the field, but this would be *per accidens.*

More concrete matters are the task of the members of the network themselves, especially the co-ordinator and his team. But someone wondering about how the flow of information should be organised, or how fees should be paid, or how to evaluate results, will probably find greater help in the advice of an experienced colleague than in these pages,

With these givens, the reader will appreciate why some apparently obvious aspects are explained in detail, while other features, complex in themselves, are passed over as self-understood. For networks are both analogous to and very different from more traditional works, and so these guidelines are meant to be used *tantum quantum.*

What do we mean by "network"?

Let us agree, in the Society of Jesus, on a kind of working definition, a meaning by common agreement, By "network" we mean

i) a number of independent individuals and/or institutions

ii) at a distance

iii) associating and co-operating in a rich interlacing of relationships

iv) with a purpose *(ad intra* or *ad extra),* and

v) with an identifiable co-ordination.

(i) The individual can be a Jesuit or a co-worker, the institution can be a Jesuit or non-Jesuit work, and the "independence" is from each other: they don't belong to the same Province or institution, (ii) At a distance means beyond Province boundaries. (iii) "Associating and co-operating" covers an enormously wide range; association leads to co-operation, which leads to operations, to common or individual action. (iv) There is variety of purposes *ad intra* or *ad extra.*

Taking the five points of the above definition together, networking in the Society of Jesus may be summed up as a mode of proceeding, a *style of working apostolically,* a way of enhancing or carrying out our apostolate across many of the lines which, until now, have delimited our Jesuit activities and jurisdictions.

With this definition in mind, someone unfamiliar with Jesuit networking in the social area may wish to look at some examples in Annex II, or glance at Annex III which lays out aspects of networking such as reasons for participating, grounds for membership, or freedom of participation,

Sometimes a network looks more like a light structure for communication, exchange and sharing; at other times it looks more like a work which over-spills spatial and jurisdictional boundaries. From a distance, one might have the impression that networks are spontaneously burgeoning up all over and need to be controlled or restrained. But a closer view shows that networks take a lot of energy, creativity, work, good will and prayer to get and keep going. They also take personnel, financial and infrastructure resources.

Networks are thus like other works of the Society: here too the creativity of Jesuits seems incessantly to invent new works which also require "energy, creativity, work, good will and prayer to get and keep going, as well as personnel, financial and infrastructure resources." The decisions guiding this "investment" depend on examen in on-going evaluation and discernment in planning.

What's behind these guidelines?

GC 34's Decree 21 asked the Society to recognise its own vocation as an international apostolic body called to evangelise society and culture and to find better ways of fulfilling this mission. One way of doing so is to establish, develop and participate in networks. This directive and indeed desire were taken up at Loyola 2000, where the Major Superiors endorsed networking. GC 34 and Loyola 2000 embraced this new apostolic way of proceeding, probably thanks to a shared appreciation of networking as an authentic *sign of the times* in the sense meant by Vatican II: something new, emerging simultaneously in different places, something both challenging and promising in the light of the Gospel, something reaching out beyond the borders of the Church.

Thus the Society has already made a serious option to use networking, a choice which these pages assume and take for granted.

This being our starting-point (see Annex I), there is no need to argue here for the value, efficacy, evangelical potential and apostolic relevance of networking as a valid way of carrying out our Jesuit mission. That does not mean that everything is easy or settled. In fact Loyola 2000 added a series of prudent cautions against possible risks:

- information overload;
- the name of the Society being used in any situation without a clear Jesuit authority behind it;
- Jesuits creating new networks when established networks are available; and
- forming networks from above.

These cautions are reflected, hopefully as intended, in the present guidelines.

At the same time, it is important to acknowledge that many Jesuits have mixed feelings about networking. A fledgling effort is easy to "destroy" with facile criticism, or fumbling first steps can easily be made to look foolhardy compared with apostolic approaches tested by time. When networking proves toilsome, complicated and/or expensive; when pioneering efforts show their usual high rate of failure; then the initial enthusiasm wanes and some become disillusioned or sceptical of networking altogether. Moreover, complicated or troublesome questions have been raised, either out of foresight or thanks to the experience of existing and functioning networks, such as who pays, who decides, who speaks in the name of ...

Thus, the following considerations are laid out, based on the experience accumulated so far, and are proposed ad experimentum. Please see Annex II for acronyms.

NETWORKING IN THE SOCIETY OF JESUS

In what sense is a network "Jesuit"?

A network may be "Jesuit" by

- Membership, which may mean Jesuits only or may include close colleagues or those linked to institutions of the Society.
- Enterprise or activity. Sometimes what is Jesuit is the whole effort. E.g., few Jesuits knew about every action or declaration of JDRAD (Jesuits for Debt Relief and Development), and some did not always agree; nevertheless, through JDRAD, the Society was happy to be present in a larger effort on an important issue, and thus sponsored and named the whole JDRAD undertaking.
- Product or result. At a certain moment, what is clearly Jesuit is the product, e.g. the 1999 Letter to the G8 regarding debt, prepared by JDRAD and signed by many Provincials.
- Name: some have "Jesuit" in their name (AJAN, IJND, JRS ...) while others do not (GEC, IPC).[379]
- Sponsorship, that is, the degree to which the Society owns it, pays for it, expects an account from its co-ordinator, and publicly associates with its statements or actions.

These different grounds for calling a network "Jesuit," far from excluding each other, tend to combine in ways that are hard to foresee, and so the point is to avoid applying any one of them in too narrow or strict a sense.

What characteristics or qualities should a Jesuit network have?

a) Given that the Society's mission today is very broad and inclusive, there is virtually no serious human concern or suffering which can be excluded from possible Jesuit networking, indeed from possible Jesuit "working." At the same time, it's essential for each network to have a clear purpose and mission on which it can be evaluated.

b) A Jesuit network should aim at making a specific contribution of the Society, such as spirituality, priesthood, competence of both "head" and "feet," ethical/theological reflection, North/South links.

c) Even when a concrete contribution is hard to specify under (a) and (b), the value of Jesuits participating in a social issue and accompanying others should not be underestimated.

d) The very fact that a number of ours and colleagues network on a shared concern or for a certain cause, itself argues concretely in favour of this particular network as a valid apostolic (that is, Jesuit) effort.

e) Looking over Annex II, "Preliminary Database", one may inductively form an impression of the qualities which Jesuit social networks already demonstrate.

f) Perusing Annex III, "A provisional classification of networks in Jesuit experience" gives an idea of the several wide ranges of difference which mark this style of

[379] African Jesuit AIDS Network, International Jesuit Network for Development, Jesuit Refugee Service, Global Economy and Cultures, International Population Concerns

apostolic work and most probably will continue to do so.

Who can grant Jesuit permission I approval I mission?

The principle of subsidiarity helps to identify the appropriate Jesuit authority who cares for the discernment, to whom accountability is owed regarding the ownership of a network, responsibility for its actions and funding - the Jesuit who makes sure that what is going on is fairly Jesuit- compatible. In other words, "The network co-ordinator gives an account (→) to whom?"

a) a network (<sjsocial>) co-ordinated by an individual Jesuit (Luis del Valle)

   → the local superior/director, who gives whatever permissions may be needed.

b) a network (GEC) set up by a Jesuit institution (Woodstock Centre)

   → the director of the work, who himself launches the network or gives a staff-member the go-ahead, informing the Social Apostolate Co-ordinator and the Social Justice Secretary.

c) a network (JDRAD) supported by one Province (Ireland)

   → the Provincial, who gives approval and may provide funding; the Province Social Apostolate Co-ordinator is involved and the Social Justice Secretary kept informed.

Please note that networks sponsored by (a) an individual Jesuit, (b) a Jesuit work like the Woodstock Centre or (c) a single Province may have very widespread participation and impact.

d) a network (IPC) sponsored by two or more Provinces (South Belgium and Calcutta)

   → the Provincials concerned, who agree on shared jurisdiction, give permission for travel, allocate costs and revenue; here the Social Justice Secretary can be of help.

e) a network (AJAN) sponsored by one Assistancy (Africa)

   → the Conference of Provincials and, between meetings, the Moderator.

f) a network (EUROJESS and MOSJ)[380] sponsored by several Assistancies (Central, Southern and Western Europe)

   → the Moderator, with the help of the Assistancy Social Apostolate Co-ordinator if there is one. The Moderator in turn keeps the Conference informed and asks the assembled Provincials to approve the budget. Here, especially where there is no Assistancy Social Apostolate Co-ordinator, the Social Justice Secretary can be of great help.

g) an international network (IJND) run by a board whose members are accountable to their respective Provincials but which does not have a defined relationship with Jesuit structures.

   → perhaps here the Social Justice Secretary has an important responsibility.

h) a network **(JRS)** of the whole Society

[380] European Jesuits in Social Sciences, the Jesuit Worker Mission.

→ Father General, assisted by the Social Justice Secretary.

How to finance Jesuit networks?

According to the principle of subsidiarity, the same instance or authority which approves the network should also take ultimate responsibility for its on-going funding and give permission for fund- raising outside the Society.

Annual budget by funding: The annual budget may be provided by the sponsoring community, work, Province(s) or Assistancy; sometimes the Social Justice Secretary helps out.

Annual budget by subscription: Many Jesuit networks are funded through an annual fee or subscription of each member. The individual Jesuit obtains the money from his community or his work, whichever is more appropriate, or if necessary from his Provincial. Since for many Jesuits to participate in a network is an important form of continuing education or on-going formation, an annual fee seems well-justified. There is no great burden on any one Province, while "measuring" quite accurately the degree to which the participants appreciate the network.

Special projects: In order to undertake a specific activity (some research, a publication, a conference), a network may apply to the Assistancy or to FACSI for a grant. An application to FACSI is accompanied with letters of support from the Provincials involved or the Moderator, and also a *parere* of the Social Justice Secretary. To assure co-ordination and avoid embarrassment, it is recommended that a network applying to an Assistancy for funding also obtain a *pare re* from the Social Justice Secretary and include it in the application.

A network which has the approval of the Province may raise funds within the Province (both in the Jesuit and in the civic sense). A network approved by an Assistancy will usually receive funding from the Conference, and it may also approach individual Provinces of the same Assistancy for funding. Only a network which is of the whole Society may fund-raise in all Provinces and Assistancies.

Fundraising outside the geographical area of the network (e.g., AJAN, IJND) will normally take place using the forms and structures of co- operation internal to the Society (twinning, mission bureaux, etc.), and in any case the competent Superior should at least be informed if not consulted,[381] otherwise unhappy situations can arise when both local and foreign Jesuits approach the same funding-source. This is a point on which more information needs to be collected, to see if real difficulties have emerged or whether this is only a point of caution. On the basis of experience, then, more precise suggestions can be made.

[381] "It is not allowed to collect alms in another Province or Region without the permission of the respective major superior" (Norma Complementaria 214, Manuale Practicum Juris 193 §2; cfr. Coll. d. 203 [CG 23 d. 35]).

Networking and the Central Government of the Society

What is the role of a Social Justice Secretary vis-a-vis networks in the social sector?

"The Secretariats of the General Curia must continue to play an important role in establishing these various forms of networks" (GC34, D.21, n.14). This "important role," not spelled out by the Congregation, is slowly becoming clear with experience.

In principle, the Social Justice Secretary tries to offer networks a service similar to what he performs for the more conventional works in his sector, that is, to encourage, support and co-ordinate with maximum respect for jurisdictions, subsidiarity and the initiative of others. In the social apostolate itself, e.g., in a Province with a Co-ordinator, the Social Justice Secretary works primarily with and through the Co-ordinator; but where there is none, he reaches out to the social projects and institutions themselves. Similarly, at the Assistancy level, the Secretary works as much as possible with the Assistancy-level Co-ordinator for the social apostolate but, where this position remains unfilled, the Secretary works "closer to the ground" with the Co-ordinators and others at the Province level.

When we come to networking, the same principles apply but the conditions are different. For while the co-ordinator or co-ordinating centre of a network is located in a specific place, its membership is certainly inter- provincial and probably intercontinental, and its activities can also have a global reach. The exception is where the membership of a network falls within the borders of an Assistancy (e.g., Jesuits in ministry among indigenous people, AJAN); more typically, network-members are from several if not from all ten Assistancies.

Questions of jurisdiction aside, the Social Justice Secretary's wide international experience, contacts and viewpoint are often a useful resource for the network itself and of real help to the Superior responsible for it.

a) Co-ordination: The Secretary is available as a contact-point for any network in his sector, and the network co-ordinators are invited to keep him well-informed and freely to seek his help.

b) Funding: When a network applies to an Assistancy or to FACSI for funding, it is recommended that the *parere* of the Social Justice secretary be required.

c) Services: The Secretariat may offer electronic support to new or small networks which otherwise lack the means for normal functioning or communication.

d) Advice: The Superior who, according to subsidiarity, is ultimately responsible for a network, is always free to consult the Social Justice Secretary or to ask for his active assistance.

e) Involvement: A Jesuit network is free and indeed encouraged to invite the Social Justice Secretary to any important activity or meeting observer or as a participant.

Thus, when it comes to applications for funding, FACSI or a Conference can stipulate that the Social Justice Secretary's *parere* is required. For the rest, the Secretary plays his role "as usual" with respect, sensitivity, and consultation and with attention to the impact or significance of what Jesuit networks are doing in the Church, in the media, and in the public sphere.

What can Father General do to support Jesuit networks?

a) Since networks can become the concern of many different superiors, Father General oversees and assists the mandating authorities in performing their task, precisely by having the present guidelines drawn up, refined, and put into use.
b) Send a message/greeting when a network meets (e.g., IPC meeting in New Delhi in November 1999).
c) Attend a meeting (e.g., JRS Regional Directors' meeting in May/June each year).
d) Encourage experiments in networking such as the Jesuit Delegation at the Johannesburg Summit in 2002.
e) Sign certain statements or have the Social Justice Secretary to do so in his name (e.g. Provincials' Letter to G8 re debt in June 1999).
f) Look favourably on a request made to FACSI (e.g., JDRAD, IPC).
g) Recognise/constitute certain ones as networks of the whole Society.

NETWORKS OF THE WHOLE SOCIETY

What is a network of the whole Society?

A network of the whole Society

a) has the explicit mandate or mission of Father General.
b) enjoys *apraesupponendum* (a preference) in the priorities and planning of each Province, always taking "persons, times and places" into account.
c) speaks and acts in the name of the Society.
d) recruits Jesuits from Provinces (sometimes with Father General's active support) for regency, temporary assignment or permanent application.
e) raises money in the name of the Society from Provinces and from outside agencies.
f) Father General has the option of asking the Social Justice Secretary to serve as his assistant in handling the correspondence and ordinary affairs of a network of the whole Society in his sector.

How does a network obtain this universal status?

Father General is always free to decide that Jesuit efforts on a certain issue should be brought together into a network of the whole Society - as Father Arrupe did when he began JRS (remembering always that JRS is more an international NGO than merely a network). But apart from an initial exercise of Father General's authority, when a network has sufficient experience, broad-based membership, identity and proven support within the Society, it may apply to become "of the whole Society."

a) The network's co-ordinator and steering-committee help the Social Justice Secretary to assemble the dossier (history, description, membership, financial statements, supporting documentation), and the Social Justice Secretary adds his own *parere.*
b) At the annual meeting of Moderators, the Social Justice Secretary may be invited to present the application.

c) With the necessary discernment, the Moderators recommend to Father General either that he mission the network in the name of the whole Society, or that he ask it to continue functioning at its current level of sponsorship.

Existing networks of the whole Society today?

AIDS in Africa and Madagascar is an urgent issue of great concern to the whole Society and in June 2002 the African Assistancy constituted AJAN as an Assistancy work. Hopefully the Network will soon be ready to request and receive help from the Society outside Africa, but it is a work of one Assistancy, not a universal network of the whole Society.

A network of Jesuits working among indigenous peoples is functioning well in Latin America, another is growing in East Asia, a third beginning in India, and the one in North America may be revivable. Although they have some significant contact with one another from time to time, they seem happy to continue with the sponsorship of their respective Assistancies rather than combine into one global network of the whole Society.

Ecology is a concern of many Jesuits world-wide, but networking is taking place only in one or two Assistancies. Until there is activity and participation in more parts of the Society, "Ecology SJ" will not be ready to become of the whole Society.

Insofar as JRS is a network, it is a network of the whole Society of Jesus in virtue of commitments by two Fathers General and by GC 34. It responds to the "burning issue" of boat people, refugees and forcibly displaced persons. At the same time, it is important always to recognise JRS as a full- blown international NGO and an institutionalised ministry of the Society, much more than a network.

As of September 2002, there is no other network of the whole Society nor any candidate currently ready to apply.

ERGO

The orientations or guidelines proposed

a) To encourage networks "to increase and multiply" at every level of the Society in a pluralism of approaches and sponsorship (cf. GC34, d. 21, n.14).

b) To affirm subsidiarity as the organising principle for Jesuit networking, keeping the discernment and decisions at the same level as the network's sponsorship.

c) To foster a climate of creativity, innovation, growth, examen and discernment wherein Jesuits continue to experiment with networks in many different ways.

d) To favour experience in networking and, on this basis, to approve and to mission what already functions.

e) To avoid stifling with over-regulation.

f) To accept a certain competition for human and financial resources as inevitable and indeed healthy.

g) To accept that some attempts may exhaust their mandate in a relatively short time, and others may simply fail. But even these, if submitted to examination, may yield important lessons about Jesuit networking.

h) To recognise that the clarity of purpose is central for the success of the network and

therefore help each network to clarify its objective and focus.

i) To motivate each network to submit to regular evaluation, internal or external, as essential for apostolic examen and discernment.

j) To recognise that successful networks nearly always depend on the energy and creativity of very few Jesuits, maybe only one: "no network without a shepherd."

k) To favour, where possible, an annual fee or subscription as the usual way of generating a network's normal income.

1) To welcome applications for "universal status" from broad-based well- functioning networks and to recommend the worthy ones to Father General for missioning.

These guidelines, elaborated and refined over several years, are presented by the Social Justice Secretary to the Superiors of the Society of Jesus, first to all to the Moderators of Conferences and, through them, to the Provincials who are welcome to make use of them; to the Jesuit Social Apostolate Co-ordinators in each Province; and to the co-ordinators of Jesuit networks in the social area. Put to use in a prayerful spirit, may they provide light and guidance. Whatever comments and feed-back their users wish to share with the Social Justice Secretary will be very much appreciated for future revision in the light of experience.

> *"In many respects, the future of international co-operation remains largely uncharted. With creative imagination, openness and humility, we must be ready to co-operate with all those working for the integral development and liberation of people"* (GC34, D.21, n.14).

Michael Czerny, S.J
19 September 2002
Social Justice Secretary

Refer to the Letter of Fr. General to all Major Superiors on *Networking in the Social Area* dated 15 January 2003 in Volume I.
Source: AR XXIII (2003), pp. 39-70

9. Father General in Conversation with the Assistancy Coordinators of the Social Apostolate[1]

Rome 11 April 2003

I would like to thank you for the two presentations you have made regarding the external challenges we face and the situation of the Social Apostolate. I appreciate also the hard work of these days. You have laboured so hard that you have missed enjoying the beauty of Rome!

You have all come to Rome at an appropriate time. First, this is a time of change at the Secretariat: Fr. Michael Czerny has gone and Fr. Franco has taken his place. Something new begins when a new person takes on a job, and, as far as I can see, you have already given the new person a fair number of suggestions to make the Secretariat of Social Justice of greater service to you all in the Society. Second, as you know, the whole Society is undergoing an important period of prayer and reflection. Each Province has convoked a Provincial Congregation as a preparatory step to the Congregation of Procurators to be held in Loyola in September 2003. While the main function of the Congregation of Procurators is to decide whether or not to convoke a General Congregation, this meeting provides the whole Society a unique opportunity to gather very valuable information on our life and apostolates. It will also be an occasion for me to take up your concerns and plans to the Congregation so that the Society can know what these are. We will reflect on how to proceed in the Social Apostolate according to the highest authority in the Society, the General Congregation.

Let me now comment briefly on some of the points you have raised in your presentations.

You are right when you say that the Social Apostolate has weakened, that in some places it is in danger, and that in some Provinces it may have disappeared altogether. I believe that the moment has come to have greater clarity about the nature of the Social Apostolate. You all are doing an enormous amount of work, but it is almost impossible to find the unifying line, the unifying thread weaving all the various strands into one meaningful design that holds them together. This difficulty is not new. The problem, the drama, if you want to call it by this name, of finding the right expression started way back with GC 32. At that time, we spoke about the 'promotion of justice.' I was present at the birth of that expression. It was difficult to find a consensus, but I must admit I was not too happy with it. The word 'promotion' says too little about justice. It suggests that we have merely to organise a sales-promotion campaign for 'justice.' Our engagement with 'justice' is reduced to selling a new product! As a matter of fact, the General Congregation understood our engagement with justice to be a real struggle for justice. I am happy that, at

[1] This text of Father General's address to the Coordinators bears the mark of an informal conversation among Jesuits who are friends in the Lord. The edited form of the talk has deliberately kept the freshness and warmth proper of a conversation. We are grateful to Father General for his inspiration and support. [PJ Editor]

least in Spanish, we normally use the term 'lucha', which means struggle. We need, therefore, to recover the challenging meaning of this struggle for justice as expressing one of the most important characteristics of our way of life. From a deep understanding of how He lived and struggled for the justice of the Kingdom, we are called to make 'greater efforts' to bring this justice to all, and especially the poor.

There are obviously historical reasons to explain why the term 'justice' then remained shrouded in a certain ambiguity. At the time of GC 32, many Jesuits from Communist-governed countries, especially in Eastern Europe, were apprehensive about the use of the term 'social justice.' I still remember how many Jesuits from Eastern Europe told me that when they heard other Jesuits speak of 'social justice' they felt they were listening to Radio Moscow! And so it happened that in order to achieve a consensus, the term 'justice' had to be left somewhat vague.

To complete the picture, we need to add that Father Arrupe was quite forthright in affirming that if the 'justice' we are speaking of cannot be shown to be linked to the Gospel, and to our way of following the Lord, then Jesuits will not follow this call to struggle for justice. The reason is simple: to be a social activist you do not need the Society of Jesus. It is only if you want to struggle for justice in a very specific way, in a way that flows from our faith, that it becomes worthwhile to live out this struggle.

The last comment leads me to speak about the link between faith and justice. As a matter of fact, it is not very difficult, because our Lord not only uttered words but performed certain actions, and His way of acting was a powerful instrument to communicate His message. We see Him always struggling in various ways for justice: feeding and providing nourishment, taking the side of the weak (children and women), cleansing the temple of unscrupulous traders, and feeling a profound compassion for the lost and abandoned. As the Gospel says, He was always surrounded by the poor.

These works performed by Jesus constitute an important source for us to discover our mission as His companions. We cannot be companions of Jesus if we do not share His option and struggle in favour of the poor. This option has an added significance today when we have recognised the growing distance that exists between Jesuits and the poor. The association between faith and justice cannot ever be established on the basis of a Marxist ideology, but on a constant, prayerful and authentic reading of the Gospel; a reading that results in a commitment to struggle for justice as Jesus did, and to be with the poor, as Jesus was.

I was very happy two weeks ago when all the scholastics studying in France, about 120, asked me to speak once more about the promotion of justice. They feel that this is something belonging to them as Jesuits, and they would like to know how to do it, because they have the impression that, on this point, the Society is breaking down.

Let me add a few comments on the term 'poor.' The General Congregation was clear that by poor we mean, as you have pointed out this morning, those who are socially and economically deprived. GC 34 was also clear that the poor cannot be understood only in terms of the UN-definition of the poor as those people living on less than one dollar a day. The poor must include those who are poor on various counts, those who are discriminated against, marginalised, and oppressed. These are the poor and we should help them.

There have also been significant advances in understanding the relationship between poverty and justice. As you are aware, poverty has been recently described by the Nobel Prize-winning economist Amartya Sen as a lack of the basic capabilities needed to become a human person. This lack is considered fundamental because it affects all or any of three vital dimensions of human life: the material, the relational and the personal. Whenever, therefore, external resources, social recognition or the capacity to become integrated in a social body are lacking, a person's human life is in danger. This understanding of poverty agrees with the primacy accorded to the human person by the Social Teaching of the Church, and opens up the possibility of showing that the denial of these basic capabilities constitutes simultaneously a serious attack on fundamental human rights.

It is obvious that today we cannot do everything, and that choices have to be made. After GC 32, many Provinces made radical choices and some of them were difficult. I remember the choice made by the Mexican Province: they closed a very famous high school, "Patria." After an earthquake, they told me not to help the victims of the earthquake because they were not victims of socio-economic oppression or persecution. Others should do it, not we, they said, according to their interpretation of GC 32. You may feel that this is an exaggerated response, but the point I want to stress is that regarding the struggle for justice and being with the poor, we have to make choices because we cannot do everything. Our choice must be directed by a specific Jesuit approach that is understood by others, and that leaves us freer to choose other alternatives. There are many organisations like NGOs and networks doing a lot of work in this area. We have never been alone. Following the spirit and commitment of St. Ignatius we must discern our specific contribution. This, I think, is the way we have to proceed ahead. If we do not follow this way of proceeding we may end by doing a tremendous amount work, but we will be under the impression that it is hopeless because there are other choices we have not explored.

Let me give you another example. There was a time when Jesuit Relief Services (JRS) was not well thought of by those Jesuits who believed in the 'message' of GC 32. Many repeated to me: "JRS is not an example of the struggle for justice. It is only an assistential type of work. You help people in need, but you do nothing to erase or suppress the causes of this evil." The famous remark of Helder Camara was quoted: "As long as I give bread to the poor, I am a holy man, but if I ask the people the causes of this injustice, I am branded as a communist." This problem may be over now, but there was a time when a certain Provincial received a letter saying: "let everything which is assistential (medical care, legal aid, teaching...) be handed over to other religious families and let us work only to make the people aware of sinful structures in the country." You have to judge whether this standpoint is the best one, but the point I want to make is that in the near future, and the near future starts tomorrow, choices have to be made. We are unable to do everything, not only because our means will always be limited, and our personnel will not increase, but because we are not Divine Providence, and we cannot take care of all the problems. So choices have to be made, and we try to make them according to our specific vocation. In this way we are of greater help to the poor, and not merely Jesuits who feel happy about how much we have done.

I have given you the example of JRS. Even now we need to make further choices. Not all people on the move are refugees or displaced persons. According to the spirit of Father

Arrupe, our work in JRS was conceived as a service to the refugees in the camps, living with them. Advocacy is beautiful and should be done, fund-rising is beautiful and should be done, but it should never mean that we leave the camps and let others do the work in the camps. Is there something to guide our choice in this situation? Newspapers and the television create certain climate in which a country is 'in' the eyes of the media, and everybody is almost forced to go there. Afghanistan was an example, and Iraq may be the next one… But there are many countries that are seldom in the newspapers though they have thousands and thousands of refugees. We would like to go to these countries. Who speaks today about the refugees of Bhutan and Nepal? Who is in Namibia? Nobody! Who speaks about Somalia? Nobody! And those countries are full of refugees. One specific feature of JRS is the choice to be always in the camps with the refugees themselves (to be inserted in their situation, if you like to put it this way), and to be wherever everybody has forgotten to go. I myself worked in a Palestinian refugee camp. The Jesuits started them, but when they began receiving substantial help, we just moved out because somewhere else there were refugees poorer than our dear Palestinians.

Making choices is also important for other types of social work. One of the most important criteria given by our Constitutions is that we should go wherever the most marginalised live, be with those whom nobody cares for and in whom nobody is interested. Being open to new needs is important because this attitude gives us the opportunity to make the kind of choices I have spoken of.

It follows that we have also to make choices about the 'poor.' When some insisted that we could only help those who are socio-economically poor, they forgot women, the problems of aboriginals, Dalits, and many others. We need to be open to every kind of need, especially the need of those most neglected, of those most forgotten. This should be our task. In a way we can apply here the Ignatian criterion of gratuity. St. Ignatius always insisted on it. It is gratuity because some of these poor may be ungrateful. From this commitment to them we derive neither profit nor prestige. In some cases, we may have to be ready to help them against themselves!

I am very pleased to know that Africa and the problem of those people on the move are among the apostolic priorities you have chosen. Let me add that the choice of Africa was made by the Jesuits at GC 34. Africa has been unhappily called the 'lost Continent.' While there is always an interest in Asia because it accounts for the largest part of humanity, nobody is interested in Africa, a continent whose natural resources are being pillaged on a massive scale. One of the problems is that the borders delimiting the nations of Africa are an artificial construct inherited from the colonial past. It is also true that political leaders have decided not to touch the present borders, because once you start doing that, the whole map of Africa will have to change. This unstable situation, however, makes it very difficult to go and work there. There is an urgent need for the whole Society to keep the problems of Africa alive at international fora. We need to keep this issue alive in the discussions of the International Monetary Fund, the World Bank, and at the UN. As I said earlier, if something tragic befalls Europe, everybody comes immediately to help; when something tragic happens again and again in Africa, nobody seems to care. Here we have a real task to do.

I would like to make a final remark about your observation regarding the growing distance between the Jesuits and the poor. This issue has to be taken up by the whole Society. I sent a letter on Poverty in which I wrote very clearly that, while the motivation of our poverty remains undoubtedly Christ (we don't like to be poor for ascetical reasons, or to be nice to our treasurers), our poverty has become more and more an act of solidarity with the poor, an act of sharing lived out in the name of the Lord as in the Church of the Apostles. We are, however, aware that all what we take for ourselves cannot be made available to the poor. This is true at the level of the community, the institution, and the universal Society. But it is also equally important to accept that there is something we can and should do.

Let me give you an example. When a community prepares its budget (and this should be done twice a year), is there a real discernment? Is it done properly? Do we really think it is necessary? Do we ask ourselves what the community can do out of solidarity with others? These 'others' may live around our house, around our community. When GC 32 started FACSI the original idea was to gather all the funds donated by each community out of this commitment to solidarity. FACSI is going on, but I am not too happy with FACSI because I would like it to become a 'living experience of solidarity' in the Society. The communities should decide what their contribution to the poor of the world is going to be, and put this at the disposal of FACSI. This original spirit is lost when the Province Treasurer transfers merely an amount of money from the right side to the left side of his accounting book. It becomes entirely an administrative operation! I have to come back every time to remind all that this cannot become an accounting or an administrative operation left to the ability or discretion of the Treasurer. Our contribution to FACSI must be the fruit of a communitarian discernment to be in true solidarity with the poor.

To labour this point a little more. The purpose of FACSI is not mainly to collect a certain amount of money in Rome. I would accept the decision of a community that decides to give its contribution to the poor around them. This decision is the result of discernment, a decision to be in solidarity with the poor; there is, at least, a discernment made out of solidarity with the poor.

Since we are talking about FACSI let me clarify another point. The money we receive from the whole Society is always distributed in its entirety. No capital or corpus has ever been built. We receive more requests from inside and outside the Society than we can attend to. Our goal is to restrict our disbursements, and as far as possible, to attend to real social issues. This explains why we stopped, for example, giving scholarships. I would like to help various projects so that all Jesuits become aware of, and increase, their affective and effective solidarity with the poor.

Let me touch also the point you have made about the role of formation in the Social Apostolate. It is with the intention of fostering this spirit of solidarity with the poor that, starting with the novitiate, everybody is asked to undergo some experience of insertion in the life of the poor. Since you know the situation, you may help the Novice Masters in selecting these places. There are two dangers with this preliminary experience. The first is that they believe this experience is only limited to the novitiate. We need, however, to remember that for St. Ignatius the *experimenta* were dimensions of Jesuit life, something

you keep on doing all through your life. The second danger is that sometimes these *experimenta* may turn into what I would call "spiritual tourism." During these experiences we should learn to work with the poor and even under the authority of the poor.

I am glad to note that this spirit of having *experimenta* at different moments in our life has been put into practice by some Jesuits. Many Jesuits, for example Provincials, after finishing their term, offer themselves to go for one semester with the refugee service or to a similar place. There are Jesuits who seek such an insertion during their sabbatical. It is very important to maintain the contact with the poor in one way or another. In one Province they asked each community to have at least one Jesuit in direct contact with the poor. He carries this insertion, as it were, in the name of all the other members of the community. In other Provinces every Jesuit was asked to consecrate at least five hours every week to be with the poor (visiting a prison, a hospital, etc.). We need these concrete proposals to make sure that this effective and affective solidarity remains, without exception, at the level of all the Jesuits. For Jesuits, in all the decisions they take, in all the choices they make, must take the poor into account. I think, and I speak also about myself, that this is not always done. It is forgotten quite easily. This is so important that when new Superiors are appointed, we should know if they have this awareness of the poor.

I am very happy that something has been done by our Universities. When I visit them, they are able to show me programmes of conscientisation they follow or projects for the poor that they have undertaken. On this point, real progress has been made. Our retreat houses are also aware of this reality. We should never forget that, in the First Week of the Spiritual Exercises, St Ignatius makes us responsible for the evil of the world. We are, in some way, responsible for the sinful structures of the world. He asks us to join Him, to build up with Him a new, more just and more true society. A Jesuit parish cannot be Jesuit if it does not have this dimension of working for the poor living inside or outside the parish. I think it is good we have taken parishes in poor areas. This has helped us to do what the Lord wanted.

A lot of things still remain to be done. The linkage with the educational sector is very important. It is up to you to make this link between the educational sector, and also with the media sector, so that they act always in favour of the poor. There was a time when it was not possible to think in these terms. For example, at one time, Fr. Ellacuria believed that it was a mortal sin to have a University! He did indeed utter this remark. And yet, it is also true that UCA showed the whole world, and not only the Society, how to become a real university, and, at the same time, how to take a stand in favour of the poor. The poor of San Salvador do not study in the UCA, but they all know that the UCA is working for them. The medical faculties do not allow their doctors to work only in cities; they have to commit themselves to go to the villages and exercise their profession in poor areas. Real scientific investigation in favour of the poor is possible and necessary.

To be FOR the poor is the vocation of all Jesuits, but not all Jesuits can be committed to this struggle for the poor in the same manner. I repeat, everybody in the Society has to be IN FAVOUR of the poor and work for the poor. But only some Jesuits can work WITH the poor. To be with the poor is not the vocation of all Jesuits; it cannot be done by everybody. Fewer Jesuits still can be LIKE the poor, work like the poor. Even among those

who work with the poor not all may be able to work and live like the poor. To live and be like the poor is to be inserted among them. In short, all Jesuits must work for the poor; some (and they should not be a small crowd) must work with the poor; and some must be inserted in the life of the poor and live like the poor.

This, I believe, is our way of proceeding. We face many obstacles. First, the number of Jesuits continues to fall. While the number of Jesuit novices in the whole world is remarkably high (more than 900 in the world), it is not enough to keep the total number from declining. Second, there is a question not only of quantity but of quality; of having young Jesuits capable of assuming leadership in the Society. You may have an 'over-crowded' Province and yet leadership is hard to find. Look at the nature of the jobs most of you are managing; you need people with the gift of leadership to replace you. We face real problems in this area, and one way of solving this issue is to gear our formation to prepare young Jesuits for leadership. In this context we must bear in mind that the younger generation is somewhat afraid of taking up the burden of managing certain types of institutions, even if they are institutions working for the poor. We need to reflect on these points and see what can be done during the period of formation. We must admit that sometimes our formation has nothing to do with all we have been speaking about this morning. I still believe that better leadership qualities can be developed if we are able to influence the manner in which young Jesuits undertake their studies. Keeping in mind the possibilities offered by various formation programmes, we need to help them to sustain and hopefully deepen their initial sensibility to the poor. They cannot be Companions of Jesus without sharing this concern for the poor.

Thanks, and may the Lord bless you and your work.

Peter-Hans Kolvenbach S.J.
Superior General

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10. Building a City Worthy of Human

Address of Fr. Peter-Hans Kolvenbach, S.J. to the Association of St. Marcellino

Genoa, 11 May 2004

Introduction

Returning after 10 years to this city of Genoa, I am reminded of the words of the Holy Father urging all the Bishops and faithful of Europe to strive 'to building a city worthy of man'. He recognises that 'though it is impossible to create within history a perfect social order, we know that God blesses every sincere effort to build a better world, and that every seed of justice and love planted in the present will bear fruit for eternity.' *(Apostolic Exhortation Ecclesia in Europa,* 28 June 2003, 97)

I am happy to return to Genoa, a city that perhaps like no other exemplifies the spirit of universality with which this complex process of globalisation is imbued today. Cradle of so many ancient cultures and prototype of creative adventure, during the latter part of the last century Genoa also experienced the convulsions of an economic and demographic decline. With great determination and ingenuity, the city successfully transformed the old metallurgical, mechanical and shipbuilding industries into a centre of culture and service for the entire world. It is certainly no coincidence that, together with the French city of Lille, it was declared European Capital of Culture in 2004.

I am also very pleased to be visiting the Saint Marcellin Association, which for many years has honoured the Christian and Jesuit tradition of sheltering the homeless and welcoming the excluded and marginalised.

The San Marcellino Association is linked to a particular style of intervention that has evolved over the years in favour of those people who, because of their difficulties, have found themselves gravitating around the small church of San Marcellino, in the heart of Genoa's historic centre. The Association in fact stands in continuity with the venerable 'Opera' of charity called 'La Messa del Povero' (The Mass of the Poor), founded in 1945 on the initiative of a Jesuit father, Fr Paolo Lampedosa, who at the time lived at the Jesuit Residence in Piazza Matteotti. On the outskirts of the historic centre of Genoa, this sensitive man, at the sight of so much rubble that covered almost a third of the old city, touched, struck and moved by the suffering of so many people, decided to open the door of the small church, San Marcellino in sottoripa precisely, by courtesy of Don Orione who had bought it in 1939, thinking of making it a meeting place for sailors in transit from the city's very close port.

In 1963, Father Giuseppe Carena was called to continue the work, which was already quite well known in Genoa, and he was able to continue along the path he had started, identifying at the time a growing mass of people who found themselves in our city in search of employment and a hard job of living and social integration.

From 1987 to the present day, the Association has paid special attention to the reception and understanding of a particular group of people about whom little is said,

> *but who in today's statistics, as well as in the streets and squares of large western cities, take up an increasingly significant space, full of silent suffering: the homeless, that is, people who, very close to us, have come to find* themselves for *the most diverse reasons living on the street, deprived of the most basic means of survival.*
>
> [From the booklet published in 1999 by the San Marcellino Association].

It is in this dual context of the European capital of 'globalised' culture and the spirit of welcome, service and compassion that characterises the tradition of the San Marcellino Association that I offer some thoughts on the role of culture in building a city worthy of man, a city of hope.

Culture and Meaning

In an attempt to relate the spirit of service to the homeless and excluded to the fact of being a European Capital of Culture, I would like to focus on the concept of culture as a set of meanings that are passed on to us but which we also create; as something to which we are passively educated and trained and as something that, as responsible and active subjects, we are constantly creating and reshaping. As Christians we have responsibilities on both levels; as committed people who want to follow Jesus we need to assess the obstacles and advantages that this dual dynamic of transmission and cultural innovation may entail.

Without getting into an endless debate about what is the most correct definition of culture, let us start with a definition that is broad but precise enough and allows us to come to practical conclusions. We can define culture as 'the way a group of people live, think, feel, organise and share life. Underlying every culture are systems of values, meanings and worldviews, which are expressed, visibly, in language, gestures, symbols, rituals and styles' (GC 34, d.4, footnote 1).

This definition of culture takes on relevance in light of what the Holy Father said in his address to UNESCO, emphasising the dual role of the human person in shaping and being shaped by culture:

> 'Man, who, in the visible world, is the only ontic subject of culture, is also its only object and its term... one cannot think of a culture without human subjectivity and without human causality; but in the cultural sphere, man is always the primary fact: man is the primordial and fundamental fact of culture. And this man is always in his totality: in the integral whole of his spiritual and material subjectivity.' (Address to UNESCO, 2 June 1980).

This meaning of culture emphasises the two aspects we mentioned earlier: the passive aspect, which refers to the tendency of human subjectivity to be influenced, and the active aspect of the creation and transformation of culture. Culture, as a 'subjective set of values, meanings and worldviews' determines what gives meaning to what we are, what we do, and what we hope for. It is in this sense that culture can be defined, by way of illustration, as that component of human life that transposes, creates and transmits meaning to a group of people. When we speak of culture and meaning, we are necessarily referring not only to isolated individuals but also to individuals living together. Culture, consequently, always

refers to the way 'shared meaning' is received, created and transmitted within a group and, clearly, a city.

The Passive Aspect of Culture

Nobody is born in heaven. We are born into a family, within a specific socio-cultural background. This being rooted in a local reality is part and parcel of our human condition and is an important aspect of Christian theology: incarnation theology has always emphasised that God's love for humanity is expressed in the fact that He pitched His tent among us and became man (Gen 1:14).

Sociologists have always paid much attention to the process of socialisation, which we have defined as the passive aspect of culture. Living in the family, in the neighbourhood, going to school and interacting with peers, we learn the 'meaning' of our lives and our role in society. Needless to say, the family plays a central role in transmitting to the child the foundational meaning that will allow them to grow and live in this complex world.

Thus, a divided or unhappy family, a poor and marginalised neighbourhood, and membership in metropolitan youth gangs can all contribute in the young person to the loss of a sense of direction, to the rise of a deep feeling of suffering and exclusion, and ultimately to the rise of many of those homeless, unemployed and discouraged young people living in the suburbs of our cities.

In his post-synodal exhortation, *Ecclesia in Europa,* John Paul II mentions the shadows hanging over Christian Europe: the fading of hope or the 'loss of Christian memory and heritage' (7). This loss of hope, His Holiness adds, is expressed in three attitudes:

a) a kind of *fear in facing the future.* The image of tomorrow cultivated is often faded and uncertain. There is more fear of the future than desire;
b) a *widespread fragmentation of existence;* and
c) a *'growing weakening of* inter-personal *solidarity*: while care institutions do a commendable job, there is a waning sense of solidarity, so that, even if they do not lack material necessities, many people feel lonelier, left to fend for themselves, without affective support networks.' (Ecclesia *in Europa,* 28 June 2003, 8)

This description of the dark side of European culture should help us reflect on what kind of socialisation is taking place in our cities, particularly in the city of Genoa. Many of our young people are unfortunately influenced by a culture of fear for the future, by divided and fragmented families and social circles, and by a society that leaves them to disentangle themselves in a contradictory world full of tempting abundance - not always within everyone's reach -- and overflowing with ruthless competition.

The principles underpinning San Marcellino and the work carried out by this institution with the collaboration of many women and men of goodwill are fortunately encouraging. Through their work on behalf of the homeless, a process of restoring dignity to these people is initiated, dispelling their fears, nurturing their hopes and ultimately sharing with them a new meaning and a new hope.

Here we are faced with two contrasting examples of how culture can influence human beings: one of destruction and one of creation of hope and joy. I urge you to reflect on the precarious situation of our families, the lack of guidance and values in our educational

institutions, the daily examples where professional behaviour breaks the most fundamental norms of ethics, the lack of job opportunities our youth face, the cult of violence, the unbridled competition broadcast by the various media, the absence of tolerance towards what is culturally different, and, finally, on that subtle tendency of a city (and a society) to systematically conceal the suffering, marginalisation and despair of so many of its citizens. This process of socialisation, the transmission of this set of cultural norms, cannot be a useful tool for building a city worthy of man.

We must be aware of and firmly denounce the rise of this culture of fear, fragmentation, violence and unscrupulous competition, and strongly support those institutions or individuals who seek to live, act and transmit the values of inclusion, love and compassion.

The Active Component of Culture

Cultures are not monolithic; rather, they are constantly evolving. The era we are living in is characterised precisely by a contraction of space and time such that different cultural orientations can be present simultaneously in a city or a country at the touch of a computer's start button or by turning on a portable CD. We do not live in isolation.

Many, however, believe that, today more than ever, we are powerless in the face of anonymous and powerful forces that induce us to accept values and patterns of behaviour that have incalculable consequences on our daily lives. We may be tempted to believe that there is little we can do to rework these patterns of consumerism, hedonism and violence that are imposed upon us. One of the main features of this new global culture is the propagation of the belief that there is no alternative culture compatible with the modern world, and that fighting this culture of fear and death is the impossible, romantic and impractical dream of a few well-meaning dreamers at best.

Our faith and the social doctrine of the Church tell us a different story. History teaches us that human beings have the capacity to rework, transform and generate new cultural patterns that promote love, compassion, tolerance, hope and solidarity.

The message and life of Jesus, His words and actions proclaim the inherent capacity of every woman and man to resist and create a new set of values and attitudes.

The Gospels offer us a privileged vantage point allowing us to observe how Jesus created and transmitted a new culture, a new set of values. The Beatitudes are a way of openly announcing a new code, a new culture: blessed are the poor, the afflicted, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, and those who are persecuted for the sake of righteousness (Mt 5:1-12; Lev 6:20-22). Jesus was aware that, while remaining faithful to the Old Testament tradition, His blessings heralded the growth of a new perspective, a new vision and a new culture. To emphasise this break with certain interpretations of the past, He made skilful use of a well-known rhetorical device: 'You have heard that it was said to you.... But I say to you... '(Mt 5:27, 31, 33; Le 6:27).

This new culture, this new reading of human life is clearly codified in the new commandment:

'Teacher, what is the greatest commandment of the law?'

> He answered, 'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.
>
> This is the greatest and first of the commandments. And the second is similar to the first: 'You shall love your neighbour as yourself''. (Mt 22:34-39; Mk 12:28-34; L 10:25-28)

We become active cultural subjects not only by reacting to the forces of despair and hopelessness, but by generating and transmitting an alternative system of values. This stems from the conviction that, as the Holy Father said, human beings are also active subjects and actors who can develop new cultural patterns.

The activities of the San Marcellino Association over the past 50 years bear witness to this determination to play a humble but significant role in creating a new culture of love and hope. This new spirit and culture are masterfully described by a Jesuit who lived this experience. His words first express the difficulty of accepting, as it was, this new culture of welcoming the homeless:

> *"To be concrete I will say something about my experience. In fact, for the past 10 years, I, who am a lover of the security of home, of the beautiful things that can furnish it, who have always been accustomed to a home that is comfortable in its affections, have found myself in contact with people who are currently homeless. Little by little I realise that it is not just a lack of a place to live, there is a lack of affection, a lack of people. What is missing is the ability to manage oneself, to manage a budget, to do the shopping, to deal with neighbours, to keep oneself in order. Lacking, much more, are the external conditions for which an increasing number of people find themselves in these predicaments. These are weak, seemingly unfortunate people for whom it has 'rained on them'. I find them close to me, me with my securities, them with these instabilities. I wish it weren't so, I wish and somewhat delude myself, that it could easily be remedied, I wish they would hurry up and put things right, I struggle, I get indignant. I learn to be patient, to make more serious and long-term attempts, with others I bind myself in the search, I get passionate, I yearn'.*

This openness to the other, however, reveals the richness of the poor and brings a new meaning, a new significance to the life of both.

> *I think, again, of the richness that comes to those who meet those who are in suffering, those who are currently experiencing discomfort. There is strength in this relationship experienced by me and so many others. To ally oneself with these people is to make a pact of mutual convenience, for a good end. To meet, to bring together the greatest number of people around the possibility of a life of greater meaning, of meaningful, prophetic and decisive meanings. Promoting this alliance still means acting against the world, bringing good news that opens up prospects of eternity'.*
>
> [From the article *'Allied with the Poor'* written by Alberto Remondini S.J. m Associazione San Marcellino, 1999)

In blessing these labours and praying that they may continue to transmit a culture of love and hope, I would also like to emphasise two related values that must become the solid

pillars of this new culture: ***inclusive compassion and respect for cultural differences***. It is my firm belief that by promoting these values we will be on the right path to building a Genoa worthy of man.

One of the most significant negative aspects of the globalisation process we are witnessing in our midst is the creation of a mass of excluded, marginalised, often forgotten people living on the margins of dignity and meaning. As you well know, a good portion of them are young people. They are the ones who are afraid of the future, who feel alienated from the social system and at the mercy of forces they neither understand nor oppose.

In becoming active subjects of a new culture, it is necessary to promote the value of inclusive compassion, that is, that attitude towards social and civic life that tends to propose plans and projects that include rather than exclude, that create consensus rather than divide. I am aware that this is a difficult and delicate task. We are not only confronted with a charity in a limited sense, understood as a paternalistic concern for the excluded, but with the reality of a 'political love' that stems from seeing everyone as equally involved in building a more humane city. I am also aware that this new culture of compassionate inclusion touches upon one of the most targeted concepts of our time: the problem of creating collective identities that can support us in achieving the common good.

As Christians and as women and men committed to building a more humane society, we must confront the ambiguities of many identity-forming projects underway all around us. While pride in local identities helps us all to move forward with confidence and hope, the inability or refusal of many to simultaneously and with equal determination promote a civic, human and inclusive (and also Christian) identity is becoming the source of many conflicts and divisions around the world. Our efforts to promote this new cultural value of inclusive compassion must translate into concrete educational plans to strengthen and consolidate our identity as citizens of a city, a nation, and ultimately the world. Compassionate inclusion of the most vulnerable, to the point of making them active participants in the life of this city, is one of the best ways to be, in the words of Fr. Arrupe, women and men 'for others'.

Let us remember the Holy Father's words that compassionately express what I want to say:

> 'The building of a wall between the Israeli and Palestinian people is seen by many as a new obstacle on the road to peaceful coexistence. In reality, it *is not walls that the Holy Land needs, but bridges!* Without reconciliation of souls, there can be no peace'. (John Paul II, Angelus, Sunday, 16 November 2003).

In order to be able to build bridges rather than walls, we must be able to pay attention to the second value I mentioned earlier: respect for diversity. Different is the homeless and the excluded, different is the migrant who arrives in the city from the village or from distant lands, different is the one who professes another religion and different is the one who thinks, acts and lives differently from me.

A hostile attitude towards the different usually stems from deep insecurity and fear and generates separation, division and in some cases aggression and violence. These are, let us remember, the very attitudes that the Holy Father denounced. A Christian response, a true counter-value must be based on a respect that begins with 'the other who is different', a

true dialogue between equals in a common search for alternatives to discrimination, violence and poverty. 'Being for others' necessarily implies 'being with others' in building a more humane society. We find in the One who became fully other the most significant example, so that we can be his heirs and brothers:

> '[Jesus Christ] did not regard his equality with God as a jealous treasure but stripped himself, taking on the condition of a servant, appearing in human form' (Phil 2:7)

Conclusion

I would like to express my deep gratitude for being invited to share with you the hope of promoting a new culture of hope and solidarity. In doing so, I am grateful to the Lord who has called us to be Servants in His Mission (GC 34, d.2, no. 1) and to the Jesuits, collaborators, and citizens of this city who have made St. Marcellin's dream come true. The fact that this undertaking is the fruit of a collaborative effort among many people, including our Dominican brothers, is a sign that our efforts to embrace the most vulnerable have a credible foundation.

We are not alone in this challenge. There are many women and men of goodwill who dream and yearn for this ideal. We are also reassured by the presence of the One who says: 'Behold, I make all things new' (Apo 21:5).

May God bless your labours and make Genoa a city worthy of man.

Fr. Peter-Hans Kolvenbach S.J.

Original: Italian
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11. Informal Talk at the Meeting of Assistancy Social Apostolate Coordinators

Rome 14th May 2004

Hearing my voice it may seem that, meeting you, I am very moved, but the truth is that I have a very bad cold, which I caught in Genoa where I was invited to go and boost the social work that they are doing. This is the famous work of St. Marcellino, to help people who have no home, and while it has existed for many years and is still doing wonderful, outstanding work, it still needs, like every effort of social work, to be encouraged and helped. I had to speak to a huge crowd, and I was very impressed to find that during my speech everyone was very silent; usually, the audience talks quite a lot when I speak!

I would like first of all to thank you for this meeting. I really believe that, as Jesuits, it is very important for the social dimension of our work to have meetings of this kind. There is no way we can come together to make a common effort except by meeting one another; it cannot be done just through letters, by email or fax. You have to meet personally and arrive at a common plan. Most especially, I am very grateful for the recommendations you have worked out as I can use them immediately in meetings with the different Provincials next week. It will be in Miami, as you know, that the Provincials of North and South America will be meeting for the first time; and there is no doubt that, thanks to the work done by some of you, social issues will be included in the well-planned programme. But there will be other meetings of Provincials as well, and it is very important for this topic to figure there. You must understand that the Provincials have many concerns and their concerns are similar to the ones here: personnel, means, planning. It can easily happen that in the final analysis social issues are not taken, as you say, seriously; with the consequence that social involvement has long remained very weak and been carried out without any coordination whatsoever.

I am very happy with what you have emphasised in the recommendations, especially the need for clarity within the apostolic orientations of each Assistancy. This important concern is expressed when you mention the need to discuss apostolic planning and the role of the social sector in particular in the course of the Provincial Congregations, and also at the forthcoming meeting of all the Provincials next year in the last week of November 2005.

In the face of all this, I truly believe what you have said. I accept the picture presented by the Social Centres of an increasingly complex and global reality, and the fact that it is one on which the Social Centres, lacking an adequate articulation, have had a weak impact. But this weakness can be healed when the Centres come together to think globally, even if they have to act locally, and come up with clear projects. This same concern is mentioned when you speak about finances. Funds from international agencies make the work donor-driven. There is sometimes a mismatch between the types of projects that they are interested in supporting and those we would like to foster. I do not have to tell you that when we speak about social concerns, the reality is tremendous, very global, highly differentiated

and seems often to be hopeless. It often happens that when people who deliberate about issues look at disasters in the world in the hope of doing something, there is so much that they are overwhelmed to the extent of being paralysed. This happens, for example, when we say that large sections of humanity are still below the poverty line. And what can you do? You are paralysed, and even if you want to do something, there is so much to do that action seems almost hopeless. It seems to me that that movement towards action has to come from you because nobody else will be able to do it in the Society. It is very important for the work of the Society that you help us to make choices.

There is an enormous field of areas in which we must act. We are not Divine Providence, as Fr. Janssens always said, but something has to emerge with the means that we have, the personnel that we have and from our specific way of proceeding. We always act as Jesuits, and in this way we make our choices, and from our choices spring our projects. I think this will also aid the Provincials to be more helpful in finding the means and the personnel. If someone comes and tells them all that has to be done, they can get paralysed, but if the Social Centre or Social Institute has a clear plan – 'this is what we would like to do' – then the Provincials too will see clearly where the train is going, and then they will take that train. If things remain vague you cannot count on their support.

I would like to stress that this is important not only for the Social Sector as such, but for social awareness in the Society as a whole, and though this has already been said at the Congregation of Procurators, I repeat a little bit of that here, that if social awareness is increasing in the Society, it is thanks to GC 32. There is not a single ministry today in the Society that feels that it has nothing to do with the social dimension, or with, if you prefer the phrase, the promotion of justice.

A parish is not a Jesuit parish unless it takes up the social responsibility of all the people living in the territory covered by the parish, a point that was especially stressed in India. Our retreat houses today are not only speaking about, let us say, the spiritual development of the person. By reading the diary of Mons. Romero who made the Spiritual Exercises, we discover that the Spiritual Exercises lead us to assume the responsibility for everything that is going badly in the world. I am referring to the historical meditation of the first week where, according to St. Ignatius, we are all, in one way or another, responsible for what is happening and for what is going wrong in our world. But on the other side, during the second week, the Lord calls us to start a new society more just, more divine, more human; there too we have a common responsibility. When Mons. Romero speaks about the social he radiates the spirit of the Spiritual Exercises.

I am very grateful that today, while visiting practically any University or a High School, we invariably hear about the social programme that they have. There was a time when Father Ellacuría said that what Jesuits were doing in some of our universities was a mortal sin. It is indeed true that he said that, but I think that at the end, he himself saw in El Salvador that a university could also be a Social Centre, capable of educating future leaders in social awareness. I think that this was the reason why, in Mexico, they sent out the same message by closing the famous elitist College "Patria". We need today to move in another direction, a direction that they later discovered when they realised that handing over the education of an elite leadership to all the rightist forces of the Church would not

be very responsible on our part. It is better therefore that we take in hand the responsibility of educating the leaders of the future and do what Father Arrupe always asked us to do: educate people to be men and women for others.

Going through all the ministries in the Society, it is possible to see that social awareness is growing. This year, at the request of the Provincials, we started once more to speak about poverty, (the Statutes on Poverty, a Letter on Poverty). And I believe that everybody has now discovered that the call is surely to follow our Lord as poor. But the motivation of these documents on poverty is not merely to preach to our treasurers, nor only to foster the practice of asceticism, but also to live in solidarity with the poor. We have discovered that all we take for ourselves is taken away from the help to be given to the poor, and that solidarity is the strongest motivation for our religious poverty. In this way, I can truly say that social awareness in the Society is increasing. There is, however another aspect: the social sector in the Society is suffering and, if we are not very careful, it could very easily disappear.

The Provincials in practically all the Provinces, even in Provinces where they have many young people, complain that leadership is not always available. A Province can have quite a lot of young men, but many of them will never be able to assume the responsibility of leadership. So far, in all the Provinces, the question is: where do we send them; what are our priorities? It is true that the educational sector is as powerful as it has always been, and it is also true that the educational sector is now aware of its social responsibility. Of all this there can be no doubt, but it can still happen, and easily happen, that the Social Sector as such disappears because nobody is sent, or, even more important, nobody is prepared in terms of skills to work in the Social Centres. Preparedness is not only a question of generosity, or of someone who knows how to raise his voice and shout. It is a question of competence. We cannot have influence in the World Bank, in the Monetary Fund, in Brussels or in any of these kinds of organizations if we do not come armed with competency in economics or similar fields. And so, all these men have to be prepared. I do not have to tell you that many young people are ready to start immediate action with the poor, but to go through five or six or seven years of university studies before they can go into the social field is, for many of them, too heavy a sacrifice. Still, it has to be done if the Social Sector is to prepare itself for the future.

I would like to stress what I have already said many times: without a concrete social centre in the Province, social awareness will finally decline. There has to be in the Province itself an element that constantly reminds everyone of social issues and social problems. Everybody knows this; it is impossible not to know. But to be touched by this reality you need people who are immersed in this work, and who are living not only for the poor (many will do this), but also with the poor, and in many cases, like the poor. It is they who can really move their fellow Jesuits to stay and grow in social awareness.

It is also true, as far as I can make out, that there is a generational shift in the social sector. The first Jesuits who entered this sector, as you have already mentioned, came during the time of Father Janssens. Fr. Arrupe also stressed the importance of the social sector. But this generation is now - I do not like to say this, but it is true - dying out, perhaps because they were very strong prophets, not people who worked easily together with others.

With them the work also died. It is a fact that the younger generation likes to work much more as a team, greatly prefers to work together, to learn from one another, to do things together. If this is a generational shift, it will also be a shift in mentality. The first generation was the generation of the Cold War, of the Berlin wall, with Capitalists on one side and Communists on the other side; everything was good or bad, was well or badly done. You could really shout. Today the wall has been broken and everything has become very vague. And the fact that everything is not absolutely clear could easily paralyse our social activity.

Often in the Society they will tell you that we watered down the decrees of GC 32. I hope that it is not true. But what is true is that everything has become less clear and increasingly complicated. At the time of the Cold War, the question of justice was mainly seen from a socio-economic point of view, whereas today, especially listening this morning to the issues you raised, the problems related to justice seem to be manifold for example, the problem of terrorism seems to be, by general consent, also part of the social effort; now this is something that in the years of GC 32 nobody would have spoken about. The Province of Colombia is today strongly moved to reconciliation for peace. I believe that in the minds of those attending GC 32 this would have been considered as none of our business; only socio-economic issues mattered then. And now everything comes up: the problem of globalisation, the problem of minorities, of groupism, of women, – the last of which was strongly stressed in the last Congregation. All of these seem to be justice questions that have become very complicated and highly global. It becomes more difficult therefore to fit this new understanding of justice into the socio-economic approach that characterised justice in the documents of GC 32. This is the situation as it is now, and I really believe that your ideas, your recommendations can help us to move ahead. For this I am very grateful; it is not necessary for me to tell you that the lead has to come from you.

Are we faring well in this social area? First of all, I want to say that the 'famous problem' of Faith and Justice is disappearing even if there is still some uneasiness in the Church about the social involvement of those living a consecrated life and the involvement of Bishops and priests. We have never opposed the social commitment of the laity, but many feel that it is not our business to be involved in social issues.

I believe that we should always take the word justice very seriously. As you know, GC 32 coined the expression: "Promotion of Justice." This is difficult to translate in many languages, and even when you do, it sounds strange. 'Promotion' means, in general, to sell products. Why did the GC use this expression? First of all, to make sure that the Congregation would vote for it, because here is a typical case of what linguists call "linguistic ambiguity." Half the Congregation believed that the justice meant was the justice of the Gospel: "Be just as your Father in Heaven is just". Others believed that justice meant socio-economic justice. So, thanks to the linguistic ambiguity of the word, everybody could vote in favour…and they did so! And why was the word 'justice' used and not the word 'charity'? The reason for this was Father Arrupe's insistence; he thought that charity is not enough. To pay people out of charity for the work they are doing is injustice; what they need, and what is right, is to receive justice, not mere charity. Furthermore, the word 'love' was thought to be so ambiguous that it was not used. Father Arrupe coined an expression - whether it is orthodox or not I cannot judge - but **he called justice the sacrament of love**. By this he meant that what we call Christian Love, Agape,

is only love if it is concretely expressed in justice. And that was the reason why Father Arrupe pushed the word justice so strongly. For him, there was absolutely no problem in putting faith and justice together because faith would be a pure ideal without this sacramental concretisation of justice.

As you are aware, the relationship between the 'diaconia fidei' (the service of faith) and the 'promotion of justice' faced some problems of interpretation during GC 32. A fear was expressed that they could be seen as two parallel services in the Society.[1] It is remarkable, however, that Decree 4 insisted on the inseparable connection between the two.[2] The basis of this inseparableness is explained in various complementary ways. The Decree speaks, for instance, of the inseparable relationship existing between "conversion to the love of God and to the love of neighbour" (28); on the theological understanding of salvation as consisting of "an undivided love of the Father and of neighbour" (28); on our personal call to be "witnesses to a Gospel which links the love of God to the service of man" (31); and finally on an explicit understanding of the "promotion of justice," the "proclamation of faith", and the ministry "to lead others to a personal encounter with Christ" as "three inseparable elements of our apostolate" (51).

The emphasis of GC 32 on the inseparableness of the 'service of faith' and the 'promotion of justice' was not always maintained. Though Decree 4 also states that there exists a certain 'theological priority' in considering the mission of the Society as "the priestly service of faith" (18), the living experience of many Jesuits later confirmed and made more explicit to all of us that our faith in the Risen Christ and in the Gospel is the source of our struggle to denounce and announce justice.[3]

Finally, I want to say something about the orientation taken, more especially in view of the projects and the choices you will have to make, always a very painful process. As you know, we, as Curia, are in contact with quite a lot of people who are in this sector, not only the Vatican and Cor Unum, which is like the Ministry of Social Affairs of the Vatican, but also Caritas International.

All these organizations like Missio, the Italian Conference of Bishops, Misereor, Renovabis, Adveniat, are all our benefactors; all these organizations help the Society with quite a lot of money. If you listen to them, their attitude gives us an orientation: they also make choices. If you go to them and only mention your recommendations, they will sometimes say: "We have money for this, we do not have it for that." For example, some

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1 One may observe this desire to clarify the relation between the service faith and the promotion of justice in the following text of GC 33: "Definitions alone cannot clarify the apostolic directions of our ministry. Such clarity can only come when we are faithful to the process and conditions of communal discernment and to the lived experience of religious men striving to labour with Christ in serving the Kingdom. For we will understand better how the service of faith and the promotion of justice are not two juxtaposed, much less conflicting goals, but a single commitment which finds its coherence and deepest expression in that love of God and love of neighbour to which God calls us in the One Great Commandment" (D. 1, n. 42).

2 See, for example, GC 32, D. 4, nn. 2, 30, 51. This unity is also expressed by linking always the two terms by the conjunction 'and' (GC 32, D. 4, nn. 7, 69, 74, 76.

3 "The mission of the Society derives from our continuing experience of the Crucified and Risen Christ who invites us to join him in preparing the world to become the complete Kingdom of God" GC 34, D. 2, n. 6.

agencies do not fund education. They may deny it, but it is a fact. Others will say that they help only non-religious projects. "We do not assist religious projects," they say, thereby making choices. But still, there are some common areas and I would like to mention these to you, especially because these will probably be discussed at a big meeting on consecrated life to be held in November of this year. Ten years after the letter of the Holy Father on Consecrated Life, more than 1000 religious, sisters, brothers and priests will come together in Rome to ask: "What are we doing?"

The first thing that comes up, but laced with many ambiguities, is **globalisation**. This is seen not so much a project, but as a way of acting in accordance with globalisation. There is a tendency, because of the ambiguities inherent in the term, to look more at the negative aspects of globalisation, disregarding the positive sides. The simple fact that you are all here together shows the positive side of globalisation. In the Society it is very clear that we have to work together; and because the Society was universal and international right from the beginning, and because we are available to go to any place where there is a need, it is up to us to show how globalisation can really be a tremendous help in social work. It is true that the neo-liberal ideologists or the market economy are largely responsible for the negative side of globalisation and that the rich are becoming richer, and the poor are becoming poorer, and that their only interest is: "Can we make profit out of it, yes or no? Can we sell it?" All other questions, whether it is good for humanity, or good for this country, are of no importance. And there certainly we have to assert the so-called prophetic commitment and stand up against this understanding of the market economy. As you also know, the Vatican, and especially the Holy Father, is coming up quite strongly in favour of an economy that is really at the service of every human being, not an economy that favours only a small section of mankind.

The second question that comes up everywhere and with multiple projects is the one that is seen as a priority of the Society: "**People on the Move,**" or, if you like, the problem of 'human mobility' or 'migratory phenomena'. I do not have to stress this for we know that poverty, war, political instability, and religious intolerance drive all kinds of people to leave their homelands and move away. It is a point to remember that today to speak of refugees does not make sense if by that term we exclude the condition of undocumented people. We need to include displaced persons, all kinds of immigrants who are just looking for a better position; but all these people are on the move and they are not welcomed. I do not know exactly how it is in other continents, but in Europe a political party that is against foreigners will usually win. Not affording any kind of welcome to the immigrants is the programme followed systematically by all rightist parties, supposedly to keep a hold on their constituencies, indeed, their countries. This is somewhat hypocritical because they need them – to do all the dirty work that they themselves don't like to do. They are only too happy that people from other continents come to do it, but at the same time, they will not recognize them as citizens possessing equal rights with other citizens. In France someone used the famous slogan: "They eat the bread of the French." But the bread of the French is made by foreigners, because the French will not start at 4 o'clock in the morning to prepare the bread to be had for breakfast by the French!

In religious life too there is a tremendous interest in people on the move. We see it in the Old Testament, and in the New Testament the gospels show that our Lord himself was

'on the move' to Egypt. Hence, it is important to know how to welcome the people coming in, how to accompany them, how to take care of those who form the majority among marginalised groups in our societies. Thus, projects in this area are a priority of the Society and we have backed them because the issue is of general interest everywhere. On these lines, I would like to say that it is always good to have our own specific way of helping them. There are all sorts of ways of helping them, no doubt, but the specific Ignatian way is to help those forgotten by others.

The third issue, which is very well known, is what we call the **promotion of justice**. It means to denounce injustice in every society and every exploitative economy in the world, in the knowledge that solidarity with the poor is an essential part of our faith. As the Gospel says, we must build up a more just world against an unjust economic system, for example in the case of the foreign debt carried by many poor countries. On this point, I like to say that while the projects may be very clear, it all depends enormously on the situation on the spot. This is really a concern not only of the Society but of societies everywhere.

There is a point that was never mentioned in the GC 32, but I now see mentioned in the second sheet of recommendations, an issue that is emerging in the Society: that point has to do with **promoting and protecting human life**. I do not think that in GC 32 they would have called this promotion of justice. As far as I know, in GC 32 nobody spoke about this, and this was considered as another area not belonging to us. However, today it is really a challenge, and I see now that some Provinces are speaking out more and more about this protection of life. For example, even in the Society we now have an AIDS network in Africa. It is true that we did not do very much at the level of the universal body of the Society in the area of abortion, but this by no means suggests that the Society is indifferent to the issue. It is simply that until now it has not entered the category of promotion of justice. As you know, nobody spoke about it in the first drafts of GC 34; then some Jesuits grew nervous and asked whether it was no longer the case that the Society protects and defends human life; and then the text of GC 34 spoke about it.[4] But there is still some uneasiness because some say, 'Yes it is an issue but is it really an issue of the Society? Is it in our line to do this? Have we to take up all these problems, for instance, the issue of euthanasia?' The challenges in the field of justice are much clearer for us than in this field of defending and protecting life. We need, however, to keep in mind that many Provinces have spoken out strongly and explicitly against abortion and that the Society has strengthened the work done in the bio-ethical area.

However, we have discovered the justice dimension of protecting life when it comes to the issue of Ecology.[5] In GC 32 nobody spoke about ecology. However today, and this came up very strongly in India and in Africa, we believe there is injustice in attacks against the environment, against ecology. We are not in favour of ecology in the manner of our Franciscan brothers who taught us how to love nature, animals and birds; but we are in favour of ecology because it is a human right.

Finally, I want to mention one word that is heard in over and over again in many countries, that is, **pluralism**. I may be wrong, but if you listen to the Provincials of India

4 GC 34, D. 3, nn. 8, 9.
5 GC 34, D. 20.

they are greatly preoccupied with the issue of communal harmony. There is so much of casteism, groupism, ethnicism, nationalism – as in other parts of the world – that for them, communal harmony becomes an overriding issue, the most important project, so much so that matters clearly linked with, let us say, poverty, are given less priority than this issue of communal harmony. There are many projects, costing a fair amount of money, backing this issue of communal harmony. As in other parts of the world today, the movement for peace is present everywhere. This is typically an issue you will have to discuss. Some may even say: 'This is not exactly promotion of justice; we do not discover the justice dimension in peace and in communal harmony; we are in complete agreement that other people are engaged in it, but this is not our business, nor our ideal of working for justice.' And this is something that you will have to discuss so that we can say 'We cannot do everything, we have to make choices.'

What I have mentioned are the trends prevalent practically everywhere in the world today. Should we say 'We take up all this because all this is important,' or should we say 'No, stick to the promotion of justice in the real and clear sense; if someone wants to work for peace we are in full agreement but we have other things to do.' That is a question you will have to decide and thereby help the Government of the Society. I am quite aware that it is not an easy choice.

Finally, I wish once more to thank you for all the work that you are already doing. You know that at the practical level you are responsible for increasing social awareness in the Society. And social awareness in the Society will depend on your choices, on your reflections and on your initiatives. Everything that we can do to help you is in our own interest, and so you can be sure it will be done. But many times you feel you do not get the men, you do not have the means; often we do not know where we should go, and when this happens then it is very difficult to invest – to use the language of economics – in these areas.

Thank you so much for this meeting.

Source: PJ no. 85 2004/4, pp. 6-11

12. Father General's Address to JRS

Santa Severa, 25th May 2005

Once again I am grateful for the opportunity to come here and to thank you for your commitment to the work of the Jesuit Refugee Service. Despite the obstacles that JRS have faced, this occasion is particularly significant since in November this year the organisation will mark 25 years of service to refugees. I plan to write a letter to all the Jesuits to remind them of this work and to ask to strengthen their personal commitment to the work with refugees.

This year we are not the only ones concerned with the plight of refugees. Last week the Vatican once again wrote a letter[1] in support of all the work done with people on the move. They did not make a distinction as we do between migrants and refugees. They spoke in general of people on the move. In 2004 they wrote a long letter about Christ's love towards migrants[2]. I am sure that you have all read this document. This latest letter was prepared in collaboration with the Congregation of Religious whose work directly with refugees in many areas. The letter highlights the growing number of people on the move in the world, in particular the growing number of refugees. As you know, in 1994, the number of people on the move in the world was something like 30 million; today it is more than 200 million, a huge increase. Of those on the move, the number of refugees is also increasing. Consequently, I do not think that the JRS staff risk finding themselves jobless for the moment!

The Vatican letter highlights that refugee flows are no longer responses to short-term political instability; they are becoming structural in nature, as people on the move are becoming an integral part of the world as it exists today. Although this is due in large part to the large movement of people from villages to cities in many of the parts of the world, it is also due to economic industrialisation. People follow the allocation of capital. They move from what are considered to be undeveloped to developed countries. This process is becoming part of the fabric of modern society. However, there is a big difference between refugees and migrants and JRS should always be clear about this difference. The refugees are forced to leave. They are looking only for a place free of conflict where they can survive. The migrants take the decision to leave their country of origin in search of a better life. And as we see here in Italy, many have to pay quite a lot of money to move. On the other hand, the Holy See's letter stresses that it is not just a question of love or Christ's love for the people on the move; it is also a question of justice. Nevertheless, distinctions have to be made, and I am very grateful that they are made in JRS. Refugees flee violence and war in their countries of origin. This is unjust. They have the right to stay. They are deprived of their rights. JRS was established is response to this injustice. JRS tries to ensure that their rights are respected and works for their futures. It tries to help them to obtain the

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[1] Pastoral commitment to migrants, refugees and other persons involved in the crisis of human mobility, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Pontifical Council for the Pastoral Care of Migrants and Itinerant People

[2] Pontifical Council for The Pastoral Care of Migrants and Itinerant People, Instruction, 'Erga migrantes caritas Christi', (The love of Christ towards migrants), Vatican City, 2004

appropriate documentation from the states to which they flee.

For migrants, the situation is different. Every individual has the right to leave his or her country of origin. But in practice he or she has to be admitted to another country. And as such, no one has the right to say that he or she must be admitted to this country or that country. That is the dilemma that migrants face. And, as you know, at least in some countries in Europe today, migrants arrive and they are immediately put on a plane and returned to the continent from which they came. They can do this because nobody has legal right to be admitted to a particular country. But even if they are admitted, then there is a real problem of justice because they are frequently denied social, economic, or juridical protection. As you are aware, there are many lawyers among our "old boys" as they are called, and many things are done to ensure that those who are admitted, are accorded the rights they will need. Today, if a political party, at least in Europe, is anti-foreigner, it will be successful. Conversely, if they announce that the country needs foreigners, like Spain has done by officially declaring that the country's economy needs at least another 500,000 migrants, everybody starts to protest. But the language is clear: Europe needs this workforce just to maintain its current level of industrial production and to do the work that many Europeans do not want to do. This is the hypocrisy. In Europe there is a lot of xenophobia, whilst at the same time Europeans need these people. Although there are many negative factors and motivations behind these migrations, the Vatican letter emphases that some good also comes out of it. People on the move, both migrants and refugees, are contributing to the creation of a multicultural, multi-religious and multiethnic society. The letters argues that globalisation presents humanity with a new future.

As with all good Vatican documents, there are references to biblical tradition. Here the tradition is very rich. Abraham, our father in faith, was on the move in search of better land for his cattle; in Exodus people were on the move fleeing slavery in search of the Promised Land. Before they went into exile, they were already refugees elsewhere. So there is a long tradition in the First Testament about refugees and migrants, "You shall also love the stranger, for you were strangers in the land of Egypt"[3].

At the end of the letter, it mentions the need to provide training to all the people who are working with refugees. This is also something for JRS to consider. Generosity and ideals are requisites, but so is the acquisition of the necessary professional skills. I do not know what the Vatican will do to foster this kind of training, but it is a need that is felt everywhere.

After 25 years of JRS service to refugees, it is a good moment to thank the Lord for all that has been done. It started in quite a small way in Asia Pacific and has expanded its service to 10 regions representing some 57 countries and is still available to go to other countries where there is a need to serve refugees. I am very grateful that JRS has remained faithful to the ideals of Fr. Arrupe, that JRS is still serving refugees in the refugee camps, accompanying them, and not only carrying out the analysis and research. I am particular happy that JRS' work in the camps focuses on serving the most forgotten and abandoned refugees.

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[3] Deut. 10 v.19

The media pay an enormous amount of attention to some countries, and these refugees are provided with a lot of assistance. But in so many other countries who host large refugee populations, nobody is speaking about them. The work that JRS carries out with the Bhutanese refugees in Nepal is an example of service to forgotten refugees. They will probably never be able to go back home, but who in the newspapers is still speaking about the Bhutanese refugees in Nepal! This could be said about many countries in Africa, completely forgotten!

That JRS remains faithful to this commitment is very important. Even though what that means has changed. JRS now recognises the necessity to undertake advocacy work and continual organisational development. JRS has always remained faithful to the decision to be an organisation with light administrative structures. These structures ensure that the organisation is always on the move and never impended by overly bureaucratic structures. This also ensures that the administrative cost of JRS' structures is kept to a minimum and that as much money as possible is directed towards work with refugees.

In doing this we can say that JRS has been really successful. This is one reason why many like to use the name of JRS without being directly involved in refugee camps. But allowing others to use the name of JRS is something that should be handled with great care. If we can help refugees by allowing others to use the JRS name, this is fine, but JRS should not stop working directly with refugees in camps.

For some provinces in the Society, the existence of JRS has become a reason not to do anything in the social sector. If they already have JRS, they believe that there is no other social work to do. This is something we have to speak about with provincials when we meet in Loyola at the end of November this year.

The presence of Jesuits in JRS acts as a catalyser. You know enough chemistry to know that sometimes there is an element which is sufficient to ensure that everything else works well even if that element is a foreign one. I really believe that the presence of the Jesuits in JRS should act as a catalyst. It ensures that everything moves even if most of the movement itself will be shared with others. We are very grateful for all the cooperation and partnership of non-Jesuits in JRS. JRS would not exist without the help of so many others.

Sometimes a question is raised: can we still count on the young people in the Society, the young Jesuits? Some feel that they do not have the same mentality as the Jesuits who are now involved in or committed to JRS. There is no doubt that JRS has given many vocations to the Society. People who have seen Jesuits, or have seen people working in JRS, have felt as if they were being called to this vocation. However, there is a problem today. Even though we have always to be very careful when we speak about the new generation, it seems that the new generation has lost confidence in great programmes, great ideologies, and great utopias. They are not the only ones, but they are much more inclined to work with small initiatives, not at a structural or administrative level, but in personal contact with the people they wish to serve. JRS attracts Jesuits, more Jesuits than any other area of the social apostolate, especially these social institutes, involved in research and analysis, that are somewhat removed from the day-to-day concerns of those they serve. The social institutes sometimes give the impression that they have lost all contact with the poor themselves. This was the reason why when Fr. Czerny was responsible for the Society's

social work, he always insisted on a head and feet approach. Many working with refugees find this approach ideal for them.

There is a counter tendency that is called sometimes neo-conservatism, a strange expression, new conservative. Young men who really feel they are called to religious commitment, and for them religious commitment should not be in the social field. They believe that this is something that should be done by the laity, that religious and priests should be exclusively in the field of religious service. Because churches lack priests, this argument comes across very strongly. They believe that priesthood should stay out of all kinds of social, economic, or political commitment, and that they should confine themselves to spiritual work. They believe that the priests should keep themselves to the obligations of priesthood, the work that only priests can do. This is a problem that comes up time and time again. They do not see apostolic value of the work among the refugees and the migrants. This tendency exists and that is the reason why I am so happy with this Vatican letter. It stresses very clearly that we should not only speak about Christ's love, or about justice, but that justice should be done, and that the work of love should be done also by people who are committed religiously. This letter is very useful as a starting point for a discussion with those who believe that priests should encourage the laity to do the work, but should not do the work that the laity can do.

In every sector of the Society, there is a greater social awareness. When you come, they speak about what they are doing in the social field, or in the university sector. They believe that they educate people to be men and women for others. They run exposure programmes, even in the retreat houses. They feel they help people to discover their social commitment in the name of the gospel. However, there are so many things that belong to the social sector, so many issues that weaken the social sector as such. It could also harm the refugee service. There are so many issues today: the environment, the racial problems, the caste problems, communal harmony. You can go on and on. These can weaken the social sector as such. For this reason, it is good that JRS sticks to its particular mission and recognises that refugees, migrants, asylum seekers, undocumented people, displaced persons, all have their own needs and their own rights. JRS must choose among them, and not to try to assist all people on the move. At the moment practically everybody is on the move, even tourists, and tourism is also increasing. The meaning of the JRS' specific mission risks being lost.

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

13. War And Peace in the Context of Inter-Religious Dialogue

Santa Severa, Rome, 16 September 2005

I am aware of the difficulties involved in preparing and holding a meeting of this kind. You have come from far away leaving pending work and urgent matters. The topic is complex and may be approached from many different points of view. Combining academic expertise on peace studies and conflict resolution with very diverse and different experiences is not easy. Bringing together academicians, activists, men and women of different cultures, Jesuits and lay partners is a commendable but difficult proposition. The logistics involved in preparing the meeting have been daunting: finding a place with an atmosphere of prayerful reflection and an ambience of relaxation and peace; preparing all the sessions, and taking care of the required infrastructure. I would like to express my gratitude to all the participants as well as to all those who have made this meeting possible. The fact that all of you are here is already an achievement!

I am also aware that you have set for yourselves a very important and ambitious goal. You want to reflect together on the issues of conflict, war and peace. You have tried to engage in a discernment process that is both individual and communitarian. With the help of three cases from Chad, India and Colombia, you have looked at new aspects of the conflicts and peace initiatives dotting the entire face of the earth.

You have also prepared a document for me in which you narrate your experiences during these days, collect the lights and shadows you have encountered, and offer some recommendations in the hope that they can be of help to the entire body of the Society and our apostolic partners in serving the Lord. I would like to assure you that I shall study the document and find the most appropriate way to share it with the whole Society.

In a preamble to my main thrust this morning I shall first outline the recent history of a growing understanding among religious leaders of their role as peacemakers, proceed to trace the link between war and peace through the etymology of words, and finally, turn to the ethics that should govern our minds and conduct in a context where wars are fought in the name of religion.

Preamble

Our world grows increasingly interconnected and, different as we are, we need to come together to ensure peace. A beginning was made on 27 October 1986 when John Paul II invited leaders from all the world religions to Assisi to pray for peace in a world becoming more and more violent.

> *"The coming together of so many religious leaders to pray is in itself an invitation today to the world to become aware that there exists another dimension of peace and another way of promoting it which is not a result of negotiations, political compromises or economic bargaining. It is the result of prayer, which, in the diversity of religions, expresses a relationship with a supreme power that surpasses our human capacities alone." (*Address of John Paul II to the representatives of the Christian

Churches and Ecclesial Communities gathered in Assisi for the World Day of Prayer, 27 October 1986).

Some twenty years later, at a meeting of religious leaders held 23-25 May 2005 at Tarrytown (New York), the following statement was made:

"We agree that the Christian and Muslim traditions are unambiguous on the sanctity of human life and on the protection of all forms of creation including the environment ... We therefore believe that the common position held by both of our traditions ... asks for the elimination of nuclear weapons from the face of the earth."

On 11 September 2005, men and women of different religions came together at a meeting organised by the community of *Sant'Egidio* in Lyon (France) to strengthen a humanism of peace. Without peace the world becomes inhuman. The meeting reiterated that religions refuse violence, war and terrorism because the name of God is "Peace." No war can ever be holy. The way of peace is a dialogue that makes the foreigner a friend.

Let me turn from history to semantics. Looking at the words so often used in the discourse of war and peace today we find that semantics has some light to throw on the matter. In the Semitic languages a noun represents the semantic field to which it belongs. For example, in Arabic the word '*salám*' is related to the concepts of soundness, well-being, safety, security, and peace. In Arabic the term '*jihad*' (fight, battle) comes from the term '*jahada*,' which finds its place in the semantic field of concepts related to the verbs 'endeavour,' 'labour,' and to take pains. In Tunis the same term translates as both 'asceticism' and 'to fight for justice.'

We may also note that in Indo-European languages nouns are used in phrases that reveal how the semantic fields of war and peace are inextricably bound up with each other. Language is a sign of a culture's grasp of reality. For example, 'war' becomes a way of protecting something or somebody. Already the Romans in their writing had coined the well-known phrase: 'there is no other way of ensuring peace than preparing for war.' Since Münich 1938, the term 'appeasement' has come to mean a way of making concessions just to stay out of war and be at peace. If words reflect reality, the semantics of war and peace can prove how closely interwoven are the conditions of war and peace. We use normally expressions like 'to fight for peace,' a 'just war.' The Crusaders used the expression: 'It is God's will.'

Three Ethical Perspectives on War and Peace

In the present context of peace efforts three expressions recur: 'peace-ethics,' 'war-ethics,' and the more general ethics brought to the situation of war. All three of them raise the issue of right moral conduct in critical situations. I take each of these expressions and perspectives in turn.

Peace-ethics

All the religions have given rise to peace- movements, even radical ones. This perspective is what I call an ethic of peace, or an ethics that gives priority to peace over war. A point of reference could be Buddhism: there is a commandment to protect all life in all situations and conditions and not allow others to kill or to be killed. (*Sutta–Nipala*, 394). No sacrifice of animals, no entering a meadow so as to avoid killing the insects, no fishing

and no hunting, no cleaning of water so as to avoid killing even the microbes.

Prince Gautama was aware how difficult and unrealistic it would be to impose the law of non-violence on the many princes around him, all called to defend the borders of their kingdoms. But still, in the three treatises of the Buddha addressed to war soldiers, he insists that killing is always forbidden, even in the case of defending natural borders: "Heroism in war leads to a special hell." Peace-ethics can always be seen from a negative perspective as denying the aggressive side of human reality, and as indifferent to situations of injustice and misery.

War-ethics

If peace ethics upholds peace at all cost, it must be noted that all religions have also been 'home' to war-tendencies, war-movements, even radical ones. Violence has been considered to be the only efficient way to make human society better, more just and more peaceful. It is from this perspective that we talk of a 'war-ethic.'

An obvious point of reference are 'the people of the book': the Torah, the Gospel, and the Koran. It appears that war was part of the normal situation in the Near East – both ancient and modern Near East: the Lord God fights with his people, and if necessary, against his people. The fact, however, that the three monotheistic religions focus exclusively on one God, excluding even by force all other gods, should not be considered the reason why the three religions of the book bear witness to the cruel reality of violence and war. Non-Semitic religions also sanctify the religious character of war; for instance, in the *Gita*, Krishna advises Arjuna to take up arms for a just cause on the battlefield of Kurukshetra.

Radical war-ethics may be found today in the 'theology of terror' proclaimed by the movement of Osama bin Laden and groups like the Taliban and the *Hizb al Taharir* (Islamic Liberation Party), founded in Jerusalem in 1953. From this point of view, there is no way to pursue the goal, to impose and promote good and do away and forbid evil other than through terrorism, and armed struggle. The religious motivation of such radical war-ethics lies in a very selective reading of the Koran's discourse on war. The Koran states "fight those in the way of God who fight you, but do not be aggressive. God does not like aggression (2, 190)." Hence, in the Hadith tradition all kinds of limits were suggested so as to defend non-combatants, and other limits were worked out by Islamic legal scholarship. But the extreme radical position maintains that as long as God's law does not rule everywhere, especially in the land of Islam, and as long as the United States and all their Muslim and non-Muslim allies wage war on God, it is every believer's duty to destroy evil radically, driven by a blind and unbending hatred of the 'West.' This selective, unilateral and partial reading of the 'holy book' can motivate terrorism, but the following quotation clarifies how much more important it is to build bridges than to claim exclusive moral righteousness:

> *"For too long we Muslims have been sticking fingers in our ears and chanting 'Islam means peace' to drown out the negative noise from our holy book. Far better to own up to it. Not erase or revise, just recognise it and thereby join moderate Jews and Christian in confessing the 'sins of Scripture' as an American Bishop says about the*

Bible. In doing so, Muslims would show a thoughtful side that builds trust with the wider communities of the West" (Irshad Manji, *Time* July 25, 2005 p. 60).

I have thus far tried to show how war and peace are bound together. I turn finally to the bearing of ethics on war and conflict-ridden situations to ask whether it is possible to move towards a just and loving ethic that takes account of all living persons.

Ethics of peace brought to war

In the Assisi meeting of January 2002 the representatives of the world religions confessed that no one can kill in the name of God. In the first commandment of a Decalogue for peace, John Paul II, in a letter addressed to all Heads of States, expressed the agreement reached by all religious leaders:

"*We commit ourselves to proclaiming our firm conviction that violence and terrorism are incompatible with the authentic spirit of religion, and, as we condemn every recourse to violence and war in the name of God or of religion, we commit ourselves to doing everything possible to eliminate the root causes of terrorism*." (Letter of John Paul II to all the Heads of State and Government of the world and Decalogue of Assisi for Peace, 24 February 2002).

At the recent meeting with Muslim religious leaders in August 2005 in Cologne (Germany) Benedict XVI condemned every kind of terrorism:

"*Thanks be to God, we agree on the fact that terrorism of any kind is a perverse and cruel choice which shows contempt for the sacred right to life and undermines the very foundations of all civil coexistence"* (Address of his Holiness Pope Benedict XVI, Cologne, Saturday, 20 August 2005).

Conclusions

On the basis of the above we may draw some conclusions.

1. Radical war-ethics is to be condemned, even while we recognise that violence is everywhere and in everything. It is part of our human nature: it will be always present if we defend ourselves, our very being, as different from other beings. The act of creation makes us different, roots us in diversity (Gn. 1), a diversity that reflects God's riches and that should enrich humanity. We, however, use our differences (religions, race) to attack one another and to motivate violence. Religions have to recognise that in their diversity they have motivated conflicts and violence. In this violent context that seems to surround human beings, peace-ethics may seem 'unrealistic,' but it does not exclude the fact that religions can and should be peacemakers.
2. In spite of all the violence in the three monotheistic Holy Books, under God's educational guidance, there is an increasing awareness that a peace-ethics can set the conditions under which war may be possible. From a mentality that allows the taking of a human life for a lost eye, the Books move to the moral progress of an eye only for an eye – retaliation – and finally, to the appeal to give your life to save another human life. Religions can build up trust through dialogue and compassion, solidarity and cross-cultural understanding.
3. This increasing peace awareness fosters reflection on a just war, which can defend humanity against arbitrary or intentional acts of war. It would not be ethical to

refuse to use limited violent means to help people in danger of death. The awareness is also growing that a peace without justice is not peace. This makes us see clearly the roots of violence: cultural marginalisation, economic injustice, and political domination. These unjust situations can generate violence that is easily expressed in religions rhetoric. Religion is a card that can easily be played to foster violence, even if religion as such is not involved.

4. We need to remember that in situations of war the peacemaker is blessed (Mt 5: 5). According to the Christian approach, a person ought always to be ready to take the first step. In his peace-making efforts he should exclude nobody, but include all as 'neighbours.' He should be willing to forgive and to give his own life out of love, following the way of Christ in the midst of violence. Christ never said, 'don't have enemies,' but he said, 'love them.' To bring peace in war conditions is to announce the message of love in a violent world, in the Pascal faith that, in the end, not hate but love will have the last word.

Peter-Hans Kolvenbach S.J.

Source: Promotio Iustitiae no. 89, 2005, pp. 10-13

14. Sharing What We Believe… Jesuit-Lay Partnership

Informal Talk at the Meeting of Assistancy Coordinators

Rome, 20 May 2006

Welcome to Rome!

Let me express my gratitude to all of you for having accepted the invitation to be once more in Rome to reflect and discern on matters concerning the Social Apostolate and the Society of Jesus. I am particularly happy that, for the first time, Jesuits and lay persons have gathered together to discuss these issues.

Last December all the Provincials met in Loyola to find out which topics should be discussed at the General Congregation 35 which will be held in January 2008. During your meeting you have dealt with two of the five topics selected by the Provincials: collaboration with the laity and social justice. Our social apostolate is in danger: the number of Jesuits involved in this Apostolate is highly disproportionate; there are not enough Jesuits working in this sector to carry forward its mission effectively. We may say the same with respect to the educational sector where there are 5,000 Jesuits and 250,000 lay persons. As regards social awareness, progress in the whole Society is not clear. We need to repeat to the Provincials the need for establishing in each province a core steering group committed wholly to the social sector, made up of Jesuits who can inspire the rest. Without such a group of Jesuits the social commitment of the rest will remain superficial or, in practice, limited to just mere words. For this reason I am very happy that you have considered the two topics together because there is no doubt that, not only in the social sector but also in other sectors of our work, the future can be saved only with the help of this partnership.

We are becoming more aware of the importance of this 'partnership' at many levels. At a meeting of Superior Generals we spontaneously acknowledged that the same problem exists in many religious families. It was, however, remarked that we generally speak of religious-lay partnership, and rarely about partnership among religious. I have personally shared with them that we are friendly towards each other but we do not have one common project, especially in the social sector. We seem to be moving ahead in this ideal of partnership: for the first time, a group has been sent to Southern Sudan to see whether a joint venture promoted by all religious families can be started in collaboration with lay people. The project is now on the table and it may still need a few more meetings to make it a reality.

I am very happy and I take this occasion to thank you for all you are doing to highlight the importance of the World Social Forum. At Mumbai you did a very good job and you worked in collaboration with other groups. Porto Alegre was different. Nairobi will host it in January 2007. We should prepare well our joint participation. It is all right to attend the World Social Forum to meet and encounter each other and other people. It will be more productive if we plan our joint participation beforehand. Mumbai showed us that this is possible. To benefit from networking with others requires careful preparation and a common platform. I feel that there is a great need in Africa to encourage Jesuits and others working in social centres and in other institutions to develop networking. In Africa there is

undoubtedly a need to foster peace even before we think of development strategies. Given the fact that Jesuits have a Peace Centre in Nairobi, this meeting may prove fruitful. I hope that this gathering in Nairobi strengthens networking among those Jesuits and lay persons engaged in the struggle for dignity, justice, and peace in Africa. As you know, Africa is one of the five apostolic priorities for the Society.

The Church as the People of God

I would like to comment briefly on the topic of lay partnership. Let me start by quoting to you a text you may have heard many times from General Congregation 34:

> *"The Spirit is calling us as 'men for and with others' to share with lay men and women what we believe, who we are, and what we have in creative companionship, for the 'help of souls and the greater glory of God'"* (D. 13, n.26).

We are confronted here with a real call of the Spirit, a call heard strongly during the Second Vatican Council. The Spirit of the Lord is calling the Church to become once more the 'people of God', a term that includes not only the clergy but all the faithful. It is a source of amazement that every time we speak of the laity we have a problem of understanding them as a part of the people of God. We should not forget that the word 'laity' comes from the Greek *laos*, and this term refers to the **whole** people. This meaning is rooted in the liturgy of the Church. The liturgy is the celebration of the *laos*: not only the celebration of the priest but of the whole people. Saint Augustine said very clearly: 'I am a Bishop at your service, but I am a Christian with you and among you.' He was quite aware that one cannot speak about clergy without speaking about laity and that the laity represents the people of God.

The Second Vatican Council rediscovered the significance of the Church as people of God and this has raised some problems for understanding the place of religious men and women in the Church. Before the Vatican Council the Church was held up by three pillars: the clergy, the laity and the religious families. Inspired by the Holy Spirit, the Bishops discovered that the Church had only two pillars: the clergy and the laity. They make up the people of God because for many centuries there were neither religious sisters, nor monks, nor religious life, and yet the Church was still the Church. The Church could be herself without religious life.

This may be a strong statement and for many years an effort was made to see religious life as bearing witness to 'holiness' in the Church. The Church will always have members who are holy and it is true that often the role of witnessing to holiness has been played by religious people. In this matter too, Vatican II took an important step: it took away, so to speak, the monopoly of holiness that religious had taken on themselves. The Council said very clearly that holiness was the vocation of everybody among the people of God and not only of a specific group, the 'professionals' of holiness.

I am always amazed by the fact that we seem to have discovered this truth only in the past century. It is instructive to remember that during the third century in Egypt the monks started what we might, in a light vein, call the Olympic Games in asceticism, a competition to decide who was the best ascetic and the most holy person in Egypt. After a careful search it was finally discovered that the holiest person was the mother of a family who was beaten every day by her husband and still prayed daily to the Lord the *Trisagion*, the invocation

of God as three times holy.

John Paul II always insisted that the Church of our century is the Church of the Laity. This statement has not been easily accepted, and we religious have been sometimes embarrassed by it. We ask ourselves: 'where is our place in the Church?' In this context, we need to remember also the rise of many ecclesial 'associations', groups like the neo-catechumenal communities (*Kikos*), or the Foccolari movement, both of which have a large lay membership. Many of those who belong to these associations or movements are engaged in apostolic activities that were once considered to be the monopoly of religious. We religious seem to have lost, for all practical purposes, any apostolic monopoly in the Church. The practice of charity, running hospitals, managing educational institutions and serving the poor were activities considered the monopoly of religious life. This is no longer true today. The laity are involved in all these activities, even in what we used to call in former times the missions in foreign countries. This is our reality today and it gives us new opportunities and new challenges.

In this context you have taken for reflection the issue of partnership with the laity. Let me touch on another aspect you have mentioned. It is really true that the number of religious is falling. Some years ago we spoke of one million as the total number of religious in the world. Of this total, 80 percent are sisters, five percent are brothers and fifteen percent are religious priests. Numbers are decreasing in all categories and by now we may be about 850,000. This, however, could be an occasion to reflect on the future of all the good work that was started by various religious groups and which continues even today.

I agree with you that the falling number of religious should not be the motivating reason for reflecting on the partnership with lay people. The true reason is quite different. To understand it we have to consider partnership not in terms of a power struggle among the partners, but as a matter of sharing apostolic responsibility for the same mission, or if you want, for the same Apostolate.

Ignatian Tension between the Universal and Particular

I would like to propose some reflections on the mind of St. Ignatius that may help us in discovering the true reason for this partnership. Saint Ignatius is a peculiar founder. He seems to have done all the 'good works', even giving the Spiritual Exercises, before he became a priest, a religious, and a Jesuit. The Lord taught him the Spiritual Exercises when he was a lay person, and he exercised this apostolate as a lay person with other lay people. It was only later that he realised that, in the social circumstances of his time, he could not carry forward this ministry without studying in the University and without becoming a priest. Church authorities could not believe that anyone who was not a priest or a consecrated person could say anything about the Gospel or about holiness.

It is not however correct to say that Ignatius paid specific attention to lay partnership because for him there was no such need. For him it was quite natural to think that in the Church we all work together as Christians, as believers. Whether one was a priest or a lay person was for him of secondary importance.

To grasp this point we need to remember that Ignatius was always universal in his thinking; his perspective always encompassed plurality. For example, he did not believe in talking about spirituality only in terms of the body or the soul. Spirituality, for him, always

refers to the whole person. Similarly he found it difficult to conceive of an apostolic approach that would exclude either lay or religious. His apostolic activities were addressed to the whole people of God. It was here in Rome, as you know, that he started the famous Confraternities. They were the beginning of what later were called sodalities. At the church of Santa Marta, he involved the whole Church, clergy and lay people in a social activity. We even have a letter of his in which he says that he would like to start a work in the hope that later the laity would take it up so that Jesuits could move and start the same work in another place.

Working with the whole people of God, laity and clergy was his way of proceeding apostolically. He did talk of the specific contribution of Jesuits in this partnership: they could become, using the language of chemistry, like catalysts, the substance making a chemical reaction happen more quickly.

Let me reiterate again that Ignatius' vision was universal; he would never hold a narrow or particularistic position. Looking in the dictionary of the Constitutions one finds that the word universal goes always together with the term particular. A few examples. The Superior should have a universal view and also a particular care for each one. As regards the Apostolate of the Society, Jesuits should be everywhere in the world, - the universal dimension. The world is our community, and our house. This, however, does not mean that Jesuits should be flying around all the time. St Ignatius wants the Jesuit to be rooted in a very specific place and to do a very specific work - the local dimension.

Saint Ignatius brought to the Society a universal dimension and this perspective and direction remains the cornerstone of the famous and long article 622 of the Constitutions dealing with the "more universal good," the guiding principle in the selection of our ministries. Ignatius is capable of counterpoising the universal to the particular. In this article of the Constitutions we can even say that he looks at the particular from the perspective of the universal. He looks at both these elements as co-existing in a certain dynamic tension, related to each other not in a stable, once-and-for-all manner, but as moving in a dynamic process. This process is not something that develops according to our will as a sort of voluntaristic squeeze of our self-will, but rather as a decision to let the Lord become more and more the energy leading us. This is the dynamism that Ignatius wanted us to live. It is in this spirit that we have to look at the issue of Jesuit-lay partnership. We may never reach the ideal but we have to live through the tension between the universal and the particular and learn from it.

In this partnership each may have his or her own ideals, but the common good of the partnership has to be discovered in living it dynamically and seriously. This is the reason why meetings of this kind are important: to discover the new issues and challenges and to learn from each other's experience. We may have a document but it cannot exhaust all the richness of this dynamic relationship; it cannot say everything forever. It is clearly a dynamic process that we can only accompany and live through regular evaluations and sharing with one another.

The Society is engaged in this process and I believe that the Provincials are also convinced that even if progress has been made, there are clearly new problems coming up and new challenges to be faced. The main problem in this whole field is to decide where

we stand at a particular point. **The difficulty of this partnership is always that at one moment we have to be ourselves because this is the only gift we have and the only gift we can offer: this is our particularity. At the same time we know that we ought not to keep this gift for ourselves; it has to be shared in partnership: this is our universal dimension**. You can appreciate now where the difficulty lies.

Living Partnership in Our Institutions

How do we live this partnerships in our big institutions? The official position is that Jesuits should guarantee the Jesuit character of the institution. The word 'guarantee' is understood in a flexible manner. I know institutions where only one Jesuit works, thus guaranteeing the Jesuit character of the institution. You may ask: 'What is his function or role? And you may get the following answer: 'He is the Chairman of the Board of Trustees.' This is fine but we should be very honest with one another: can we really say that, in this way, we can guarantee the Jesuit values of an educational institution? I am aware that Provincials like to use the word 'guarantee', and I agree we have to maintain the use of this term. We are not there, however, to be the owners of Jesuit values, but rather to guarantee them and, in this manner, be really available to our partners in the institution or the centre.

Let me share with you a frequently asked question. If in a country we have more than 20 Universities with the number of Jesuits falling in each University, would it not be better, in order to guarantee the Jesuit values of our educational institutions, to have only five Universities each with a stronger Jesuit presence? Rather than answering this question I would like to pose another: does the question raised here reflect an underlying issue of power or only one of exercising influence? In this context we may prefer to speak of responsibility. The question is then posed as follows. It may be true that we want to work with everybody, but, in the end, we carry the responsibility for the institution. In this context, how do we guarantee the exercise of this responsibility? If the guarantee cannot be kept, then we can only threaten the institution with removing the word 'Jesuit' from its name. A Provincial can, at the most, say to an institution: 'If you don't allow the poor to enter this institution I will take away the name of Jesuit.' Many Provincials say that this is like threatening to drop an atomic bomb: you can issue the threat but you cannot throw the bomb.

Talking about partnership the real problem that always comes up is that we talk about sharing responsibility and this, I think, is what we would like to do. Often however, we are engaged in a power struggle: it is not a question of responsibility but of who has more or less power. How is this problem to be solved?

Partnership and the 'New Apostolic Subject'

In Latin America we are faced with an opposite kind of strong initiative. During the last meeting of the Conference of Provincials from Latin America at Santiago de Chile the issue was raised again. Partnership with the laity needs to be seen, it was argued, in terms of the **new apostolic subject**. This conception implies that Jesuits and lay people have one mission, one apostolate, and hence we have one centre, one institution where Jesuits and the laity work without any distinction. The absence or lack of distinction constitutes, let us say, the new apostolic subject. Some are in favour of this position and others are radically against it. Those against it argue that it is neither possible nor feasible.

It may be important for us to understand the context in which this initiative has come up. This type of partnership between Jesuits and lay people has flourished in institutions like *Fe y Alegría* which, for all practical purposes, are not owned by the Society. The Society has an inspiring influence in them and takes this function very seriously. The fact remains however that there is practically no difference among the Jesuits and non-Jesuits, mostly educators, working in *Fe y Alegría*. Jesuits are really there to animate, to inspire, to help and these functions are recognised and acknowledged. While at the level of the service rendered all are at the same level, differences of character and experience do exist. Some may argue that this is not a fair description of *Fe y Alegría*, since everybody knows very well who is a Jesuit and who has not only responsibility but power to decide. In practice, the truth of the matter is not so clear-cut. We may agree that a great effort has been made in these institutions to remove from this partnership any difference and distinction between lay persons and Jesuits.

We are therefore faced with two extreme situations. The first, very exclusive and still existing today, describes a situation where older and even younger Jesuits affirm that the institution (University) belongs to us and hence we are the bosses. 'We are happy,' Jesuits would say, 'that others come and work in the institution; and we want to collaborate with them. But we remain the owners of the institution.' In the second, more inclusive situation, Jesuits and lay persons agree to work in such a way that no difference of any kind is recognised. As is always the case, the solution lies in the middle, but it is very difficult to know where this middle point is and how to define it.

Partnership in multi-cultural contexts

In apostolic partnerships where creative sharing among lay and Jesuit partners takes place we are confronted by another problem. In some continents we are living not only in multi-national but also multi-religious societies. The question arises: is it really possible to work together with partners belonging to other religions? This question is especially important for Asia, and Africa but it is becoming relevant in Europe, the United States and Latin America. In some cases we may even raise the question as to whether it is possible to work with people who do not believe in any religion. Can we tell them 'we want to hire you to share our mission?'

We have to acknowledge that this issue becomes more complex when we have Muslims as lay partners. The fact is that we have worked with them, for example in our University in Beirut. I know from experience that without Muslim lay partners it would not have been possible to manage this University. As a Dean of the University I shared work with other Muslim Deans. We Jesuits spoke very clearly about the charter of our University; you must remember that the University was named Saint Joseph's! Though the name Joseph is well known in Islam, we took pains to explain clearly the Christian meaning of Saint Joseph. Let me also add that this experience may not be applicable to other Muslim contexts.

Experiences from other countries indicate that partnership with non- Christian lay persons is possible. During the meeting with ex-alumni from our schools in Calcutta (India) I had the feeling that they respected the celebration of the Eucharist and quite often expressed the fact that they were at ease in our institutions and with the values of Jesuit

education. It seemed that Jesuits and Muslims could share in the same educational partnership.

The Holy Father is quite concerned about the dialogue between Christianity and Islam. At a theological level, reconciliation and unity may prove elusive. Christians believe in the Holy Trinity, and Islam was founded to defend the oneness of God. If by dialogue we mean to share our faith with one another and come to a new position, real dialogue does not seem to be possible. The Holy Father feels that dialogue is possible and necessary at the level of moral values. In a speech to the Muslim community at Cologne (20 August 2005) he said:

> *I am profoundly convinced that we must not yield to the negative pressures in our midst, but **must affirm the values** of mutual respect, solidarity and peace. The life of every human being is sacred, both for Christians and for Muslims. There is **plenty of scope for us** to act together in the service of fundamental moral values.* [emphasis mine]

He goes on to say in the same speech that our search for 'a common' ground becomes a search for a **set of shared values**: the dignity of each person, the need to eliminate rancour from our hearts and the commitment to heed and transmit the voice of our conscience. This concern to look at inter-religious dialogue in a broader context may have motivated the decision of the Holy Father to place the Pontifical Council of Inter-religious Dialogue within the Council of Culture. We may remember also that the policy of the Church has always been to encourage Christian people who are in a minority position to work together with others and avoid developing a ghetto mentality. This is a real danger.

In line with this principle of working with others in building a more just and value-based society we have spontaneously worked together with many NGOs and other organisations. Partnership, therefore, can be built on this principle and religion need not be an obstacle to collaboration. We have become more and more aware that in the face of a catastrophe like a tsunami that every human being is called to collaborate and contribute to alleviating human suffering.

This is the spirit that moved John Paul II to convoke all the religious leaders at Assisi and to proclaim jointly that no human being is allowed to kill another human being in the name of God. There are values like justice, peace, and truth that can be built together, respecting one another. This mutual respect, this mutual knowing our partners, is an important part of the dialogue. We cannot understand the meaning of Hinduism or Buddhism merely by reading a book but through direct contact with real Hindus and Buddhists. I value, therefore, the Asian initiative to expose our young Jesuits to Buddhist monks and Hindu ascetics. We need to learn from one another. Partnership can really start and grow from this mutual sharing. Later, with prudence we may be able to pray together, as the communities of Saint Egidio have been able to do.

Formation for Partnership

I would like to touch on formation as an aspect affecting Jesuit lay partnership. The whole affair of partnership will remain in the clouds as a beautiful dream if people are not prepared to be partners. Partnership is not something that happens naturally, something already given. We need to learn how to work together. Formation is not only necessary for our lay partners but also for Jesuits. Both Jesuits and non-Jesuits have to learn. I am aware

that formation in this field is growing in many provinces. In Spain lay professors are invited for a two-day meeting at Loyola to reflect on the meaning of a Jesuit school or University. In the United States they follow this method with the members of the Board of Trustees so that they can reflect together on the meaning of the institution's charter. This is, at least, a way to make sure that all know what do we stand for, what is behind our apostolic endeavour and what are our goals. The reason is that one cannot have a real partnership if all these basic things remain hidden in the clouds.

On the issue of formation much more needs to happen and I think that now everybody feels there is a real need because lay leadership has increased in our institutions. Lay persons are now Presidents of Jesuit Universities. We have now lay partners in positions of management, supervision, and direction. In other Jesuit institutions they are taking up professional tasks of increasing responsibility.

The need for formation becomes more urgent for future generations. We still have with us a generation of lay persons who have, at least, seen a Jesuit or have some knowledge about our institutions. We are traversing a critical dividing line: in future we may have a generation of lay partners who may know the Jesuits only by name, and who may not have encountered a single Jesuit in our institutions.

Let me look at a difficult question I have had to answer. Speaking at a meeting of Jesuits, it may not be uncommon to hear someone saying: 'Father General, let me be very frank. As long as the institution is ours, if we don't treat it as ours, it will not work.' As a linguist I have to explain that he is right in talking about 'our institution,' but he is using the term 'ours' in an exclusive, not in an inclusive way. There are many languages, for example the famous language of the Hopi Indians of North America, that have two different personal plural pronouns: one has an exclusive and the other an inclusive meaning. Old missionaries were not aware of this difference. Preaching to the Indians they used the exclusive form and said emphatically: "we are sinners." The people happily concluded: "that may apply to you but not to us." We often speak of our institutions in an exclusive way; we need to learn to speak of 'our' institutions in an inclusive manner.

Let me add that the whole Society may not fully favour this stand. This is not a generational problem in the sense that affects only older Jesuits. The problem also affects young Jesuits who would like to interpret the term 'our' in an exclusive sense. A lot needs to be done in the formation of young Jesuits. Novice Masters send the novices to a poor suburb of the city. Like good future Jesuits, novices immediately take the main responsibility for everything. I have often asked Novice Masters to send the novices to do these experiments through an organisation, so that they will not assume leadership positions and will have to learn how to work together with non-Jesuits, following the direction given by another who is not a Jesuit. This type of work under a non- Jesuit may not be their future activity, but at least they will have had the experience of working in other organisations and keeping their own identity as far as possible. We have not yet said the last word, but the formation of Jesuits to work in partnership is as important as the formation of non-Jesuits.

Closeness to the Poor and Personal Competence

Let me conclude with just two points known already to you. The first one is that in our collaboration and partnership we should remain fairly close to the reality of the poor. In former times every province kept as an ideal an insertion community living in close contact with the poor. This ideal has not unfortunately become a reality. It doesn't mean Provincials don't think about the poor, but the fact is that nobody is living with them. In other cases it was decided that at least one Jesuit in every community should have direct contact with the poor in the name of the whole community. This ideal too has not been generally realised. Hence the need to reduce our personal and institutional distance from the poor. At one level, we all say that we have to be with the poor, but these words must be 'said' by our head as well as by our feet. Reducing our distance from the poor is also relevant for our social centres. Some of them can do an outstanding job in advocacy and in promoting think-tanks, but have lost, in some way, their real human link with the poor.

The second point I would like to mention, which seems to contradict what I have just said, is that we should pay attention to our professional competency. It is beautiful to shout, to protest, to participate in manifestations, to go into the streets, but our voice will not be effectively heard if it is not a professional and competent voice. I regret the fact that I did not push Jesuits sufficiently to go for studies in sociology, economics and management. These Jesuits could have uttered a professional word in big institutions like the World Bank, the United Nations, the Monetary Fund and others. Shouting may be sometimes necessary but it is not sufficient. Our help to the poor should be competent. On this issue there are still many things that ought to be done.

Let me end with a brief remark. I do not want to make my intervention any longer. I am extremely grateful to you for coming to Rome. A word of special thanks for your cooperation and partnership in contributing to the Commission on Social Justice. Social justice will certainly be on the agenda of the General Congregation. We need your professional help and your personal experience. Thank you once again.

Fr. Peter-Hans Kolvenbach S.J.

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15. Address of Fr. General to Fe y Alegría

Cuiabá, 29 September 2006

First, I would like to express my joy to be in Mato Grosso and to know the work that the Society of Jesus is carrying out with the collaboration of numerous people, religious, laity as well as with all of you are gathered here at CENINCA (Centro Integral da Criança e do Adolescente, de *Fe y Alegría*). [Integral Centre for Children and Adolescents, of Faith and Joy]

Our meeting here is part of the 50th year anniversary celebration of the foundation of '*Fe y Alegría*' in Caracas, Venezuela. Exactly twenty-five (25) years have gone since the '*Fe y Alegría*' of Brazil was born in these lowlands of Cuiabá. This atmosphere is one of celebration and festivity, of thanksgiving and praise to God for the history that has been lived, and at the same time for looking back on this historical journey as an Institution.

The '*Fe y Alegría*' is a Movement of Integral Popular Education and Social Promotion, whose action, motivated by the Christian faith, is reaching out to the impoverished and marginalized sectors, in order to enhance their personal development and social participation. It calls on people and institutions to take up the challenge of building a project for social transformation, based on the values of justice, participation and solidarity, and on the indispensable coherence while practicing these values, which cannot remain sidelined while assuming the real-life challenges.

The direct contact with the mostly vulnerable and with their poverty and needs has led to the creation of this Movement '*Fe y Alegría*'. It began in Venezuela during the year 1955 as a non-governmental entity and social solidarity organisation. It was born to gather the forces with society and the state that create and maintain the educational and social services both in the urban periphery and in the rural periphery.

For '*Fe y Alegría*' the education is the most fundamental strategy for achieving a just and equitable society, understanding the difficulty of access due to the lack of quality service leading to manifestations and resistance because of the marginalisation and social injustice. Faced with this perception, '*Fe y Alegría*' begins its work 'where the pavements end'.

Seeking responses to the urgent needs of students, families, communities and other partnership groups, the '*Fe y Alegría*' has concretely realized various initiatives in different countries. In addition to pre-school, primary and secondary education, other forms of activities have been opened for promoting humanities, such as radio stations, informal adult education programmes, tutorial training for reintegration into formal school education, vocational training, the promotion of cooperatives and micro-enterprises, as well as community development projects, health, indigenous culture, training for educators, publishing educational materials, among others.

The decision to form the Federation of '*Fe y Alegría*' as a locus for international action was taken in November 1986 by the unanimous will of the National Directors of the Latin American countries where '*Fe y Alegría*' was actively functioning. However, the need for

unifying and integrating the works of '*Fe y Alegría*' in order to strengthen the Movement has been felt long ago.

The '*Fe y Alegría*' Foundation in Brazil was created in 1981, affiliated to the International Federation of '*Fe y Alegría*', in a context of national political effervescence in which organised society was demanding the democratic openness from of the country. In the educational field, it received a decisive influence from Paulo Freire's Pedagogy of Popular Education, as well as from the Church's options, the fruit of the Second Vatican Council (1962-1965), Medellin (1968) and Puebla (1979).

Currently, the total number of beneficiaries of activities with involve the Foundation '*Fe y Alegría*' from Brazil is approximately 37,000 (thirty-seven thousand) people directly covering from the eleven states across the country. Of this total sum, around 12,000 (twelve thousand) are direct beneficiaries, and roughly 25,000 (twenty-five thousand) indirect beneficiaries, distributed over 45 (forty-five) projects. The '*Fe y Alegría*' of Brazil is undoubtedly solidifying its identity. The initiative to build the National Strategic Plan - 2006 to 2010 (two thousand six to two thousand ten) - has been of no small importance in this regard.

The '*Fe y Alegría*' of Brazil is part of a large Latin American network covering seventeen (17) countries. As an Associating organ, it belongs to the International Federation of '*Fe y Alegría*', which is guided by the same principles and the Ideals in a common Mission shared by all. We hope that the '*Fe y Alegría*' of Brazil be encouraged and strengthened by the support of the Federation's coordination team which, through eleven International Strategic Programmes, has been solidifying a common dynamic among all the '*Fe y Alegría*' from seventeen countries.

This National Strategic Planning namely, the Management Systems and Institutional Sustainability, considering the history of previous planning, will have to gather and project the activities of '*Fe y Alegría*' within the new horizons and challenges. Thus, it updates its mission on the current possibilities. Thereby it can create a synergy with other social workers, a greater impact and a social transformation in the environments in which it operates always through co-participatory manner.

As the family of '*Fe y Alegría*' celebrates fifty years of its origin in Venezuela and twenty-five years of its Foundation in Brazil, this planning fraternally brings you together to implement it and to move forward from it.

Reaching this level of progress has been possible because you have an enriching and multicultural past experience which has sprouted 'where the pavement roads do not reach. It is sowing its seeds among the poor of the earth. May the projects blossom into many dreams that are becoming reality in the lives of children, teenagers and young people who are assisted by '*Fe y Alegría*', and who grow in hope, in the dream of contributing to a new Brazilian and Latin American reality that is more just, equal and fraternal.

The '*Fe y Alegría*' is a good expression of the mutual collaboration among religious, lay people, other organisations and the Jesuits. In this regard, the General Congregation 34 (thirty-four), decree 13, number 7, states the following: *"The Society of Jesus puts itself at the service of the mission of the laity, placing at their disposal what we are and what we have received: our spiritual and apostolic heritage, our educational resources and our*

friendship. We offer them Ignatian spirituality as a specific gift to animate the apostolate of the laity. This apostolic spirituality respects each person's own spirituality and adapts to present needs, helping people to discern their vocation and to 'love and serve his divine Majesty in everything'. We offer the laity the practical wisdom we have learnt from more than four centuries of apostolic experience. Through our schools, universities and other educational programmes, we make pastoral and theological formation available to them. What is perhaps more important: we unite with them as companions, serving together, learning from each other, responding to mutual concerns and initiatives, and engaging in dialogue about apostolic goals."

On the significance of the vocation of the laity, I have already spoken out on another occasion. It draws inspiration from the thirty-fourth General Congregation: *"Frankly, the desire and invitation to collaborate together in the mission is not a pragmatic strategy motivated by a reduction in personnel, but a new awareness that preparing our complex and divided world for the coming of the Kingdom requires a plurality of gifts, perspectives and experiences (GC 34, d. 26 n. 16). We do not offer our participation and collaboration so that they can help us save the Works and Institutions of the Society, but so that together we can be collaborators in Christ's mission, according to the grace of the vocation that each one has received from the Spirit."*

'It is not, therefore, a simple invitation to collaborate in this or that particular work of the Company, to take on the direction of a Centre or the responsibility of an Administration, we invite you to develop your vocation as laypeople in the Church, collaborating, in an Ignatian way and according to this spirituality, in the mission of Christ.'

For all these reasons, despite their diversity, there is a great affinity between the vocation of the Jesuit and that of the layperson. The spirituality and charism of the Society are religious and apostolic at the same time. They unite contemplation and action; trust and self-abandonment into God's hands and trust in the human means that God places at our disposal. Jesuits live and work, not in isolation in closed convents, but in open and apostolic communities, immersed in the world they want to evangelise. Their vows, which distinguish them from the laity and characterise their consecrated life, have an essentially apostolic dimension and, through them, they want to bear witness to the values for that the same laity, albeit in a different way, must also profess.

The individual and community spiritual discernment, so typical of Ignatian spirituality, is a precious tool for finding God's will in their lives and activities, for all those who live in the midst of the world, in daily contact with the reality which is ambiguous with sin and grace living side by side.

The Society has a lot to offer the layperson so that they can live their lay vocation more authentically and at the same time, the Jesuits have a lot to learn from the layperson through this collaboration, which, among other benefits, can help them rediscover the richness of their own vocation (CPAL Collection, Collaboration with the Laity in Mission).

Dear brothers and sisters, we do not want to forget to praise the Lord for the harvest of the great missionary ardour and apostolic work of so many Jesuit priests and brothers in these mission lands. We want to acknowledge, with all sincerity, the prophetic, missionary and evangelising presence of these brothers who have worked in the spiritual, religious,

educational, social and political fields. We highlight the indigenous mission, in defence and promotion of indigenous peoples, as well as the poor and defenceless.

Only God, in his goodness, will know how to evaluate the sacrifices and labours that the missionaries endured for the cause of the Gospel of Jesus Christ and for his Kingdom. The Society of Jesus, through its missionaries, priests and brothers, has marked the history of the state of Mato Grosso, especially the former Prelature and current Diocese of Diamantino, with the living witness of faith, love, hope and solidarity with the people.

In their fidelity to fulfil their mission and in their great missionary zeal, they gave their lives, shedding their blood to the point of death, for example Fr João Bosco Burnier, whose martyrdom will be thirty years old on 12 October. We also want to remember the witness of our dear Brother Vicente Canas, who gave his life to the point of death in the fight for defending indigenous peoples. In addition to these, who are considered martyrs, the outstanding missionaries, such as Fr. John Dornstauder and many others, also deserve worthy consideration.

The glory, courage and apostolic audacity of our ancestors challenge us today to respond with generosity and dedication as 'servants of Christ's mission' to the Call that the Lord of the harvest continues to address to us. Dear brothers and sisters, the Society of Jesus wants to count on the precious gift of the vocation of each one of you in the struggle for a more fraternal, just and united world, dreamed by our God and Creator.

We therefore invite you to seek together the apostolic horizons that guide us in direct evangelising action with the poor – who are ethnically different, the most abandoned, the most suffering - considering them as protagonists of this project. Thus, they assume our mission in the service of faith and the promotion of justice.

May we go beyond our apostolic borders, articulating with other fronts at local, regional and Latin American level, encouraging and strengthening ecological and socio-cultural movements and alternative projects.

Finally, may we advance in the formation of an apostolic body animated by Ignatian spirituality and pedagogy as laypersons and Jesuits, in order to respond to the unfathomable mysteries of the Lord of the vineyard. May our particularity enrich us and empower us to be 'men and women for others', seeking 'everything to love and serve' for the greater glory of God.

Peter-Hans Kolvenbach, S.J.

Original: Portuguese
Provisional English Translation verified: Cyril Suresh Periyasamy S.J.
Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

16. The Service of Faith and the Promotion of Justice: Reminiscing about the Past and Looking at the Future

Informal talk at the Meeting of Assistancy Coordinators

Rome, 11 May 2007

Introduction

I am very grateful for the opportunity this morning to thank you all personally for coming to Rome to discuss and reflect on important matters concerning the social apostolate. I thank Professor Vidal not only for his presentation this morning but also for the long article on social research. I would like to express my special gratitude to all the lay partners representing the various continents of the world who have come to this meeting. It is also an appropriate moment for me to acknowledge the significant work you do towards establishing a more fair social order in the world; your personal convictions and your professional skills play an important role in many apostolic works of the Society of Jesus. This meeting acquires a special significance in that it takes place before the General Congregation (GC) 35. We count on your input.

In your deliberations you have dealt with the issue of social research in the social sector and in the Society of Jesus; in view of the forthcoming GC 35, you have also reflected on and discussed some important themes regarding our mission in a globalised world. I am sure your discussions will help the deliberations of the coming GC. As you all are aware, the next GC will have its first session on the 7th of January 2008. One of the most important tasks of the Congregation will be to accept my resignation (that is my hope!) and elect a new General of the Society.

In the light of this, I would like to share with you a few personal experiences and reflections of the past years on the Faith-Justice dimension of our charism. I also wish to outline some future challenges facing the Social Apostolate. I do not pretend to give you a historical account; I happily leave that task to the historians. Nor do I intend to present an exhaustive academic discourse on the issues of Faith and Justice. You have the specialists on that among you.

Social commitment from the beginning

Let me then be an ordinary witness of what I experienced in the Society just before and after General Congregation 32. As you probably know, I attended GC 32 but spoke not a single word. I must confess that during the Congregation I discovered a new issue. I was, like many others, in (if I may use the title of a famous mystical work) *The Cloud of Unknowing*. After the Congregation I was responsible for carrying out the social commitment of the Society.

Let me also affirm something else: the social involvement of the Society did not begin with GC 32; it started with Ignatius of Loyola. This fact is confirmed by none other that Benedict XVI in his first Encyclical *Deus Caritas Est*. In the concluding section, Ignatius of Loyola and others are specifically mentioned as one of the "lasting models of social charity for all people of good will" (no. 40). We should not forget that the Spiritual

Exercises, the inspirational source of the Society, has, together with the famous rules for discernment of spirits, a set of rules to distribute alms to the poor (*Spiritual Exercises,* 338-344). For Ignatius this 'social concern' was 'connatural' with our vocation as Jesuits. For Ignatius we cannot call ourselves Companions of Jesus without sharing his preferential love for the poor. From the very beginning Jesuits have behaved in this way. As you also know, he wrote to the theologians attending the Council of Trent that they should spend *three days a week* in a hospital helping the poor or visiting those in prison. The first Jesuits who landed in Latin America were quick in going to the prisons to celebrate Christmas with the jailed. Ignatius himself, as you know, was active in this field. He was actively involved in improving the social order and customs in his hometown of Azpeitia.[1] Even today he is still known for the work he did in Rome.

All that has been well recorded by, for instance, John O Malley, who lists the categories of people touched by the social concern of the Society.[2] We have to acknowledge, however, that Ignatius spoke the language of his time, a language that we cannot use today. He counsels the poor to be happy because they can receive money from the rich and provide an opportunity to the rich to be good! What we can hold on to is that this insight and concern of the old Society was carried over the years, and then, little by little, developed into our present understanding of our charism. The Society of Jesus, like the Church, has become aware of the revolution spoken of by Karl Marx: the problems of the poor are not to be addressed by charity, but through demands that justice be done.

Remembering General Congregation 32

Let me return to some of the things that happened at GC 32. To my own surprise I was elected to the Congregation. I came from the Near East where I had lived most of my life. In the province of the Near East, it was very clear, as in many other provinces of the Society of Jesus, that Jesuits were mainly *educators.* The image of the Society of Jesus was that its main and authentic work was education. Even today we have in that province a university, colleges and high schools. People's expectations of the Jesuits identified them with the educational apostolate. I would like to mention that Jesuits in Egypt started a whole network of village schools, very similar to the network of *Fé y Alegría*. In spite of opposition, we also started work with the Palestinian refugees. We have always been present in prison-work.

Let me add, however, that this type of apostolate was easily forgotten and not recognised as a typical Jesuit work. As a French Father used to say, it was considered to be the personal "*oeuvre*" (work) of some individual Jesuit or other. In the Middle East, the idea of struggle against unjust structures was always linked to the burning issue that exists down to this today: the rights of the Palestinian people. Any and every political action, even speaking about justice, was immediately considered as leftist, Marxist, and fomenting political turmoil. Christian churches, however, were well known for their charity work. In the Middle East, we always said that Muslims teach us faith because they pray in public

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1 John W. O'Malley, The First Jesuits (1993: Cambridge Massachussets: Harvard University Press), p. 166.

2 Ibid. p.168. Chapter 5 mentions the "pluriform character of Jesuit engagement with the works of mercy" and lists the following: peacemaking, hospitals and prisons, ministry of the dying, ministry to prostitutes, Jews and new Christian Confraternities and the Marian Congregation [Editor's note].

five times a day; Jews teach us hope because they are still expecting the Messiah; and we Christians teach everybody charity.

The document of the Synod of Bishops in 1971 on 'Justice in the World' makes clear the stand the Church took at that time:

> *Action on behalf of justice and participation in the transformation of the world appear to us as a constitutive dimension of the preaching of the Gospel, or what is the same, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation.*

It is therefore, quite evident that before GC 32 the Church was involved in the struggle for justice and in the transformation of the world. The problem with this text is that, first, nobody knew exactly what this meant in concrete terms, and, as far as I know, nobody was asking about the consequences that the Synod's declaration would have for the Church herself. The second problem, one that still remains, is this: 'action for justice' has always been considered the responsibility of the laity. What then does the term 'Church' mean in the text quoted above? One of the interpretations is that priests, religious men and women are also called to a social commitment for justice.

The Synod was not the only element that prepared us for GC 32. When Father Arrupe went about with his Assistants preparing for the Congregation he did not speak about a social sector. He spoke clearly about the fact that all the works of the Society should be re-thought in the spirit of what today we call the promotion of justice. Father Arrupe did not speak about suppressing pastoral activities, educational institutions, spirituality centres, but he wanted all the work carried out by the Society to be influenced and re-thought by the social thinking of the Church. Mind you, this was a Church that was herself not aware of the impact of the Synod of Bishops. Probably all this shows that the Society before GC 32 was also living in the *Cloud of Unknowing*. We can admit that there was reluctance in the Society to change; this is quite normal for a big institution of this kind. I do not believe that everybody attending the General Congregation was convinced that we should take up this new issue of justice and this new challenge. There was also the opposite view of those who thought that, apart from justice, all other work in the social sector was not for Jesuits but for the Sisters of Mercy; later this sentence was changed to "the sisters of Mother Teresa."

I want now to touch on the most famous expression that came from GC 32 (D 4, n. 2): "the Service of Faith and the Promotion of Justice." I have the impression that this expression is also understood as "a Faith that produces Justice," or as "a Faith that does Justice." The following text confirms this interpretation:

> *The mission of the Society today is the priestly service of the faith, an apostolate whose aim is to help people become* ***more open toward God and more willing to live according to the demands of the Gospe****l. The Gospel demands a life freed from egoism and self-seeking, from all attempts to seek one's own advantage and from every form of exploitation of one's neighbour. It demands a life in which the justice of the Gospel shines out in a willingness not only to recognize and respect the rights of all, especially the poor and the powerless, but also to work actively to secure those rights. It demands an openness and generosity to anyone in need, even a stranger or an enemy. It demands towards those who have injured us, pardon; toward those with whom we are at odds,*

> *a spirit of reconciliation. […] It is by this that we know that the promotion of justice is an integral part of the priestly service of the faith.* (GC 32, D 4, n. 18. Author's emphasis).

I am a linguist and for us words are important because they mirror our experiences. I would like to say something about the expression "service of faith and promotion of justice". Let me note right from the beginning that from a linguistic point of view it sounds like a typical *slogan*: saying the maximum with a minimum of words, inspiring profoundly with very few words. We can ask ourselves what the meaning is of these words. We should never forget that every time we use one word we do not use other words, and this opposition between what is used and what is not used makes the total meaning of a word or an expression.

Service of Faith: *diakonia fidei*

This expression concerned with 'faith' reminds us effectively of the whole of our past history and of the whole tradition and purpose of the Society. The word was coined by the Society of Jesus in 1540: "the defence and propagation of the Faith" (*Regimini Militantis Ecclesiae*, 27 September 1540). Note that the term used by GC 32 drops the word 'propagation', something which has also happened to the name of one of the Vatican Congregations when in 1988, under John Paul II, the name 'Propaganda Fide' became 'Congregation for the Evangelisation of Peoples'.

It was proposed at GC 32 to use the expression "proclamation of faith". The expression was not accepted because it might connote imposing something on others, and this is not what the Holy Father John Paul II wanted to convey. He often repeated the observation that we should never impose but *propose* our Faith as our Lord did according to the Gospel. The Congregation accepted, however, the term "service of faith". We need to remember that the term 'service' comes from the Greek *diakonia,* and hence the expression "service of faith" has to be understood in terms of *diakonia fidei*; this is something we easily forget.

The Vatican Council used three Greek words which sum up its new orientation: *koinonia* (the Church's communion), *kerygma* (proclamation), and *diakonia* (service). We need to explore further the meaning of *diakonia*. We translate the word as 'service', and that is certainly a correct translation. The real meaning of *diakonia,* however*,* is what today we would call a service performed by "a go-between person" or mediator; someone who goes between two persons for the sake of doing a service to both. For example, in the Greek of Plato's time, when the emperor sent someone to the people with a message, the person was called *diakonos*, a deacon. *Diakonos* could also be the person going between the kitchen and the table: bringing the food from the cook to the people who were eating. It needs to be stressed that the full meaning of *diakonia* is not only to serve at table but also to be the "go-between person." He is the person sent by someone to do something for another person, and we are not right in dropping this connotation of *diakonia*. This meaning is still present in the use of the term *diakonia* in the Acts of the Apostles. When the Apostles no longer had time to serve at table they appointed deacons to bring the food from the apostles' table to the people's table.

This meaning of *diakonia* is crucial to capturing the true meaning of the expression 'Service of Faith'. We are not just serving at table, we are not just serving the poor, but we

are serving the poor in the ***name*** of Someone who asks us to serve all these people, and that is repeated in the GC 34:

> *The Risen Christ's call to us to join him in labouring for the Kingdom is always accompanied by his power* (D 2, n. 7).

Our service is not just ***any*** response to the needs of women and men of today; ***any*** response will not do. The initiative ***must*** come from the Lord labouring in events and people here and now. So that makes the 'Service of Faith' really a matter of being companions with the Lord. The initiatives come from him and the work is done according to his way of proceeding, as Father Arrupe never tired of repeating. It is a pity that this dimension, this connotation of the expression 'the Service of Faith' has been lost. When this happens you face difficulties because this service then becomes merely professional or philanthropic work. The work, the 'service' loses the link, the connection with the one who sends us to do this, and that is the Lord Himself, who not only spoke but *did* Justice. This about the Service of Faith.

The Promotion of Justice

The last GC 34 expressed our mission by reminding us that "we are servants of Christ's mission" (D 2, n. 1). The colonial and imperialistic tone of the term 'mission' may have been one of the main reasons why GC 32 never used the word 'mission'. Let me now say something about the second part of the expression: 'the promotion of justice'. As far as I know, the expression 'promotion of justice' is, as we say in German, a *fremdkoerper*, that is, a linguistic rarity. We are familiar with it because the word 'promotion' is used quite often in language of sales and marketing. If you go to a department store there are weekly promotions of, let us say, a soap, or of something else. At the time of GC 32, many asked themselves: what is the meaning of 'promotion' of justice? Combining 'promotion' and 'justice' appeared very artificial. Promotion also means putting somebody in a higher position. We say: 'he has been promoted'. But what has this to do with justice? Why was this chosen? As such, it is quite a 'mild' expression.

The reason was that the Congregation wanted to avoid a ***violent*** expression, though actually it should have been, in the terminology of John Paul II, "the struggle against unjust structures of human society." And though we started a war against injustice in the world, the expression 'struggle' was not used.

I know that in Latin America, the Spanish expression *lucha por la justicia* (struggle for justice) is much more frequently used than 'promotion of justice'. I guess that the term 'struggle' was also associated with 'class struggle', suggesting a highly exclusive action, and thus the word 'promotion' was chosen instead We should not forget that the term 'promote' has a positive meaning. To promote something can also mean a very well planned campaign to create a better and more just world. It was quite clear that the Congregation did not want to use words like charity, mercy, and love. Neither philanthropy nor sustainable development were used. And finally they came up with the word justice, a well-planned strategy to make the world just, and this in the light of the *diakonia fidei*, that is, doing it because we are sent to labour with him.

I think it is good to say that the word justice is very ambiguous. Is it juridical justice, social justice, evangelical justice, the justice in the Letters of Saint Paul? I have the

impression that GC 32 voted unanimously for the term 'promotion of justice' because of the ambiguity inherent in the word 'justice'. For some it referred to socio-economic justice; others believed it referred to the 'justice of the Gospel'. Both groups voted in its favour for different reasons. Thanks to a sort of linguistic ambiguity, a theme very important for my master Noam Chomsky, the term justice was approved.

Let me touch briefly on the decision of the GC 32 not to use the term 'love'. We should not forget that even Saint Ignatius was weary of using this word. Before his conversion he had read so many love stories that he was very careful in using the term 'love'. The consideration on the three degrees of humility (*Spiritual Exercises*, 165-168) is in fact a consideration about three ways (degrees) of loving God.[3] Ignatius is so reluctant to use the word 'love' that he introduces the term 'humility'. When Ignatius is constrained to use the word 'love', he explicitly states that he is not referring to some kind of feeling, a few beautiful words, but to concrete ***deeds*** (*Spiritual Exercises*, 230). He also used the linguistic construction 'loving and serving' (*amar y servir)* to emphasise that love, to be true, needs to be incarnated in deeds.

On this score, GC 32 was in the line with Ignatius' intuition and coined the expression 'promotion of justice' as a concrete incarnation of love. This was also the feeling of John Paul II. Father Arrupe may have gone a bit too far when, at one moment, he said that justice was the sacrament of love because, thanks to its incarnated expression in an action for justice, love becomes a reality, it acquires a real presence. John Paul II also stressed that using only the word justice is dangerous, because we can be 'just' in ways that can be very unjust. Let me remind you that the inhabitants of this city, Rome, know already the expression *summum jus summa iniuria*" (the most outreaching justice can become unjust). If we speak about justice we should not exclude the Justice of the Gospel but neither should we exclude socio-economic justice. We need to keep the linguistic ambiguity in the terminology of justice.

The pitfalls of dualism

I want to touch on an interesting issue arising from the expression 'service of faith, promotion of justice' that GC 32 coined. In linguistic terms, the expression is known as *parataxis*, the juxtaposition of clauses or phrases without the use of coordinating or subordinating conjunctions.[4] The use of this linguistic form may give the impression that we are talking about two ***parallel*** ways of living our charism. This made it even more difficult for the Holy See to approve the document (D 4). It could be interpreted to mean that the Society of Jesus was moving in two different ways, living a 'double life': the life of faith and the life of justice. If I remember correctly, the long text was finally voted and approved by a tired assembly. Many amendments were accepted to express the same thing in different ways like 'faith through justice' or 'faith in justice'. These expressions underline the holistic approach and avoid considering the two expressions as parallel.

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3 Esercizi Spirituali, Pietro Schiavone S.J., p. 138

4 As in It was cold; the snows came. http://www.bartleby.com/61/63/P0066300.html
The Dictionary of the Royal Spanish Academy of Language defines 'parataxis' as "Coordinación de elementos del mismo tipo gramatical o igual función sintáctica" (coordination of elements of the same grammatical type or similar syntactic function) [Editor's note].

I must also confess that later on it became clear that the problem was not a linguistic one. A, let us say, 'radical' implementation of GC 32 stressed the dualistic approach. At one time, a large province was divided in two vice-provinces: one vice-province was committed to the service of faith with schools, colleges, retreat houses, and parishes; and the other vice-province was committed to the promotion of justice. Scholastics were sent only to the second vice-province and not to the first. We have to realise that this division has existed among us. All this may also explain the reaction of the Pope. Some even said that we would be better off as a secular institution rather than a religious order. As a secular institute we could dedicate all our energy to professional, and technical work without all this 'superstructure", to use Marxist terminology, of Faith and Justice.

We need to acknowledge that the problem was real; that the implementation of Decree 4, was, at times, incomplete, slanted and unbalanced. I believe we have overcome this situation and this is a grace though some may feel that we have watered down the radical impact of GC 32. I also think that in the Society there really was a tension between two groups. On the one hand, there were those who felt that ultimately our life as Jesuits should always be concerned with what happens in the next life, that is, in heaven, and that we should not be too busy with getting things right on earth. Others, on the other contrary, believed that what is expected of us is reflection and analysis of the social, economic problems of the world. Once we have a better world, according to this second group, we will think about the service of Faith.

Looking at the future

We know where we stand today by studying all the postulates that have reached Rome from the various Provincial Congregations all over the world. It is a sign of a real social awareness in the Society when we discover that more than 65% of all the postulata are outward-looking and do not deal with inward problems of the Society of Jesus. They are concerned with the needs of the world today; they feel that in some way or another we are challenged by what is going on in the world today, and by what is expected from us as Jesuits in our actions with all our partners. The list of people we are supposed to help according to the wishes of the Provincial Congregations is quite long: outcasts, refugees, indigenous people, people on the move, and so on.

It is interesting to compare this list with the one of the first Jesuits, which can be found in John O'Malley's book.[5] Let us remember that if we speak about all these categories of people, we need to make painful choices. With all that we have received from the Lord in the form of experience, of possibilities (and they are important), our means are still limited and so choices have to be made. This is a very painful operation and it will have to be made at the next General Congregation.

Two issues seem to be new themes in the coming Congregation: the importance of culture and the theme of ecology. The last General Congregation spoke about inculturation, about the need to bring the message of the Faith according to the existing cultures. The crucial role of culture extends today to all our apostolates including social service and

[5] The list comprises peacemaking, hospitals and prisons, ministry of the dying, ministry to prostitutes, Jews and new Christian Confraternities and the Marian Congregation. The First Jesuits, op cit. p. 168 [See footnote 2. Editor's note].

action. We have become aware that some international organisations, while designing development programmes, also impose a certain pattern of meaning and thinking which goes against the culture of the people whom they are supposed to serve.

The issue of ecology came up in GC 34. Ideas at that time were not very clear; as a result the Congregation followed the normal procedure in these cases: ask the Superior General to write a letter about it; and the Superior General wrote a letter presenting a document to the whole Society.[6] It is clear to us that we approach this topic in a different spirit from that of Saint Francis. He spoke of loving the birds and God's creation, whereas we see the issues affecting the environment as a social issue, in the sense that the effects of ecological imbalances affect primarily the poor, and future generations. We are eating up the energy that our children will need in the future.

In a way, we have always known that we live in a 'broken world', but we have become more aware of the urgency and seriousness of this brokenness. We also feel that by bringing all these postulates, Jesuits are asking that we change our life-style, our spirituality and our way of proceeding. It will not be easy to formulate all this in a concrete manner. Your help in this matter is most necessary. I would not be very happy if we end up with a beautiful declaration about environment without saying anything about its implications. We all complain about climate change but we are not ready to do anything. Well, I have come across an example: the Anglican Bishops had to go to Germany to celebrate a commemoration for Luther and they preferred the train to the plane for ecological reasons. I can see that some of you are smiling and thinking that thanks to the Eurotunnel they were able to do it! For us, the question remains: will the concern about the environment be translated into something practical? Will it really affect our lifestyle, or our way of working?

Let me add that the coming General Congregation will also face the strong theme of globalisation. Postulates have insisted on the negative impact: rising inequalities, insistence on excessive profits, development that makes the rich richer and poor poorer. I do, however, believe that for us Jesuits the positive impact of globalisation is very important.

The coming General Congregation will certainly be asked to clarify once more the option of the Society: the Service of Faith and the Promotion of Justice. It will also take up the task of providing a more clear understanding of our mission, a mission in the name of the Lord, because we are sent by Him.

Social commitment and social conscience are the constitutive dimension of the Society of Jesus. Through an incarnated spirituality like ours, and an inculturated intellectual apostolate such as ours, both have integrated today, more peacefully than in the past, the social dimension of our mission.

The main issue remains: the implementation. So many Provincial Congregations have said that 'we don't need more documents; we need to implement'. But I am sure once more that a large document will come out from all the themes we have.

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6 "We live in a broken word." Reflections on Ecology. Social Justice Secretariat, Promotio Iustitiae 70 (1999).

The needs are so numerous and overwhelming that they can easily paralyse our best intentions, and that is also one of your difficulties. Our means to face all these needs are limited. We can have only some impact on the 'structure of evil', according to the expression of John Paul II. The General Congregation representing the universal body of the Society is called to accomplish the objective of making a choice. One more reason to prepare it well in meetings of this kind as you have done during these days – days for which I am, in the name of all the Jesuits, very grateful.

Thank you so much!

Fr. Peter-Hans Kolvenbach S.J.

Source: PJ no. 96, 2007, pp. 9-18

B. EDUCATION

1. The Role of the Jesuit Today

New York, 22 October 1984

The following address was given by Fr. Peter-Hans Kolvenbach, Superior General of the Society of Jesus, at a luncheon held in his honour on October 22, 1984 in New York City sponsored by the Gregorian University Foundation and Jesuits of the New York Province. This was the first major public statement made by the General of the Jesuits in the United States since his election to his top Jesuit post. It is significant because it identifies the priorities that will guide Jesuits in their work, and also because it locates the Gregorian University Consortium among the major apostolates of the Society of Jesus.

I am genuinely happy to meet so many close friends of the New York Province Jesuits and of the Gregorian University Consortium.

Jesuit apostolates in New York have served the Church faithfully over the years, but their contributions to Catholic life and education and their service in spiritual and social ministries have been possible only because of participation and partnership of our benefactors and friends. As General of the Society of Jesus, I want to thank you particularly for your generous collaboration in our works and for your active service to the entire Church.

I especially want to thank the trustees of the Gregorian University Foundation for inviting me to be with you today and for the assistance and guidance you are giving to our pontifical institutions in Rome.

The Gregorian University, the Biblical Institute and the Oriental Institute make up our Consortium, and they were entrusted directly to the care of the Society of Jesus by Popes at critical times in the history of the Church. "Critical" is an adjective that undoubtedly describes our times too, and these institutions continue to play a leading role in preparing leaders to serve among God's people today.

The Gregorian University Consortium currently educates more than 3,000 students from over 90 countries in all parts of the world. Because of this, and because we received these schools to administer them as direct missions from the Popes, we cherish our involvement in the Consortium as a ministry that is both close to our hearts and close to the kind of service St. Ignatius Loyola hoped we could give the Church. The future of these schools depends on how well we strengthen and staff them. I am particularly grateful to all of you for the valued assistance you give through the Gregorian University Foundation.

Faith and Service AMDG

I was elected General of the Society of Jesus a year and a month ago by our 33rd General Congregation. That Congregation also confirmed the general lines that our Society has been following in the years since the Second Vatican Council called for a renewal of

religious life. And it restated that the Society was founded principally to defend and propagate the faith by rendering any service to the Church that may be for the greater glory of God and the good of souls.

It also confirmed once more the way in which our 32nd General Congregation in 1975 defined our mission in terms that are strikingly faithful to our earliest traditions. We are called to "the service of the faith, of which the promotion of justice is an absolute requirement" (Decree 4:2).

Just after my election last year, I wrote to all Jesuits that I needed to learn about the Society and its works around the world. I obviously know Jesuit works in the Middle East from my 25 years there, and recently I have visited Jesuits in Europe and renewed my acquaintance with their ministries. As you probably know, I am today finishing visits to South, Central and North America. I have talked at length with virtually all of our more than 80 provincials or regional superiors and have met hundreds of Jesuits around the world. I have seen our men working, and I have been deeply moved by the depth of their dedication and commitment and by the immense and quite creative diversity of their apostolic opportunities and challenges.

I have asked myself repeatedly what I can say to you that will be a way of sharing something of the life and vision, the energy and passion that is the Society of Jesus today. When I reflected on questions that I am often asked, I hoped I could select certain of them that might well be your questions. Please allow me, then, to talk with you briefly this afternoon about the life of our Society.

Jesuit Priorities Today

What is the role of the Jesuit today? Has there been a basic change in our direction or Priorities? Since we live in a world that is instantly changing, we can say that there is a new role, a new sense of opportunity and challenge for more faithful service continually being offered to us in our world. This world and its needs undoubtedly influence our directions and priorities, and it calls us as Jesuits to more careful and critical ways of analysing the social contexts in which we serve. As Jesuits, we are men of the incarnation, men who trust in a God who has taken on our flesh in our world, men who “find God in all things.”

Jesuits have always been called to change or conversion, to what St. Ignatius called indifference and availability to a God who is always greater, always more than we can either hope for or even imagine. He hoped his Society would continually reflect and pray about its activities to determine as best we can with the help of the Spirit what God's will means for us. Vatican II reminded us to "read the signs of the time," and we Jesuits always need to evaluate the instruments of our service, our apostolates in light of our mission: the service of faith and the promotion of justice.

We Jesuits must ask ourselves questions today that have had a familiar place in our history. How can the Society of Jesus better serve the Lord Jesus in his Church in the midst of the great variety of cultural, economic and political circumstances we experience? Our General Congregation last year answered this question by affirming what the 32nd General Congregation had spoken of as characteristic of our mission, that "to promote justice, to proclaim the faith and to lead others to a personal encounter with Christ are the three inseparable elements that make up the whole of our apostolates" (Decree 4:51).

Promotion of Justice

Let me add that the promotion of justice is not something that only some Jesuits or some Jesuit apostolates are called to do. The promotion of justice is not something optional for Jesuits today. All Jesuits in all ministries must continually evaluate their works in light of our guiding mission: the service of faith and the promotion of justice.

Pope John Paul II recently confirmed these goals and has specified certain concerns of his own for our Society. He has asked us to aid the Church in combating atheism, in promoting the unity of the Christian churches and in implementing the decrees of the Second Vatican Council. We receive these missions with great respect and with the prayer that our service of God's people under his leadership can be faithful generous and creative.

Will these basic directions require a new kind of Jesuit? It is still our hope to serve the greater glory of God and the well-being of god's people. In today's world, however, this seems to entail a special courage for exploring new places of communication between the Church and the world, new opportunities for understanding how grace may break into situations of truly oppressive need.

A Jesuit today needs to be a man of our spiritual tradition, but he will also have to be a man of tomorrow. To serve the Church's mission today a Jesuit will need an even deeper spirituality and a more critical sense of social reality than we have perhaps been accustomed to having. We will have to beg for new gifts of prayer to serve faithfully the new needs of God's people.

Affluence versus Poverty

I am often asked if I see some one problem as central in our world, and, if so, how do I see the Society of Jesus addressing it. Let me share with you that I consider the desperate spiritual and material poverty of so many people in a world of so much affluence as perhaps our deepest problem. We Jesuits will learn to love God as we better learn to love and serve those whom God guards so jealously—the poor, those who have a privileged place in the Kingdom Jesus boldly announced in his words and work.

How can Jesuits address the problem of poverty in our world? One crucially important means is our work in education in the broadest sense, our various efforts to improve communication among human beings. Research and scholarship are indispensable for understanding the problems of social inequity in our world and how the gospel bears upon them. It is in this context that we must understand, appreciate and foster the great work you do by supporting the Gregorian University Consortium and the educational apostolates sponsored by the New York Province.

In order to be spiritually and socially responsible today, ministers in the Church must have ways of analysing the context in which they serve. Our communities are called to reflect on the different dimensions of their situations in order to be more productively committed to preaching and living the gospel. We also need to be concerned to find fresh ways of preaching the gospel in language that speaks to the heart of human experience today.

The Gregorian University Consortium and Fordham University, St. Peter's, LeMoyne and Canisius Colleges all stand as reminders of the faith the Church has in our Society and its intellectual life, research and teaching as crucial means of service in the Church.

Fr. Pedro Arrupe

Let me conclude my reflections with one last question and then a prayer. Many of you have today asked me a familiar question: how is my predecessor, Father Arrupe? He still lives where he has lived during the entire time that he was General, in the community of the Society's central offices in Rome. He has visitors each day. He exercises daily, and his spirits are generally good. His speech is impaired because of his stroke, and those *of* you who remember his former high level *of* energy would today find him weak, and frail. His working days are over. He has "run the race," as St. Paul said, but he sees his present role and condition as a new form of service, a way to entrust his life more fully into the tender arms of God, whom he knows so intimately and whom he has served so faithfully.

Let us pray for Father Arrupe and for each other in the words of another Jesuit, Father Karl Rahner, who also during his life led us so well into the life of the Holy Mystery we call God. And so we pray: "I embrace your cross, Lord of eternal love, heart of all hearts, heart that was pierced, heart that is patient and unspeakably kind. Have mercy on me. Receive me into your love. And when I come to the end of my pilgrimage, when the day begins to decline and the shadows of death surround me, speak your last word at the end of my life also 'Father into your hands I commend his spirit O Good Jesus. Amen."

Peter-Hans Kolvenbach, S.J.

Source: Peter-Hans Kolvenbach S.J., Miscellanea, Vol. II, no. 10, Bound volumes in Biblioteca, General Curia, Rome.

2. The Jesuit University Today

Address to the Presidents and Rectors of Jesuit Universities and other Institutions of Higher Education

Frascati, Italy, 5 November 1985

To begin, I want to welcome you to Rome - actually to Frascati - and to this important meeting. Father John O'Callaghan formally welcomed you last night, but I want to repeat that welcome - in my own name and in the name of all of the members of the Curia. You are busy men; it is not easy to fit another meeting into your schedule. And yet the invitation to this meeting received an overwhelmingly positive response! I thank you for that response, and I want to say simply that I am very happy and very grateful to be here with you.

I want to say a special word of welcome to the laymen who are present: present not as invited guests or observers, but because you are Directors or Presidents of Jesuit Institutions. You are indeed most welcome! I hope that you will feel very much at home - and that you will forgive us if we keep using the word "Jesuit" throughout the meeting!

You are the men in charge of the Jesuit apostolate of higher education; that makes you a very important group of very important men! I do not want to pass up this opportunity - your presence here together - to speak about the place of education, and especially higher education, within the range of priorities of the Society. I know that you represent a variety of different types of institutions of higher learning; for the sake of simplicity, I am going to refer to all of them as universities.

There can be no doubt that the first document of the 33rd General Congregation was much more reassuring and less of a threat to the universities than Decree Four of the 32nd General Congregation; nevertheless a kind of malaise remains. On the one hand, the Society proclaims that the service of faith and the promotion of justice is the priority among all priorities; on the other hand, the mission of many Jesuits, and the apostolic work in many Provinces, is still overwhelmingly oriented toward formation, education, and specialized research. Words are patient; however, it would be an abuse of the term to say that these works are explicit expressions of involvement in the social apostolate.

The introduction of new terminology - the preferential option for the poor, and especially a preferential (though not exclusive, and not excluding) love for and solidarity with the poor - has eased the tension and offered hope for a resolution; already in 1547, Father Polanco noted that a love for the poor comes naturally to a Jesuit. But the promotion of justice and a love for the poor are not the same. Promotion of justice connotes a certain activism or political immediacy or concrete struggle, none of which seems to be suggested by "a preferential love for the poor". The "promotion of justice" is certainly contained in the full meaning of the word "love" or "charity", but it could suggest a commitment to a kind of confrontation and radicality which would make a mockery of the new command-ment of love.

On December 21, 1984, speaking to all those working in Vatican offices, John Paul II confirmed the option for the poor as something universal, thereby confirming all previous pronouncements on this topic - in Canada, and especially in Latin America. He said, "I have taken this option, and I repeat it now; I identify myself with it. I am convinced that it could not be otherwise, because this option is the perennial message of the Gospel. This is the way Christ acted; this is the way the apostles acted; this is what the Church has done throughout the 2,000 years of its history.... It is an option founded essentially on the Word of God, and not on criteria put forth by human sciences or political ideologies." This call of the Holy Father to the universal Church contains an appeal to the promotion of justice, but it also insists that we be careful not to give too narrow a sense to our preferential option for the poor: "reducing -the evangelical message to the dimensions of the socio-political will deprive the poor of their supreme right, that of receiving the more comprehensive truth from the Church about what it really means to be human, about the presence of God alive in human history." These words provide the reassurance that the preferential option for the poor is a part of the Church's tradition; they insist that the expression be understood in a wider sense: that the option includes the whole of the truth about the human person. But they also insist on an apostolic orientation which the Society must respond to, without ambiguity and without delay.

During the recent meeting of the Moderators of Provincial Conferences, it was comforting to learn about an impressive number of changes in life style and in choice of ministries throughout the Society. At the same time, it became evident that in many Provinces the promotion of justice, taken in a narrow sense, cannot be regarded as the most pressing problem; this is most especially true in countries that are facing a crisis in Christian faith, and countries under communist rule. It was also obvious that many bishops and lay people are still urging us to dedicate ourselves to the educational and intellectual apostolate, which is a work less obviously oriented toward the promotion of justice or the preferential option for the poor. In their conversations with me, many bishops tell me that we should be doing University work, and leave the option for the poor to others.

For a better understanding of our present situation, I would like to look at the history of the early Society. I ask for the indulgence of historians who are specialists in this field, for I have no doubt that what I am about to say needs to be nuanced and needs verification. But I think that we can rediscover the true apostolic nature of the educational sector through a study of the Ignatian charism.

The Society of Jesus was born and grew up in a university milieu. Our archive in Rome carefully preserves the diploma which attests that, exactly 450 years ago, "Master Ignatius of Loyola, of the Diocese of Pamplona, has attained, with praise and honour, the grade of Master of Arts in the distinguished Faculty of Arts of Paris, having passed the rigorous examinations." In their correspondence, the first companions freely referred to one another by their university titles: Bachelor Hozes, Master Simon Rodriguez, Licensed Anthony of Araoz, Doctor Peter Canisius. We still do the same thing today in the Society when we use a university expression in speaking about the "scholastics".

Nevertheless, their university environment seems to have had little effect on the apostolic thinking of the first companions. In his spiritual journey, Ignatius often went

against the culture of the time; and the early Society was somewhat anti-intellectual. But when they recognized the need for a "title" as a universal testimony of competence, and when they came to appreciate the value of university studies as a means "to help souls", then the university became an instrument of the apostolate, although a passive one: Ignatius had his first followers take advantage of existing universities to receive an education. It was not until some years later, and at first only in mission countries, that the Society became involved in teaching as an active apostolic instrument; and it was later still, as a consequence of these early experiences, that the Society recognized the apostolic effectiveness of education, and established secondary and university institutions of its own, where lay students and scholastics both studied. Education had become an apostolic priority.

Just as the promotion of justice is changing the life of the Society today, so the preferential option for founding colleges and universities had a profound effect on the newly-born Society. The fact that increasing numbers of Jesuits were sent to the education sector meant that the missionary efforts of the Society were weakened; the lives of Francis Xavier and of our recently beatified Diego de San Vitores bear witness to this tension between apostolic priorities. And the internal life of the Society was itself affected by this apostolic choice. In basic areas such as our apostolic poverty, and the fact that our ministries were to be gratuitous, and also in our government, which became more clearly institutionalized and centralized, this apostolic priority - new in the Society - profoundly changed our life.

The promotion of justice as an apostolic priority today is having the same effect but in the opposite direction. It absorbs a growing proportion of Jesuit activity, depriving our universities - already affected by the lack of vocations and by a multiplicity of complex changes - of valued Jesuit collaborators. There are Jesuits who want to refuse to work in educational institutions, though, ultimately, such a refusal is inadmissible in the Society. For others, the evangelical poverty required by the promotion of justice, by an insertion into the lives of the poor and a solidarity with them, seems to be incompatible with, or at least to call into question, the apostolic poverty of the universities. The promotion of justice leads to a denunciation of the unjust structures of contemporary society; this inevitably has an effect on the educational sector of the Society because it is claimed that educational institutions would rather avoid conflict: because of their clientele, or because of their reputation. In some countries it is claimed that the educational system is itself a part of these unjust structures, because it helps to perpetuate the present division between the privileged and the excluded. To the extent that our institutions are a part of the prevailing educational system, our own universities are denounced! Each individual Jesuit is beginning to realize that the promotion of justice raises serious questions about his religious commitment, and also questions about the practical details and concrete choices of his life. For, even though there is great variety in works and in life style, no Jesuit can ignore this dimension. Whatever he is doing, it must include an involvement in the promotion of justice; no one can be exempted from solidarity with the human community.

It is clear from this brief historical sketch of the educational involvement of the early Society that, for Ignatius, an apostolic priority - to establish educational institutions - was not an end in itself. Similarly, social involvement cannot become an end in itself; It should

also be stressed that the promotion of justice cannot be separated from the new commandment, in which the love of God and the love of neighbour find their unity. The 33rd General Congregation boldly declared that "We have not always recognized that the social justice we are called to is part of that justice of the Gospel which is the embodiment of God's love and saving mercy." (D. 1, 32)

Ignatius was well aware of the fact that a school is a school; a university is a university. It has its own finality; it is not simply an opportunity for evangelisation or the defence of the faith. Because the spread of the reformation was partly the result of a decline in studies, Ignatius - in search of the integral human person, "virtuous and wise" (Const IV, 308) - embraced the values and the transformation of values which the college or university could guarantee and develop. Dominique Bertrand, in his book La Politique de S. Ignace de Loyola, notes that Ignatius must have felt as though the ground was being taken out from under him when he opted for education. Similarly, more than one Jesuit, after the 32nd General Congregation, must have had the feeling that he belonged to a different Society of Jesus, one that was groping for its way. But just as it is wrong to say that the spiritual experience of St. Ignatius was fatally abandoned in the decision to found educational institutions, so it is equally wrong to believe that the Spiritual Exercises cannot be truly realized today except in one or another aspect of the social apostolate. If he is open to the call of the Spirit, a Jesuit can never commit himself unconditionally, either to university work or to a social ministry. His spiritual attitude must reflect the attitude of the Church, which has no specific program in the political, economic, or social order; its purpose is a religious one (Gaudium et Spes [GS], 42); its concern is for the fullness of human life, to announce the mystery of salvation, so that all things can be brought together in Christ (Eph 1:10; GS, 42), sharing in the griefs and anxieties of the poor (GS, 1), which are also the griefs and anxieties of the disciples of Christ (cf. GS, 31).

In brief, the Second Vatican Council is inviting us to contemplate humanity as Ignatius taught us to do in the Spiritual Exercises; and the Society, faithful to the experience of Ignatius, continues to dedicate itself, through means that are always being renewed, to work with men and women "in their griefs and anxieties". These are fundamentally spiritual, but they always include a material dimension. Our apostolic work must help people to become more truly human, with full human dignity: active participants in the process of building a better world.

A change in the priorities of the Society in no way calls into question the value of education as such, any more than the change in the early Society called into question the missionary spirit. Decree 4, in spite of erroneous interpretations, actually asked that the educational apostolate be intensified! The decree describes the power that the educational apostolate has to contribute to the formation of multipliers for the process of educating the world itself (60), in order to be a powerful leaven for the transformation of attitudes, humanizing the social climate.

It is not, therefore, education itself that is questioned, but whether it is integrated into the whole apostolic thrust of the Society. Father Arrupe declared very clearly that our purpose in education is to form men and women for others, in imitation of Christ, the Man

for others; and he challenged us to work out the pedagogical implications of this objective. (AR 18, 238ss).

Economics, for example, while it has its own methods and rules, when taught and studied from the perspective of the promotion of justice, will refuse to be locked into a concept of economy which only deals with "things", but will see that it has to consider the relationships among persons; in this perspective, economics will see material things as instruments for the service of individual people. Medicine, with all of its technical advances and changed methods, when taught and studied from the perspective of the promotion of justice, will give priority to finding cures for the diseases that afflict the poor. Similarly, all other science and technology, when taught and studied from the perspective of the promotion of justice, will be conscious that all research must ultimately promote the dignity of the human person.

Each discipline within the realm of the humanities and social sciences is well aware that the values transmitted depend on the inevitable assumptions about the ideal human person which are used as a starting point. It is here especially that the promotion of justice in the name of the gospel can become tangible and transparent. It must guide and inspire the jurist and the politician, the sociologist and the philosopher and - in a particularly explicit way, because of a more profound knowledge of the faith - the theologian.

Therefore, the option for the poor, or the promotion of justice in the name of the gospel, is not in conflict with the educational apostolate. Our universities, if they are truly Catholic, must bear witness to this priority.

It is in this context that we should read the concern of the Holy See to develop a more comprehensive definition of the Catholic university. It should receive a positive response from all of us; it is a call from the Holy Father. And it is a concern that we need to make our own: to ensure that the Gospel is transparently evident in our universities. All of us need to dedicate ourselves to the search, both loyal and creative, for those elements that specify the Catholic nature of our institutions. Rather than simply object or criticize, we should propose to the Holy See those formulas that best express how we see ourselves. Our focus should not be exclusively on juridical problems, even though they also have their importance within the global vision of the Catholic University.

Each Jesuit apostolate, whether it be in the educational sector or in the social sector or the pastoral sector, has the same rights and the same duties within the one priority of the promotion of justice in the name of the gospel, the preferential option for the poor as a diakoneia fidei. A Jesuit must be open to all these forms of apostolic work, in full availability. The competence that is necessary for pastoral or social ministry, a knowledge that is broad and deep and constantly being updated, can only come from serious and disciplined university studies; on the other hand, the university will truly live in an ivory tower, divorced from the realities of the country and the people, unless it has close contact - both on and off campus - with pastoral ministries and directly social activities. We have so many possibilities for collaboration among the ministries of the Society that we are not taking advantage of; I am convinced that more active collaboration among the different ministries can make our apostolic work more effective, and that we need to find the concrete means that will make this collaboration possible!

Therefore, instead of seeing the promotion of justice in the name of the gospel as a threat to the educational sector, this apostolic priority that we have received from the Church should be seen as a pressing commitment to reevaluate our institutions, our teaching priorities, our programs and the people we attract to our schools. A university which does not see the necessity of that evaluation, should not be surprised if it is left in splendid isolation, without anything very worthwhile to offer to the world and the people of today. Evaluation of apostolic effectiveness ought to be an ongoing element in the internal life of each university.

On this point, the Jesuit community at the university ought to exercise - not its power, but its authority: that is to say, it should be a principal "author" of the task to be accomplished by all the members of the educational community. Its role is that of guaranteeing, with and for all of the members of the educational community, the transmission of Gospel values and the discovery of an evangelical life-orientation, which is the distinctive mark of the Catholic university. Too often, this "animation" of the universities is something tacked on, off to the side of the teaching and the research: one has the feeling that teaching and research is at the centre of the enterprise, and any question of evaluation or animation is a sort of superfluity; it is overtime work, something that can be sacrificed easily, for lack of time or motivation or energy. But unless it energizes the very heart of the university, the whole enterprise will be snuffed out and become simply a diploma mill. Just as a Jesuit ought to have the courage to "waste time for the Lord in personal prayer" as Father Arrupe desired, so also the scholarly establishment has to dare to "waste time" in self-renewal, in preparing itself for its future service. What we are talking about here is the life or death of the universities.

Before concluding, I want to touch briefly on a few other important points.

It is obvious, and has been obvious for many years, that our educational institutions could not survive without the presence and assistance of many dedicated lay people; given their size, both in the number of students and the number of professors, this is most especially true at the university level. And we have been blessed by God with lay people who have shared our vision and our principles and have worked in our institutions with real dedication. As time goes on, however, we need to do more - in the selection of both professors and administrative staff, but especially in ongoing formation, and in a change of attitude, for both Jesuits and lay people, that will help to create one single educational community.

Perhaps our concept of the university has to change. We used to think of the institution as "ours", with some lay people helping us - even if their number was much greater than the number of Jesuits. Today, some Jesuits seem to think that the number of lay people has so increased and the control has been so radically transferred, that the institution is no longer really Jesuit; even though it still has the name "Jesuit", it is really a university at which some Jesuits happen to be working; the apostolic instrument is the Jesuit community. I would insist that the university itself remains an apostolic instrument: not of the Jesuits alone, but of Jesuits and lay people working together. And the head of the institution - whether he be a Jesuit or a lay person - is, in addition to being the professional director of a university, also the apostolic leader of an apostolic instrument. I will not go into this in

detail, because you will be discussing this yourselves during this week. But I do want to say that each of you has received a mission from the Society of Jesus, explicitly or implicitly, even though your actual appointment may have been made in other ways, even though the Society exerts no direct juridical influence on the activities of your universities. That mission is apostolic.

In spite of the size of our universities, we must never lose sight of the cura personalis, the individual care and concern for the individual student - and also the individual teacher! The number of Jesuits is small; if this traditional Jesuit characteristic is to remain effective, lay people must share our concern for each individual student, and must help us in our efforts to be more than simply a massive institution of mass education. To my knowledge, this has been true in the past; I would only urge you to do whatever is necessary that it remain true today and in the future.

In spite of the difficulties, we must continue to do everything possible to make sure that our universities are institutions of high academic quality. The Church needs quality research and quality formation, and it looks to us for help. We must respond, to the best of our ability.

If our Jesuit Universities are to be true to their tradition, then they must serve the Church in its mission of evangelizing the world. This implies close collaboration with the hierarchical Church, even when that collaboration may seem to create difficulties. The university is not a parish or a Religious Congregation; it has its own way of being and acting, it has its own specific nature. But it cannot be Catholic and at the same time completely autonomous! I am not using that word in any juridical sense, but only insisting that there has to be a close relationship with the Church. The document "The Catholic University in the Modern World" of 1972 tried to define the nature of this relationship in terms that could be applied to the vastly different situations throughout the world. And I have already mentioned our need to make positive contributions toward the/ development of what will eventually be a more official document. There will always be conflicts between faith and reason. But, if we believe that there is no conflict between them that is insoluble, and if we insist that the search for truth in academic freedom is a genuine service to the Church, then we must also find ways in which the enlightened supervision of the magisterium can be of genuine service to the university.

When Cardinal Garrone, then Prefect of the Sacred Congregation for Catholic Education, spoke to the participants of the 1975 meeting of Jesuit Universities, he said that the Catholic University is for the Church today what the Jesuit secondary school was for the Church at the time of the Reformation. I think that today we are coming to see the truth of that statement more clearly. Cultures are changed and societies influenced by the intellectual formation, the communication of values, the research, and the service to the community that takes place in universities. The institutions that you represent have the opportunity - and are given the challenge! - of entering that intellectual world and having an influence on it: working for a better world through the type of students you form and the formation that you give them, through your research activities, through the witness that you offer. It is not an empty phrase to say that your institutions can help to bring about a more just society; that they can influence governments and business; that they can serve

the Church directly through evangelisation and theological research and, perhaps just as importantly, indirectly in working for the kingdom of truth, of justice, and of peace. The Jesuit colleges of 1600 were, in a certain sense, more free to develop as they wished. There were outside pressures, but at least they were not subject to strict supervision by accrediting agencies or public authorities. And they were almost alone in offering educational opportunities to people. You are hampered by a multitude of regulations, and you form a small minority in the university world. That makes your work much more difficult, but no less important!

Perhaps everything that I have been saying can be summed up in the one Ignatian word that is so familiar to you: *magis*. You are doing many things well; I am asking you to do better, for the greater glory of God. To seek academic quality, and also Christian service; to form students who are professionally competent, and also concerned for others. I am asking each of you to be professionally excellent executives, and also apostolic 1eaders.

Father Pedro Arrupe spoke to some of these same concerns at the last meeting of this kind, in August, 1975. I will end by recalling what he said then.

"The characteristic of your work is that of being Jesuits" [... and I would add, ten years later, "that of being men who, though not all Jesuits, value the spirit and tradition of Ignatius of Loyola"...] and that of being in your office in order to see to it that the University, as far as is possible and in keeping with its Statutes, correspond to Ignatian ideals. This, in fact, is the spirit that will enable the University as such to best realize its ideal. There is no question here of giving up what is good or essential to the University so that it may be "Jesuit"; it is rather a conviction that applying Ignatian spirituality and principles is the best way to make our Universities truly characteristic, for it enables us to adapt to human society the best that we have to offer it.

Source: Documentation no. 54, Press and Information office, General Curia, Dec. 1985, pp. 6-13

3. Address of Father General at the World Congress of Alumni

Versailles, France, 20 July 1986

The letter announcing the Congress said that it was to be an experience of the universality of the spirit of Ignatius of Loyola. The many different nations and schools that you represent are a concrete manifestation of that universality. The common bond that you share your formation in a Jesuit school according to the spirit of Ignatius — provides the unity within your diversity. With you, I pray that these days together may be what the planners of this Congress intended that they be: "a time of conversion, a time for increased mutual understanding, a time of unity and hope, but also a time for personal enrichment, mutual exchange, celebration, and joy".

The theme of this Congress is commitment: "To make a Commitment... Yes. To which values?" It is about commitment that I wish to speak to you today:

1) The commitment of the Society of Jesus to the Church, especially through our educational institutions, in collaboration with the many lay people who work with us in those institutions;
2) The commitment of the Society of Jesus to you, our former students; and
3) Your own commitment, as men and women formed in the vision of Ignatius of Loyola, to service of the Church through your work and through your lives. I will develop each of these three dimensions of commitment.

1) The commitment of the Society of Jesus to the Church

It is already twenty years since the Second Vatican Council; yet even today we find many people, and especially many former students, who express an uncertainty about the Society of Jesus and what seems to be its present orientation and its present apostolic priorities — and this uncertainty leads to a certain malaise. "Has the Society changed? Is it still the same Society that I knew when I was a student?"

There is no doubt that there have been, and that there will continue to be, changes in the Society. Nevertheless, we remain faithful to the inspiration of Ignatius: the dedication of the Society to the Church, and our attempts to respond to the needs expressed by the "Vicars of Christ on earth" remain unique and strong. It is this dedication, this effort to respond to the needs of the Church expressed through the Holy Father, that seems to have completely transformed the Society today! The response to the Holy Father, to aid in the implementation of the decrees of the Second Vatican Council, has shaken the Society of Jesus to its very roots, just as its fidelity to the Council of Trent changed the Society the Society so fundamentally shortly after its foundation.

A second reason for the change within the Society of Jesus comes from its traditional insertion into the very midst of the world's realities: this rapidly changing world has caused profound changes everywhere. To speak only of the educational apostolate, it is easy to recognize how government regulations, trade union claims, financial constraints, new pedagogical techniques and new ways of exercising leadership have all had intimate and

profound effects on our schools. More basically, there is the whole cultural revolution, along with its new language and new way of expressing values, making it seem almost impossible for the different generations to talk to one another!

A time of rapid change is never a peaceful time. Not all of our efforts to implement the Second Vatican Council or to respond to the changing world have been successful; Jesuits have made mistakes and have suffered failures. But l would insist that our basic direction is sound, and we are trying, as best we can, to respond as St Ignatius would have his sons respond in the world of today, in the service of the Lord's Church.

You will be speaking about values in the course of this Congress; I am sure that you will discover ways in which the "generation gap" can be bridged, and you will, I pray, discover or rediscover those values in your lives that faithfully express the vision and spirit of St Ignatius in your service of the Church and of human society. If you dare to study the matter deeply, you will discover that it is fidelity to the same evangelical values expressed through the Ignatian vision which is at the heart of the changes in commitment that you observe in the Society of Jesus.

It is worth noting, however, that not all misunderstanding about the Society is due to change! We need to recognize that published information about activities of the Society of Jesus is often defective or, even worse, distorted. It has occurred to me that very often even students about to complete their education in one of our schools have no real knowledge about the Society as a whole. They know about the "Jesuit Fathers and Brothers in the school", but they know almost nothing about those many other Jesuits who — even before the Second Vatican Council — worked in prisons and hospitals, in rural missions and city slums. Perhaps Jesuits in the school have remained too invisible; perhaps, of God is proclaimed, and the vision of Christian faith is imparted. The trend toward specialization in the different subject areas threatens to become an abomination of real education, leaving it without coherence. Catechesis is marginalized and reduced to a single weekly hour of "religion class". Our decreasing numbers tell us that if we continue to rely only on Jesuits to be the "spiritual fathers" that provide a Christian orientation and formation in the school, then this important dimension of the Ignatian mission will grow weaker and weaker.

In addition to these external pressures, a multitude of other obstacles stand in the way of truly forming men and women for others. The resistance of those who are looking only for a solid academic formation for their children is somewhat understandable;

What I find totally incomprehensible is the opposition of those who see the promotion of justice as Marxist ideology, who see the preferential option for the poor as a betrayal of the traditional "Jesuit vocation" to form an elite group with the power that comes from knowledge and possessions. This is the more incomprehensible when faced with the teachings of the Church. Long before the Second Vatican Council and more and more insistently in our own day, these teachings have never ceased to proclaim, in the name of the Gospel, the right of each human person to full human dignity, which includes the exercise of freedom and the removal of all those bonds which keep us from being totally human. In honesty, I must add that the threefold dimension of the Society's mission has not always been evident in the recent history of the educational apostolate. But today, despite the legal and financial restrictions which hinder renewal in many countries, despite

the inevitable misunderstandings and sense of betrayal felt by some of our friends, Jesuits working in education have dedicated themselves to a reorientation of this apostolate in order to renew in it the Society's mission. And thanks to the international network of these institutions, the positive experiences of some have helped to encourage the tentative efforts of others. The future will inevitably involve the closing of some schools and the handing over of others; nevertheless, the apostolate will survive, and it will be true to its mission to the extent that it continues in full fidelity to the threefold dimension that must be characteristic of every mission of the apostolic body which is the Society of Jesus.

This process of renewal shows great promise. And this renewal process has helped to make the Society conscious of a truth which is very elementary, but one which many Jesuits find it difficult to accept: that we are not the only ones capable of providing the inspiration in a Jesuit school. It is a lesson that we should have learned from Ignatius. And it is a lesson that also must be applied to the relationship of the Society to its former students.

And here, Ignatius himself comes back:

Toward the end of the year 1543, Ignatius — faithful to the same threefold dimension found in every Jesuit work — founded a social residence: the residence of St Martha in Rome. A letter written in his own hand shows his concern for this work, and his conviction about its importance: "We trust in the Lord that this will be a work… outstanding for the greater service, praise and glory of God..." (MI, Epp. I, 270: 24.7.1543).

But the same letter also shows how he tried to enlist the aid of a wide variety of other people in this apostolate — public officials, men and women throughout Rome. He tried to get them all involved in helping this social organization.

And the letter concludes with a remarkable statement: "Within a month or two of the house being more firmly established and better organized, we shall give up the care of these women. We plan to devote ourselves to another work, of no little spiritual importance in my own humble opinion; for it, our Lord has been pleased to give us a favourable start so that we can go ahead with it". (Ibid.).

This is only one example; the same spirit occurs over and over again in the life of Ignatius. It is not that he wished to discontinue works that had been started; rather, he saw that the mission of the Society was to be accomplished through full participation, full collaboration, with others. The strange expression which Father Pedro Arrupe used so frequently — that we are to produce "Multiplying Agents" — is, in fact, in complete accord with the apostolic vision of Ignatius. His correspondence of 6,815 letters amply proves that Ignatius never ceased to seek out and encourage the widest possible collaboration, with all types of people: paupers and princes, the cultured and the businessman, the labourer and the university professor. And this is how Ignatius wanted to insist on the necessity to incorporate and to lead toward full participation — each individual in his or own walk of life, according to his or her own manner, to the service of Church and to the Glory of the Lord.

2) The Commitment of the Society of Jesus toward its former students.

What is the commitment of the Society of Jesus to its former students? It is the commitment of Ignatius, repeated by Pedro Arrupe: to make you into multiplying agents,

to make you capable of incorporating the vision of Ignatius and the threefold mission of the Society into your own lives.

But I know that we do not express this commitment in the way that some of you would like. And there are three important reasons for this.

The first is very practical and concrete: Today the Society has got 26,000 members, and this constitutes a diminishing number of Jesuits; and the demands of many different new apostolates in the changing world of today are the reasons why we cannot assign the number of Jesuits to Associations of former students that these Associations are calling for. The second, and far more important reason is that, aside from practical considerations of numbers this is not how we see our role. The result of a good Jesuit education should be that you no longer need us! The formation you have received should have given you the values and the commitment that mark your lives, along with the ability to help one another to renew this commitment and apply these values to the changing circumstances of your lives and the changing needs of the world. We Jesuits will not abandon you — but neither will we continue to direct you! We will be with you to guide and inspire, to challenge and to help. But we trust you enough to carry forward in your lives and in the world the formation you have been given.

And the third reason is found in the voice of the Church. The Document on the Laity of the Second Vatican Council, says that the Holy Spirit is "moving lay people today to a deeper and deeper awareness of their responsibility and urging them on everywhere to the service of Christ and the Church" (Apostolicam Actuositatem, 1). The council fathers spoke of a lay spirituality which "takes its particular character from the circumstances of one's state in life (married and family life, celibacy, widowhood), from one's state of health and from one's professional and social activity". (Apostolicam Actuositatem, 21). And the next synod of bishops has, as its theme, the: "Vocation and mission of the laity in the Church and in the world, 20 years after the Second Vatican Council". This movement in the Church today confirms the Jesuit role in Associations of Former Students: to guide and inspire, to challenge and to help — to help you develop your own spirituality during times of planning and discernment, they were not able to speak out clearly enough about the basic Ignatian values that they were living out in other ways. The Society has never been a Religious family dedicated exclusively to the running of universities and secondary schools; the educational apostolate is not limited to schools, and in addition the work of the Society includes much more than the educational apostolate. But what does this apostolate of the Society consist in, and here we must have a look at history.

When Ignatius and his first companions appeared before the Holy Father Paul III on September 3,1539 to explain their vision and their proposed manner of life, the "Formula" they presented had no restrictions with regard to work or ministry. The document explained that the one purpose of this proposed new Religious Congregation was "to strive for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine". To accomplish this end — in the name of the Church and on behalf of the Church — the document suggests a short, by no means exhaustive, list of concrete possibilities.

The three dimensions of this commitment:

When we study this list of tasks and works, we discover a threefold dimension:

- First, service to the Word of God — to be carried out in ministries such as proclaiming the Gospel, preaching, catechesis, and missionary work;
- Second, in the image of Christ, the service of reconciliation, offering to men and women the mercy that the person of the poor Christ revealed in his struggle against all spiritual and material poverty;
- Finally, a service for the Spirit, a service of the Spirit, exemplified in giving the Spiritual Exercises and in spiritual direction, "helping souls" person to person.

Ignatius himself lived this threefold service: not by engaging in three different kinds of ministry, but rather by a commitment in which these three aspects of a single spiritual vision were incarnated into his Christian life.

Many different texts of his autobiography offer proof of this. Even in his student days — not very far from here, at the Sorbonne in Paris — Ignatius was preparing himself through his studies to proclaim the Word of God; he lived in poverty, giving of himself on behalf of other poor students; and his spiritual conversations were endless, the spiritual direction from one person to another.

The Society of Jesus, if it is to be faithful to the Ignatian charism, has to bring these three dimensions into each one of its apostolic works, whether it be a research centre or a school, a social centre or a retreat house, a refugee camp or a parish. They are three dimensions of the one single ministry, of one service, which is the human extension of the redemptive activity of the Trinity. "Help the souls" are the very words of St. Ignatius.

- **Service to the Word of God.**

All of us, former students, can surely remember how — in our very different situations, often enough in very difficult circumstances — the Jesuit school or university instructed us and formed us interiorly in that Word of God which reveals the plan of the Father for all men and women, for the society we live in, for our final end. We came to know this plan as something which could never put limitations on or be an obstacle to the ongoing scientific development of human society; rather, we realized that it was intended to lead us to full maturity in union with the God Incarnate who shares our human life and leads us, freeing us from everything which is inhuman. This Word of God was at work in us throughout our days in school, both explicitly and implicitly: through instruction in Catholic teachings, and through the ways in which we were helped to interiorise this Word and make it our own. The very ambience of the school — something that is difficult to define but nonetheless very real! — along with the countless different ways in which we were offered opportunities for spiritual growth, the school priorities, the person — to — person encounters, all gave us the opportunity to share this Word of God among ourselves. And then the spirit took on a body when we committed ourselves to the following of Christ — when we made the commitment to put into practice, concretely and existentially, his new commandment that we love one another as He has loved us.

- **Service of Reconciliation and of Mercy:**

It doesn't matter whether we are speaking about helping the poor, the handicapped or the refugee, or the promotion of justice, or the preferential option for the poor, or of becoming men and women who, in the name of the Gospel, live authentically for others. One essential and indispensable dimension must always be present if the Kingdom of God is to be become a reality: in circumstances of injustice and misery, of oppression and of persecution, the Word of God must be spoken as a word of justice and of love. It must be spoken as a Word which has been incarnated into our being by the action of the Holy Spirit. Challenged by a growing awareness of Gospel values, we must become more and more able to recognize, here and now in the concrete circumstances of our lives, the privilege and the responsibility that is ours: to give of ourselves; each of us in our own position in human society. We need to work with the dynamism that is given to us by the God who is Love and who, in Christ, carne to save those who were lost, miserable, and so very poor.

I have been speaking about something which has to be an inseparable element in each of the different ways by which the mission conferred on Ignatius and his companions — in the Church and behalf of the Church — is being carried. out. I am convinced that throughout the four centuries of their history, our Jesuit educational institutions have had no other purpose than to become deeply involved in the City of Man in order to make it more just — even when, in certain very complex situations, slipping into the political sphere seemed inevitable.

It is important to note this because when we Jesuits and our former students declare that our call today is to the promotion of justice and to a preferential option for the poor, even if it should involve the risk of our lives or of our goods, this is not a new response; it is only a new expression of our traditional response. The need has always remained the same: to renew the unfair structures of our human society, to bring into being the new creation offered through Jesus Christ, who was so deeply committed to Love, to justice, to peace, to reconciliation, to the truth, to the needs of the poor, to the mercy, according to the Spirit of the Beatitudes.

The concern for justice is not something new to the educational apostolate! Ignatius directed that the first Jesuit schools were to be open to everyone, without charging any fees. Special facilities were established near the Jesuit schools to provide lodging and meals for those students who could not afford to pay for these, and the Ratio Studiorum of 1599 insists that the teachers give special attention to the needs of the poor students.

- Service of the Spirit:

This threefold dimension of the mission of the Society is still evident in our educational works, an apostolate in which nearly eight thousand Jesuits are engaged in more than a thousand universities and secondary schools, an apostolate to which the Society is still totally dedicated in spite of its weaknesses, and. in spite of today's difficulties.

We have less and less control over the program of studies through which values are transmitted, the Word and your apostolic role in the world. And this, I promise, we will do to the best of our ability.

I am not saying something new. At the last Congress of this kind, held in Rome in 1967, Father Pedro Arrupe said that "The Society is ready to assist in every project that the Associations of Former Students undertake, but the initiative and the final responsibility has to remain with the former students themselves... We can inspire, we can collaborate, but the planning and the responsibility must be in the hands of the lay people". (Acts of the 1967 Congress, p. 333). This insight of Ignatius, this message of Pedro Arrupe, is all the more valid and all the more important today, as we have begun to realize more and more concretely the proper role of lay people as apostolic workers in the Church.

3) Your own commitment.

There is an abundance of documentation listing the ideals, the possibilities and the planning of your Associations. But there needs to be more concrete action, and you must get your own implements to act!

We have all become accustomed, since Father Arrupe used the expression at the European Congress in Valencia more than fifteen years ago, to the need for producing men and women "for others". We will never complete the work of clarifying this notion, or learning what it means to promote human dignity and a more just world in everything that we do. But the ideals and the ideas remain sterile until they are put into practice!

It is a lesson that we have learned in our attempts to renew Jesuit education. When the Jesuit and lay teachers in a school made workshops together, they were able to agree quickly on the purposes of the school, to discuss their own vision of teaching as a ministry, to speak together and to pray together. But over and over again, these beginnings of renewal lasted only a short time; the routine of schoolwork and the pressure of other commitments made people forget their resolutions. It was only when these men and women actually began to do something that real renewal began to take place. They examined the effects of the school atmosphere, of lectures, of discipline procedures and all of the other elements of school life and then, on the basis of this evaluation, they devised new ways of teaching, new programs of study, new school policies and new methods of governance. It is another lesson that we should have learned long ago — that apostolic men and women do not exercise their apostolate in talk but in apostolic action!

It is the same lesson that I wish to insist on with you and your Association. It is not new — once again, in the 1967 meeting and many times after that, Father Arrupe insisted on the need to become actively involved. But the needs are greater today than ever before — and they are needs that only you can meet as the numerous testimonials prove it. Think beyond the Jesuit educational institutions. To take only one example: Jesuits are working with refugees in many parts of the world, and the needs of these people — the simple needs of human subsistence, not to speak of human dignity! — cry out for our help. It is one way to become a man or woman for others — for the very poorest of God's children.

Your involvement can be direct, in sponsoring a homeless family for instance, or it can be financial assistance, or it can be political involvement, helping to bring about the legal structures that will bring human dignity to all, or it can be simply a raising of consciousness, making yourselves and others aware of the extent of this human problem, and of its causes. Think of the impact that you can have worldwide, if determined Jesuit Alumni were to unite in this cause!

In this sphere, as in so many others, do not be afraid of political involvement! It is, according to the Second Vatican Council, the proper role of the laity. It is inevitable, when you become involved in the struggle for structures that make the world more truly human, that bring into being the new creation that Christ promised.

There are countless other examples: the twinning between schools in different countries that you will begin in this Congress is one; the professional or financial assistance you give to your schools is another. Many of you are actively involved in the struggle to preserve private education in Europe, or free education for all in other countries. The ways that you can serve the Church and the Society are almost without number. Some of the needs are more urgent and the President of the Lebanese Republic has just reminded us of these urgences. You will understand why I, too, mention the country where I had the privilege of living and working for so many years: after thirteen years of war, Lebanon needs every effort we can make toward obtaining peace.

I truly believe that the most important work of this Congress could be to discuss commitment not only as a concept or a theory, but in terms of commitment to Action: to discuss the needs I have suggested, and others that you are aware of, in such a way that you can be committed, as individuals and as Associations, to concrete efforts which will make you apostolically, in action, the "men and women for others" that Father Arrupe insisted upon. The exact ways in which you do this is matter for your reflection and your discussions.

When I speak of action, I am not thinking only of action as persons individually speaking. Your Associations of former students will have new life to the extent that they become active. Sharing memories is valid, and ongoing formation is essential. But all this must lead to something concrete! And the world needs what you have to offer, and even more than what you may think!

A few moments ago, I said that the process of renewal has helped to make the members of the Society of Jesus conscious of the fact that we are not the only ones capable of providing the inspiration in a Jesuit school; the same lesson is being applied to all of our apostolic works. And those best capable of assisting us in our works, those most capable of giving an Ignatian inspiration, are the men and women who received their formation in a Jesuit school. We need you in all of our works, not only because the number of Jesuits is declining, but also because you have experiences and professional training, joined to the Ignatian vision in your lives as lay people, that can only enrich what is being done by the Society. The problems of modern culture are complex; we need our combined strength and our combined experience to confront them. You can accompany us, help us, work with us, be partners with us under the Standard of Jesus Christ, in giving of yourselves to build a world of justice and peace, a world of love and understanding.

Source: '*Loyola*', May 1987, Paris, France, pp. 89-92.

4. Addresses of Fr. General at Universities, USA

Boston College, 5 October 1988

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Permit me, however to mention one challenge of our day, the glaring inequality, among so many of God's people throughout the world, in the distribution and use of the world's resources, resources which are theirs by inheritance from God, who provides generously for the weak and strong alike. The Pontifical Commission for Justice and Peace, reporting to Pope John Paul II at the end of last year, noted that one-fifth of the people on this planet do not have decent housing - a total of a thousand million people. One hundred million do not have a roof over their head. In Latin America, twenty million children sleep in the street, and more than six hundred million people - almost half of the total urban population of the world - live in zones of misery around big cities, in shanty towns or slums. The report suggests three strategies: to provide shelter for families; to provide education and foster community development; and to promote legislation and policies that are favourable to the poor.

We have all become accustomed, since Father Arrupe used the expression more than fifteen years ago, to the need for becoming "men and women for others." But ideals remain sterile until they are put into practice!

That is a lesson that we have learned in our attempts to renew Jesuit education. When the Jesuit and lay teachers in a school made workshops together, they were able to agree quickly on the purposes of the school, to discuss their own vision of teaching as a ministry, to speak together and to pray together. But over and over again, these beginnings of renewal lasted only a short time; the routine of schoolwork and the pressure of other commitments made people forget their resolutions. It was only when these men and women actually began to **do** something that real renewal began to take place. They examined the effects of the school atmosphere, of lectures, of discipline procedures and all of the other elements of school life and then, on the basis of this evaluation, they devised new ways of teaching, new programs of study, new school policies and new methods of governance. It is another lesson that we should have learned long ago - that apostolic men and women do not exercise their apostolate in talk but in apostolic actions!

It is the same lesson that I wish to insist on with you alumni and alumnae. Two years ago at the International Congress of Jesuit Alumni at Versailles I offered a challenging example of what former students can do. Jesuits are working with refugees in many parts of the world, and the needs of these people - the simple needs of human subsistence, not to speak of human dignity! - cry out for your help. It is one way to become a man or woman for others - for the very poorest of God's children. Your involvement can be direct, as individuals or as alumni associations in sponsoring a homeless family for instance, or it can be financial assistance, or it can be political involvement, helping to bring about the legal structures that will bring human dignity to all, or it can be simply a raising of

consciousness, making yourselves and others aware of the extent of this human problem, and of its causes and even just offering friendship to these lonely people. Think of the impact that you can have worldwide, if determined Jesuit Alumni from many nations were to unite in this cause! Already I have received reports of good work for refugees being done by our former students in a number of countries. Will you join in this effort?

You men and women of these two mature and vigorous institutions of learning have received an excellent education and you have a responsibility to share the fruit of that education, in whatever profession you pursue, for the greater good of God's people, "Of those to whom much has been given," Holy Scripture reminds us, "much shall be required." Why? The answer may be found in the biblical understanding of gift. All gifts, in the biblical understanding, move in a circular motion.

First there is the openness to see that the gift is from God; then it is received and appropriated as such; next one grows through the gift by sharing it with others, for God's gifts are given to individuals for the community; and finally, the gift is returned to God through praise and thanksgiving. At the moment when sharing of one's gifts and talents should take place in the circular movement, there can come the great temptation to hold on to the gift and turn it into a means of accruing power. When Scripture speaks of the 'danger of riches' it is not a condemnation of wealth, but rather the condemnation of the blockage of the circular motion of the gift. The terrible temptation to seek more and more power through wealth becomes insatiable, and thus the seeds of injustice are sown.

You do not need the example of the Good Samaritan to stir your hearts to "go and do the same" for your neighbour in need. Examples in abundance exist within the ranks of your own graduates. Among the many generous accomplishments described to me, I understand that one young surgeon among you has founded and directs an organization called **Por Christo**, in order to provide medical care to children in Latin America, children who would not otherwise receive any care at all. He is able to do this because his many years of study at Boston College High School and then at Boston College prepared him well for his professional training and his subsequent service to others in the field of medicine.

It was for such noble results that Ignatius of Loyola committed his new Society of Jesus to the work of education, education of people for others, people who would make a difference, in both his own day and in ours, half a millennium later.

You who live in this great City of Boston, a city reputed for enlightened progress, know that profound need is not foreign to many of your own fellow citizens. For fifteen years one of your own graduates, the late Paul Sullivan, made the Beatitudes his own in his own city by directing the work of the Pine Street Inn. Beginning with a strength derived from the weakness of his own earlier years -- for in this man God indeed "chose a weak thing of this world" -- Paul set about to construct a strong shelter for his fellow citizens who were weaker still. "Death was at work in him,'' as St. Paul writes, but the power of God in him gave life, and a home, to those whom he knew were "his neighbours." In his eulogy at Paul's funeral five years ago, the late Cardinal Medeiros said that Paul Sullivan was one of the few true saints that he had met in his lifetime.

> "...ever to excel, to do better than others, to bring glory to your forebears, who were indeed very great. This is your ancestry; this is the blood you are proud to inherit."

Thank you very much.

Holy Cross College October 6, 1988

My dear friends, it is a pleasure for me to be on the campus of one of the Society of Jesus' outstanding institutions of higher learning. All over the world, the schools which the Society sponsors have been endeavouring to educate men and women for others. A truly Jesuit school is marked, not only by its pursuit of academic excellence, but also and above all by its efforts at building and supporting faith, and by promoting justice. And this is what you have been trying to do here, admirably.

Education, as you well know, is an instrument of empowerment. It liberates the human mind and spirit. Institutions of higher education play a major role in redeeming human lives from ignorance and prejudice, from cultural isolation and forgetfulness of history. Colleges and universities contribute significantly to the building of culture and the full development of human beings. Through education, young men and women are enabled to take responsible places in society. As teachers and administrators, as chaplains and scholars, you have empowered many young people. You have helped them to assume their share of political, economic, and social power. You have given them the intellectual and spiritual resources to live well in a complex and increasingly interdependent world. As the College of the Holy Cross approaches its 150th anniversary, it has much to celebrate, particularly the achievements of the last twenty-five years. Holy Cross has distinguished itself among Catholic colleges and universities in the United States, and the Society of Jesus is rightfully proud of this accomplishment.

Where there is power, of course, there is also responsibility. If young people are being empowered through the education they receive at this college, then they must also be schooled about their responsibilities both within their own society and within the global community. Perhaps the most important perspective which has been guiding the reflection and planning of the Society of Jesus as a worldwide religious community is what has been called the 'preferential option for the poor.' Everywhere it is becoming clear that justice demands the elimination of the gross inequalities which exist within and between human societies. The educational process, particularly in Western countries, and above all in North America, will succeed in continuing to empower only those who are already socially and financially advantaged, unless educational institutions themselves have their consciousness raised and constantly renewed. And this means that as a community of scholars and teachers, in your work of administration, counselling, teaching, and preaching, you too bear a great responsibility. For you have the power to shape minds and lives. Therefore, you bear a responsibility, both to the students who come here and to the world outside your gates, to make sure that education does not become a means (however unconsciously this may happen) of safeguarding the cultural and social prerogatives of middle and upper-class families.

The 'preferential option for the poor' is a perspective born of faith. It is based on the fact that the God of the Judaeo-Christian tradition has demonstrated a real solidarity with people who are poor. This is not to romanticize poverty; far from it, for poverty is an evil which God abhors. And although it is correct to say that even the rich are often poor in some respects, nevertheless our preferential option sets us squarely and unequivocally on the side of those who have not yet been i empowered to assume their rightful places in society. Communicating a concern for the underprivileged which leads to an effective understanding of economic, social, political, and cultural institutions is the hallmark of Jesuit education in our time. As John Paul II wrote in his recent encyclical, "The process of development and liberation" - and, I would add, the process of education - "takes concrete shape in the exercise of solidarity, that is to say, in the love and service of neighbour, especially of the poorest."

Human beings are always required to act justly. If the Society of Jesus' insistence upon promoting justice were merely repeating what has always been true, then the Society's agenda, in its educational efforts as well as in all of its other ministries, would not be so challenging. It is because the call to act justly is so linked with the 'preferential option for the poor' that our apostolic initiatives have disconcerted some people. The minds and hearts of young people in developed countries have to be set free. They need to be set free of everything which isolates them intellectually and experientially from the economically, socially, and culturally marginalized people of the world. And, obviously, what we expect of our students must be exemplified in ourselves as men and women committed to being educators in the Jesuit tradition. John Sheets, S.J., in a chapter of his recent book, To Believe Is to Exist, speaks of a "theology of affluence." Central to his development of such a theology is the biblical understanding of gift. As he puts it, if wealth and holiness are incompatible, then millions of people are destined to be flawed irreparably.

Wealth is a gift and all gifts, in the biblical understanding, move in a circular motion. First there is the openness to see that the gift is from God; then it is received and appropriated as such; next one grows through the gift by sharing it with others, for God's gifts are given to individuals for the community; and finally the gift is returned to God through praise and thanksgiving. At the moment when sharing of one's gifts and talents should take place in the circular movement, there can come the great temptation to hold on to the gift and turn it into a means of accruing power. When Scripture speaks of the 'danger of riches' it is not a condemnation of wealth, but rather the condemnation of the blockage of the circular motion of the gift. The terrible temptation to seek more and more power through wealth becomes insatiable, and thus the seeds of injustice are sown. It is in addressing this possibility in our ministry of teaching first-world students that the preference for the poor might find a home in their hearts.

Educational institutions can be very effective instruments in reforming social structures in favour of justice, and this remains an important reason for the continuing Jesuit commitment to education at all levels, but especially at schools like Holy Cross. The curriculum becomes an essential expression of the ideals of Jesuit education. For it is chiefly through your faculty and curriculum that educational ideals are translated into practice. How else will imagination and intellect be stretched toward ever deeper solidarity with the other peoples of the world, especially those in the third and fourth worlds? We are also

convinced, however, that the pursuit of justice must be informed by faith, since the development of men and women remains incomplete if human lives remain untouched by the mystery of God.

On behalf of the Society of Jesus, I encourage and support you in your works: I note especially your cross-cultural and international studies programs. Teaching and scholarship, administering and fundraising, listening and advising, can at times seem tedious and unrewarding. Many people lack the patience to be educators: the results of effective education may be long in coming. The life of the mind can be a lonely path, but research, scholarship, and critical thinking are absolutely indispensable, if society is to be guided by reason and intelligence. The, practice of faith is itself difficult in a world that places so many demands upon us. In the face of so many responsibilities and challenges, a community of educators must never lose sight of its indispensable role in shaping the future as it keeps alive the memory and wisdom of the past, and seeks continually to understand the present.

May God bless you in this effort!

At Fairfield University, 6 October 1988

Fairfield University and Fairfield College Preparatory School are special to me. During my year of tertianship studies at the former St. Robert's Hall in Pomfret, Connecticut, I was privileged to spend an extended period of time here with the Fairfield Jesuit Community. Twenty years have elapsed since that time when I, as a young priest, visited your young University. I am indeed overwhelmed at the incredible growth that has occurred, and I take this privileged moment to thank you, members of the Board of Trustees and members of the faculty and administration, for your indefatigable zeal in bringing this school to a state of maturity laudable in so many respects, and for the responsibility you now exercise in guiding its continued expansion. It is you who have made Fairfield University an academic institution of excellence which highly prizes faith, moral values and social responsibilities. My special gratitude to you, the student leaders, for choosing a school which holds up to you such high ideals; you enrich the reputation of this University with your presence and your efforts to grow.

As you near your fiftieth anniversary, your golden jubilee as a Jesuit University - and I am reminded that fifty years here in America sometimes implies being 'over the Kill'— I want to take this opportunity to encourage all of you to participate as fully as possible in enabling this University to continue its successful growth by allowing the Jesuit mission to be your pervading guide. The prominence of that mission is well enunciated in your Mission Statement, the articulation of which, I am told, was highly praised in your recent evaluation by the New England Association of Schools and Colleges. Most succinctly it states: "Jesuit education which began m 1547, is committed today to the service of faith, of which the promotion of justice is an absolute requirement."

Tonight I want to recall for you a story. It is the story of Siddharta Ghatama. When he was born, the seers gave a prophecy: he would either be a universal monarch, ruling over the four great continents and their two thousand attendant islands; or he would become the

Buddha, the enlightened one, freeing the world from ignorance and showing the path to freedom from suffering. And the turning point would be this: if he lived the household life, he would become the universal monarch. But if he saw the four great signs, he would turn his back on riches and dominations and assist the suffering world. Even though his father surrounded him with guards for a league around, the gods arranged for him to see the four signs on four successive days: an old person, a sick person, a dead person and a monk who had renounced the world. When he saw these things, Siddharta was amazed and anguished. Although enticed by the thousands of young and beautiful people with whom his father surrounded him, and tempted by Mara with universal sovereignty, Siddharta retired from his father's kingdom, crossed the river called 'Illustrious' and set but to find the answer for suffering in the world.

I tell this story this evening because it reminds me so much of the students who come to Fairfield University today and especially those students who are here with us tonight-pie leaders—members of the Fairfield University Student Association, Alpha Sigma Nu (the National Jesuit Honor Society), Campus Ministry and Resident Advisors. You are all so gifted! You could become anything! Perhaps not universal monarchs, but certainly its modern near equivalents: prestigious lawyers and outstanding physicians, respected members of Congress, perhaps even brilliant CEOs of Fortune 500 Companies. And, for the most part, all of us have to admit that sometimes this is what we want of you: good jobs with high entry level salaries, material success, prestige and recognition.

But one league away from this University is the City of Bridgeport. Situated in a county, I am told, that is the ninth richest county in the United States, Bridgeport is the seventh poorest city in the country. In Norwalk and Stamford and even in the Town of Fairfield we find a share of those who suffer in quiet desperation. There they stand - the poor, the homeless, the hungry, the weak, the sick, and the dying - and it is so easy for our students to be insulated here at the University, like the young Bodhisattva, from ever seeing them, lest they see, be moved, and renounce the pursuit of wealth in favour of the pursuit of justice and peace. But is that not what we really want of them. First, to see with compassionate eyes; then to be intellectually trained in the skills that they need for service by those more knowledgeable such as their teachers; and finally to leave this University to pursue justice and peace in the world.

The pursuit of each student's intellectual development to the full measure of God-given talents rightly remains a prominent goal of Jesuit education. Its aim has never been simply amassing a store of information or preparing for a job, though these are important in themselves and useful to emerging Christian leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person which leads to action-action, especially, that is suffused with the spirit and presence of Jesus Christ, the Man-for-Others. This goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slip-shod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.

And so, my question to you tonight is this: What must you do to enhance the growth of this University by furthering faith, peace and justice as integral components of Jesuit education?

First and foremost, to you who serve as members of the Board of Trustees, it is important that you stand in agreement with and share a vision of education that concerns itself with an improvement in living as well as in learning. You must ensure the responsibility for the personal growth of each individual who is part of this academic community. You must realize that you are part of a caring community-one that is just and fair and respectful of the rights of others. You must support movements for social and racial justice and must call consciences to recognize those who struggle and suffer and who are disfigured by the malice or negligence of others. This is how you share the commitment "to the service of faith of which the promotion of justice is an absolute requirement." I encourage you, therefore, to challenge the students, the faculty and the administrators, to share these values and to let them see, as opportunities present themselves, that you are indeed men and women deeply committed to this ideal of the Jesuit vision.

To you, the faculty and administrators, continue to build upon the solid programs already established here at Fairfield. There is the new minor in Faith, Peace and Justice studies, which can give the students the analytical tools so necessary to match their deep compassion. A new administrative position has been created to further the work of faith, peace and justice. There are courses which challenge students to "de-construct" the materialistic and warlike views of their present culture. There are extracurricular clubs whereby they can reach out to the poor and weak in the surrounding communities. But these cannot be isolated efforts. You must be certain that every student is challenged. No student should leave Fairfield University thinking: "I've received a good education, now I'll get a good job, make a lot of money, and then I'll be happy." You know, as well as I, that this is not the road to happiness; and yet, unless you confront them, explicitly and often, in the classrooms, in the hallways, in the residence halls and in their extracurricular activities-that is indeed what they will think as they leave here. Faith, peace and justice cannot merely be a "minor" here at Fairfield; it must be the very soul of the entire academic enterprise of this University.

Finally, I encourage you, the student leaders, to avail yourselves of the many community service programs that are offered here at the University. Strive to raise your consciousness and that of your fellow students to the deprivations and injustices suffered by your fellow human beings in today's world. See the four great signs that will draw you into a search for justice. Try to find effective ways to help one another understand your moral responsibility for the welfare of all members of our human family. Take the time to reflect with your teachers on the difficulties and triumphs you experience in your service to your sisters and brothers who cry out to you for help. Appropriate those experiences so that they become part of your character. And then when you leave Fairfield and step into the "real world," do so with a sense of confidence that you can change the social, political and economic structures that will enhance dignity and fulfil the aspirations of all humankind—and you can do this by sharing your sense of compassion with the destitute, the lonely, the needy, the homeless, the starving. They also must live as human beings in that "real world."

And now, what about the future of Fairfield University?

Brothers and sisters, colleagues in a mission of faith and justice, imagine this, as your university celebrates its fiftieth anniversary. Inner city youths, tutored carefully these past few years by Fairfield students and faculty, coming at last to attend the University, aided by Trustees and generous benefactors. Third World students entering the University, who have been nurtured through secondary school by a hot lunch program funded and, during vacations, staffed by Fairfield students and faculty and administrators. Would there not be great rejoicing in this University community as you commemorate fifty years of commitment to the service of faith and the promotion of justice?

My visit with you this evening has been brief, but it has been happy evoking memories of the past and a renewed awareness of the great potential of such a young institution. I leave here confident that the Jesuit character is under strong and capable leadership; confident too that it has the support of a dedicated Board of Trustees, the generosity of corporations and foundations, of loyal alumni and parents and friends, the collaboration of committed men and women imbued with the Jesuit vision, and the enthusiasm of student leaders who are concerned for those less fortunate than themselves. I pray that all of you will re-commit yourselves to do all that you can do to enable this University to grow and to make it a vital and effective instrument of justice in today's world. May the God, whose power we all value, continue to work through each of you and all at Fairfield so that this University can truly live out its motto: "*Per fidem ad plenam veritatem*" - "Through faith to the fullness of truth."

Thank you very much!

Source: A Shared Vision and Journey: Finding God's Will for Us in the '80s and '90s. Addresses and Homilies of Rev. Peter-Hans Kolvenbach S.J., to the New Orleans Province of the Society of Jesus, October 4-8, 1988, Published by the Society of Jesus of New England. Ref: Miscellanea, Vol. II, no. 2, Bound Volumes in Biblioteca, General Curia, Rome.

5. Remembrance of the Past for the Future

Address at Georgetown Preparatory School

June 8, 1989

It is a joy to be with you at this national celebration of the 200th Anniversary of Jesuit education in the United States of America. Thank you for inviting me. The fact that we are here for this occasion is recognition that your two hundred years of service has been blessed by God, effective in meeting the needs of people and the Church, in forming citizens of this nation who are men and women of competence and conscience.

I like the way the first Christians understood the word, remembrance. It is a word that invites one to look back with gratitude for gifts received, for accomplishments, for contributions made. But for them it is also a term that turns to the future, looks forward as if to say to others and especially to the Lord. "You have indeed blessed us as we have remembered; may this very recollection be our prayer petitioning you to be with us in the years ahead, to guide us with assurance into the future."

Remembrance, then, is the action and style of a faith-people, and it is in this context of faith, against this background, that I would like to make my remarks this afternoon. I wish to develop both aspects of remembrance that I have identified. I turn to the past, to move with perspective into the future.

Remembrance of Things Past

I invite you to turn to the past. Imagine the scene that took place not far from this room where we are meeting. In January of 1789 John Carroll received the deed for the land he had purchased at George Town on the Potomac River, where a half-completed building stood which was to house the students of the first Jesuit high school in the new world. What did he have in. mind in founding this academy at Georgetown? Carroll himself was a product of Jesuit schools. When he entered the Society in 1753, there were some 845 Jesuit educational institutions in the world; to continue this tradition in the new world must have seemed a characteristically Jesuit mission.

But beyond tradition, John Carroll also saw that the Catholic community in America needed schools if it was to have an educated laity and a native clergy. Religious quarrels and statutes restricting religious freedom had been all too common in the early colonies, but the new Constitution, adopted in the same year as the founding of Georgetown, guaranteed religious freedom and established the characteristically American pluralism which encouraged the founding of religious schools of every kind. And, unlike many of the expatriate European priests who were content to minister to the small population which settled along the Eastern seacoast, Carroll seems to have had a vision of the immense possibilities which this new land presented. Georgetown would be only the beginning, but on it rested all his hope, as he put it, for "the permanency and success to our Holy Religion in the United States." That was a heavy expectation to set on that small Academy on the hilltop near the end of the 18th century.

But Carroll's hopes and prayers were answered. The growth of Jesuit schools paralleled to some extent the growth of the new republic; the first school west of the Mississippi opened at St. Louis in 1818, just after the first steamboat reached the city. But even more clearly that growth accompanied the spread of the immigrant populations westward in the middle of the 19th century. From New York and Boston and Philadelphia this trail led across this enormous continent, by way of Buffalo, Cleveland and Chicago, to Omaha, Kansas City and Denver. Adventurers and settlers sailed around South America and brought Catholic population and Jesuit schools to Santa Clara, San Francisco and Los Angeles. Jesuit foundations spread out from Louisiana across the South. Jesuit schools were no exceptions to American experimentation and expansiveness. Secondary schools grew into colleges; and these in time added programs in law, medicine, business, engineering, etc., and then they laid claim to the rank of universities. 28 colleges and universities and 45 secondary schools continue this astonishing effort, monuments to Carroll's vision and to the zeal of many.

In the recent past there have been many initiatives designed to insure the mission of service we inherit:

Jesuit high schools have a most impressive record in this matter since the graced experience at Phoenix in 1970 when the Preamble of the Jesuit Secondary Education Association was written. This document, born of painful honesty in reading the signs of the times, has offered Ignatian vision, a sense of apostolic purpose and pragmatic challenge; many say that the total renewal process of our schools is but a creative explicitation of the Preamble: Annual Workshops have sought practical means to implement this vision. Publications have brought the schools closer in sharing creative developments. Jesuit-lay collaboration is a priority in your schools, for you have been willing to sacrifice time, money and personnel to develop "The Colloquium on the Ministry of Teaching," an introductory process that has opened the way for tens of thousands of teachers and administrators in 35 countries to pause, reflect and plan within the dynamics of an Ignatian worldview of service in education. This process continues in the "Companions Program." Personal and community renewal has been paralleled by coherent structural renewal in Jesuit high schools. They include: The Curriculum Improvement Process; Christian Service Programs; meaningful programs for parents; Staff Development as a priority; Admissions and Grant-in-aid policies with special sensitivity to minorities and the disadvantaged; and international student and faculty exchanges. To continue enlightened apostolic leadership you have developed and you conduct a unique program to train administrators for your schools through integration of professional administrative training and Ignatian spirituality. And you have welcomed Jesuits and lay people from a dozen countries to participate in this program.

Our colleges and universities have grown phenomenally since the end of World War II to serve broad and varied clientele with expanded academic offerings to meet their needs. Against considerable opposition some Jesuit colleges and universities were in the forefront, opening their campuses to minority groups. In recent years we have seen innovative programs for senior citizens. Throughout there has been a consistent effort to upgrade the quality of teaching and scholarship. Jesuit Superiors committed themselves to a bold program of doctoral studies for future teachers and researchers. Twenty five years ago

American Jesuit colleges and universities broadened their governance structures to include laity and to give stronger community support. They responded to a historically unique government invitation to join in a partnership largely for the financial advantage of needy students. Real strides have been taken, almost everywhere, to reach out with renewed vigour beyond the campus through Upward Bound programs, as well as community-based service, learning and research. New research Institutes have appeared addressing questions at the interface of religion and culture; there is lively discussion on many campuses about the Catholic and Jesuit identity of your institutions. Large numbers of students and graduates enter the Jesuit Volunteer Corps, Jesuit International Volunteers, and similar programs run by individual institutions. Some universities have opened campuses abroad, take in large numbers of students from other countries and have begun to explore international curricula. Jesuit school leaders are active in the International Federation of Catholic Universities.

All these developments give abundant reason to thank the Lord. "I plant, Apollo waters, but the Lord, gives the increase." Our gratitude extends also to you and your thousands of colleagues back home, many of whom we reach today through television. You the teachers, the professors, the administrators, Trustees, counsellors, pastoral ministers, service program directors, support staff, benefactors, and parents who have had confidence in these institutions... without all of you, without your efforts, nothing of the Jesuit educational apostolate I have so cursorily sketched could survive. To all of you, and to the thousands who have preceded you over two centuries, as the General of the Society of Jesus, I offer my heartfelt thanks.

Towards the Future

But while an anniversary recaptures, a past, a tradition, what we are committed to in Jesuit education is a living tradition. And so, we look more urgently to the future.

An accurate understanding of our recent General Congregations shows that the Jesuit apostolate of education must be strengthened and intensified if we are to fulfil our mission today. So what are we aiming to do in Jesuit education today and tomorrow? What do we want?

Intellectual development of each student's God-given talents is a prominent objective of Jesuit education. But it is not the ultimate goal. That can only be the full growth of the person which leads to action, action suffused with the spirit of Jesus Christ, the Word of God, the Man-for-Others. All are called today not just to analyse the problems of the world community, but to help build up that community. This demands of students self-discipline, initiative in study, integrity, generosity and critical thinking. In Ignatian terms, it demands that they be "contemplatives in action."

Jesuit schools must offer opportunities to explore human values not only critically, but experientially in the light of the Gospel in order to produce leaders-in-service. As Fr. Arrupe, my predecessor, said with such clarity, "Our prime educational objective must be to form men and women for others; people who cannot even conceive of love of God which does not include love for the least of their neighbours."

The most recent General Congregation of the Society of Jesus stressed that this concern and action for the poor is critical for the world especially today. And it said that "a decision

to love the poor preferentially ... is a desire to heal the whole human family." This is not a classist option, but it includes all, with special concern for the poor. Do we help all of our students - rich, middle class, and poor - to use the option for the poor as a criterion for judgement, to be aware of the social concern every Christian should manifest according to the recent encyclical of Pope John Paul II, *Sollicitudo Rei Socialis*.

Many modern-day students seem excessively preoccupied with career training and self-fulfilment to the exclusion of broader human growth. Does this not point to their excessive insecurity? Despite pragmatic protests, are they not at heart actually hungry for values that will lead them to inner freedom and integrity? The Society of Jesus has always sought to imbue students with values that transcend the goals of money, fame and success. We want graduates who will be leaders concerned about the society and the world in which they live, desirous of eliminating hunger and conflict in the world, sensitive to the need for more equitable distribution of God's bounty, seeking to end sexual and social discrimination and eager to share their faith and love of Christ with others: in short, we want our graduates to be leaders-in-service. That has been the goal of Jesuit education since the sixteenth century. It remains so today.

But the type of education needed to achieve this goal today is different. Our interdependence on this planet is becoming more evident every day in realities across a broad spectrum from economics to ecology. In response to this rapidly shrinking world, we seek education for responsible citizenship in the global village.

What are some of the characteristics of such future oriented education for responsible citizenship on a global scale? In the recent past education has sometimes focused exclusively on self-actualization of the individual. Today it must be the world community that forms the context for growth and learning. Curricula must be broadened to include major world cultures. The traditional Jesuit emphasis on communication skills needs to be expanded beyond the spoken and written word to include image and symbol in an increasingly visual world culture. Critical thinking needs to be applied lovingly to the political process. Especially to be encouraged is diversity of cultural backgrounds in our student bodies and more international exchanges of both teachers and students.

A value-oriented educational goal like ours - forming men and women for others - will not be realized unless, infused within our educational programs at every level, we challenge our students to reflect upon the value implications of what they study. We have learned to our regret that mere appropriation of knowledge does not inevitably humanize. One would hope that we have also learned that there is no value-free education. But the values imbedded in many areas in life today are presented subtly. So there is need to discover ways that will enable students to form habits of reflection, to assess values and their consequences for human beings in the positive and human sciences they study, the technology being developed, and the whole spectrum of social and political programs suggested by both prophets and politicians. Habits are not formed only by chance occasional happenings. Habits develop only by consistent, planned practice. And so the goal of forming habits of reflection needs to be worked on by all teachers in Jesuit schools, colleges and universities in all subjects, in ways appropriate to the maturity of students at different levels.

At this point a challenging question arises: How can Jesuit schools, colleges and universities be open and available to young people from every level of society? This was clearly the intent of St. Ignatius. How can your institutions truly be at the service of those students who, because of lack of financial means, are deprived of the resources you represent? I do know the difficulties that lie behind this question. Budgets must be balanced. I am aware that you must raise huge amounts annually to provide funds for tuition for the poor and disadvantaged.

The issue of justice to parents - all parents and especially poor parents - is very much in the forefront of this issue. At the elementary and secondary school levels yours is one of the relatively few countries in the free world that does not provide government funds to enable parents to exercise their right to choose the education they want for their children. At the college level securing adequate funding for students has been more successful but it is a constant struggle. Federal and State budget pressures are real; that is clear. It is a question of priorities. I urge you all to face the larger question of justice in school financing - it must be faced. There seems to be awareness on some levels and in different parts of your country that equitable financing of privately sponsored schools which are competently conducted and non-discriminatory is an urgent matter of social justice. I know that influencing public opinion on this matter is not easy. It is you who must judge how best to proceed. But judge - and act - you must. Failure to use your strength will condemn you to a loss of real freedom and will certainly cut you off from classes of young men and women whose only "crime" is their comparative poverty.

Access of the disadvantaged to Jesuit schools, colleges and universities is a litmus test of the commitment of Jesuit higher and secondary education to the Gospel. But simple access of the disadvantaged to a Jesuit school is not enough to demonstrate our preferential love for the poor. There is more: the key question in our education of students, poor, middle class, or rich is the question of the curriculum and other programs which contextualize it - the curriculum formal and informal. What are the perspectives used to engage our students as they study history, literature, science and culture? Are they inclusive of the poor? Do they raise significant questions about how the marvellous gifts of God's creation should be used and shared with those less fortunate?

This fundamental concern of Jesuit education is rooted in the Biblical understanding of gift. Theologians observe that in Scripture all gifts - talents, wealth - move in a circle. First there is the openness to see that the gift is from God; then it is received and appropriated; next, one grows through the gift by sharing it with others; and finally the gift is returned to God through praise and thanksgiving. But at the moment when sharing should take place, there can come the great temptation to hold on to the gift and turn it into a means of accruing personal power. And so the terrible temptation to seek more and more power through wealth becomes insatiable. Thus the seeds of injustice are sown.

Collaboration

The very enormity of this mission calls all of us individuals and institutions to work together in the face of an enormous paradigm shift of values throughout the world. Pope John Paul II in his Post-Synodal Apostolic Exhortation, *Christifideles Laici*, reiterated that the role of the laity in this effort is a sharing in the mission of Christ. The roots of

collaboration in ministry set out by the Second Vatican Council are theological. Events of the last quarter of a century have accelerated the need for implementation of this colleagueship. In Jesuit education today lay men and women are invited to share in this ministry at every level.

A significant challenge in the collaborative process is whether and how the hiring and promotion practices of Jesuit schools, colleges and universities reflect the priority of developing the Ignatian vision, while being just to potential colleagues, and protective of the academic standards of the institution. With all due respect for academic freedom, hiring is sometimes a missed opportunity as well as an overlooked obligation in justice to acquaint prospective administrators, teachers, professors and staff with the spirit of the institution and to ask if they desire to share its spirit. All members of the educational community should be invited and expected to contribute to the ongoing mission of the institution.

What relationships do we need to develop in order to achieve effective collaboration? How can we share Ignatian spirituality in ways that will assure a living Jesuit tradition in these institutions for the next two hundred years? What forms, personal, communal, legal are important to assure that we avoid the extremes of total control by Jesuits on the one hand, or abdication of our indispensable role as guarantors of the Ignatian charism, the living Jesuit mission of the institution on the other hand? How can we respectfully achieve mutual accountability as colleagues in this mission? The very questions are still in the making. The answers, in anything like their fullness, still lie ahead. I believe that they will be discovered only in our very efforts to collaborate.

But collaboration is not an end in itself. Collaboration exists precisely so that we can offer more effective service to those who need us. Modern American society at this moment in history provides special challenges for all of you who engage in the Church's mission. If your educational institutions are not finally instruments for hope, for the Good News, then their identity is in crisis as Jesuit apostolates. From freshmen in high school to the researchers in laboratories of our best graduate departments, no one can be excused from our final purpose: to enable the human person and the human community to be the image and the loved ones God calls them to be. It is the task of the Jesuit education family to work together to incarnate this vision in our troubled world. Teachers, administrators, staff, trustees of Jesuit educational institutions, beyond being qualified professionals in education, are called to be men and women of the Spirit.

Because our task is so great, the extent of collaboration that we seek cannot be limited to the campus itself. It is remarkable that there are approximately one and a half million living graduates of United States Jesuit high schools, colleges and universities in the world. This large group of educated Americans works in every sector of society from the halls of Congress and the United States Supreme Court to the barrios of East Los Angeles and overseas. These people too are potential colleagues for the transformation of the world unlike anything Jesuits have experienced since the flourishing of our schools in 17th and 18th century Europe.

In the past Alumni and Alumnae have indeed been generous in supporting our institutions. Without their financial help and professional assistance I wonder how many Jesuit schools would have survived. For their generosity I am, as you are, very grateful.

But in 1973 Fr. Arrupe challenged our graduates to a new level of freedom from the effects of social class and the subtle networks of values that dehumanize the person. And he challenged us Jesuit educators to assist our graduates by raising significant human issues for their consideration.

I have challenged our graduates to go beyond awareness and beyond rhetoric to engage in action for the poor, and especially for refugees. Through personal experience of the problems of poverty and injustice, and by reflection, they can individually and together, become a positive force to plan effective service for their less fortunate brothers and sisters. I believe that this effort within many Jesuit schools, colleges and universities in the United States has only just begun. I encourage you to place such out-reach on your agenda for the near future. I hope to learn of your positive initiatives in this area as we prepare for the next Congress of the World Union of Jesuit Alumni at Loyola in 1991.

Conclusion: Past and Future

What I have proposed in this address for your future agenda is challenging. But so was the reality Archbishop Carroll faced two hundred years ago. We should not deceive ourselves about the difficulty of our task. Today it is especially difficult in the first world to see beyond individualism, hedonism, unbelief, and their effects. What we aim at in Jesuit education is therefore counter to many aspects of contemporary culture. That is why your apostolate today is more difficult and more critical in opening the minds and hearts of young people to faith, truth, justice and love. If our educational institutions embody Ignatian values meaningfully in the struggle for faith and justice, let there be no doubt that these institutions are fully apt and very important instruments for the implementation of the Society's mission.

I have enjoyed recalling with you some of the graces of the past. You can be proud of the exceptional educational system you have built in the service of your country and your Church. You have done many, many things well. As we look to the future, in the Ignatian tradition may you do something even better for the good of so many young people, that they may give hope to a world just dawning at the brink of the third millennium. Their worldview will shape the lineaments and contours of the global village. May your commitment to truth and love and your example give them both the courage and the wisdom to build together a world community for the greater glory of God. May the Lord bless you as you face this challenge!

Thank you.

Source: Documentation no. 64, 1989, Press and Information office, General Curia, August 1989, pp. 13-19

6. Note on the Two Speeches of Father General on Education in the United States

7-8 June 1989

The year 1989 marks the bicentennial of Jesuit education in the United States. The first Jesuit school there was a "college" in the European sense of the term: an institution of secondary education. It evolved into the present Georgetown Preparatory School - a secondary educational institution - but also into Georgetown University, one of the 28 institutions of tertiary or "higher" education in the U.S. still operating under the aegis of the Society. A number of the 46 Jesuit "high schools" in the States were also the origin of present-day "colleges" (in the American sense of tertiary education) or universities.

Thus the talk given by Father Kolvenbach during the "Higher Education Assembly" held for more than 700 Jesuits and 200 colleagues on the occasion of the bicentenary speaks to colleges and universities in particular, but has relevance as well for secondary schools. The second talk, at the bicentennial ceremony itself, is addressed to the educational experience of U.S. Jesuits in general. And while the talks have many references which are particular to the United States' context, few of the substantive points made or central issues touched on will seem wholly unfamiliar to Jesuit readers from other cultures.

Documentation *publishes both talks because of their broad educational interest to Jesuits and their many colleagues in schools of all kinds and at all levels.*

Fr. General's Address to The U.S. Jesuit Higher Education Assembly

Georgetown University, 7 June1989

This is an historic occasion: the first assembly of Jesuits from the entire spectrum of activities at all United States Jesuit institutions of higher education. I note with pleasure the presence of some of our lay colleagues. The talent and dedication assembled in this room is potentially a massive resource for building the Kingdom of God on earth. And that is not only true for your impact upon the minds and hearts of young people in this country; like it or not, what happens in the United States affects the lives of hundreds of millions of men, women and children on every continent. You know that. You are in a position to form the minds and hearts of people who will mould the beginning of the third millennium. What a marvellous opportunity for the *magis*, for aiming at ever greater, more profound, more universal service. How pleased Ignatius must be to see you poised for such a challenge!

But the challenge is complex. And we would be foolish to omit serious consideration of components that make attainment of our goal difficult. Realism is a hallmark of Ignatius Loyola. Let us, therefore, be realistic this morning. I take this occasion then, to address, not all, but some key elements in our mission today as it calls you in service.

1) Some of you, and some Jesuits not in this room, are uncertain, questioning the Society's commitment to the apostolate of Jesuit higher education, today and tomorrow. A

word, then here at the start, about the place of higher education within the range of priorities of the Society.

The Society proclaims that the service of faith and the promotion of justice is the "*forma omnium*" that must be integrated as a priority, into every one of our apostolates. This change of priorities in our Society in no way calls into question the value of education as such. Decree 4, in spite of erroneous interpretations, actually asked that the educational apostolate be intensified! The decree describes the power that the educational apostolate has to contribute to the formation of multipliers for the process of educating the world itself. In this way education can be a powerful leaven for the transformation of attitudes, humanizing the social climate.

It is not, therefore, education itself that is questioned, but whether education is, or is going to be, integrated into the one apostolic thrust of the Society. Father Arrupe declared very clearly that our purpose in education is to form men and women for others, in imitation of Christ, the Word of God, the Man for others; and Fr. Arrupe challenged us to work out the pedagogical implications of such an objective.

Therefore, instead of seeing the promotion of justice in the name of the Gospel as a threat to the educational sector, this apostolic priority that we have received from the Church is to be seen as a pressing commitment to reevaluate our colleges and universities, our teaching priorities, our programs, our research efforts to make them even more effective. And such evaluation of apostolic effectiveness ought to be an ongoing element in the internal life of each college and university, and nowhere more so than in the development and review of curricula and the choices made about research.

In visiting a number of Jesuit universities and colleges during the last five years, I have been impressed by initiatives undertaken to fulfil the mission of the Society. It should be clear to all that education institutions that are working in appropriate ways for the service of faith and the promotion of justice can be fully apt instruments for the implementation of Decree 4 of the 32nd General Congregation.

2) Our own enthusiasm about the future may depend on how much we feel that the schools we now call "Jesuit" still retain their Jesuit identity. While some people in our institutions may care little about Jesuit ideals, many others do identify strongly with Jesuit education, and still more will want the university or college to retain at least its identity as a "Jesuit" school. But what do we mean by Jesuit education? To answer that, to establish Jesuit identity, we must link our work in education with the Ignatian spirituality that inspires it.

Here let me mention but a few Ignatian themes that enlighten and give impetus to our work in higher education: the Ignatian worldview is world-affirming, comprehensive, places emphasis on freedom, faces up to sin, personal and social, but points to God's love as more powerful than human weakness and evil, is altruistic, stresses the essential need for discernment, and gives ample scope to intellect and affectivity in forming leaders. Are not these and other Ignatian themes also essential to the values a Jesuit college or university endorses? And in so doing Jesuit education challenges much that contemporary society presents as values.

Change is Real - How do we face it?

In the past three decades the social, cultural, educational context in which you exercise your mission has changed irrevocably. Religious changes have accompanied changes in society, national life, and education. We do ourselves no service by lamenting or denying this fact, or, on the other hand, by claiming that every change has been an unmixed blessing or the result of wise decisions. Whatever the case, this changed world of ours is the only one in which we are called to work out our mission. How best to exercise our apostolic influence in the present is the only question worthy of our attention.

Recall Father Arrupe's famous question: "How to do?" I surely do not presume to answer this challenging question in detail, if only because all answers must be concrete ones; every means to the end must be inculturated; taking into account the myriad circumstances of the local scene, recent history, and personalities involved. But I do offer here a few large brush strokes which may help to set some important parameters to the task.

1) Jesuit Education is Value-oriented

It is my belief that awareness exists that there is no aspect of education, not even the so-called hard sciences, which is neutral. All teaching imparts values, and these values can be such as to promote justice, or work, whether partially or entirely, at cross purposes to the mission of the Society.

A value literally means something which has a price, something dear, precious or worthwhile and hence something that one is ready to suffer or sacrifice for, which gives one a reason to live and, if need be, a reason to die. Values, then, bring to life the dimension of meaning. They are the rails that keep a train on track and help it to move smoothly, quickly, purposefully. Values provide motives. They identify a person, give one a face, a name and a character. Without values, one floats, like the driftwood in the swirling waters of the Potomac. Values are central to one's own life, and to every life, and they define the quality of that life, marking its breadth and depth.

Values have three anchor bases. First, they are anchored in the 'head'. I perceive, I see reasons why something is valuable and am intellectually convinced of its worth. Values are also anchored in the 'heart'. Not only the logic of the head, but the language of the heart tells me that something is worthwhile, so that I am not only able to perceive something as of value, but I am also affected by its worthiness. "Where your treasure is, there your heart is also." When the mind and the heart are involved, the person is involved, and this leads to the third anchor base, namely the 'hand'. Values lead to decisions and actions - and necessarily so. "Love is shown in deeds, not words."

Each academic discipline within the realm of the humanities and social sciences, when honest with itself, is well aware that the values transmitted depend on assumptions about the ideal human person which are used as a starting point. It is here especially that the promotion of justice in the name of the Gospel can become tangible and transparent. For it must guide and inspire the jurist and the politician, the sociologist, the artist, the author, the philosopher and the theologian. We are talking about curriculum, about courses, about research - which means that we are talking about faculty, about us and our lay colleagues, and our Boards of Trustees.

Our institutions make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns. It is for this reason that Jesuit colleges and universities must strive for high academic quality. So we are speaking of something far removed from the facile and superficial world of slogans, or ideology, of purely emotional and self-centred responses, and of instant, simplistic solutions. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concern for the human person because of fragmented approaches to specializations.

Within a fuller human context the pastoral dimension of the college or university program becomes an essential element in assisting the academic community to appropriate Christlike values into their lives. This service should not be restricted to excellent campus ministry programs for students, faculty and staff. It should involve a pastoral concern which gives an added dimension to all relationships among members of the academic community. Without such pastoral care, our education runs the risk of remaining cerebral, not fully human in its quest for God's love and guidance.

2) Interdisciplinary approach - Theological Wisdom

And so, in addition to such rigor and such critical analysis, which I hope each one of you individually incorporates as an essential part of your teaching, there is something you can and should do together.

When working on his essay "The Idea of a University", John Henry Newman demonstrated that the very name universitas highlights the fact that the university is not a place where there is merely a quantitative accumulation of knowledge or simply a conglomeration of faculties and institutes. In a university each science is seen to be insufficient in itself to explain the fullness of creation. Thus a qualitative integration of inquiry is sought which can lead to an appreciation of more comprehensive truth. How far this is from the view that portrays the university as merely an administrative umbrella for unconnected fields of research.

It is a pity that an interdisciplinary approach, the only significant way to heal the fracture of knowledge, is still considered a luxury reserved to occasional staff seminars or a few doctoral programs. Of course, an interdisciplinary approach is not without problems: it runs the risk of simply overloading students, of teaching them relativism, of inadmissible violation of the methodology of individual disciplines. But a love of the whole truth, a love of the integral human situation can help us to overcome even these potential problems.

Just being practical, today the key problems that face men and women on the brink of the twenty-first century are not simple. What single academic discipline can legitimately pretend to offer comprehensive solutions to real questions like those concerning genetic research, corporate takeovers, definitions concerning human life - its start and its end, homelessness and city planning, poverty, illiteracy, developments in medical and military technology, human rights, the environment and artificial intelligence. These require empirical data and technological know-how. But they also cry out for consideration in terms of their impact on men and women from a wholistic point of view. So they demand,

in addition, sociological, psychological, ethical, philosophical and theological perspectives if the solutions proposed are not to remain sterile.

Like it or not, the United States is, the world's laboratory. Continually developing capacities to control human choices present you with moral questions of the highest order. And these questions are not solved in an unidisciplinary manner, for they embrace human, and not simply technical, values. Every day of the week, there are debates about the beginning of life and the preparation of instruments to end it. Are we preparing our students to know, to really believe because they know, that just because some technological advance is possible for us, we are not thereby justified in its development and its use. Do we challenge the leaders of tomorrow to reflect critically on the assumptions and consequences of "progress"? Do we challenge them to ponder both the wonderful possibilities and the limits of science? Do we help them to see that often significant civil financial decisions are not merely political manifestos but also moral statements?

This concern for a more wholistic inquiry should be true of any college or university. But it ought to be the case that in a Jesuit educational institution teaching and research are not even conceivable without the integration of different forms of knowledge with human values and with theology. In a Jesuit college or university the knowledge of the whole of reality remains incomplete, and to that extent untrue, without the knowledge of the humanizing Incarnation of God in Christ and the divinizing of men and women by the gift of the Spirit. Transfiguration of Christ by the power of the Spirit is a part of human reality itself. This transfiguration which continues among us, saves us even as it calls us to integrate all learning and all science. It is this transfiguration, which makes the work of a Jesuit university a project and adventure that is both human and divine; one which proclaims that, in spite of the prodigious diversity of technologies and the centrifugal forces at work in many areas of learning, the idea of a university, which is the integral realization of the human person, is revealed to us as possible.

Our universities of course must do this precisely as universities following our heritage and tradition. This heritage and tradition promote a culture that emphasizes the values of human dignity and the good life in its fullest sense by fostering academic freedom, by demanding excellence of schools and students which must include moral responsibility and sensitivity, and by treating religious experience and questions as central to human culture and life. The aim here is Ignatian and clear: the greater good.

Concrete means to achieve such an integrated program might be sought in the substance and methodologies employed in the core curriculum or in significant capstone courses for senior students on social, cultural and ethical responsibilities - and in that contemplative capacity for God and the world which lies at the very centre of their human existence.

3) Inter-apostolic Initiatives

Let me extend the point further. The mission college and university Jesuits face today is so complex that you simply cannot hope to achieve its ends by yourselves. It is therefore of the greatest importance that in one way or other those engaged in the educational apostolate in the Society take the initiative to collaborate with those Jesuits who work full time in the direct promotion of justice. The competence that is necessary for pastoral or

social ministry, a knowledge that is broad and deep and constantly being updated, can only come from serious and disciplined university studies; so it is clear that Jesuits missioned to those apostolates have need of the university. But on the other hand, university Jesuits run the real risk of living at a distance, or with an information gap, but especially a distance of affectivity from realities off campus. We have so many possibilities for collaboration among the ministries of the Society, and we are not taking advantage of them sufficiently. I am convinced that more active collaboration among the different ministries can make our apostolic work more effective. We need to find the concrete means that will make this collaboration possible! Are you willing to take the initiative in inviting Jesuits in social and pastoral ministries to work with you in study, in program developments, action research, and the like? And are you willing to share in their ministry in parishes, social centres and the like so that you too can learn through service of people in very different situations from those you normally meet on campus? Such collaborative ministry can only result in better service to the people of God by all involved.

4) International Collaboration

An allied consideration suggests itself, for our mission is not just a mission to local needs, but to build a Kingdom of God which is global as the Exercises make clear. Ignatius sets the scene in the meditation on the Incarnation. In this context, let us remember that we are part of an international apostolic order. Especially in the historical context of our day, as citizens of the United States there are many opportunities especially open for you, opportunities to see and to act upon, in the formation of your true global horizon and identity.

We live in an era where global thinking and action is the immediate future. International business conglomerates multiply rapidly adapting to the world community, airlines are fast becoming "world carriers," the media are beaming programs around the globe. We who are missioned to build the kingdom of God cannot remain limited to parochial or individual enthusiasms. Will we really help to form men and women for others in the world community of the twenty-first century if we do not adapt to the changing international culture? And this is a corporate responsibility, with all of us participating in some way according to resources and interests, and with a genuine desire to help others.

A number of American Jesuit colleges and universities have made strides in international collaboration. I know of international student and faculty exchanges; some of your institutions have campuses abroad. These are signs of the typically Jesuit impulse to incorporate a global dimension into your educational programs not as occasional special events, but as part of the fibre of what it means to be Jesuit colleges or universities. Such international consciousness can only help to equip our students for life in the global village. I thank you for what you have done. I ask you to intensify these efforts even in areas of cooperative research because the need is great. It may be of interest to know that a major topic at the next meeting of all Provincials of the Society will be international collaboration.

5) Part of the Church's Mission of Evangelisation

In this whole effort to form men and women for others, if our Jesuit colleges and universities are to be true to their mission, they must serve the Church in its mission of evangelizing the world. This implies close collaboration with the hierarchical Church, even

when that collaboration may seem to create difficulties. A college or university has its own way of being and acting, it has its own specific nature and mission. But it cannot be Catholic and at the same time completely without accountability. There has to be a close relationship with the Church as educator. I interpret the Holy Father[1]s sense of urgency in addressing the nature of the Catholic University at the recent meeting in Rome as an expression of his understanding of the universities' uniquely formative role in the profound transitions taking place in cultures the world over.

Jesuits in the apostolate of higher education should feel encouraged about the importance of their mission as evidenced in the Rome Meeting, a little more than a month ago. This was a major step in the ongoing dialogue between the Holy See and leaders of Catholic colleges and universities. Universally participants in this meeting reported that the process was marked by good faith collaboration with a goal shared by Presidents, Bishops and the Congregation members. Repeatedly one heard of the ways a Catholic university can provide unique service in the mission of the Church.

Two facts became eminently clear regarding the Church's proposed document on Catholic universities. The Church is employing a meticulously careful process to assure that its eventual statement will reflect the perspectives and thought of professional educators as well as of Church leaders.

It is also clear from the propositions almost unanimously supported by the participants in Rome that the only document that will do justice to the high expectations that human society and the Church have for universities, is a formulation that encourages us to the most exacting professional standards of research and teaching and of governance, while deepening the entire institution's authentically Catholic inspiration. It should not escape us that placing responsibility for the Catholic character within the university places heavy responsibility upon members of the university community themselves to fulfil such trust.

6) Our Mission Today

Throughout my remarks today I have made explicit and implicit references to our mission. The service of faith and promotion of justice remains the Society's major apostolic focus. Given the number of Jesuits we have involved in the educational apostolate in the United States, I am convinced that this mission simply will not be fulfilled if the education sector does not have a profound faith in it. And that is why it is urgent that this mission, which is profoundly linked with our preferential love for the poor, be operative in your lives and in your institutions. It must be up front, on the table. And I take this to mean that it must, in whatever suitable form, be expressed in your institutional mission statements. Words have meaning; if a college or university describes itself as "Jesuit" or "in the Jesuit tradition", the thrust and practice of the institution should correspond to that description. It should be operative in a variety of ways. The recruitment of students must include special efforts to make a Jesuit education possible for the disadvantaged. But let it be noted, and let there be no misunderstanding: the option for the poor is not an exclusive option, it is not a classist option. We are not called upon to educate only the poor, the disadvantaged. The option is far more comprehensive and demanding, for it calls upon us to educate all - rich, middle class and poor - from a perspective of justice. Ignatius wanted Jesuit schools to be open to all; the Gospel reveals that the love of God is universal. Given the special love we

have for the poor, we educate all social classes so that young people from every stratum of society may learn and grow in the special love of Christ for the poor. Concern for social problems should never be absent; we should challenge all of our students to use the option for the poor as a criterion, making no significant decision without first thinking of how it would impact the least in society.

This has serious implications for curricula, for development of critical thinking and values, for interdisciplinary studies for all, for campus environment, for service and immersion experiences, for community.

Our mission today clearly has implications, too, for staffing. It is obvious, and has been obvious for many years, that our educational institutions could not survive without the presence and assistance of many dedicated lay people. We have been blessed by God with many lay people who have shared our vision and our principles and have worked in our institutions with real dedication. As time goes on, however, we need to do more - in the selection of professors, administrative staff and members of Boards, and especially in ongoing formation for both Jesuits and lay people in order to create an educational community united in mission. All too often we have seen cases where new lay colleagues are welcomed into Jesuit faculties solely on the basis of academic or other professional credentials. Unless there is a prior clarity concerning a statement of the mission of the institution, and a prior acceptance and commitment to foster this mission, it seems unrealistic to expect that we can hope for an institution to continue "in the Ignatian tradition." And growth in understanding and commitment needs to be cultivated through faculty seminars, discussions and the like, as well as through individual conversations and friendships. Clearly opportunities for closer involvement in sharing in the spirit and mission of the institution should be offered through colloquia, retreats and liturgies for those who are open to and desirous of them. This is not a case of too few Jesuits needing to seduce the laity into acting like Jesuits. That thinking is not worthy of us. Rather the many views of all members of the higher education community who follow Ignatius with their own perspective must come together to affect the University's life and developing Ignatian tradition.

The report of the United States higher education meeting concerning lay-Jesuit collaboration held in May 1988 concluded: "Perhaps most important, there was a common consensus and realization within the group that a new stage of Jesuit education was in the process of development. In a sense, you could say that there was a need for a new *Ratio Studiorum* to support this development so that value-centred education evolving out of the ideals of Ignatian spirituality and the Gospels would continue in Jesuit institutions."

Just over two years ago I issued a document to the whole Society entitled "The Characteristics of Jesuit Education". It is not a new Ratio. Rather it seeks to establish the main features which should identify Jesuit education today. As such I believe that it can be adapted relatively easily to the level of higher education in your context. I encourage you to pursue such an adaptation especially since it is now requested also by your national meeting on collaboration.

Role of the Jesuit Apostolic Community

For the accomplishment of all that I have said up to this point, a critical question arises. What is the role of the Jesuit apostolic Community at a Jesuit college or university in bringing this about?

In spite of profound differences, a common element in all Jesuit colleges and universities is the fact that the Society has missioned a group of Jesuits to work in the academic institution to accomplish certain apostolic services and ends in and through the institution. Here I understand the Jesuit community to be the entire group of Jesuits who, missioned by the Society, are working in the college and university-even though they may live in quite distinct communities. I am considering, therefore, a "community on mission" or "the apostolic community," because the primary reason for a relationship between a group of Jesuits and a college or university is precisely the apostolic mission that they corporately have.

Within this context let us look at some important facts:

In the first place, we cannot ignore the autonomy of the college or university, an autonomy which is institutional. The institution is independent of the group of Jesuits; the way that it functions is provided for in its Statutes, and these may make no reference at all to such a group. The formal structures and the guides for the functioning of many of our colleges and universities provide no statutory recognition of the group of Jesuits working in them.

Second, the distinctive role of the Jesuits in a Jesuit college or university is to share the basic Ignatian purpose and thrust with the educational community. I am not thinking here of only verbal transmission, but of the communication that is given by witness and animation: through objectives pursued; through the values discovered and presented to the academic community in all areas of university life; through the quality of human relations which are created and encouraged in a Jesuit university. I believe that this communication of the Society's apostolic inspiration to all members of the academic community is really owed to these people, so that they can become sharers in it, each in his or her own way. To communicate this purpose in an official and authoritative way is the role of the competent university authorities especially since they proclaim that the institution is "in the Jesuit tradition." But to incarnate it in daily life with understanding and charity, through the multiple relationships and activities which form the fabric of university life, this is the task and the responsibility of all those Jesuits whom the Society has missioned to fulfil the specific apostolic mission of the university.'

Third, well-defined community activities and procedures will be much more effective in accomplishing this than mere exhortations. General Congregations 31 and 32 have recognized and systematized these procedures. General Congregation 33 has confirmed them and given them new importance, declaring that they are the specific elements in our way of proceeding. Such proper activities and procedures are, for example: information, without which it is impossible to maintain, or even to arouse, interest; consultation and - reflection in common on the significant problems in university life, as these are related to our apostolic purposes; evaluation of university life in these same areas; asking for suggestions about possible actions appropriate to the attainment of these purposes;

weighing alternatives in a discerning fashion; deciding; and preparing a plan of action to which all are committed, and in which all are expected to participate: then implementation; and then evaluation; and then planning again. So we are speaking of a process, a permanent process. We are speaking of a way of life. The alternative is clear: an institution, of whatever academic quality, slowly or rapidly drifting aimlessly.

It is clear that the activities called for of planning, counselling, deciding, programming, evaluating, all of which could be subsumed under the general heading of apostolic discernment undertaken by the Jesuits working in the college or university, has to be done in such a way that it does not interfere with or supplant the methods and procedures of decision-making proper to the university itself, as these have been laid out in its Statutes; there can be no suggestion that the Jesuit community should become a pressure group, or a privileged group in the institution. The risk that this could happen is very real; however, just as, on the one hand, we must scrupulously and decidedly avoid such an abuse, on the other hand this risk cannot inhibit us from doing what is necessary for Jesuits to carry out their proper role in the college or university. Carefully avoiding any uncalled for interference, these activities of the Jesuits can be a positive benefit to the life of the institution. No Jesuit can legitimately excuse himself from this corporate apostolic responsibility and withdraw into narrow concerns for his own academic work.

Let me be very clear about this, the Jesuit community at the university ought to exercise not power, but its authority. Its role is that of guaranteeing, with and for all the members of the educational community, the transmission of Gospel values which is the distinctive mark of Jesuit education. Too often, this "animation" of the universities is something tacked on, off to the side of the teaching and the research: one has the feeling that teaching and research is at the centre of the enterprise and any question of evaluation or animation is a sort of superfluity; it is overtime work, something that can be sacrificed easily, for lack of time or motivation or energy. Just as a Jesuit ought to have the courage to "waste time for the Lord in personal prayer" as Father Arrupe stated the matter, so also the scholarly establishment has to dare to "waste time" in evaluation, renewal, in preparing itself for its future service. What we are talking about here is the life or death of Jesuit higher education.

Because this is so very important let me propose a few questions I hope you will reflect on:

1) How often do you with the other members of your Jesuit apostolic community pause to pray and discern the signs of the times as they affect your work and our Jesuit mission at your college or university? How often does this result in initiatives within the academic community?
2) Do you with your fellow Jesuits participate in development and renewal of the institutional mission statement of your college or university? Once written, do you work to make it a living document in hiring, promotion, in curriculum renewal, in choice of research projects, in the public positions taken by the university on vital issues of the day?
3) After community discernment are there times when you put in the hard work at departmental and faculty-wide meetings to influence policies and practices affecting the values we espouse?

4) Jesuit residences, often located in the heart of a campus, have the possibility of providing more than housing for Jesuits. Communities, in collaboration with the institution, can be centres of a Jesuit presence that initiates intellectual and religious services for students, faculty, and staff. While providing for the needs of religious life, solitude and community privacy, are your communities also simple, reflecting the values you proclaim? Are they hospitable, human instruments where the poor may find a welcome and feel at ease? Trust that your colleagues and benefactors will not feel less welcomed or less at ease to find in you such simplicity of life.

Conclusion

There are many signs of hope that your institutions will retain their distinctive identity and their special role in the transformation of society: I know of inventive value-oriented experiments in reorganizing the curriculum; new research institutes that address questions at the interface of religion and culture; special programs that deal with issues of faith and justice; lively discussions on so many campuses about the Catholic and Jesuit identity of your institutions; I am also aware of national meetings that have been held to explore the collaboration of Jesuits and their colleagues; the large numbers of your graduates who enter the Jesuit Volunteer Corps, the Jesuit International Volunteers, and similar programs run by individual institutions; the number of institutes devoted to the spiritual development of staff, academic colleagues; and the like.

All of these activities don't constitute a blueprint or an infallible plan of action; they are encouraging steps. In the name of the Society I thank you for them. But they are only a beginning. What we need for the renewal of this apostolate is intelligent, prayerful, comprehensive planning and corporate action - joined to the radical spiritual renewal of individual Jesuits and of Jesuit community life.

This apostolate is so essential to the work of the Society that no one will be surprised to find that competent Jesuit authorities manifest ongoing concern for the Jesuit quality of our educational mission. This is essential to insure the distinctive apostolic service expected of us by the people of God. But no one should think that decisions from on high can in any way substitute for the live and active work that is being asked of you on the local scene now.

To this end I have placed a number of challenges before you today. Perhaps everything that I have been saying can be summed up in the one Ignatian word that is so familiar to you: *magis*. You do many things well; I do not ask you to do more quantitatively. But I ask you to do what you do better, for the greater glory of God. I ask each of you to be at once excellent academics and outstanding apostolic leaders. The *magis* deserves no less! Fruitful solutions will not be discovered by study and reflection alone. They will be learned in prayerful dialogue with the Lord for, in the end, thank God, it is all God's work. May the Lord bless you abundantly. I look forward with genuine interest to learn of your renewed efforts in this mission that the Society of Jesus entrusts to you.

Thank you!

Source: Documentation 64 (1989), Press and information Office, General Curia, Aug. 1989, pp. 1-11.

7. Address at the Opening of the Fifth Congress of the World Union of Jesuit Alumni/ae

Sydney, Australia, 9-13 July 1997

Introduction

I begin by expressing my thanks to Mr. John Bowie and the committees he formed. I thank Dr. Ciro Cacchione and his colleagues at the Executive Secretariat of the World Union. And I thank all the other people who have been closely associated with the planning of the World Congress. I am grateful to the community at St. Ignatius College for making their campus available for the Congress and to the Province of Australia for offering us all its warm welcome. I am very happy to have this chance to greet you in the name of the entire Society of Jesus, and most particularly in the name of all those Jesuits who were involved in your education. In my own name, too, I personally greet you all.

The fact that this Congress is being held in Sydney, Australia is witness to the universality of your organization. The many different nations, universities, colleges, and schools which you represent are a concrete manifestation of this universality. The common bond that you share - namely, your formation in a Jesuit school according to the spirit of Ignatius - provides the unity within your diversity. Your unity respects both freedom of conscience and the amazing spectrum of gifts the Lord has given to each of you. Thus, among you are people from every walk of life, every profession. Among you, too, we discover the richness and variety of ways in which you relate to God. With you, I pray that these days together may be a time for increased mutual understanding, a time of unity and hope, as well as a time to plan strategically at the dawn of a new millennium.

Strategic Congress

This Congress has been described as 'strategic.' A strategy is a careful plan, employing one's experience and resources, to achieve a goal.

What is that goal? As former students you join together for a variety of reasons to recall the experiences and ideals of your youth, to share in professional development, to assist your school and its students through financial aid and personal service in order that new generations might have opportunities to grow with a worldview and excellent formation for all aspects of life as you did. These are admirable reasons for an Alumni Association for any school or college. But as Jesuit alumni and alumnae you are called to a goal beyond this.

The pursuit of each student's intellectual development to the full measure of one's God-given talents rightly remains a central goal of Jesuit education. Its aim has never been simply to amass a store of information or to prepare for a job, though these are important in themselves and useful to emerging leaders. The ultimate aim of Jesuit education is rather, that full growth of the person which leads to action, especially action which is suffused with the spirit and presence of Jesus Christ, the Man-for-Others. The goal of action, based on sound understanding and enlivened by contemplation, urges students to self-discipline and initiative to integrity and accuracy. At the same time, it judges as slip-shod or

superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.

Fr. Arrupe, my predecessor, formulated that goal as becoming 'men and women for others' - highlighting the Ignatian ideal of service. In developing this goal he pointed to the need for all former students to humanize the world. Since Fr. Arrupe's death his formulation has become more urgent in light of the unspeakable inhumanity we have witnessed in Rwanda and Burundi, in Bosnia and Bangladesh, to mention only a few examples. But more subtle and therefore more treacherous to the human quality of life are ingrained prejudices based on status or caste or race. And in very recent years the dominance of economic systems purporting to offer hope have sadly resulted in the rich getting richer and the poor getting much poorer. Something is wrong. Fr. Arrupe, speaking to Jesuit alumni and alumnae at Valencia in Spain in 1973 pointed to a root cause of many of these fundamental problems when he urged a new humanism. He said:

> *What is to humanize the world if not putting it at the service of mankind? But the egoist not only does not humanize the material creation, he also dehumanizes people themselves. He changes people into things by dominating them, exploiting them, and taking to himself the fruit of their labour. The tragedy of it all is that by doing this the egoist dehumanizes himself: He surrenders himself to the possessions he covets; he becomes their slave no longer a person self-possessed, but an un-person, a thing driven by his blind desires and their objects.*

Somehow we must break through the cycles of injustice to enable human persons to enjoy their birthright as children of God.

You are gifted people. God has blessed you with life and love and family and friends - with a good education and profession - with talents which enable you to appreciate creation in its splendour and possibilities.

In Sacred Scripture all gifts, talents, wealth move in a circle. First there is the openness to see that the gift is from God. Then the gift is received and appropriated. Next, one grows through the gift by sharing it with others. Finally, the gift is returned to God through praise and thanksgiving. But at the moment when sharing should take place, there can be the great temptation to hold on to the gift and to turn it into a means of accruing personal power. And thus the desire to seek more and more power through wealth becomes insatiable. Thus the seeds of injustice are sown. The example and testimony of Jesus teach us an alternative to such destructive attitudes and practices. In following Jesus, we are reminded that, 'The Son of Man came not to be served, but to serve and to give his life as a ransom for many.' This saying grounds Ignatius's understanding of the great venture of life which is building the Kingdom of God. This saying is the foundation of Fr. Arrupe's call that we be 'men and women for others.'

In this Congress, your planning and strategy-making must arrive at concrete approaches to make a difference for the better in your own lives and in those of the people who most need deliverance from the powers of death. Here, let me mention a few Ignatian themes that can enlighten and give impetus to your strategic planning. The Ignatian worldview is world-affirming, comprehensive. It places emphasis on freedom. It faces up to sin, personal and social, but points to God's love as more powerful than human weakness

and evil. The Ignatian worldview is altruistic. It stresses the essential need for discernment, and gives ample scope to intellect and affectivity in forming leaders. Are not these and other Ignatian themes also essential to the values Jesuit alumni and alumnae should bring to the next century? And in so doing, you will challenge much that contemporary society presents as values.

Context

Each of our lives is set in a specific context which can affect what we think and how we act. Let us consider the context of the world of Ignatius Loyola and the context we face today. There are similarities.

Ignatius Loyola lived in an age comparable to our own in its turmoil and promise. Like us, he lived at a time when one world order was crumbling and a new one was struggling to be born. 'Voyagers dreamed of new worlds and journeys to the end of the earth. The code of chivalry stirred youthful imaginations, but the beauty of love was often perverted to license. Petty Jealousies tore the fabric of Europe in bloody wars. The Church of Rome was under siege from corruption within and self-proclaimed reformers without. Church and civil society, the pillars of human culture and aspirations, seemed to be toppling. Christendom was suddenly coming apart at the seams. In the midst of uncertainty, people's reactions varied from nostalgia (a denial of reality) to hedonism (eat, drink, and be merry for tomorrow we die), to rationalization and romanticism. The world reeled in culture shock, disoriented and disillusioned. And typically. insecurities gave way to selfishness, which only further eroded needed concern for the common good. In the midst of all this confusion, people yearned for understanding, for meaning, for wholeness.

One factor common to the time of Ignatius and our own, in spite of so many obvious differences, one could say that the common factor is the discovery of the human capacity to make sensational progress in technology and culture, as well as the discovery that such progress work against humankind if the Creator and Redeemer of all is not respected. We should not be tempted to block progress. Rather there is need to redeem progress, to make it an instrument which benefits all of God's people. In this sense, for Ignatius and for us, the great problems are basically spiritual problems. Father Arrupe summed it up when he said 'The human person can transform the world, but does not really wish to do so.' In such a case, progress is transformed into disaster and frustration.

In the past three decades, the social, cultural, economic, technological, political and educational contexts in which we live and work have changed irrevocably. We do ourselves no service by lamenting or denying this fact, or, on the other hand, by claiming that every change has been an unmixed blessing or the result of wise decisions. Whatever the case, this changed world of ours is the only one in which we are called to work out our mission. How best to exercise our Ignatian influence in the present is the only question worthy of our attention.

As alumni and alumnae of Jesuit schools, colleges, and universities, you are called by the Society of Jesus to be men and women who reflect upon the reality of the world around you with all its ambiguities, opportunities, and challenges in order to discern what is really happening in your lives and the lives of others, to find God there and to discover where he is calling you to employ criteria for significant choices that reflect Godly values rather than

narrow exclusive self-interest, to decide in light of what is truly for the greater glory of God and the service of those in need, and then to act accordingly.

Values

You are called to make these choices from among competing values. A value literally means something which has a price, something dear, precious, or worthwhile and hence something that one is ready to suffer or sacrifice for. A value gives one a reason to live and, if need be, a reason to die. Values, then, bring to life the dimension of meaning. They are the rails that keep a train on track and help it to move smoothly, quickly, purposefully. Values provide motives. They identify a person, give one a face, a name and a character. Without values, one floats aimlessly like the driftwood in the swirling waters of a river. Values are central to one's own life, and to every life and they define the quality of that life, marking its breadth and depth.

Values have three anchor bases. First, they are anchored in the 'head.' I perceive, I see reasons why something is valuable and am intellectually convinced of its worth. Values are also anchored in the "heart.' Not only the logic of the head, but also the language of the heart tells me something is worthwhile so that I am not only able to perceive something as of value, but I am also affected by its Worthiness. 'Where your treasure is, there your heart is also.' When the mind and the heart are involved, the person is involved, and this leads to the third anchor base, namely the 'hand.' Values lead to decisions and actions - and necessarily so. 'Love is shown in deeds, not words.'

The Ideal Human Person

The schools, colleges, and universities from which you come make their essential contribution to society by embodying in our educational process a rigorous, probing study of crucial human problems and concerns and the values that are at stake. For each academic discipline within the realm of the humanities and social sciences, when honest with itself, is well aware that the values transmitted depend on assumptions about the ideal human person which are used as a starting point. It is for that reason that your Jesuit education strove for high academic quality. For we are speaking of something far removed from the facile and superficial world of slogans, or ideology, of purely emotional and self-centred responses, and of instant, simplistic solutions. Teaching and research and all that goes into the educational process are of the highest importance in our institutions because they reject and refute any partial or deformed vision of the human person. This is in sharp contrast to educational institutions which often unwittingly sidestep the central concerns for the human person because of fragmented approaches to specializations. As alumni and alumnae of Jesuit institutions you should consider the centrality of the human person in your professional, familiar, civic lives. Continually developing capacities to control human choices present you with moral questions of the highest order. And these questions cannot be answered from a limited perspective, for they embrace human, not simply technical, scientific, or economic values.

The key problems that face men and women today on the brink of the twenty-first century are not simple. What single profession can legitimately pretend to offer comprehensive solutions to real problems like those concerning genetic research, corporate takeovers, definitions concerning human life - its start and its end - homelessness and city

planning, poverty, illiteracy, developments in medical and military technology, human rights, the environment, and artificial intelligence? Solving the problems which these disciplines raise requires empirical data and technological know-how. But the areas also cry out for consideration in terms of their impact on men and women from a holistic point of view. So, they demand spiritual perspective as well, if the solutions proposed are not to remain sterile.

Ignatian Counsels

In our decisions, Ignatius urges us to go beyond superficial impressions to understand the drama in the human situation. He reminds us that we can easily be influenced by networks of false assumptions, warped values, and class or cultural mythologies which distort our perception of reality. Ignatius would have us illuminate the contradictions and ambiguities within these networks, and thus free ourselves from distorted perceptions of reality engendered by many of these values. Subtleties abound, real life choices are clear cut, but where do they lead? What really motivates me under the surface? 'A man cannot serve two masters.' The struggle is real, the drama decisive. We should not be surprised if we find ourselves in a position that goes against prevailing values when we oppose all that is inhuman in the trends of our day. This might well not be a popular position.

For Ignatius, in the struggle to discern, the use of human means is necessary and important as long as we do not put in them the trust that we owe to God alone. Ignatius looks for persons who are well-versed in secular learning and in a variety of expressions of human culture as well as in doctrinal and spiritual matters. Between the two he sees no conflict, but rather harmony, because 'all of created reality has God as its creator and end.' The great and urgent challenges facing the world and people of faith today require persons in whom these means are 'thoroughly integrated. Otherwise there is danger of imprecise thought and ineffective action, as well as the risk of being at the mercy of ideologies.

And in this effort we should recall that mediocrity has no place in Ignatius's worldview. He demands leaders in service to others in building the Kingdom of God and in the market place of business and ideas, of service, of law and justice, of economics, theology, and all areas of human life. He urges us to work for the greater glory of God because the world desperately needs men and women of competence and conscience who generously give of themselves for others.

For Ignatius the test of effective love is to be found in deeds, not words. Real love involves self-sacrifice. Thus what we do becomes the litmus test of our verbal assertions of love. Ignatius frames questions of love concretely: 'What have I done for Christ? What am I doing for Christ?, What should I do for Christ?

Jesuit Alumni Response

At the conclusion of the 4th Congress of the World Union of Jesuit Alumni at Loyola-Bilbao in 1991, the summary resolution passed called for concrete action in response to this Ignatian challenge. It reads:

Ongoing formation involving Ignatian discernment of the signs of the times and concrete service of others are essential to our lives and our work together. In order to move ahead in this area:

1. Each Association should request that a qualified Jesuit Counsellor be assigned to help the alumni both in ongoing formation and in identifying priority needs of the poor and/or refugees consistent with the Province plans.
2. Each Alumni Association should adopt an apostolic project in which help for the poor and/or refugees is a necessary element. Thus. we recommend that each local Alumni Association set up an action committee to plan and put into operation a concrete plan for service to the poor and refugees. We recommend that this service be undertaken in union with the Jesuit Province plan for pastoral/social action.

The resolution is very Ignatian. Jesuit alumni have thus resolved to love effectively.

In the years since the last World Union Congress, I have learned, in personal visits and by letters, of splendid action taken by Jesuit alumni to assist the poor by direct personal involvement with poor people, the aged, the sick, disabled, drug addicts, and a host of others who wait by the side of the road in total vulnerability for a Good Samaritan to bind their wounds lest they perish. Others have made the effort to initiate friendships with refugees and other people who lack human recognition and love. This too is healing - healing of wounds often deeper than physical weaknesses. And still others among alumni and alumnae have seriously committed their professional skills to address, and at time to confront, legal, political, and social institutions and systems which work well only for the privileged. Medical experts among our alumni and alumnae have struggled to heal, to nourish the infirm, the hungry, the poor. Some of your national federations have twinned with less fortunate nations to bring effective hope through your service. All of these alumni and alumnae have in their own way responded to the call which Ignatius insists we must hear. They have taken their stand to build a world of understanding and healing love in service to those men, women, and children who so need our service: 'If you did it to one of my least brethren you did it to me.' But some have yet to begin. There is an abundance of documentation listing the ideals and possibilities of Alumni Associations. Ideals and ideas remain sterile until they are put into practice. We have learned that only when men and women actually begin to do something does real renewal begin to take place. Ignatian men and women do not exercise their commitment in talk, but in action. When I speak of action, I am not thinking only of action performed by individuals. Your Associations will have new life to the extent they become active. Sharing memories is valid and ongoing formation is essential. But all of this must lead to action. Your renewal depends on it; and the world needs what you have to offer.

Specific Areas of Concern

In practical terms, the Jesuit vision calls for a commitment to work for peace where vested interests are fomenting unrest in order to sell armaments. The Jesuit vision calls for a commitment to honesty in situations where corruption flourishes, to preservation of the environment where opposing forces stand for ever greater consumerism, to respect for peoples of different beliefs where radical forces are for suppressing minority opinions and rights. The Jesuit vision calls for a commitment to the preservation of indigenous peoples against cultural forces that consider themselves superior, to equal treatment for both sexes in a world where women are often given second-class treatment and are even destroyed before birth. The Jesuit vision calls for a commitment to an equal standard of education for

all in situations where the majority are given poor education or no education at all, to the family in an atmosphere where more and more families are breaking up, to a just economic policy that benefits all sections of society and not only certain better off sectors, to mass media that portray values of honesty, compassion, and understanding rather than values of consumerism, hedonism, and prejudice.

These commitments, these thrusts flowing from a world vision of the meaning of the human person, are commitments that are new. They are new because the context, the challenges are new. And the Society of Jesus is trying, in a small way, to fulfil these commitments.

But the task of working for a more just world obviously calls also for the commitment of every man and woman of good will. Naturally, we Jesuits are looking to our alumni and alumnae. already introduced to the Ignatian vision at school or college, to join in this commitment to help create a more just world. We expect that our own alumni and alumnae, as individuals and responsible citizens of their nations, will take the lead in this challenging and difficult task of bringing justice and true freedom to every citizen.

Of course, the task is immense. But a former student of a Jesuit college or school is not alone. At present about two million students are studying in Jesuit educational institutions in sixty-six countries around the world. Alone, a dedicated individual can do much, and we are grateful that we have numerous examples where person's actions have influenced thousands of others. The expectation surely is that in your work, in your family, in your neighbourhood, you will take the lead. But while I hope that this Congress will give you new enthusiasm as individuals, I also feel confident that the Congress will be a means of giving added life to Alumni Associations to work concertedly; possibly as independent organizations, but also as part of national federations for the cause of a more just society.

An allied consideration suggests itself, which urges us to go beyond individual commitment. We live in an era where global thinking and action are the immediate future. International business conglomerates multiply rapidly, adapting to the world community. Airlines are fast becoming world 'carriers.' The media are beaming programs around the globe. We who are missioned to build the Kingdom of God cannot remain limited to parochial or individual enthusiasm. Will we really be men and women for others in the world community on the twenty-first century if we do not adapt to the changing international culture? For today it is rare that decisions taken in one part of the world do not impact far and wide. This is a corporate responsibility with all of us participating in some way according to resources and interests, and with a genuine desire to help others. Among the strategies you will consider at this Congress, in light of new technologies for instant communication and increasing awareness of our relationships within the human family, would it be worthwhile to take up the possibility of twinning your associations or federations as a policy of the World Union? Further, is it worthwhile now to make your voice heard as the World Union of Jesuit alumni in the halls of international policy-making groups as well as international service agencies by becoming organized as a "non-governmental organization' of the United Nations?

Partnership: Society of Jesus - Alumni/Ae

At the recent General Congregation of the Society of Jesus, a commitment was made to effective cooperation with our lay colleagues. The decree on this subject reads in part:

> The Society of Jesus acknowledges as a grace of our day and a hope for the future that laity 'take an active, conscientious, and responsible part in this great moment of history.' We seek to respond to this grace by offering ourselves in service to the full realization of this mission of the laity, and we commit ourselves to that end by cooperating with them in their mission... Jesuits are both 'men for others' and 'men with others.' This basic characteristic of our way of proceeding calls for an attitude and readiness to cooperate, to listen and to learn from others, to share our spiritual and apostolic inheritance. To be 'men with others' is a central aspect of our charism and deepens our identity.
>
> - Jesuit Past Student Associations enable those who once attended our schools better to carry out their responsibility to 'make fruitful in their lives and in the world the formation they have received.' Jesuits should be assigned to help them in ongoing spiritual, ethical, and social formation, as well as in identifying apostolic needs.

In this landmark decree of the Society of Jesus, there is an explicit commitment simultaneously to respect the roles of lay people in directing this organization and a commitment and responsibility of Jesuits to accompany you in a supportive role.

I realize that there have been cases in the past where Jesuits have been reluctant to become involved in alumni affairs. Too often, this has been due to an impression (perhaps erroneous) that some alumni associations are mainly interested in nostalgia, social events and the like. But in light of your demonstrated commitment to work effectively for others in recent years, and in light of the General Congregation's call for cooperation with laity. I believe we now have a fresh opportunity to move ahead together in creative and effective ways.

Specifically, we have seen impressive examples of growth and cooperation in some parts of the world since the last Congress of the World Union, where alumni and alumnae together with Jesuit Provincials and/or their delegates have worked to set up plans for ongoing formation of alumni and alumnae and needed service to the poor and refugees. If invited, the Society of Jesus can help in a variety of ways - identifying and facilitating contacts with lay people and Jesuits who are expert in evolving matters of interest to alumni and alumnae in order that they may be informed of developments in significant fields of rapid change in today's world. But, in addition to ongoing educational opportunities, the Society may be of assistance to you in helping to identify specific areas of need, both locally and internationally, which may become a focus of twinning or project cooperation in service to our neediest sisters and brothers.

These are but a few examples of how we can work together more effectively. The possibilities are limited only by our imagination and courage. Be assured that we Jesuits are committed to accompany you in your ongoing growth and your service to others. We have networks in place such as the Secretariats at our General Curia and parallel structures in each Province. These Secretariats are for Education, Social Ministries, Media, Ignatian Spirituality, and Interreligious Dialogue. There is also the Jesuit Refugee Service. All of

these have access to international networks of lay people and Jesuits who have experience. Would it be of help to work with some of these groups so that you do not have to start from scratch? Collaboration among existing entities can strengthen all who participate. This too may be part of your strategic considerations.

Conclusion

My colleagues, my friends, we have one God and a whole world of neighbours. Let us be imaginative and courageous in going about our Father's business together, striving, even with much sacrifice, to promote justice of every kind, especially on behalf of the unnumbered poor around you and across this beautiful, tragic world. Let us strive to promote that justice in love which is, at one and the same time, the dream of God for us and our own clear responsibility.

Thank you for working so devotedly with my brothers, with my fellow Jesuits, for that purpose which we all have in common: the greater glory of God. May God bless you abundantly.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documents

8. The Option for the Poor in the Face of the Challenge of Overcoming Poverty

Remarks by Fr. Peter-Hans Kolvenbach, S.J. at the Social Week of the Catholic University, Andrés Bello

Caracas, 2 February 1998

Introduction

In a social week promoted by institutions linked to the Society of Jesus, I believe that you do not expect from me precise analyses or detailed guidelines. That is why it has seemed more pertinent to me to offer a perspective from which these analyses and guidelines can be approached if we want to be faithful to the mission of promoting the justice demanded by the faith we profess.

This horizon can be identified by various names, but being in Latin America, the "Option for the poor" seems to be the most appropriate. A "solidary and prophetic" option that the Latin American Church solemnly made explicit in Puebla, and which Pope John Paul II, extending it to the whole Church, mentions again in his encyclical *Tertio Millennio Adveniente*: "remembering that Jesus came to evangelize the poor (Mt 11,5; Lk 7,22), how can we not emphasize more decisively the preferential option of the Church for the poor and marginalized" (n.51).

We must begin by framing the reality before which this preferential option is made: the reality of a world, so full of poverty and misery, that does not respond to the will of God the Creator. This is not the world dreamt of by God and for which human freedom was made responsible.

God's plan, so repeatedly expressed by Christian thought down the centuries, is that this world has been created for the enjoyment of all human beings. It is the will of the Creator that, living as brothers and sisters, all should be assured of daily: bread and dignity.

Because they are excluded from the benefits of a creation that God dreamt for everyone, God is especially close to the poor and marginalized, in both proximity and intimacy. Hence, in becoming man, the Word of God came to the miserable and alleviated their suffering, sickness and deprivation; a sign of the new world he came to inaugurate. Time and again the Gospel speaks of how Jesus was moved to his core when he contemplated the needs of the poor.

Facing the reality of the enormous poverty and misery in our world, a reality which is contrary to God's plan and that we ought to strive to eliminate, I would like to reflect on the meaning of the option for the poor, so that it is not a vacuous formula or slogan, but rather serves as an effective leaven in all of your social, political and educational endeavours.

Counterpart to God's Action

This is so because the option for the poor is not an aimless path but, rather, is an end in and of itself. We Christians opt for the poor because God opts for them. And our God

opts for them because God is as God is: good. So, from the outset, this option is unconditional: as is God's merciful gratuitousness.

The option for the poor is not subject to the vagaries of history or to being socially acceptable. For a Christian it makes no sense to say that it is *passé*, in a post-fall-of-the-Berlin-Wall world. For us, the option for the poor is transcendent. As such, it is a sign of the absolute closeness of God, of the God who made himself present in Jesus in a definitive way.

When one opts for the poor as Jesus did, the reign of God is. The option for the poor is an eschatological sign, a sign of the arrival of the end times. The Spirit who acted in Jesus is at work in one who opts for the poor in this way (Lk 4,18). Furthermore, because of Christian soteriology's peculiar incarnational structure, one who opts for the poor opts for Jesus (Mt 25,40). Such a person possesses in himself true life, the life that perdures (Lk 10,25-37).

But even if the option for the poor gives life, humanity and salvation to one who embraces it, the option for the poor itself is obviously not aimed at the person making that choice. Such a person recovers his life precisely because he hands over his life (Mk 8,35).

A Relationship: Throwing One's Lot in With the Poor's

The option for the poor's direct, immediate objective is not overcoming poverty, but the humanisation of the poor, their personalization. This result is not an external thing-to-do but the end the dynamics of the option tend toward. This is the case because the option for the poor is first and foremost a relationship, an alliance, a throwing in of one's lot with lot of the poor. And, it must be said, this gamble, from the point of view of the dominant culture, will always be a bad bet because the poor will never be absent from history (Jn 12,8; Dt 15,4.7.11).

Thus, to opt for the poor, to ally oneself with history's losers (who are also its victims), is always, in a certain sense, to lose one's life. That is the option for the poor's tremendous price. That is why it tends to be silenced or watered-down, so that it is no longer a relationship but an economic contribution that does not impinged on a person and his or her life project. And yet only such a vital relationship is able to save both a poor person and one who embraces it. It saves the poor from their handicap and the one who embraces the option is freed from his or her alienation. The transcendence implied by the relationship is salvific: going beyond oneself and respectfully meeting the other, and in this mutual transcendence, is found the even greater transcendence of allowing the Spirit to act, of recognizing Jesus in the poor, and of labouring on behalf of the Father's will.

The Content of the Option: The Good News that God is Giving Them His Kingdom

The relationship implied by the option for the poor also has a transcendent element that is not created by the relationship with the poor but is made manifest by that relationship, even if the transcendent element absolutely overflows the limits of the relationship. The relationship is the bearer of good news for the poor and must expressly and truly transmit that news: the gospel ("the good news") that God gives his kingdom to the poor, approaching them as grace to the point of being theirs.

This is totally unheard-of. Therefore, it cannot be assumed, without any support, that we who call ourselves Christians perceive it in this way, much less that we accept it as good news for us who are not poor. Through the incarnation of Jesus, God is the God of all human beings. This follows from the fact that Jesus is not merely like us, but one of us: he is from us, he is of our lineage (Heb 2,11), he is part of our history. He is the son of man who is the Son of God (Lk 3,23-38). In this way, God is, first and foremost, of humanity.

In what sense is he also of the poor? We ought not understand this option as an option distinct from the option for humanity, but as the means of putting it into practice. It is in this sense that we call it a preferential option: In Jesus, God enters into a covenant with all of humanity, beginning with the poor.

Why precisely with them? Because their humanity is not recognized due to their lack of what the current culture considers valuable and worthy of human beings. By opting for those whom the dominant human paradigm deems of no value, God makes it clear that his option is for humanity and that humanity is a condition that is inherent to every human being.

If the poor are not recognized as persons by the prevailing culture because they lack wisdom, wealth and power, then, by recognizing them God demonstrates that He is not the God of the wise or the rich or the powerful, but the God of human beings. He further proclaims that human beings do not attain their status as human by possessing those attributes. And since the poor tend to feel inhuman because they unconsciously incorporate the negative estimation of the dominant culture into themselves, God, by opting for them, underwrites their humanity and makes it possible for them to undertake it.

And he recognizes them not in an abstract declaration of principles but by entering into a personal relationship with them that clarifies their status to such a degree that He can justly be called their God. God loves the poor with a tender and respectful love. It is understandable that the acceptance of this relationship with God generates joy within them and humanizes them. A one-sided and despotic relationship does not humanize, but a relationship that consists of a personal self-giving that is both open to and encouraging of engagement[1] does. God is not a mere benefactor who distributes handouts to the poor but a father and a mother who returns for them, who delights in them and thus vindicates them. That is why the Church said, by way of the Puebla document, that the best service we render the poor is to evangelize them (1145), to bring them this good news.

The Evangelizer's Love as a Sacrament of God's Love

If the content of the option for the poor is this graced closeness of God to the poor "irrespective of the moral or personal condition they find themselves in" (P.1142), and if it, as the loving covenant that it in fact is, seeks open reciprocity, then, it only makes sense that, and it is even necessary that, this good news only be communicated in a relationship that is genuinely of the same kind as God's: that kind which we have characterized as

[1] The text uses the term "correspondencia" in the sense of a relationship that is open to and encouraging of "correspondencia". "Correspondencia" can be understood as communication between parties, or the relationship between related elements of distinct series or systems. I have used "engagement" because it is sufficiently broad to at least suggest both the relational and communicative senses the author seems to want to convey.

throwing in one's lot with theirs, that which is entered into by those who embrace the option for the poor from the heart.

A merely verbal statement would undermine what it says, whereas the covenant relationship with the poor is already the realization of what is proclaimed: the evangelizer's love is the sacrament of the gospel of the Kingdom.

The Poor in Spirit Live by Faith

The poor who receive God in their heart have in themselves the source of life. For this reason they are happy and blessed even in the midst of terrible needs and deprivations that tend to besiege and fill them with resentment. Those objective conditions may not change after the proclamation of the gospel, but something profound has changed in his or her heart: if he or she accepts the relationship with God, he or she is no longer excluded but recognized, he or she no longer lives alone but accompanied, he or she is no longer disgraced but living in the grace of God. And accepted grace builds on grace and is a source of life.

This acceptance, which is the source of life, is faith. Both: the faith that God is always with us —in good times and in bad, in suffering and in joy— and cannot be separated from the love He has for us; and, the faith that God has in that love. This faith in God is also expressed as faith in oneself, in one's capacity to respond, to experience oneself as a person and as the subject of this new and unprecedented personal relationship.

Thus, faith, this mutual and strictly personal relationship between God and the poor, becomes their life principle. In this way the poor in spirit (those who receive the gospel and accept it) live by faith (Heb 2.4) —as Jesus lived (Mt 4,4; Heb 12,1-2). If every true relationship is a source of life, then the relationship with God —who is creative love, the energy of life— is so absolutely. This faith is life-giving because it unleashes a dynamism that produces —in the terminology of St John— eternal life.

By Living by Faith, the Poor Take Their Life into Their Own Hands

One who experiences this takes life into his or her own hands. In spite of tremendous need one is no longer helpless, no longer too besieged to even face his own reality, contenting oneself with satisfying one's most basic needs and impulses. One who lives by faith enables himself or herself to accept reality and relate to others within it.

It is true that God chose those who are poor in the eyes of the world to be rich in faith (James 2,5). Such people do not resign themselves but, instead, with great patience and as an expression of their self-respect, set out: on the path to obtain more of what gives life; and, on the even more arduous path of empowering themselves to achieve it. It is a new dynamism of life that unleashes faith in God, faith in oneself and faith in one's brothers and sisters.

One Who opts for the Poor Shares with Them

Following the dynamism of a God who gives himself in grace to the poor, for those who opt for the poor according to the Spirit of Jesus it is not so much about giving them things as it is about, first of all, giving their own person over to the open adventure of sharing the life and destiny of the poor.

This is more easily understood when those who embrace the option for the poor are the poor themselves or, even, common people. In this case, the option for the poor consists in rejecting the prevailing view that insists that everyone has to be self-made and struggle on his own without looking down or around.

It is obvious that the poor person who opts for the poor opts for his or her own world and knows what is at stake in this decision, what he misses out on. And he lets it go for the joy of meeting others and building a bridge to a fraternal world. In this decision, what is handed over is, first and foremost, his or her very self; however, assets are also shared, as a very natural expression of this self-giving. Doing so does not mean that that the person renounces his or her own economic dynamism.

This is more difficult when the one who opts for the poor is part of the middle or upper classes. It is true that the option for the poor is a relationship, and that this relationship is so all-encompassing that it means handing over one's very self. But it does not seem easy to truly give oneself without also giving from what one has. If one truly loves, as St. John says (1Jn 3,17), one cannot suffer to see such urgent needs without trying to remedy them to the extent that doing so is within one's reach.

There is a profound intuition in the saying that love is between equals. It is the logic of the incarnation: Jesus does not cling to his divine rank but strips himself of all privilege so as to be one among many (Phil 2,6-7). That is why Jesus speaks of selling everything and giving it to the poor (Mk 10,21). Of course, he does not establish a mandate, but he does indicate the direction of the dynamic's flow.

Here lies the tremendous difficulty of opting for the poor for those of us who have the security of money - not only professionals or lay proprietors, but also religious congregations and ecclesiastical institutions. Of course, nothing is impossible for God (Mk 10,27) and that is why we are championing this option in this forum, and not with specifics but as a motivating and structuring horizon for one's own life.

Not Merely a Theory, But a Practice, Although still in Its Infancy

What has been said so far - both about the meaning of the option for the poor, and about the dynamic it induces within the poor, and the communication of goods that benefits the poor - does not express an ideology in the most neutral sense of the word, that is to say, a preconception of reality according to a professed doctrine. We aim to have expressed a social practice: the liberating evangelisation of recent decades carried out in Latin America and in Venezuela.

Not everything that was labelled with this name contained this reality. But what we have said about the option for the poor stems from what discerned practice has distilled to be more genuine and less mimetic and circumstantial, and from what continues being practiced and bearing fruit even today amidst circumstances that are so different from those of yesteryear.

The fruits of the option for the poor as we have proposed it nourish our hope. If they have not achieved social relevance, it is first because those who put it into practice are still a minority in our Church. I am not only referring to religious or clerics, but also to those who call themselves Christians and aim to live their faith with integrity. And within the

context from which I speak, I am particularly referring to those who, because of their recognized knowledge and professional responsibilities, could influence the shape of our society, in a not inconsiderable way, by what they opt for or against.

Contradiction with the Controlling Historical Posture

I am perfectly aware that this option for the poor is objectively and subjectively contradictory to the option of the controlling historical posture, which implies an option in favour of not considering them, or even in favour of excluding them.

We must begin by mentioning the fact that the polarization between rich and poor, the result of the application of the mechanisms of the dominant system, is growing every day. These "intolerable economic and social inequalities" (TMA 51) have been continuously denounced by the Popes, especially by John Paul II.

But today a new phenomenon is emerging: the tendency to "suppress" the poor. There is a tendency to organize social life in such a way that one can spend one's whole life without coming into contact with the poor or being affected by them. Physical separation leads to diminishing awareness of the poor and at best agglomerating them into the euphemistic concept of "social cost". Outside the city today are built well-protected, perfect suburbs that are free of the contagion of poverty. The Gospel, however, says that one who does not go out of his way - his way of life - to approach those who need help, those who are wounded by the wayside has no life in himself - true life (Lk.10,25-37).

Both Paul VI and John Paul II insist that development is only truly human when the subject of development is the whole of humanity. But if a culture condemns 80% of humanity to the subordinate condition of what it controls and uses, that culture renounces the transcendence that makes it go beyond itself and become human. The desire for profit and the thirst for power will be the foundation of this individualistic and closed culture.

In this culture the poor lack what is most valued: the strength to impose themselves upon others in the struggle for life. If the strong are the victors, it is clear that the poor are "good for nothing" (Wis.2,11). It is sad to note that the rejection of the poor is not a collateral consequence but is rooted in the deepest core of a Darwinian culture.

This fact would not be so tragic if we were still living in previous historical stages. But we now live in a single world history. We have at our disposal statistics and images of the whole of humanity such that with one glance we can grasp its exact situation. Above all, not only is humanity as a whole present to itself, but its resources can also circulate within it and more than suffice to supply the whole of humanity.

Already a quarter of a century ago, the Jesuits gathered in Rome wrote: "Man today can make the world more just, but he does not really want it... Inequalities can no longer be perceived as the result of a natural disaster: they are recognized, rather, as the work of man and his selfishness" (GC.32).

But can we discover any common trait of today that adds to the experience of poverty, the hopelessness of our world, its inhumanity? Poverty as the lowest degree of position has always involved diminishment and humiliation, and also, more often than we would like, difficulty in self-mastery and in the exercise of solidarity. However, when poverty was the

situation of almost the entire community, people found the energy to live it humanely: "we are poor but honourable", they would say.

But this situation has changed a lot: today we have to live immersed in a culture that measures people's happiness and dignity by the possession of everything they lack; to see incessantly advertised everything they cannot attain; and to have to experience this terrible hardship without any meaning, as failures: this is what besieges a person, provokes resentment and ultimately dehumanizes.

The Option for the Poor Breaks the Dehumanizing Core of Poverty

The option for the poor breaks this dehumanizing exclusion. The personalizing relationship it consists of allows for the rehabilitation of the subject. The subject is enabled to face his or her situation grounded in the subject's reintegrated humanity, and the subject is energized not only to try to get what the subject needs for him or herself and for his or her loved ones, but also to acquire the skills and knowledge to achieve this more easily and steadily.

Today, as we approach a universal history, overcoming poverty requires a universal subject. The poor themselves are such a universal subject's very heart. If the poor do not opt for themselves, then any attempt will be in vain, that is to say, will not be humanizing. But for this to happen those who are not poor must opt for the poor, serving as a catalyst for the process.

The specific contribution made by people who are not poor's Christian option for the poor seems to be decisive: the throwing in of one's lot with theirs as a counterpart to and sacrament of God's option for them. The poor's genuine grasp of the fact that God prefers them even to the point of being their God, can be the absolute, indispensable support they need to get themselves moving, overcoming so many facts and experiences that enfeeble their hope for improvement and their faith in themselves.

The Option for the Poor Transforms Life in an Overcoming Way

Those who are not poor are not only indispensable for the poor to opt for themselves and get moving. They are also indispensable for the poor to overcome poverty, i.e. to become more productive and to have stable access to vital resources. That common people come to be social agents is a necessary but not sufficient condition for overcoming poverty. Achieving that requires an alliance between the portion of the poor who have opted for themselves and other groups of people who are not poor, in their own countries and in the first world, who also opt for them.

The option we are referring to is such a decisive relationship that it is capable of gradually shaping one's way of life, the environment of one's life and even one's profession. The reframing of personal and social existence that is elaborated by the option for the poor ought not be understood as a luxury or as superfluous altruism. The dynamic of the option for the poor tends towards the creation of an alternative culture. This is the measure of its transcendence.

The depth of one who opts for the poor in this way is altered because as the awareness of the poor assumes greater importance, as they shift from being tangential to being constitutive parts of his or her life's world view, there are things that once were done that

can longer be done. This is not caused by a fundamental moral imperative but because the poor are one's own, and for one to do certain things is basically a betrayal of loyalty, of solidarity. Such loyalty expresses itself when viable courses of action, that were previously outside one's own preferences, emerge.

For one who opts for the poor, the re-framing of his or her existence springs from his or her relationship with the poor. And so, the tremendous costs that this entails are taken on, even joyfully, for the sake of the kind of life that brings such mutual recognition. It is thus also because of the creativity engendered by reframing the parameters within which these people move to make space for the poor, not as marginal but as cultural, fully active beings with whom they share.

Thus, the option for the poor that begins as a moving beyond oneself in order to affirm the other who is denied, that begins as an experience of loss, that begins as a sacrifice made in reciprocal faith in God who is the source of one's own life, progressively becomes not only an opportunity for radical humanisation, but also an opportunity for advancement as a cultural being, and for professional growth.

The Option for the Poor: Price and Historical Opportunity

The fact that the loss of status is experienced as an increase in humanity takes nothing away from the objective fact that this option reveals: the one who opts must diminish because, if the current historical posture does not change, there is no space for the poor. It is not possible to elevate the poor to the level of the developed; if overcoming poverty meant that, it would not be possible to overcome poverty. In order to overcome poverty, one has to reframe what is; in other words, those who have, must make room for the those who have not.

This is the crux of the matter: many are unwilling to give anything of themselves. Obvious we are not only, or even principally, proposing the giving of things, but a change in the rules of the game and the global direction. To make space is to make, it is something active, it is not merely to leave room open for someone else. Making space for the poor means a structural readjustment so profound that it is tantamount to configuring a new historical posture.

The Pope proposes that the developed world must look at this horizon of overcoming poverty as a historic opportunity to set in motion and channel its most positive energies, even to arouse a hitherto unheard-of dose of creativity.

But putting oneself in a position to overcoming poverty implies renouncing many elements of the current system. First and foremost, renouncing the frenetic consumerism that leaves no mental space for more far-reaching ventures and curbing the limitless thirst for wealth and power.

It is obvious that these elements are both key pieces of the current system. Relativizing them means freeing up energies for research aimed directly at the various elements of human life and how they interact; it also means orienting many jobs towards the implementation of this biophilic, solidary and interwoven framework. The highest achievements in productivity, including the healthy emulation of competing attempts of various sorts, would have to be made to contribute. But above all, this environment would

stimulate the emergence of a true culture of democracy, in which a very high level of development of individual potential would be a prerequisite for overcoming so many obstacles and developing so many projects, directed toward living together in freedom, a freedom in which there is a resurgence in the public dimension's capacity to stimulate with respect to the private dimension.[2]

The Need for A Driving Engine

But the only way to sustain this vital direction is through the genuine recognition of others in the act of genuinely recognizing myself. The option for the poor is the proof that this recognition is not merely cultural or theoretical.

But the positive recognition of the poor - which is realized both in solidary-structural relationships and in personal relationships - brings about such a profound transformation in one's own life and is such a radical novelty in the current historical posture that it cannot happen unless very deep energies are set in motion and unless very motivating horizons are opened up. This is the intuition of John Paul II in his encyclical "Rich in Mercy": without a heart of flesh (Hos 6,6; Mt 9,13; 12,7) there will never be justice, nor will human life on earth be possible. This is what is at stake in the option for the poor.

For us Christians it is a basic expression of our faith in God: to anchor one's life in Him is to look at the world through His eyes, to be affected by reality as He is and to reach the same conclusion that He does. Moreover, it is to be His hands so that He fulfils His plans through us. In the option for the poor, we are bearers of God's mercy: in bestowing it, we also receive it. In this way the option for the poor is our salvation. It is the intuition of St. Ignatius, with clear evangelical roots: our salvation is only achieved in contributing to the salvation of everyone else. This is what we are all called to do.

Original: Spanish
Provisional English Translation verified: Ricardo Avila S.J.
Source: *https://pedagogiaignaciana.com/biblioteca-digital/*

[2] In the Spanish text, the phraseology of the final clause is a bit awkward ("...en orden a una convivivencia en libertad en la que vuelva a resurgir con capacidad suscitadora la dimensión pública en el respeto de la dimensión privada") and renders the author's intent difficult to decipher.

9. Our Responsibility for God's Creation

Address at the opening of Arrupe College, Jesuit School of Philosophy and Humanities

Harare, Zimbabwe, 22 August 1998

The philosophy of nature has always been an interesting part of philosophical thinking. So in this academic session I would like to consider the mounting crisis of our environment and our own common vocation to care for the earth. It is already some years since Pope John Paul II called us to recognize that this crisis is, at its core, a deeply moral challenge. He wrote: "Faced with the widespread destruction of the environment people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past… A new ecological awareness is beginning to emerge.... The ecological crisis is a moral issue." [Pope's Peace Message, January 1, 1990]. Increasingly we are aware of the critical ecological devastation which faces our planetary home.

In industrialized countries there is the smog in the cities, there are the chemicals in the water and in the food. In Africa we find the loss of valuable wetlands and forests. Everywhere greenhouse gases affect the earth's atmosphere for many years regardless of where they are produced or used. Everywhere radio-active toxic waste lacking adequate disposal sites is around, with still unknown dangerous effects. Yesterday's local newspaper showed a case of rampant soil erosion in this country. Pope John Paul II recognized ecology as a matter of such importance that he recommended it to the attention of the highest authorities. The Holy Father situated ecology in the context of the opposition between the egoistic desires of the First World and the basic needs of the Third, between the extraordinary advance of technology and the increasing deterioration of the human environment. He recommended, as a matter of urgency, attention to it, both at the international and local levels. Let us try to respond to his call, at least partly, at this academic celebration.

We use the word 'nature' in everyday language, but this word has taken on so many different meanings, as the dictionaries indicate, that it seems better to avoid it in a scientific context. The term 'ecology' is in use since 1866. It refers to the study of the milieu in which living beings live and reproduce. The Greek word suggests even today a house common to all. The word 'environment' adds a human dimension to the idea. It brings out the particular interaction of the human being with his/her habitat defined as the life-sustaining surroundings that are given to people, and that are partially the result of their labour, more or less intended, and of centuries of human enterprise.

A sparkling blue and white jewel

Generally speaking, our habitat is composed of our planet with the biosphere that surround it. The astronauts describe our planet in terms that sound mystical: "Suddenly from behind the rim of the moon, in long, slow motion - moments of immense majesty -, there emerges a sparkling blue and white jewel, a light, delicate sky-blue sphere laced with slowly whirling veils of white, rising gradually like a small pear in a thick sea of black mystery. It takes more than a moment to fully realize that this is Earth". For us who have not had the privilege of contemplating this scene, we need to become aware that our planet

can be beautiful from far or near. However, we need to learn that this earth is a fragile and finite world, where the resources and available energy are found in limited quantities, quantities which are sufficient for everyone if distributed fairly and used carefully, but not infinite, not exploitable without limit.

We may become ecstatic in contemplating our habitat, the planet. We must recognize, however, that it is a small spacecraft moving in its own enclosed space on which the crew, that is humanity, must exercise a strict management if it wants to survive. In its study of the relations between humanity and its environment, ecology indicates the boundaries which the management must respect. Or else the end of the world would be in sight.

The birds still sing the day after an atomic explosion

The relations between humanity and its environment have always been characterized by 'plundering and competition.' The human being found in the environment an ally and a friend which could yet be frighteningly hostile. From the beginning, humanity has tried to control the environment. It dominates it, and yet is made to suffer by it. Everywhere in the Bible you find hymns and canticles to the earth, expressing both joy and despair. The apparent indifference of the environment to human suffering has always been a cause of bewilderment. The trees mutely observe the passing generations and the birds still sing on the day after an atomic explosion.

Gradually, an ecological problem has developed in the relations between humanity and its environment. The philosophical approach of Rene Descartes and Francis Bacon opened the way to impressive scientific and technological progress aimed at mastering life, taming nature and reaping huge profits by aggressively seeking unchallenged supremacy over the environment. In the process, people forget that the human person 'is dust and must return to dust,' that he/she is an integral part of the biosphere and therefore subject to its binding laws.

He who does not respect nature will be punished by it

Instead of ensuring a vibrant equilibrium, the industrial revolution and powerful economic interests have promoted a savage exploitation of the environment aided by an ever-advancing technology. Our life-sustaining surroundings, both micro-and macro-cosmic, are limited and to a large extent unrenewable. Over-indulgence in the use of these resources risks, over the long term, causing damage to the biosphere which is necessary for the life and survival of humanity. The ancient law stated by Antoine de Lavoisier is still valid: "He who does not respect nature will be punished by it. He who does not respect the environment will suffer the inevitable consequences".

Ecology promotes scientific study of the interaction, sometimes beneficial, sometimes harmful, between humanity and its environment in the hope that awareness of ecological dangers will challenge us and arouse our sense of responsibility towards future generations whose resources we are presently squandering. We must recognize that this responsibility is not universally respected. Nations do not yet act in universal solidarity. At the international conferences on the environment such as those held at Rio de Janeiro and Kyoto, the major powers were not prepared to make the necessary decisions, which admittedly would have involved high costs, to cope with our ecological problems. Philosophical reflection must deal with ecological ethics. Whereas a certain concept of

human reality has destabilized the healthy relations between humanity and its environment, a better appreciation in philosophy of these relations could be conducive towards re-establishing the correct balance and promoting the equitable use of resources within the human family, now and in the future.

Fatalistic Attitude

What are some of the responses to the ecological situation? First, there is the fatalistic attitude that has long found expression in the French proverb 'After me, the deluge!' This expresses the belief that ecological disasters are completely beyond our control and often escape our understanding. It is easy to arouse a state of panic about the year 2000 through a science-fiction ecology that appeals to minds unaccustomed to a critical approach to science. If the immense Sahara Desert continues to spread in North Africa, if the tropical forest of the Congo basin continues to regress ever more rapidly because of commercial greed with its heavy consequences for West Africa, if the hole in the ozone layer of the stratosphere spreads so as to affect South Africa who can foresee or prevent the results?

The problem is more an ethical than a technical one. Ecology invites us to face that part of global responsibility which everyone bears due to his/her participation, to whatever degree, in social and economic life. Even though scientific proof is still lacking, an awareness of the consequences of atmospheric pollution by the chemicals that are released into the air must be promoted. Governments are strongly urged to enforce corrective measures against the main culprits such as energy producers, transport systems and urban developers, so as to avert final catastrophes.

Another expression of a fatalistic attitude to the ecological problem is the tendency to make it the sole responsibility of the experts. It is sufficiently evident that the people in power do not really intend to act even if the scientific world could provide the solutions. It is clear that the specialists in ecology have already found, or will find in the near future, solutions for the ecological problems. However, the problem is more an ethical than a technical one. As in so many other fields, mankind can solve problems, but is not willing to do so. To avoid this suicidal trend, our extraordinary scientific and technical progress must be combined with a growing sense of personal responsibility and of solidarity of all with all. Progress is not to be condemned but it must be protected against its tendency to move in a direction harmful to humanity.

Return to Nature's Attitude

A different response to the ecological menace caused by unrestrained technology has appeared in the form of a radical movement that can be defined as 'Return to Nature.' This thinking, closely related to what is called deep ecology, expresses the conviction that an environment free of any human presence, which is perceived as the cause of any disorder, is the ideal. Humans cannot avoid abuse, manipulation and modification of the environment. Thereby they destroy what would be useful, even necessary, to the future, especially since, in their egoism, they are only concerned with the present and their immediate needs. This nostalgia for a pre-technical existence, a turning away from the modern to the agrarian age, reveals itself in the promotion of tourism of the open spaces and in political programmes such as those promoted by the 'greens' and the 'friends of the earth.' This political activity can create awareness of the ecological problem arising from

the excesses of technology, but in the process it renders ecology less credible. We must also recognize the paradox of modern man abandoning the countryside to settle in over-populated city slums, thus making the problem worse.

The Canticle of St. Francis of Assisi

Among those who support a 'green' spirituality, the Poverello, Francis of Assisi, is seen as the ideal patron saint. His homilies to the birds, his dialogue with a wolf, and especially his well-known Canticle to Creatures have made him in our eyes a defender of the environment.

The Canticle to Brother Sun, written in April-May 1225, probably at Saint Damian, is one of the oldest examples of the Umbrian dialect. The fact is little known, but this makes the translation and interpretation almost impossible because of the different meanings of the preposition 'per' which can mean both 'by' or 'for'.

This linguistic problem does not prevent some from reading into it a strong protest against the human domination of the environment. Against the idea that man is the absolute master over creation, Francis, God's troubadour, it is said, would have maintained that all creatures, including man, are fundamentally equal. 'Sister water, brother fire, sister moon, brother wind' - these terms express the lowering of the human being from his lofty position far above all other creatures to a democratic presence among brothers and sisters, all created by the almighty and loving God.

This political interpretation is rather out of place in our time. Although some read the Canticle as a protest against man's domination of the environment, proposing a radical equality among all creatures, they overlook its undeniably theocentric structure. No doubt, the text has a strong cosmic quality which is part, however, of a theocentric structure that descends from the Almighty through the stars and the elements down to the flowers and the grass.

Also, any sociological interpretation must include the thirteenth century notion of chivalry, mostly absent in modern life, but which took for granted the qualities of nobility and generosity, especially in relations with inferiors. Francis keeps a firm grasp on the three aspects of the cosmic hierarchy, never at any moment forgetting one or the other: praise of the Most High, respect for humanity, and admiration for the environment.

To see in this prayer a purely bio-centric declaration is to lose sight of its mystical thrust. Nor must we reduce the canticle to the words of a gentle dreamer. A strong poetic sense of wonder is present, of course. It draws attention to creatures so that due consideration is given them even as they are used. Francis knows that the environment will not be respected if the Creator is not. Thus, his Canticle is not a poetic hymn to the three sets of creatures, sun/moon, air/water, fire/earth, but is a song of praise addressed to God by human beings who proclaim the unique beauty of creation as part of their praise of God.

The Exercises of St. Ignatius of Loyola

Three centuries later, Saint Ignatius, during his recovery from serious injury in his house at Loyola, read in The Golden Legend about the life of the Poverello of Assisi. Much later, in a text called 'Principle and Foundation' which seems more philosophical than spiritual, he dealt with the three-fold relationship of the person to other persons, to the

environment (the world) and to God. He did not give it a poetic expression as St. Francis did in his Canticle, but presented it as a guide to life, necessary for any human being to act properly, make choices appropriately, and, indeed, to understand himself fully. These three relationships are, for Ignatius, so closely united that a person cannot find God unless he finds him through the environment and, conversely, that his relationship to the environment will be out of balance unless he also relates to God. When Pierre Teilhard de Chardin reflected on this text, he briefly expressed its content in this way: 'The creature is not a means only but an occasion for saving communion.'

This understanding leads Ignatius to a moral demand: 'From this it follows that we ought to use these things to the extent that they help us toward our end, and free ourselves from them to the extent that they hinder us from it.' Ignatius indicates, in abstract but logical terms, the necessary path to the attainment of human freedom. This is not a canticle, but wisdom drawn from the mystery of creation and its relationship to the Creator, putting forth the concrete conditions for freedom intimately linked to all three sides of the relational triangle. Francis touches our heart with his canticle. 'Praise be my Lord for our mother the earth, which sustains us and keeps us, and yields diverse fruits and flowers of many colours, and grass.' Ignatius, on his part, expresses the same truths in theological form coming out of his philosophical reflection. Therein lies the effectiveness of his 'Principle and Foundation.' He avoids exclusive attention to any one line of thought: an anthropocentrism independent of God and the environment, a theo-centrism that pretends to ignore creatures and all created things, a biocentrism that would ignore the Creator and the call to collaborate with him in relationship with the environment.

Ignatius understands clearly that if God and the human person are not in a proper relationship this will have serious consequences in the biosphere. He invites the retreatant to '...an exclamation of wonder and surging emotion, uttered as I reflect on all creatures - the heavens, the sun, the moon, the stars, and the elements, the fruits, the birds, fishes and animals - on how they have allowed me to live and have preserved me in life.' (Spiritual Exercises, 60) In the time of Francis and even of Ignatius, humanity was not in possession of the powerful means which today threaten the environment. From Ignatius' 'cry of wonder' we move today to a 'cry of horror'. In the words of John Paul II, 'Instead of fulfilling his role of collaborator with God in the work of creation, man acts independently of God and ends up by provoking the revolt of nature, more dominated than governed by him". (Centesimus Annus, 37).

The virtuous man looks after his beasts

Clearly, it is the denial of the relationship with God that causes the ecological crisis. Instead of being treated with proper respect, the environment is subject to irresponsible and violent repression. 'The virtuous man looks after the lives of his beasts, but the wicked man's heart is ruthless.' (Proverbs, 12:10) By attributing this concern to the virtuous man, Scripture affirms that the human person cannot live a dual relationship only between himself and the environment, but must also include the third party in a well-adjusted hierarchy. Inspired by the first pages of Scripture, both Francis and Ignatius perceive that the human being holds a privileged place in the universe, but that God alone is the Alpha

and the Omega. The human person is chosen by God, but has not chosen the environment in which God has placed him.

Still there exists a certain innate connection between the human and his environment, subtly indicated by the name 'Adam', the one who is drawn from the earth 'adamah', with the responsibility to work and protect it. We must recognize that the author of Genesis uses extraordinary strong verbs to express the pre-eminence of the human being. He must dominate (kabas) the earth and submit it (radah) to his will. However powerful these verbs, they do not justify a violent handling of the earth, a destructive hostility producing an ecological crisis. They do underline the majestic authority of the Creator revealed in the act of creation and the real part played by human beings through a sharing in this authority in establishing the intended harmonious relationship between created things. Included in the biblical vision is the revolt of humanity which, by breaking off its relationship with the Creator, causes the present-day crisis. To have dominion over all creation does not imply unrestrained exploitation. We are to treat creation as the Creator would, not from our own selfish consumption but for the good of all creation. We are responsible for ensuring that nature continues to thrive as the Creator intended.

Finding-God in all things, not in spite of them

Ignatius returns to this three-sided relationship at the end of the Spiritual Exercises. He invites us to consider how God labours and works for us in all creatures on the face of the earth. In the environment, the human person finds the Creator "in all things", and not in spite of created things as if they were hiding him as behind a veil, or even with their help, as if they had only an instrumental value. He is one with them in his relationship with God which God lovingly established for us in union with our environment.

Our Contribution

Finally and concretely, how can we contribute each in his or her own way to face the ecological crisis? This contribution will, generally speaking, take the form of conscientizing every person about his or her responsibility for the ecological crisis. We must realize that the ecological crisis arises out of faulty thinking. Hence the importance of philosophy. Nearly every subject-matter may include fundamental questions of ecology: the nature of the human person and his/her vocation, the meaning and destiny of all creation, the ways in which we know the created reality and especially the ethics of justice and of responsibility for one another and for future generations.

This continued reflection is not pursued exclusively as an abstract activity. The philosophical study may find a practical use in pastoral work, i.e. in educating youngsters in ecological ethics, based on the seventh commandment as in the universal catechism. It may find practical application in the social field for we are quite aware that the first victims of any ecological imbalance are and always will be the poor who are affected by it. The future NGOs and ecological groups at the local and continental African level will need spiritual and ethical input and know-how, because the protection of our surroundings has to be considered as a human right in the name of the Creator. Community and personal choices are opportunities to show respect and restraint and moderation in the use of limited resources. Each particular choice affecting our life-style may be small and insignificant,

and yet be an authentic expression of our awareness, of our sensitivity to the rights and needs of others, especially of future generations.

We are invited to take care of the micro-ecology by looking at the right use of tobacco and alcoholic drink, of cosmetics and of medicine; we need to promote education on ecological issues by considering the protection of our surroundings as a human right; we encourage moderation in the use of limited resources such as energy and water; we must defend the rights of the poor because they suffer the most from the ecological crisis; we must bring to light the ethical values of the communion between people and their environment, and educate young people in these values; we must help the discovery of the aesthetic values of the environment so as to be able to sing with Francis the glory of God and to discern prayerfully with Ignatius the love of God shining through the environment.

Undoubtedly, there is much yet to be discussed and reflected upon, but I think it appropriate that I should end with a prayer:

I pray that in this academic institution we learn to harmonize the philosophical tradition, the benefits of modern science and technology, and the African wisdom about the human person, its society and home. Through the intercession of Our Lady, Francis and Ignatius, and the African Saints we pray that we may be able to see all creation as seen by our Father and Creator, by Jesus our Lord and Saviour and by the Holy Spirit, source of all love and life. So that future African generations may also enjoy the water of the lakes, the greenery of the forests and the clean air that is brightened by the rays of Brother Sun.

Canticle of Brother Sun by St. Francis of Assisi. *(Texts used by Father Kolvenbach in his address)*

Most high, almighty, and good Lord,
Yours is the praise, and glory, honour, blessing all.
To You, Most High, alone of right they do belong,
And no mortal is fit to mention You.
Be praised, my Lord, of all Your creature world,
And first of all Sir Brother Sun,
Who brings the day, and light you give to us through him.
And beautiful is he, agleam with mighty splendour.
Of you, Most High, he gives us indication.
Be praised, my Lord, through Sisters Moon and Stars:
In the heavens you have formed them, bright and fair and precious.
Be praised, my Lord, through Brother Wind, Through air, and cloudy, clear and every kind of weather,
By whom you give your creatures sustenance.
Be praised, my Lord, through Sister Water,
For greatly useful, lowly, precious chaste is she.
Be praised, my Lord, through Brother Fire,
Through whom you brighten up the night,
And fair he is, and gay, and vigorous and strong.
Be praised, O Lord, through our Sister Mother Earth,

For she sustains and guides our life,
And yields us diverse fruits, with tinted flowers, and grass.
Be praised, my Lord, through those who pardon give for love of You,
And bear infirmity and tribulation:
Blessed they who suffer it in peace,
For of you, Most High, they shall be crowned.
Be praised, my Lord, through Brother Death of Body,
From whom no one among the living can escape.
Woe to those who in mortal sins will dies;
Blessed those whom he will find in your most holy graces,
For the second death will do no harm to them.
Praise and bless my Lord, and thank him too,
And serve Him all in great humility.

Fr. Peter-Hans Kolvenbach S.J.
Superior General of the Society of Jesus

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10. The Service of Faith and the Promotion of Justice in American Jesuit Higher Education

Santa Clara, 6 October 2000

The twenty-eight Jesuit Colleges and Universities in the United States held a Conference on "Commitment to Justice in Jesuit Higher Education," at Santa Clara University (California), 5-8 October 2000, to mark the 25th anniversary of Decree 4 of the 32nd General Congregation of the Society of Jesus, and to reflect on its impact upon the Society's university apostolate in the United States. The 420 participants, among them many top administrators, endorsed Father General's address as the basis upon which to plan education for justice on every campus.

Introduction

This conference on the commitment to justice in American Jesuit higher education comes at an important moment in the rich history of the twenty-eight colleges and universities represented here this evening. We also join Santa Clara University in celebrating the 150th anniversary of its founding.

Just as significant as this moment in history, is our location. Santa Clara Valley, named after the mission at the heart of this campus, is known world-wide as "Silicon Valley," the home of the microchip. Surely when Father Nobili, the founder of this University, saw the dilapidated church and compound of the former Franciscan mission, he could never have imagined this valley as the centre of a global technological revolution.

This juxtaposition of mission and microchip is emblematic of all the Jesuit schools. Originally founded to serve the educational and religious needs of poor immigrant populations, they have become highly sophisticated institutions of learning in the midst of global wealth, power and culture. The turn of the millennium finds them in all their diversity: they are larger, better equipped, more complex and professional than ever before, and also more concerned about their Catholic, Jesuit identity.

In the history of American Jesuit higher education, there is much to be grateful for, first to God and the Church, and surely to the many faculty, students, administrators and benefactors who have made it what it is today. But this conference brings you together from across the United States with guests from Jesuit universities elsewhere, not to congratulate one another, but for a strategic purpose. On behalf of the complex, professional and pluralistic institutions you represent, you are here to face a question as difficult as it is central: How can the Jesuit colleges and universities in the United States express faith-filled concern for justice in what they are as Christian academies of higher learning, in what their faculty do, and in what their students become?

As a contribution to your response, I would like to (I) reflect with you on what faith and justice has meant for Jesuits since 1975 and then (II) consider some concrete circumstances of today, (III) to suggest what justice rooted in faith could mean in American Jesuit higher education and (IV) conclude with an agenda for the first decade of the years

2000.

I. The Jesuit Commitment to Faith and Justice, New in 1975

I begin by recalling another anniversary, which this conference commemorates. Twenty-five years ago, ten years after the closing of the Second Vatican Council, Jesuit delegates from around the world gathered at the 32nd General Congregation, to consider how the Society of Jesus was responding to the deep transformation of all Church life that was called for and launched by Vatican II.

After much prayer and deliberation, the Congregation slowly realised that the entire Society of Jesus in all its many works was being invited by the Spirit of God to set out on a new direction. The overriding purpose of the Society of Jesus, namely "the service of faith," must also include "the promotion of justice." This new direction was not confined to those already working with the poor and marginalized in what was called "the social apostolate." Rather, this commitment was to be "a concern of our whole life and a dimension of all our apostolic endeavours."[1] So central to the mission of the entire Society was this union of faith and justice that it was to become the "integrating factor" of all the Society's works,[2] and in this light "great attention" was to be paid in evaluating every work, including educational institutions.[3]

I myself attended GC 32, representing the Province of the Near East where, for centuries, the apostolic activity of the Jesuits has concentrated on education in a famous university and some outstanding high schools. Of course some Jesuits worked in very poor villages, refugee camps or prisons, and some fought for the rights of workers, immigrants and foreigners; but this was not always considered authentic, mainstream Jesuit work. In Beirut we were well aware that our medical school, staffed by very holy Jesuits, was producing, at least at that time, some of the most corrupt citizens in the city, but this was taken for granted. The social mood of the explosive Near East did not favour a struggle against sinful, unjust structures. The liberation of Palestine was the most important social issue. The Christian churches had committed themselves to many works of charity, but involvement in the promotion of justice would have tainted them by association with leftist movements and political turmoil.

The situation I describe in the Near East was not exceptional in the world-wide Society at that time. I was not the only delegate who was ignorant of matters pertaining to justice and injustice. The 1971 Synod of Bishops had prophetically declared, "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation,"[4] but few of us knew what this meant in our concrete circumstances.

Earlier, in 1966, Father Arrupe had pointed out to the Latin American Provincials how the socio-economic situation throughout the continent contradicted the Gospel, and "from this situation rises the moral obligation of the Society to rethink all its ministries and

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1 GC32, D.4, n.47.
2 GC32, D.2, n.9.
3 See GC32, D.2, n.9 and D.4, n.76.
4 1971 Synod of Bishops, "Justice in the World."

every form of its apostolates to see if they really offer a response to the urgent priorities which justice and social equity call for."[5] Many of us failed to see the relevance of his message to our situation. But please note that Father Arrupe did not ask for the suppression of the apostolate of education in favour of social activity. On the contrary, he affirmed that "even an apostolate like education – at all levels – which is so sincerely wanted by the Society and whose importance is clear to the entire world, in its concrete forms today must be the object of reflection in the light of the demands of the social problem."[6]

Perhaps the incomprehension or reluctance of some of us delegates, was one reason why GC 32 finally took a radical stand. With a passion both inspiring and disconcerting, the General Congregation coined the formula, "the service of faith and the promotion of justice," and used it adroitly to push every Jesuit work and every individual Jesuit to make a choice, providing little leeway for the fainthearted. Many inside and outside the Society were outraged by the "promotion of justice." As Father Arrupe rightly perceived, his Jesuits were collectively entering upon a more severe way of the cross, which would surely entail misunderstandings and even opposition on the part of civil and ecclesiastical authorities, many good friends, and some of our own members. Today, twenty-five years later, this option has become integral to our Jesuit identity, to the awareness of our mission, and to our public image in both Church and society.[7]

The summary expression "the service of faith and the promotion of justice" has all the characteristics of a world-conquering slogan using a minimum of words to inspire a maximum of dynamic vision, but at the risk of ambiguity. Let us examine, first the service of faith, then the promotion of justice.

A. The Service of Faith

From our origins in 1540 the Society has been officially and solemnly charged with "the defence and the propagation of the faith." In 1975, the Congregation reaffirmed that, for us Jesuits, the defence and propagation of the faith is a matter of to be or not to be, even if the words themselves can change. Faithful to the Vatican Council, the Congregation wanted our preaching and teaching not to proselytise, not to impose our religion on others, but rather to propose Jesus and his message of God's Kingdom in a spirit of love to everyone.

Just as the Vatican had abandoned the name "*Propaganda Fidei*," GC 32 passed from propagation to service of faith. In Decree 4, the Congregation did use the expression "the proclamation of faith," which I prefer.[8] In the context of centuries of Jesuit spirituality, however, "the service of faith" cannot mean anything other than to bring the counter-cultural gift of Christ to our world.[9] But why "the service of faith"? The Congregation itself answers this question by using the Greek expression "*diakonia fidei*."[10] It refers to Christ

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5 Pedro Arrupe, S.J., "On the Social Apostolate in Latin America," December 1966, Acta Romana 14, 791.

6 Ibid.

7 Cf. Peter-Hans Kolvenbach, S.J., "On the Social Apostolate," January 2000, Promotio Iustitiae 73 (May 2000), n.3.

8 "Since evangelisation is proclamation of that faith which is made operative in love of others (see Galatians 5:6; Ephesians 4:15), the promotion of justice is indispensable to it" (GC32, D.4, n.28).

9 Cf. GC34, D.26, n.5.

10 For example, GC32, D.11, n.13.

the suffering Servant carrying out his *diakonia* in total service of his Father by laying down his life for the salvation of all. Thus, for a Jesuit, "not just any response to the needs of the men and women of today will do. The initiative must come from the Lord labouring in events and people here and now. God invites us to follow Christ in his labours, on his terms and in his way."[11]

I do not think we delegates at the 32nd Congregation were aware of the theological and ethical dimensions of Christ's mission of service. Greater attention to the "*diakonia fidei*" may have prevented some of the misunderstandings provoked by the phrase "the promotion of justice."

B. The Promotion of Justice

This expression is difficult to translate in many languages. We delegates were familiar with sales promotions in a department store or the promotion of friends or enemies to a higher rank or position; we were not familiar with the promotion of justice. To be fair, let us remember that a general congregation is not a scientific academy equipped to distinguish and to define, to clarify and to classify. In the face of radically new apostolic needs, it chose to inspire, to teach and even to prophesy. In its desire to be more incisive in the promotion of justice, the Congregation avoided traditional words like charity, mercy, or love, unfashionable words in 1975. Neither philanthropy nor even development would do. The Congregation instead used the word "promotion" with its connotation of a well-planned strategy to make the world just.

Since Saint Ignatius wanted love to be expressed not only in words but also in deeds, the Congregation committed the Society to the promotion of justice as a concrete, radical but proportionate response to an unjustly suffering world. Fostering the virtue of justice in people was not enough. Only a substantive justice can bring about the kinds of structural and attitudinal changes that are needed to uproot those sinful oppressive injustices that are a scandal against humanity and God.

This sort of justice requires an action-oriented commitment to the poor with a courageous personal option. In some ears the relatively mild expression, "promotion of justice," echoed revolutionary, subversive and even violent language. For example, the American State Department recently accused some Colombian Jesuits of being Marxist-inspired founders of a guerrilla organisation. When challenged the U.S. government apologised for this mistake, which shows that some message did get through.

Just as in "*diakonia fidei*" the term faith is not specified, so in the "promotion of justice," the term justice also remains ambiguous. The 32nd Congregation would not have voted for Decree 4 if, on the one hand, socio-economic justice had been excluded or if, on the other hand, the justice of the Gospel had not been included. A stand in favour of social justice that was almost ideological, and simultaneously a strong option for "that justice of the Gospel which embodies God's love and saving mercy"[12] were both indispensable. Refusing to clarify the relationship between the two, GC 32 maintained its radicality by simply juxtaposing "*diakonia fidei*" and "promotion of justice."

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[11] GC34, D.26, n.8.
[12] GC33, D.1, n.32.

In other decrees of the same Congregation, when the two dimensions of the one mission of the Society were placed together, some delegates sought to achieve a more integrated expression by proposing amendments such as the service of faith through or in the promotion of justice. Such expressions might better render the 1971 Synod's identification of "action on behalf of justice and participation in the transformation of the world [as] a constitutive dimension of the preaching of the Gospel."[13] But one can understand the Congregation's fear that too neat or integrated an approach might weaken the prophetic appeal and water down the radical change in our mission.

In retrospect, this simple juxtaposition sometimes led to an "incomplete, slanted and unbalanced reading" of Decree 4,[14] unilaterally emphasising "one aspect of this mission to the detriment of the other,"[15] treating faith and justice as alternative or even rival tracks of ministry. "Dogmatism or ideology sometimes led us to treat each other more as adversaries than as companions. The promotion of justice has sometimes been separated from its wellspring of faith."[16]

On the one side, the faith dimension was too often presumed and left implicit, as if our identity as Jesuits were enough. Some rushed headlong towards the promotion of justice without much analysis or reflection and with only occasional reference to the justice of the Gospel. They seemed to consign the service of faith to a dying past.

Those on the other side clung to a certain style of faith and Church. They gave the impression that God's grace had to do only with the next life, and that divine reconciliation entailed no practical obligation to set things right here on earth.

In this frank assessment I have used, not so much my own words but rather those of subsequent Congregations, so as to share with you the whole Society's remorse for whatever distortions or excesses occurred, and to demonstrate how, over the last twenty-five years, the Lord has patiently been teaching us to serve the faith that does justice in a more integral way.

C. The Ministry of Education

In the midst of radical statements and unilateral interpretations associated with Decree 4, many raised doubts about our maintaining large educational institutions. They insinuated, if they did not insist, that direct social work among the poor and involvement with their movements should take priority. Today, however, the value of the educational apostolate is generally recognised, being the sector occupying the greatest Jesuit manpower and resources, but only on condition that it transform its goals, contents, and methods.

Even before GC 32, Father Arrupe had already fleshed out the meaning of *diakonia fidei* for educational ministries when he told the 1973 International Congress of Jesuit Alumni of Europe: "Today our prime educational objective must be to form men for others; men who will live not for themselves but for God and his Christ – for the God-man who

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13 1971 Synod of Bishops, "Justice in the World."
14 Pedro Arrupe, Rooted and Grounded in Love, 67 (Acta Romana 18, 500).
15 GC33, D.1, n.33.
16 GC34, D.3, n.2.

lived and died for all the world; men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for men is a farce."[17] My predecessor's address was not well received by many alumni at the Valencia meeting, but the expression, "men and women for others," really helped the educational institutions of the Society to ask serious questions that led to their transformation.[18]

Father Ignacio Ellacuría, in his 1982 convocation address here at Santa Clara University, eloquently expressed his conviction in favour of the promotion of justice in the educational apostolate: "A Christian university must take into account the Gospel preference for the poor. This does not mean that only the poor study at the university; it does not mean that the university should abdicate its mission of academic excellence – excellence needed in order to solve complex social problems. It does mean that the university should be present intellectually where it is needed: to provide science for those who have no science; to provide skills for the unskilled; to be a voice for those who do not possess the academic qualifications to promote and legitimate their rights."[19]

In these two statements, we discover the same concern to go beyond a disincarnate spiritualism or a secular social activism, so as to renew the educational apostolate in word and in action at the service of the Church in a world of unbelief and of injustice. We should be very grateful for all that has been achieved in this apostolate, both faithful to the characteristics of 400 years of Ignatian education and open to the changing signs of the times. Today, one or two generations after Decree 4, we face a world that has an even greater need for the faith that does justice.

II. A "Composition" of Our Time and Place

The twenty-five year history we lived through and have briefly surveyed, brings us to the present. Ignatius of Loyola begins many meditations in his Spiritual Exercises with "a composition of place," an exercise of the imagination to situate prayerful contemplation in concrete human circumstances. Since this world is the arena of God's presence and activity, Ignatius believes that we can find God if we approach the world with generous faith and a discerning spirit.

Meeting in Silicon Valley brings to mind, not only the intersection of the mission and the microchip, but also the dynamism and even dominance that are characteristics of the United States at this time. Enormous talent and unprecedented prosperity are concentrated in this country, which spawns 64 new millionaires every day. This is the headquarters of the new economy that reaches around the globe and is transforming the basic fabric of business, work, and communications. Thousands of immigrants arrive from everywhere: entrepreneurs from Europe, high-tech professionals from South Asia who staff the service industries as well as workers from Latin America and Southeast Asia who do the physical

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[17] Pedro Arrupe, S.J., Address to the European Jesuit Alumni Congress, Valencia, August 1973, in Hombres para los demás, Barcelona: Diafora, 1983, p. 159.

[18] Cf. The Characteristics of Jesuit Education, Washington, D.C.: Jesuit Secondary Education Association, 1987.

[19] Ignacio Ellacuría, S.J., "The Task of a Christian University," Convocation address at the University of Santa Clara, 12 June 1982; "Una universidad para el pueblo," Diakonía 6:23 (1982), 81-88.

labour – thus, a remarkable ethnic, cultural and class diversity.

At the same time the United States struggles with new social divisions aggravated by "the digital divide" between those with access to the world of technology and those left out. This rift, with its causes in class, racial and economic differences, has its root cause in chronic discrepancies in the quality of education. Here in Silicon Valley, for example, some of the world's premier research universities flourish alongside struggling public schools where Afro-American and immigrant students drop out in droves. Nation-wide, one child in every six is condemned to ignorance and poverty.

This valley, this nation and the whole world look very different from the way they looked twenty-five years ago. With the collapse of Communism and the end of the Cold War, national and even international politics have been eclipsed by a resurgent capitalism that faces no ideological rival. The European Union slowly pulls the continent's age-old rivals together into a community but also a fortress. The former "Second World" struggles to repair the human and environmental damage left behind by so-called socialist regimes. Industries are re- locating to poorer nations, not to distribute wealth and opportunity, but to exploit the relative advantage of low wages and lax environmental regulations. Many countries become yet poorer, especially where corruption and exploitation prevail over civil society and where violent conflict keeps erupting.

This composition of our time and place embraces six billion people with their faces young and old, some being born and others dying, some white and many brown and yellow and black.[20] Each one a unique individual, they all aspire to live life, to use their talents, to support their families and care for their children and elders, to enjoy peace and security, and to make tomorrow better.

Thanks to science and technology, human society is able to solve problems such as feeding the hungry, sheltering the homeless, or developing more just conditions of life, but remains stubbornly unable to accomplish this. How can a booming economy, the most prosperous and global ever, still leave over half of humanity in poverty? GC 32 makes its own sober analysis and moral assessment: "We can no longer pretend that the inequalities and injustices of our world must be borne as part of the inevitable order of things. It is now quite apparent that they are the result of what man himself, man in his selfishness, has done.... Despite the opportunities offered by an ever more serviceable technology, we are simply not willing to pay the price of a more just and more humane society."[21]

Injustice is rooted in a spiritual problem, and its solution requires a spiritual conversion of each one's heart and a cultural conversion of our global society so that humankind, with all the powerful means at its disposal, might exercise the will to change the sinful structures afflicting our world. The yearly *Human Development Report* of the United Nations is a haunting challenge to look critically at basic conditions of life in the United States and the 175 other nations that share our one planet.[22]

Such is the world in all its complexity, with great global promises and countless tragic

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20 See "Contemplation on the Incarnation," Ignatius of Loyola, Spiritual Exercises, nn. 101-109.
21 GC32, D.4, nn.27, 20.
22 United Nations Development Program, Human Development Report, 1990-present (annual).

betrayals. Such is the world in which Jesuit institutions of higher education are called to serve faith and promote justice.

III. American Jesuit Higher Education for Faith and Justice

Within the complex time and place we are in, and in the light of the recent General Congregations, I want to spell out several ideal characteristics, as manifest in three complementary dimensions of Jesuit higher education: in who our students become, in what our faculty do, and in how our universities proceed. When I speak of ideals, some are easy to meet, others remain persistently challenging, but together they serve to orient our schools and, in the long run, to identify them. At the same time, the U.S. Provincials have recently established an important Higher Education Committee to propose criteria on the staffing, leadership and Jesuit sponsorship of our colleges and universities.[23] May these criteria help to implement the ideal characteristics we now meditate on together.

A. Formation and Learning

Today's predominant ideology reduces the human world to a global jungle whose primordial law is the survival of the fittest. Students who subscribe to this view want to be equipped with well-honed professional and technical skills in order to compete in the market and secure one of the relatively scarce fulfilling and lucrative jobs available. This is the success which many students (and parents!) expect.

All American universities, ours included, are under tremendous pressure to opt entirely for success in this sense. But what our students want – and deserve – includes but transcends this "worldly success" based on marketable skills. The real measure of our Jesuit universities lies in who our students become.

For four hundred and fifty years, Jesuit education has sought to educate "the whole person" intellectually and professionally, psychologically, morally and spiritually. But in the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the 20th Century. Tomorrow's "whole person" cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a well-educated solidarity.

We must therefore raise our Jesuit educational standard to "educate the whole person of solidarity for the real world." Solidarity is learned through "contact" rather than through "concepts," as the Holy Father said recently at an Italian university conference.[24] When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.

Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and

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[23] In February 2000, the Jesuit Conference established a five-man Committee on Higher Education to prepare recommendations regarding 1) sponsorship by the Society of U.S. Jesuit colleges and universities; 2) assignment of personnel to these institutions; 3) selection of Presidents (particularly non-Jesuit Presidents) for these institutions.

[24] John Paul II, Address to Catholic University of the Sacred Heart, Milan, 5 May 2000, n.9.

engage it constructively. They should learn to perceive, think, judge, choose and act for the rights of others, especially the disadvantaged and the oppressed. Campus ministry does much to foment such intelligent, responsible and active compassion, compassion that deserves the name solidarity.

Our universities also boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university's program of studies.

Our students are involved in every sort of social action – tutoring dropouts, demonstrating in Seattle, serving in soup kitchens, promoting pro-life, protesting against the School of the Americas – and we are proud of them for it. But the measure of Jesuit universities is not what our students do but who they become and the adult Christian responsibility they will exercise in future towards their neighbour and their world. For now, the activities they engage in, even with much good effect, are for their formation. This does not make the university a training camp for social activists. Rather, the students need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future.

B. Research and Teaching

If the measure and purpose of our universities lies in what the students become, then the faculty are at the heart of our universities. Their mission is tirelessly to seek the truth and to form each student into a whole person of solidarity who will take responsibility for the real world. What do they need in order to fulfil this essential vocation?

The faculty's "research, which must be rationally rigorous, firmly rooted in faith and open to dialogue with all people of good will,"[25] not only obeys the canons of each discipline, but ultimately embraces human reality in order to help make the world a more fitting place for six billion of us to inhabit. I want to affirm that university knowledge is valuable for its own sake and at the same time is knowledge that must ask itself, "For whom? For what?"[26]

Usually we speak of professors in the plural, but what is at stake is more than the sum of so many individual commitments and efforts. It is a sustained interdisciplinary dialogue of research and reflection, a continuous pooling of expertise. The purpose is to assimilate experiences and insights according to their different disciplines in "a vision of knowledge which, well aware of its limitations, is not satisfied with fragments but tries to integrate them into a true and wise synthesis"[27] about the real world. Unfortunately many faculty still feel academically, humanly and I would say spiritually unprepared for such an exchange.

In some disciplines such as the life sciences, the social sciences, law, business, or medicine, the connections with "our time and place" may seem more obvious. These professors apply their disciplinary specialities to issues of justice and injustice in their research and teaching about health care, legal aid, public policy, and international relations.

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25 Ibid. n.7.
26 Cf. GC34, D.17, n.6.
27 John Paul II, op.cit., n.5.

But every field or branch of knowledge has values to defend, with repercussions on the ethical level. Every discipline, beyond its necessary specialisation, must engage with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together.

All professors, in spite of the cliché of the ivory tower, are in contact with the world. But no point of view is ever neutral or value-free. By preference, by option, our Jesuit point of view is that of the poor. So our professors' commitment to faith and justice entails a most significant shift in viewpoint and choice of values. Adopting the point of view of those who suffer injustice, our professors seek the truth and share their search and its results with our students. A legitimate question, even if it does not sound academic, is for each professor to ask, "When researching and teaching, where and with whom is my heart?" To expect our professors to make such an explicit option and speak about it is obviously not easy; it entails risks. But I do believe that this is what Jesuit educators have publicly stated, in Church and in society, to be our defining commitment.

To make sure that the real concerns of the poor find their place in research, faculty members need an organic collaboration with those in the Church and in society who work among and for the poor and actively seek justice. They should be involved together in all aspects: presence among the poor, designing the research, gathering the data, thinking through problems, planning and action, doing evaluation and theological reflection. In each Jesuit Province where our universities are found, the faculty's privileged working relationships should be with projects of the Jesuit social apostolate – on issues such as poverty and exclusion, housing, AIDS, ecology and Third World debt – and with the Jesuit Refugee Service helping refugees and forcibly displaced people.

Just as the students need the poor in order to learn, so the professors need partnerships with the social apostolate in order to research and teach and form. Such partnerships do not turn Jesuit universities into branch plants of social ministries or agencies of social change, as certain rhetoric of the past may have led some to fear, but are a verifiable pledge of the faculty's option and really help, as the colloquial expression goes, "to keep your feet to the fire!"

If the professors choose viewpoints incompatible with the justice of the Gospel and consider researching, teaching and learning to be separable from moral responsibility for their social repercussions, they are sending a message to their students. They are telling them that they can pursue their careers and self-interest without reference to anyone "other" than themselves.

By contrast, when faculty do take up inter-disciplinary dialogue and socially-engaged research in partnership with social ministries, they are exemplifying and modelling knowledge which is service, and the students learn by imitating them as "masters of life and of moral commitment,"[28] as the Holy Father said.

C. Our Way of Proceeding

If the measure of our universities is who the students become, and if the faculty are the heart of it all, then what is there left to say? It is perhaps the third topic, the character of

[28] John Paul II, Address to the Faculty of Medicine, Catholic University of the Sacred Heart, 26 June 1984.

our universities – how they proceed internally and how they impact on society – which is the most difficult.

We have already dwelt on the importance of formation and learning, of research and teaching. The social action that the students undertake, and the socially-relevant work that the professors do, are vitally important and necessary, but these do not add up to the full character of a Jesuit university; they neither exhaust its faith-justice commitment nor really fulfil its responsibilities to society.

What, then, constitutes this ideal character? and what contributes to the public's perception of it? In the case of a Jesuit university, this character must surely be the mission, which is defined by GC 32 and reaffirmed by GC 34: the *diakonia fidei* and the promotion of justice, as the characteristic Jesuit university way of proceeding and of serving socially.

In the words of GC 34, a Jesuit university must be faithful to both the noun "university" and to the adjective "Jesuit." To be a university requires dedication "to research, teaching and the various forms of service that correspond to its cultural mission." To be Jesuit "requires that the university act in harmony with the demands of the service of faith and promotion of justice found in Decree 4 of GC 32."[29]

The first way, historically, that our universities began living out their faith-justice commitment was through their admissions policies, affirmative action for minorities, and scholarships for disadvantaged students;[30] and these continue to be effective means. An even more telling expression of the Jesuit university's nature is found in policies concerning hiring and tenure. As a university it is necessary to respect the established academic, professional and labour norms, but as Jesuit it is essential to go beyond them and find ways of attracting, hiring and promoting those who actively share the mission.

I believe that we have made considerable and laudable Jesuit efforts to go deeper and further: we have brought our Ignatian spirituality, our reflective capacities, some of our international resources, to bear. Good results are evident, for example, in the Decree "Jesuits and University Life" of the last General Congregation and in this very Conference on "Commitment to Justice in Jesuit Higher Education," and good results are hoped for from the Higher Education Committee working on Jesuit criteria.

Paraphrasing Ignacio Ellacuría, it is the nature of every University to be a social force, and it is the calling of a Jesuit university to take conscious responsibility for being such a force for faith and justice. Every Jesuit academy of higher learning is called to live in a social reality (as we saw in the "composition" of our time and place) and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it.[31] Thus Jesuit universities have stronger and different reasons, than many other academic and research institutions, for addressing the actual world as it unjustly exists and for helping to reshape it in the light of the Gospel.

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29 GC34, D.17, nn.6,7.

30 "For the poor [the universities] serve as major channels for social advancement" (GC34, D.17, n.2).

31 "The University is a social reality and a social force, historically marked by what the society is like in which it lives, and destined as a social force to enlighten and transform that reality in which it lives and for which it should live" (Ellacuría, op.cit.).

III. In Conclusion, An Agenda

The twenty-fifth anniversary of GC 32 is a motive for great thanksgiving.

We give thanks for our Jesuit university awareness of the world in its entirety and in its ultimate depth, created yet abused, sinful yet redeemed, and we take up our Jesuit university responsibility for human society that is so scandalously unjust, so complex to understand, and so hard to change. With the help of others and especially the poor, we want to play our role as students, as teachers and researchers, and as Jesuit university in society.

As Jesuit higher education, we embrace new ways of learning and being formed in the pursuit of adult solidarity; new methods of researching and teaching in an academic community of dialogue; and a new university way of practising faith-justice in society.

As we assume our Jesuit university characteristics in the new century, we do so with seriousness and hope. For this very mission has produced martyrs who prove that "an institution of higher learning and research can become an instrument of justice in the name of the Gospel."[32] But implementing Decree 4 is not something a Jesuit university accomplishes once and for all. It is rather an ideal to keep taking up and working at, a cluster of characteristics to keep exploring and implementing, a conversion to keep praying for.

In *Ex Corde Ecclesiae*, Pope John Paul II charges Catholic universities with a challenging agenda for teaching, research and service: "The dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level."[33] These are both high ideals and concrete tasks. I encourage our Jesuit colleges and universities to take them up with critical understanding and deep conviction, with buoyant faith and much hope in the early years of the new century.

The beautiful words of GC 32 show us a long path to follow: "The way to faith and the way to justice are inseparable ways. It is up this undivided road, this steep road, that the pilgrim Church" – the Society of Jesus, the Jesuit College and University – "must travel and toil. Faith and justice are undivided in the Gospel which teaches that 'faith makes its power felt through love.'[34] They cannot therefore be divided in our purpose, our action, our life."[35] For the greater glory of God.

Thank you very much.

Peter-Hans Kolvenbach, S.J.

Source: PJ no. 74, 2001/1, pp. 9-20

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32 Peter-Hans Kolvenbach, S.J., Address to the Congregation of Provincials (20 September 1990), Acta Romana 20 (1990), 452.

33 John Paul II, Ex Corde Ecclesiae, August 1990, n. 32.

34 Galatians 5:6.

35 GC32, D.2, n.8.

11. Address of Fr General on his Visit to Loyola College

Chennai, 2 March 2000

Introduction

I am happy to be with you today when you are celebrating with legitimate pride and thanksgiving to God, the Platinum Jubilee year of your college. It is a matter of great joy to the Society of Jesus, which has founded this college and nurtured it over three quarters of a century, that God has abundantly blessed our efforts. Planted like a little sapling on a tank bed of the Madras city in 1925, Loyola has grown like a mighty banyan tree. Started by Fr Bertram, with 75 students on its rolls in that first year, the College has grown today immensely in its number of students, in the variety of courses offered and in its research departments that do outstanding work in various fields.

1. It is not this growth in size that does a college proud. I heartily congratulate Loyola College for the constant efforts it is making to contribute in a significant manner to the twin objectives of higher education relevant to this country: namely, making available university education to all sections of the people and at the same time maintaining high standards of excellence in its teaching, research and publication – the three academic goals of a university college.

In the seventy-five years of its service in the true spirit of democratisation of higher education, the College has opened its doors to sections of people who had been kept out of higher education for centuries. In a world of glaring social inequalities, the Society of Jesus, as you all know, has taken a definite stand for the poor and the disadvantaged through its policy of preferential option for them. I am told that this option is reflected in the admission policies of the institution and has ensured access to higher education to the first generation learners. If so it has corrected the wrong impression that this College caters only to the "elite" by which is meant an affluent minority.

2. Along with the democratisation of education, with its concomitant preferential option for the poor, the Society of Jesus insists that a Jesuit college must maintain the tradition of excellence in learning, research and publication. Surely, the option for the poor does not mean that the College should lower the standard of its academic achievement. An institution of higher learning cannot betray its basic mission, which is a continuous quest for truth through its research, and the preservation and communication of knowledge for the good of society. *(Ex Corde Ecclesiae* n.30)

A university college, therefore, cannot be merely a continuation of high school providing its students skills necessary to face personal and economic life. Its unique characteristic is that, through research that is eventually made public, it promotes growth of knowledge relevant to the needs of the people it serves. I am given to understand that Loyola College is doing this too and I am pleased to learn that a recent national survey has ranked Loyola as one of the top five colleges in the country. To a Jesuit college, such a reputation is at the same time a fresh challenge to contribute to the very concept of the role of higher education in a poor country like India.

Loyola College, along with other Jesuit institutions all over the world, has never understood 'excellence' narrowly in terms of academic excellence. Without neglecting this, it has striven for what is known as `human excellence', by focussing on the integral development of the human person, both as an individual and as a social being. Through class room instruction, library and laboratory facilities, as well as through integrating various co-curricular activities and community service programmes, Loyola College has been attempting in its own way to live up to the holistic vision of Jesuit education as articulated in the document, 'Characteristics of Jesuit Education' - to form leaders in service, men and women of competence, conscience and compassionate commitment.

3. As we enter the new millennium, the institution must face new challenges. These challenges arise from the actual situation that prevails in India and the whole of South Asia, marked by deep religiosity and rich ancient cultures on one hand and stark poverty on the other. In such a situation a Jesuit institution of higher education, can function effectively only if it takes up three challenges - action for justice, transformation of cultures and inter religious dialogue. These have been articulated as basic dimensions of our Jesuit mission, not only for India and South Asia but also for the entire Society of Jesus, by the 34th General Congregation. Please permit me to share with you some of my thoughts on each of these present day challenges to higher education.

a) Action for Justice

In a world of glaring injustice and social inequalities accentuated more and more by the policies of neo-liberalism, we cannot remain complacent merely with the boast that we are admitting into our institution more and more poor students. The crucial questions are: What do we do after we have admitted them? In what way does the particular philosophy that led us to admit them determine, first, what we actually teach them and how we form them, and then also the research that a post-graduate college is meant to undertake?

We will have failed in our mission in running our institutions of higher education, if a student, rich or poor, leaves our institution merely with high grades in academic subjects but without having grown in his sense of the divine, respect for human dignity, compassion for the poor, concern for justice, awareness of oppressive social structures and commitment to help build a more just and a more humane community. Our focus, therefore, has now to shift from mere admission of the poor to the formation for the poor and to the study of various disciplines from the point of view of the poor. This formative aspect, which is crucial to our educational work, cannot be taken care of by paying attention merely to the content of education without consciously focussing on its pedagogy. After having published a document on "the characteristics of Jesuit education", the Society of Jesus has come out with a formative pedagogy for making these characteristics operative in the lives of young men and women who come to study in our institutions. This Ignatian pedagogical paradigm is to be taken up for serious study, experimentation and implementation by all those interested in this crucial formative aspect of our education.

Besides this formative aspect, we must also insist that research is a must in university colleges. We cannot be satisfied merely with teaching, however essential that may be. But that research has to be in keeping with the philosophy that led us to opt for the poor. It has to contribute towards an improvement of the quality of life of the masses. Thus

environment and ecology, globalisation and its impact on the weaker and disadvantaged sections of the people, gender justice, the problems of people living below the poverty line and the ways of empowering them are some of the issues that need constantly to be studied in depth. Research will seek to discover the roots of these problems, paying special attention to their social and ethical dimensions. If need be, we must have the courage to speak uncomfortable truths, which are necessary to safeguard the authentic good of society, and to take up the cause of the poor. *(Cf. Ex Corde Ecclesiae* n.32)

I could refer here to the pointed statement of Ignacio Ellacuria, the martyred Rector of the Jesuit University in El Salvador:

"The university must be present intellectually where it is needed:

- To provide science for those who have no science.
- To provide skills for the unskilled.
- To be a voice for those who have no voice.
- To provide intellectual support for those who do not possess the academic qualifications to promote and defend their legitimate rights."

b) Transformation of Cultures

A second vital dimension of Jesuit education is its role in the transformation of cultures. Education is immediately in touch with culture, with the values by which a given community of people lives, with the way they think and feel, express themselves, and celebrate life. As a Jesuit institution of higher education, Loyola College has a specific culture of its own, based on a philosophy of the human person and the human community. This philosophy must be in constant dialogue with what is happening in Tamil society today, with the culture of India as this great nation confronts modernity and post-modernity. In order to define your role with regard to culture, you have to take note of the present day trans-national culture brought about by globalisation and by the ever-accelerating use of mass media. Certain aspects of this trans-national culture are linked to a system of values that promotes consumerism, greed, corruption and violence. Such a culture measures the worth of men and women by their ability to generate monetary income. In this context, Jesuit institutions of higher education are challenged to promote a different kind of culture with a different set of values as proposed in "the characteristics of Jesuit education" - "A spiritual vision of the world in the face of materialism, a concern for others in the face of egoism, simplicity in the face of consumerism and the cause of the poor in the face of social injustice" (*Characteristics* no.96). In the wake of neo-liberalism there is a trend towards homogenisation of cultures in the name of modernity and technological progress.

Threatened by such homogenisation, indigenous cultures are asserting their own identity through promotion of their languages and traditional art forms. We should promote such a healthy resurgence and liberation of indigenous cultures through research, publication and active promotion of folk arts and live expressions of traditional cultures and bring to fruition the legitimate aspirations of people for a pluri-cultural society. While the uniformity brought about by homogenisation of cultures deadens the human spirit, the pro-existence (not mere coexistence) of diverse cultures in mutual interaction will enrich the human spirit and lead to the building up of a vibrant human community.

c) Inter-Religious Dialogue

Equally important is inter religious dialogue. In these days of growing fundamentalism and communalism, to be rooted in one's own faith and yet remain at the same time open to people professing other faiths and thus bear witness to communal harmony as educational institutions is one of today's greatest challenges in this country. Living and learning side by side, our students professing diverse faith need to cultivate a basic understanding of and respect for the faith vision of the others. On the essential human values that all religions profess, Loyola College can and does promote collaboration. Our involvement in issues pertaining to human rights and service to the neighbourhood brings together students of diverse religious faiths. Such occasions provide an excellent context for praying together by drawing inspiration from the scriptures of different religions and mutually sharing the insights gained from our varied and yet rich religious traditions. I would like to emphasise what our recent General Congregation has so forcefully pointed out: "To be religious today is to be inter-religious in the sense that a positive relationship with believers of other faiths is a requirement in a world of religious pluralism".

4. After having outlined the unique achievements of Loyola College during the 75 years of its service to higher education and listed the challenges faced by it in the new millennium arising from the very context in which our institutions are placed and from the present day mission of the Society of Jesus, let me proceed to voice some of my concerns for the future.

1) Privatisation of Education

You are now working under circumstances where government funding is no longer available when you have to introduce new and more relevant and meaningful courses. The self-financing courses you are introducing in these circumstances are costly and place them beyond the means of those who are poor and not able to pay such high fees. People may easily accuse us of commercialising education. Our commitment to justice and preferential option for the poor must motivate us to find ways and means of making these courses accessible to the poor who would otherwise be excluded from them, by providing liberal scholarships and fee concessions. We must not succumb to pressures from agencies and commercial institutions that would like to capitalise on the brand name of Loyola and make use of education as a profit-making venture. Such a commercialisation of higher education, would, as you know, surely perpetuate the free market capitalistic economic model, which is founded on the belief that poverty of a section of the people is inevitable and is therefore tolerable for the sake of the advancement of another section and the overall growth of the national economy. But the Gospel we preach tells us that poverty and injustice are contrary to the will of God and therefore they just should not be there. We must strive to develop imaginatively and creatively the core competencies of the various departments of this great college, to offer courses that are relevant, qualitatively excellent and yet cost effective and within the reach of the poor.

2) Lay Partnership

There is yet another concern I would like to voice on such an occasion as this - our partnership with the laity. You know very well how much our educational institutions depend upon the cooperation of the laity, Catholics and others, for the successful carrying out of our mission. Such cooperation does not depend merely on better employer-employee

relationships (which is the basic minimum). Neither does it depend merely in sharing of administrative responsibilities and involving them in consultations and decision-making. Real partnership will depend on Jesuits sharing with their fellow lay workers, their spirituality, vision and ideals through effective ongoing formation programmes. I would like to repeat here what I have so often said before that Jesuits are both men for others and men with others.

Conclusion

I would like to conclude this address by placing on record my profound gratitude to all the Jesuits past and present and for all the staff members, both teaching and non-teaching, who have built up this temple of learning, Loyola college, through their dedication and commitment, continuous sacrifice and tireless efforts over the past three quarters of a century and to the students, past and present, who by their positive and enthusiastic response make it possible for the institution to succeed. My congratulations to you all!

I am grateful to the Rector and the Principal of this College for having given me this opportunity to share some of my thoughts with you. I join you in this Platinum Jubilee year, in thanking God for wonderfully guiding the destiny of this great institution over the past several years and in invoking his guidance and blessings to face the challenges that lie ahead of us.

May God bless us all!

Peter-Hans Kolvenbach S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documents

12. The Jesuit University in the Light of the Ignatian Charism

Address to the International Meeting of Jesuit Higher Education

Monte Cucco, Rome, 27 May 2001

Introduction

1. It gives me great pleasure to greet all of you, Jesuits, lay men and women, responsible for higher education for the Society throughout the world, and to welcome you to Rome. I thank you for finding time, amid all your activities and responsibilities, to come to this meeting. I very much appreciate your commitment and devotion to the service of the mission of the Society in the field of education in your various countries.

2. The last time I addressed an assembly such as this was in Frascati in 1985. In barely sixteen years, events have occurred which have changed the world. To respond to the challenges of the new times, the universities of the Society have undertaken during this period a profound reflection and have taken action. At this meeting, the body and the head of the Society have a wonderful opportunity for contact, in order to discern the signs of the times and try to discover together what it is that the Lord wants of us.

3. I would like in this address to comment upon the topics you have chosen for this Conference, from the perspective of the founding charism of Ignatius of Loyola, and contribute some elements which may help in the process of your reflection. I realize that you represent very diverse institutions. Thus, when I refer without distinction to the universities or to higher education, in your reflections and discussions you will have to make the necessary adjustments to your particular situation.

I. A Learned Ministry

The Society's option for education

4. The ties that unite the Society of Jesus with the university world date from the time when Ignatius and the first companions met at the University of Paris. This was where Ignatius recruited his first followers, for the most part lay students. Nevertheless, at first Jesuits did not consider the university as a special instrument of the apostolate. The active involvement of the Society with education, in particular with higher education and the education of externs, came later, but still within the lifetime of Ignatius.

5. We need to go back to the founding charism of Ignatius to understand fully the evolution of the Society's involvement in education, and to recover the meaning of Jesuit education today. We would look in vain, however, for this charism in the person of Ignatius himself. His education takes place outside the university. He is a gentleman of the sword, not of the pen. After the military defeat at Pamplona, the Lord enters into his life of sickness as a school teacher treats a child - as St. Ignatius would say much later -, that is to say, teaching him.[1] After this mystical experience, there follow three years of human counter-culture, leading to a new defeat: his apostolic plan to follow the steps of Jesus in Palestine fell through, even though he was convinced that the Lord wanted him in the Holy Land.

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[1] Autobio. 27.

Not knowing what to do, he lets himself be guided in Barcelona by his inclination to "study for some time."[2] Prayerfully considering options, he acts "according to the greater motion arising from reason, and not according to some motion arising from sensitive human nature."[3] He starts to frequent universities -Alcalá, Salamanca, and Paris- in order to obtain a university diploma, also to protect himself from the Inquisition, suspicious of charismatic movements without proper credentials.

6. The Society was born in a university environment, but not for the purpose of founding universities and colleges. The Constitutions of 1541 would still impose a prohibition: "no studies or lectures in the Society."[4] Initially the Society was content to take advantage passively of existing university structures, such as in Coimbra and in Padua, in Louvain and in Cologne, for the formation and education of the Jesuits. But by 1548, eight years before the death of Ignatius, the involvement in the educational apostolate moved from being passive to being active, even ultra-active. At the rate sometimes of four or five new colleges per year, often without the necessary academic, professional and financial preparation, the Society founded educational institutions both for the formation of Jesuit students, and, significantly, for the education of "externs."

7. The "priests of Christ who have chosen to be poor," as the first companions were recognized,[5] had opted for a "learned" ministry. The reason why the Society had embraced colleges and universities was to "provide for the edifice of learning, and of skill in employing it so as to help make God our Creator and Lord better known and served."[6] Ignatius realized the formidable apostolic potential to be found in education, and did not hesitate to give it pride of place above the other "usual ministries." The Society of the last years of Ignatius underwent a new radical change. At the death of Ignatius, the "colleges" of the Society exceeded 30 in number, while the professed houses, conceived as the classic residence of the itinerant Society, were no more than two. Clearly, the Society had taken "another path."[7]

8. Changing course so many times in a few years, had it not disfigured the initial image of a Society pilgrim and poor? Once again, it is essential to recall the founding charism. If Ignatius introduced the new ministry of teaching into his apostolic plan, he was "moved by the desire of serving" his Divine Majesty,[8] as a new "offering of greater worth and moment."[9] The involvement of the Society with what we today call the "intellectual apostolate" was a consequence of the MAGIS, the result of the search for a greater apostolic service through an insertion into the world of culture.

9. The option for a learned ministry and the involvement in the field of education had, in fact, changed the face of the early Society. Poverty, the gratuity of ministries, apostolic mobility, the assignment of personnel, the governance of the Society itself, all this was

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2 Autobio. 50.
3 Sp.Ex. 182.
4 MI Const. I, 47.
5 Cf. The Bull of Approbation, 1540.
6 Const. [307].
7 Const. [308].
8 Const. [540].
9 Sp.Ex. 97.

affected by the entry of the Society into education, and by the entry of education into the Society. For some, the Society had gotten itself into a minefield. The Rector of the German College in Rome from 1564 until 1569, Gioseffo Cortesono, wrote bluntly: "The Society of Jesus is being ruined by taking on so many schools."[10] But the "greater glory and service of God our Lord and the universal good, which is the only end sought in this matter,"[11] was the reason for the Society's initial involvement and for its persistence in the field of education. For the Society there is no such thing as an either-or approach between God *or* the world, however dangerous the latter may look. The meeting with God always takes place *in* the world, so that the world may come to be fully *in* God.[12]

The objectives of higher education

10. If we now ask ourselves why the Society entered into higher education, we cannot find the answer in Ignatius himself but in his mission, that is his eagerness to be available apostolically to assume any ministry whatever that the mission requires. We have to wait until late in the 16th century when the Spanish Jesuit Diego Ledesma was finally able, after long inquiry, to list four reasons for promoting the Jesuit involvement in higher education.[13] It is quite astonishing to read in many mission statements or charters of Jesuit universities today --400 years after Ledesma-- these same characteristics updated according to the needs and feelings of our times, translated into modern language. Let us look at Ledesma's reasons and compare them with the statement of a college in the United States, published in November 1998.

11. The first motivation given by Ledesma is "to give students advantages for practical living". Four centuries later it is expressed this way: "Jesuit education is eminently practical, focused on providing students with the knowledge and skills to excel in whatever field they choose." That demands academic excellence. The second reason Ledesma proposes is "to contribute to the right government of public affairs." This short sentence becomes in 1998: "Jesuit education is not merely practical, but concerns itself also with questions of values, with educating men and women to be good citizens and good leaders, concerned with the common good, and able to use their education for the service of faith and promotion of justice."

12. Ledesma formulates with baroque words a third dimension of Jesuit higher education: "to give ornament, splendour and perfection to the rational nature of humanity." More sober but to the point is the U.S.A. college: 'The Jesuit education celebrates the full range of human intellectual power and achievement, confidently affirming reason, not as antithetical to faith, but as its necessary complement." Finally Ledesma's God-centred view of higher education: "to be a bulwark of religion, and to guide man most surely and easily to the achievement of his last end." In more inclusive language, and in a broader dialogue approach, our modern charter states: 'The Jesuit education places all that it does firmly within a Christian understanding of the human person as a creature of God whose ultimate

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10 M Paed. II, 870. Cf. John W. O'Malley, The First Jesuits, Harvard Univ. Press, Cambridge Mass, 1993, p. 227.

11 Const. [508].

12 GC34, D.4, n.7.

13 M Paed. II, 528-529.

destiny is beyond the human."

13. Ignatius and the first Jesuits saw in letters and science a way to serve souls. Within the modern mentality, in which science and faith seem to run on parallel tracks, this approach may seem to many today as a threat to the essence of a university and to the methodology proper to academic research. Far be it for us to try to convert the university into a mere instrument for evangelisation, or worse still, for proselytizing. The university has its own purposes that cannot be subordinated to other objectives. It is essential to respect institutional autonomy, academic freedom, and to safeguard personal and community rights within the requirements of truth and the common good.[14] Still, a Jesuit university pursues other objectives beyond the obvious objectives of that institution. In a Catholic university, or one of Christian inspiration, under the responsibility of the Society of Jesus, there does not exist --nor can there exist-- incompatibility between the goals proper to the university, and the Christian and Ignatian inspiration that should characterize any apostolic institution of the Society. To believe the contrary, or to act in practice as if it were necessary to choose between being a university or being of the Society, would be to fall into a regrettable reductionism.

14. More now than ever, the Christian identity of our universities and the public witnessing to that identity are crucial issues because of increased secularization and dechristianization in some areas and the total marginalization of Christianity in other regions. I could say that never as in these last years have the universities of the Society shown such concern about deepening and manifesting their Catholic, Christian, Jesuit, or Ignatian identity, as the case may be. According to the specific cultural and ecclesial context, this concern has been experienced in some places without special difficulty, while in others there have been tensions and misunderstandings. With "creative fidelity" to the charism of Ignatius and to the mission of the Society, I am sure that Jesuit higher education will know how to find ways to overcome the tensions and continue to "distinguish itself" in its service to the Church and to the world.

15. We would fall into a historical anachronism if we understood today "study" and the "help of souls" literally as Ignatius and the first companions understood them. Nevertheless, in continuity with the Ignatian charism, we must ask ourselves how we can make present this reality today and maintain the balance between the academic dimension and the apostolic dimension in Jesuit higher education. In a modern transposition of the problematic of times past, today we ask ourselves how we can respect the noun "university" and the adjective "Catholic," "Christian" or "Ignatian" of our institutions; how to recognize the autonomy of earthly realities and, at the same time, the referral of all things to the Creator; how to reconcile the "service of faith" with the "promotion of justice;" how to fly in the search for truth with the two wings of faith and reason.

The involvement of the Society with intellectual work

16. Let us highlight now some specific aspects of the Ignatian understanding of higher learning. Ignatius very quickly saw the need for learning and teaching. Progressively the Jesuits felt called to learned ministry with the creative tension of a total reliance on divine

[14] John Paul II, Ex Corde Ecclesiae, Rome,1990, n.12.

grace and of the use of all human means, science and art, research and intellectual life.

17. With its lights and its shadows, the history of the Society has a long trajectory in the intellectual field, through teaching and research. This tradition would appear, according to some, to be on the wane. Several of the preparatory documents for this Conference call for the taking of a more determined position and the adoption of a clear policy on the part of the Society with respect to the intellectual apostolate. The 34th General Congregation proved to be elusive and deceptive for many, who think that intellectual apostolate was brushed aside and that the General Congregation limited itself to generalities regarding the "intellectual dimension of Jesuit ministries."[15]

18. It will not be documents that will invigorate intellectual work. Nevertheless, it will not be out of place to recall that already the 31st General Congregation (1965) emphasized the importance of this apostolate, insisted upon the need to prepare competent personnel and asked that facilities be given to those who work in institutions of the Society, or in other universities and scientific institutions not attached to the Society.[16]

19. The 32nd General Congregation (1975), which seems to some to have signified a questioning of the university apostolate for the sake of social activism, in reality insisted on scientific rigor in social research, and upon the need to dedicate oneself to the hard and in-depth study required to understand contemporary problems.[17] The 33rd General Congregation once again stressed the importance of the social apostolate and of research, recommending a closer link between the intellectual, pastoral and social fields.[18] The tension and uneasiness lasted for several years, aggravated by a disaffection of the young with respect to education. This situation, in general, appears to have now reversed itself, although the decline in the recruitment of Jesuits and the rising age of the Jesuits in some countries present a serious problem for the foreseeable future.

20. After my address at the University of Santa Clara last October, I hope it has become clear that it is not legitimate to make an incomplete, slanted and unbalanced reading of the Decree on faith and justice. The theme should be part of a comprehensive vision of the mission of the Society, such as the 34th General Congregation proposes in its Decrees on the mission.[19] The unique character of a university of the Society is given by the mission: "the *diakonia fidei* and the promotion of justice, as the characteristic Jesuit university way of proceeding and of servicing socially."[20]

21. Periodically, in the history of the Society, there have been phases of increased intellectualism or of strident anti-intellectualism, which keep springing up in our times as well. Perhaps in our days, the temptation to short-term efficiency and the search for rapid results are threatening more than in other times the commitment of the Society to a deep intellectual effort.

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15 GC34, D.16
16 GC31, D.29.
17 GC32, D.4, nn.35,44.
18 GC33, D.1, n.44.
19 GC34, DD.3,4,5.
20 Peter-Hans Kolvenbach, S.J., The Service of Faith and the Promotion of Justice in Higher Education of the Society of Jesus in the United States, Santa Clara, 6 October 2000.

22. The quality of the apostolic service, which the Society renders, will depend in large measure on its academic rigor and the level of its intellectual research. Not all Jesuits are called to work in the intellectual apostolate, but each one is called to competent and serious work in whatever field he is involved, including the pastoral and social areas. The availability to render this type of service is becoming a criterion of a vocation to the Society.[21] The work of a Jesuit scholar, often hard and solitary, is already a form of apostolate for Ignatius.[22] Plainly speaking, a vigorous spiritual and intellectual formation is necessary for our young people, as is necessary the on-going formation for every Jesuit.[23]

23. The Society, then, still considers the intellectual apostolate along the lines of its mission to be of the highest importance. In a world at once globalized and diversified, one cannot expect the Society to give universal norms valid for all contexts. The fundamental criterion will always be the greater divine service and the good of souls, and the wise Ignatian principle of "adapting to places, times and persons."[24] It will be up to each Province or Region to discern what their involvement with the intellectual apostolate should be, and the means to put it seriously into practice.

II. University and Society

Academia and society

24. Earlier when we referred to the four reasons why the Society actively took up university education, we listed the link between academic life and human society. It is already a cliché to repeat that the university is not an ivory tower, and that it does not exist for itself but for society. Other than theory, the profound meaning of this affirmation was given by the witness of Ignacio Ellacuría and his companions, assassinated in the UCA of El Salvador, who demonstrated with their lives the seriousness of their commitment and that of their university to society. Few other events have had such an impact and led to so much reflection in our universities these past years.

25. I do not think that any of our universities today runs the risk of academic isolation in a tower. The danger could be considering that what happens in a distant university of a small country is felt to be detached from one's own reality. It is true that the surrounding reality varies from one country to another and from one continent to another. Nevertheless, whatever may be the context, the university should see itself as challenged by society, and the university should challenge society. Within an unequal interaction of mutual influences, the local and global context influences the university, and the university is called to influence society, locally and globally.

26. Pure science and research still maintain their purpose, although apparently they are no longer always linked to the practical sphere. According to John Henry Newman - perhaps more often quoted than read, now 200 years since his birth -, "knowledge is capable of being its own end, [...] an end sufficient to rest in and to pursue for its own sake,

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21 Peter-Hans Kolvenbach, S.J., Address to the Congregation of Procurators 3 September 1987, AR XX, 1987, pp.1076-1077.
22 Const. [361].
23 GC34, D.16, n.3.
24 Const. [455].

surely."[25] This was not exactly Ignatius' way of thinking. While Cardinal Newman defended knowledge for its own sake, Ignatius stressed the education of future "*doctores*" as the practical end of a Jesuit university. Because if higher education as both means and medium has intrinsic value, it must still always ask itself: "For whom? For what?"[26] The answer to these questions will always be related to the common good and the progress of human society.

27. Let us not delude ourselves: knowledge is not neutral, because it always implies values and a specific conception of the human person. Teaching and research cannot turn their backs on the surrounding society. It was in and through the colleges that the early Society interacted with culture. The university remains the place where fundamental questions that touch the person and community can be aired, in the areas of economics, politics, culture, science, theology, the search for meaning. The university should be a bearer of human and ethical values; it should be the critical conscience of the society; it should illuminate with its reflection those who are addressing the problematic of the modern or postmodern society; it should be the crucible where the diverse tendencies in human thought are debated and solutions proposed.

University and globalisation

28. We have to keep in mind that Ignatius inaugurated the commitment to higher learning because the good that could be accomplished was more "universal." To come back for a moment to Cardinal Newman: for him the university comprises the universality of knowledge; for Ignatius a university accomplishes the function of education and scholarly investigation more universally. The originality of the Society of Jesus in creating its own universities in the 16th century was that of proposing a new model of higher education, in response to the needs of the new culture and the new society that was being born. The Jesuit universities sprung up as a critique of the model of the university closed in upon itself, the heirs of the "cathedral schools," incapable of finding answers to the new times. Although at first with reticence, the Jesuits made a clear option for Christian humanism, and by means of education contributed to the shaping of the new society.

29. Likewise Jesuit higher education is called upon in our day to give creative responses to the changing times. Ignatius would be fascinated by the phenomenon of globalisation, with its incredible opportunities and threats, and would not run from the challenges that it involves. To the universities corresponds an indispensable role in the critical analysis of globalisation, with its positive and negative connotations, to orient the thought and the action of society. In Ignatian language, it is a matter of an authentic process of discernment, in order to discover what is coming from the good spirit and what is coming from the bad.

30. We will discover at a glance that making the market and the economic interest the only driving force in society cannot come from God. The frightful results of economic globalisation that have been introduced, against all ethics, are obvious: dehumanisation, individualism, lack of solidarity, social fragmentation, a widening of the already existing gap between rich and poor, exclusion, lack of respect for human rights, economic and

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[25] John Henry Newman, The Idea of a University, Discourse V, 2.
[26] GC34, D.17, n.6.

cultural neo-colonialism, exploitation, deterioration of the environment, violence, frustration. Not to speak of the "perverse connection" with the globalisation of crime: traffic in human beings and arms, drugs, exploitation of women and sex, child labour, manipulation of the media, mafia of all types, terrorism, war, and the debasement of the value of human life. How can we not in this moment think of Africa, the paradigm for all the negative faces that the globalisation of the market can offer?

31. The university as a university has its word to say on these topics, which touch on fundamental aspects of the person and society. I know of the efforts that our universities are making, depending on their contexts, to address questions such as ethnic minorities, cultural pluralism, diversity, interreligious dialogue, migrants, refugees, injustice, poverty, exclusion, unemployment, the crisis of democracy. It is not enough to denounce: it is necessary to also pronounce and propose. Committing oneself in this field, is one consequence of the service that the university should render to society. And for Jesuit universities, it is also a consequence of the vision of Ignatius in the contemplation of the Kingdom, and of the mission of the Society to strive for the service of faith and the promotion of justice.

32. Although closely tied to economic processes, it must be recognized that globalisation also includes other dimensions which offer unique possibilities for the construction of a world more fraternal and solidary. Never before have there been so many opportunities for communication, for integration, for interdependence and unity of the human race. The growing awareness of the dimensions of globalisation, the tension between the global and the local, the emergency of civil society, the forces of resistance from different sides which have entered the scene - such as the "Seattle people"- constitute opportunities and threats which the university cannot overlook.

33. The universities have the duty to orient, to stand at the convergence between the diverse currents, to bring to bear their thought to the deep study and the search for solutions to burning issues. In the words of John Paul II, it is necessary to contribute to the "globalisation of solidarity."[27] The "complete person," the ideal of Jesuit education for more than four centuries, will, in the future, be a competent, conscious person, capable of compassion and "well educated in solidarity." [28]

34. Ignatius' vision of the world was clearly global. Although he wanted Jesuits to adapt to the place where they were working and learning the local language and culture - "inculturation" we would say today-, he wanted them to be available to "travel through the world and live in any part of it,"[29] always open to the MAGIS. This is the way he experienced the tension between the local and the global, that is, thinking on a global level, but acting on the local.

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27 John Paul II, Address to the Secretary General and the Administrative Committee on Coordination of the United Nations, April 7, 2000.

28 Peter-Hans Kolvenbach, S.J., The Service of Faith and the Promotion of Justice in University Education of the Society of Jesus in the United States, Santa Clara, 6 October 2000.

29 Const. [304].

Academia and the market

35. One last word on the university and the market economy. Whether we like it or not, the academy cannot evade from the forces of the market. The financial limitations faced by universities not subsidized with public funds force them to depend ever more on the financial support of their students, and to make recourse to various systems for raising funds to secure the necessary resources to operate. Ignatius knew this, concerned as he was with foundations, and always so grateful to the founders, such that in 1551 he would open the doors of the Roman College with the title of "gratis." In spite of efforts to create funds that would permit the granting of scholarships to those who needed them, the danger of elitism is real.

36. It may happen that a university has to redesign its degree programs and offer courses according to the demands of the market, and thereby yield to the pressures of its clients in an ever-competitive environment. Let us not deceive ourselves: how many of our students come to our universities simply in search of the excellence we offer, and the preparation that permits them to obtain a good position and earn more money. Some can spend years in our institutions of higher education, without ever taking notice that this is a Catholic institution directed by the Society of Jesus.

37. The growing costs of education and the trend to privatization imply a progressive dependence on financial subsidies, which can turn into a veritable social mortgage. It may happen that not all the sponsors or trustees are always disinterested, nor identify with the mission statements and the orientation of the university. The autonomy itself of the university and the freedom of research and instruction are at stake. The institution may end up moderating the tone of its voice, or refrain from speaking about certain issues. There are faculties which are "for sale" and others that "are not for sale," according to economic swings, or the interests of industry, commerce, and tourism; there are profitable professions and non-profitable ones; there is money for some schools, faculties, laboratories, research, topics, while there is none for others. The quality of the teachers who can be hired, and their stay in the institution are conditional in large part on economic factors and by what similar institutions may offer.

38. The challenge could not be greater. It is necessary at all costs to not lose sight of the raison d'être of the university, as a centre of integration of knowledge which proposes the search, not for the "narrow truth," but for the "whole truth" of which Newman spoke,[30] with an "accurate vision and comprehension of all things."[31] It is necessary to discern and to make a choice for the kind of greater service, which we intend to give to Church and society through our universities. More than knowledge and science, it is wisdom, which our academies should offer. "For what fills and satisfies the soul consists, not in knowing much, but in our understanding the realities profoundly and in savouring them interiorly."[32] The Ignatian seal is what can and should make the difference.

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30 John Henry Newman, Op.cit., Discourse IV, 12.
31 John Henry Newman, Op.cit., Discourse VI, 6.
32 Sp.Ex. 2.

III. Jesuit-Lay Partnership

A change of accent

39. The few references in the Constitutions to the participation of lay people in the educational process are not very heartening for a modern reader. The only role especially conferred upon lay people is no more than the *corrector*, that is to say, the person who should "keep in fear and should punish" those who have deserved correction. Ignatius and the Jesuits were scrupulous about applying physical punishment on the students with their own hands, according to the usage of the time. The ingenious solution was to give those who were guilty to the secular arm, engaging a lay person to give the culprit a proper thrashing. One can suppose there was "much to be done," because such a person was to "receive a good salary."[33] Times have changed, and today the Society depends upon lay men and women for more noble tasks.

40. We should recognize that, in fact, it has been the decrease in the number of Jesuits, which has made us to turn our eyes to lay people and to develop a theological reflection and practice of Jesuit-lay collaboration. The figures are eloquent: it is estimated that the proportion for education at large in the Society is 95% lay and 5% Jesuits. For simple realism and by the Ignatian principle of accommodation to persons and times, the Society considers today the "partnership with others" to be one of the characteristics of our way of proceeding.[34]

41. The change of accent came a mere six years ago, with the two Decrees of the General Congregation on "Cooperation with the Laity in Mission" and on "Jesuits and the Situation of Women in Church and Civil Society."[35] Both documents were considered at the time of their appearance to be innovative, although sometimes our practice does not always respond everywhere to the ideal we have set.

The practice of collaboration

42. On the part of the Jesuits, at times a certain hesitation and doubt is detected as far as collaboration with lay people is concerned, when it is not rejected outright. On the part of lay people, the desire for more information and formation. It pleases me to know of the efforts that Jesuit higher education has made to explore this new ground. In the last few years there has been undeniable progress, but in the venture that Jesuits and lay people have jointly undertaken there still remains much road to cover. This meeting is a good opportunity to share the best practices as well as deficiencies, and push forward together.

43. I will not repeat what is already in the official documents and what you yourselves have prepared in your regional reports. I would like only to highlight some aspects, which I consider to be greater challenges for our higher education. Whether we like it or not, the identity of Jesuit higher education is at stake for the short term, especially in the West and in the industrialized countries. The problem of the "next generation" is not an imaginary one. At the pace that the physical presence of the Jesuits is disappearing, the ethos of the institution, its Ignatian, Catholic, Christian culture, may also disappear, if no attention is

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33 Const. [397,488,500], as well as other similar quotations in the Ratio Studiorum.
34 GC34, D.26, n.15.
35 GC34, DD.13 & 14.

paid to the preparation of the generation that is to take over. This responsibility falls above all on Jesuits themselves. Preparation in the vision and the shared mission between Jesuits and collaborators is a priority of the first order in our higher education. (I am aware of the negative connotations that the word "mission" can have in some countries. In that case, you will have to make the necessary adaptations.)

44. There exist various levels of collaboration, according to the vocation and level of commitment of each person --human, professional, Christian. Not all collaboration with the laity is in keeping with the mission. We have the right to assume that the Jesuits identify with their mission, but we cannot assume that all the lay people identify themselves with the specific mission of the Jesuits. Lay people are not called to be mini-Jesuits, but rather to live their own lay vocation. Respecting the way in which the Lord leads each person is fundamental to Ignatian spirituality. This having been said, a collaborator of an institution of higher education in the Society should identify in some manner with the institutional mission.

45. On the other hand, it would be odious to catalogue and discriminate among personnel according to their supposed level of commitment with the mission. In the mission of the Society, as in the house of the Lord, there are many mansions. For Ignatius, there is no worse error in spiritual life than trying to lead all by the same road. The mission of a Jesuit institution of higher education --as with the faith-- is not imposed, rather it is proposed. In an "interface" of mutual respect and sincerity, collaborators are invited to share this mission and make it their own, to different degrees.

46. The level of partnership in mission and identity will depend upon the dynamics of the institution and the options that each person takes. There are minimum limits of commitment that, for reasons of honesty and coherence, should be respected. The only limit on the top is imposed by the capacity for response of a human being to the call of God. We are touching upon the Ignatian "MAGIS," the "ALL" -another Ignatian which embraces the totality of the human person: "Loving and serving in all things." I would like to emphasize only some concrete practices, which without a doubt are helping to share the mission and deepen the identity:

47. a) The courses for orientation or induction for new professors and board members, to share the ethos of our education. It may happen that not all the lay persons will choose to commit themselves wholeheartedly to the Jesuit mission of the work. But the Society expects of all, including people of others faiths, that they recognize and accept the values contained in the Ignatian spirituality and apostolic mission that animate the work.[36]

48. b) The programs of on-going formation, as much for lay people as for Jesuits. The goal is to form an apostolic team of Jesuits and colleagues for the purpose of realizing the Jesuit identity and mission of the work.[37] This would be the way to create the "critical mass" --as is said now-- indispensable to insure the identity of the institution.

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[36] Guidelines for the Relationship between the Superior and the Director of the Work, Rome, Curia of the Society of Jesus, 1998, n.16.

[37] Ibid.

49. c) The priority given to the identity and the mission in the hiring of personnel. "Hiring for mission" is a delicate point, and can result in a veiled form of apartheid. A university cannot discriminate in its personnel, but – if it is still possible – one does have the right to choose men and women capable of sharing its identity. Other non-confessional corporations know how to do this very well for their own aims.

50. d) The offering of the *Spiritual Exercises* to our personnel, in their various modalities, particularly through the practice of the *Exercises* in daily life.

51. e) Finally, the decisive role corresponding to the Jesuits. Even while responsibilities are shared more and more, or are transferred to non-Jesuit collaborators, the Jesuits, both as a community and as individuals, should see ways of still being present, now no longer exercising power but still exercising influence in the institution.

The topic of Jesuit-lay collaboration is far from being exhausted.

III. International Cooperation

52. By definition, universality and the possibility of exchanges at all levels belong to the very nature of the university. Nevertheless, it must be admitted that universities, including those of the Society, are extremely jealous of their autonomy and independence, and more easily lend themselves to scientific exchange than to concrete forms of joint cooperation among equals. This being said, the need for coordination, often more than the concern for the universal, has brought Jesuit higher education to come together in various ways, as is demonstrated by the regional associations represented here. I am pleased to know that Europe, the only region which up until now has not had an instance of common coordination, is also planning to form an association, which will include the Near East and Africa. These associations are limited by general rule to lending services to their members and have no more attributions than those, which their members have conferred. But they are absolutely indispensable if we hope to see the Society act as a body.

53. There are several other groups and platforms for scientific encounters for those working in Jesuit higher education, by disciplines, specialties, or interests: theology, philosophy, spirituality, social sciences, positive sciences, communication, research centres, journals, and surely many others. All of these accomplish their role in the universal apostolic service of the Society. By its universal vocation, and even more in times of globalisation, the Society encourages the creation of these national and international networks. This is the way in which Jesuit higher education can face common global problems, by means of mutual assistance, information, planning and shared evaluation, or the putting into action of projects which are beyond the capacity of each individual institution. Obviously, the institutions of higher education participate in many networks other than Jesuit. But this does not substitute for the coordination and cooperation of Jesuit institutions among themselves.

54. Successful experiences of international cooperation are now underway within the Society which can serve as an inspiration. Permit me to mention the MBA Program in Beijing, under the responsibility of the AJCU, and the consortium effort in The Beijing Centre for Language and Culture; the collaboration of various universities of the AJCU-EAO in the training of professors in Cambodia, and in the reconstruction of the University of East Timor; the coordination between AJCU and AUSJAL and the exchanges of

universities of Latin America with universities in Spain and in the United States; the programs of distance education, with their enormous possibilities of mutual exchange.

55. Although each university has a particular responsibility in a concrete and limited place in the vineyard of the Lord, the Ignatian MAGIS and the "more universal" impel us not to enclose ourselves in this particularity but to open out to a greater service in the Lord's vineyard.

56. As we consider more deeply the international dimension of the Society, it becomes clearer how much more we can accomplish by cooperation, not competition, as we venture abroad. This is especially true in developing countries. I am thinking of consortium efforts, which can reach out eventually to Vietnam, Laos, East Timor, Cambodia, as well as to Africa and developing countries around the world. I think also of the examples of fraternal collaboration and concrete gestures of solidarity, which can arise in a meeting such as this, between Jesuits and lay people from different continents. The important thing is to cooperate together for the sake of our brothers and sisters around the world as we seek to put a human face on the process of globalisation.

Conclusion

57. In 1551, the Roman College opened its doors, an emblematic figure of what would become the Society's venture in the university field. Four and a half centuries later, the Society remains intensely dedicated to the work of higher education, with numberless universities and other institutions throughout the world. The times in which we happen to live are radically different from those lived by Ignatius of Loyola. But the "help of souls," the "greater glory of God and the universal good" remain the fundamental motivation for the Society's commitment to education. The "for whom" and the "for what" of our universities, the profound importance of the work that Jesuits and lay people accomplish in them, and the reason for the presence of all of you here, are anchored in this vision of Ignatius.

58. May the creative fidelity to the founding charism of Ignatius of Loyola inspire all of you to make real in your institutions the greater divine service and the help of men and women of our age.

Peter-Hans Kolvenbach S.J.

Original English
Source: www.jesuits.global/ (Ad Usum Nostrorum/Documents)

13. Address at The Congress of the European Confederation of Jesuit Alumni(ae)

Malta, 1-3 November 2001

It is truly a pleasure to join you, by means of this video, at the European Congress of Jesuit Alumni taking place in Malta. I am especially grateful to Mr. Louis Cooreman, President of the European Confederation, who extended to me an invitation to greet you and send you a short message. Unfortunately, a visit already scheduled to the provinces of South America prevents me from being with you in Malta.

You have wanted to make this Congress an "Ignatian encounter," in order to give a push to the realization of a very specific goal: "Working for Others." This expression cannot but bring to mind the Congress of the European Confederation which took place in Valencia in 1973, when Fr. Pedro Arrupe threw out the famous expression "Men for others." Permit me to recall his vibrant words, in this year in which we commemorate the tenth anniversary of his death.

> *"Today our prime educational objective must be to form men for others; men who live not for themselves but for God and his Christ [. . .]; men who cannot even conceive of love of God which does not include love for the least of their neighbours; men completely convinced that love of God which does not issue in justice for men is a farce."*

It was at that same meeting that Fr. Arrupe posed the famous question: *"Have we Jesuits educated you for justice?"* In order to respond in all sincerity and humility: *"No, we have not."* Those words are still haunting us today.

My predecessor's address was not well received by many alumni at the Valencia meeting, some of whom felt extremely outraged. I hope that the same thing will not occur with my address today! Nevertheless, from the Ignatian perspective, after almost thirty years, we still perceive the relevance of those words. Justice, solidarity, and the service of others, especially the excluded, has risen in these last years to first place and has become a burning issue, both in the Church and in the global society.

One characteristic of those who seek to share Ignatian spirituality is immersion in the world and in the reality of each day, with its lights and its shadows, in order to "seek and find God in all things." God challenges us, through the persons and situations that surround us, to make present the Kingdom. What is important is to discern what God is asking of us and to make the correct decision.

The globalised world of today, with its admirable potentialities and its terrible threats, presents new challenges that Jesuit alumni, individually and as a group, cannot evade. Permit me to remain within the European scene, where you are immersed, and offer for your consideration three specific fields of action.

a) The first is the search for meaning in an environment in which the transcendent dimension seems to have vanished. Barely two years ago, in its message to the citizens of Europe, had the Assembly of the Synod of Bishops made a reading of the signs of the times,

to highlight the many "signs of hope" which spring from the life-giving gift of the Spirit. And, at the same time, it pointed out fears and signs of uncertainty which constitute challenges that all Europeans face. Among these, "the secularism which poisons a large section of Christians who habitually think, make decisions and live 'as if Christ did not exist.'" It is on this concrete ground that our alumni must prove their hope, and help those around to discover the profound meaning of life. The Risen Christ does exist, and you give witness to Him through an authentic Christian spirituality made incarnate day by day, with the scale of values that you communicate, and with your personal and social behaviour.

b) A second field of action is offered by the profound cultural mutation which Europe is experiencing, due to immigration. The period we are going through is characterized by a new phase in the process of European integration and by a powerful evolution in the multiethnic, multireligious, and multicultural sense. Depending on the way in which we place ourselves in view of this challenge, this integration will either become a richness or it will become a missed opportunity.

Renewing the call of the bishops of Europe, I invite you to continue to respond with justice and with a great sense of solidarity to the growing phenomenon of migrants and refugees. As alumni, you are also qualified to create public opinion, and to exercise your influence in the levels in which policies are made and decisions taken. Do not be content with only compassionately repairing the effects of exclusion, if you have the capacity to strike at their causes. This will be a very concrete form of "working for others" such as you propose for yourselves.

c) A third field of action that I permit myself to propose to you is that of a special attention to Africa. Although strictly speaking this concern extends beyond your frontiers, for historical reasons Europe cannot rest idle before the "ocean of misfortunes" ravaging the African continent. In the most recent meeting of Jesuit Universities, last May, our universities committed themselves to providing institutional support in developing or improving the Catholic higher educational institutions in Africa.

The practical ways in which alumni can, for their part, help Africa, will have to be examined attentively. However, beyond the specific help that you can lend to concrete projects, the Jesuit alumni possess no doubt the professionalism and the capacity to effectively influence, on both the national and international planes, to change attitudes and behaviour towards Africa, certainly not very far from Malta, the place chosen for this meeting.

Before these and other challenges, you are not helpless. You have received a formation and share a spiritual heritage, that of Ignatius of Loyola, which prepares you to work together, in partnership with Jesuits and others, and to face the new European and world scene. The European Confederation and the National Associations have a key role to play in this regard. More than a place where the 'old boys" occasionally get together to cultivate nostalgia, the Associations should be the meeting point for the alumni to share the same vision, to feed anew at the sources of Ignatian spirituality, and to find the necessary support to make a reality your commitment to "working for others" through works of justice and compassion.

This, I think, is the profound meaning of the mission which corresponds to the Jesuit

Alumni Associations. Along this line, I am pleased to know that the European Confederation, in the framework of the World Union, has the concern for promoting Ignatian spirituality and of helping its members to integrate this dimension in their daily lives. This means not only putting into effect concrete projects to help others, but above all offering alumni the possibility of growing themselves in Ignatian spirituality. Particularly, familiarizing themselves with the *Spiritual Exercises,* which have not lost their effectiveness for our commitment as Christians in today's Europe.

I wish you much success in this Meeting, and ask the Lord that, under the inspiration of Ignatius, you may discover new ways to work with others and for others in the building up of a more just and fraternal world.

Fr. Peter-Hans Kolvenbach S.J.

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

14. Address at the Catholic University of Córdoba (Argentina)

On the occasion of the inauguration of the administration building

12 November 2001

I am greatly pleased to be among you on the occasion of the inauguration of the new administration building. I am delighted to greet the Provincial of the Society, the University Rector, the authorities, faculty, administrative staff, students, alumni, and friends of this Catholic University of Córdoba.

I would like to briefly address the proper function of the administration, framing it within the broader context of a university's objectives, particularly those of a Jesuit university.

Unity and Integration of Knowledge

By definition, a university is a community of teachers and students, animated by the same love of knowledge, which, in a rigorous and critical manner, contributes to the protection and development of human dignity and cultural heritage through teaching, research, and service to society. A Catholic university fulfils this objective by institutionally bringing the inspiration of the Christian message to its task (Cf. *Ex Corde Ecclesiae*, 1, 12-15). A Jesuit university proposes these same objectives, while also including the distinctive perspective of the Society of Jesus's mission, defined today as the service of faith and the promotion of justice, according to "our way of proceeding."

In this context, the administration's primary function is to ensure that the university maintains and develops itself as a university. There is a risk that the university might fragment into an accumulation of faculties and departments, centres and institutions, all of them academic but without connecting bonds between them. Currently, such a process of disintegration of knowledge is becoming widespread throughout the world, causing universities to lose the function that their name indicates—namely, being universal in the field of knowledge and capable of integrating all areas of human science.

There was a time when the name "university" constituted a true program, both for students thirsting to achieve a comprehensive vision of all human knowledge, and for professors fascinated by "paideia"—the birth and development of intellectual life itself in their students. Professors and students united in the search for "sophia," the wisdom that integrated all human knowledge and action, including the transcendental dimension. It was the era of philosophical and theological "sumas." Thanks to these "sumas," the different branches of the university maintained an organic relationship with the whole of university knowledge. Especially in the Middle Ages, the university was founded on the unity of knowledge, directed toward the single source of all truth, God.

The process of disintegration was already glimpsed in Saint Ignatius's century. The Reformation, along with the disunion of Christian churches, rendered theology incapable of continuing to be a factor of university unity. Later, with the Copernican revolution, the positive sciences broke the unity of knowledge, claiming the right to be the only scientific ones and relegating all other fields to the rank of non-scientific knowledge, or to the task

of becoming scientific. The consequence is that every branch of human knowledge develops its own method and specializes, making specialization a norm of its scientific character. The more specialized one becomes in their field, the more right they feel to be considered scientific. Hence, we see an increasingly closed university world, increasingly dispersed academic knowledge, until reaching—as has been said—knowledge of almost everything about almost nothing, or knowing almost nothing about almost everything.

Pluridisciplinary Openness: Head and Body

In the realm of university organization, the necessary and indispensable autonomy of disciplines leads to a mere juxtaposition of faculties and departments, centres and circles. The administration must recognize each discipline's right to develop with the freedom proper to research, according to its own principles and particular methods. However, it must promote at all costs a pluridisciplinary collaboration that keeps the university, in all its centres and circles, faithful to a unity of universal knowledge in service of the human character of all science.

No scientific profession today can be content with restricted knowledge. All professions need pluridisciplinary openness. It is no longer possible to assume responsibility in the scientific and technical field without being conscious of the values that all science implies today, and without taking into account the social and economic consequences of certain choices. One cannot disregard references to religious or political matters when a faculty or department develops its academic project. Hence, the administration's primary responsibility is to maintain all academic specializations in a pluridisciplinary openness to the university world of all knowledge, which specializes precisely in service of human society.

In Saint Ignatius's time, this unifying responsibility inherently fell to the figure of the university rector. To him corresponded the entire governance of the university, particularly "to direct (*enderezar*) the whole university in academics and character development (*en letras y costumbres*)" (Const. S.J., [490]). Contrary to what occurred in other universities of the time, especially those of Hispanic tradition like Salamanca or Alcalá, in Jesuit universities the rector was not elected by the body of professors and students but appointed directly by the General. This point was non-negotiable for Ignatius. This method sought to ensure the unity of the entire body of the Society with the head.

The comparison of head and body appears frequently in Ignatius's writings. For Ignatius, the Society is a universal "body" apostolic. "Body" and "members" are the words most used by him to refer to this reality. The General, head of the Society, is the one who governs the entire body and its members. The head fulfils a governing function, in close union with the body. In this rigorously pyramidal scheme, each one participates in the structure through subordination, shared responsibility, and consultations, structuring a hierarchization from the base.

The head fulfils a function not so much of power but of responsibility: delegating authority, maintaining union among members through love, energizing the body, consulting, discerning. In the case of the university rector, among his obligations is mentioned that of calling and hearing his officers and Faculty representatives. The rector must consult and heed "the counsel (*parecer*) of those most knowledgeable (*los más*

entendidos)" so that "what is suitable may be better determined" (Const. S.J., [501-503]). To express the organic unity of the body, in this structure that at first glance appears so vertical, Ignatius always uses the word "we."

Theological Reflection

In the process of integrating knowledge, as well as in the dialogue between faith and reason, theology plays an irreplaceable role. In Ignatius's time, the faculty of theology always occupied the first place among all faculties. Currently, Church documents insist that "every Catholic University must have a faculty or, at least, a chair of theology" (*Ex Corde Ecclesiae*, 19), given the importance of theology among academic disciplines. Father Arrupe, whose tenth anniversary of his death we commemorate this year, mentioned theological reflection as one of the Society of Jesus's apostolic priorities. Theological reflection, essential in a Jesuit university, contributes to the search for meaning in other sciences, providing them with new perspectives that go beyond what each discipline can achieve according to its own methodology. Other disciplines, in turn, enrich theology by providing it with proximity to and better understanding of today's world.

Theological reflection also allows for the illumination of problems that surrounding reality poses to the university in light of the Gospel. The local and global context exert an impact on the university, and it, in turn, is called to exert its influence on society. In the difficult socio-economic and political situation that Argentina is experiencing, theological reflection and the contribution of different disciplines to solving the country's problems constitute a requirement that derives from the university's commitment to society.

Father Arrupe once noted that the charism of the Society's institutions consists in employing their forces to study the tragic manifestations of misunderstandings existing within our societies. This entails for the administration "serving the faith," especially through reflection on the meaning, values, and references that allow the university to situate itself and act in our contemporary world, forming agents of change in human society, seeking to privilege in its reflection and action the perspective of the poorest and marginalized; in a word, seeking the advent of that new society to which we all aspire, as we commit ourselves to university work under the administration's leadership.

Critical Openness to the City

Here we touch upon another responsibility of the university and the administration, which is its openness to the city. The university is not an end in itself, but exists for society. The university must allow itself to be challenged by society, and in turn must challenge society. The university is not an ivory tower, but neither is it a public service in the same sense as public administration. Above all because, due to its universal responsibility, the university is a response to a need or to the needs of the entire society. Its specific service is that of teaching and research, both rooted in their social and cultural environment.

It is true that knowledge has a purpose and meaning in itself. However, from the Ignatian perspective, one must always ask the "why" and "for whom" of knowledge. The answer to this question always has to do with society and the common good. The university cannot distract itself from its specific mission, nor fall into social activism. But, at the same time, it cannot ignore fundamental questions that touch on the surrounding reality, such as the economic and social situation, the ethics of public life and business, job insecurity, new

poverty, democratic fragility, the crisis of civic values, or brain drain. Faced with this vast problematic, the university has a word to say as a university, from its specifically university sphere, as a critical conscience of the society it illuminates with its reflection and proposal.

This implies that the administration opens the minds and hearts of the university community to the surrounding human society and to the religious, cultural, economic, and social changes that shake and transform it. This also means that teaching, even while privileging the mastery of concepts and research techniques, must include the responsibility to make judgments about the values that come into play in every branch of knowledge. In this way, all teaching structures the vision of the realities of society and the world. It is not at all about increasing the quantity of knowledge to be accumulated, but about qualifying knowledge—all knowledge—in the impact it inevitably has on society and its future.

The university must continue to be a place of creativity, criticism, and participation, with full freedom for the construction of society in all its complexity. In opening the university to its specific responsibility with respect to the city, the administration will also have to face the requirements of industry, the market, and public organizations to undertake joint projects. In this concert, the university must resist the pressures of the market economy on teaching and research, in order to safeguard its original contribution, making both the advancement of knowledge and the specific character of its scientific and technological action prevail.

The demands of the knowledge market, information technology, and industry are making the foundations of higher education waver. The integration of knowledge, and academic freedom and autonomy itself, are seriously threatened. What by vocation was called to be *universitas magistrorum et scholarium* runs the risk of becoming a kind of great intellectual supermarket, in competition with other providers, where consumers come to stock up on certain specific products. The university may end up yielding to the pressures of the "clientele" in an increasingly competitive context. Society's demands must be passed through the sieve of criticism, to discern which respond to the mission of a Jesuit university and which do not. The mission is what typifies our offer. Beyond teaching, research, and formation of the highest quality, as another similar institution might offer, a Jesuit university includes an added value that others cannot offer. This "more"—a typically Ignatian word—consists of the set of objectives and characteristics that shape the university's identity and mission. The Ignatian seal is what can and should make the difference. For its own sake, society itself should understand that this "added value"—made up of a determined conception of the human being and fundamental spiritual and ethical values—also represents a market value.

Beyond teaching and research properly speaking, a specific field that the university cannot neglect in its service to society is that of permanent formation. Its objective consists not only in updating knowledge but in providing the university with the opportunity for constant exchange between the city's needs and academic interests. In this way too, the university is not only a place for acquiring a discipline or technique but a place of experience and life for its students, and a place of solidarity with the city.

The Challenge of Justice

The service of faith, as well as the dialogue between faith, culture, and society, of which the administration is promoter and guarantor, are inseparable from the promotion of justice. The theme of justice in a Jesuit university is not an extra-academic addition, or an overly familiar slogan, but an essential dimension of the Society's mission, with dramatic actuality throughout the world, especially in the Latin American environment in which this university is inserted.

The criterion for evaluating a Jesuit university is not what the university claims from its students, but ultimately what the students become, and the Christian adult responsibility they demonstrate in the future for working in favour of their neighbours and their world. Our students must learn from now on to think, judge, choose, and act in service of others, especially the less fortunate and the excluded. Not only campus ministry but the university institutionally has a wide field of action here.

This in no way means having to yield on the academic level of teaching or research, or convert the university into a simple social action agency. It is not about having to choose between academic excellence or service to the poor. It is about combining both objectives, in the name not of a passing trend but as a consequence of the university's evangelizing mission and its commitment to the Church's social doctrine. Academic excellence is as essential as service to the Church and society. But one can doubt an excellence that forgets the "composition of place" of the surrounding reality, and that is not capable of having a university impact on the transformation of this reality.

Sometimes there is perceived certain unease about the fact that the social extraction of our student body seems to be in contradiction with the repeated principles of justice and the option for the poor. All reductionism is dangerous, as is an inclusivism where everything is equally valid. The real problem is not whether the poor can enter the university; but what we do with our students, rich or poor, once they have entered it. If we do not succeed in forming them as men and women for others, capable of transforming our world into a fraternal, just, and solidary world, we can consider ourselves failed. The point of the matter is whether the entire university has made faith and justice a priority within its mission, and whether its institutional practice responds to this objective.

If the poor cannot enter the university, it is the university that must enter the world of the poor. Professors and students, each from their specific field, have to see how to commit themselves appropriately to the surrounding society. I am glad to know of the programs of contact with reality and service to the community that exist in the university. Solidarity and service are not learned notionally, but through immersion in reality. It is not just a question of proposing to change reality, but of letting oneself be changed by it.

Nearly thirty years ago, Father Arrupe launched his famous expression "men for others." That is, men—and women— "who cannot conceive of love of God without love of neighbour; an effective love whose first postulate is justice, and which is the only guarantee that our love for God is not a farce." (*To the Alumni of Europe*, Valencia, 1973). The theme of justice is far from exhausted.

Unity and integration of knowledge, theological reflection, dialogue with society, commitment to faith and justice: here are some of the fundamental tasks of a Catholic

university of the Society. In all these fields, the administration has a particular responsibility. But the Rector—the head—is not alone in this vast task. With him are the members of the "body," all inspired by the charism of Ignatius of Loyola, who are part of the "universal body" of the Society, whose true head is Christ our Lord.

May the inauguration of this administration building be for the Catholic University of Córdoba the occasion to deepen its sense of belonging to this apostolic body, and to distinguish itself in the fulfilment of its mission as a university for "the greater divine service and good of souls."

Fr. Peter-Hans Kolvenbach, S.J.
Superior General of the Society of Jesus

Original in Spanish
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Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

15. "Where the Mind is Without Fear and the Head is Held High"

Address at the World Alumni/ae Congress

Kolkata, 22 January 2003

It gives me immense joy to come to this great city of Kolkata, the heart of Bengali culture, to participate in this Sixth Congress of the World Union of Jesuit Alumni/ae, the first in this third millennium. To this "Summit of Joy" you have travelled from far and near, from East and West, North and South, from ... (50?) different countries of the world, bringing with you the rich diversity of cultures and professions, to experience the unity of the worldwide family of Jesuit alumni/ae. In greeting and saluting you, I also greet and salute the millions of your fellow alumni/ae who could not come here today but who feel represented through you and united with you in this historic event.

What brings you together is surely not just a romantic sentiment, not merely the nostalgic memory of the past when you were educated in a Jesuit institution; but rather the conviction that your shared *past* has a common *future,* that your *history* of being former students of a Jesuit school or university is also a *prophecy,* that the *privilege* of the good education you received holds out at the same time a *challenge* to reach out to the less privileged.

This is the 30th anniversary of Father Pedro Arrupe's landmark address to the International Congress of Jesuit Alumni at Valencia in Spain. The title of that address, "Men and Women for Others", has become the capsule formula for what Jesuit alumni/ae propose to be worldwide. Father Arrupe wrote:

Today our prime educational objective must be to form men and women-for-others ... people who cannot conceive of love of God which does not include love for the least of their neighbours; men and women completely convinced that love of God which does not issue in justice for others is a farce. This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world.

The theme of this 6th Congress of the World Union of Jesuit Alumni/Alumnae echoes Father Arrupe's address with a focus upon human dignity. The motto of this congress in the poetic words of Rabindranath Tagore, a Jesuit alumnus, "Where the mind is without fear and the head is held high," describes a human person whose human dignity is accepted.

The fundamental principle upon which the imperative to honour human dignity rests is this: We are all children of God, brothers and sisters, members of one human family, all due respect, esteem and fundamental rights as human persons. Jesuit education, based on the pedagogy of our founder Saint Ignatius of Loyola, is a dynamic of relating to God and at the same time to fellow human beings and to the world around us, in one single movement. Our faith in God, our religion and prayer, are barren and meaningless, unless they open our eyes to our fellow human beings in need. Rabindranath Tagore expresses this same idea powerfully in one of his poems in *Gitanjali:*

Leave this chanting and singing and telling of beads!
Whom dost thou worship in this lonely dark corner

of a temple with doors all shut?
Open thine eyes and see thy God is not before thee!
He is there where the tiller is tilling the hard ground
and where the pathmaker is breaking stones.
He is with them in sun and in shower,
and his garment is covered with dust.
Put off thy holy mantle and even like him
come down on the dusty soil!
Deliverance? Where is this deliverance to be found?
Our master himself has joyfully taken
upon him the bonds of creation;
he is bound with us all for ever.
Come out of thy meditations and
leave aside thy flowers and incense!
What harm is there if thy clothes
become tattered and stained?
Meet him and stand by him
in toil and in sweat of thy brow.

The variety of cultures, races, talents with which God has graced the human family provides us with immense riches of diversity, complementing and supporting one another in our shared human experience. The Jesuit educational principle, *"alumnorum cura personalis"*- individual respect, care and concern for each of our students, - flows from the same fundamental principle. And each of you and I, as Jesuit alumni/ae have known the difference this recognition and respect for our human dignity, experienced in our Jesuit education, has made. It supports us and gives us courage as we move into unknown, uncharted areas of study or human endeavour in our professions. For it helps us to know that we are worthy to be respected and taken seriously as we struggle for solutions and seek to implement them for and with others.

The Jesuit institutions in which you studied were often laboratories where students coming from different social, economic, cultural and religious backgrounds tried successfully to live and work in harmony, tolerance and friendship. Even now, among your association members and friends you can count persons of communities different from your own. This experience should now urge you to take up projects that would build bridges among the various communities, to promote inter-religious and inter-cultural dialogue, to work for communal harmony and peace. In our world where warring ideologies, ethnic conflicts, religious fundamentalism and intolerance have been causing so much suffering and oppression, I see a special role for Jesuit alumni/ae.

In the light of what I have said, we have a twofold challenge to ensure that all men and women can live in dignity. The first is an attitudinal challenge. Do we really believe that all men and women, - whatever be their country, religion, colour, culture, language, - are our equals, our brothers and sisters? To have such an attitude in both mind and heart is not easy. All of us tend to imbibe prejudices, stereotyping peoples. We then have to work with like minded persons to spread attitudes that see all men and women as equal, as persons who are meant to live with human dignity.

Connected with the attitudinal change is the challenge to see areas in the world where we need to act, areas in the world where human beings are looked down upon, deprived of basic human rights, displaced from their homes, even driven out of their countries. Nowadays we are asked to think globally and act locally. But this is an international congress. Therefore I feel that we should first look at the international situation and see as a world congress, as a worldwide organisation of Jesuit alumni/ae, what impact we can make at the international level. Are international trade and market helping persons in poorer countries to live more human lives? Are the policies of the World Bank helping or hindering development in poorer countries? What can Jesuit alumni/ae in the first world do? What can Jesuit alumni/ae in the developing countries like India do?

It is easy for Jesuit alumni/ae in the first world to blame poor implementation of governments in developing countries for the situation. It is easy for Jesuit alumni/ae in developing countries to blame policies of the richer nations for the problems of their countries. There are surely weaknesses on both sides and you as Jesuit alumni/ae need to see what you can do, as individuals certainly, but especially as an international body.

Father Arrupe realized the conflicting forces that characterize our world. We have been able to perceive the serious injustices which are building around the world of men and women a network of domination, oppression and abuses which stifle freedom and which keep the greater part of humanity from sharing in the building up and enjoyment of a more just and more fraternal world. And at the same time in associations of men and women, among peoples, there is a growing new awareness, which spurs them on to liberate themselves and to be responsible for their own destiny. When, moved by such legitimate aspirations, people are working hard to better themselves but run into resistances from vested interests, - then anger and resentments arise which can, in time, explode. This is why Pope Paul VI said to the United Nations in his first address to this world body, "If you want peace, work for justice." Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that that implies.

Father Arrupe was quite specific:

> Just as we are never sure that we love God unless we love our fellowmen, so we are never sure that we have love at all unless our love issues in works of justice. And I do not mean works of justice in a merely individualistic sense. I mean three things:
> *First,* a basic attitude of respect for all men which forbids us ever to use them as instruments for our own profit.
>
> *Second,* a firm resolve never to profit from, or allow ourselves to be suborned by, positions of power deriving from privilege, for to do so, even passively, is equivalent to active oppression. To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice.
>
> *Third,* an attitude not simply of refusal but of counter attack against injustice; a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free.

We are called therefore, as Jesuit former students, to humanize the world. Father Arrupe specifies what this means:

> What is it to humanize the world if not to put it at the service of mankind? But the egoist not only does not humanize the material creation, he dehumanizes men themselves. He changes men into things by dominating them, exploiting them, and taking to himself the fruit of their labour.
>
> The tragedy of it all is that by doing this the egoist dehumanizes himself. He surrenders himself to the possessions he covets; he becomes their slave - no longer a person self-possessed but an un-person, a thing driven by his blind desires and their objects.
>
> The downward spiral of ambition, competition, and self-destruction twists and expands unceasingly, with the result that the egotist is chained ever more securely to a progressive, and progressively frustrating, dehumanisation.

How escape from this VICIOUS circle? Clearly, the whole process has its root in selfishness - in the denial of love. But to try to live in love and justice in a world whose prevailing climate is selfishness and injustice, where egoism and injustice are built into the very structures of society - is this not a fruitless undertaking?

Evil is overcome only by good, hate by love, selfishness by generosity. It is thus that we must sow justice in our world. To be just, it is not enough to refrain from injustice. One must go further and refuse to play its game, substituting love for self-interest as the driving force of society. Such was the teaching of Jesus, whose life and message inspired Saint Ignatius of Loyola, Founder of the Jesuit Order. Such also is the fundamental message of great teachers like Gandhi and Tagore; the inspiration of the life and service of committed people like Mother Teresa of Kolkata. “Fine sounding words,” you may say, but how do we get this principle of justice through love down to the level of reality, the reality of our daily lives? By cultivating in ourselves three attitudes:

First, a firm determination to **live much more simply**, as individuals, as families, as social groups; and in this way to stop short, or at least to slow down, the expanding spiral of social competition. Let us have men and women who will resolutely set themselves against the tide of our consumer society. Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social setting have become “necessities,” but which the majority of humankind must do without. And if this produces surplus income, well and good; let it be given to those for whom the necessities of life are still luxuries beyond their reach.

Second, a firm determination to **draw no profit whatever from clearly unjust sources**. Not only that, but going further, to diminish progressively our share in the benefits of an economic and social system in which the rewards of production accrue to those already rich, while the cost of production lies heavily on the poor.

Third, by **solidarity with our less fortunate brothers and sisters**. Solidarity is learned through “contact” rather than through “concepts.” When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the degradation and injustice that others suffer is the catalyst for solidarity which then gives rise to intellectual inquiry, reflection and action.

Stepping down from our own posts of power would be too simple a course of action. Ordinarily it merely serves to hand over the entire social structure to the exploitation of the egotistical. Here precisely is where we begin to feel how difficult is the struggle for justice. Here it is that your Jesuit Alumni Counsellors can assist you in the process of finding God's Will even in confusing circumstances, through a great gift we have received from our founder, Saint Ignatius. I refer to the Ignatian discernment. This is a process that helps to free us to find God's plan for us and can bring us to freely choose the greater good for ourselves and all God's children.

How can we measure our success or failure? One way is to look at the goal of Jesuit Education. The pursuit of each student's intellectual development to the full measure of God- given talents rightly remains a prominent goal of Jesuit education. Its aim has never been simply to get a store of information or prepare for a job, though these are important in themselves and useful to emerging leaders. The ultimate aim of Jesuit education is, rather, that full growth of the person, which leads to action. This goal of action, based on sound understanding and enlivened by reflection, urges students to self-discipline and initiative, to integrity and accuracy. At the same time, it judges slip-shod or superficial ways of thinking unworthy of the individual and, more important, dangerous to the world he or she is called to serve.

It is clear, then, that we can effectively evaluate our response to the call of the Society of Jesus to our alumni/ae only in terms of what they have done, not in terms of rhetorical expressions or wishes. Saint Ignatius clearly teaches us that love is measured in deeds, not words.

What have Jesuit alumni/ae done since 1973, the "Men-and-Women- for-Others" Congress? After some initial misunderstandings, we can point to a number of truly encouraging developments. Let me mention but a few of the many outstanding concrete works begun by Jesuit former students in response to the call to greater sensitivity to human dignity and justice.

They have brought several social projects to fruition:

- establishing free medical clinics, building schools, homes and social centres for less fortunate families in India and Nepal;
- courageously working for peace in Colombia, often in the midst of tense and dangerous situations;
- initiating outreach projects for the poor and for the human rights of native people in Australia; organising free legal service in Hong Kong to assist Vietnamese asylum seekers who were frequently rejected without due legal process, and in Brazil and Ireland to provide *pro bona* help for people in difficult circumstances,- refugees, street people, and other marginalised groups;
- involving themselves actively in projects for poor families, native peoples, the aged and the infirm, through the Jesuit Volunteer Corps and the International Jesuit Volunteer Corps of the United States.

We have witnessed the pioneering initiatives in twinning relationships in the generous personal and financial services offered by the Jesuit Alumni of Britain to the people of

Lithuania and of the former Yugoslavia during the desperate days of war and thereafter; and the twinning efforts of the Italian Federation of Jesuit Alumni in their generous outreach to the people of Albania.

In addition, large numbers of alumni/ae serve on Boards of Jesuit schools, colleges and universities, and it goes without saying that very many Jesuit educational institutions could not offer their services without the financial support generously offered by our former students.

Truly many, many alumni have taken Father Arrupe's challenge to heart in action for human dignity and justice. Some, however, have yet to begin such corporate service. For all of the above, and for all your efforts on behalf of your brothers and sisters locally and throughout the world, I thank you sincerely.

Many advances have been made possible by relatively recent developments in alumni/ae federations and especially in the World Union of Jesuit Alumni/ae. Within the last decade more functional structures have been put into place enabling your President to work with the Council of the World Union in advancing clarity of purpose, real works of justice and more effective participation by alumni/ae from all parts of the world. You have demonstrated your universality by formalizing rotation of these congresses around the world. You have realistically addressed the need for regular financial support to make the publications and the works of your World Union possible. You are working to make your presence with advocacy for human dignity and the need of the poor more effective in regional and international assemblies. Much of this is due to the excellent leadership you have selected in Dr. Ciro Cacchione and then Mr. Fabio Tobon and the Council of the World Union. I know from personal experience how generous and committed Dr. Cacchione and Mr. Tobon have been. You have experienced the visits and encouragement of Mr. Tobon in your own countries. This is important in effecting union of minds and hearts. I join you in thanking your leaders for wonderful service. And I trust that you will continue to select leaders truly based on their demonstrated selfless service as dedicated men and women for others.

All of you have done so many things well. I thank God for you. But as you look to the future I ask that you consider and act on the principles I recalled to you earlier in this address. Concretely, I ask that you place emphasis upon:

1) **Being open to grow.** A wise man has said that, "A person must grow or die." We need ongoing programs of reflection, ongoing education and formation which open us to apply the values and principles earned as youngsters in Jesuit schools to the challenging realities of the present moment.

2) **Deciding to act**. Projects for refugees, for the poor, for human dignity in all its ramifications are growing among our former students. But in addition to these excellent works, I ask you to raise your corporate voice at the regional, national and international levels. Jesuit Alumni need to speak out corporately - as associations, as federations, confederations and as the World Union against the abuses that destroy human dignity. I understand that you will address some of these areas in your focus sessions - business ethics/abuse of moral standards that perpetuate and widen the gap between rich and poor-empowerment to women and those dispossessed by bigotry and cultural systems-systemic

inequalities in educational opportunity-exclusion of migrants-oppression of indigenous people. Such key concerns are not limited to one or other nation or region of the world. They arise almost everywhere and challenge us all to cry out for a world that respects human dignity in all of God's children. Failure to achieve a hearing in the halls where key decisions are taken that affect us **all** would be a serious missed opportunity which could challenge our very mission as Jesuit alumni/ae - men and women for others. Settling into complacent nostalgia is unworthy of anyone who is a Jesuit alumnus/a.

3) **Bringing Younger Alumni/ae into active participation in your associations**. In many parts of the world the typical pattern of our graduates is that after completing their studies we do not hear from them for years until they are relatively well established. This is not a good situation. As young people move into their first steps in professional life and as they begin to have families, they experience challenges to many of the ideals held up to them in Jesuit schools. Uneasy compromises often result that can inhibit a young person's full growth. It is at this time that programmes concerning ethics in professional life, mature attitudes towards family and civic responsibilities, and the like can be offered by Alumni Associations as relevant ongoing educational opportunities for growth. And from the associations' point of view, the fresh ideas and energies young alumni can bring will only strengthen your effectiveness.

If you are looking for a concrete plan of action, you may want to decide on promoting further the proposal discussed at the World Congress in Sydney: that alumni/ae set up a bank of experts consisting of both alumni/ae and like minded persons. So there would be a bank of doctors, of lawyers, of journalists, of teachers, of builders, of economists, of business persons, of government officers. These would be available to be of service in their respective fields when necessary. We have a very large number of talented alumni/ae often in important positions in their professions, in business and in government. If this talent is tapped and pooled, Jesuit alumni/ae associations will make a real difference in their locality, in their state, in their country.

I believe that much more can be done to exploit the potential for greater communication among alumni/ae associations and with society in general. First of all we have to strengthen communication among ourselves. How can Jesuits and alumni/ae associations better collaborate? How can alumni/ae associations work together on a national and international level? As an international body, you surely want to do more than just coming together once every six years. You will be electing representatives to the World Union. You will elect members in whom you have faith that they will act on the international level. You also will be pledging your support to their efforts. On the international and national levels, where many conflicting voices are raised, very often the voice of sanity and of justice is not heard because we do not speak up. If you are really an international organisation, then your voice should be heard in the world forum.

I will do my part in fostering assistance to you in this effort through the appropriate secretariats at our Jesuit Curia in Rome and by urging greater Jesuit involvement at the level of large geographic regions with those who work in education, social ministries, refugee services and spirituality. We Jesuits are committed to be for and with you in these efforts.

And if you feel a bit uneasy today - about how you can ever measure up to the challenge of your responsibilities as parents, as citizens, as men and women of faith for others, - know that you do not stand alone! But know, also, that for every doubt there is an affirmation that can be made.

For the ironies of Charles Dickens' time are with us even now. "It was the worst of times, the best of times, the spring of hope, the winter of despair." And I am personally greatly encouraged by what I sense as a growing desire on the part of many in countries around the globe to pursue more vigorously the ends of Jesuit education which, if properly understood, will lead you to unity, not fragmentation; to faith, not cynicism; to respect for life and human dignity not the raping of our planet; to responsible action based on moral judgment, not to timorous retreat or reckless attack.

I'm sure you know that the best things about any school are not what is said about it, but what is lived out by its Alumni. The ideal of Jesuit education calls for a life of intellect, a life of integrity, and a life of justice and loving service to our fellow men and women and to our God. This is - a call to growth, a call to life. Who will answer? Who if not you? When if not now?

May God bless you on your way! Thank you for your kind attention.

Peter-Hans Kolvenbach, S.J.

Original English
Source: www.jesuits.global / Ad Usum Nostrorum/Documents
Source: https://wuja.org/congresses/kolkata-2003/

16. Activating Personal and Social Commitment for Overcoming Poverty

Address at the thirteenth Latin American Alumni Congress of the Society of Jesus

Caracas, 9-11 September 2004

At the beginning of the "XIII Latin American Alumni Congress of the Society of Jesus," I first want to thank you for the opportunity to cordially greet you and share a brief reflection.

I congratulate you on holding this Congress, which demonstrates your constant determination to unite, organize, and serve the Church in the countries and communities you represent.

You have chosen a theme of extraordinary importance and urgency, presenting it with a statement that reflects your desire to continue working actively in service to others, especially the poor: ***"Activating Personal and Social Commitment for Overcoming Poverty."*** Each word of this title expressively responds to fundamental characteristics of Ignatian spirituality: "Action," "Personal and social commitment," "Overcoming," and "option for the poor."

Furthermore, you confirm this spirit with the motto emblazoned at the forefront of this Congress: ***"Every man is my brother."*** Thus you evoke the spirit of openness and universality, of solidarity and fraternity, of faith and hope in the desire to constitute the family of God our Father's children.

In carefully reading the Congress program, I observe with satisfaction that you have focused on the task rather than the diagnosis, more on the scenarios where you want to be present and intervene than on the difficulties and gravity of the problems. Indeed, more than understanding the need to overcome problems, what will motivate and encourage us to commit ourselves will be the shared vision of the immediate and distant future we want to build. Like Christ, we must see in the present the harvest to be gathered and the workers needed for it (Mt 9:37).

You have been called to sow and gather fruit in the Lord's vineyard (Mt 20:8) since baptism, and you were confirmed in that evangelizing mission when God, through your parents, gave you the opportunity to form yourselves and be part of the great community of students and alumni of the Society of Jesus's educational institutions. Now the Lord's vineyard needs you and calls you because—to use expressions from the Gospel parable—there are thieving and murderous vinedressers (Mt 21:33-45) who plunder, impoverish the vineyard, and kill God's messengers and children. The Lord is inviting you to work in His vineyard so that justice may be done and it "produces its fruits" (Mt 21:45).

Some might think that the vineyard parable is a hyperbole that dramatically exaggerates the situation, but the truth is that violence, abuse of power, radically unjustified and unjust wars, current economic philosophy and economy, corruption, inequity in the redistribution of the Common Good, the multiple forms of injustice that our peoples suffer, engender as

many and as painful dramas as those narrated in this prophetic parable. Christ himself, like the owner's son in the parable, continues to be crucified in each of his living members, our poor and impoverished brothers and sisters, who suffer the lacerating consequences of imposed poverty.

Gradually, awareness of the bitter reality of poverty grows in all social environments. In some cases, as in yours, because sensitivity to others' suffering has increased; in all cases, because paradoxically, in a world that daily has more wealth and power resources, the number of poor people and the radical dimensions of poverty constantly increase: there are more poor people, and the poor experience greater poverty each day.

The Latin American Church raised its voice of alert in Medellín (1968) by demanding attention to the poor's vital problems and the structural causes of poverty. And years later, in Puebla (1979) and Santo Domingo (1992), it did not hesitate to urge everyone toward the preferential option for the poor. And John Paul II in his 25 years of Pontificate has repeatedly insisted on what he so explicitly reminded us in his programmatic encyclical "Tertio Millennio Adveniente" (n. 51).

The same concern and preference has progressively spread with greater vigor among religious life communities and has become a recurring theme in parish homilies and catechesis, as well as a priority concern and task in basic ecclesial communities, lay movements, Non-Governmental Organizations and other associations (neighbourhoods, unions, farmers, etc.), as well as in other professional sectors of society, such as sociologists, social psychologists, economists, educators, novelists, playwrights, poets, intellectuals, and artists who analyse and describe the senselessness of such poverty, such inequality, such injustice and human suffering.

Even other groups in society, less open and sensitive to social problems, are beginning to realize that this wounding situation also affects them as a threat to their property and themselves, even their health, because diseases and epidemics that had already been collectively overcome are resurging, affecting social harmony and even stability between nations and peace.

But this awareness of the persistent growth in the number of poor people in the world and the serious consequences that poverty brings for everyone has not managed to change things. Even international organizations like the United Nations Development Programme (UNDP), UNICEF, FAO, and others denounce the gravity of the situation and the threatening drama and imbalance that humanity faces.

It is necessary to re-act, update, and re-activate commitments. God wants justice, solidarity, and fraternity among all His children. Christ has proposed to us as a personal and social program the antinomic beatitudes. He himself with his life and word, with his unequivocal option for the poor, has shown us the way. "You give them something to eat" (Mt 14:16), he said to his disciples before the tired, resourceless, and hungry crowd.

Poverty is a very complex problem, with cultural, moral, economic, social, political, and religious dimensions, which is not solved only with good ideas, good feelings, and good intentions. Its causes are multiple and have their roots in visions of humanity and the world, in concepts of life and happiness, attitudes, behaviours, structures, and processes very difficult to reform. But let us not forget that poverty is a human product, which we

humans have created and which we humans can and must overcome. That is why I congratulate you, because you have come here to "overcome it."

Do not waste time in this Congress with mere speeches and good intentions. The complexity of the poverty problem and the desire to overcome it require, as you say in the agenda of this meeting, "activating personal and social commitment." Activate means not only putting into action but also accelerating it. Commitment means irrevocable decision to "put one's hand to the plow and not look back" (Lk 9:62).

Neither action nor commitment has validity by improvising, especially since these are countercultural action and commitment that must be faced communally in an association, the one you constitute, which even having the same spirit and roots, is naturally pluralistic, international, and multicultural.

The title of this Congress raises a series of fundamental questions: What kinds of personal and social commitments need to be activated? With whom do we bind these commitments, where and how are they defined and integrated? What does overcoming poverty mean specifically? How can the poverty of so many millions of poor people be overcome? How can we dry up the poisoned sources that make poverty grow more and more in the world?

Undoubtedly, seeking the answer to questions like these is part of this important Congress. With the interest you demonstrate in proposing this objective and all coming here to achieve it, the quality of your dedication and the hope of a good response are guaranteed. Do not return to your respective countries and homes only informed and motivated, but with empty hands and without defined and consolidated commitments.

Six years ago (1998), precisely here in Venezuela, I had the opportunity to reflect with the participants of an important Social Week, organized by the Catholic University Andrés Bello (UCAB), and then I said that to overcome poverty we must reframe what exists. That is, those who have must make room for the poor.

This is the crux of the matter: that many are not willing to give anything of themselves. It is obvious that we are not proposing only or mainly to give things, but to change the rules of the game and the global direction. Making room is giving, it is something active, it is not merely leaving free space for another. Making room for the poor means such a profound structural readjustment that it amounts to configuring a new historical figure.

The Pope proposes that the developed world look at this horizon of overcoming poverty as a historical opportunity to set in motion and channel its most positive energies, even to arouse a dose of creativity unprecedented until today.

But getting ready to overcome poverty implies renouncing many elements of the current welfare system. Renouncing above all that frenzied consumerism that leaves no mental space for longer-reaching enterprises and putting a stop to the unlimited thirst for wealth and power.

It is time to build that "new historical figure," being fully conscious that this option for the poor is objectively and subjectively contradictory with the option of the current historical figure, which implies an option to exclude them.

The enterprise is great, difficult, complex, but you can seriously contribute to God's

project being realized in Latin America.

You are millions of Alumni who by yourselves and through your countless and valuable relationships have the necessary "talents" to seriously undertake this task. It is true that poverty is a global problem, as well as local, social, and personal; it is true that its causes do not depend on your will. But it is also true that united, moved by faith and fidelity to Christ who sends you on this mission to build the Kingdom and with God's grace, you will have material, human, and evangelical resources that can "move mountains" (Mt 17:20). You can contribute, must contribute in solidarity, in an organized way to overcoming poverty.

You are professionals and entrepreneurs with the capacity to analyze, diagnose and reflect, to seek and unite resources and efforts, to associate in common social enterprises, to investigate causes and explore ways to solve problems. You are also in relationship with many other people and institutions, spread throughout the world who desire the same as you: "the overcoming of poverty."

You also count on the same beneficiaries of your social evangelizing action, the poor, those who are beaten down in misery, those who are waiting in the marginalization of the world's roads for some good Samaritan to stop moved by their pain, lend them a hand, put their time, their means and their generosity, to lift them from the prostration to which the bandits and assailants of our peoples have subjected them (Lk 10:25-37). And you even count on organized poor people who want to participate in the work of their liberation.

To realize God's project, you, as architects of the Kingdom, expert professionals and entrepreneurs, will measure your strength (Lk 14:28), think about what means you have, convert your ideas and desires into projects, your projects into plans and actions, and with them manage to raise the edifice of overcoming poverty, until achieving a restored Latin America, just, truly solidary and fraternal.

The benefit of this enterprise will be for everyone. Priority for the poor, simultaneously for all. The option for the poor gives life, humanizes and saves whoever makes it. That person recovers life precisely because they give it (Mk 8:35).

Because it is benefit for all, this project that you propose to carry forward from the Congress is also of maximum interest for the Church and for the Society of Jesus, where you will also find support and accompaniment. Precisely the directors, professors and educational institutions where you were formed have undertaken a similar journey, have made the option for the poor, are testing different ways to update education to respond to major problems and specifically to overcoming poverty, and have integrated as one body, preparing common projects around Ignatian pedagogy for social change.

Unite among yourselves and, in organizing as Alumni to face the project, seek forms of union and cooperation with the educational institutions where you received comprehensive formation in "virtue and letters," in human competencies, in faith and in the justice that springs from faith.

God's project cannot be done without God. It cannot be done without Christ who is the Way (Jn 14:6). He has told us that He will not leave us orphans (Jn 14:18) and has warned us that this type of undertaking is not achieved without Him. He said it very clearly

according to John's text: "Without me you can do nothing" (Jn 15:5). In approaching the poor, we approach the Lord, who wanted to be with the poor and abandoned of the earth. They are, in Saint Ignatius's words, "friends of the Lord."

I ask God, who is Father of all, who through Jesus has revealed to us His preferential option for the poor, to bless all of you and to bless all the work of this important and hopeful Congress, so that with the light of His Spirit you may contribute to restoring justice and building His Kingdom.

RP Peter Hans Kolvenbach S.J.

Original in Spanish
Provisional English Translation verified: Julio Minsal S.J.
Source: www.jesuits.global/ Ad Usum Nostrorum/Documents

17. Address to Alumni/ae of St Joseph's College, Bangalore

12 November 2006

Dear Alumni/alumnae of St Joseph's College,

A famous Scotsman, John Cairns, once wrote to his former schoolteacher: *"I do not know what life, or lives, may lie before me. But I know this, that to the end of the last of them I shall bear your mark upon me."* How proud any staff member would be to receive such a letter! How wonderful it would be if some, even many of you shared such a sentiment when you think of St Joseph's College, the impact it has had on you, the mark it has left on you. Surely we can hope that your presence here at this gathering of alumni/alumnae as the College celebrates 125 years in existence, signifies your affectionate attachment to the College and your gratitude for what you gained during your student days. Very likely, you recall experiences which you now regard as crucial moments in your self-understanding, self-growth and development. Possibly there are teachers, lecturers and professors whom you still remember as having inflamed your minds and hearts, men and women who have shaped the person you have grown to be. On a wonderful occasion like this I share your joy in this time of Jubilee. We look back in gratitude, but are also aware of the present and look to the future.

You are who you are and occupy the positions professionally and socially you do because you have tried to live faithfully the College motto: Faith and Toil. This brief expression is rich in meaning and captures a Jesuit maxim that is attributed to St Ignatius: Pray as if everything depends on God and work as if everything depends on you. The motto calls every Josephite to faith, first faith in God who blesses our labours with success. As the Holy Bible reminds us, "Except the Lord builds the house; they toil in vain who build it." (Ps. 127) But with faith in God goes faith also in ourselves. It is my hope that the years in this College have helped you discover your many talents and gifts which provide a solid basis for faith in yourselves. With this faith you have toiled with persevering courage and have achieved the success you now enjoy.

If you really believe that St Joseph's has been a vehicle that has helped you become who you are, you will also feel impelled to want to continue your association with this College and continue to share in its life and dreams. The most effective way to do this is to give testimony to what you have learnt: that all of us share the same dignity as children of God; that, for a Josephite, this dignity, which comes from God and not from society, must be cherished and safeguarded as a sacred duty. And herein lies the urge we feel and commitment we make to struggle for a world more just and truly human. Globalisation has brought great benefits to some but has increased also the alienation of the poor. As residents of the city of Bangalore you are more alive to this than most Indians. You see Bangalore as home to the IT community, with enormous talent and large incomes. You also see a city ravaged by poverty and with living conditions that are an insult to human dignity. Premier national institutes like the Indian Institute of Science, National Law School, Institute of Social and Economic Change, Raman Institute and Indian Space Research flourish alongside struggling schools which are poorly managed and maintained, where teaching is minimal, if not non-existent. These concerns disturb all right-thinking Josephites and invite

a response, for from those who have received much, much is expected. No matter your profession, as civil servants, bureaucrats, industrialists, doctors, lawyers, persons in the service sector, each must feel personally responsible to fashion the new India by using all means to change policies in favour of the poor. The real success of a graduate of St. Joseph's is not measured by position, power or wealth but by the degree of solidarity with suffering humanity and commitment to the cause of those society rejects. To give new meaning, new life to those who matter least - through the influence you have, the role you professionally play, that is what most marks you as an alumnus, alumna of St Joseph's College.

In the globalized world of today, education is one of the first affected, for good and ill. On the one hand, educational opportunities are available as never before; on the other, the increasing privatization of education means that good education is rapidly falling beyond the reach of the poor and even the less affluent. At St Joseph's College there has always been a commitment that no deserving student should be denied a place for lack of financial resources. Would you like to help St Joseph's remain faithful to that pledge as costs for running the College keep rising? Would you like to help establish a Fund as a commemorative gesture of this 125th Jubilee, which will ensure the College commitment to the poor does not falter?

St Joseph's, as you know, has recently been granted autonomous college status. This will allow a certain freedom is offering courses that will make studies at St Joseph's a true preparation for professional life in a globalized world. I was happy to hear that some of the alumni/alumnae have already begun offering certificate programmes on skill formation to students of the college. Much more is possible with your collaboration. Interaction and collaboration with industry is essential for the future of higher education in India as the country moves ahead to the future that beckons. Many of you, with your expertise and contacts, could support what the College seeks to offer by working in close association in the Board of Studies and other fora.

In a city like Bangalore where one lives and breathes the IT culture, one cannot but realize the power of networking: with other Josephites in India and abroad, with Jesuit alumni and alumnae, with the host of organizations and bodies that share our vision and our dreams. To enter this field on behalf of those who lack the voice, the space, the possibilities to seek their legitimate rights, that is your gift to India as Josephites. Then will your achievements gained through "faith and toil" reach their true heights.

I end with those moving words of Basava: *"Work on the soil, toil hard with your limits - consecrate to the Lord the food that you thus earn and share it with others. Show me,* O *Lord, the feet of such a devotee as this ... That teacher is great who has such a one as his disciple."*[1] As I thank you for inviting me to this gathering, I pray that St Joseph's College may rejoice in being teacher to disciples such as these, who are truly men and women for others, who know from personal experience that it is in giving that we receive and in dying to our selves that we are born to fullness of life.

Peter-Hans Kolvenbach, S.J.

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[1] Basaveshvara, Sri Basaveshvara. A Commemoration Volume, 1967, p. 73-74

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

18. The Service of Faith in A Religiously Pluralistic World: The Challenge for Jesuit Higher Education

Xavier University, Cincinnati, 3 October 2006

It gives me great pleasure to be with you today during this year of 2006 as we celebrate the 500th anniversary of the birth of St. Francis Xavier, the great missionary of the 16th century for whom your university is named. I am also happy to be with you as you celebrate the 175th anniversary of founding your university. Along with Georgetown University, Saint Louis University, and Spring Hill College your school is one of the senior leaders of Jesuit higher education in the United States of America. The first bishop of the Roman Catholic diocese of Cincinnati, Edward Fenwick, saw the need in his young church for what we know as higher education and founded the Athenaeum in 1831. His successor, Bishop John Baptist Purcell, persuaded the Jesuits to take over the running of the Athenaeum in 1840 when it was re- named, St. Xavier College.

From these beginnings this complex and highly respected institution has grown and matured to become a vital voice in Catholic and Jesuit higher education in the United States. In the name of the Society of Jesus I thank you for all you have done and continue to do in this important- even crucial- apostolate of Jesuit higher education. I understand that a new book, tracing the proud history of your school, has just been published. Congratulations!

Your 175th anniversary offers an excellent opportunity to consider the identity and mission of Xavier University, especially in the light of its relationship to the Church and the Society of Jesus; for throughout its history, Xavier has remained faithful to the inspiration of its founders by seeking to serve the Church through the mission of the Society of Jesus.

My words today will concentrate on Xavier's commitment to the religious dimension of the whole person. I do this in order to stress the importance of conversation about religious subjects in all the areas of human existence. In a world in which specialization is increasingly more important, a world in which people learn more and more about less and less until they know everything there is about nothing at all, it is important to remember that religion and religious topics are not just the responsibility of specialized areas like the theology department or campus ministry. Rather, they are the responsibility of everyone at a university. Indeed, everyone involved in Xavier's enterprise has unique contributions and responsibilities regarding this central facet of human existence. In recent addresses on Jesuit higher education in the United States, I have spoken about the service of faith with special attention to the promotion of justice.[1] Today I will speak about the service of faith with particular attention to other religious traditions as it takes place in a particular culture.

Xavier University's fidelity to and participation in the ongoing development of the Church and the Society of Jesus is quite obvious even in the most cursory examination of the past 35 years. In 1971, the Synod of Bishops boldly proclaimed that

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[1] Santa Clara and Spring Hill talks.

> ... education demands a renewal of heart, a renewal based on the recognition of sin in its individual and social manifestations. It will also inculcate a truly and entirely human way of life in justice, love and simplicity. It will likewise awaken a critical sense, which will lead us to reflect on the society in which we live and on its values; it will make people ready to renounce these values when they cease to promote justice for all people.[2]

In responding to the Church's vision articulated by the bishops, the Society of Jesus developed a similar emphasis in the documents of its Thirty- second General Congregation in 1975. In particular, Decree Four, "Our Mission Today: The Service of Faith and the Promotion of Justice," captured both imaginations and attention. In the years since 1975, this conviction about the relationship between faith and justice has been developed and nuanced, debated and challenged.

Justice, like charity, is a word that can easily be misunderstood. Some might say that justice is only about social action or legislation and that charity refers only to almsgiving. However, Pope John Paul II pointed out that the justice of the Kingdom is the concrete, committed way to live out the new commandment of the Gospel, and Pope Benedict XVI restored to charity the full divine and human meaning of love. Both popes have stressed that there will be no justice without Christ's love lived out by all of us; at the same time love will remain only a lovely word if it does not become concrete in deeds of charity and social assistance, of solidarity, and of justice.

In 1995 the Jesuit's most recent General Congregation addressed the relationship between justice and faith, both to emphasize its significance once again and to clarify its meaning. The Congregation stated that the mission of the Society of Jesus and its ministries, such as Xavier University, is "the service of faith of which the promotion of justice is an absolute requirement."[3] The integrating principle of this mission is the link between faith and the promotion of the justice of God's reign.

Developing this line of thinking even more, the Congregation stressed that an effective presentation of the Gospel must include dialogue with members of other religious traditions and engagement with culture.[4]

Taking into consideration these documents of the Church and the Society of Jesus, a few years ago your faculty stated the university's purpose this way: "Xavier's mission is to educate, to help develop a deeply human person, one of integrity, wholeness, and dedication, one equipped with values, knowledge, and skills related to the whole experience of living."[5] Xavier's mission has also been expressed this way: "to educate students intellectually, morally and spiritually, with rigor and compassion, toward lives of solidarity and service."[6]

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2 Justice in the World, World Synod of Catholic Bishops, 1971, #51.

3 Constitutions of the Society of Jesus and Their Complementary Norms, (St. Louis: The Institute of Jesuit Sources, 1996), 4, §1, p. 61.

4 "Servants of Christ's Mission, "Decree Two in Documents of the Thirty-fourth General Congregation of the Society of Jesus (St. Louis: The Institute of Jesuit Sources, 1995), #15-17 (40-42).

5 "General Education at Xavier University," p. 1.

6 Presidential form of mission statement, Xavier University Catalog, p. iii.

Before going on, it might be helpful to note why an explicitly religious institution like the Society of Jesus is so interested in education. St. Ignatius and his companions expressed very simply the mission of the religious community they founded: "to help souls." The first Jesuits expanded this simple concept as they expressed their basic purpose in this way: "the propagation of the faith and the progress of souls in Christian life and doctrine." In his book, *The First Jesuits,* Father John O'Malley, helps us understand the meaning and significance of this purpose and of Ignatius's simple expression "to help souls." Ignatius and his followers used the phrase "as the best and most succinct description of what they were trying to do..... By 'soul' Jesuits meant the whole person.... [T]he Jesuits primarily wanted to help the person achieve an ever better relationship with God."[7] Today, of course, we would use other words, just as your faculty did in describing Xavier University's mission; however, the reality is the same: to help develop a deeply human person, one of integrity, wholeness, and dedication.

Although education was not part of Ignatius's original vision, it soon became a central facet of Jesuit life. Jesuits recognized that the best way to help people achieve a better relationship with God was by helping them understand their place in the world that God created. Through education, Jesuits sought to introduce students to the ever greater glory of God that is revealed as one came to know more and more about the universe and grasps the concepts and ideas that help us organize our understanding of, our place in, and our responsibility to all facets of creation. In 1586, the early educational theorist, Father Diego Ledesma referred to the purpose of Jesuit schools this way:

> Whether they endeavour to teach the laws and form of government conducive to the public good; to contribute to the development, brilliance, and perfection of the human mind; and, what is more important, to teach, defend, and spread faith in God and religious practice, they should always and everywhere help people toward the easier and fuller attainment of their ultimate end.[8]

Xavier University shares in this long and rich heritage. Indeed, you have been helping souls in this tradition for 175 years!

As one might expect, then, there is an obvious connection, between the teaching of the Church, the mission of the Society of Jesus, and Xavier University's self-understanding. Your mission statements express well the truth that effective education is about formation of the whole person.

True education, education really worthy of the name, is an organized effort to help people use their hearts, heads, and hands to contribute to the well-being of all of human society. Genuine education helps individuals develop their talents so they may become agents who act with others to make God's liberating and transforming love operative in the world.

Your statement on general education is a contemporary expression of the early Jesuits' commitment to a humanist education. Your continuing commitment to an extensive core

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[7] John W. O'Malley, S.J., The First Jesuits (Cambridge, MA: Harvard University Press, 1993), pp. 5, 18-19.

[8] Diego Ledesma, S.J., Monumenta Paedigogica, ed. Ladislaus Lukas, S.J., (Rome: Institutum Historicum Societatis Iesu, 1974), vol. 2, pp. 528-29.

curriculum is clearly one way to achieve the goal of understanding the world and one's place in that world. Your emphasis on academic service learning and the continuing attempts to renew and strengthen your Ethics/ Religion and Society focus make important contributions to that process. However, it is important for us to recognize that your faculty's words apply to the activity of the entire university- faculty, staff, students, trustees. For all the functions of the university contribute to its mission of educating the whole person.

There are no neutral sciences, no pure academic disciplines that develop isolated from human problems in an ivory tower. Every branch of human knowledge raises questions today about meaning, ethical behaviour, and moral responsibilities. As its very name university confirms, the whole university is involved in the process of educating the whole human being.

Many of your students are at an age when they may be seriously searching for insight into faith and religion, perhaps questioning, doubting, rejecting. In educating the whole person, many different disciplines and facets of university life assist students as they search for meaning, offering light for the process of more deeply understanding what one believes about life's most profound questions such as who am I and why am I here. In fact, many students come to Jesuit, Catholic university like Xavier because they expect to be helped to grapple with questions of faith in explicitly Jesuit and Catholic ways because of the university's tradition and because of the public image it presents.

Some of your students may identify themselves as members of a religious tradition without actually understanding or appreciating that tradition. How can you help them in a situation like that, especially if religious faith is sometimes seen as a uniquely private affair that has no place in public discourse or is seen at other times as something too important to be left unregulated by a culture's controls? How can you responsibly serve the faith in order to help them?

First of all, most clearly and obviously you do this by doing the work you have come here to do, by being the best you can be at what you were hired to do, by accomplishing the vocation you have received through the unique combination of talents, training, and experience that qualify you to work at a place like Xavier. You help students the most by being dedicated teachers, by contributing to the growing deposit of knowledge about the universe and its operations, by serving the broader community in which the university exists. Whether through direct contact with students as professors or through all the supporting services that make education possible, each person at Xavier can pass on what we know about human existence, contribute to understanding more about the universe in which we live, and serve the local community. You help students learn about their faith by faithfully expressing your own faith through the deeds of your lives.

On another level, you can help students learn about their faith by helping them understand as clearly and as profoundly as possible their own religious tradition and by assisting them to find ways to nurture their commitment to this tradition. As a Jesuit, Catholic university, Xavier has particular responsibility to focus on Christianity, with special attention on Roman Catholicism. However, as Xavier attracts students of other religious traditions, it must explore ways to help them too, not only in academic courses but also in support from student services and campus ministry. As even the most cursory

examination of a newspaper reminds us, this topic is essential for the health and safety of our world.

The profound vision of human solidarity articulated at the Second Vatican Council is a good place for understanding both this instinct for helping others and for seeing how it can be done:

> One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth. One also is their final goal, God. God's providence, manifestations of goodness, and saving design extend to all people, until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in God's light.

The Council continues:

> [T]he Church therefore exhorts her sons and daughters, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these people. [9]

Following immediately in the inspiration of Vatican II, Xavier University embraced this teaching of the Council regarding other religions. Your Jesuit Father Edward Brueggeman collaborated with ministers of other Christian denominations and with Jewish leaders to found the popular TV series "Dialogue," which for years led the people of Greater Cincinnati in mutual understanding. In the years since, that effort of Father Brueggeman has led to the establishment of a chair for inter-religious dialogue and now to the establishment of the Brueggeman Centre for Dialogue. You have a great deal here for which to be proud!

We have come to understand, however, that dialogue has its own challenges, not immediately apparent to us at first. We can begin our journey of true dialogue by listening to one another in our various religious traditions. We can learn about one another's traditions. But true dialogue must move beyond mere "learning about" other religions to the level of conversation among those who profess these differing religious traditions.

Grounded in our own faith tradition, rooted in our personal faith commitment, we are called to encounter other religious traditions. In this we imitate the example of the Lord that is presented in the Gospels: he shared his faith with the Samaritan woman while respecting her convictions; he praised the way the Samaritan cared for the dying man on the road; he responded to the Romans looking for answers to their needs.

True openness to the faith of others can lead us to questions that can cause us considerable discomfort.

At times we may be tempted to retreat to the comfort of our own personal, private faith as we have always known, permitting no further challenges; at other times we may be tempted to embrace a broad yet shallow tolerance that claims that truth is relative.

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[9] Nostra Aetate, "Declaration on the Relation of the Church to Non-Christian Religions," #1. #2.

Yet if we engage in serious conversation with people of other faith commitments, and engage in projects of social concern with them, we can often begin to experience our own faith more profoundly and more satisfyingly. What seemed to us as threatening challenges to our personal faith can become new windows of enlightenment to the possibilities of our faith and the faith of others in our world today.

The Society of Jesus, convened in 1995 as our thirty-fourth General Congregation, summed up this challenge of dialogue in this way:

> In the context of the divisive, exploitative and conflictual roles that religions, including Christianity, have played in history, dialogue seeks to develop the unifying and liberating potential of all religions, thus showing the relevance of religion for human well-being, justice and world peace. Above all we need to relate positively to believers of other religions because they are our neighbours; the common elements of our religious heritages and our human concern force us to establish ever closer ties based on universally accepted ethical values. To be religious today is to be interreligious in the sense that a positive relationship with believers of other faiths is a requirement in a world of religious pluralism.[10]

In encouraging you to seek some concrete modes for helping your students, your colleagues, and your community as well as yourselves grapple with differences in faith traditions, let me suggest that the categories developed by the Pontifical Council for Interreligious Dialogue and Congregation for the Evangelisation of People help organize your approach to the mission of Xavier University. The four dialogues recommended by the Church were incorporated into the Society of Jesus' way of proceeding in 1995 in these words:

a) The *dialogue of life,* where people strive to live in an open and neighbourly spirit, sharing their joys and sorrows, their human problems and preoccupations,

b) The *dialogue of action,* in which Christians and others collaborate for the integral development and liberation of people

c) The *dialogue of religious experience,* where persons, rooted in their own religious traditions, share their spiritual riches, for instance, with regard to prayer and contemplation, faith and ways of searching for God or the Absolute

d) The *dialogue of theological exchange,* where specialists seek to deepen their understanding of their respective religious heritages, and to appreciate each other's spiritual values.[11]

These four dialogues are already part of your way of being and acting at Xavier. I mention them as a way to help you reflect on what you are already do so that you can consider how to organize and channel your energies in ever more effectively accomplishing you mission to educate the whole person. You, of course, are the best situated to organize and accomplish these dialogues, but clearly they are at the heart of what a university tries

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[10] "Our Mission and Interreligious Dialogue," Decree Five in Documents of the Thirty-fourth General Congregation of the Society of Jesus, #3 (130).

[11] "Our Mission and Interreligious Dialogue," Decree Five in Documents of the Thirty-fourth General Congregation of the Society of Jesus, #4 (131).

to do in its teaching, research, and service. These dialogues take place in a particular place and time, within a unique culture. As you engage in these important dialogues of life, action, religious experience, and theological exchange, it is important to keep in mind the profound impact that comes from the various cultures that situate Xavier.

From the days of Francis Xavier and Matteo Ricci to the time of Pierre Teilhard de Chardin and the present, Jesuits have recognized the necessity of engaging culture in their service of faith. Both appreciation and critique have characterized this engagement, gratefully acknowledging the goodness of human culture while rejecting whatever human customs are contrary to the revelation of the Gospel.

Both remain essential today; and Xavier University, as Jesuit and Catholic, is well-situated to contribute to this dimension of the service of faith.

The Second Vatican Council encourages this combination of appreciation and critique in its document, "The Church in the Modern World:

> In every age, the church carries the responsibility of reading the signs of the times and of interpreting them in the light of the Gospel, if it is to carry out its task....
>
> Ours is a new age of history with profound and rapid changes spreading gradually to all corners of the earth. They are the products of people's intelligence and creative activity.... A transformation of this kind brings with it the serious problems associated with any crisis of growth.
>
> Increase in power is not always accompanied by control of that power for the benefit of humanity ....
>
> Never before has the human race enjoyed such an abundance of wealth, resources, and economic power; and yet a huge proportion of the world's citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before have people had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance. Although the world of today has a very vivid awareness of its unity and of how one person depends on another in needful solidarity, it is most grievously turned into opposing camps by conflicting forces. For political, social, economic, racial, and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes.[12]

The forty years that have passed since these insightful words were written have only intensified their depth, relevance, and challenge.

At the Thirty-fourth General Congregation in 1995, the Society of Jesus emphasized both what is good in the world's cultures and the need for proper enculturation in the proclamation of the gospel: "Our service of the Christian faith must never disrupt the best impulses of the culture in which we work, nor can it be an alien imposition from outside… Our intuition is that the Gospel resonates with what is good in each culture." The Congregation acknowledged past mistakes by describing how Jesuits contributed to the alienation of the very people they wanted to serve and how Jesuits failed to discover "the

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[12] Gaudium et spes, "Pastoral Constitution on the Church in the Modern World," #4.

values, depth, and transcendence of other cultures, which manifest the action of the Spirit." However, it refused to let past mistakes forestall future efforts. Rather, its document on culture addressed the problems just mentioned in the long quotation from the "Church in the Modern World." The Congregation stated, "The Gospel brings a prophetic challenge to every culture to remove all those things which inhibit the justice of the Kingdom."[13]

Thus, it is important for all members of the university community to dialogue with one another about the cultural dimensions of your educational efforts in order to determine your response to the dominant culture of the United States. What are the best impulses of the American culture in which you work, "the values, depth, and transcendence" in your own culture, which manifest the action of the Lord's Spirit? What are those things that inhibit the justice of the Kingdom of God from being manifested to all God's beloved daughters and sons? The same questions can be asked about various other cultural entities that contribute to Xavier's life.

The cultural contexts and the importance of dialogue become obvious in discussing a topic like diversity. Many of our unexamined assumptions and biases become evident when we begin to consider the differences that exist among us. In recent years I understand that much has been said about the need for gender diversity in your faculty, your administration, and in your student body. We should never forget that the first pages of the Bible show the Lord bringing diversity to his creation by distinguishing day night, land and sea; as expression of God's richness, no one tree is the same as any other tree, no one animal a mere clone of another. In a very special way, each human person is called by its name.

Unfortunately, instead of considering diversity as an expression of the infinite bounty of the Creator, we too easily use difference as a reason to hate one another. Colour, gender, culture, and nationality as religion can be used to fight against one another. In the last pages of the Bible, all the differences contribute to building up the new City of God among us. Our task will be to integrate the diversities in the unifying vision of the Creator for his new heaven and new earth. However, not all diversity, not all the differences come from the Creator, and these need to be overcome or eliminated. Gender and racial diversity should enrich humanity; but diversity in health condition is to be overcome; the diversity between good will and ill will should not be tolerated. The existence of great diversity in religion is a fact that is not always God-given, unlike gender and racial diversity.

As you evaluate your university's diversity you might ask yourselves what you accomplish with your diversity, what end you expect to attain. You strive for diversity and celebrate it with your publicity when you achieve it. However, this is only the beginning of appreciating your diversity. What structures of dialogue would help promote serious conversations that might affect the very kind of women and men you are as teachers and as students?

How can the dialogues of life, action, religious experience, and theological exchange assist and deepen your experience as educators so that you might admit and take advantage of ethnic, racial, gender, and religious differences among you?

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[13] "Our Mission and Culture," Decree Four in Documents of the Thirty-fourth General Congregation of the Society of Jesus, #8 (87), #11 (90), #12 (94), #3 (77).

How can you take greater advantage of the rich religious resources that form part of the cultural heritage of your city? As Xavier University sees itself as the meeting place for groups in the area concerned with racial and civic justice, how can this Jesuit and Catholic University see itself as the meeting place for the religions of the area? What greater claim could Xavier have for the service of faith than to have tapped religious diversity to engage in conversation intellectually, morally and spiritually!

The service of faith in Jesuit higher education, then, helps members of the university community develop a profound understanding of and commitment to their own religious tradition. This process necessarily includes openness to and learning from other religious traditions and appreciation and critique of culture. Religious diversity and cultural values are interdependent and overlapping - not independent - dimensions of our lives. Indeed, inter- religious dialogue is one of the most powerful responses to the global cultural malaise. It will take the cooperation of the world's religions to address adequately dehumanizing cultural forces.

Your system of Jesuit and Catholic higher education in the United States is, as you well know, a very expensive one, involving hundreds of millions of dollars, which you must constantly struggle to maintain. That high cost, however, can be seen as the price of your freedom to raise questions about God and faith and religion in a way no government-supported university in your country has the right to do. You have paid the price for 175 years. You continue and will continue to pay the price. Yet you must also ask yourselves how thoroughly and well you are using the freedom for dialogue and conversation you have purchased at such a great cost.

Your responsibility as educators is certainly to help your students to live and achieve success in an ever more globally oriented society. However, a Jesuit and Catholic university has the responsibility for even more: to prepare students to be leaders in this globally oriented society. We have seen in recent years that much of world politics and economy is rooted in religion but also how political and economic values can become pseudo-religions. Your students must be able to understand how faith in God lies at the heart of our motivation, our compassion, and our dedication. With dearly purchased freedom to carry **on the conversation among men and women of faith, Xavier and the Jesuit universities in your country can be leaders in showing the relationship between faith and justice that leads humanity to "the Holy City, the city ablaze with the glory of God, where the nations will walk in God's light."**[14]

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

[14] Nostra Aetate, #l.

C. FAITH AND SPIRITUALITY

1. The Spiritual Exercises and Preferential Love for the Poor

Address to the participants in the Fifth Ignatian Course

7 February 1984

Introduction

Clearly, the preferential love for the poor is contained in the Spiritual Exercises. We ought to love the poor with a love of predilection, and traces of this can be found in the book of the *Exercises.* For example, in the "Mysteries of the Life of Christ Our Lord," a text in which the personal comments of Ignatius seem to be rare and thus are all the more significant, the preferential love for the poor is expressed in the choice of apostles "of humble condition" [275). Likewise, the only discourse which is offered for contemplation among the Mysteries of the Lord is the Sermon on the Mount with the beatitude concerning the poor [278]. On the other hand, while Jesus overturned the tables and scattered the money of the wealthy moneychangers, "to the poor vendors of doves he spoke kindly" [277), asking them to respect the prayer of the temple, the house of his Father. But these references show as yet merely an implicit connection.

"Rules for the Distribution of Alms": A Misconstrued Text

We find in the Exercises, however, a connection between the spiritual urge to follow the Lord and help offered to the poor. The classic means of helping the poor is by alms. And here is found the link between the Spiritual Exercises and love for the poor in a much-forgotten section of the book of the *Spiritual Exercises:* the "Rules for the Distribution of Alms" [337-344).

Why have we generally left this text hidden in the shadows? Above all because it is too particular. The document in fact is in the first place addressed to almsgivers, to those who by their office looked after the poor, to the clerics who practiced charity as a function. The text is very clerical, very priestly, but despite the heavy emphasis on institutionalism in the text - many references to ministry, condition, office, function - Ignatius points to Christ the high priest as the one who should inspire all charitable activity. This particular reference to Christ the priest [344] transforms the clerical character of this document, making every Christian a sharer in the ministry of the Lord through the exercise of almsgiving. In fact Ignatius, who in this document justifies the existence of the official "almsgivers" - in that way implicitly recognizing that not all Christians are directly called to such a task in regard to the poor - exhorts them not to be content with working as functionaries, but to be inspired by the ministry of Christ on behalf of the poor. Such an attitude is the concern of all Christians without exception, each according to his or her vocation and state of life. Ignatius, then, clearly intends this document only for a certain group; at the same time, however, he lets it be understood that all Christians ought to have this link with the poor.

The second reason why this document is mostly overlooked is the fact that in our day almsgiving certainly does not have the same significance that this preeminent exercise of charity had in the time of Ignatius. In the old economic order it was by means of alms that

the good will of the rich helped to correct excessive social inequality, though of course in a very imperfect way. Saint Francis, the poor man of Assisi, had people pray every day so that thanks to the rich we could continue to be poor. But moderns, even if poor, no longer wish to be under guardianship: from the state they expect the means of livelihood as a right, not as something subject to arbitrary distribution, or to some "good will" of the "good rich" - the very contrary, then, to what takes place in the practice of almsgiving. On the other hand, modern society's growing esteem for work tends to bring almsgiving into disfavour, not only because it is seen as an affront to human dignity, but also because it could encourage idleness and sloth.

Ignatius and Help Given to the Poor

Ignatius in his day faced this problem. When in 1535, having just finished his studies in Paris, he was resting in his native air of Azpeitia, he could not resist involving himself in the spiritual renewal of his fellow townsmen, and reform of the charitable work in the area could not but form part of it. For Ignatius there was a clear link between the two. On the one hand, Ignatius did not want to see poor people obliged to beg (the same would be true of him in Rome at a later date): all must be helped. On the other hand, all are encouraged to give alms to the official "almsgivers," whether of the township, of the clergy, or of the laity.[1] So, to avoid abuses, the poor ought not to seek alms or beg. On the contrary, the almsgivers should receive alms on behalf of the poor and distribute them, not in their own name, but 'for the love of God.'"[2]

There is a third reason favouring this text of the *Exercises.* It consists in the fact that for Ignatius himself alms had gradually taken on various forms and purposes. The pilgrim who in 1523 wandered the alleyways of Venice was a solitary mendicant living exclusively off alms; but the companion who, in 1537, lodged in a Venetian hospice for the poor, wished "to preach in poverty," seeking alms so as to be able "to help the poor." He no longer sought alms for himself, but in order to help others.

From 1540 on, Ignatius courageously established two coexisting regimes of community poverty, without ever confusing them, either in theory (a relatively easy matter) or in practice (always a more delicate affair). The formed Fathers would continue to live off alms, while the colleges would have stable and secure incomes to be able to respond better to what the Church wanted of them. Only in case of extreme necessity would alms be the last resort, and all the companions, without exception, were to be ready to beg from door to door. And this is still true today.

Material Poverty and Spiritual Poverty

Once the "Roman" and "German" colleges had been started in 1550, Ignatius did all in his power to secure alms or, what we might call in economic language, to establish funds. Nobody was willing freely to give money: neither the princes nor the civic authorities nor the bishops. Already in those times such money was squandered on wars for which religion was given as a pretext. And Ignatius wrote, "After spending so much on material arms to

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1 Cf. MI Fontes Docum.: Mon. 88: De Azpeitiae pauperibus sublevandis: 1535-1542, MI Epp I, 161-165: "To the Townspeople of Azpeitia."

2 MI, Epp. XII, 656: Instruction of November, 1554.

support religion in Germany, it would not be too great a burden if the emperor spared something for spiritual arms which could more effectively gain what is intended."[3] Considerable sums were being sought - and here one sees the development of the Ignatian concept of poverty - not any longer for those who were economically poor, but for the formation of future priests, called to assist those who were spiritually poor.

Ignatius himself, who in 1522 had dreamed of living off alms like the Egyptian hermit Onophrius, thirty years later discovered "God in all things," even in "Egypt." This is an Ignatian expression meaning "the business dealings" that were necessary to meet the Church's needs, through almsgiving. In his spiritual adventure Ignatius learned to take seriously the admonition of the Lord: "He who does not gather with me, scatters" (Luke 11:23). And alms for him meant gathering with the Lord for his brothers and sisters, the poor. No wonder, then, that the *Spiritual Exercises* include these rules for the distribution of alms, in which a whole rich spiritual doctrine is applied to the practical and material need of helping those who are suffering, through almsgiving and the giving of one's very self.

The Spiritual Exercises and Alms for the Poor

The mere presence of this document in the book of the *Spiritual Exercises* witnesses to the fact that the Spiritual Exercises are geared to "the salvation of souls," but souls which may experience either material poverty - hence the rules for the distribution of alms - or spiritual poverty - hence the rules concerning scruples (345-351). But the presence of these rules also shows that the Society of Jesus was already involved, in the Rome of that time, in helping the poor. Already during the winter of 1538-39 the Jesuit house sheltered 400 poor people. Although completely absorbed in the government of the young Society, and continuing to give the Exercises, Ignatius himself did all he could for the poor of Rome. If the Good News is not proclaimed in a practical way to the poor, the message of the Spiritual Exercises is vain and lacking in authenticity.

We have yet another document to bear this out, namely, a letter from Ignatius to the Patriarch of Ethiopia. In the context of Ethiopian asceticism with its innumerable penitential practices, Ignatius asked the Jesuits to work towards lessening people's esteem for excessive corporal penance so as to draw their attention to working for the poor. In a nation where social concern was lacking, Ignatius wanted to found hospitals, to give alms to the poor or urge such almsgiving both privately and in public, to ransom prisoners, to educate the abandoned, and to help young men and the unwanted girls settle down in marriage. "Thus," he wrote, "the Ethiopians will see in a palpable way that there are better works than their own fasts and suchlike."[4] It is the problem of the Orthodox Church.

Alms "for the Love of God"

Finally, the presence of these rules in the boo of the *Spiritual Exercises* is explained by a simple formula: "for the love of God." Jesuits, and all who seek alms, do so "for the love of God." Alms give concrete expression to that beatitude so lovingly addressed to the poor person. Such norms, then, appearing as they do in the body of the *Spiritual Exercises,* can

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3 Sept. 14, 1555, to Francis Borgia: MI, Epp. IX, 614.

4 MI, Epp. VIII, 680-690.

guide the process of discernment towards this concrete expression of the love of God. Recent commentaries on the *Exercises* generally judge severely those retreats which are exclusively centred on such an experience of prayer as tends to turn exercitants in on themselves in narcissistic fashion. The expression *solus cum solo* does not mean an isolated person with some solitary God, but a "self" that has received everything from others and is called to be a person for others, with a God who reveals himself as "God with us." Despite the very frequent use of first person pronouns in the text of the *Exercises* - a testimony to one's personal responsibility - all these commentaries stress the profoundly communitarian character of the Exercises. This is clearly evident right from the "principle and foundation": a person's authentic search for God necessarily entails insertion into the human community, and reciprocally there is no perfect engagement towards people that is not the fruit of the discovery of the love of God.

The First Rule for the Distribution of Alms

a) The love that comes from above

After having reflected on the historical and spiritual contexts of the rules for the distribution of alms, let us now consider the first of these rules [338]. It situates the gift of alms right away within the *agapé,* "the love that descends from above" [184]. In no way is this to be seen as a kind of psychological preparation or some sort of religious motivation for charitable activity. Nor is it even a nice exhortation to generosity or a way of spiritualizing the basic human instinct of solidarity. We should also avoid interpreting this first rule as a mere invitation to purity of intention.

Taking up once again an Augustinian inspiration, already used in the first rule for making a good choice [184], this norm for distributing alms, while not in any way excluding *philia* (affection for relatives and friends), urges its being caught up and transformed by *agapé.* The expression "from above" recalls the fourth point of the Contemplation to Attain Love [237]. God, "this infinite treasure of all good," is in his Trinitarian mystery both gift and gift giver [237]. If almsgiving is to be divine and therefore true and authentic, it must find its place in this mutual interchange of gifts, within the loving movement of gifts "which descend from above" [237].

In this matter we have a great many examples in Ignatian literature. Ignatius kept this vision of the love from above alive even in the midst of the most complicated affairs. Thus, for example, he exchanged some ten letters with a certain Bernardino Taro from Naples, who offered to sell his house in a complex deal involving some suspicious price fluctuations. A charitable work was involved, the payment was difficult, the Society sought a discount and the benefactor got irritated. Even while dealing all the time with prices and money, Ignatius placed the whole financial transaction within the loving movement coming from above: "Let us pray that the Divine Goodness may grant us all the grace to be sensitive to his most holy will."[5]

Is it perhaps by chance that Ignatius, in writing to the royal treasurer of the Kingdom of Aragon who acted as generous intermediary between the Jesuits of Spain and of Rome, speaks about the love from above? Ignatius wrote on September 16, 1553: "May God our

5 May 17, 1556: MI, Epp, V, 411.

Lord, whose love should be the foundation and norm of all love, repay you by increasing his love in your soul to such an extent. ... For just as there is nothing good without this love, so nothing is lacking where it is present."[6]

The criterion, then, for the distribution of alms is not per se human solidarity and not even just philanthropy, but the *agapé* of God which takes flesh in our capacity to give and to forgive. The effort in the Spiritual Exercises "to rid oneself of all inordinate attachments" [l] is aimed at allowing the divine *agapé* to take possession of our capacity to love. These rules for the distribution of alms have no other purpose than to put into effect what John says in his first letter: the one who does not love his brother most surely cannot be said to love God; on the other hand, one does not truly love his brother unless it be with the love of the One who first loved us (I Jn: 4:19-21). In this Ignatian conception, the principal criterion to judge our preferential love for the poor is decidedly its coming "from above," and not the simple fact of helping one's poor brother and sister; in other words, its value is judged in the measure in which philanthropy has been seized and won over by the divine *agapé*. Service of the poor, to be sure, but before all else service "in my name" if it is to be true and authentic.

b) The Love from Above for the Poor

In reality, then, the first rule for the distribution of alms brings together *philia* and *agape* face to face with each other. "To give to people to whom one is attached by relationship or friendship" is not "ordered towards the love of God that comes from above," except in so far as the gift reflects preferential love for the poor. We can find an application of the first rule in a letter from Ignatius to the archdeacon of Barcelona, Jaime Cassador (February 12, 1536): "I mean, it would be better to give to the poor when relatives are not so poor as those who are not relatives. But, other things being equal, I have more obligations to my relatives than to others who are not relatives."[7] In this way, attachment to relatives and friends is caught up into the divine agapé: the poor are to be preferred to relatives who are not poor.

c) The Love from Above for All the Poor

This collection of Ignatian texts cited with regard to the first rule for the distribution of alms raises a delicate issue. The preferential love for the materially poor is quite clearly a revelation or "epiphany" of the love that comes from above, beyond any philanthropy or friendship for one's own relatives and friends. The well-ordered practice of such divine love makes possible many social initiatives in the service of the economically poor.

The fact that this love is not to be directed exclusively to the socially poor springs from the Ignatian conviction that almsgiving is not meant in the last analysis to create persons who are economically rich, but those who are rich in God's eyes according to the expression of Luke. The free response of the love of God makes us deeply sympathetic towards the hopes of poor people under every form and at every level of human choice, but not in the pursuit of any and every messianic dream or of any and every political or social option. If in the text of the *Spiritual Exercises* the use of the word "poor" is quite rare, it is only at

6 MI, Epp, V, 488-489.
7 MI, Epp, I, 93-99.

the end of the election documents and in the rules for the distribution of alms that the poor appear in a social and economic sense [344, as an application of 189]. There is no doubt at all that, following the example of the Gospel, the primary concern of the Spiritual Exercises is the conversion of the heart to the love from above. Without this all social activity, even the most generous, would already be condemned, since its aim is not "man taken as a whole."

Why was there, already in the Old Testament, an obligation to help a poor person? It was not to make him rich, but because a person without money - in this sense poor - is not a "complete person" in the image of the love of God. A social revolution without the love of *agapé* means, and cannot but mean, death and hatred. As is well known, the Old Testament prophets and finally John the Baptist expressed themselves on social and economic matters in radical, violent and realistic fashion. On this point, compared to the invectives of the prophets, Christ's message seems like a climb down. And yet, the new commandment, which should, according to Ignatius [338], be the root cause of that human love which finds its expression in the distribution of alms, possesses a radicality and a newness without precedent that are capable of transforming humanity. In other words, Ignatius affirms in the *Exercises* that man's search for God is not authentic if it does not express itself in a loving commitment to the world of the poor. Reciprocally, there is no perfect commitment to the cause of man and concretely of poor human beings, unless it be the fruit of a discovery of the love of God that comes from above.

d) The Love from Above Opposed to All Poverty

The critique of the theology of social justice, of the theology of liberation, does not call into question the urgency of the political, social and economic concerns that inspire it. d3ut the whole of divine revelation to the world cannot ever be restricted to a political, social, and economic liberation, nor even to the general idea of liberty. This theology rightly presents one aspect of theology taken as a whole; in practice it requires and demands that the Church strive to reform the world, under every aspect, according to the spirit of Christ. The option for the poor is not, then, to jeopardize the offer of salvation to all persons, the offer of that liberation which is a gratuitous gift of God proffered to all. In his fight for liberation and justice, the Christian is called not to curse those who have possessions, but to encourage them towards conversion to Christ. Just so is it in the Exercises, which do not limit themselves to one single apostolic objective - say for example, speaking of the time of Ignatius, the struggle against nascent Protestantism, or the evangelisation of the European masses, or the reform of corrupt clergy, or the missions. So true is this that, in our day, the Exercises should not be used just to arouse zeal for the social betterment of the oppressed or of peoples who live in subhuman conditions. The Exercises urge one to a radical gift of self and through this gift the Lord calls each person "by name." This is the overall vision that Ignatius had: like the Lord, he had an evident preference for the poor, but he saw them rather as "persons" than just "poor people." Hence the absence of any kind of paternalistic pity - a subtle but real form of domination. Without this regard for persons, one has no right to approach the poor.

The Second Rule

I will only make a few brief comments on the other rules. The second rule to be observed in the distribution of alms [339] draws its inspiration from the second rule for making a good choice [185]. It is necessary here to abstract as it were from one's own individuality, to consider oneself as some unknown person whom one meets for the first time, but a person one esteems and for whom one desires all perfection in his office or state of life.

The rules to be observed in the distribution of alms contain a positive and rich outlook on other persons, on our neighbour. The perfection that we desire for another person, in distributing alms and in our preferential love for the poor, consists really in wanting him to be another Christ. While people can make life hell for their neighbours, they can also be a source of living hope. All Ignatius's love for poverty was really a love for the poor Christ [cf. 167]. He longed to be poor because Christ was poor. He longed to be poor as Jesus was poor. Jesus is the one who must inspire me in the way I go about distributing alms and serving the poor; or rather, I need to enter into Jesus' preferential love for the poor.

At this point the distinction between poverty and riches in the *Spiritual Exercises* is very important. Poverty in the *Exercises* readily takes on the form of gratuitousness as opposed to greed. Gratuity of ministries contrasts, and is intended to contrast, with a sort of business market in ministries, benefices, and alms. The powerful or rich man, who has others at his beck and call, does not expect anything from them except a calculated response and reaction. The Lord in the Gospel is poor. His service is freely given. To remove almsgiving, then, from every area of interestedness, to decline gifts automatically calling for gifts from others, rather to give freely to those who count for little in the world of interests - this is to be poor with and for the Lord who is poor. Gratuitousness is a sign of the radical change in human society which can be created only by the love from above. Already in the Old Testament, the paschal mystery of the Exodus gives evidence of human incapacity to change society on its own resources, of the impossibility of converting Phararoh and of being satisfied with a social teaching that is aimed at bettering the lot of human beings. Only God with his gratuitous gifts can create the new humanity, a humanity "without poor people" (Acts 4:34), where the poor of the Exodus live the new commandment of God's free self-giving.

The Third and Fourth Rules

The third [340] and fourth [341] rules present another characteristic of the Lord who is poor. If one considers himself in the light of eternity, he realizes that of all his riches nothing belongs to him, that he is forever receiving in order then to be able, in keeping with the judgment of the Trinitarian God, to give himself to others with and through his gifts. This "eternal judgment" is the Lord of the cross who died stripped of all, with a poverty not just of one who dies without leaving any possession, but of one who dies as a complete failure. Here then is another characteristic of the divine *agapé:* giving to another evokes the giving of one's own life. It is at this point in the Spiritual Exercises that Ignatius increasingly uses the words "humble," "humility," "humiliation." One could love in a possessive or domineering way; a preferential love or the poor could be ideological, partisan, partial, paternalistic. A passage in the "Treatise on the Election" (1541) by Pedro Ortiz explains

that Ignatian humility is the divine way of loving: the love of God, revealed in Christ, consists in the humble offering of self to men that they may live. It is in this sense that the rules to be observed in the distribution of alms urge a person to "imitate as closely as he can our great High Priest, model, and guide, Christ our Lord" [344].

The preferential love for the poor will move, through inevitable humiliations, towards a love that refuses to be condescending or domineering, refuses to impose itself by domination or violence. The desire of humble love, of humiliation in the Ignatian sense, is then the prayer to incarnate the paschal mystery so as to reach a radical poverty with Christ poor. This must be my desire - whether it relates just to the desire to give oneself as the Lord wants or its realization - to give myself to the poor to whom the Lord sends me.

The Last Rules

The final rules to be observed in the distribution of alms explain more clearly the practice of almsgiving, which already for John Chrysostom was the expression of God's compassion in human beings. Ignatius encourages a generous distribution that calls for a simplification in the standard of living of the almsgiver [344]. The rules for the distribution of alms do not admit of a spiritualizing or abstract definition of poverty. That person is not poor who shuns the thought of death and ensures his own security by amassing goods; it is rather the person who opts for the insecurity of gratuitous giving, offering his own goods to others and giving himself in them. To be poor is not just to give what is superfluous, but to keep ceaselessly calling into question, both at the personal and community level, habits in the matter of food, dress, living quarters, and entertainment, not simply for the sake of thrift but in order to give to others, to the poor.

Finally Ignatius gives the classic triple division: to give to the poor, to give to the service of the temple, a d lastly to provide "for the support of themselves and their household" [344. This order of priority shows clearly his preferential love for the poor. It is not the same in other documents with a different type of spirituality. For example, we find this order: in the first place to provide for divine worship, then for the support of the monks, and, finally, to distribute alms to the poor. Ignatius demonstrates his preferential love for the poor by putting them in the first place.

Conclusion

In a letter to Father Lorenzo of Modena (May 16, 1556) Ignatius writes: "You must understand that our Society, in its practice of a universal charity towards all nations and classes of men, does not approve cultivating particular affection for one people or for any individual person, except in the measure that well-ordered love requires."[8] Guided by such well-ordered love – "the spiritual works which are more important" *(Const.* 650), because the goal is the whole human person - one dedicates oneself to the corporal works of mercy, among which commitment to the poor takes pride of place. And so in one single movement of love Ignatius is both attached and detached: a humble love, as we might today translate "the love from above."

The Exercises, school of Christian freedom, give to "philanthropy," to the preferential love for the poor, for all the poor, its true Christian dimension: the free response to the love

[8] MI, Epp, XI, 408-409.

for the poor which God from on high reveals in the poor Christ, who is rich in the Spirit.

Original in Spanish
Source in English: *The Road from La Storta*: *Peter-Hans Kolvenbach on Ignatian Spirituality,* Carl F. Starkloff S.J. (ed)., Jesuit Sources, 2000, pp. 253-265

2. Social Action and Ignatian Spirituality

Brasilia, 23 July 1998

1. Salutation

My greetings to all those who are present here, with joy and gratitude to God for this opportunity to meet with you and to address you a word of reflection and support. I greet specially Fr. Manuel Iglesias, the Superior of this community, Fr. Marcello de Azevedo, the Director of CIAS-IBRADES, and Fr. Spencer Custódio, the Director of CIES. I thank in advance all those who have made possible this meeting.

My presence in Brasilia, on this day, connects two significant facts. First, transferring the Centre for Social Research (CIAS) and the Brazilian Institute of Development (IBRADES) to Brasília, after a little more than thirty years of working in Rio de Janeiro. Second, implementing these institutions in the broader context of the Cultural Centre of Brasilia, in which the Ignatian Centre of Spirituality (CIES) has been working for almost two years.

The fact that these two Centres, CIAS and CIES, are now physically set on the same campus, to work side by side in the same building, is not a mere coincidence. Yet it represents a new and important stage in a long journey and it corresponds to a broader and deeper understanding of our mission in today's world. It confirms what the Society of Jesus, in its General Congregation 32 (thirty-two), defined it as "the service of faith and the promotion of justice" twenty years ago in 1975,

I refer to the stage of a "long" journey. It is because both the service of faith and its concrete experience, in accordance with the charism of our founder, Ignatius of Loyola — the special Ignatian spirituality, frequently recognized by the Church — and our active insertion in the concrete reality of poverty and injustice, our social commitment, have always been present in the mission of the Society of Jesus although in diverse modes.

I refer to the stage of "new" journey. It is because the service of faith and the promotion of justice are to be situated in a new context today. It is not only because new problems and new challenges have appeared, but also because this new context invites us to seek the deepest roots. On the one hand, there is a lack of faith or a disembodied and inoperative faith in individual and collective life. On the other hand, there is a lack of solidarity and the injustice in our society. Today we try to identify the cause for these problems, not only in the values or counter-values from the economic and political order, but also of the cultural and socio-religious order: values and counter-values that condition our way of being and proceeding, as structures and institutions of the society and, at times, even the way how we live and practice the faith that we profess.

2. Common Goals: Faith and Life

The objectives and the activities of the centres namely the CIAS and the CIES have always been closely related, because they were inspired and animated by the same desire to serve and spread the faith and its drive for love and justice. However, it was not always easy to collaborate and exchange between these two centres and other similar centres that operate in many countries where the Jesuits work. Their activities have often developed

along parallel and sometimes even divergent and difficult to be reconciled, and this for special reason, I will indicate later.

Fortunately, when we deepen our understanding of the roots or causes of the social and religious problems, we reach a level of understanding that brings these centres closer together to open up new possibilities for dialogue, collaboration, and common work that neither existed earlier, nor did we imagine that it could exist.

These two centres have distinct specific purposes, which are not to be confused, but are to be closely interrelated. The objective of the Ignatian centre of Spirituality is fundamentally the religious and spiritual formation of the laity, so that they can fully assume their Christian responsibilities and engage in the leading role that the Church expects of them in the new evangelisation of our society. This implies not only a firm foundation in the doctrinal knowledge and in the religious formation, but also a deep motivation based on a solid and integrating religious experience such as the Spiritual Exercises of St. Ignatius that provide them.

3. Transformation of Structures

The objective of the centre for Research and Social Action and of the IBRADES, an institute that the same CIAS administers and directs, is not only the social formation of the laity, in the light of the faith and the social teachings of the Church. One of the main objectives of CIAS is the study and analysis, in the light of faith and with the help of the social sciences, of the structures and institutions of our society by seeking to transform them, making them more relevant and putting them at the service of the integral and harmonious development of people and communities, particularly the poorest and the most needy. These have always been the favourites of Jesus Christ, and in favour of them, the Church, following the example of her Master and Lord, has made an option for preferential love.

Although the objectives that these two centres represent and the means they employ to achieve them are closely related, as I noted earlier, there has not always been the degree of integration and collaboration between them that would be desirable. In this context, to explain this difficulty in some way, allow me to recall some facts that are already known.

4. The Difficulties of the Journey

Before the Second Vatican Council, the Church lamented the divorce between faith and life; between the demands of love and justice that faith necessarily entails and its concrete and operative incarnation in individual and community life and in the institutions and structures of our society. The Vatican II and the post-Vatican period were characterized on the Christianity in the West, in a stronger way on the Latin America and in a very particular way on Brazil, by an approximation of the Church to the concrete reality that involves and conditions the lives of people and, above all, of the poor and working classes; by the openness to social problems and to the gospel critique, frank and courageous, from the profound inequalities and injustices that affect the individual and collective life of the wider population. As expected, this criticism provoked strong and even violent reactions everywhere. Many of our brothers and sisters have been slandered and persecuted, and some of them, from Latin America and from Brazil, have given their lives for the cause of faith and justice.

Given the conjuncture of that time, marked by contradictions and tensions, we ask ourselves today to what extent we have been capable to avoid certain risks and deviations: the risk of allowing ourselves to be influenced by secularizing tendencies or by political ideologies and of not making explicit and translating into our practice the gospel motivation of all our social engagements. That is, we ask ourselves whether in those circumstances, our struggle for the justice — the noble struggle for justice, as Pope John Paul II calls it — was always clearly biblical, that is, marked by the radical Christian love, firm and merciful at the same time. It is clear in the condemnation of the injustice and committed to seeking the conversion and salvation of the sinner. It is not superfluous to remember that this question is still valid in our days.

5. Reaffirming Our Mission

The Society of Jesus continues to define its mission as the proclamation of the faith, and the promotion of justice, an integral part of this proclamation, as the last two General Congregations have clearly affirmed and with much vigour maintained by my predecessor, Fr. Pedro Arrupe.

We are aware that in today's world, proclaiming Jesus Christ and proclaiming his gospel, in all its purity and integrity, will always provoke oppositions and that we will not cease to suffer humiliations and even persecutions for the sake of the Gospel, if we are truly faithful to our mission. We will continue to fight, in the certainty that the hope in God does not deceive and that the Spirit given to us by the Lord is not a spirit of fear, but a spirit of fortitude (cf. 2 Tim 1:7).

On the other hand, we also do not want to repeat the mistakes and the omissions that we have committed in the past, but to correct them and to learn from them. We want to promote a justice that bears a clear testimony to the values of the Gospel in which we believe. Our social commitment must help people not only to recognize their duties and to fight for their rights, but also to discover their authentic identity, as sons and daughters of God, created in His image and likeness; to discover the divine presence and action in the world and in their lives. Avoiding the temptation to make hasty and excessively severe judgments, we should strive to exercise proper discernment from the situations and from the impelling minds, remembering that in the Lord's harvest the wheat grows along with the weeds and that people should always be loved, despite their mistakes and sins.

6. The New Challenges

We live in a complex and difficult historical moment, yet it is very challenging and privileging for us. The present conjuncture can be perceived as an invitation to constantly integrate in the best way possible, as a single mission, our efforts to serve the faith and promote justice, always keeping in mind the two dimensions of our unified mission. On the one hand, the propagation of the faith must be carried out in such a way that it does not distance us from the contemporary culture that we want to evangelize and in which faith must be inculturated: a culture marked certainly by sin, but also by the presence and action of God. On the other hand, we must strive to ensure that the promotion of justice is carried out, not by conforming to the materialistic and consumerist context, dominated almost exclusively by the objective of a purely material well-being, but by seeking to create a

context that values solidarity, fraternal sharing and gratuitousness and is always open to the higher values of the spirit, to the greater sense of transcendence and of God.

As the Provincial Superiors of the Society of Jesus in Latin America have pointed out in the letter they published in November 1996, about neoliberalism in this continent, our difficulty in accepting the liberal or neoliberal economic system that prevails today is certainly not in some policies proposed by this system, for example, in the search to control inflation, reduce the public deficit, establish the currency and free the State from tasks that they compete with it, so that it can better assume its role as guardian and promoter of the common good. That letter does not reject primarily the regime of a market economy that constitutes in itself a necessary instrument to balance supply and requirements that has brought and still brings undeniable benefits to the population, in terms of more abundant and cheaper goods.

Our criticism mainly refers to the scale of values that underlie this system and its related policies: values that dominate the market and that often subjugate the social and even the political to the economic interests and do not give the human person, particularly the poorest and the neediest, the priority that they deserve. Even if this system were to manage to substantially reduce the current levels of poverty – which would already be a great progress, but which, according to recent statistics (IDB), does not seem to be happening – our resistance to it, in the way it works today, would still remain, because we cannot accept a scale of values that does not match the Christian concept of being human and of being society, attributing almost absolute priority to material well-being and underestimating or ignoring the values that are essential for integral, harmonious and sustainable human development.

7. Neoliberalism

I mention neoliberalism not simply because the subject is a fashion today, nor to attribute to it the responsibility for all the evils that afflict us, but because it is an important problem today, which must be analysed and debated, in the light of faith, and which can bring together and unite those who work for the religious and spiritual formation of the laity and those who are more directly concerned with the "social issues" both in its personal and individual dimension and in its collective and structural aspects.

Those who work at CIES may wonder if the formation they give in the religious and spiritual sphere, and the values they transmit through it, truly contribute to forming people for social transformation, people who are sensitive and open to the needs of others and for whom the resources and material goods, although very important, must always contribute to the promotion and defence of life, for a balanced and integral human development, always at the service of a more just, solidary and fraternal society.

Those who work in or collaborate with the CIAS should also question themselves critically. Whether their conjuncture or structural analyses exhaust themselves at the socio-economic or socio-political level, or do they come down to a deeper level, until they discover the values or counter-values, the symbols and representations, of a cultural and religious nature, that shape our way of being and proceeding, our lifestyle? These conceptions, so often mistaken, actually reveal the roots of the structural difficulties that

we experience today and are ultimately responsible for the injustices that affect our societies: injustices that these values or counter-values contribute to perpetuating.

8. A Strategic Shift

The transfer of CIAS and of IBRADES to Brasilia, therefore, was not a simple change of postal address. It signifies a new step in the process of deepening our perception of the society and its articulation with the postulates of the Christian faith.

I wish and hope that the presence of CIAS in Brasilia, the capital of this great nation and matrix of the three powers that constitute the modern State, may contribute in some way, albeit modestly, with its studies, publications, seminars, courses and lectures, to the elaboration of laws and policies that respond to the deepest demands and aspirations of the Brazilian people, always respecting their cultural and religious traditions and contributing to the construction of a more participatory society, balanced and supportive and respectful of the nature.

I would suggest that CIAS jointly with CIES examine the tasks proposed by the Provincials of the Latin America at the end of their letter and seek to work together to respond creatively to the challenges listed therein, paying special attention to the problems most relevant to the Brazilian context.

Brasilia is not only the capital of Brazil but also the centre for the National Conference of Bishops of Brazil (CNBB), which represents our Church, a dynamic Church in a country with a Catholic majority. The Ignatian centre of Spirituality (CIES) and also the CIAS, through specific programs and projects of the Brazilian Institute of Development (IBRADES), an advisory body to the CNBB, also place themselves at the service of the Church and its humanizing and evangelizing mission. Within the possibilities and limited resources available to these centres, they wish to serve the Church in Brazil, collaborating with its search for the appropriate means to inculturate the faith and evangelize with new zeal and new methods, as Pope John Paul II desires.

9. Concluding

In carrying out your mission you will not work alone, but in close collaboration with lay men and women, willing to assume the responsibilities that their Christian vocation and mission require. I also hope that you will carry out your activities in an open spirit of dialogue and collaboration with all those who, while belonging to other cultural and religious traditions, share the same values and ideals with us.

I do not want to end without congratulating my Jesuit brothers and companions, who have been present in Brasilia for many years and, in a new way, in the phase that we are inaugurating. I remember with gratitude those who gave their lives to the Lord, after serving dedicatedly and for many years this people, so noble and joyful, but also so suffering. I would like to encourage, in a special way, all those who have recently come here, creating or relaunching these two ventures, with different focuses of a single mission.

In a very special way, I greet our friends and lay collaborators who, by their presence and participation, have helped this work to find the ways of God and of the people who walk with us in the surprising perspectives of this mission.

To all those present, to the civil and religious authorities, to our friends and former students, who honour us with their presence, my sincere gratitude “thank you”.

Fr. Peter-Hans Kolvenbach, S.J.

Original: Portuguese
Provisional English Translation verified: Cyril Suresh Periyasamy S.J.
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3. Social Justice and The Spiritual Exercises of Ignatius of Loyola

Public Lecture at Our Lady of Lourdes Church

Toronto, 1 November 1998

We deeply feel the anguish of persons who, despite their continual striving, cannot escape the growing poverty traps of our country," the Canadian Bishops declared a few years ago. "We proclaim the Gospel message that exalts the lowly and fills the hungry with good things."[1] Interventions like these, especially by Conferences of Bishops, occur quite regularly in many countries. To proclaim the Gospel includes the duty to denounce practises of injustice and discrimination that clearly contravene the values of the Gospel. So we have the Church everywhere making declarations on situations of misery and poverty, on the market economy and neo-liberalism, on unemployment and immigration, on the environment and the need for peace. These positions provoke reactions. The episcopal statements rarely offer practical solutions; they appeal to conscience but cannot, on the basis of the Gospel, resolve the concrete technical problems involved. It is therefore easy to dismiss the statements as unrealistic or Utopian and criticize the Bishops for exceeding their competence.

Still the churches are convinced that appropriate governmental or political bodies, banks or corporations, science or technology, are capable of finding solutions to the ills of society. Missing is the will to become aware and act in solidarity with a suffering humanity. By default and as humanity's conscience, the churches have the moral obligation to intervene in the name of our Creator and Saviour.

Surely we must be committed to the poor. But social activism is a consequence of religious faith, not a substitute for it. Nor does talk about the preferential option help the poor one bit, not without more professional knowledge and skills than most priests or religious possess.

A different reaction comes from within the churches themselves. Since their primary responsibility is to promote a spiritual, supernatural salvation that is not of this world, do the churches not stray beyond their true vocation when showing interest in worldly social problems? Should we not be wary of any such socio-political involvement? Does the Church not unwittingly shift her sphere of activity from heaven too simply, because interest for the things of heaven is diminishing? As if the only way to catch the media's attention and reach people is to focus on the dramatic sufferings of refugees and the marginalised and their struggles for justice. But does a focus on such issues not risk denying the true mission of the Church which, while present in the world, is neither merely nor Finally of this world?

Here we touch the heart of the question: is the social dimension essential to our faith, an integral element of it, or simply additional, optional and, in fact, superfluous? The prayer we most often say together seems to orient us above all towards a Father who dwells in

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[1] Will the poor have the most to fear from Social Security reforms? December 1994, no. 9.

heaven and to urge that his name be glorified, that his kingdom come and that his will be done on earth as surely as it is fulfilled in heaven. In this marvellous prayer, Jesus teaches us how to pray personally as a son and daughter appealing to their father. The Good News is above all the revelation of this filial relationship with a God who reveals himself through his own son Jesus as Father, our Father. Seek first the kingdom of God and all the rest will follow. Is this not why Jesus - doubtless always surrounded by the poor, and the suffering — finally seems to speak out less than the prophets and without their typical Old Testament violence on the social issues of his time? Yet the spirituality of Jesus is always incarnate: it is really in this concrete humanity that Jesus desires the hallowing of God's name, it is really among us that his kingdom should arrive, and it is really in the reality of our world that the vision of God for the good of our world might come true. It is our desire too that a happier history, which from the beginning God has always willed to write among us, be written.

The church cannot be disinterested because God is himself interested. In revelation, God himself has unveiled a project to be realized in close alliance with us on earth, as it is in heaven. The history of revelation we read in the Bible speaks of nothing if not the total and tireless fidelity of God to humanity in its world, even when humanity proves unfaithful. For a better world God struggles for us and with us and even, when necessary, against us to the point that, in his Son, He allows himself to be overcome, for His great love is without end. In Jesus, He becomes more than ever Emmanuel, God with us. Impossible therefore to separate what in all freedom God has united, while respecting the autonomy of humanity and of our world which still exist only in dependence on their Creator and Saviour. Precisely because humanity has been entrusted with responsibility for the world and for the effective management of its history, men and women, with their capacity to deviate and repudiate God's vision of the world, have unfortunately taken advantage of it, but never to the point of destroying the covenant with the Creator and Saviour who takes every occasion and makes every gesture to continue loving us, our world and our history, many times through outstanding men and women.

In this unrelenting fidelity, the believer discovers why there is no right to become disinterested or take distance from this world so strongly marked by sin, or to take refuge in a dis-incarnate spirituality and to flee from the world under the pretext of pursuing a higher, purer spirituality. For the link with the world made by the hand of God is a constitutive dimension of every believer's profession of faith in God as our Father, Creator and Saviour. In this vision of faith Ignatius encourages us to find God in everything: in all things and not in spite of all earthly things as if these were unfortunately unavoidable obstacles which would prevent us from seeking and finding God; in all things and not solely with their help, as if the world were purely transitory and, once having lifted us up to a celestial orbit, exhausted of meaning. Even when taking seriously the discouraging bad news that the papers and television convey, if we talk positively and optimistically about our world — and rightly so— this is because God in His fidelity never ceases to love this world wherein He can be sought and be found.

But does God's covenant with people justify the Church's social and political involvement, the social action of the clergy, the strident positions of Christian groups, the

demonstrations to defend human rights and the vigorous protests against injustices? Has Jesus inducted us into concerted action against misery and discrimination? Did he not die on a cross? How can we gaze at the crucified One on our walls—very much the sign of weakness and resignation in the face of injustice—and still believe in the struggle for justice? Does faith extolling a Lamb crushed on earth and now upright in heaven allow us to believe in victory over injustice in this world, or does not faith rather gently insist that final victory will occur not in the world but beyond?

By taking on the human condition in all things, Jesus also assumed the political conflicts and social injustices of his milieu. Recently the press caused something of a sensation by suggesting that Jesus belonged not to the poor stratum of society but rather to the middle class: a craftsman, he was well enough connected to possibly be a rabbi, and his rich friends gladly invited him to dine at home. At that time, belonging to the middle class meant a certain well-being, though of course exposed to the many common vicissitudes. All the more remarkable then that Jesus, though belonging to this class, unambiguously took up the cause of all those who suffer. We must never forget that material well-being was commonly considered a divine blessing, the reward for a holy and righteous life, while upon every misfortune hung the question, "Has this one sinned, or was it his parents?"

In word and deed Jesus takes his place in the line of the prophets and, without hesitation, claims straight away that their words are now being fulfilled in himself. Thus his proclamation in favour of the poor and the oppressed, the widows and the orphans, the marginalised and the sick, even if coming to their aid means decrying the law in force. More important still, Jesus pursues the prophetic vein in condemning as scandalous any invocation of the Divine Name or worship used as a pretext for refusing justice or violating minimal human rights. Jesus does not behave like an agitator or revolutionary but, defending the vision of his Father for the salvation of the world, he does not hesitate to challenge the religious establishment and the political power. In his indictments we do not sense the visceral reactions of someone angry at an unjust society, but instead we see expression of his ardent love for his Father and of a just vision for a more just world. Comparing his maledictions with the denunciations of the prophets, the accent seems less radically on overturning structures. Jesus takes straight aim at injustice but, having come to save the unjust, he also aims at the conversion of their hearts.

There is something disconcerting, we must admit, in this image of Jesus. Though nothing of the social agitator, even to this day his Sermon on the Mount calls our best intentions into question; containing nothing of political revolution, nevertheless his Good News would turn the Roman Empire upside down and so too many others. Jesus does not even give the impression of wanting to reform Palestine pacifically or to re-organise the Chosen People socially and politically. Above all, he is neither an ideologue nor a Utopian in an area which perforce has produced many.

In our century, the strongest social ideology has been the marxist-leninist one which, far from dead, still finds fertile ground in the grinding injustice of so many poverty-ridden countries. This ideology wedges itself between the two halves of the Great Commandment: in the name of justice for the poor, it advocates the rejection of God. We ourselves have seen how ideology serves to invigorate social action and make it dynamic, especially by

reducing the many complexities and complications of social reality into sweeping judgments and ringing slogans. The same temptation exists in Christian contexts, for the effort to consider reality in all its aspects with so many possible pluses and minuses, threatens to weaken or paralyse social action. "Ideology," according to one author, is a triple exemption or dispensation: from the intellectual, from the practical, and from the moral.

Ideology is an intellectual exemption as it retains only those facts which support its key ideas: for example, limiting poverty to the socio-economic field as if we lived by daily bread alone, or of seeing everything in terms of class struggle alone as if no other conflict existed than those of poor against rich, while overlooking the oppression done to women, to native people, to people of colour, or to immigrants. Ideology also dispenses from the practical by registering every success, systematically ignoring any failure, and thus giving a totally false picture of the circumstances it claims to uphold. For example, some people still cannot even imagine that, in El Salvador, many martyrs of injustice were victims of the government army. And ideology is finally moral exemption whereby the end justifies all the means, and hatred becomes indispensable for the social transformation of the world. A country without hatred, they would say, is unworthy of its independence. In the eyes of every ideology, Jesus' social message seems weak and indecisive, but the Gospel which embraces the whole reality of earth and of heaven, of poor and of rich, rejects the triple dispensation of ideology. How is the gospel anti-ideological along these lines?

The Gospel holds out no intellectual exemption, even at the risk of weakening a radical involvement on behalf of the poor. Jesus is not afraid (because this is the whole truth) of presenting the paradox of poverty: poverty as a non-value to be eliminated at all costs and, all the same, poverty as a value essential for living the kingdom of his Father. The beatitudes encompass all reality: blessed are those who struggle for justice and even suffer martyrdom in order to destroy all injustice which is the source of misery and poverty in the world. However, this has to be done with the heart of the poor-if not the oppressed will become oppressor.

Paradoxically, the Lord blesses the de-facto poor or, at least, the poor of heart, for a poor heart is conditio sine qua non for possessing the Kingdom. An ideologue does not accept this paradox but sees poverty as the only real affliction and reduces the struggle to a total eradication of misery. The ideologue would claim that since this misery is all-urgent, now is not the time to quibble or get lost in fine points. Yet experience shows that, in such an approach, the formerly poor and oppressed risk becoming neo-powerful oppressors who in turn commit new injustices. The examples are many and disappointing, for the histories of the Soviet Union or a Central American republic are unfortunately eloquent in this regard. The Gospel declaring "blessed are the poor" can be used ideologically to legitimize the structural injustices that produce the Lazarus's of this world, only by conveniently forgetting that the Gospel, which aims at all truth, does not bless the poor without equally blessing those who struggle for that justice of which Lazarus should be the first beneficiary.

Conversely, if the Kingdom in our time is exclusively and so ideologically identified with the mere struggle for justice while forgetting that the Lord Jesus also blesses poverty, we risk ending up with a new totalitarianism and missing out on the kingdom of God where,

thanks to the poor of heart, the Lord is served as He desires in the poor and the starving, in the sick and the imprisoned. Instead of opting ideologically either for spiritual poverty without a concrete struggle for justice, or for the contemporary struggle for justice pursued without a poor and disinterested heart, Jesus dares to bless equally both the struggle for justice which strives to eliminate the insulting penury of the poorest and the poor of heart who, without self-interest, truly serve others. In ideological or political order, those two beatitudes appear incompatible, but in Jesus both are essential for the kingdom of God. A struggle for justice, an engagement for the poor, is senseless without a poor and disinterested heart. That is why the poor are blessed, not at all because of their poverty and misery, but because those who follow Christ will struggle with them, will come to their help with a poor and disinterested heart of Christ.

Having touched on the intellectual, Gospel values allow no practical dispensation either. Ideology only recognizes success, but Jesus speaks of persecution for he knows what human beings are made of. Nearly fifty years ago, my predecessor, Father Jean-Baptiste Janssens, articulated this fundamental minimum: our Jesuit social praxis should "aim at procuring for as many ... as possible or rather, in so far as conditions permit, for all ... , an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs so that he may not feel depressed or looked down upon." This is justice, justice among people: to give and ensure what each one as a human person should have.

No doubt our contemporary world has woken up to a sense of justice. But does justice by itself suffice in practice? Experience through the ages leads to the summary conclusion that any right pushed to the nth degree becomes the peak of injustice: summum jus, summa inuria. Pope John Paul has written: "It is clear that sometimes, in the name of presumed justice, a neighbour is annihilated, killed, deprived of freedom, stripped of the most basic human rights." An ideologue may be content with justice sufficient to itself, but John Paul II retorts: "Past experience and our own times show that justice is not sufficient to itself and can even lead to its own negation and its own ruin, if one does not allow that deeper force which is love to shape human life in its various dimensions."

The Good Samaritan powerfully illustrates the insufficiency of justice alone. The story, about someone "outside the law", begins with a priest and a Levite who do observe the law. The two are journeying toward Jerusalem; were they to touch a half-dead corpse, they would become legally unfit to perform their liturgical duties according to the law. Jesus does not condemn the two clerics, they are simply doing what the law requires. But he does point out that it is the Samaritan, this "outlaw," who has grasped the heart of the law. Jesus confronts us with the fact that fulfilling the justice of the law may be perfectly correct but also cruelly insufficient.

This is what Father Pedro Arrupe once wrote: "No, justice is not enough: the world needs a more powerful remedy, a better witness and more effective works: the witness and works of charity. When we read the headlines in the newspapers and reflect a little on what might be the real cause for such abysmal levels in human relations — in family, government, labour, the economy or international relations — it becomes obvious that answers in terms of justice and injustice are inadequate. Never have we talked so much

about justice, and never has contempt for it been so flagrant." Jesus does not dispense humanity, pervaded by egocentrism and self-interest, by violence, and by hatred, from responsibility for effective action, for real praxis. Faced with the need for a remedy to every inhuman situation, Jesus proffers no other form of response than a disinterested elan which goes out in compassion and sharing, an elan which believes in the love which God has for us, an elan which we recognize in many of our brothers and sisters. Such love neither seeks suffering and the cross nor recoils from giving one's life so that others may live.

While the masters of suspicion push our contemporaries to take up with Karl Marx, to revolt with Nietzsche or to pursue self-knowledge with Freud, Jesus encourages us to give ourselves in the practice of Christian life so that the world may be more just and discover true life to the full. There is dispensation neither from the intellectual nor from the practical, and no moral exemption either. Ideologies naturally tend to debar each other. Totalitarian ideologies, in order to simplify the process towards a socially ideal society, eliminate whoever opposes them. If certain obstacles seem to be blocking the road, the ideology claims the right to eliminate them even by force of violence. An extreme example was the ideology of Pol Pot. Convinced that a population who had once tasted freedom could never be up to building a new marxist society, Pol Pot wiped out entire cities in order to start afresh. A people's commissar once declared. "If nature seeking its balance causes thousands of victims through natural catastrophes, why hesitate to kill thousands of men and women in order to accomplish as important a project as the construction of a new just society?" Even though the ideologies in the realm of -ism's -i.e., liberalism, capitalism, socialism, sexism—do not go to such extremes, they do tend to devour everything around them and to devalue whatever contradicts their idealistic schemes, to re-read the past according to their criteria of interpretation, and to demonise whoever opposes them, no matter what Christian or human morality might require. Compared with these, the Gospel's social message again seems fragile and precarious.

Decades ago Pope Paul VI stated that the difference between the Church's social involvement and totalitarian ideologies of the right or left can be found in the life of a single child. The Gospel never permits even one child to be sacrificed in order to contribute towards the establishment of a more just society. In the spirit of Jesus, a Christian struggling for social justice will refuse to pay the price of violence against men, women and children eliminating entire groups, in order ultimately to attain a better human society. Whereas, for an ideology the enemy is finally someone to be beaten and destroyed, for the Gospel the adversary remains a human person with a capacity and openness to salvation, someone to be loved and for whom one may even lay down one's life.

With a certain logic, then, thinking of so many poor countries of Christian tradition, it is not surprising if some people blame the commandment of love for the fact that social conditions do not change or improve, given the blanket refusal to use force to put an end to injustice once and for all. This last observation does not take into account the radicality of Christian love that underlies all the social teaching of the Gospel. In the words of the Canadian Bishops a year ago. "Like the Gospel, the social teaching of the Church insists

that love or charity be both the basis and summit of individual and community life. It also insists that justice be an essential demand of this love.[2]

While justice may be satisfied with giving only this or that, Christian love of neighbour demands the whole person. In a similar vein Father Arrupe noted that "The promotion of justice is indispensable because it constitutes the very beginning of all charity." Insisting on justice seems revolutionary at times, and demands appear subversive. Yet what one asks for, is so little: much more is needed. We must go beyond justice in order to fulfil it with charity. Justice is necessary but it is not sufficient. Charity adds to justice its transcendent and interior dimension. Just as justice has its limits, and stops where right also comes to an end, love runs into no frontier because it reproduces on our human scale the infinity of the divine essence and causes each human person, our neighbour, to be the object of an unlimited service on our part. Where ideology excludes and marginalises, the Gospel always opens up in an encounter with others, especially in compassion for the poor and all who suffer, for the design of God is to gather and not to separate. Thus it is impossible to forge justice without love, impossible to put oneself off from love and harbour hatred in order to resist injustice. The universality of love is a commandment to which Jesus admits no exception, even if for us it remains an always new commandment because we believe in it so little.

In our time too there are some famous people and also some quite unknown ones who live the justice of the Gospel, the social dimension of our faith in its fullness. Still and all, are these not rather the exception? After twenty centuries of Christianity, can we consider the social teaching of the Gospel to be effective, or are we utterly in Utopia, that is, literally no-where? Since Sir Thomas More invented his ideal paradise, the Utopian model has stimulated the human spirit to dream of a better and more just world without injustice or discrimination. Authors who speak of the Christian Utopia, are they not right since Jesus asks us to turn the other cheek, to let others take our shirt, to love our enemies? A philosopher replies: "Utopia, Plato taught from the beginning, is the fire we must play with, for it is the only way we have to get out of what we are. False interpretations of *Utopia* must be critiqued, but the easy out offered by realism is fatal." No doubt, Utopias can be completely unreal dreams or a refuge in an imaginary world, a sort of science fiction transposed to the social domain.

All the same, Utopias have the ability to shed critical light on miserable social conditions in the present and open up new, better, happier possibilities unknown or unhoped for until now. In this way Utopia may offer light in the desperate night to those who in their long-term struggle for justice know only failure and frustration. But is this a real light or a mirage? Utopia which draws us away from the real tragedy of our existence, which lets us cruise well above the unjust sufferings of humanity today, is just another aspirin or soporific. But the Christian Utopia, which Jesus willingly makes use of because he believes in it, prevents us from getting confused, paralysed, resigned, sceptical or cynical about the struggle for justice. He invites us to keep on being the salt of the earth, not only in personal witness and communal action, but also in the whole social dynamic.

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[2] On the 30th anniversary of the Canadian Catholic Organization for Development and Peace, 14/11/97.

The recent General Congregation of the Jesuits expressed our vision in the following words: "That the social project, in its present form, is seriously flawed, no one doubts; that we are more sceptical now than we were even thirty years ago is true; that there have been massive dislocations and inequalities is clear to all; that the totalitarian experiments of this century have been brutal and almost demonic in intensity, none will dispute; that it seems sometimes to resemble the Babel and Babylon of the Bible is all too evident. But our aim is the confused but inescapable attempt to cooperate in the creation of that community which, according to the Book of Revelation, God will bring about — and God will bring it about in the form of the holy city, the radiant New Jerusalem."[3] Listening to this visionary affirmation, this divine Utopia, we understand that social involvement, the option for the poor and the struggle for justice can only be an integral part of faith and a constant challenge addressed to faith.

So here we are in the Christian Utopia, with our faith drawing its strength to struggle for justice from the very action of Jesus who teaches and prays, who nourishes with the bread of life and with daily bread, who heals people and sets them upright, who shows compassion and solidarity with the poor. In Him, with Him and through Him our faithful social involvement declares: "Arise! Get up! Your faith has saved you!"

Source: Homilies and Lectures of Peter-Hans Kolvenbach S.J., Father General's visit to the Jesuit Province of Upper Canada, Oct. 26-November 3, 1998 (Booklet published by Jesuit Provincial Office, Toronto, Ontario, Canada. pp. 31-42). Ref: Miscellanea, Vol. III, no. 11, Bound Volumes in the Biblioteca, of General Curia, Rome.

[3] GC34, "Our Mission and Culture", Decree 4, no. 26.

D. PROVINCES AND CONFERENCES

1. Current Perspectives on our Justice Mission

Salvador, Brazil, 4 October 1992

I have always been impressed by the vigour of the social commitment of the Society of Jesus in Salvador and in this Province of Bahía. I am happy to meet you personally, Jesuits and co-workers, committed body and soul to the promotion of justice in this society, which is still marked by the exclusion and exploitation of the vast majority of people.

I want to thank you very much for coming on this Sunday afternoon to listen and dialogue, giving up your well-deserved rest and the company of your families, not to mention your possible pastoral tasks among the least and the poorest. I want to thank you even more for the trust you show in the Society of Jesus, for seeing in our present mission and in the works which it carries out a valid framework for fulfilling your intention of serving people and contributing to their liberation.

In fact CEAS[1], FUNDIPESCA[2], OAF[3], pastoral work among young people, other activities of human development and popular organization, carried out by Jesuits and laity together in *Alagados*[4] and other outlying districts, offer a wide range of excellent services in the cause of justice. In the midst of difficulties of all kinds, you continue to struggle on these different fronts with the clarity, hope and generosity of spirit which the Gospel message conveys.

Without undervaluing other important works, I would like to mention especially the accomplishments of CEAS over twenty-five years, because of its more universal character. Through its projects of advice and support for people's organizations, its work of research, its publications and particularly the *Cadernos do CEAS*, the Centre has won the respect and recognition of everyone interested in the change of social structures, both in academic circles and among the people. I believe that this close relationship which my predecessor, the unforgettable Father Arrupe, recommended so highly between scientific reflection and insertion into the popular environment, between direct service to the poor and the development and popularization of analyses based on experience, is what constitutes the originality and strength of CEAS. The legitimate urge to respond to emerging problems and take a stand in the face of social conflicts, undoubtedly entails the risk of formulating debatable analyses and judgements. But far more important is the Centre's record in the vigorous defence of the rights of the oppressed and the forgotten.

For practical reasons, before asking you about the challenges posed by the social reality of this region and the responses you try to give through your action and reflection, I would

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1 Centro de Estudos e Ação Social.

2 An institution for the social development of farmers and fishermen in Bahia.

3 The Organization for Fraternal Help is an institution for the education of abandoned children.

4 Alagados is a poor neighbourhood of Salvador (Bahía) where the Society has a parish and various social projects.

like to share with you briefly some ideas on the current perspectives of the mission of the Society of Jesus in the service of faith and the promotion of justice.

We are all very aware of the changes which have occurred on the world scene, and particularly in Latin America, over the past few years. The failure of real socialism in Eastern Europe and the obvious limitations of the revolutions proposed and attempted on the Latin American continent, have discredited - in the eyes of political, academic and even public opinion - the proposal to transform present reality to meet the demands of social justice. On the other hand, the distance between the very rich and the very poor is still growing both in Brazil and on a world level, despite international development programmes and despite the efforts of Church-people and others of good will pushing for a fairer distribution of goods and opportunities.

This picture invites us to review our struggle for liberation over so many years with all its presuppositions, strategies and ways of proceeding. This is the review to which a group of Jesuits and other experts in social sciences devoted themselves during the **"César Jerez" International Seminar** in Zipaquirá, Colombia (July 1992). Such self- criticism means renouncing neither the values nor the objectives which have oriented our action: the dignity of each person, the ethical requirements of political and economic activity, the fundamental equality of rights and opportunities, solidarity with the weakest, peace as the fruit of justice. We must not cede to the pressures of neo-liberalism.

But perhaps we will express our analysis of systems in less polarized or Manichaean oppositions. Solutions may be more gradual and more respectful of culture and of the real priorities and initiatives of the people themselves, and may better integrate the economic, political, ethical and religious dimensions. At present it seems too early however to outline global alternatives to the unacceptable reality in which we live. Everything suggests that the new models we seek are being built from below, starting from the concrete and effective experiences of community participation, of technical training and humanizing education, of competitive production and distribution in solidarity. You, especially the CEAS team, certainly have an important contribution to make towards working out new paradigms for Brazilian society, provided that you seek a fuller truth, the truth which liberates and builds because it takes science into account, the aspirations of the immense majority of the people, and the Gospel.

Among those who collaborate in social projects of the Society may be some who do not share our faith in Jesus Christ and in the transcendent destiny of the human person. They may subscribe to our mission insofar as they affirm the fundamental values which orient it. But this does not dispense us from making explicit the inspiration which nourishes our commitment for justice and to the poor, which determines the convictions with which we take it up, which reveals the final meaning of our efforts and hopes. The source and inspiration of our effort is the love which Christ's new commandment requires. This means, above all else, that we must love as God loves. God loved us first, freely, not because we were of interest to Him but when we were sinners. Working for the poor or in

a poor milieu, being in solidarity with the marginated, is never humanly gratifying[5] and may even be quite frustrating, not because the poor do not have much to give and teach those from other social settings, but because of the many obstacles with which the whole of society blocks such work from succeeding, humanly speaking.

We are made in such a way that, without the conversion of our hearts through God's *agape*, through His free love, even an option for the poor can be at root an egotistical thing, the instrumentalization of our neighbour's destitution for the sake of personal advancement or in the interests of political or ideological groups. Saint Paul, in the well-known hymn in his letter to the Corinthian community, declared the most generous philanthropy to be vain unless it ceaselessly seeks its origin in the Divine *agape*.

The new commandment also states that one must give one's own being, one's own person. As long as we give only our things, our ideas, our organizational capacity, our more or less effective achievements, we have given nothing. One must give one's own life, in the image of Christ. Hence the importance of respect, attention and interest for each person, since the personal encounter, although always limited, is undoubtedly the only one which truly and effectively transforms. Different opinions notwithstanding, the preferential love for the poor, as an expression of the new commandment, in no way weakens the struggle for justice. And as the proclamation of the faith has, since the beginnings of the Society, been inseparable from the promotion of justice, in the same way love and justice must never be dissociated. Justice impels us towards those very concrete fields wherever people lack what they need in order to be human, to the field of socio-economic and political conditions. But the mere change of such structures does not produce communion and peace unless it is inspired by love for our neighbour, unless it is accompanied by generosity, compassion and forgiveness, as these reflect the experience of God's love which frees us and enables us to love in the Spirit of Jesus.

May these considerations suffice to express my deepest convictions and the orientation of the Society for its members working in the social field. It is now up to you to make your concerns and hopes clear. I listen to you with great interest and joy, convinced that this dialogue carried on between Jesuits and lay people, shared in daily life and collaboration, will yield an ever more luminous and profound vision of human reality made in the image and likeness of the Trinitarian communion, and an ever-growing commitment, as radical as it is tender, for the building up of this new society.

Peter-Hans Kolvenbach, S.J.

Source: Promotio Iustitiae, no. 51 (1993), pp. 5-8

[5] The meaning of this affirmation is clarified in the phrase immediately following, which explains the challenges and difficulties of political change. Obviously, our encounter with the poor can be a source of human enrichment for us and strengthen our hope to find concrete pathways for change, be they only partial or limited. (Cláudio Perani).

2. 'Cooperating with Each Other in Mission': Celebrating 125 years of Jesuit/Lay Partnership

Creighton University, 6 October 2004

Introduction

Thank you, Archbishop Curtiss, for your prayer and for your enthusiastic support of the work of the Society here in the Omaha Archdiocese. Thank you, Fr. Grummer. I am delighted to be a part of these two important celebrations. I am grateful for your instinct to recognize the history of Jesuit and lay cooperation in ministry, from the very beginning of the arrival of Jesuits in Omaha until the present. This is significant as we discuss the opportunities and challenges of cooperating with each other in mission in the future.

St. Ignatius of Loyola, the founder of the Society of Jesus, wrote his *Spiritual Exercises* while still a lay person. It is a guidebook for someone directing another person in a journey, seeking God's grace of spiritual freedom for the complete gift of oneself in service to others, in companionship with Jesus, the one whose mission from God we share.

Let me begin by recognizing who we are, gathered here tonight at Creighton, in the Heartland of America. The variety of persons, backgrounds and gifts that you represent is indeed impressive.

Among the Jesuits there are Jesuit novices in the beginning of formation; senior Jesuits, whose mission now is to pray for the ministries of the Society; and Jesuits who have laboured and still labour in many ministries. These men are proud of their Ignatian heritage, always humbly aware that they are sinners, yet called to be Companions of Jesus, as Ignatius was.[1] While our diminished numbers can discourage us at times, we embrace the new vitality that has come to our ministries with the gifts of our lay partners. The Jesuits here are committed to improve apostolic community life, and are renewed in their dedication to place themselves at the service of many of you, their partners, with whom they cooperate in mission, "by offering," as the General Congregation says, "what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship."[2]

Among the lay people, our partners in ministry, there is a rich variety of lay women and men called to holiness precisely as lay people,[3] called to be the leaven[4] of God's

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1 GC 32, D. 2, n. 1, "Jesuits Today."

2 GC 34, D. 13, n. 7, "Cooperating with the Laity in Mission."

3 Lumen Gentium, 11 "Fortified by so many and such powerful means of salvation, all the faithful, whatever their condition or state, are called by the Lord, each in his own way, to that perfect holiness whereby the Father Himself is perfect."

4 Lumen Gentium, 31 "But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity."

salvation in the world. There are members of the boards of Jesuit institutions and members of the Parish Councils of Jesuit parishes; people who serve in Jesuit sponsored parishes, retreat centres, missions, schools and on the Province staff; benefactors, alumni, parents, middle school, high school, undergraduate and professional students, parishioners, and spiritual directors. You represent a variety of cultural backgrounds. You are members of the Christian Life Community and the Ignatian Associates. Many have made the *Spiritual Exercises* in some form, and a number give them to others. You come from a number of religious orders and a variety of religious traditions, or no particular religious tradition, but share a common vision of service for and with others.

All of us gathered here this evening are people joined to our Lord through suffering, illness, or the injustices we suffer.[5] We represent a unity in the midst of a marvellous religious, ethnic, cultural and tribal diversity.

I am also pleased to recognize that among you are clergy of this archdiocese and friends from the city of Omaha and the surrounding area. And, as a sign of our global reality in this age of technology, we are joined by Jesuits, partners and friends from around the world, via the internet.

History

As this very special group gathers to reflect on how we will cooperate in mission in the future, we look back into the past which prepared us for this night.

The history of the Jesuit-Lay partnership has been a history of a tightly bound network of mutual support. In the years after Ignatius wrote the *Spiritual Exercises,* after he gathered his earliest companions around him, after they were ordained priests, and even after they founded the Society of Jesus, Ignatius never lost contact with the world of the laity.

From the beginning, his friends, both women and men, housed him, cared for him when he was sick, and supported his undertakings. In return, Ignatius shared his friendship and the great gift of the *Spiritual Exercises,* which he urged them to share with others.

When he established his first ministry in Rome, the House of St. Martha, he also established the "Company of Grace"[6] - a confraternity of lay people who became involved in this ministry with prostitutes and were its earliest supporters. In the days of Ignatius, confraternities were a popular means of involving lay men and women in church ministries, and he enthusiastically embraced them as collaborators in the works of the Society. He established other confraternities as he began other ministries, establishing a historical pattern for the way Jesuits proceed in ministry.

The Society began ministries most often at the request of a local bishop or a group of lay people. These ministries took shape and were able to thrive with the support and cooperation of the Church and lay partners. Even before the Society opened its first school in Messina, Sicily, Francis Xavier was invited in 1542 to teach at the lay-sponsored College

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5 Lumen Gentium, 41 "May all those who are weighed down with poverty, infirmity and sickness, as well as those who must bear various hardships or who suffer persecution for justice sake-may they all know they are united with the suffering Christ in a special way for the salvation of the world."

6 John Patrick Donnelly, S.J. Ignatius of Loyola: Founder of the Jesuits (The Library of World Biography-Pearson Education, Inc.) 2004, p. 123.

of St. Paul in Goa, India. Although he declined this opportunity, Jesuits were eventually assigned there.[7]

The pattern of request for help and lay partnership was repeated here in Omaha. Mary Lucretia Creighton desired to establish a Catholic college in Omaha, and Bishop James O'Connor, the second Bishop of Omaha, invited the Jesuits to come for this purpose. Eight months later, in 1877, Jesuit Father Roman Shaffel arrived in Omaha to serve as president. When Creighton opened in the fall of 1878, the first staff consisted of one other Jesuit priest, two Jesuits in formation, one layman, and one laywoman.[8]

Over a century later the Jesuit Middle School of Omaha followed the same pattern as a response to the vision and the request of parents and friends in the northside community. It thrives today as the latest institutional example of Jesuit-lay partnership in Omaha.

The ministries of the Society have, from their inception, been blessed with talented and committed lay men and women who have devoted their lives to these ministries. They have served as administrators, math teachers, secretaries, deans, bookkeepers, science professors, pastoral ministers, and spiritual directors in Jesuit schools, parishes, retreat houses and Province Offices.

But in the years since the Society of Jesus was founded, even in the years since the Wisconsin Province was founded, we Jesuits have changed the way we view these partners in ministry. At one time, we considered all of these talented lay partners as being here to help us with the activities to which we Jesuits were called by God. And we have to admit that a full assimilation of the meaning and true spirit of mutually respectful collaboration has come slowly for us.

Indeed for many years we looked upon "lay collaboration" as a necessary salvage-operation in the face of our own declining numbers. I believe, however, that the years have taught us a deep appreciation for the richness of mutual gifts that all bring to the ministries we share.

The Second Vatican Council invited all of us into a new vision of partnership by recognizing that "The classes and duties of life are many, but holiness is one - that sanctity is cultivated by all who are moved by the Spirit of God...."[9] Jesuits are not the only ones with a call to holiness or a vocation. Many of the lay partners in Jesuit institutions are responding to the call of the gospel summoning the hearts of all the baptized. Jesuits and laity are called to respond in different ways, but it is clearly a call we share. The American bishops affirmed the universal call to holiness in 1995 by writing, "The laity's call to holiness is a gift from the Holy Spirit. Their response is a gift to the Church and to the world."[10]

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7 John Patrick Donnelly, S.J. Ignatius of Loyola: Founder of the Jesuits (The Library of World Biography-Pearson Education, Inc.) 2004, p. 128.

8 M.P. Dowling, S.J., Creighton University: Reminiscences of the First 25 Years (Omaha, Buckley Printing Co) 1903, p. 57.

9 Lumen Gentium, n 41.

10 Called and Gifted for the Third Millennium, Reflections of the U.S. Catholic Bishops on the Thirtieth Anniversary of the Decree on the Apostolate of the Laity and the Fifteenth Anniversary of Called and Gifted, (National Conference of Catholic Bishops, 1995).

The Council's call is as vital today as it was forty years ago: Every person must walk unhesitatingly according to his or her own "personal gifts and duties in the path of living faith, which arouses hope and works through charity."[11]

As is quite commonly the case in Jesuit works in Asia, some of our treasured colleagues and friends follow other faith traditions. Let me thank those of you from other traditions here tonight for the perspectives and learning you have offered and continue to offer, for your contribution to our common mission.

"Cooperating with the Laity in Mission" - GC 34, Decree 13

Almost 10 years ago, the 34th General Congregation of the Society of Jesus addressed all the Jesuits of the world on the topic of" Cooperating with the Laity in Mission." Decree Thirteen of that Congregation begins with these words: "A reading of the signs of the times since the Second Vatican Council shows unmistakably that the Church of the next millennium will be called the 'Church of the Laity.",[12] The Congregation said that the Society of Jesus acknowledges that this development is "a grace of our day and a hope for the future"[13] and therefore we seek "to respond to this grace by offering ourselves in service to the full realization of this mission of the laity, and we commit ourselves to that end by cooperating with them in their mission."[14]

This was an important moment for the Society. Looking back over the years since the Council and the previous General Congregations, we recognized that we had indeed fostered cooperation with the laity in our own apostolic works. While admitting that our first rather reluctant steps in this direction resulted from our own declining number, we have come to see that this growing cooperation with the laity "has expanded our mission and transformed the ways in which we carry it out in partnership with others. It has enriched what we do and how we understand our role in that mission."[15] At the 34th General Congregation we foresaw "the expansion of lay apostolic leadership in Jesuit works in years to come and pledge[d] ourselves to assist this development."[16]

This was an important moment indeed for the Society because the Congregation went further than acknowledging that there are more lay persons in our ministries and that this has been a blessing. Although we had been accustomed to describing ourselves, with our apostolic focus, as "men *for* others;" we articulated the realization that we are also "men *with* others." In the words of Decree 13:

> This basic characteristic of our way of proceeding calls for an attitude and readiness to cooperate, to listen and to learn from others, to share our spiritual and apostolic inheritance. To be "men with others" is a central aspect of our charism and deepens

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11 Lumen Gentium, n. 41.
12 GC 34, D. 13, n. 1.
13 GC 34, D. 13, n. 1.
14 GC 34, D. 13, n. 1, referencing: GC 31, D 33, n. 34; Peter-Hans Kolvenbach, Address to the Congregation of Provincials 1 "De Statu Societatis," n. 16, Acta Romana Societatis Iesu [ARSI] 20 (1990): p.451; Peter-Hans Kolvenbach, "To Friends and Colleagues of the Society of Jesus," ARSI 20 (1990): pp.601-7.
15 GC 34, D. 13, n. 2.
16 GC 34, D. 13, n. 2.

our identity.[17]

In addition to being ready to serve wherever called, we recognize that we need to have the attitude, the readiness, to cooperate, to listen and to learn from others. It is in this way that we will share our spiritual and apostolic tradition. We Jesuits need to be not only friends and companions of the Lord and each other, we must be friends and companions of our partners in mission. This reciprocity of personal presence is central to our identity as Jesuits. It is the key to cooperating with each other in mission which is required for the future. Decree 26 states unequivocally that partnership with others in ministry "is an essential dimension of the contemporary Jesuit way of proceeding, rooted in the realization that to prepare our complex and divided world for the coming of the Kingdom requires a plurality of gifts, perspectives, and experiences, both international and multicultural."[18]

Service to the Laity in Their Ministry

Moving beyond simply inviting lay persons to join Jesuits in Jesuit sponsored works requires a different perspective for both Jesuits and lay partners in mission. For there to be a partnership of equality, the question changes from "How can lay women and men assist Jesuits in their ministries?" A new question emerges: "How can Jesuits serve lay women and men in their ministries?" For that to happen, Jesuits must think of "our" parish, our retreat centre, or our school in a new way.[19] It is "ours" now, referring to a larger group, because it is a mission for which all of us - Jesuit and lay- are co-responsible.

As our Jesuit contribution to this common enterprise we have pledged to offer "what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship."[20] It is important to recognize that we *offer* these gifts, we invite others, but we do not impose. One of the important gifts that our partners bring to our joint ministry is their very freedom, a freedom that we Jesuits must not only accept but must respect and appreciate.

The spiritual inheritance that we Jesuits offer, our Ignatian Spirituality, is an apt apostolic tool. It is an active spirituality. After making the *Spiritual Exercises,* a person is prepared to serve with greater freedom, to discern the "greater good" among a variety of goods, and to find an intimacy with God in the midst of his or her everyday life of service. The *Spiritual Exercises:*

> have transformed many hearts and many lives, and have been the source of important social and cultural changes. They are not a rigid closed system; on the contrary, they are flexible and can be adapted to people at different stages in their spiritual journey, and to different schedules people follow in life today. Experience shows that non-Catholic Christians can make them with profit, and that they can be adapted so as to help non- Christians. I am personally convinced that we could not have anything better to offer. I invite you to make more use of them, and hope that more of you will learn to use them to help others, as some have already done. I also urge you to require of my brother Jesuits, that as they work side-by-side with you, they share with you

[17] GC 34, D. 13, n. 4.
[18] GC 34, D. 26, n. 16.
[19] GC 34, D. 13, n. 20.
[20] GC 34, D. 13, n. 7.

the spirituality of Ignatius of Loyola, and especially the *Spiritual Exercises*.[21]

We Jesuits owe it to our partners to remain rooted in the graces of the *Exercises* and to find ways to make this apostolic resource available to those with whom we cooperate in mission.

In addition, Jesuits have a wealth of wisdom and experience to share from our heritage to offer as resources in support of our partners. The mission of each Jesuit sponsored ministry includes the service of faith and the promotion of justice, with an unambiguous preferential love for the poor. This too we Jesuits offer to our colleagues. Without this constitutive element of our common mission, Jesuit sponsored ministries risk losing their prophetic appeal and radical challenge.

We also have our friendship to share. Friends know each other, respect and trust each other, and share the graces and challenges of each other's lives. One of the greatest gifts Jesuits have to offer in support of our colleagues is our companionship: "serving together, learning from and responding to each other's concerns and initiatives, dialoguing with one another on apostolic objectives."[22]

The Situation of Women in Church and Civil Society

In its recent document on the "...Collaboration of Men and Women in the Church and in the World," the Holy See has underscored the mutuality and complementarity of the gifts that men and women have to offer, each from their own respective genders, for the good of humanity and of the Church. We have been considering such mutuality and complementarity from the perspective of our shared ministry as lay people and Jesuits in our works. It is also important to appreciate the dimension of mutuality and complementarity that comes more specifically from the distinct gifts that women and men bring, and attend particularly to the often overlooked gifts of women.

In its concluding section, the letter of the Holy See notes that for men:

> The witness of women's lives must be received with respect and appreciation, as revealing those values without which humanity would be closed in self-sufficiency, dreams of power and the drama of violence. Women too, for their part, need to ... recognize the unique values and great capacity for loving others which their femininity bears. In both cases, it is a question of humanity's conversion to God, so that both men and women may come to know God as their "helper", as the Creator full of tenderness, as the Redeemer who "so loved the world that he gave his only begotten Son" (Jn 3:16).[23]

This important dimension of cooperating with each other in mission was highlighted by the same 34th General Congregation, in Decree 14, addressing "Jesuits and the Situation of Women in Church and Civil Society." In gratitude for the contribution women make to ministry, the Congregation said,

We know that the nurturing of our own faith and much of our own ministry would

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21 Kolvenbach, "To Friends and Colleagues of the Society of Jesus", ARSI, 20 (1990), p. 607.

22 GC 34, D. 13, n.7.

23 Congregation for the Doctrine of the Faith, "Letter to the Bishops of the Catholic Church on the Collaboration of Men and Women in the Church and in the World," § 17.

> be greatly diminished without the dedication, generosity, and joy that women bring to the schools, parishes, and other fields in which we labour together… We wish to express our appreciation for this generous contribution of women, and hope that this mutuality in ministry might continue and flourish. [24]

In response to the discrimination, inequity, and violence that women suffer, the Congregation called upon Jesuits to join "all men and women of goodwill, especially Catholics, to make the essential equality of women a lived reality."[25] It committed the Society "in a more formal and explicit way to regard this solidarity with women as integral to our mission."[26]

In the words of the Congregation:

> [W]e Jesuits first ask God for the grace of conversion. We have been part of a civil and ecclesial tradition that has offended against women. And, like many men, we have a tendency to convince ourselves that there is no problem. However unwittingly, we have often contributed to a form of clericalism which has reinforced male domination with an ostensibly divine sanction. By making this declaration we wish to react personally and collectively, and do what we can to change this regrettable situation.[27]

To cooperate with each other in mission, we must work together - Jesuits, lay men and lay women, priests, and religious - to listen carefully and courageously to the experience of women and men. "Listening, in a spirit of partnership and equality, is the most practical response we can make and is the foundation for our mutual partnership to reform unjust structures."[28]

This style of partnership in mission aligns us in solidarity with women in concrete ways. Acknowledging the great progress that has been made in many areas, we must continue to work toward a more consistent and universal equality and justice for women and all members of civil society.

Formation of Laity and Jesuits

To grow in cooperation in mission together will require formation for both lay persons and Jesuits. We Jesuits should ensure, for those partners who freely choose to take up such an invitation, that "laity who collaborate in Jesuit apostolates can expect from us a specific formation in Ignatian values, help in discernment of apostolic priorities and objectives, and practical strategies for their realization."[29] Such formation, again always freely offered and freely chosen, needs to be carefully planned and coordinated. Those who have accepted roles of leadership, management, supervision and direction of various areas of Jesuit sponsored ministries, whether a whole program or school, or a department or office, have a legitimate expectation to be prepared to take up such responsibilities. It is our Jesuit responsibility to make available to them the possibility of exploring more deeply the roots

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[24] GC34, D.14, n.10.
[25] GC 34, D. 14, n. 5.
[26] GC 34, D. 14, n. 16.
[27] GC 34, D. 14, n. 9.
[28] GC 34, D. 14, n. 12.
[29] GC 34, D. 13, n. 8.

of Ignatian spirituality and Jesuit ways of proceeding, to help them carry out their responsibilities towards the Catholic and Jesuit identity of the works they serve. They will use their unique personal and professional gifts, enhanced with a clear vision of the transcendent values of the Jesuit mission and the skills for Ignatian discernment. To "exercise co-responsibility and be engaged in discernment and participative decision making"[30] requires careful and systematic preparation.

Members of boards of trustees and parish councils have a special role in the vision and governance of our Jesuit sponsored ministries. They should see to it that each of their members has the opportunity for sufficient formation in Ignatian values and the skills necessary for the special fiduciary responsibility they bear. All who cooperate with Jesuits in any mission should grow in comfort with turning to Society leadership, Jesuit communities, and individual Jesuits for support in their work. People who come to be served by these ministries will thereby continue to trust that they are the fruit of "Jesuit" and lay cooperation in mission, in a meaningful and identifiable way.

For our part, we Jesuits need both initial and ongoing formation to gain experience and skills for cooperating with the laity in mission. As together we pray for vocations to the Society, let us pray especially that God prepare and call to this service young men who are part of the "Church of the Laity." Men entering the Society should receive formation in appreciating this "grace of our day," becoming rooted and grounded in this defining way of proceeding for Jesuits today.

They should have specific opportunities to learn from the experience of women and any disadvantaged members of society. They should be mentored in how to align themselves in solidarity with women and the poor. They should be supervised in apostolic experiences necessary for developing "a capacity for collaborating with both laity and fellow Jesuits."[31] The future of this Jesuit Lay partnership will depend, in great measure, upon the next generation of Jesuits.

Ongoing formation of all Jesuits, in the midst of active ministry with lay partners, should develop and deepen our capacity to "listen to others, learn from their spirituality, and face together the difficulties of genuine cooperation."[32] We can expect that there will continue to be a flourishing of specialized lay ministries responding to new needs, with special lay gifts. With our Ignatian heritage and our ministerial experience, we Jesuits can support these new ministries. The last Congregation reminds us of this:

> "[W]e must increasingly shift the focus of our attention from the exercise of our own direct ministry to the strengthening of laity in their mission. To do so will require of us an ability to draw out their gifts and to animate and inspire them. Our willingness to accept this challenge will depend on the strength of our Jesuit companionship and on a renewal of our response to the call of Christ to serve his mission."[33]

Forgoing the fulfilment that comes from direct personal ministry in order to encourage and strengthen the ministry of others is understandably difficult for some Jesuits whose

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30 GC 34, D. 13, n. 13.
31 GC 34, D. 13, n. 9.
32 GC 34, D. 13, n. 9.
33 GC 34, D. 13, n. 19.

hearts are on fire with zeal for the Lord's people. They want to put their gifts and talents to use in direct service of their brothers and sisters. They may even feel that serving the ministry of others somehow diminishes or reduces their exercise of priesthood to a function. However, those who listen carefully to the bishop during the rite of ordination know that the self-sacrifice envisioned by the GC 34 is a wholehearted response to the sacrament of priesthood itself. For each ordinand is instructed to "imitate the mystery you celebrate: model your life on the mystery of the Lord's cross..."[34] Those called to priesthood know they follow closely in the footsteps of the One who "came not to be served but to serve (Matthew 20:28)." Even a cursory examination of the ministry of Jesuits who excel in collaborative partnership with their colleagues demonstrates the abundant generosity of the Lord who blesses our sacrifices by making them bear much fruit, for ultimately all we accomplish is God's gift to us.

We Jesuits thank you, our colleagues in mission, for your patience and care for us, especially in the transformation of our ministries during the past forty years. Please continue to help us grow with you in this evolving partnership in mission. We are grateful for your appropriation of the charisms of our Ignatian heritage, for the tremendous talents and skills you bring to our work together, and for your exemplary service to Ignatian ministry. We owe our deepest gratitude and pledge of support.

An Ignatian Apostolic Network

Ten years ago at the 34th General Congregation, Jesuits reflected on the exciting growth of lay service to the Church and the world. The Society saw new opportunities for cooperation to serve the laity in their ministry. It was described then as a "moment of grace,"[35] and I believe it is even more so today for the Lord who leads us has blessed our journey together. In his poem "The Waking," the American poet Theodore Raethke wrote "I learn by going where I have to go." By going together we have learned where we have to go and how we have to go there - as companions who rely on one another, who work together confidently, who share gifts and talents that Eternal Lord of All Things might be better served.

This room tonight is filled with a variety of people, Jesuit and lay, who have been touched in some way by a common vision of service, even a common spirituality. Some of our partners have experienced the power of the *Spiritual Exercises* and perhaps make a retreat each year. Some of us carry on the work of Ignatius by sharing the gift of the *Exercises* with friends and colleagues. Others have been affected in less direct ways, perhaps drawn to work in a Jesuit parish or school, aware only of a certain way of doing business, a particular commitment to a better world, a way of treating each other or of reflecting on our lives and experiences.

Yet each of these encounters has the power for apostolic animation. Decree 13 missioned Jesuits to foster better cooperation and provide personal and spiritual support to our lay partners at every stage of understanding of Jesuit spirituality.[36] Together we can develop an Ignatian apostolic network based on consulting with each other, discerning

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34 The Roman Pontifical, ICEL, 1978, p. 215.
35 GC 34, D. 13, n. 18.
36 GC 34, D. 13, n. 22.

prayerfully, and planning together. Our coordinated efforts will help us support one another and make a specific contribution to the new evangelisation.[37] I urge each person who has been formed in Ignatian spirituality to take up this challenge of making the Lord's love known and experienced. My brother Jesuits and I ask you to engage us in this journey. Together we can strengthen the bonds of this network, through better communication, technology, and face-to-face gatherings.

Conclusion

Tonight we have recalled the blessing of Jesuit lay partnership in mission for the past 125 years here in Omaha, reflecting upon its origins in Ignatius himself. We have acknowledged how this blessing has become a grace of our day. We have recognized the need for ongoing formation in our Ignatian charisms and our capacity for listening to and learning from each other to face the challenges of our call and the cry of the poor around us. And we have imagined how the Jesuit mission is enhanced and extended by celebrating every form of partnering in being women and men, for and with others.

At the conclusion of the *Spiritual Exercises,* Ignatius invites us to look back at God's generous love for us. Genuine love expresses itself in deeds. In true love, the gift of self for the other becomes mutual. Tonight, as we recall the blessings we have received, let us pray in gratitude and renewed commitment to the Divine Majesty:

> Dear Creator and Lord,
> we give you thanks and praise for the grace of our day- for a flourishing of gifts among us,
> for gifts given that your Kingdom might come and your will be done.
> Take and receive these gifts you've given us, O Lord,
> and place us with your Son, in service together,
> uniting us, that we might bring unity and peace to our world.
> Give us only your love and your grace, and we will be freed enough,
> to give all that we have and are
> for your greater glory and the service of others. Amen.

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

[37] GC 34, D. 13, n. 22.

3. Father General's Address to the Province of Japan

Tokyo, 26 August 2005

Introduction

Dear brothers in the Lord, and also one sister[1] in the Lord, I should like to thank you very much for your welcome. It is for me a privilege and a joy to be once more here, in Tokyo. It is the third time, and according to an Arab tradition, good things are only done three times. However, there is never a fourth time. I do not know what this means, but maybe you can guess.

I should like, as Fr. Provincial said, to say something about the Society today; not only about the Japanese Province, but about the whole Society and how we are feeling today, especially with the new Holy Father, Pope Benedict, because that is for the Church quite a change.

External aspects of the Society of Jesus

From outside, the whole Society resembles a very powerful organization, a multinational enterprise running many institutions worldwide with a staff of nearly 20,000 Jesuits.

Without ignoring other sectors of our ministry, I should just like to impress on you the scale of our involvement in the educational sector. According to the computers, there are 3,451 educational institutions in the whole world belonging to or sponsored by the Jesuits. Sophia University and Elizabeth are part of more than 200 universities of the Society. And there are more than 444 high schools and colleges in the world.

Now, I must confess that very rarely I have to close one of these institutions. On the contrary, the number of institutions is increasing even today. The number of students that, in one way or another, are touched by these educational institutions are 2,400,000. This whole work is done by a quite stable number of 4,600 Jesuits. However, this work could never be done without our partnership with more than 123,000 lay professors and administrators. That is the way it is with this sector of education.

Speaking of other important sectors, such as the parishes, today there are more than 2,000 parishes under the direct responsibility of the Society. I don't know if St. Ignatius would be happy with this, because, as you know, he was always against our taking over parishes. But he had his reasons for this in his time. Today our problem is to ask the Bishops not to overload the Society with parishes. But, on the other hand, we should understand that for a Bishop, the parishes are the priority of priorities and everywhere they lack priests for the parish work.

We should speak later, maybe, about the social sector, the mass media, the intellectual apostolate and other sectors of the Society. Certainly, from the outside the Society is quite an important network and organization.

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[1] Ms. Ishizuka, Secretary of the Provincial Office

Internal aspects of the Society

However, for us the inside is more important. And I think that we do what we can to remain what we are, "friends in the Lord." The Society, as the Society, should not become an administrative body, even if a lot of administration has to be done, but we should always do this as "friends in the Lord," as servants of Christ's mission.

Consecrated Life

Sometimes we tend to forget that we are doing all this as religious who belong to that part of the Church called consecrated life. Today, but now the computers are less sure, it seems that even the Lord himself does not know how many religious families are in the world! However, the fact is that there are practically more than 1,000,000 religious in the world, 80% of whom are Sisters, Nuns, 5% Brothers and 15% religious priests. Although public opinion seems to consider the religious priests as the only real consecrated life.

However, we have to say that, at this moment, consecrated life is still looking for its way at the service of the Church in a situation that has changed since Vatican II. The new Holy Father has written extensively, but as Superior Generals, (we have a trade union of Generals!), we have the feeling that he has practically never written on consecrated life. When we speak with the present Holy Father about consecrated life, for him the real consecrated people are the monks. The first time that the Holy Father spoke with us about this, he said that we are all witnesses of the transcendence of God. I hope this is true. It is certainly more true of the monks than, let us say, of the apostolic consecrated life, where we try to be witness in our daily life to the Gospel of the Lord.

There is no doubt that in the Vatican Council, the Bishops discovered that the Church, which was considered to have had three pillars, clergy, consecrated life and laity, had in fact only two, clergy and laity. The Church could be Church without the religious families. In fact, there were centuries without any existence of consecrated life. And that is the reason that sometimes we have the impression that we do not know where we stand exactly in the communion or in the Spirit that the Lord has given to us after Vatican II.

On the other hand, the Bishops have much more apostolic authority than before the Vatican Council. There is no apostolate possible without the Bishops. They are in charge and responsible for it; and about exemption, as was said in former times, nobody speaks any more about it. On the other hand, and as a gift of the Spirit for our times, the lay movements of the lay people in the Church are very much encouraged to go ahead to do what the Spirit tells them to do, and the Church is really behind them. And so, the religious could feel a little bit uneasy in their typical and specific vocation in the Church and for the Church. Still, as it is said also to us, the religious families, and I quote Vatican II, "are a gift of the Spirit to the Church." A gift of the Spirit who in this way goes on to help and to accompany the Church to be really the Church of Christ. Because, it is always possible that in the Church some features of the personality of our Lord are forgotten or neglected. In the history of the Church the Lord has called a person, a founder, a foundress, to gather a group of persons who consecrate themselves to remind the Church, the people of God, of this or that feature of Christ that may have been forgotten or neglected. Just to give a few examples, otherwise you would have to tell the whole history of religious life, when the Church became very administrative in the fourth century, like an empire, then the Lord

called St. Anthony in Egypt, and until today, monks have in the Church a task, a responsibility, to remind every Christian that Church life is not only business, is not only activity, but that we should be contemplative in action, and even without action, like Christ who prayed during the night for the fecundity of his work with his apostles. When the Church in the Middle Ages becomes very self-sufficient and even materially quite rich, then the Lord calls St. Francis of Assisi to remind the Church of what later on Ignatius would say that we, the Church, should give graciously what we have received graciously, and until today the Franciscans and the Capuchins have been doing so. At a period when the Church was thinking only about its own problems and was forgetting that a new world was opening up, the Lord called St. Ignatius, St Francis Xavier, Peter Favre. They saw that they should remind the Church that it should always be a Church on mission, and that all people have a right to know our Lord Jesus Christ. St. Ignatius takes this up in the Spiritual Exercises when he asks us to contemplate Christ going "from temple to temple," an expression which he later changed in his manuscript to "from synagogue to synagogue, from village to village, and from castle to castle," that is from city to city. A Jesuit today contemplating the mysteries of Christ to know how to be on mission should have the Lord before him going from one place to another in order to have the apostolic availability to announce the Good News. Ignatius conceived the whole organization of the Society centred around "to be on mission."

To be on mission

As a linguist, as some of you, I am interested in words. You probably know that St. Ignatius coined the expression "mission." The Church used the word "mission" only in the theology of the Holy Trinity where the Three Persons were "on mission," but it was never used as we use it today. And even then there is still a difference in the meaning that Ignatius used the word and how we use it today. We easily speak about "mission territory," "mission organization," but for Ignatius "to be on mission" meant, first of all, to be missioned by the Lord, to be sent by him, exactly as Christ, who was sent by the Father and He himself "missioned" the apostles. It is very important to understand what this mission means for each one of us personally, for our community, for our institution, for our Province and for the whole Society. This mission does not come out of a deliberation; it comes out of listening to what the Lord, the Spirit of the Lord, is telling us today. And that is what Ignatius stressed when he used the word "mission," and asked us to "be on mission."

This year, from the 26th of November, all the Provincials and Major Superiors will gather in Loyola. From there, on the 3rd of December, we will move to Javier, the place where St. Francis Xavier was born, in the castle which is still there, and which the Government of Navarra has changed completely, making what used to be a little museum into a shrine like Loyola. We will pray there with St. Francis Xavier, under the Cross, from which hangs a smiling Christ. (I leave the interpretation of this unusual image of the Lord up to you.) There we will start the jubilee year, during which, in our relations with the Holy See, we want to stress once more our mission awareness in the Church. There is no doubt, and you know it, that this mission awareness is really in danger. Much is being said about respect of conscience, relativism, about the fact that everybody believes what he can, adding that at the end the Lord will find his friends. On the other hand, mission is still seen quite often as a conquering operation, as proselytizing, as they say. Still we should never

forget that the Lord gave Peter his mission, sent him "on mission," only after he had challenged his love, "Peter, do you love me?" and if the answer is "yes," then "out of love announce the Good News to everybody." Maybe when St. Francis Xavier said that the Society of Jesus was a Society of love, he meant not only that we are "friends in the Lord," but also that all our works and even the tremendous mission operation of St. Francis Xavier himself are ultimately inspired by love, and not at all by the desire to conquer, by colonialism, or by any kind of aggressiveness. The Society in its way of proceeding should remain "on mission." And I am very grateful that the last General Congregation stressed this once more after a time when it was not very prudent or very wise to use the word "mission," or to be known as "missionary." The connotations have changed, and today we can really speak about a Society "on mission." We should never forget that this is our charism, that if the Spirit of the Lord called Ignatius and his first companions, it was to give to the Church a witness of the mission of Christ. The Society of Jesus loses its importance and its reason to be in the Church if we forget, in one way or another, our mission awareness, or mission task. We should be in the Church, at the service of the whole Church, to remind everyone that the Church everywhere should be "on mission," just as the Franciscans are in the Church to remind us of Christ's poverty.

What is the purpose of our mission?

I think St. Ignatius was very well inspired when he used a verb... a verb that would not attract a lot of attention. He said that our purpose was just "ayudar a las almas," to help people. And more than ever today I think that the mission ideal is enriched if we understand it as a help to the people, to help people, as Ignatius said, to encounter personally the Lord, who is at the beginning of every human life, and who will be there to welcome each one of us at the end. This is typically in the spirit of the Spiritual Exercises of Ignatius. I am very grateful that till today the Spiritual Exercises are still very "in," and especially the Spiritual Exercises in daily life. Not everyone, because of family problems, work, or money can afford to spend time in a retreat house. But it is possible, and St. Ignatius had already provided this possibility in the annotations, that someone in daily life can really do the Spiritual Exercises so as to encounter his or her Lord and to discover what is his or her vocation or task. Ignatius never asked for a copyright on the Spiritual Exercises. We would be financially better off now if he had done so, because the Spiritual Exercises are still very much on the market. Ignatius brought the text, in two versions, to the Holy Father, because he believed that the Spiritual Exercises did not belong to the Jesuits, (they do not make Jesuits), but that they belonged to the Church as a way for each person to discover Our Lord and his or her life as a vocation, or as a mission.

Promotion of Justice

Now, about this expression of Ignatius, "to help people," I really believe, as I said before, that today this word "help" is exactly what is needed to explain "mission." Today we express this in a more sophisticated terminology. Ignatius already did something similar when he spoke about the defence and propagation of faith. Today we will speak about the proclamation of faith, but also about the promotion of a justice that incarnates our faith. I think that there are a lot of misunderstandings, also in the Society, about the expression "promotion of justice." Even today, some will tell you that the Society has shifted from

education to social business. If you look at the statistics, I am a little ashamed that only 900 Jesuits are full time in the social sector. And so unhappily it is not possible to say that the social care has taken over from the educational sector, where at least 5,000 Jesuits work full time and are committed to this apostolate. It is true that also in the Church itself, thanks to John Paul II, the social dimension of our faith has taken up importance. I am always impressed when during the Angelus, on Sundays, when the Holy Father prays, he always mentions very actual intentions, "in this country there is an explosion, in that country there is a war, here the poor are completely neglected..." Our new Holy Father continues this practice. Not everybody around the Holy Father agrees with this, and some feel that the Holy Father should pray only about Our Lady. But Our Lady herself went to see her cousin Elizabeth, and helped out in a very difficult social problem in Cana, as we will recall in the Liturgy today.

The social dimension is recognized today in the Church. Our Lord did not only preach the word of God, but he did what his Father asked him to do, to heal, to nourish and to educate, and also to advocate, to stand up for the rights of the poor and the people without voice. And that is going on till today in the Church itself.

However, especially as Jesuits, with our ideal of being contemplative in action, we will always have to struggle, because a disincarnated spiritualism would not be Ignatian while, on the other hand, a very secular, professional approach would not be either what Ignatius meant when he asked us to be "on mission."

Criteria for Choosing Our Ministries

The whole Society, everywhere in the world, is struggling with something that Ignatius did not have to struggle with, to make clear what are the works we have to do. Ignatius made a list and at the end of the list, he just said "et alia," and "other things", but he did not say that the Society was only for education, only for health care, only to preach the Spiritual Exercises. Everything is open and he asked us to have, as a habit, a prayerful discernment which should be made -and the expression comes back all the time in the Constitutions- "according to the places," "according to the conditions," "according to the needs," so as to find out what the Spirit of the Lord is telling us in this or that situation.

Sometimes they will tell you that we, as Jesuits, do not know where we are going. Father Arrupe was not afraid to say, "It is true," "we do not know where we are going." "We like to go where the Lord is leading us." Then he said, "I am surely happy if I know that we are on the way of the Lord." That is our way, and that could give easily the wrong impression, because as good Jesuits, in all the communities, in the Provinces, we always ask the question, "Are we really doing for Christ what we should do?" The question, as we know by experience, is not at all an easy one, because it means to close and to open, and we all prefer to maintain. This is the story of all our Provinces and we have really to ask the Lord for the courage to be able to remain in an apostolic freedom, so that if we discover that the Lord needs us elsewhere that we have the courage to close so as to be able to open elsewhere, even if this will never be very easy. Ignatius asked us that we take as our only criterion, "What is the Lord asking from us?" Certainly, Ignatius himself was also very sensitive, you can see this in the Constitutions, to all the criteria, very human ones, like finances, like personnel or lack of personnel, but still the only criterion should be "What is

the Lord asking from us with the possibilities he has given us? Now, this will imply a tension in the Society. A tension from outside that should be very locally implemented, inculturated, as we say today; but at the same time, as Ignatius asks us, we should maintain a universal outlook. Today we express this by saying, "to think globally and to act locally." Ignatius would not see it in this way, but in the Constitutions, very clearly, he asks for universal vision, like in the Spiritual Exercises, but then concretized in a very inculturated work.

Inculturation

The expression "inculturated," and the Japanese Province is especially a witness to inculturation in the Society- is today a little bit in crisis, because the new Holy Father does not like the expression. He feels that if you speak about inculturation, it would be as if one culture tries to come into another culture. Therefore, he prefers the expression "inter-culturation." This means, that two cultures meet and help one another to enrich one another so as to be better able to look for the Lord. According to the Holy Father, although he is not against inculturation, inculturation should take place within the reality of the encounter between the two cultures, and not as something which is parachuted from outside. This has been done here in Japan, where especially on the level of the religious experience, ways have been sought to enrich one another and to find the way to the Lord. These are just a few words about the way Ignatius would see our involvement today.

Relation with the Church

Ignatius reminds us that this has always to be done in a profound relation with the Church. As the famous expression, which is now used everywhere, "*sentire cum Ecclesia*," suggests. Not everybody, though, understands this expression in the same way. Nevertheless, the expression is often quoted. For Ignatius, it always meant to grow in oneness with the Church as the Spouse of Our Lord. His whole behaviour and his writings leave no room for doubt on this point.

We live today in a nervous Church, quite in a state of conflict. Anything can be at any one moment, and appear as an explosion, because either you are on this side or you are on the other side... As you know, a few days ago, the Holy Father made his first visit outside Italy, he was in his own country, in the "Heimat," in Germany, to meet the young people. But it was very clear that he was not only there for the young people. He met the Jews in a synagogue, he met the Muslims outside the mosque, and he met all the other Christians, Orthodox, and Protestants. And this was really the purpose of his visit, which John Paul II had already started and done in every possible way, to practically invite himself to members of other religions and cultures. The present Holy Father, as John Paul II had already said, likes to proceed along the same way making this millennium into the millennium of dialogue, interreligious dialogue, but also ecumenical dialogue. I have to say that when it comes to this kind of thing, everything is observed and immediately questioned. For example, the Holy Father was in the synagogue and spoke with the Jewish leaders, but he did not ask for forgiveness, as John Paul II did, when he as the first Pope, after St. Peter, of course, visited the synagogue and asked for forgiveness. I was involved in this synagogue visit, and we had difficulties trying to convince the Jewish leaders that maybe they could also ask for forgiveness. But, there was no question of this. Therefore, it was

quite unilateral. The new Holy Father did not ask for forgiveness. He asked for an end to anti-Semitism in the world and in the Church, and asked us to be respectful to one another, especially because the Jewish religion is our older brother, as John Paul II said. However, there was no doubt that the Jewish leaders, expected from a German Pope that he would ask for some forgiveness for what is called the "shoah," but he did not. Immediately the question blew up in the Church, "Was the Pope right?" "Was he wrong?" At one moment, speaking to the young people, the Holy Father mentioned seven Saints he favours, St. Benedict was there, St. Francis was there, Teresa of Avila was there, Father Pio was there, Edit Stein was there, and Ignatius was there. And immediately it blew up, because he said Ignatius, but he did not mention other saints of our time.

So, we are living... We live in a Church where there it is very easy to be in a situation of confrontation, of injustice sometimes, of misunderstanding, of conflict and dissent. As you know, St. Ignatius knew already this kind of Church. He had a very difficult moment after Papa Marcello died. The man who was already an enemy before, was elected Pope Paul IV. Thanks to his prayer life, Ignatius could overcome this difficult moment. With regard to the Society, I can say that at this moment, we are nowhere in the world, let us say, in open conflict with the Bishop of a Diocese. Nevertheless, it can happen very easily. There might be quite a lot of misunderstandings. It may happen that we don't understand the options, the apostolic priorities of the Bishop, or that the Bishop does not know our priorities and options. Very easily, religious are considered a parallel Church. They have their own business, but it is not the business of the Church and it is very difficult sometimes to admit and understand that being in the educational apostolate is not against the Diocese, because the Diocese should be educational, the Diocese should be missionary, the Diocese should be in dialogue. Now, if the Church, the Diocese, cannot do this, because of a lack of priests, or a lack of prepared priests, then at least the religious can come in according to their charism to take up this task, certainly not against the Bishop, but according to the priorities of the Diocese. Many times, there is just a cordial indifference. Each one respects the other. Especially we Jesuits are respected because we are seen as powerful. So the Bishop has no choice. He just says, "Let them go their own way." But this is not what Ignatius was asking for. We should really show, as we are doing now in many parts of the Church, that we do like to grow in oneness with the Church, and not only in ideas and in words, but in the reality of the Church as the Church is today. The new Holy Father is not frightened to speak about the reality of the Church. Sometimes, John Paul II was much more optimistic. He did not like too much to know about lack of vocations, lack of priests, about so many people leaving the Church, especially in the First World. Our new Holy Father is quite realistic about the situation of the Church. He also quite clearly told the young people that the Church has "good fishes," but that there are also "bad fishes" around. If you have read the Stations of the Cross, which were written by Cardinal Ratzinger, you will have noticed that there is an old description of the Church, which I should not like to repeat. Otherwise, they would say immediately that I am against the Pope, because he is speaking about a Church where so many are looking for power, for influence, where there is no respect for the opinion of others. Quite a dark picture of the Church today. In fact, as cardinal Ratzinger, he wrote already about the Church, faithful to the tradition of the Fathers, as the "mystery of the moon," "*mysterium lunae*," because, as we know today, the

moon enlightens our night with a light that does not come from the moon itself, but comes from the sun. And so, the Church enlightens with a light that does not come from itself, but comes from the Lord. However, we know more than ever that the Church, the moon itself, is sand and rocks, and there is not one living being on it. Nevertheless, it is still this moon, with its weaknesses, that is enlightening our night. That is the picture that the new Holy Father always likes to repeat. In spite of all its darkness, the Church is the light of the world. And it is in this spirit that instead of criticizing the Church, the Church leaders, the Church teaching, in a destructive criticism, we as Jesuits should always speak about the Church with love. This does not mean that we cannot criticize, but that any criticism should be constructive and aimed at helping everybody, and also ourselves, to build up the Church that the Lord liked, without closing our eyes to all that is going wrong in the Church, and without being happy about it, but trying to see what can be done to heal the people of God today, not only we as Jesuits, but together with all the living forces in the Church today. I really believe that I can say when I look at the Society, that I am really pleased that everywhere we like to work together with others. The Society of Jesus, as an "ivory tower," is not what the Lord is asking from us. We have to be open to others, and it is in danger because, as I said at the beginning, we are a powerful organization, we do not need anyone, we can just go on by ourselves. This is not at all what the Lord is asking from us especially in the world today. We are asked to be not only, as Father Arrupe always said "men for others," but also "men with others," willing to work with partners in the same mission, as we already have to do in most of our institutions, and to help one another to be able to share one another's mission.

Parish Ministry

If we say now a few words more concretely about our work, I should like to point out that in the parishes we have today we should never forget that they should be "Jesuit" parishes. In the letter of the Holy Father on consecrated life, he stresses that in the parishes the Bishops should let free space so that the specific characteristics of a Franciscan parish, or a Salesian parish, can be possible. The same is to be said of a Jesuits parish. I do not expect everybody to have devotion to St Ignatius or to St. Francis Xavier; but I do ask that the parish shares in the priorities of the Province and of the whole Society; that it is really a "missionary" parish, meaning that we are not only there for the people who are coming, but that we go out to meet also the people who do not show up. I also think that a Jesuit parish should have the social dimension of the Gospel, in one way or another, so that everybody may live the preferential option for the poor of Our Lord himself And finally, I expect that spirituality will be present in the parish, because people are not only asking for the liturgy, but they are also asking for spiritual guidance in one way or another and much more than sometimes we believe. In some parts of the world, people will not go to church, but everybody agrees that there is a tremendous thirst for spirituality. Many people take it from where they can find it and often that is new age spirituality, but it can also be Buddhism, Hinduism, and any kind of what is called oriental practices. The Church has to offer spirituality, and I think that as Jesuits we have here a very special task also in our parishes.

Social Work

In the social work apostolate, I think in general we should thank the Lord that in the whole Society there is a strong awareness of the social dimension of the Gospel. You cannot visit a university where they will not be able to show you programs, centres, courses, that on one way or another, try to make the students aware that they do not receive their formation for their own career, but that they receive it as a gift for others and especially for the people who are not privileged or who are marginalized in modern society. What is less strong is the social sector of the Society. There are still Provinces that cannot say, ‘‘Now, here is a Social centre,” or “here are Jesuits full time socially involved.” If there are no Jesuits of this kind in a Province, the social awareness of that Province will suffer. And also we should, in one way or another, be sure, even if this is not possible for everybody, that at least some of us, but in the name of all, are in direct contact with the world of poverty, of misery, of injustice. We have excellent centres. We have social institutes. There are more than 230 in the world. However, we should be careful not to remain only on a very high scientific level, which is necessary for focusing and for planning, but we should also have our feet in the social reality of the poor. And on that point we sometimes have to work. I can say that in the retreat houses, too, we can find the social dimension. As you know from the Spiritual Exercises, in the first week St. Ignatius does not ask us to pray only about our personal sins, but he asks us to recognize our responsibility in one way or another for all the evil in the world. He then leads us into the second week to build up with Christ not only a personal spiritual life, but a human society that is more just, more according to the wishes and the desires of his Father.

Spirituality and Interreligious Dialogue

I have already spoken about this. I would like to add that the late Holy Father in his letter on the Church in Asia stressed a point that was put to the floor by the Japanese Bishops. Normally, with my due respect for them, they do not speak out. But this time, in the Synod of Asia, the Japanese Bishops were the first to speak and say all kinds of things that became really material for reflection for others. And especially on this point, how we should present Our Lord. Should we present Him as a guru? As a man of wisdom? As someone who is the Good Samaritan for everybody? A healer? Or should we tell everybody immediately that He is the Second Person of the Holy Trinity? Now, the Bishops were quite divided on this point. But the Holy Father in his letter accepted the first initiative of the Japanese Bishops that we should, in an inculturated language, present Our Lord in such a way that people can feel that the Lord is the answer to so many human desires, also found in other religions. To bring them to the whole truth cannot be achieved immediately, because it will not be understood. So this is an issue that is coming up especially in the dialogue ministry which is increasing in the Society. We need specialists in this field. I am very grateful that in this Province there are always specialists around who help everyone to be involved in this ministry of dialogue. Practically, in the Society we have 20 Jesuits for dialogue with each one of the religions, 20 for the Muslims, 20 for the Jews. There are many more who are being prepared, and most of them are young. So they are all starting a dimension of the Society that in the future will be more and more important, the ministry of dialogue. I have to confess that the interreligious dialogue attracts, also because there is a world need for this dialogue. Already John Paul II was convinced that without the

dialogue of the religions, a lot of harm would be done in the world. He was able to bring all these religious leaders together in Assisi and to make them declare officially, ‘‘No one can kill in the name of the Lord.” And this is still going on. The new Holy Father has brought up this dialogue of the religions as an element for the peace and harmony in the world.

Ecumenical Dialogue

Less attractive is the ecumenical dialogue. We also feel in the Society that we are quite weak on this point. More and more we are aware that this division of Christians should not be there. And in fact, we do not have substantial reasons to remain divided. Yet, all kinds of human factors, nationalism, etc., come in to keep the Christians divided. The ecumenical dialogue is less attractive than the interreligious dialogue, which is really becoming an international need.

Educational Apostolate

About the educational apostolate, I can say that in spite of all the difficulties that we have, lack of personnel, lack of financial means everywhere; the more complicated administration and organization of teaching and education today in the world, the educational apostolate is growing and increasing with new initiatives everywhere. I am very grateful to all the Jesuits that have understood what Ignatius said, -it was not Ignatius, it was Nadal- that the future is the education of the young people today. The values we share with them in the education are tremendously important for the future that is awaiting us. For that reason, I think that for us what they call the global strategy, as they say today, is really to do what we can in a growing partnership with others and to continue with the ministry of education in the best way possible. It is amazing how Jesuits, even in very critical situations for their institution, are able to find ways to go on. There is no doubt that the time of the physical presence of a Jesuit in every class is over. But still we have found many ways to guarantee -and guarantee is the key word- to guarantee the values of Ignatian education in our institutions. How this can be done is in many parts of the world, like Sophia in Japan, a difficulty. How to run the Board of Trustees? Should we have always a Jesuit president? All this kind of problems. They have to be solved on the spot and there can be no general rules given, like “only a Jesuit can be President of a university,” because that is not possible. However, I think that we should never forget that we have responsibility and that we cannot give this responsibility away. We can share the responsibility, but we cannot give it away. If we give it away, we should have the honesty to close the institution. There is sometimes a discussion going on in some Provinces, if we cannot have Jesuit institutions, but still Jesuits are visible on the horizon, or if there is no more physical Jesuit presence, can we still call it Ignatian institution? We already have two, one in Austria and one in Denmark. They call themselves Ignatian. But there is no Jesuit around or necessary. How this can be done is really a question mark. I really feel personally that we owe to the students, to the parents and to the staff that if it is a Jesuit institution, that there is Jesuit responsibility around. If not, we just should say, “Sorry, we are no longer able to do this,” and we close it or we give it over to others. I know it is easy to speak in a few words about this, but it is an ongoing struggle in many Provinces. And we have to speak with one another to find concrete ways to ensure that or institutions are nowadays institutions with

partners and no longer our exclusive institutions. This does not mean that we give away the responsibility that the parents, the students, and the staff can expect and should expect from us.

Theology in our Educational Apostolate

I have to add something about the importance of Theology in our educational institutions. This, in the context of a university would mean the importance of the Faculty of Theology. In a Catholic university, the Faculty of Theology should be there. I know the specific situation of Sophia or Elizabeth. But, how can we dialogue with others without a theological background? What do we have to say if we do not speak out of our experience and of our know-how of faith? Today, everywhere in the world, if we speak about dialogue, Theology cannot be absent. All this difficult field of bio-ethics and related problems always require the know-how of a Faculty of Theology that reflects on these problems and helps the dialogue to go on. If we do not have Theology in one way or another around us, how can we dialogue? Or how can we dialogue in a way that the dialogue can bear fruit, as Ignatius said? So this is what I wanted to add, which is also true for all kinds of Catholic Centres or work done with the students, not only on the academic level, but also on the pastoral level. There we have a real responsibility.

Mass Media

They will kill me if I don't say one word about the Mass Media. Everybody knows it is very important, but also, everybody knows it is not very easy to do. We are still doing quite well in the "Guttenberg" area, which means in writing books, publishing periodicals. That is still going on very well, but everything, and also the Japanese industry, practically every week comes out with a much more advanced technical gadget in this field. So it is a very costly operation, and also more investment is needed for the formation of the Jesuits who can really contribute to radio and television. In Taiwan we have an excellent institute that has quite a lot of influence in China. However, I think that if we think only on the level of the Province, we cannot do too much. But if we work together as Provinces, we can speak much more in the field of mass media and give the best of ourselves. The websites are till now the most successful area. There are more than 855 websites of Jesuits. Among them, there are websites that give retreats, or if you don't know in the morning how to meditate, you just log in and they will tell you what to do. So this is a whole growing field. Today I really feel that we are still quite weak in this sector. We still have to find, with the means we have, and especially the means we do not have, what the Lord is asking from us as a specific Jesuit gift in this ministry in order to help others to encounter the Lord personally.

Certainly, I have forgotten very important features of the Society, but we still have a question time and so you can fill in what was lacking in my speech.

Thank you so much.

Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

4. Address to the Lay People of Ignatian Spirituality

El Bosque de Santiago, Chile, 1 May 2006

It is with great joy that I come to this meeting with you, lay people of Ignatian spirituality, because I feel that experiences, affections, works and projects of ordinary persons unite us.

Indeed, many of you are relatives and friends of Jesuits. You help us in our work, or we help you in yours. You have been or are students of Jesuit schools and other Ignatian schools founded by you, in which we Jesuits collaborate with you. We also work together to serve the Lord in many parishes and chapels and many other institutions.

You belong to lay associations that the Society has long supported and accompanied, such as the Christian Life Community (CLC), the Alumni Association and the Apostleship of Prayer with the Eucharistic Youth Movement (EYM). There are also various volunteer groups of greater or lesser Ignatian explicitness, among which I would like to highlight '*Techo para Chile*' (Roof for Chile) and '*En Todo Amar y Servir*' (In Everything Love and Service). Some of you have created a network called 'Ignatian Laity' as a service of diffusion and support to this extensive network of people and initiatives. I apologise for not naming all the other groups where we work together; they are too numerous, and I ask you to consider yourselves as named.

Thanks to this willingness to relate and work together, we all have been able to carry out other far-reaching projects, such as the Alberto Hurtado University, the Spirituality Centres and the magazine *Mensaje*. Together, we have strengthened *Hogar de Cristo*, serving the poorest of the poor, which is spreading throughout the country and, today, going beyond its borders. We have also seen new works flourish with a strong lay imprint, such as the Foundation Work for a Brother, various educational initiatives in areas of poverty, Ignatian schools in emerging sectors, and the *Fe y Alegría* association.

What holds us together in this lush forest of people and works is nothing more and nothing less than the bond of charity, which God the Father pours into our hearts. We are his children in His Son, Jesus Christ, who is the beginning and foundation of our lives and who calls us to collaborate with him so that we may all be and live truly as brothers and sisters.

This gratuitous and substantial unity is strengthened by the fact that we live a particular way of being Christian, which comes to us from Ignatius of Loyola, which we call Ignatian spirituality.

A Blossoming of Spiritualities

We live in a time when spiritualities are flourishing, both the old ones (Benedictine, Franciscan, Dominican, Ignatian, etc.) and the more recent ones (Charles de Foucauld, Opus Dei, Schönstatt and many others), with the particularity that many lay Christians share them with priests, men and women religious. Particular spiritualities are not the substance of our being believers, but they are an important help to make us better Christians, to enable us to love God more and to find him in all the people and situations

in which we live, and to serve the world in its attempts to be freer with the freedom that Christ wants to give us.

This diversity of spiritualities within Christianity is a sign of vitality. It is basically a sign of the inexhaustible imagination and industriousness of the Spirit of Christ to enliven his Church and to respond to the needs of particular times and circumstances. They should be a source of rejoicing for all and must be lived without unhealthy competition or exclusion. Today, we need the lay movements to dialogue more among themselves and must be encouraged to celebrate their common charismatic diversity. In this way, the unity of the Church will shine more brightly, and its evangelising dynamism will be strengthened 'so that the world may believe' (Jn 17:21).

Ignatian Spirituality

We, the Ignatian heirs, come from Christ and are his. But Christ has willed that at the same time, we come from Ignatius, whose life, reflected in the Spiritual Exercises, has marked us deeply so that we may know, love and serve our Lord better in everything and everyone.

Many of you have done the Exercises, and for those of you who have not yet done them, I invite you to take the necessary time to do them. That is the best gift I can wish for you. From the experience of the Exercises, we know how knowledge and love of Christ are drawn into us by the contemplations of his life and the conversations we have with him, 'as a friend speaks to a friend' *(Spiritual Exercises* 54). As Christ becomes more deeply rooted in our hearts, we understand better the famous Ignatian *MAGIS*, which does not consist in clenching our fists or in delusions of grandeur but in opening ourselves confidently and with spiritual discernment to the abundant graces that God wants to give us, 'so that we may feel his most holy will and fulfil it completely' (end of many of Ignatius' letters). In a word, it is the dialectical interplay between 'give me your love and grace, for it is sufficient for me' and offering ourselves entirely - 'all that we have and possess' - to work with Christ in the work of his Father's reign.

These profound experiences are what truly make us 'Ignatian'. To be an Ignatian, it is not indispensable or sufficient to have studied in one of our schools. Nor can *Ignatianism* be reduced to a sociological category that expresses a social sensibility or a socio-ecclesial current. It is something much deeper, which has to do with Christ and makes us more Christian, that is to say, better disciples and servants of Christ in his Church.

By dint of contemplating Christ and the world and asking himself, 'What have I done for Christ, what I am doing for Christ and what I must do for Christ' *(SpEx* 53 and 109), Ignatius was filled with Christ and left us his way so that we too may be filled with Him and thus help our neighbours to achieve the end for which they were created.

Father Hurtado, the Way for Today's Ignatian

Already, as a schoolboy, Alberto Hurtado made the way of Ignatius his own. Later, as a university student, the pedagogy of the Exercises led him to be a radiant layman and to the Society of Jesus and holiness. Alberto Hurtado is a Saint, a Jesuit Saint and a Chilean Saint because, following the spiritual path of Saint Ignatius, he became another Christ, a

Christ for whom Chile was always on the horizon of all his affection and concern. And because he indeed became a local saint, the Church proposes him as a universal saint.

In his recent encyclical *'God is Love' (Dios es amor),* Pope Benedict reminds us that the Saints bring light and energy to the present because they are men and women of faith, hope and love (40). After they die, all in God remain very active in our world, not distancing themselves from us but becoming even closer to our voices and needs (42).

This motivates me to share with you some thoughts on the grace that St. Alberto Hurtado means for you, lay Christians of Ignatian formation, and for us Jesuits, as well as for our mutual collaboration in Christ's mission in the future.

Alberto, like Ignatius, also always asked himself, 'What would Christ do in my place?' He was filled with Christ; he became a reflection of him. His whole life, his words, and his accomplishments point to Christ and to making Him known to a world, to a Chile that yearns for Him without knowing that He is the answer to all its longings and needs.

The Search for God the Father

Father Hurtado lived in constant search of God the Father and told us that the first thing we must do is to seek Him because, without Him, we cannot live since He sought us first and put in us that insatiable longing to be with Him forever. He invites us to allow ourselves to marvel at His mystery's immeasurable greatness, unfailing providence, and infinite love and mercy. May we never lose sight of heaven, of the never-ending joy of our Father's house, of the final meeting in God of everyone and everything.

So, let us keep his words in mind: *"The human soul cannot live without God. It spontaneously seeks him. And when it has found him, its life rests as on an immovable rock; its spirit rests in the Divine Paternity, like a child in its mother's arms"*[1].

With his encyclical *'God is Love,' the Pope invites us to return to the heart of Christianity*, to what matters more than my religious sentiments or the fulfilment of certain self-imposed practices. St. Albert's life and liberating message led us to the source of love: God the Father.

Jesus Christ, the Way

In the face of today's spiritualistic individualism ('what *I* feel', '*my* feeling'), Father Hurtado makes us look at the person Christ: the Christ of Bethlehem, the Christ of the crowds, the Christ of the lepers, the Christ of sinners, the Christ of Calvary and the tomb, the Christ who rises in his body, the Christ of the holy and at the same time sinful Church, the Christ who gives himself to us in the Eucharist. He is the only way to the Father, our companion and friend on the way, the model of our sanctification, and there is no other. The search for God is resolved in Jesus Christ, who realises the divine passion for man and brings humanity to God.

We must live with Him and like Him, contemplate His features in the Gospels and recognise Him in our neighbours. May our hearts burn for Him and His plan from contemplating Him so much. As he said: 'To love a person is to do what they want'. May we go mad, 'crazy' for Him and His things. He is the Head, and we form his body, the

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[1] The Search for God (=BD), Santiago (2005), 125f.

whole of Christ. He pours the Holy Spirit into us, who sets us on fire with love and sends us on a mission to help everyone with the gospel's truth. In this way, our world is being Christified.

This love for Jesus Christ is nourished especially by the Eucharist. *"After communion, remain faithful to the great transformation that has taken place in us. To live our day as Christ, to be Christ for ourselves and for others: that is communion! This marvellous presence of Christ in our midst should revolutionise our life...."*[2].

The Total Christ: Apostolic Love, Solidarity and Social Meaning

The Ignatian contemplation of the 'Call of the eternal King' is made by Alberto Hurtado in the key of the Mystical Body. Love for Christ must be for the whole Christ: *'In seeking Christ, it is necessary to seek the whole Christ... He who accepts the incarnation must accept it with all its consequences and extend his gift not only to Jesus Christ but also to his Mystical Body... whose members we are or are called to be, all men without limitation of race, natural qualities, fortune, sympathies'*[3].

This is the source of apostolic love for Alberto Hurtado. His words purify us from the thought so fashionable today that we need not worry about evangelising others because God somehow manages to save them all: *"Among Christ's dearest desires is that we love our brothers with the same love that he showed for them. My Christian life, therefore, must be filled with apostolic zeal, with the desire to help others, to give more joy, and to make this world happier*[4].

For St. Alberto, the apostolate is a matter of love: We proclaim the Good News to others because the happiness of possessing it burns within us, and we want many others to receive it, enjoy it, and nourish it through an intense interior life.

Being in Christ finds a mysterious solidarity: *'...we are all in solidarity... there are among us who form "the family of God" bonds that are much more intimate than those of comradeship, friendship, family ties... we share in all the good things and suffer the consequences, at least negatively, of all our evils. We are assisted by invisible prayers and surrounded by grace, which we do not deserve but that our brothers and sisters have given us*[5].

This solidarity is the driving force behind the social sense, which gives Christian love its very unique traits: it is excellent, like Christ's desire; it is real and translates itself into works and services hidden in every corner of the daily hustle and bustle; it is situated within the Church and seeks to learn from her doctrine; it strongly and decisively values justice and rejects superficiality and luxury; It leads to moderation of wealth, sobriety of life and the habit of continuous work; it possesses goods not as its own but in the service of others; it acts in the service of the poor and urges to shape the national and international social

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2 Alberto Hurtado Archives, folder 50, document 22.
3 Humanismo Social (=HS), Santiago (1974) p 226.
4 Archivo AH, 52, 12, 7.
5 HS,31-32.

order according to the criteria of Christ; it leads to social prayer whose best form is the Lord's Prayer[6].

The total Christ, Christ in our fellow men and women, Christ especially in the poor, even to the point of saying 'the poor is Christ'. This is the spirituality that underlies all of Fr. Hurtado's work. This is the legacy he leaves us, and you are called to make your own so that he may continue to do good.

Looking at the World and 'Being up to Date'

Alberto Hurtado's continuous effort to look at the world is striking. It is a close and very active gaze. It is the gaze of the Trinity in the contemplation of the Incarnation. It is the world of the Two Standards, the battlefield where Christ sends him to win friends for his Lord[7]. It is very Ignatius who asks that those he sends on a mission 'be very careful... so that what is for the greater divine service and universal good may always be done'[8].

Hence his determination to 'keep up to date'. To this end, he goes down to the field, makes contact, reads, studies, inserts himself, talks with specialists and writes diagnoses of the reality, which he renews and deepens every two years. His books *La crisis sacerdotal en Chile (*1936), *¿Es Chile un país católico? (*1941), and *Humanismo Social (*1947) are a reflection of this effort to look at the world and 'keep up to date'.

His assessments are realistic, based as far as possible on well-verified data, not on vague or subjective impressions. They start from an a priori favourable to new situations, trying to look for the positive side of what is happening and what the other person says. They show a person who possesses an intelligent and nuanced critical judgement, separating what is important from what is not. He appears very free, frank and humble in his own opinion. He always has a hopeful outlook, seeking and proposing practical solutions without any destructive laments or offensive disqualifications (62, 59, 1-2).

His Vision of the Modern World

His vision of the world in the 1950s, the post-war period marked by the existentialism of Jean-Paul Sartre and the public recognition of the death camps, is shocking: So much power and so much technology to put an end to fifty million deaths! And, by reaction, the people who can do it throw themselves into a permanent feast of intense sensations, exotic trips and places of amusement!

And yet, the modern man's soul is sad, profoundly sad; he feels lonely and seeks to numb himself in order not to think. He feels controlled by strange forces that depersonalise him, humiliated in his anonymity, diminished by the abyss between his actual capacity and what fantasy allows him to dream, demeaned because he does not even have something of his own to say but repeats what 'his press', 'his radio', 'his group' says.

Fr Hurtado wonders about the deep cause of this sadness and loneliness. In his answer, many themes emerge: *"The great idols of our time are money, health, pleasure, comfort: whatever serves man? The criterion of efficiency, performance, and utility is the basis for value judgements. The free, disinterested act, from which nothing is to be expected*

6 HS 32, 33, 120, 139, 89ff, 209, 199, 206, 268ff, 287-288.
7 HS 146.
8 Constitutions 618

economically, is not understood. '*All modern life is a fever of action: action for profit or action for fun... everything is to move, to move, until one falls asleep in order to forget and not have time to be alone with oneself... Is there not a horrible fear of solitude? What would I talk to myself about?"*[9].

But the underlying reason is that we have left God out of our lives and institutions; we have built a society without God. A society that, despite having eyes, does not see the radiance of God's presence in the universe and the depths of the human heart because it is dazzled by other much lesser but more immediate signs. And if it thinks of God, it is to make Him a means at our service: we ask Him for an account, we judge His actions, and we complain when He does not satisfy our whims. God himself does not seem to interest us[10].

What Father Hurtado would say to us Today

Let us now ask Father Hurtado to help us face the challenges of the present. 'What do his life, his words, and his example tell us that can help us see what Christ wants of us? We ask him in his double capacity as a Chilean Saint who loves us very much and as a specialist in facing the challenges of the times.

Looking at Reality

The first thing he tells us is to look at reality, not to be afraid of it, to face it, to 'be up to date', and to look at it from broad perspectives, with rigorous, methodical, and hopefully interdisciplinary study. One of the significant fruits of the collaboration of you lay people with us Jesuits is that we can join forces to get to know the problems of the present time well and to look for ways to solve them. But it is not just a matter of looking at reality. Hurtado repeated the phrase: 'not to admire, but to achieve'. The point is to help improve it.

A World Different from His Own

Saint Alberto tells us that today's world is not the same as his. It has changed in many ways. While its joys, hopes, miseries, and sorrows retain similarities, they differ significantly from those of the 1950s.

With this, he points to economic and media globalisation, the decline of the great utopias, the reaffirmation of the total autonomy of the individual, and his refusal to be subject to old wisdom. We are in the age of individualism and 'nomadic culture', which travels the world in search of the hottest sun. The nation-state's power is diminishing, and the interests of the owners of big capital who control profits and power are prevailing. As a result, inequality increases, and the richest 10% get half of the cake. The consumer culture (credit cards!) leads citizens to live under unhealthy stress and insecurity because of indebtedness and delinquency, which is the boomerang of advertising that promotes unbridled consumption.

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[9] BD 123 and 209

[10] BD 121 and 122

Loyalty to one's country and co-workers is subordinated to personal interests, and people identify themselves through other factors: economic status, place of residence, school and university, football club, religion, voluntary work or some charity institution.

The joy of the present moment, *carpe diem,* gets all the attention. There is a fascination for what is new, what is entertaining, and what is in the news. There is very little sensitivity to what is permanent, which builds the future to project oneself into long-term goals. This causes a feeling of uprootedness, disorientation, insecurity, and lack of meaning. The points of reference, the firm ground and the wills capable of joining forces for great works are disappearing. Events of all kinds are promoted to keep people distracted, and television makes us live in continuous showbiz, the 'bread and circuses' of the Roman emperors. We are full of means but lack ends. If there is talk of a return to ethics, it is not in terms of transcendent values for all but in terms of the well-being of a few.

These factors affect the Catholic Church. There have always been different styles and ways of understanding and living the faith. But what characterises the intra-ecclesial situation today is a certain spirit of competing factions, with little or no genuine willingness to dialogue among themselves. Pentecostal churches are growing in membership but not in unity and cohesion. Latin America's Catholic roots yield to the plurality of religious offerings from other origins, such as *New Age* and other groups inspired by Eastern religions.

Reasons to be concerned abound. There are people most affected and saddened by the disunity of the fervent, the gap between what the Church teaches and what people live, the extreme differences in living standards between rich and poor that threaten the Church's communion, the desertion of the sacraments, the scandals of paedophilia.

In the 1960s, some did not agree with the Church, but they lived their estrangement with pain, feeling separated from it. Today, on the other hand, many live the division and dissidence without any problem, as something that belongs to this Church in crisis, and become 'Catholics in their own way'.

So Let us all Pull Together

This gloomy picture may dishearten some. Others will feel more encouraged to respond to these challenges. It is clear that we, Ignatians, are not the kind of *Superman* who can provide the world with the solution to all its problems... even if some find it hard not to believe it!

Ignatius, without irony, calls the Society 'the least' (*minima*) and wants our 'feeling in the Church' to be expressed in rowing with all the others who move the Church forward, under those who guide Peter's boat. Along with recognising our contributions, we must understand that we Ignatian members are only a tiny part of the Church and that the work of the whole validates the strength of the part. And not only to collaborate with the Church but with all those who, in a thousand ways, promote goodness and justice.

In this, Father Hurtado was truly remarkable. He put himself at the service of the Ministry of Education and the bishops, collaborated with the laity and with the religious, and was very much of the Society of Jesus but at the same time a close servant of the

diocesan and religious clergy. People felt they could count on him because he did not allow himself to be imprisoned in narrow camps.

Insisting on the Fundamentals: The Whole 'Family and Education'.

From his own experience of family life, Alberto tells us to take care of the home and the wider family. For him, they are key: 'everything that passes through the soul of the child... will be deeply engraved there and will be the cause of totally different orientations in life'[11].

The great pedagogue that he was, specialising in the precious areas of education, invites us to renew schools and to believe in the pupils. If we help them cultivate their present interests, we will form the man of tomorrow.

Father Hurtado noted that among adolescents and young people from the 1930s to the 1950s, there was, in comparison with previous years, *a decline in the spirit of sacrifice, in the sense of effort, in the notion of responsibility... They aspired to a weekend life... with a maximum of pleasure and a minimum of effort*[12].

This can be of comfort to parents and educators today. But let us welcome with strength and much hope his request that we help young people to strengthen their will, inviting them to do things well, to self-denial, to responsibility, to punctuality, to sacrifice and to commitment. He hopes, in a word, that they will be *young people who aspire to holiness, with a heroic sense of their faith, who will lead their contemporaries to follow them to give birth to a new civilisation*[13].

The Social Sense and the Sense of the Poor

Father Hurtado's life was marked by a lively social sense, which moved him to take an interest in others, to help them, to care for them and to promote their common interests. He was not content with merely alleviating some needs. He sought to bring morality to the very root of social and political structures. Critical of his times, he lamented that Chilean Catholics *'have sometimes preferred the easier and apparently less exposed path of filling the gaps of justice by a broad charity; but they have forgotten to trust the people to work for their redemption'* (Sindicalismo 520).

I am sure that he would be surprised today to hear people who believe that thanks to the macro economy and the modernisation of the country, there are no longer significant social needs, no obligation to be concerned about the social sense and the poor. He does not see it that way. Wages are still low and precarious, deficiencies in education generate and maintain social inequalities, youth and professional unemployment in some regions of the country is high, chronic social classism favours giving jobs to people from the same sectors, and access to health care is unequal. All this contributes to keeping many of the population in durable poverty. Let's hear him talk about the meaning of the poor: *"Devotion to any saint costs nothing; they are so peaceful; their life is beautiful. But a poor person is so annoying... I confess it is difficult to have a loving devotion to them* (47, 26).

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11 'Points of Education', in Collected Works, Santiago (2001) 283.
12 Ibid. 343
13 Ibid. 366

To the Members of the Christian Life Community (CLC)

Alberto Hurtado would like to remind you today of something very dear and important to him: his membership in the Marian Congregation. He joined at eleven and was an active member for 12 years until he joined the Society of Jesus. The Congregation at school and university was his way to know and love Christ more, to live the Eucharist, to make the Ignatian Exercises, to discern his vocation as a Jesuit, to open himself to the world, to vibrate with social justice, to become an apostle, to catechise young people and to visit the poor.

In his experience as a member of the Congregation during that time, the global community that defines today's CLC was already beginning to take shape. Alberto, as President of the University branch, contributed to this by organising the 'First Pan-American Congress of Marian Congregations' (September 1921), which was one of the steps in forming the World Confederation of Marian Congregations (1954), which later became today's World Christian Life Community (1982).

The Congregation marked him in such a way that he would say in confidence to a friend later that all his work with young people in Catholic Action was to follow the model of formation and apostolate learned in the Marian Congregation.

That is why Father Hurtado strongly urges the members of the Christian Life Community to know the treasure they possess better, remain faithful to their apostolic mission, and become more aware of the importance of inviting and convincing others to follow the CLC path. And he asks us Jesuits, reinforcing the decrees of so many General Congregations, to do the same.

Final Words: A Challenge

I want to end my remarks by issuing a challenge to all of you, as Superior General of the Society of Jesus and Ecclesiastical Assistant to CLC worldwide, in a way that I cannot explain in detail, responsible for maintaining and spreading in the Church the authentic Ignatian value.

You have Father Hurtado as an enormous grace for the Church today. I invite you, Ignatian people, to accept, cultivate and make this grace yield 50, 70 and 100 per cent. In this, you, Chileans, must take the lead. We are waiting for you.

What am I thinking of? For years now, lay people and Jesuits have been dreaming of promoting a broad apostolic network that would link us, all Ignatian men and women, and help us better use our charism to coordinate and undertake larger apostolic missions, empowering one another[14].

This network would include both individuals and the Ignatian associations that already exist, such as the Christian Life Community, the Alumni Associations, the volunteer groups, and the wide variety of works and institutions run by Ignatians. Membership in this network would be free and voluntary. Likewise, the network would not seek to absorb those who join it into a kind of new apostolic subject, taking away their authority and initiative.

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[14] GC 34, d. 13, 21-22

The function of promoting this network should be mainly the task of the same Ignatian associations that already exist.

I understand that I am proposing a huge challenge to you. You and I know it would be excellent for lay people and Jesuits to work together, but it is not easy. We need to convert ourselves from habits of protagonism, individualism, passivity, routine, and misuse of the time we have. We need to look for new forms of organisation, exercise authority and power and access and use resources. It is urgent that we, too, are not invaded by the social segregation that has become part of our society. They will also have to overcome the legitimate tensions between those who seek more visibility and those who prefer a low profile; between those who stop at the formation and those who want to move quickly into action; between those who favour common apostolic works and those who think that everyone must sanctify themselves at home and in their particular job. We must talk about all this in-depth, frankness and hope.

To overcome these difficulties, let us not forget that our great title of collaboration is that of being *God's collaborator,* who gives us the desire, and the energy to collaborate and to make what we have sown grow (1 Cor 3, 5-9). Put yourselves in his hands by means of the Spiritual Exercises, done carefully with prolonged daily prayer, in the sacramental life and closeness to those in need. This is the Ignatian way of preparing yourselves to collaborate in God's saving work.

My request to you is that you join together and get to work to continue weaving this Ignatian apostolic network. You have already made a lot of progress. Keep building. Please don't wait for others to tell you how to do it. Look for yourselves. What is needed are deeds. As Father Hurtado used to say, ideas and projects are 'not to be admired but to be realised'. Go ahead: you will do a lot of good, and we Jesuits will thank you for it.

Peter-Hans Kolvenbach, S.J.

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Provisional Translation verified – Roberto Jaramillo S.J. & Xavier Jeyaraj S.J.
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E. EXTERNAL

1. The Changing Face of Justice

London, 6 April 1991

Fr. General's address, as part of the fifth Annual Pope Paul VI Memorial Lecture, given at the Bloomsbury Theatre, London on the occasion of the Centenary of "Rerum Novarum" and the Ignatian Anniversaries.

I consider it a great honour to have been invited by CAFOD to give the 5th Pope Paul VI Memorial Lecture.

CAFOD is well known to me from the support it gives to Jesuits working in the cause of justice in many different countries. I am thinking especially of El Salvador, and Central America as a whole, but also Guyana, Colombia, Bolivia, Brazil, Zambia, Zimbabwe, the Philippines, India and so many others.

I am glad also that this lecture honours the memory of Pope Paul VI. His two great social encyclicals, *Populorum Progressio* (1967) and *Octogesima Adveniens* (1971), had direct and practical consequences for much of the social research and action carried on in our Jesuit social institutes. And his great apostolic exhortation *Evangelii Nuntiandi* (1975) was a clear confirmation of our 32nd General Congregation which, only a few months earlier, had redefined our mission in today's world as the service of faith and the promotion of justice.

Finally I am happy that this lecture also commemorates the centenary of Pope Leo XIII's Rerum Novarum which, as I hope to show, marked a turning point in the Church's understanding of what is meant by the social apostolate.

My intention in this lecture is to trace the development of social thought - of the idea of justice in particular - in the Social Teaching of the Church and in the Society of Jesus: The first part of my talk will address the question: How relevant are the Spiritual Exercises of St Ignatius to the question of justice? In the second part, I will focus attention on "Rerum Novarum" as marking a significant advance in the Church's understanding of justice and serving as a foundation for later developments. In the third part, I will reflect on the recent period in which we Jesuits have defined our mission today as: Service to the faith and promotion of justice.

The Spiritual Exercises of Ignatius

Fr Nadal, a companion and intimate friend of Ignatius, says about him that he was "led by God by the ways of an infused contemplation, at the same level, if not in the same way, as St Francis of Assisi". It is on the basis of his own spiritual itinerary that Ignatius composed the booklet of the "Spiritual Exercises". These contain directives, exercises and meditations that are to open a person to the guidance of the Holy Spirit; a method to discern the will of God and orient one's life "Ad Maiorem Dei Gloriam" (To the greater glory of God). How are the Spiritual Exercises related to justice? Do they not reflect the "social

consciousness" of an epoch marked by a static concept of society? We have to admit that we cannot find in the Spiritual Exercises the current notion of justice. From the socio-economic perspective they reflect a static society. It is a pre-established social reality, accepted as having originated from the hands of God. One's place and function in society are pre-determined and defined by socially accepted norms. The stratification of society is perceived as unchangeable. Only within this is there scope for choice and decision making. The thought could not occur that the very institutions could be put to critical evaluation. The question therefore arises: Will a person formed by the Spiritual Exercises be motivated to confront creatively the causes of poverty and injustice, and accept political responsibility?

It is not easy to give a direct answer to this question. We must acknowledge that the Spiritual Exercises give absolute priority to "conversion of heart" and to liberation from sin: the call to "free oneself" in order to "find God". What ultimately matters is that "his divine majesty wants us to be at his service" (135); and there is no other finality besides "true service to the Father" and "his greater glory". The secret of the Spiritual Exercises lies in the fact that they lead to a personal encounter with the living God and help us to meet the Creator and Lord with a large heart and great generosity.

This God "nobody has ever seen". People can get an idea of God, they may even distort it. But it is Christ who reveals God as the "God with us". At the heart of this revelation is the paschal mystery. In the history of the people of God, the liberation from slavery in Egypt is the central and foundational event, underlying and orienting permanently its history. The self-revelation of God was not as guardian of the established order, but as the source of the daring initiative of God's people to traverse the Red Sea and the desert on the way to the promised land. It is therefore not surprising that Jesus declared the announcing of the Gospel to the poor to be the sign of God's presence in history (Mt 11.5). In the Spiritual Exercises God is the interested witness of the evil afflicting mankind (101), concerned yet respecting human freedom.

The person is expected to become God's partner. As an accomplice in the destruction of God's work, he or she has to decide to collaborate - realising that God is at work in the world - so that society becomes what the "Goodness of God" wants it to be. Ignatius sees and explains how God desires to give to us to the greatest extent possible (234). The exercitant is invited to respond actively, working for the project of "God with us" with "all one's liberty, memory, intelligence and all one's will". God wants to be respected in all beings. Because God is just in creation and in salvation, the converted person cannot be indifferent to the promotion of justice.

A person making the Spiritual Exercises passes through a school of spiritual realism. Revolutions do not necessarily transform the world. Without a conversion of heart, those who were victims of injustice may end up inflicting injustice on others. The history of this century reminds is of this possibility. No doubt, the book of the Spiritual Exercises does not contain outlines for a socioeconomic programme. Ignatius, who in his own work and correspondence gets down to the very details of planning, does not identify himself with a social programme or with only one kind of social work; he does not want to determine the decision of others, respecting as he does the freedom of every individual. Precisely because

of this inherent discretion, at the roots of a great availability for accomplishing whatever the Lord demands, and indicating only the absolute essential, the Spiritual Exercises even today prove to be an effective way for finding the will of God.

The promotion of justice for humanity is an integral part of God's agenda. Hence, God will not be the "God with us" if we remain totally indifferent in the face of injustice. Neither will God be with us if hate instead of love motivates the struggle for justice. It is our responsibility to join a particular project for a more human society. It is not easy to make the right choice in a context of various political ideologies and conditioning of mentalities. Yet the Gospel, and the Spiritual Exercises which lead to it, do provide us with criteria to discern. On the one hand they urge us to reject "established disorder", while on the other hand they de-mystify social projects rooted in any type of ideology. For this reason a Christian formed by the Spiritual Exercises will never be an obstinate conservative, clinging to an identification with particular interests of milieu, class, party, or nation. Neither will this person be a radical and intransigent partisan, unable - in the light of the Gospel - to relativise his or her projects and achievements. Fundamentally it is a conversion of heart to the God with us" which transforms men and women into makers of history, faithful to God's design for humanity and free to opt for any means of the sociopolitical reality conductive to this end.

It is important to stress that the work of salvation is directed first to the poor, though not for any political or ideological reason. God's intervention in history aims at transforming the conditions of the poor, who are the victims of the destructive work of the One who is evil from the beginning. The sign' that God is at work is not found in the Gospel being proclaimed to all without preference, but rather in it being announced first of all to the poor. Ignatius was inspired by the first Christian community of Jerusalem because it truly lived the Gospel announced to the poor. In the risen Lord they were of "one heart and one soul", united in a faith which impelled them to an economic practice that "should leave no one in need" [Acts 4.34).

If the Good News is not proclaimed in a practical way to the poor, the message of the Spiritual Exercises is vain and lacking in authenticity. Thus we see Ignatius and his companions sheltering 400 homeless people during the harsh winter of 1538-39 in Rome. Ignatius established in the city associations among the laity and clergy for organising assistance to the hungry and the sick. He considered closeness to the poor essential to the Society's charism. Accordingly he gave instruction to the Jesuit theologians at the Council of Trent to go out to them regularly. In several passages of the Society's Constitutions, Ignatius refers to the inspiration that comes to religious life from this closeness with the poor. This "option for the poor" is rooted in the call of the Spiritual Exercises to follow Christ in his preferential love for the poor. Of course, in his time, Ignatius could not think of long-term solutions which require dealing with socio-economic institutionalised processes causing poverty and injustice. There is, however, an inherent potential in the Spiritual Exercises for inspiring justice ministry. In our efforts to progress in promoting justice in the name of the Gospel, we have increasingly felt the need for returning with new eyes to the Spiritual Exercises. These are proving to be an ever fresh source of vision and motivation in the service of the poor and of justice, stressing in a particular way how we

are all personally responsible for what is going on, either through a silent complicity with unjust structures or a struggle for justice in the name of the Lord.

Justice In "Rerum Novarum"

The idea that humanity makes society and also can transform it emerged only in modern times. The negative social consequences of the so-called industrial revolution resulted in a new sense of justice and aspirations for social justice, as the technological advance made clear also the growing gap between rich and poor.

The significance of the social encyclical "Rerum Novarum" by Pope Leo XIII - the centenary of which we are celebrating - lies in the fact that it relates for the first time in history the mission of the Church to social justice. What I said about the Spiritual Exercises of Ignatius can help us look at "Rerum Novarum" and the subsequent Social Teaching of the Church from the perspective of its specific source of inspiration: the "God with us". Christ became "one of us" to inaugurate the Kingdom of God's justice on earth. The Lord has entrusted in a special way to his Church the mission to serve the growth of God's Kingdom. For this the assistance of the Holy Spirit was promised to her. The successors of Peter are therefore confident in guiding the faithful in their commitment to justice so that it becomes a witness to God's own justice, manifested in the life, death and resurrection of Christ.

In this we find the explanation for the force and relevance of the Church's Social Teaching, whatever may be the limitations of time-bound particular proposed "solutions". Apparently more realistic and more radical calls to justice have turned out to be ultimately ineffective. We celebrate the centenary of "Rerum Novarum" at a moment when the Social Teaching of the Church is attracting new attention far beyond the Catholic community. More than ever the Church is taken seriously as a partner in dialogue by those committed to contributing to building a more just and more human society. For this Leo XIII has prepared the way.

Initiatives at the Periphery

Early industrialisation marks a great new epoch in the history of Western civilisation. Together with a great advance in technology and productive capacity there emerged a new type of poverty afflicting the new class of industrial workers. In the context of their growing misery, the question of justice became a vital issue and required a new interpretation. The Socialists called for a social revolution and Marx propagated the theory of class struggle as a necessity of history. Shortly thereafter, Catholic social movements came into existence all over Europe. These were pioneered by bishops, priests and eminent lay persons. Bishop Ketteler of Mainz had opened the way to seeing the situation in a new perspective when, in 1864, he published "The Workers' Question and Christianity" in which he postulated "eine aktive Sozialpolitik" (a strong social policy). Circles of thinkers and political leaders were formed far and wide. In the course of time they were to find a common platform in the "Union de Fribourg". Its core members entered into close contact with Leo XIII. They sent him rich study material, and urged the Pope to address in a solemn encyclical the burning social issues of the time. A similar request was made to the Holy Father by the hierarchy of Ireland, England and the United States.

Response of Leo XIII

Leo XIII was determined to write a social encyclical on "The Conditions ,of the Working Class". Aware, however, of the difficult task, and determined to give his message a clear philosophical and theological foundation, he took his time in organising the preparatory work. Experts were called together and several drafts had to be prepared before in 1891 "Rerum Novarum" was promulgated.

In "Rerum Novarum" Leo XIII turned his attention to the "misery and wretchedness pressing so unjustly on the majority of the working class". By addressing in a most solemn way this burning social issue, he made it a central concern of the Church's mission. "Rerum Novarum" not only encouraged the clergy and the laity who for so long had been responding to the alarming situation; it was to have also the long-term effect of widely awakening a social conscience among Catholics. It further laid a solid foundation on which the later Social Teaching of the Church could be built.

An important insight of "Rerum Novarum" regarding history is in its understanding of fundamental changes that had affected the "social position" of the working people. In pre-industrial society the traditional guilds were protective organisations which secured for the workers and masters a religio-cultural space from which they could defend their social interests and economic rights. In contrast, the new industrial workers were left isolated and helpless, without any organisation of their own. For this reason "a small number of very rich men have been able to lay upon the teeming masses of the labouring poor a yoke little better than that of slavery itself" (no. 44,2). Here the structural and moral causes of the poverty and powerlessness of workers are indicated in order to affirm the urgent need for an intervention by the Church.

"Rerum Novarum" affirms the right and duty of the Church to address social issues. It defines the main principles that must guide the Church itself, the workers and employers and the public authorities [State) in working together to build a just society. It calls into question assumptions and ideas prevalent at the time. It strongly rejects the idea that labour is a commodity to be bought at prices determined by the law of supply and demand. It denies the justice of the "wage contract" which pretends to respect the free consent of the worker. Justice for workers demands a living wage which corresponds to their dignity. Wages must enable a worker "comfortably to support himself, his wife and his children" (no. 35). The Pope's message on living and just wages, on more human conditions of work, on the protection due the family and on the fundamental right to form "Working Men's Unions" constitute an important step forward in the Church's teaching about social justice.

The teaching on the right of workers to organise themselves for defending their rights was later further developed, most significantly by John Paul II in "On Human Work", written 90 years after "Rerum Novarum". It is characteristic of this teaching that it stresses on the one hand the need for "solidarity among the workers themselves" and, on the other hand, that it rejects the class struggle that intensifies class division, and even by-passes the most vulnerable. In the perspective of the Gospel, the struggle for justice ultimately has to contribute to creating unity and community. To foster hatred among the victims of injustice is in contradiction to the "Good News to the poor". The struggle for social liberation cannot ignore the New Commandment: "Love one another as I have loved you".

Much could be said about Jesuit response to the plight of workers. There is a long history of Jesuits pioneering promotion of Trade Unions, in Europe, the USA and even the Philippines. Early in this century several social institutions were established - "Action Populaire" in Paris was the best known among them - to translate Catholic Social Teaching in a particular context and to promote justice in labour relations. Here I limit myself to singling out one individual Jesuit: Padre Alberto Hurtado, the great social apostle of Chile. Having studied in Louvain the Social Teaching of the Church, he felt inspired to give new vigour to Catholic life in Chile. The witness of his immense love for the poor gave power to his teaching and preaching. Ever wider circles among workers, youth and middle class Catholics were deeply touched by it. Initially some Church leaders were alarmed by this new way of interpreting the Gospel in a situation of crying poverty. But his ability to explain his campaign in terms of Catholic Social Teaching gradually calmed early apprehension. After his death at the age of 51 in 1952, the bishops of Chile took up the cause of his beatification. Everybody in Chile is familiar with "Hogar de Cristo", the vast housing project Padre Hurtado started for the homeless. This later expanded into a vast enterprise with branches in several other Latin American countries and an extensive programme in the East, covering seven Asian countries. Padre Hurtado and many others are part of a tradition in the Society of Jesus that was to find a new impulse after Vatican Council II.

The Promotion of Justice and the Mission of the Society of Jesus

Fr Janssens, the then Superior General of our Society, wrote in *1949* an important "Instruction on the Social Apostolate". It expresses an urgent appeal to all Jesuits: to really come to know, see and touch the suffering arid humiliation of the majority of the world's population; to understand in this situation the implication of "Caritas Christi urget nos" (Love of Christ urges us) He made several references to "Rerum Novarum", especially to its insistence a just social order. It was a document of great spiritual depth and of strongly worded directives. It did lead to many new initiatives, especially regarding the establishment of new social institutes in various parts of the world. Unavoidable, however, the Instruction's approach to the social situation was descriptive rather than analytical. Its understanding of building a just social order appears today somewhat idealistic. Time was required for Social Sciences to provide methods of analysis needed for understanding complex societal issues and factors obstructing the work for justice.

Vatican Council II had opened the way to look at poverty and injustice in the world from the theological perspective of the "Signs of the Times". To read the signs of the times and to analyse the world in which Jesuits live and work characterises the 32nd General Congregation which took place sixteen years ago. "Contemporary man has become aware of massive dehumanising poverty, not only material, but spiritual as well. Everywhere there are to be found men and women of good will working for a social order of greater justice and the abolition of oppressive structures" (Decree 12,3). In *1971,* the Synod of Bishops had given close attention to the relationship between faith and justice, and Paul VI, in "Evangelii Nuntiandi", had further clarified this in reference to integral and authentic evangelisation. In Degree IV, well known to all Jesuits, the Congregation states: "Our faith in Christ Jesus and our mission to proclaim the Gospel demand of us a commitment to promote justice and to enter into solidarity with the voiceless and powerless. This

commitment will move us seriously to verse ourselves in the complex problems which they face in their lives" (Decree 4,42). The mission of the Society came to be redefined as "service to the faith, of which promotion of justice is an absolute requirement." This implied also updating the understanding of religious poverty, for "the Church regards such ministry as integral to the contemporary practice of poverty" (Decree 12,10).

As the "workers' question" had been the burning issue of the last century so the massive and increasing poverty in the Third World had become the central social problem. By the time the 32nd General Congregation was held, its membership in third world countries had increased considerably. From there in particular had poured into the Curia a flood of demands to give an orientation to the Society's mission that would make its response to poverty and injustice more effective. There was the memory of St Ignatius who, in his time, had lead the early Society to respond in an amazing way to the plight of the poor. At the same time, there was among many a new consciousness regarding the institutional, structural and cultural causes of poverty and oppression. During the Congregation, a process of growing in understanding of what justice is took place; justice as also requiring a transformation of society. How was this related to our evangelical mission, to our service to the faith? What had this to do with the "inner conversion" demanded from us in the Spiritual Exercises? The members of the General Congregation, under the leadership of Fr Arrupe, struggled for many weeks to bring clarity to these questions. It was a somewhat painful task which demanded much patience in understanding contrasting views before a consensus could be reached. The result of these deliberations, accompanied by much prayer, was the famous Decree IV, that was to influence profoundly the life of our Society. It defined its mission as "service to the faith and promotion of justice".

Decree IV was by no means perfect. It did contain ambiguities and lent itself to being interpreted in various ways. When it was published there was unease among quite a number of Jesuits who wondered about this faith/justice emphasis. As you may know, there was also unease at the Vatican. Looking back on the communications received from the Holy See, we acknowledge that this has helped us in arriving at a more mature understanding of Decree 4. Not rare was the tendency to read Decree 4 with "coloured eyes" as the Italians say. The risk was to interpret the call to promotion of justice as implying:

- abandon all other works and concentrate on social work alone
- give up evangelisation in favour of development work to eliminate poverty
- give up religious life and join the secular forces of promoting justice
- give up the preoccupation with Church unity and take up the radical stand of struggle in a class society
- write off preaching and sacramental ministry and be politically involved
- discard the "universal" approach of trying to convert the oppressors and dare to opt for the poor and the oppressed.

Love and Justice

A selective reading can overlook how Decree IV concluded: "There can be no Promotion of justice in the full and Christian sense unless we also preach Jesus Christ and the mystery of reconciliation he brings" (no. 27). We certainly must continue to emphasise

the promotion of justice. I have insisted on this in some of my writings. It is the concern for justice that forces us to face the concrete and often cruel reality that deprives human beings of their basic rights. Unjust personal situations and injustice incarnate in institutions and socio-economic structures make the promotion of justice urgent. However, this option in order to be Ignatian, must express Christ's own option for the poor and promotion oi justice for all.

It does not imply preference for any particular form of apostolate but has to be a priority concern in all Jesuit work. Love and justice must never be separated.

On this very point, Fr Arrupe said something in an original way: "We do not always have before our eyes this truth: that we have to search for social justice in the light of the justice of the Gospel, which is in some way the sacrament of the love and of the mercy of God" (Grounded in Charity, 67). To cut off justice from love, from the commandment to love, would be to give the promotion of justice an incomplete interpretation, partial and unbalanced. For "One cannot do justice without love. Neither can one cut oneself off from love when one, resists injustice, since the universality of love is, for Christ, a commandment which allows no exception" (Grounded in Charity, 56).

The promotion of justice, if it resembles the action of Christ the just who dies for the unjust is not so much to claim justice for one's own sake and for profit, but to fight so that justice may be done to the other, with such arms that do not] create new injustices and with such means that people are not treated once again unjustly. It is therefore a vigorous struggle, but without hate, a committed struggle which involves pardon and reconciliation, because its aim is the life of the people and not unjust death. It is through such transcending of enmity and hatred, often considered cowardice or compromise, that the promotion of justice among people in order to be authentic may become a justice according to the Gospel, a justice that God alone can accomplish in us gratuitously and in forgiveness.

Years of reflection and discernment on on-going practice have brought greater clarity to the understanding of our faith/justice mission - as has also the light of the Church's Social Teaching. In 1983, the 33rd General Congregation took this process a step further. And at the recent meeting of all the Provincials of the Society at Loyola in Spain - when the Ignatian Anniversary officially opened - it became manifest that unity around faith/justice mission had been achieved, and that at present the preoccupation is rather with more courageous and faithful implementation.

Preferential option for the poor

Fr Arrupe had predicted that the option for solidarity with the poor would be costly for the Society of Jesus. Since then, over 30 Jesuits have paid with their lives for their service to the poor. Their example has made evident how this overwhelming challenge can be taken up in any sustained way only by those Jesuits who are closely united to the Lord, deeply rooted in Ignatian spirituality, and supported in their religious community.

Pope John Paul II in "Solicitudo Rei Socialis" insists that "the preferential option or love for the poor" has to affect the life of every Christian. What this means in practice for each one is not discovered easily. It surely implies very different forms of commitment. You probably can sympathise with the reflection made by a Jesuit involved in justice work: "I have spent much of my professional time and energy doing research, advocacy and

education which does not involve much direct contact with the poor. So I have to ask myself bluntly: Can I be said to practice an option for the poor?" Whilst affirming that some direct and personal contact with the poor is required, the answer he gives himself is: Yes. "All this is done on behalf of the poor and is aimed at effecting changes in society which are necessary to improve the situation of the poor". I would say that it is motivated by the same compassion for the poor which leads others to help meet their immediate needs. What is demanded of all is the endeavour to perceive a particular social situation from the point of view of the poor. It is this particular perception which often counts for little when important judgements and decisions are made at a personal, institutional or public level.

The focus of attention is on those who are materially deprived, struggle to secure basic necessities and are powerless in society. These invite us to make an "option for the poor". There are of course many others around us who suffer and need our special concern and love: the spiritually poor, the lonely, the emotionally poor, etc. "Preferential love for the poor" does not exclude these, as we learn from the life of Jesus.

Finally, we can ask whether the "preferential option for the poor", and its justice perspective, do constitute a decisive criteria for confronting correctly the grave global issues of today, like the external debt crisis, the threat to peace caused by continued heavy investment in production of war material, the growing destruction of the natural environment and the biosphere, the role of women in society. All these affect in a special way the lives of the world's poor. These global issues and the question of justice at an international level demand a deeper diagnosis of the "values" that are inherent in the dominant concept of development.

The question imposes itself: "Is there a way to avoid passing from one type of unjust society to another that generates new injustice?" The recent events in East Europe have made us more aware that the deeper issue is the quality of culture which peace, justice and integrity of creation require. It is therefore no surprising that today the Social Teaching of the Church finds a new and wide spread interest among all who sense that the core question is about radical change of mentality and an alternative way of living.

This reminds us of Mahatma Gandhi, who, though a Hindu, had discovered the significance of the evangelical Beatitudes for a human reconstruction of society The vision of Christ as the Healer of people and Lord of history - central also in the spiritual vision of St Ignatius - can today add much to the joy of being Christian. The "Culture of Solidarity", which humanity needs [John Paul II in Solicitudo Rei Socialis), must have at its core gratuity; and this gratuity comes to us as grace, as a gift from the heart of the world's Healer.

Peter-Hans Kolvenbach S.J.
Superior General, Society of Jesus

Source: The Changing Face of Justice, The Fifth Annual Pope Paul VI Memorial Lecture, sponsored by The Tablet, CAFOD, London. Ref: Miscellanea, Vol. III, no. 2, Bound Volumes in Biblioteca, General Curia, Rome.

2. World Summit for Social Development

Letter from the Jesuit team at the Global Summit to Fr. General and GC delegates and the response of Fr. General and GC delegates

Copenhagen, 6 March I995

Dear Father Kolvenbach and Delegates of GC 34:

Peace of Christ!

We, the Jesuit Team at the United Nations Summit meeting in Copenhagen, greet our brothers at the Jesuit Summit meeting in Rome!

We would like to share briefly with you some of our thoughts as we move today into the opening of the World Summit on Social Development. Last evening, ten of us from around the world gathered in the hospitable Jesuit Community of St. Canuti in the heart of Copenhagen. We shared our experiences and expectations, happy to be participating in this Summit and grateful to Michael Czerny of the Social Justice Secretariat for arranging for our being together this week. During our meeting, the idea came to us to communicate to you both our fraternal greetings and some of our impressions of important points that seem very much in line with our Jesuit mission today.

The negotiations for the final Summit "Declaration and Plan of Action" are still on-going. Yet even at this point we see several very important points emerging from both the preparatory period and the exchanges of this week between government delegates and representatives of the Non-Governmental Organisations (NGOs). Among the major issues are:

1. A world-wide concern that the main problems for the future of humanity are not only in the poor countries but in both poor and rich countries.
2. A global focus on three inter-connected challenges: eradicating the worst of oppressive poverty, overcoming social exclusion, and constructing new dimensions of work and employment.
3. A readiness to use the analysis and explicit language of social justice, ethics and morality.
4. A focus on the marginalisation of Africa.
5. An emphasis on the absolute necessity of dealing with gender equality.
6. The search for an alternative paradigm to the dominant model of neo-liberal economic growth.
7. The urgency of sharing resources on a global scale and the necessity of rejecting patterns of over-consumption and maldevelopment.

But by far the most profound experience for us has been the recognition of the growing value of international networking in the work for global justice. The creative connections made among NGOs from many parts of the world have had significant effect upon the

preparations for this Summit and will be critically important in its follow-up. This experience pushes us to consider the importance of the international dimension of our Jesuit mission. Indeed, internationality is one of the great strengths that the Society of Jesus has in our engagement in the global struggle for justice. Moreover, the presence of a large number of competent and committed lay-people involved in this Summit process highlights for us the Jesuit need for developing partnerships with the laity at the international level.

While recognising the importance of our local involvements and commitments, the experience of this week is calling us more and more to concretise the global dimensions of our mission of faith and justice in the days after both this Social Summit and GC 34. It seems to us that this requires of the Society a continued and coordinated emphasis on:

1. Formation of Jesuits to a global perspective.
2. Structures at the provincial, assistancy, regional and curia level that facilitate global networking.
3. Leadership training in the demands of global solidarity.
4. A spirituality of global consciousness.

As a Team representing various parts of the international Society, we are planning to stay in touch with each other and with the networks that we have become part of through this Summit process.

During this meeting we have been buried alive in documents. We imagine that this is also your experience during the Congregation. We hope that our own addition to your documents with this letter and with the daily newsletters we are sending does not overwhelm you during the final days of GC 34!

Please know that you have our strong prayers, deep gratitude, and warm regards. The Jesuit Team:

1. Jim Hug (Wisconsin), centre of Concern, Washington
2. Anton Dekkers (North Germany), Pax Christi, Copenhagen
3. Salvador Orara (Philippines), doctoral studies in Paris
4. Aloysius Irudayan (Madurai), Indian Social Institute, Bangalore
5. Henry Volken (Switzerland), NGO representative, Geneva
6. Manuel Alphonse (Madurai), All India Catholic University Federation (AICUF), Madras
7. Jim McSheffrey (English Canada), student volunteers, St. Johns, Newfoundland
8. Peter Henriot (Zambia-Malawi), Jesuit Centre for Theological Reflection, Lusaka
9. Bernard Lestienne (France), OCIPE (Catholic European Study and Information Centre), Brussels
10. Leslie Dorn (North Germany), UNDA (International Catholic Association for Radio and Television), Copenhagen
11. Savarimuthu Lazar (Madurai), Indian Social Institute, Bangalore
12. Xabier Gorostiaga (Nicaragua)

Reply by Fr. General and the GC Delegates

Rome, 10 March 1995

To the Jesuit team at the U.N. Summit on Social Development at Copenhagen.

Dear brothers,

The Peace of Christ!

All of us *congregati* have been following the Summit with great interest and thank you for the daily newsletter and especially for the letter about your team meeting. An evident bond which unites us is the international dimension of our mission and vocation - one of the most traditional characteristics of the Society of Jesus - which is being renewed in the experiences which you and we are having.

Both the important ethical and social concerns which you raise and especially the commitment you make to continue working together by way of follow-up, resonate with topics on which we have been praying, reflecting, discussing and writing. Despite many obvious differences between a Social Summit and a General Congregation, there is clearly a deeper unity of purpose which your letter communicates.

In the Aula we often pray to our Lord Jesus, "Help us to be faithful to the mind of Ignatius and generous in seeing our world through the eyes of faith." You, our delegates at Copenhagen, have a special place in this prayer.

Your brothers in Christ,

Father General and the Delegates at GC 34

Source: Promotio Iustitiae, no. 60, 1995, pp. 42-44

III. RP. ADOLFO NICOLÁS S.J. (2008-2016)

A. SOCIAL APOSTOLATE

1. Frontiers or Barriers? Migration in the World

An interview with Fr. Adolfo Nicolás S.J. by Aldo Maria Valli, journalist TG1 Rai, at Oratorio del Caravita - Rome

Rome, 11 June 2008

Aldo Maria Valli

Good evening everyone and thank you for taking the floor. It is truly an honour - as far as I am concerned - to be able to be here next to the Father General and also to have the opportunity to question him on such a topical subject as that of reception, especially of refugees. I will just briefly remind you, with a few introductory notes, that Father Adolfo Nicolás has been the new General of the Society of Jesus since last January. And this evening is the occasion for the Centro Astalli - which is the Italian branch of the Jesuit Refugee Service - to celebrate World Refugee Day 2008; therefore Father will propose a reflection to all of us on the phenomenon of migrations in the world, on the current concept of frontier that is changing and on the danger of closure by the richest and industrialised countries towards the requests for reception that, more and more numerous, arrive from migrants. He will also talk about the urgency of rethinking the process of educating the new generations, to develop a sensitivity towards these issues. […]

So, Father, let us talk about immigration, refugees, asylum seekers. The first question for you is this: we live in a world where, thanks to the tools of communication, we have the impression that borders no longer exist. We can talk to anyone, get to know any reality at any time... But borders do exist, and sometimes they become real impassable barriers that can be external, material barriers, but also internal, psychological and spiritual ones. Based on your experience, how has the concept of borders changed over the years? You have the floor, Father.

Father Adolfo Nicolás

Thank you for this introduction. I hope they don't believe everything you have said... But one thing is true: of all the work I have done in my life as a priest, a Jesuit, the four happiest years - when I felt most comfortable as a priest - were the four years at the Pastoral Centre for Migrants in Tokyo. There are many things I did not expect and found, definitely, in the encounter with migrants. This has been a great help for me and also for the work I am called to now, as I have been in contact with extreme situations so nothing can surprise me! I believe that compared to the problems of migrants and refugees, who are trying to survive with their families, the small problems I encounter every day and, in general, the problems we all have are not such that we lose sleep.

I like the question asked about the frontier, because already from the wording it is clear that we have frontiers within us too: I think that is the fundamental problem. We carry the border inside, because we are all insecure, we are all afraid. Unfortunately, at this time in

the world, especially in the developed world, where fear has become too great, it has become a political tool and this does not help us at all. We are already afraid before we go out into the streets, we are already afraid within ourselves. Who are we? Are we loved? Are we really lovable people? Will we be accepted by our friends, by our co-workers?

This is the root of our need to create borders; sometimes borders are necessary to defend ourselves, to be aware of our identity. But more often they are motivated by our ignorance. We do not know what others are like, we do not know how people live elsewhere, and so we believe that our way of life, our country, our culture, is the centre of the world. This is a problem that anthropologists have studied a lot: every country has thought it is the centre of the world. China is called 'the country of the centre', even in the book *The Lord of the Rings* there is talk of 'Middle Earth'. It is a universal theme. We don't know anything else. When we do not see the rest of the world, we are always at the centre. This is a problem we carry within us.

The border indicates the affirmation of ourselves, with our limitations and fears. The barrier is a completely different concept, it is the denial of the other. The frontier is sometimes necessary, healthy. When some frontiers disappear we create others, because we need some protection. In recent years some borders have certainly disappeared, especially in Europe (not in Japan or the Philippines, unfortunately). But we create others, because we are always in tension with ourselves, with these hidden, unexplainable, unclear, unconscious fears. This tension is very easy to manipulate. A Jesuit, a friend of mine, wrote a book on anthropology called *The Vulnerable Entity*. I find it a wonderful title. One could write a book on political anthropology called *The Manipulable Entity*. It is very easy to manipulate, precisely because we are slaves to our fears and our need for constant affirmation. The lack of affirmation makes us insecure.

Actually between countries there are no borders: if we become birds for a moment, we realise that for those who fly there are no borders. At the General Congregation last January, there was an epidemic twice, because 225 people from all parts of the world exchanged bacteria and viruses! There are no frontiers for viruses, for birds, for the sea. In my office in Manila there was a big globe and an inscription in Chinese, a very old expression, which says: 'The sea unites everyone in a family, the family of the sea'. I think this would be the ideal reality for us, but unfortunately we also need to defend ourselves, to create borders. And borders are inevitable, although most of them are artificial. You only have to look closely at the map of Africa to realise this. The natural borders are all curves, they are mountains, rivers; Africa's borders, on the other hand, are straight lines, drawn in an office. But this is just a symbol of what we do all the time: we create artificial borders to defend ourselves, which have nothing real or natural about them. Even borders between human beings are artificial. We are the ones who pay attention to skin colour, nose type, stature: all totally artificial things. Among human beings there are no borders, we all have the same problems and anxieties, the same difficulties in communicating with each other.

We are always invited to see ourselves in the other. I talk to my brother on *Skype* with the computer, so we can see each other. Some time ago he went to the barber, but the barber cut too much. Then I laughed, because in his slightly bald head I could see my own: we are the same! This applies to everything, not just hair. It applies to the fears we have, the

difficulties, the need for affection, to find each other, to walk together. This tendency to create barriers is not healthy. I came here today very happy because I feel deeply that all of you are colleagues: I have worked with migrants and all of you are interested in the world of migration. We are all colleagues, we are all part of a call that comes from the fact that today in the world borders must disappear. The real problem today is how to make everyone in the world have a more human life: this is the fundamental problem we all have, with different nuances. In the encounter with the other - I believe - we have a unique opportunity to find ourselves; what I said joking to my brother is what we can all experience and what I myself experienced in the encounter with migrants in Tokyo. Working with migrants takes us to the edge of humanity, where it is difficult to live humanly, and there we find ourselves. There we understand what is truly human, what is necessary and what is not.

Our tendency is therefore to create borders that, to a certain extent, are natural and that should develop and expand, be they national, psychological, community borders. We are called to an ever-widening personal belonging, to the point of feeling part of the whole world. Unfortunately, the opposite tendency is common today: borders are closing. If, for example, finding one's identity in the family is good, when the family closes, the natural border becomes a barrier, because others can no longer enter. Yet the family is the deepest, most beautiful place of welcome one can find. When we go on mission to Japan, Korea and elsewhere there is a programme that is really very useful: finding families where our students can live for a month, two months, studying Japanese, but also experiencing how Japanese culture is lived in a family. That is a natural frontier, but it remains open to guests, to new brothers. Eventually the young people who have lived in a family begin to talk about 'my dad at home' and 'my dad in Japan', 'my mum at home' and 'my mum in Japan'. The family has grown, the guests have become children.

We have to pose the question of borders very realistically. We need borders, but we need them to be developing, flexible, fluid borders, always open to welcome others. Sometimes children are more open in this than ever before. I remember, for example, the case of a Japanese family, where the father worked with an American and had the office next to his house. In Japan everything is small, it's not like here... One Sunday the cousins came to visit the Japanese family; the children were playing together and one of the little guests opened the office door and saw the American. So he closed the door in fright. 'What's going on?' they asked him. 'There is a foreigner there, a stranger,' says the child. In Japanese the word 'foreigner' has a strongly negative connotation, it means 'one who does not belong' to a certain place. So a child in the house went to see and replied to his cousin: 'That's not a foreigner, that's Charlie'. This is a lesson for all of us: that is not a foreigner, he is a person like us, with a name, a friend, we play with him, we have no barriers. That is an open family, where that blond American, so different from the Japanese, is Charlie, he belongs to us. We are all called to this: if we respond to this call, we have great opportunities to let our personality grow; if we do not respond, we will remain confined in our own little world.

Aldo Maria Valli

Thank you. Father, you know very well that in Europe - particularly in your native Spain, and also here in Italy, especially these days - there is a great debate on how to welcome or not to welcome, on how to receive or reject those who arrive from outside, who are not legal. And the debate focuses much on our rights, that is, of us who should host; much less is said about the rights of those who should be hosted. All this takes place in a cultural climate that (I don't know if you agree with me) seems less and less favourable to welcoming the different. As you said earlier, the other frightens us. But it is often a fear built more on prejudice than on real data, and prejudice generally stems from lack of knowledge, lack of contact. Here, the question I would like to ask you is precisely this: how do we undertake a process to defeat prejudice - although of course this is not something that can be achieved overnight - and is there a way to do this as Christians?

Father Adolfo Nicolás

What I like about the questions is that the answer is actually already contained in the question... As you said very well, I believe that encounter is really the only way to overcome the difficulties we have in opening ourselves to others. Without meeting, everything becomes theoretical: the Arabs, the Japanese, the Italians, the Spanish are like that... All theoretical. When we meet, we meet living people who have ideas, imagination, with whom we can grow and with whom we can relate. I believe that meeting can and does change us. Five or six years ago I was with a group of Jesuits preparing for priestly ordination. In the evening, after dinner, we watched together a programme on television about an encounter with young Japanese men who had worked for two years outside Japan, in refugee centres or in projects in Africa, Latin America, India, etc. Some of them had been invited to talk about their experience. One thing that struck us was that they all said they had left not for very deep reasons, but because they wanted to have a different experience from Japanese life, simply to see what the world was like. Some said explicitly: 'We didn't leave for philanthropic reasons or to help, we had no interest in that, but then meeting people, participating in their lives and their difficulties transformed us', and everyone else agreed. At that point I felt that this was perhaps the healthiest group in Japanese society: these young people, eager to get out of themselves, were able to be touched and changed by others. This human capacity to find someone, to enter into someone else's life and let their life change, I believe is the greatest quality of the volunteers who also come here to Centro Astalli. Going outside oneself is a big risk, which is why many do not want to take it. Among other things, one does it to meet someone else who, at least theoretically, frightens us or who is simply the bearer of a culture we do not consider so important: this cultural preconception, for example, is very strong in the Japanese. The Japanese perhaps think that Europe and America are very advanced, in some respects more advanced than Japan, but that the rest of the world is 'behind'. So to have been able to go towards this 'rest of the world' and be changed by it means that these Japanese are healthy, open, have their antennae well activated to relate with others.

I think this goes very well with Christianity. I would say that the Church is the ideal place to meet, it is a community. We are called to meet each other, not to pray on our own. We are called to find Christ, who is present in all of us, together. This meeting - I believe

- should be programmatic in the Church. The Church can offer places, places, opportunities for groups and communities to meet. The liturgy should also be a time of encounter. I believe I am not revealing any secrets if I say that sometimes the liturgy does not bring us together: it risks becoming a place to repeat a ritual. Sometimes we must repeat, because repetition is important for the heart: I am not against a liturgy that is a repetition of a ritual, but it must be a community that does this repetition, that acts together. This encounter is meant to change us: Christ can change us individually, but he normally changes us through others. The Church should therefore be a place where there are others, since we now live in a pluralistic world. There are many forms of liturgy, of celebrations possible. In these celebrations before God, before a mystery of life, of a calling in which we all believe, an encounter with the other is much more possible than sitting at the table and asking the neighbour: 'What do you think?'. The latter mode, for example, in an Oriental context would not work at all. And when I say 'oriental', I'm talking about the entire Far East: sitting next to the other person and asking what they think is not a way of communicating. It is much easier to work together. For the Filipinos, for example, the meeting happens by eating together, singing and dancing; there one finds the other with joy and with the desire to deepen the encounter. I believe that the Church, and we as a Christian community, can offer places of encounter.

Another important call is to cultivate memory. If we go to the more spiritual, more mystical Christian tradition, memory has a key function. Our whole liturgy is memory, it is remembering what God has done with people, in Christ and in our faith we know that God continues to do the same in us: it is a dynamic memory. But in the case of refugees, of migrants, we must cultivate a total memory, and this is not easy. Even politicians often call for memory, but it is always a selective, local memory, already prejudiced in order to reach a conclusion. If we have a total memory, we must remember the time when Italians were migrants. This is also true for Japan which, when I arrived, in 1961, was a poor country, with ugly streets... But the Japanese forget that they were migrants: after all, the Israelites also behaved in the same way. That is why the Law of Moses says: 'Remember that you also were foreigners', and this is the principle on the basis of which Israel is prescribed to continue to be open towards others. The Japanese were foreigners in Brazil, Bolivia, Peru, and so were the Italians. When I was in Italy, I happened to go to Germany in the summer to study German and 7,000 Italians lived there: every year there were 2-3 suicides by Italians, because they could not cope with being foreigners, with not being accepted, with not being at home. We experienced what migration is, what poverty is, what difficulty is. I think this collective, national memory is very important, because from memory comes wisdom and, if we go to the Christian mystical tradition, also imagination and creativity.

In Asia we had many types of missionaries: the best were always Italians (Valignano, Ricci, Nobili) and one of their great qualities was imagination. They were people capable of creating, who could arrive in China, see it so different, and yet find a way to communicate with the Chinese in any way, even through other disciplines, such as mathematics or astronomy. And in Japan the same. Imagination is an important asset for us, it leads us not to be so reduced as to think 'all or nothing', a path that leads nowhere. It is the very essence of dialogue, of growing with others: you always find another possibility.

This creativity is particularly important in working with refugees. We meet different people, who have different experiences from ours. Some have experienced torture: what does this mean? It takes imagination to understand the depth of the evil that torture does to a person. This kind of imagination is, I think, very important for us. When we talk about the Kingdom of God, what are we talking about? It is a world of images, an alternative, another way of being human that Christ has shown us. Without imagination we would not find it. Only with theories and repetitions of things we already know, we would never get there. That is why children have much easier access to the Kingdom of God, because they are able to imagine. One educator spoke of 'magical children': children are magicians, they can create. I believe this is an important gift in this world. We need a new world, to create new images, new relationships, new ways of dealing with problems.

Aldo Maria Valli

Father, I just wanted to take you towards the topic of education. It is clear that we are faced with an educational problem, I can also testify to this as a parent: welcoming the other is innate, but it must also be educated. The child welcomes his brother up to a certain point, from a certain point onwards he must be educated to welcome: the same applies to adults. Today, the general impression is that all the agencies involved in education (I am thinking in particular of schools) find themselves displaced in the face of reality, as if they no longer possessed the appropriate tools. And so it is that this mentality dominated by prejudice - or even worse, by indifference, by not posing the problem of the other - perhaps leads us to be tempted to avoid educational action precisely when it is most needed. Can you perhaps show us how to recover, how to rethink an educational action referring to these values and adapted to the situation we are living?

Father Adolfo Nicolás

This is a never-ending theme in which we Jesuits are particularly interested. I think we can say that education is in crisis everywhere today: even the Japanese government has done studies, which have shown that Japanese education is no longer adequate. The weak points of Japanese education (but it can also be applied to other education systems) are mainly imagination, creativity and critical sense. In America, for example, books have been written about the need to open the mind. Criticism of the American education system is multiplying, but I am inclined to believe that it is a general problem.

A long time ago, a press conference was held in the United States on the occasion of the centenary of St Teresa of Avila. One of the questions asked was about the Inquisition: did St. Teresa suffer much from it, since Avila was home to a very powerful inquisitor? But one of the interviewees present at the meeting replied: 'It is true, the Inquisition was certainly something negative, but I feel that the contemporary American Inquisition is much more powerful and dangerous'. Then everyone looked at him with surprise: after all, we are talking about the country of democracy! He then explained: 'Censorship operates in the current system of education, which is completely one-sided, one-dimensional: it is aimed at producing people who have to cooperate in this world of controllable production, people who are as knowledgeable as they need to be, but with limited imagination. This kind of control is much more insidious, because it is an inner control: that is why Teresa of Avila, who was subject only to an outward censorship, could still imagine anything she

wanted, she had a whole world to live in, and the mysticism she developed proves this, even though she could not put it in writing.

This is a very serious problem. Studies on the development of the human brain tell us that the child must be allowed to develop all possibilities. We do not have just one part of the brain, we have five different parts. Intellectual growth matures at different times of life and different faculties develop: after the age of thirty, the process is complete. The current education system perhaps does not develop all parts of the brain: it gives priority to those operating in the left lobe, which is more logical, ideological, which normally goes towards scientific production. It leaves less room for imagination, creativity, integration of things: these parts are perhaps cultivated more in Indian and East Asian culture.

In my opinion, education consists precisely in opening all the windows in the mind of a child, a boy and a girl who grow up and have the right to become sensitive to all the human and natural realities of the world. To open, to communicate mental, heart and cultural outfits under the banner of variety: in this way we can educate people who are flexible, open, who are not frightened by something new, something different, but are ready to appreciate all human possibilities. I believe that this work of opening the windows of the personality, of the mind, of the heart is essential. I believe we have to get our Italian, Spanish, German students to be proud of Chinese culture, or Indian or African culture, simply because they are a production of humanity. We should no longer consider them 'other people's culture'. Being proud of a small and reduced culture has done us a lot of harm: I think it is the result of too limiting an upbringing. There is definitely a need for high and medium level reflection by universities and other religious and humanist groups to give children back the freedom to imagine and to grow, to be those 'magicians' I mentioned earlier, capable of creating. When I was a child, we had nothing, we made toys. The street was a great gym and belonged to everyone. Today with so many electronic games there is less opportunity to participate, to exchange and to create. Perhaps we have made everything too easy for our children. And how to educate a world memory? How to get them to be proud of the Indians and the Chinese - not sad, but proud because it is humanity that created this? We must be proud of others and, consequently, proud of ourselves, but always in the context of others, to grow together with others. In my opinion, this is a problem of education, which needs serious reflection. We need to recreate education as an opportunity for children to grow as people, not dependent on a particular technology, but free to create. There will be time to get technical: first it is urgent to open the mind and heart to the infinite possibilities of human life. I know that some of you are thinking, 'You Jesuits should start, then, since you have schools and universities!' I think it is necessary to do this and we have a responsibility to do it: it is a very important work of creativity, at the service of all.

Aldo Maria Valli

Father, I want to take you now to the terrain of economics. As I ask you this question, an image comes to mind: I often drive to work along a street in Rome, in the Tor di Quinto district. Early in the morning you see on the sides of the road many men squatting, sitting on the pavement, waiting for work. They are Romanians, Poles, mostly Eastern Europeans, but there are also a few Africans, especially from North Africa. Every now and then a van

or a truck passes by and picks up a few, but others stay there. And some stay there the whole day, without anyone taking them. These are people we don't see... or rather we see them, but we move on. Where do they live? Do they have wives, do they have children? And yet research, studies, tell us that these invisibles keep our economy going, because they do jobs that we no longer do. So this presence is indispensable, precisely from a material point of view, even if in the common mentality these people either do not exist, or are even seen as enemies. Certainly no one sees their presence as an asset. Now, however, there are also people who put themselves on the side of these foreigners, of these guests of ours, and help them, put themselves on their level: I am thinking, for example, of the Centro Astalli volunteers. People, therefore, who believe that the person who comes to us is precious not for the contribution he or she can make, in a more or less submerged form, to our economy, but precisely as a person. Now I ask you: can we conclude our meeting this evening with a message of hope, which stems precisely from the work of these volunteers? Or is it just a somewhat naive dream, which pales before the brutal reality that, for example, I see more or less every morning on that street in Rome?

Father Adolfo Nicolás

Thank you for this invitation to end on a hopeful note. I am convinced that what you say is true. The little I know about Centro Astalli and what I have seen in our Centre in Tokyo makes me think that these groups of volunteers, of people who are open to accepting and accompanying others in difficulty, are - without doing injustice to anyone - the healthiest part of a society. They are the people who are willing to take the risk to have empathy, compassion, closeness to others, who can open the doors of their homes, their hearts, their talents to walk with others. I believe this is a great treasure for the country and its culture. I am aware that there are problems, I don't think everything we are talking about is easy. There are many serious problems that must be addressed. But I believe that above all the problems there is a factor of deep humanity. If a culture closes itself off from humanity that comes from outside, I believe it has little hope of growing: it is destined to be small in a negative sense, reduced. I believe that only compassion leads us to do something, and in the East it has a very strong evangelising power. Judging by the developments of the last thirty years in Japan (and I believe also in Europe), I can say that people no longer believe words. We priests know that preparing an intelligent homily is not that difficult. But that does not mean that our homilies are good, and you know that better than I do! People no longer believe in words. Deeds, solidarity, mutual help, that has value today. This, more than many speeches, leads people to think, because it is another way of living and relating, a much more creative way. I believe that the Centro Astalli, from what I know, lives this dimension. I have seen from the annual report a whole programme at different levels: the first reception, the second reception... And I am sure that there is in addition pastoral accompaniment, because migrants also have spiritual problems, of identity. They have to search for the meaning of such a difficult life, they who perhaps arrived thinking they would find a Christian Europe and instead encounter the same difficulty in integrating as they would in non-Christian countries... This is a very serious problem.

But I think the response is very positive and a sign of hope not only for the migrants, but also for all of us. In the four years that I worked at the Centre for the pastoral care of

migrants I received a lot of energy from the people who came and from the collaborators, an energy that is very real because it comes from people who have left their careers and other material riches to serve others in difficult situations. I believe that at Centro Astalli there is a very great opportunity not only to serve migrants and refugees, but in doing so to serve the country, Italy, Europe and all humanity, because in this way we show that we have not lost the ability to respond to real and deep problems.

I believe - I do not know if it is safe to say - in history. Even when political or cultural groups, when even we religious become lazy and do not do our work, history continues and the Spirit of God works in history, in people. And people react, respond. That of the people is the truest dimension, the most real. Even if the country loses quality, even if the culture goes through a crisis, there is always a new generation of people who have an open heart and want to respond to human reality with generosity. I believe in this more deeply than in other things, because in other things I see more limited humanity, our fears, even my fears. Instead in the response of the people I see the power of the Spirit, I think it is very real and it is a reason for us to be very happy that there are so many people in this Centre who really want to serve others. So I take this opportunity to thank you.

Aldo Maria Valli

Father, thank you very much for the many insights you have given us.

Original: Italian
(Provisional English translation)
Source: www.jesuits.global/Ad Usum Nostrorum) Documents

2. Address to JRS in Limerick

September 2009

I am very glad to meet, here in Limerick today, some asylum seekers who are based in different centres around Limerick. I thank you for coming to meet me. When living in Tokyo I lived in an area where many migrants also lived and I came to know very deeply their concerns and troubles.

Ireland has always been known as an island of welcomes and I have certainly found that to be the case myself. However, it is not easy to make the transition that you have been making from a fairly uniform society to a multi-cultural one, as I understand it Ireland has experienced challenges and difficulties in creating just and fair asylum and immigration systems while also seeking to address the longer term challenge of integration.

I recognise the right and duty of states to protect their borders. However, the Church also recognises that people fleeing persecution and seeking refuge outsider their homeland place a special claim for protection on the wider international community. The Society of Jesus has particular concern for forcibly displaced persons and their families. The JRS, which was founded by one of my predecessors, Father Arrupe, reaches out here in Limerick and in Dublin and elsewhere across the world and tries to help asylum seekers and refugees in a very personal and caring way. Their mission is 'to accompany, to advocate and to serve' the cause of people forced to leave their homes because of conflict, violence, poverty and environmental catastrophes.

In launching the Annual Report 2008 I note some of the issues facing asylum seekers, refugees and migrants in Ireland. The length of the asylum process and the policies of direct provision and dispersal have significant human costs. JRS Ireland raises concerns about the long-term institutional effects of this approach which in many cases can destroy an individual's self-confidence and lead to social isolation.

Ireland has gone through a rapid transition economically, socially and culturally. Integration poses questions about how all the people who reside in Ireland may live together peacefully and how will Irish Society embrace the challenge of diversity. The current economic downturn creates a difficult and, in some cases, even hostile environment for migrants in Ireland.

But I am heartened by the work and commitment of JRS Ireland staff, volunteers and patrons in engaging with these challenges throughout 2008. This Annual Report points to a significant contribution by JRS projects in the areas of asylum seeker support, integration, detention and advocacy. I am delighted to see that JRS Ireland are directly accompanying vulnerable migrants whether it is in state accommodation centres, in prison or through language classes.

In a world where millions of people are forced to move from their homes, their families and their country because of a global system that does not work, we must always remember behind the statistics there are 'specific people with names and faces'. Today I am grateful and privileged to meet and hear the stories of specific people seeking asylum here in Limerick.

I would like to add my voice to wider concerns raised in this Annual Report about the impact of EU asylum and immigration policies. I understand that states need to protect the integrity of asylum systems. However, if the net result of restrictive measures is that genuine asylum applicants are denied access to the territory, or to a fair hearing, then the human costs of such a policy approach are unacceptable.

Finally, I want to congratulate Eugene Quinn and his team at JRS Ireland, here in Limerick and in Dublin, for reaching out and supporting asylum seekers and vulnerable migrants in Ireland. I know Eugene is very keen that I acknowledge the support of the JRS Ireland Council members especially the Chair Declan Cunningham and the many JRS Ireland volunteers, without which JRS Ireland could not provide many of its services, and also the generous financial support of all their patrons in particular that of the Irish Province. I also want to thank Eugene for the way in which JRS has been fundraising for other countries especially more recently for Central African Republic.

Thank you for meeting with me and I assure you of the support of the Irish Jesuits.

Source: Booklet "Homilies and Addresses: Father General Adolfo Nicolás in Ireland, September 2009", Jesuit Communication Centre, 2009, Ireland, p. 11

3. Address at the 43rd International Congress of Fe y Alegría

Cochabamba, Bolivia, 7 November 2012

Introduction

Shortly after my election as Superior General, I was invited to the 34th Fe y Alegría Congress in Lima, but I was unable to attend. Today, I am pleased to accept your invitation.

During the 35th General Congregation, in the decree on "Collaboration at the Heart of the Mission," we Jesuits recognized Fe y Alegría as a work of the Society that has evolved into an international network, thanks to collaboration with other religious congregations and thousands of individuals.

It is therefore a great joy for me to express my appreciation for Fe y Alegría—an initiative of the Society of Jesus and the Church—where a single mission is shared by 44,000 laywomen and laymen, 900 religious men and women, of whom only 100 are Jesuits.

This mission began in Venezuela, back in 1955, born out of the university pastoral work of Father José María Vélaz and the selfless dedication of worker Abraham Reyes and his wife Patricia. They generously offered the house they had been building for their family of eight—after seven years of savings—to establish the first school in the working-class neighbourhood of Catia in Caracas.

Throughout my travels across the Caribbean, Central America, and South America, I have had the opportunity to witness and understand the work of your schools, educational centres, and development initiatives. I am also aware of the movement's dynamic presence in Chad (Africa) and its deeply committed missions in Spain and Italy. When I was responsible for East Timor, I was delighted to receive the visit of Fathers Aristorena and Agustín Alonso, who explored ways to collaborate with Fe y Alegría in that country. Even in my General House in Rome, there are Jesuits who devote their time and heartfelt dedication to this movement!

I have received many questions from you, initially formulated by your Council of National Directors and later synthesized and presented by the Board of Directors. I consider them all highly important. I would actually prefer to listen rather than speak, as this is my first visit to your home, and I wish to learn from you. However, knowing that you have many concerns, I will address some of the issues you have raised in the few and humble reflections I will share with you.

1. The Congress

I sense that our presence in this gathering carries profound meaning. Without diminishing the relevance and significance of past congresses, the theme of this year's meeting—"Inclusive Education and Its Challenges"—serves as both an entry point and a guiding principle for providing the essential human formation needed in today's world. We now experience diversity and plurality in an explicit and dramatic way, more so than at any other point in history. We must remain attentive to differences—both individual and collective—as well as to the diversity of cultures and religions, ensuring that everyone feels welcomed with dignity. Within our broader mission, it is both encouraging and

evangelizing to see Fe y Alegría working alongside other initiatives at the frontiers—often conflict-ridden—of marginalized cultures and extreme poverty.

Just four months ago, 110 Jesuits gathered in Nairobi, Kenya, most of whom had been elected by their provinces to reflect on the present state of the Society of Jesus.

As I read the written reports from these representatives and the records of the Provincial Congregations, I was struck by the emerging image of apostolic vitality, the generous dedication of Jesuits and their collaborators in the mission, and the vibrancy of institutions and ministries that continue to have a significant impact on the lives of those we serve. One particularly important observation stood out: it is not surprising that education—at all levels—remains a strong and dynamic apostolic sector.

I found it especially hopeful to see that, in many parts of the Society, the education of the poor is considered a top priority. This is evident in regions such as South Asia, Latin America, and the United States, among others.

2. Platforms and Networks

I have been asked about the significance of apostolic platforms and institutional and inter-institutional networks in today's world. In the International Federation of Fe y Alegría, you already have a powerful answer to your own question, as Fe y Alegría has been a pioneering institution in network-based work. Thanks to this approach, it has enormous operational potential and offers a wide variety of high-quality federative programs that enhance and diversify the educational offerings across all Fe y Alegría units at different levels.

In recent years, we have witnessed a remarkable expansion of apostolic networks within the Church, within individual Provinces, across Conferences, and even between different Jesuit Conferences. It is interesting to see how networks are emerging not only within specific apostolic sectors but also across different apostolates, forming apostolic platforms, designing joint projects, or sharing support structures. This is evident in areas such as ecology and migration, where social centres, schools, parishes, and spirituality centres are increasingly interconnected.

I know that Fe y Alegría is actively strengthening its network, not only within the Society but also in collaboration with other religious congregations, lay groups, and both local and international civil institutions. A testament to this is the presence here of organizations such as CPAL, FLACSI, AUSJAL, the social sector, the Global Ignatian Advocacy Network, Cristo Rey Schools, socially responsible business organizations, national government institutions, NGOs, and Latin American media networks—both private and nonprofit. This is in addition to the internal networks within Fe y Alegría itself, spanning 20 national branches.

The growing network-based approach of the Society of Jesus—indeed, given its expanding reach, of the Church and society as a whole—is made possible by people's willingness to collaborate and by a firm commitment to integrating different works. It must also extend to the generous sharing of human and economic resources.

We must be mindful of how today's world is structured, how individuals engage in increasingly powerful social networks, and how institutions are interwoven into ever more

complex frameworks. Just a few months ago, the two leading universities in Boston, Harvard and MIT, reached a groundbreaking agreement to make all their courses available online, offering free education to anyone with internet access. Each university contributed $30 million to this initiative.

This development revolutionizes access to education and opens up fascinating opportunities, while also presenting challenges such as academic accreditation, among others.

For our part, our apostolic concern is to shape the future according to the principles of the Gospel. In this regard, the concept of networks carries a bold proposition: it suggests that we have an extraordinary opportunity to influence the future—not just of our institutions but of the world itself—and that the way to do so is through networks. These networks will provide the necessary reach and adaptability to fulfil the principle that the greater the common good, the better it serves humanity.

3. The Society of Jesus and Its Preferential Option

I have been asked whether the preferential option for the poor remains a commitment of the Society of Jesus. The question is striking, but coming from Fe y Alegría, it is entirely understandable, given that its founding charism is rooted in compassion for and solidarity with those who suffer from extreme deprivation of basic needs. Popular education is directed at the poor, and social development initiatives aim directly at empowering them toward self-liberation.

As the Society of Jesus expanded, Saint Ignatius became increasingly aware of the importance of schools and universities in fulfilling its mission. He provided increasingly precise guidelines for their establishment and development. A fundamental requirement was that Jesuit educational institutions at all levels be accessible to all people, especially those with limited financial means, for whom education should be free.

For this reason, Ignatius only approved the creation of an educational institution if it was financially sustainable, meaning that a city, a corporation, a bishop, or a benefactor ensured a stable annual income sufficient to cover its operational costs.

I am greatly pleased to see that Fe y Alegría has recovered this original insight of Ignatius, adapting it to the modern context with great creativity. Fe y Alegría's agreements with Ministries of Education today serve much the same purpose as the founders of Ignatius' time, ensuring that those with fewer economic resources can access educational institutions.

Looking at the current state of the Society of Jesus beyond Fe y Alegría, it pains me to acknowledge that in recent years, we have lost ground in our service to populations afflicted by poverty and destitution. We no longer have the same capacity to provide the level of attention we would like to our social centres. Additionally, the way society perceives our educational work does not always clearly reflect the depth of our commitment to educating, uplifting, and assisting the most vulnerable and marginalized groups.

Yet, despite these challenges, and in order to remain faithful to our preferential option for the poor, I must say that I find great hope within the Society of Jesus and among its collaborators. It is evident that the concern for serving the poor and most vulnerable is not

confined to a single apostolic sector; rather, it is a fundamental and enduring priority across all our ministries—whether they be social, educational, media-related, pastoral, or spiritual. In fact, it would be difficult to find an apostolate that has not incorporated this perspective into its planning and mission.

That being said, I strongly desire for Fe y Alegría to see itself—and to be recognized by society, as an expert institution in providing education for the poor and fostering their social advancement. Over time, we may face the risk of becoming too settled in positions that distance us from those who need us most. We will only have the strength to remain in solidarity with the poor, by choice and in a sustainable way, if we remain faithful to Ignatian discernment, prayer, and a genuine friendship with the very people who evangelize us in return.

Jesuits may not always be the best at carrying out this mission, but I can testify, at the level of the Order, that in recent years, I have seen new educational initiatives emerge across different continents, specifically aimed at serving the poor.

4. Cooperation with Others: The Laity and Religious Congregations

Inter-congregational and lay collaboration has been the key to Fe y Alegría's growth. This is all the more remarkable considering that many Jesuits have become deeply passionate about the movement only after beginning their work within Fe y Alegría. The same can be said for those collaborating from religious orders and lay communities.

Certainly, there are other Jesuit initiatives that, much like Fe y Alegría, have been built through close collaboration between Jesuits, laypeople, and religious men and women. These initiatives have become sources of grace not only for the Jesuits but also for our partners in mission. Without a doubt, we can recognize this collaborative effort—remarkable both in the sheer number of people involved and in its geographical and cultural diversity—as a model of mutual support in fulfilling a common mission. Each person, having received the gift of bringing the Kingdom of God closer to their reality, contributes according to their unique charism.

I have observed and stated that collaboration with others is growing, even though it remains uneven within the Society.

For the past 40 years, we have spoken a great deal about this collaboration, but in reality, it has existed since much earlier times. From the days of Saint Ignatius, all Jesuit work has been carried out in collaboration—sometimes explicitly recognized, other times not. The unfortunate reality is that when history is written, the name of the Jesuit is often recorded, while the names of those who worked alongside him remain unmentioned.

Jesuit endeavours have always been supported by generous benefactors, dedicated collaborators, and individuals who have laboured tirelessly to ensure that the mission succeeds. Often, it is the Jesuit whose name is remembered, but he has always been carried forward by the immense contributions of those working diligently alongside him.

Today, this reality has not only become more visible but also more clearly necessary. In fact, our declining numbers may be providential, as they compel us to recognize that, regardless of our size, the challenges we face exceed our capacity. I am convinced that, on our own, we Jesuits would struggle significantly. However, alongside the laity, we can

continue to dream, create, and embark on new initiatives, just as we did in the golden years of the Society of Jesus. In this sense, I hope that our collaboration with the laity deepens even further and that we recognize that any challenges that arise are merely secondary concerns. At the same time, I must point out that today, most Jesuits, when discussing training programs for collaboration, always include both "the formation of laypeople and the formation of Jesuits who work with laypeople." As you know, working with Jesuits is not always easy; we all need to re-educate ourselves to remember that our work—just as it has always been, though we sometimes forget—is dedicated to the Kingdom of God. We do not work for the Society of Jesus.

In other words, the prestige of the Society of Jesus is, without a doubt, a distraction. The Kingdom of God, however, is not—it is our true purpose, the reason we are all here and the mission we strive to fulfil. This is where our communion with the laity can be absolute, with no identity conflicts or obedience issues, because we are all working toward the same goal and organizing ourselves in the best way possible to achieve it.

When discussing collaboration with others, it is crucial to develop our ability to engage in dialogue and navigate both intra-group and inter-group dynamics regarding identity and spirituality. Fe y Alegría has dedicated its last two international congresses—in Quito and Bogotá—to this very topic.

It is clear that Jesuits have a distinct Christian and Catholic identity. However, throughout the history of the Society, Jesuits have also seen themselves as collaborators and companions to non-Christians and to those of other Christian traditions—to all men and women of goodwill and generous hearts. I think of the Jesuit mission in China, where they operated the Imperial Observatory and worked as artists in the emperor's court. Or the collaboration between Matteo Ricci and Xu Guangqi in translating *Euclid's Elements* into Chinese.

While Jesuits carry their Catholic-Christian identity into every mission they undertake, they remain aware that they are working for the Kingdom of God, of which the Church is only the seed and the beginning in this world.

The Society of Jesus does not have a mission of its own to generously share with others. Rather, its mission is to serve the mission of Jesus Christ—the mission of God—which transcends all religious and denominational particularities. In service of this mission, Jesuits frequently work alongside individuals who share the fundamental values of the Kingdom of God as proclaimed by Jesus Christ, even if they do not share the faith of the Church.

Frontiers

When asked to further define and understand the concept of the "frontier," I perceive a deep spiritual motivation—a call to move beyond routine and step toward places of greatest need and significance. Often, and quite frequently, these frontiers align with both the physical and spiritual spaces that others struggle to reach or find difficult to access.

In 2008, during the 35th General Congregation, the Society of Jesus embraced the Holy Father's call for the Society to go to the "frontiers," while also emphasizing the need for better apostolic planning. That is why, three years ago, I invited all Conferences to identify

the “mission frontiers” that affect them collectively and once identified, to begin planning how to address them.

All Conferences have now defined their respective mission frontiers, and I am pleased to see that in some cases, planning and implementation of actions related to these frontiers have already begun.

For most of you, the concept of "frontier spaces" is clearly outlined in the Common Apostolic Project 2011–2020 of CPAL, which carries an inspiring subtitle: *Co-responsibility in Mission.* Even in its introduction, the document addresses how the strategic integration of interprovincial apostolic networks and works—such as Fe y Alegría—should be carried out.

I fully endorse the conclusion that “only through a global vision can we identify the most fragile and vulnerable areas that require greater attention.” I have been informed, and it is widely recognized, that Fe y Alegría operates with a frontier spirit in the fields of education and social development. This is evident in its Federative Programs, Networks of Peers, and Commissions, which actively work to address the needs of the most marginalized populations.

This very congress stands as a testament to a growing commitment to new frontiers, particularly in the realm of Inclusive Education—ensuring quality education for all. Key concerns include interculturality, particularly in Indigenous communities; the severe social crises caused by forced human displacement, affecting migrants, displaced persons, and refugees fleeing violence; special education; and young people at high social risk.

Regarding the geographical areas Fe y Alegría is considering as new sites for expansion, they are defined as frontiers due to the extreme need present in those regions. I hope that soon you will be able to establish joint initiatives with our neighbours in Mexico and extend collaboration to another African country, further strengthening and expanding the pioneering work already underway through *Foi et Joie Tchad*.

One of the most enduring and fundamental frontiers before us—both as a challenge and as a choice—is the frontier of Depth. Personally, I like to translate the Ignatian concept of *Magis* as "depth" rather than simply "more". I believe this is a more accurate interpretation because the translation of *Magis* as "more" can easily be misinterpreted within a consumerist or competitive culture.

If we have "more" awards, a "higher" ranking, "more" computers, "more" sports facilities, or "more" professors with high academic credentials, we might deceive ourselves into thinking that we have already achieved the Ignatian *Magis*.

I am not saying that these things are unimportant—only that they are not enough to make our institutions truly Christian and Jesuit at their core.

Ignatius was always concerned with depth. I am sure you have often heard the old Ignatian principle *non multa, sed multum*—literally translated as "not many things, but much". This phrase, originally found in the annotations of the *Spiritual Exercises*, is frequently applied to Ignatian pedagogy.

I would paraphrase it as "not quantity, but depth." Saint Ignatius speaks of what truly nourishes the soul, meaning that what really matters in the journey of becoming a fulfilled

human being—or a true Christian—is not accumulating a vast amount of superficial knowledge, but rather gaining a profound understanding of what is truly essential to life.

Conclusion

I must confess that Fe y Alegría has always deeply interested me as one of the most remarkable initiatives I have encountered—both in its service to the poor and in its educational approach that does not create dependency. I find it extraordinary that within this movement—uniting so many people and initiatives—a relatively small group of Jesuits, religious sisters, and deeply committed laypeople have managed to empower others to carry forward a project of such vast scale.

What Can Fe y Alegría Do in the Future?

Naturally, Fe y Alegría faces many of the same educational challenges as other educational institutions. However, it always starts from a more disadvantaged position, addressing the needs of communities that are far more deprived. In this regard, one of the things that gives me great hope is that Fe y Alegría has always been open to the international dimension, and today, to the intercontinental dimension. It is an outstanding response for societies that seek to break free from poverty or ignorance, whether due to lack of resources or other unjustifiable circumstances.

I also know that Fe y Alegría has been present in Chad since 2007, and its expansion is already underway. Other African nations are now considering adopting the Fe y Alegría model, which is highly innovative and does not require the heavy administrative structures that other educational models demand.

I firmly believe that Fe y Alegría has the potential to make a significant contribution—not only to Latin America but to the world.

An emerging priority within the Society of Jesus—one that increasingly appears to be evolving into a global apostolic preference—is the pastoral accompaniment of young people. This is a mission that we expect to grow in scale and creativity, and Fe y Alegría undoubtedly has a critical role to play in this field.

Continue to uphold your vocation as educators of the people and as agents of social transformation, carrying out your mission with excellence, ethics, spirituality, and public advocacy. Let us firmly reject poor-quality education and give a resounding yes to educational excellence for the poor.

Creativity was a fundamental element in the vision and planning of Father José María Vélaz. In every encounter I have with Jesuits, I always encourage them—and I extend this invitation to you today—to recreate the Society of Jesus.

I firmly believe that every generation must recreate faith, must rediscover the path, and must prepare to renew institutions. This is not just an ideal—it is essential.

If we lose the ability to recreate, we lose the spirit. I encourage you to recreate Fe y Alegría!

Adolfo Nicolás, S.J.

Original: Spanish
Provisional English Translation: Carmelo Velázquez
Source: Fe y Alegría Archives, Bogota

4. Migrations, Humanism and Civilisation

Centro Astalli, Rome, 14 January 2016

Address of Fr Adolfo Nicolás, Superior General of the Society of Jesus, on his visit to the 'Centro Astalli - Jesuit Service for Refugees in Italy', on the occasion of World Migrant and Refugee Day. The meeting took place in the Gesù Church in Rome, on 14 January 2016. The text, albeit with some slight modifications, preserves the oral character of the talk.

We must be grateful to migrants who come to Italy and Europe certainly for one reason: they help us discover the world. I lived in Japan for more than thirty years and worked for four years in a centre for migrants, the majority of whom had no papers in order. I therefore speak from lived experience. And, precisely in the light of what I have experienced, I confirm it: migration is a source of benefits for various countries, and always has been, despite difficulties and misunderstandings.

Communication between different civilisations takes place through refugees and migrants: this is how the world we know was created. It was not just a matter of adding cultures to cultures: a real exchange took place. This is what history tells us. Even religions - Christianity, Islam and Judaism - spread around the world thanks to migrants who left their countries and moved from one place to another.

For this we must be grateful to them, because they 'gave' us the world, without which we would be closed within our own culture, living with our prejudices and limitations. Every country runs the risk of enclosing itself in very limited, very small horizons, whereas thanks to them, the heart can open up, and even the country itself can open up to new dynamics.

Knowledge and awareness of common, everyday problems, awareness of interdependence unite us in the task of becoming men and women. It is migrants who have created a country like the United States, a country in which democracy has developed. This did not happen by chance: it is precisely because there was a melting pot, a mixing of cultures and people, that such a country came into being. And, of course, we could give other examples around the world: Argentina, for example, and so on.

So migrants can help us to open our hearts, to be bigger than ourselves. This is a great gift. So they are not simply 'guests', but people who can make a contribution to civil living, and who offer a remarkable contribution to culture and its profound evolutions. It is thanks to them that we continue to deepen humanism. We must become aware of this.

A Japanese bishop, referring to the Gospel verse 'I am the way, the truth and the life' (Jn 14:6), said that Jesus' teaching can also be applied to other religions. Now, as Superior general of the Jesuits, I have to travel often all over the world, and I see that this bishop was right. Asia, in particular, can be considered the 'way'. It is indeed in Asia that one always looks for the path, the 'how': how to do yoga, how to concentrate, how to meditate. Yoga, Zen, religions, judo - considered to be the path of the weak, because it uses the strength of others - are all considered as paths. Without creating opposition, one has to

consider that Europe and the United States are concerned above all with 'truth'; Latin America and Africa are concerned about 'life'. The values of life are very important, and for this we need everyone, because everyone has wisdom and a contribution to make to humanity.

The time has come when humanity must think of itself as a unity and not as a collection of many separate countries with their own traditions, cultures and prejudices. It is necessary that we think of a humanity that needs God, and that needs a kind of depth that can only come from the union of all. We must therefore be grateful for this contribution of migrants and refugees to an integral humanity. They make us aware that humanity does not consist of only one part, but comes from the contribution of all.

Moreover, they show us the weakest part, but also the strongest part of humanity. The weaker part, because they have experienced fear, violence, loneliness and the prejudices of others: this is part of their experience, we know it well. But they also show us the strongest part of humanity: they show us how to overcome fear with the courage to take risks that not everyone is able to take. They have learnt not to be blocked by difficulties in their desire for the future. They overcame loneliness with solidarity, helping others, and showed us that humanity is weak, but can also be strong. They even showed us that there are deeper values and realities than those we have lost. And this happens when we experience extreme situations.

In this regard, I am reminded of an experience my brother, who lives in the United States, had. During a fire that broke out near his house, he feared that the fire would spread to his home. He confessed to me that just as he was gripped by fear, he learned to distinguish what is important and what is not. In fact, he did not save the money, but took away a package of photographs, which reminded him of his roots and his life. In that moment, he realised that the most important part is inside oneself, not outside, not even in the house. Refugees also experience this: they have seen danger in the face and faced it. Let us think at least for a moment: 'If we no longer had a home, a family, a language... But if we only had life, and it too in danger, what would we do? What would we think? What and whom would we love?'

This year we celebrate the Year of Mercy, a central concept in many religions. In Christianity, Islam, Judaism and all the great religions, mercy is a very important concept. One cannot live without it, and migrants and refugees show us a face of it.

When a person has everything, he can be merciful without fear; but when a person has nothing and is merciful to another person, he offers even more. The face of mercy, in this case, becomes much more real.

So we can learn from migrants and refugees to be merciful to others. We learn from them to be human despite everything. We learn from them to have the world as a horizon, and not our own small, narrow culture. We learn from them to be people of the world.

Adolfo Nicolás S.J.

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B. EDUCATION

1. Companions in Mission: Pluralism in Action[1]

Mission Day Keynote Address of Fr. General at Loyola Marymount University, LA

2 February 2009

It is a great pleasure for me to be present here at Loyola Marymount University as you devote a day of reflection to your shared mission. As this university stands poised, in two year's time, to celebrate its centenary, your history and current commitments exhibit a long list of distinguished lay colleagues, Catholic and non-Catholic, who have served you well as faculty, staff, administrators, alumni and students. No real history of your institution would do justice without their conspicuous inclusion. And for over thirty-five years now, since Marymount College merged with Loyola University to form Loyola Marymount, you have learned to meld the complementary Catholic charisms of the Jesuits, the Religious of the Sacred Heart of Mary and the Sisters of Saint Joseph of Orange.

Located in the midst of an important global city on the Pacific rim, you have imbibed Los Angeles' striking cultural and religious diversity. Your curriculum includes not only, as might be expected, a concentration in Catholic Studies but also one in Jewish Studies. A few years ago, you hosted one of the largest gatherings for Buddhist-Christian dialogue in history. I note also, with approbation, the work of the centre for Ignatian Spirituality in nurturing, among your faculty and staff, participation in the Spiritual Exercises of Saint Ignatius and, more broadly, in its continuing attention to spirituality.

It is, thus, easy for me in this setting to broach today a topic—Jesuits and their companions in mission—which is not exactly new in Jesuit discourse. Already in 1976, Father Pedro Arrupe, then the Superior General of the Jesuits, in his address at Philadelphia's Saint Joseph's University entitled "Pioneers of the Spirit: Jesuit-Lay Collaboration," suggested that such companionship in mission depends crucially on relationships based on mutual trust, nurtured by frequent exchanges, structured in flexible ways and forming a community of service.[2] A meeting at Creighton University in 1988 focused on this same topic of Jesuit-lay collaboration. It was followed in 1989 by the Assembly '89 convocation at Georgetown University, which brought together the largest group ever of Jesuits and lay colleagues engaged in higher education.

Two Jesuit general congregations (the chief legislative body for the Jesuits when in session) - General Congregation 34 in 1995 and General Congregation 35 in 2008 -issued decrees explicitly urging close two-way dialogue in Jesuit-lay collaboration. Father Kolvenbach, our former Superior General, addressed this theme again at Creighton University in 2004, in an address entitled "Cooperating with Each Other in Mission." And

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[1] This version of the Address includes several paragraphs omitted in delivery from his prepared text as well as impromptu remarks added during delivery, indicated here in brackets and italics.

[2] Pedro Arrupe, S.J., "Pioneers of the Spirit: Jesuit-Lay Collaboration in Higher Education," St. Joseph's University, Philadelphia, 31 July 1976.

recently, the Jesuit Provincials of the United States devoted one section of their national strategic pastoral planning document to "Apostolic Partnerships."

Nor is this theme of partnership in mission absent from the conversation of non-Jesuit co-workers as they join task forces to reflect on mission and identity issues in universities, high schools, retreat and social action centres. So we presently lack neither helpful documents to prime our conversation nor a fruitful start on it. Yet many—both Jesuits and their non-Jesuit colleagues—fear the conversation on this issue has not yet become deep and penetrating; has not yet sufficiently focused on a non-paternalistic dialogue among equal co-workers and companions. Some think we need to ponder more deeply the implications for long-term mission goals stemming from serious diminution in the number of Jesuits. Others point out that tensions and divergent vocabularies on this theme remain unaddressed. If nothing else, I want my comments today to unleash a fruitful dialogue on this theme of companionship and entice Jesuits and co-workers to a deeper probe about how to make collaboration in mission more fruitful in their common work here at Loyola Marymount University.

Co-Workers and Companions

First, a brief word about nomenclature. I have chosen the two terms, co-workers and companions, in preference to partnership, to stress clearly the two-way dialogue of companions in mission. Partnership can be, sometimes, a paternalistic term or imply an adjective, 'junior,' to the partnership. Both terms I have chosen resonate deeply in the Jesuit tradition and language. From the beginning, long before they were Jesuits, Ignatius and his, then, still mainly lay, first companions saw themselves mirroring the first 72 disciples sent out on mission by Jesus. Jesus said to those first disciples: "The harvest is abundant but the labourers are few. Pray to the Lord of the harvest that he sends many workers into the vineyard" (Luke 10:2).

That image of Jesuits as co-workers in the vineyard resonated in the first deliberation of Ignatius and his companions on whether, indeed, to establish the Jesuits as an approved order in the church. It gets taken up as a central metaphor in the crucial chapter 7 of the *Constitutions of the Society of Jesus*, redacted under the aegis of Saint Ignatius. Chapter 7 deals with how Jesuits are to choose what missions to engage. The norms found there for choice of mission are these: (1) helping souls, that is, helping people; (2) the greater glory of God; (3) going where there is greatest need; (4) searching for the *magis*, that is, for what exceeds mediocrity and moves toward excellence, going beyond what has already been achieved; (5) taking on works, also, where no other workers are present or available; (6) moving sometimes to controversial frontiers of action or knowledge, even breaking settled boundaries; (7) undertaking works that promise a more universal good and a deeper reach of contact; and (8) creating or joining communities of solidarity in seeking justice. These norms continue in force to this day as the Jesuits consider establishing or continuing a work under their own sponsorship or joining, as co-workers, in someone else's mission and work.

You will notice that I speak not only of Jesuit-sponsored works but of Jesuits becoming companions and co-workers in someone else's work – for example, in secularly incorporated works of civic betterment, social advocacy and justice; or even in someone else's university. From the beginning, Jesuits saw being co-workers in the Lord's vineyard

as something other than always being in simple command or control of the mission. Yet even when they are co-workers in someone else's mission, Jesuits (alone or in groups) choose it because of its resonance with their own deepest sense of mission.

One virtue of this rich metaphor of being co-workers in the Lord's vineyard is that it signals clearly that Jesuits never thought they controlled the deepest fruit of any ministry or could fully shape it on their own. They were sent into the Lord's (not their own) vineyard and longed for co-workers.

The early Jesuits spawned numerous autonomous lay confraternities for spiritual formation and social service. A notable example is the early House of St. Martha, a pioneering halfway house for prostitute and battered women in Rome, with its accompanying confraternity, the Company of Grace. Similarly, early itinerant Jesuit missionaries created lay confraternities to continue the work in the missionary's absence. In several notable cases (as in Togagawa, Japan, and, much later, in China after the Communist Revolution), these lay confraternities nurtured the faith when Jesuit missionaries were expelled. As a recent history of these early Jesuit confraternities exhibits in its title, *Working in the Vineyard of the Lord*, the Jesuits easily extended the metaphor of co-workers in the vineyard to these lay confraternities. The Jesuit Sodality movement, now known as the Christian Life Community movement (CLC), is an outgrowth of these confraternities. And Loyola Marymount University, to its credit, has more students involved in Christian Life Communities than any other Jesuit university in America.

The second term, companion, is also deeply etched in Jesuit imagination. The name the incipient order, rather audaciously, chose for itself was "The Company of Jesus"—not a military company but a friends' company. Ignatius had experienced, at La Storta outside of Rome, a mystical revelation in which he saw God the Father and Jesus, and heard the Father say to him that God would place Ignatius and his first co-workers as *companions* in the mission and work of Jesus—Jesus with his cross.

So clearly Jesuits bring to their identity and sense of mission a complexly religious and distinctively Christian set of metaphors. Nevertheless, throughout Jesuit history, Jesuits also saw themselves as co-workers and companions with non-Christians, with all men and women of good will—men and women with a good heart. One thinks of the mission to China where the Jesuits ran the Imperial observatory and worked as artists in the Emperor's Court. Or one recalls the collaboration of Matteo Ricci and Xu Guangqui in translating Euclid's *Elements* into Chinese. While Jesuits bring their own distinctively Catholic, Christian identity to whatever work they join, they know that others' projects are not always conceived explicitly in Christian or even religious terms. They join such projects, with the identities that are their own, because they see deep consonance between the non-religious mission and their own criteria for mission. Similarly, they ask members of other-religious traditions or simply men and women of good will to join in their own sponsored works without, in any way, asking of them that they deny or negate their own identities in the common work.

Mission

To be sure, for some the term 'mission' is suspect since it may smack of proselytism or, for some former colonial countries, of the imposition of western values. Yet the term

also has a wider meaning, used even in secular settings, to mean clarity about goals and the strategies to achieve them that drive a corporation or a non-profit entity, like this university. Historically, Jesuits have run schools (for example, in Islamic lands) where they explicitly promised they would not try to convert anyone. They did so because of the work's resonance with their mission goals of helping people, of reaching toward the greater or more universal good, and of cultivating a faith that does justice. In a similar way, contemporary Jesuits have established the Jesuit Refugee Service because it is a work of great need and one where not many others are available to carry it out. It is a work where Jesuits are few, indeed, but where co-workers of other faiths and cultures are many—and where the harvest has been very great!

Identity is who we most deeply are and what we bring to any endeavour or work. It is always to be respected, honoured and treasured. The identity we bring to dialogue is our greatest contribution and enrichment. Mission is the work we do in common. As Father Kolvenbach once put it in an address to representatives from Jesuit universities around the world: "Mission is not imposed but proposed."[3] The ideal co-worker, he suggested, is a competent, conscientious person, capable of compassion and well-educated in solidarity. The worst error in common mission, he maintained, is to try to lead all by the self-same road. Just as there are many different forms of identity, so there are many different ways to contribute to a common mission. All of them can embody one or other of the Jesuit norms for mission.

I want now to rehearse, briefly, some of the things Jesuits have said about being co-workers and companions with non-Jesuits in common works, their own or others. I will merely highlight some of the most compelling statements in the various documents and published talks. Further reading of the pertinent documents would be fruitful for all Jesuits and their co-workers. But my main aim, as I noted in the beginning, is to encourage a deeper conversation, beyond the documents, among those who labour today in our common works. We need to move from mere talk to a common walk; from discourse to practices; from ideas to rich engagement in the project, like Loyola Marymount University, that we mutually share and treasure.

Jesuit Documents and Discourse on Jesuit and non-Jesuit Companionship in Shared Mission

At Jesuit General Congregation 34, held in 1995, the assembled delegates promulgated a ground-breaking decree, normative for the whole Society of Jesus, entitled "Cooperation with Laity in Mission." Deeply influenced by shifts in ecclesiology and by the church's self-understanding since Vatican Council II, this decree foresaw that the church of the new millennium would rightly be called "the church of the laity." The delegates averred: "We foresee the expansion of lay apostolic leadership in Jesuit works in years to come and commit ourselves to assist this development."[4] Thus, the decree called on all Jesuits to

[3] Peter-Hans Kolvenbach, S.J., "The Jesuit University in the Light of the Ignatian Charism" (45), Rome, 27 May 2001.

[4] GC 34, d. 13.2.

foster an attitude of readiness to cooperate, to listen attentively, and to learn from others. Jesuits, they claimed, must be both "'men for others' and 'men with others.'"[5]

Not leaving this shift to chance, the Congregation foresaw the need for the Jesuits' own on-going formation, so that they might listen to others, learn from their spirituality and face together the difficulties of genuine collaboration.[6] To be sure, a common mission needed "a clear mission statement." But there should be no mistake about the sway and extent of inclusive collaboration. "All those engaged in the work should exercise co-responsibility and be engaged in discernment and participative decision-making."[7] Clearly, a lay person can be the director of a Jesuit-sponsored work and exercise authority over his or her Jesuit co-workers—a tough point for some Jesuits. Rather than seeing Jesuit-lay collaboration as some potential diminishment, the delegates asserted that "this transformation can enrich these works and expand their Ignatian character."[8] Finally, the decree ends with the firm commitment: "Collaboration with the laity is a constitutive element of our way of proceeding and a grace calling for personal, communal and institutional renewal."[9]

Reflecting on this document, Father Kolvenbach, in his address at Creighton University in 2004, notes that Jesuits have sometimes been remiss in following this strong commitment enunciated at GC 34. "We have to admit that the full assimilation of the meaning and true spirit of mutually respectful collaboration has come slowly o us."[10] He re-affirms GC34's commitment: "We Jesuits need to be not only friends and companions of the Lord and each other, we must be friends and companions of our partners in mission. This reciprocity of personal presence is central to our identity as Jesuits."[11]

As Father Kolvenbach saw it, we face a new question. "For there to be a partnership of equality, the question changes from: 'How can lay women and men assist Jesuits in their ministry?' The new question emerges: 'How can Jesuits serve lay women and men in their ministries?'" Hence, Father Kolvenbach notes, Jesuits must make sure their use of 'us' and 'our' is truly inclusive—where it means 'we all'—and not exclusive, where it intends 'we only.' He asserts: "We have to pass from an exclusive use of 'our' parish, 'our' school, to an inclusive use. It is 'ours' now, referring to a larger group, because it is a mission for which all of us—Jesuit and lay—are co-responsible."[12]

In a notable way, Father Kolvenbach, in this Omaha address, linked the document on Jesuit-lay collaboration from GC34 with another decree of GC 34 on "Jesuits and the Situation of Women in Church and Society." He notes that GC 34 joined John Paul II in calling on all men and women of good will, especially Catholics, to make the essential equality of women a lived reality.[13] And he goes on to point out that GC 34 committed the

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5 GC 34, d. 13.4.
6 Cf. GC 34, d.13.4.
7 GC 34, d.13.13.
8 CG 34, d.13.20.
9 GC 34, d.13.26.
10 Peter-Hans Kolvenbach, S.J., "Cooperating with Each Other in Mission," Creighton University, Omaha, 7 October 2004.
11 Ibid.
12 Ibid.
13 Cf. GC 34, d.14.5.

Society "in a more formal and explicit way to regard this solidarity with women as integral to our mission."[14] In some Jesuit works, perhaps, this solidarity has remained more a lip-service ideal than an obvious 'taken-for-granted' reality. This may suggest for us another area for our further conversation about Jesuit/non-Jesuit companionship in mission.

In other of its decrees, GC 34 stressed that ecumenism is a new and essential way to be Catholic today and that inter-religious dialogue—between Christians and those of non-Christian religions or those of secular faith—should be made a Jesuit apostolic priority. GC 34, however, did not deal as inclusively as it might have, in its decree on "Cooperation with Laity in Mission," with these ecumenical and inter-religious themes. Hence, Decree 6, "Collaboration at the Heart of Mission," the recent follow-up document from GC 35, held just a year ago, tends to avoid using the intra-ecclesial language of lay and clerical and to be much more ecumenical and inter-religious in tone.

To be sure, "Collaboration at the Heart of Mission" picks up the theme of companions and co-workers as "it renews our commitment to apostolic collaboration and to a profound sharing of labour."[15] But it spells out that: "We are enriched by members of our own faith, but also by people from other religious traditions, those men and women of good will…with whom we labour in seeking a more just world."[16] It should not cause surprise that Jesuits, whose originating charism dictates that they attempt to discern and find God present and labouring in all things, might also try to find that same God working in and present to all persons, whatever their identities, traditions, cultures or religions.

[A story from one of our schools in Japan illustrates this point. A Buddhist wanted to join us because, as he said, Buddhism doesn't have an explicit and developed philosophy of education, as do the Jesuits, who have been at it for 450 years. He was very happy to be accepted on the faculty but disappointed when the principal told him just to teach his classes—the Jesuits would do the rest. That, of course, was an old mentality—not very collegial. But fortunately, the minds of Jesuits have changed. The Buddhist is now vice principal of that school and very likely will be principal before long.

As time went on another Buddhist, a young teacher, applied for a job but hid from the interviewers that he belonged to a militant, anti-religion (and not Japanese) sect. After he was hired, he began to complain about everything, especially about having a chapel in the school. He saw no meaning in the chapel and thought it was imposing religion on the children. When it became clear that his complaints about the chapel were an excuse for his general negativity, people tried to convince him to leave and go some place where he could be happy. But to no avail. He said he had a right not to be forced to leave. So the other teachers went to the Buddhist who was now vice principal and asked if he could help. He said he would try, so he went to the complainer and said, "Young man, you don't understand where you are. You are complaining about having a chapel, but in this school, the moment you enter the gate, everything is chapel." The complainer then understood and decided to leave and seek another job.

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14 GC 34, d.14.16.
15 GC 35, d.6.2.
16 GC 35, d.6.3.

The point I want to make is that sometimes a Buddhist like the vice principal might have a better grasp of what we mean by a good Christian or Jesuit education than some of us do. It's the whole experience that counts. It's not just what we do in the chapel, which is very meaningful and keeps our hearts alive. It's also what we do in the classrooms, the research labs, the residence halls, and so forth. It's the whole operation that is working for depth, for creativity in the lives of people today, for a new humanity in our world and in the future. This man—this Buddhist—got it. We need more companions in mission like him.]

GC 35's document on collaboration mirrors a non-Eurocentric vision of the many places, including Asia and Africa but, also, increasingly now even North and South America and Europe, where Jesuits find themselves as co-workers in someone else's work. Correlatively, they engage with Buddhists, Jews, Hindus, Muslims or even agnostic co-workers in their own works. It is significant that the Congregation explicitly acknowledged "the more diverse community of those with whom we have been called in common mission."[17] In its conclusion, GC35 states: "The Society desires strong relationships in mission with as many collaborators in the Lord's vineyard as possible."[18]

Clarity of Mission and Formation

The documents of both GC 34 and GC 35 on collaboration emphasize that any work under explicit Jesuit sponsorship or one that bears the Jesuit name should be underpinned by a clear mission statement. Organizational sociology has long ago taught us that the most effective and productive organizations have clear mission statements and assiduously operate out of them to guide ongoing collaborative planning and work. They also allow a wide participative buy-in by co-workers. The shadow-side ingredient, however, in the laudable effort to expand the scope of Jesuit mission, to make it more ecumenically inclusive, lies in the temptation, precisely because of this expansive inclusiveness, to water down the mission into a vague and, often, quite vapid 'secular' sounding rhetoric. This evokes, at best, a mere notional assent and deeply moves no one. Such mission statements can be thin gruel, indeed!

Clearly, the Jesuit sense of mission flows, as I enumerated earlier, from the criteria for the Society's choice of mission. To be sure, different Jesuit works will highlight some elements of the criteria more or less, but certain elements of the Jesuit mission remain non-negotiable. These include a commitment to excellence, flowing from the *magis*; a clear articulation and enactment of the faith that does justice; inter-religious dialogue; a profound sense of an underlying spiritual dynamism; and a careful process of discernment. For Jesuits, these norms stem from clearly Catholic-Christian premises. Others, however, (as experience has shown) can contribute to the mission and dynamic of Jesuit works from their own specific religious identities or on more secular humanistic grounds. They will never be constrained to embrace the Catholic faith or forfeit their own identity. Yet all companions in mission in a Jesuit-sponsored work will recognize that, for their Jesuit colleagues, the main rationale for mission will continue to be deeply rooted in their concern

[17] GC 35, d.6.7.
[18] GC 35, d.6.24.

for furthering Jesus' preaching and enactment of the Kingdom of God in its justice and right relationships.

Turning to formation, in Jesuit parlance this term implies a spiritual depth of affective bonding and a set of practices, including the Spiritual Exercises, which shape companionship into a common mission. As Father Kolvenbach articulated it in his Omaha address in 2004: "We Jesuits owe it to our partners to remain rooted in the graces of the Spiritual Exercises and to find ways to make this apostolic resource available to those with whom we cooperate in mission."[19] While the Spiritual Exercises of Ignatius Loyola are radically Christo-centric, centred on the core notion of discipleship and the Kingdom of God, experience and the testimony of non-Christians suggest that important elements of the Spiritual Exercises, especially those concerned with spiritual freedom, equipoise and discernment, can be fruitfully appropriated even by non-Christians.

[I would like to underline this idea that the Spiritual Exercises can be shared by non-Christians. Even though Christ is at the heart of the full experience of the Exercises, it is also true that their structure involves a process of liberation—of opening to new horizons—that can benefit people who do not share our life of faith. This is something I would like to see explored more and more. We particularly experienced this challenge in Japan when non-Christians came to visit and asked if they could make the Exercises. This triggered a reflection, and it is one that we need to continue. What are the dynamics in the Exercises that non-believers might make their own to find wider horizons in life, a greater sense of spiritual freedom?]

An important part of formation for mission in a Jesuit context is discernment. This may seem like an esoteric term. But as GC 35 explains, discernment enables us to engage the world "through a careful analysis of context, in dialogue with experience, involving evaluation through reflection, for the sake of action and with openness, always, to further evaluation."[20] Discernment and evaluation entail also an openness to the Transcendent and the unexpected, what religious voices characteristically call grace. In one sense, the meaning of discernment can be found in the famous formula of the Jesuit scholar and philosopher-theologian, Bernard Lonergan: be attentive; be intelligent; be reasonable; be responsible.

[And, he adds, if you have faith, then be in love with God.

And I would add that if you are attuned to the inner movements of the Spirit, to where your heart is vibrating at its deepest level, then you will know where God is working in your lives. All of this has relevance to education in Jesuit schools, where we want people to be attentive, intelligent, reasonable, responsible, and in love—and thus filled with freedom and in touch with the best of themselves.]

Formation in discernment and mission stems principally from serious conversation, where we pay attention to experience, reflect on that experience and then make good decisions, together, based on what is learned through the process. It always involves sharing our own stories. Common mission becomes real through genuine relationships of

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19 Kolvenbach, "Cooperating with Each Other in Mission."

20 GC 35, d.6.9.

trust and through shared actions and practices. Joint action can challenge co-workers to act themselves into new ways of thinking and being. Joint action can encourage them to live more consequentially as contemplatives in action and authentic companions.

Will such companionship of equals sharing a mission truly happen? Will it work? Are we starting the process too late in time? The tensions between diversity (which is to be treasured) and a deeper sense of shared identity in a group that wants to nurture some continuity in identity and mission can and will get resolved, if they are continually subjected to on-going dialogue and conversation. In today's world, inexorably, we all are thrown together by forces of globalisation that inter-connect us profoundly. Minimally, we must learn to tolerate our differences but, ideally, we can find a way—if we see difference and 'the other' as a rich resource and not some threat—to meld the differences into a vital shared purpose. Diversity can be seen and appreciated as an opportunity to find God actively at work in fresh, new ways. Jesuits have found their long history of involvement in many cultures, traditions and religions to be something which profoundly enhances and clarifies and, indeed, shapes their very identity.

It is useful to distinguish between mere tolerance and co-existence, as in a zoo, and the true inter-action of companionship, as in the ecology of a forest. A zoo is a place where an abundant quantity of diverse animals co-habit and reside in separate cages or enclaves but they do not, please God, too directly interact (or some of them will perish). This is difference as mere co-habitation. A forest, on the other hand, offers us a vibrant example of vital plurality in interaction. It is a place where distinguishably different kinds of organic life interact, regenerate, cross-pollinate and flourish together. Or, to recast, somewhat, St. Paul's rich metaphor, in our common mission there are many gifts, identities, cultures, religions and secular traditions but only one body.

Well, at the local level you can gage better where the conversation about becoming and being better companions and co-workers in a common mission needs to begin. You will grasp more concretely any obstacles or pitfalls to a fruitful further reciprocal dialogue about companionship. You will know already existing best practices for collaboration in mission and where the likely more promising next steps lie. As a final point, I want to remind you that Ignatius Loyola privileged, as a ministry equal to university teaching, social work or the giving of the Spiritual Exercises, the humble, down-to-earth yet exacting task of genuine spiritual conversation. He intuited that, in authentic conversation about mutual mission, God was always active, present and profoundly to be found.

I thank you for this opportunity to share these reflections and I express the hope that they will stimulate the kind of conversations that will make this a truly successful Mission Day at Loyola Marymount University.

Adolfo Nicolás S.J.
Superior General of the Society of Jesus

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2. Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today

Mexico City, 23 April 2010

I am very happy to be with you this morning, on this remarkable occasion, as colleagues of nearly all of the roughly 200 institutions of higher education operating under the banner of the Society of Jesus gather to consider the importance of Jesuit education and its future. I am happy to greet all of you – collaborators in the mission and ministry of the Society, Jesuits, friends of the Society and of Jesuit higher education, and any students who might be present. I thank Father José Morales, President of the Iberoamericana, and the staff of the Iberoamericana for their hospitality and extraordinary efforts in ensuring all the arrangements for this conference. Finally, I thank all of you for your participation in Jesuit higher education and in this conference, which some of you began before arriving here by authoring the excellent papers that served to stimulate our discussions.

For the sake of simplifying language, I will use "universities" when referring to the wide range of higher education institutions represented in this assembly, ranging from specialized research centres to technical institutes, to colleges and to large, complex universities.

In the past two years in my present service, I have travelled to many parts of the world to encounter Jesuits and our collaborators, and I have always emphasized that I am as eager – in fact, more eager – to listen and to learn, rather than to speak from the lofty – and mythical – heights of Borgo Santo Spirito 4. I bring this same dialogical spirit to this meeting of Jesuit higher education. As I listened yesterday to your discussion of regional challenges and the three frontier challenges that you selected to address, I could see that you already tackle many of the "serious con-temporary problems" that Pope John Paul II identified for us in his apostolic constitution, *Ex Corde Ecclesiae*, and that you are doing so with the depth of thought, imagination, moral passion, and spiritual conviction that characterize Catholic and Jesuit education at its best.

What I wish to share this morning, therefore, should be taken as adding my perspective to what I hope will be an ongoing and ever deeper conversation on the future of Jesuit higher education. My own experience is that university people, especially university presidents, are not shy about sharing their points of view, so I am confident as you continue your consideration of important issues that your conversations will, at the very least, be spirited and insightful!

The theme of our conference – Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe – involves a bold proposal. It suggests that we have today an extraordinary opportunity to have a hand in helping to shape the future, not only of our own institutions, but of the world, and that the way we can do that is through "networking." That word, "networking," so often used these days, is, in fact, typical, of the "new world" in which we live – a world which has as its "principal new feature," what

Pope Benedict XVI calls "the explosion of worldwide interdependence, commonly known as globalisation."[1]

The 35th General Congregation also saw our interconnectedness as the new context for understanding the world and discerning our mission. I am aware that the word "globalisation" carries different meanings and evokes different reactions for people of diverse cultures. There has been much discussion on both the positive features and the negative effects of globalisation, and I need not review them here. Rather, what I wish to invite us to reflect on together is this: How does this new context challenge us to re-direct, in some sense, the mission of Jesuit higher education?

You represent very different kinds of institutions from every part of the world, serving students, regions, and countries with widely divergent cultures, religions, resources, and having distinctive regional and local roles to play. Clearly, the question of the challenge of globalisation for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances. But I wish to emphasize that it is also a question that calls for a common and universal response, drawn of course from your diverse cultural perspectives, from Jesuit higher education as a whole, as an apostolic sector.

How then does this new context of globalisation, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to redefine, or at least, re-direct its mission? I would like to invite you to consider three distinct but related challenges to our shared mission that this new "explosion of interdependence" poses to us. First, promoting depth of thought and imagination. Second, re-discovering and implementing our "universality" in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry.

I. Promoting Depth of Thought and Imagination

I will begin quite forthrightly with what I see as a negative effect of globalisation, what I will call the globalisation of superficiality. I am told that I am the first Jesuit General to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and communication technologies and their many positive contributions and possibilities.

However, I think that all of you have experienced what I am calling the globalisation of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one's reactions so immediately and so unthinkingly in one's blogs or micro-blogs; when the latest opinion column from the New York Times or El Pais, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking work of serious, critical thinking often gets short-circuited.

One can "cut-and-paste" without the need to think critically or write accurately or come to one's own careful conclusions. When beautiful images from the merchants of consumer dreams flood one's computer screens, or when the ugly or unpleasant sounds of the world

[1] Caritas in Veritate, n. 33.

can be shut out by one's MP3 music player, then one's vision, one's perception of reality, one's desiring can also remain shallow. When one can become "friends" so quickly and so painlessly with mere acquaintances or total strangers on one's social networks – and if one can so easily "unfriend" another without the hard work of encounter or, if need be, confrontation and then reconciliation – then relationships can also become superficial.

When one is overwhelmed with such a dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than to study, to pray, to risk, or to discern a choice.

I think the challenges posed by the globalisation of superficiality – superficiality of thought, vision, dreams, relationships, convictions – to Jesuit higher education need deeper analysis, reflection, and discernment than we have time for this morning. All I wish to signal here is my concern that our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

We need to understand this complex new interior world created by globalisation more deeply and intelligently so that we can respond more adequately and decisively as educators to counter the deleterious effects of such superficiality. For a world of globalized superficiality of thought means the unchallenged reign of fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many. Shallow, self-absorbed perceptions of reality make it almost impossible to feel compassion for the suffering of others; and a contentment with the satisfaction of immediate desires or the laziness to engage competing claims on one's deepest loyalty results in the inability to commit one's life to what is truly worthwhile. I'm convinced that these kinds of processes bring the sort of dehumanisation that we are already beginning to experience. People lose the ability to engage with reality; that is a process of dehumanisation that may be gradual and silent, but very real. People are losing their mental home, their culture, their points of reference.

The globalisation of superficiality challenges Jesuit higher education to pro-mote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

I have no doubt that all our universities are characterized by the striving towards excellence in teaching and learning and research. I want to put this in the context of the Ignatian tradition of "depth of thought and imagination." This means that we aim to bring our students beyond excellence of professional training to become well-educated "whole person[s] of solidarity," as Father Kolvenbach noted.[2] Perhaps what I mean can be best

[2] Rev. Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," lecture at Santa Clara University, Oct. 6, 2000. See also Kolvenbach, "The Jesuit University in the Light of the Ignatian Charism," unpublished lecture from the International Meeting of Jesuit Higher Education, Rome, May 27, 2001.

explained by reflecting a bit on the "pedagogy" in the contemplations on the mysteries of the life of Jesus in the Spiritual Exercises – which pedagogy Ignatius later applied to Jesuit education.

One might call this "pedagogy" of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the Exercises. The English term used for the acts of the faculty of memory – to remember – is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member – through the active, creative imagination – to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, We are RE-membering. It is an exercise. At the end of the process – when the jigsaw puzzle is formed again – the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God's love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that imagination is not the same as fantasy. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination grasps reality.

In other words, depth of thought and imagination in the Ignatian tradition involves a profound engagement with the real, a refusal to let go until one goes beneath the surface. It is a careful analysis (dismembering) for the sake of an integration (remembering) around what is deepest: God, Christ, the Gospel. The starting point, then, will always be what is real: what is materially, concretely thought to be there; the world as we encounter it; the world of the senses so vividly described in the Gospels themselves; a world of suffering and need, a broken world with many broken people in need of healing. We start there. We don't run away from there. And then Ignatius guides us and students of Jesuit education, as he did his retreatants, to enter into the depths of that reality. Beyond what can be perceived most immediately, he leads one to see the hidden presence and action of God in what is seen, touched, smelt, felt. And that encounter with what is deepest changes the person.

A number of years ago, the Ministry of Education of Japan conducted a study in which they found that modern Japanese education had made great advances in science and technology, mathematics, and memory work. But, in their honest assessment, they saw that the educational system had become weaker in teaching imagination, creativity, and critical analysis. These, notably, are three points that are essential to Jesuit education.

Creativity might be one of the most needed things in present times – real creativity, not merely following slogans or repeating what we have heard or what we have seen in Wikipedia. Real creativity is an active, dynamic process of finding responses to real

questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control.

When I was teaching theology in Japan, I thought it was important to begin with pastoral theology – the basic experience – because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: What makes a pastor creative? I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don't know what to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear to be dilemmas because we don't want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination. It requires the ability to see other models, to see other patterns.

In studying that issue, I found one concept developed by psychologists particularly helpful: floating awareness. Psychologists study Sigmund Freud, Erich Fromm, and others from different schools of psychology to develop what they call "floating awareness." When psychologists encounter a patient and diagnose the person, they choose from different methods of helping people, deciding on the process that is going to help most. I think this is exactly what a Spiritual Father should do. And I wish we had this floating awareness when we celebrate the liturgy: the ability to see the community and grasp what it needs now. It's a very useful concept when it comes to education as well.

It strikes me that we have problems in the Society with formation because, per-haps, our floating awareness is not so well developed. For about 20 years or so, we have been receiving vocations to the Society from groups that we didn't have before: tribal groups, Dalit in India, and other marginal communities. We have received them with joy because we have moved to the poor and then the poor have joined us. This is a wonderful form of dialogue.

But we have also felt a bit handicapped: How do you train these people?

We think they don't have enough educational background, so we give them an extra year or two of studies. I don't think this is the right answer. The right answer is to ask: From where do they come? What is their cultural background? What kind of awareness of reality do they bring to us? How do they understand human relationships? We must accompany them in a different way. But for this we need tremendous imagination and creativity – an openness to other ways of being, feeling, relating.

I accept that the dictatorship of relativism is not good. But many things are relative. If there is one thing I learned in Japan, it is that the human person is such a mystery that we can never grasp the person fully. We have to move with agility, with openness, around different models so that we can help them. For education, I would consider this a central challenge.

Our universities are now teaching a population that is not only diverse in itself; it's totally unlike the former generation. With the generational and cultural change, the mentality, questions, and concerns are so different. So we cannot just offer one model of education.

As I said, the starting point will always be the real. Within that reality, we are looking for change and transformation, because this is what Ignatius wanted from the retreatant, and what he wanted through education, through ministry: that retreatants and others could be transformed.

Likewise, Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed? And the meaning of change for our institutions is "who our students become," what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigour with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The experience of reality includes the broken world, especially the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence and the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to ensure that we are not simply populating the world with bright and skilled superficialities?

II. Re-Discovering Universality

I would now like to turn to a second challenge of the new globalized world to Jesuit higher education. One of the most positive aspects of globalisation is that it has, in fact, made communication and cooperation possible with an ease and at a scale that was unimaginable even just a decade ago. The Holy Father, in his address to the 35th General Congregation, described our world as one "of more intense communication among peoples, of new possibilities for acquaintance and dialogue, of a deep longing for peace." As traditional boundaries have been challenged by globalisation, our narrower understandings of identity, belonging, and responsibility have been re-defined and broadened. Now, more than ever, we see that, in all our diversity, we are, in fact, a single humanity, facing common challenges and problems, and, as GC 35 put it, we "bear a common responsibility for the welfare of the entire world and its development in a sustainable and life-giving way."[3] And the positive realities of globalisation bring us, along with this sense of common belonging and responsibility, numerous means of working together if we are creative and courageous enough to use them.

In today's university world, I know that many of you experience this breakdown of traditional boundaries in the contemporary demand that you internationalize, in order to be recognized as universities of quality – and rightly so. Already many of you have successfully opened offshore or branch campuses, or entered into twinning or cross-border programs that allow your students or faculty members to study or work abroad, to engage and appreciate other cultures, and to learn from and with people of diverse cultures.

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[3] GC 35. Decree 2, n. 20.

When I travel, I am often asked why the number of Jesuits fully involved in social centres or social apostolate has come down; we are far less than we were before. This is true. But also in our schools we have far fewer Jesuits. And yet, at the same time, in our universities and our schools, we have many more programs than before with a social relevance. When I visited California last year – my first visit to the United States – I was greatly encouraged to see that in every one of our schools there was an outreach program, a broadening of horizons: bringing students to other countries, to other continents, to heighten their awareness and concern.

You have also been able to welcome more international students into your own universities, and all of these cross-cultural encounters and experiences surely enrich the quality of scholarship and learning in your institutions, as well as help you to clarify your own identity and mission as Catholic, Jesuit universities. Internationalization is helping your universities become better.

It is not this, however, that I wish to emphasize at this point. What I wish to highlight flows from your discussions yesterday. I will break down my argument into three points.

First, I am sure that all of you will agree with Pope John Paul II who, in Ex Corde Ecclesiae, observed that in addition to quality teaching and research, every Catholic university is also called on to become an effective, responsible instrument of progress –for individuals as well as for society.[4] For Ignatius, every ministry is growth, transformation. We are not talking about progress in material terms but about progress that supposes the person goes through a number of experiences, learning and growing from each of them. I know that, in different ways, every Jesuit university is striving to become what Ignacio Ellacuría, the Jesuit rector of the Universidad Centroamericana Simeon Cañas, who was martyred 20 years ago, called a *proyecto* social. A university becomes a social project. Each institution rep-resented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society. We could say every university is committed to *caritas in veritate* – to promote love and truth – truth that comes out in justice, in new relationships, and so forth. We would be here all day if I were to list all that you do for your regions or countries, all the programs and initiatives in public education, health, housing, human rights, peace and reconciliation, environmental protection, micro-finance, disaster response, governance, inter-religious dialogue, and the like.

Second: however, thus far, largely what we see is each university, each institution working as a *proyecto* social by itself, or at best with a national or regional network. And this, I believe, does not take sufficient advantage of what our new globalized world offers us as a possibility for greater service. People speak of the Jesuit university or higher education system. They recognize the "family resemblances" between Comillas in Madrid and Sanatadharma in Jogjakarta, between Javieriana in Bogota and Loyola College in Chennai, between St. Peter's in Jersey City and St. Joseph in Beirut. But, as a matter of

[4] Ex Corde Ecclesiae, n 32.

fact, there is only a commonality of Ignatian inspiration rather than a coherent "Jesuit university network": Each of our institutions operates relatively autonomously of each other, and as a result, the impact of each as a *proyecto* social is limited. The 35th General Congregation observed that "in this global context, it is important to highlight the extraordinary potential we possess as international and multicultural body."[5] It seems to me that, until now, we have not fully made use of this "extraordinary potential" for "universal" service as institutions of higher education. I think this is precisely the focus of many of your presentations and your concerns here.

This brings me to my third and main point: Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius' vision of the Society? Isn't this the moment to move like this? Surely the words used by the 35th General Congregation to describe the Society of Jesus as a whole apply as well to Jesuit universities around the world:

> "The new context of globalisation requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community – and, simultaneously, as a network of local communities – that we seek to serve others across the world."[6]

To be concrete, while regional organizations of cooperation in mission exist among Jesuit universities, I believe the challenge is to expand them and build more universal, more effective international networks of Jesuit higher education. If each university, working by itself as a *proyecto* social, is able to accomplish so much good in society, how much more can we increase the scope of our service to the world if all the Jesuit institutions of higher education become, as it were, a single global *proyecto* social? So it is expanding already the awareness that you and we all have.

Before coming here, I met with the Provincials of Africa in Rome; some other Provincials from Latin America were passing through as well. A couple of them mentioned, "Since you are going to Mexico for this meeting, can you tell the directors and the deans and the universities to share the resources they have? We who have only beginning institutions – if we could access the libraries and resources that are offered in universities with tradition and know-how and resources that we can-not afford, that would be a great, great help."

As you know, the Society of Jesus is moving from having a historical institute in Rome to having branches or small historical institutes around the world. I hope that these branches can network, because this is the time that every culture, every group can have its own voice about its own history – and not have Europeans interpreting the history of everybody else. In Rome, we are going to work in our own archives to copy, digitalize, and do whatever we can so that this can be shared with other centres. Likewise, it would be a tremendous service if the universities possessing tremendous resources of materials, libraries, etc., could open these to universities that could not hope to build a library in 10 years.

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5 GC35, Decree 3, n. 43.

6 GC35, Decree 2, n. 20.

Your presence at this conference indicates your openness to a more universal dimension to your life and service as universities. My hope, however, is that we can move from conferences and discussions like those we had yesterday to the establishment of operational consortia among our universities focused on responding together to some of the "frontier challenges" of our world which have a supra-national or supra-continental character. The three discussion groups you participated in yesterday could serve as the start of three such consortia.

First, a consortium to confront creatively the challenge of the emergence of aggressive "new atheisms." In Europe they don't use this term. They use "new aggressive secularism" and it is very anti-Church. Interestingly, Japan has been secular for 300 or 400 years, with total separation of church and state, but they have a secularism that is peaceful and respectful of religions. In Europe I have found a very aggressive secularism, not peaceful. Secularism without peace has to be anti-some-thing or against somebody. Why have we come to that? We see it particularly in countries that have been most Catholic: Spain, Italy, Ireland. There, secularism goes against the historical presence of a church that was very powerful and influential. These new atheisms are not confined to the industrialized North and West, however; they affect other cultures and foster a more generalized alienation from religion, often generated by false dichotomies drawn between science and religion.

Second, a consortium focused on more adequate analyses and more effective and lasting solutions to the world's poverty, inequality, and other forms of injustice. In my travels, a question that comes up over and over again is: What are the challenges of the Society? The only answer is: the challenges of the world. There are no other challenges. The challenge is looking for meaning: Is life worth living? And the challenges of poverty, death, suffering, violence, and war. These are our challenges. So what can we do?

And third, a consortium focused on our shared concerns about global environ-mental degradation which affects more directly and painfully the lives of the poor, with a view to enabling a more sustainable future for our world.

This third consortium could further network the already existing ecology network currently under the direction of the Secretariat for Social Justice and Ecology of the Curia Generalizia. We have been very blessed with a very imaginative and active Secretary, who is here. And we are now developing a section on social justice and ecology. So this would also be a point of reference in this networking.

Let me end this section by reminding you that universities as such came very late into Ignatius' understanding of how the Society of Jesus was to fulfil its mission in the Church. What is striking is that, in the Constitutions, Ignatius makes clear why he is won over to the idea of what he calls "Universities of the Society": the Society of Jesus accepts "charge of universities" so that the "benefits" of "improvement in learning and in living . . . be spread more universally."[7] The more universal good is what prompts Ignatius to accept responsibility for universities. With all the means globalisation makes possible, then, surely more effective networking in the manner I have described will allow us to spread the benefits of Jesuit higher education more universally in today's world.

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[7] Constitutions of the Society of Jesus, n. 440.

III. Learned Ministry

In a sense, what I have described thus far as challenges to Jesuit higher education in this globalized world correspond to two of the three classic functions of the university. Insofar as universities are places of instruction, I have stressed the need to promote depth of thought and imagination. Insofar as universities are centres of service, I have invited us to move more decisively towards international networks focused on important supranational concerns. This leaves us with the function of research – the genuine search for truth and knowledge – but what is often called today "the production of knowledge" – a theme that, in today's university world, has generated much discussion on questions like the modes of research and its communication, the centres of knowledge production, areas of study, and the purposes of research.

I am sure you will agree that, if we are true to our Ignatian heritage, research in our universities must always ultimately be conceived of in terms of what the 34th General Congregation calls "learned ministry" or the "intellectual apostolate." (This is Jesuit jargon. And a tangential but important point to note is that the intellectual apostolate, sometimes a confusing term, applies to all Jesuit works and apostolates.)

All the virtues of the rigorous exercise of the intellect are required: "learning and intelligence, imagination and ingenuity, solid studies and rigorous analysis."[8] And yet, it is always "ministry" or "apostolate": in the service of the faith, of the Church, of the human family and the created world that God wants to draw more and more into the realm of his Kingdom of life and love. It is always research that is aimed at making a difference in people's lives, rather than simply a recondite conversation among members of a closed elite group. Again, I am sure that if I were to enumerate all the serious scholarly work and discussion being done in Jesuit universities to address "the serious contemporary problems" Pope John Paul II enumerates in *Ex Corde Ecclesiae* – that is, "the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level"[9] – if I were to enumerate all that is being done, my allotted time would not be enough, and both you and I would faint in the process!

In keeping with my approach throughout this reflection, I would now like to ask what challenges globalisation poses to the "learned ministry" of research in Jesuit universities? I propose two.

First, an important challenge to the learned ministry of our universities today comes from the fact that globalisation has created "knowledge societies," in which development of persons, cultures and societies is tremendously dependent on access to knowledge in order to grow. Globalisation has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we

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8 GC 34, Decree 26, n. 20.

9 Ex Corde, ibid.

can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and excluded? We also need to ask some specific questions of faculty and students: How have they become voices for the voiceless, sources of human rights for those denied such rights, resources for protection of the environment, persons of solidarity for the poor? And the list could go on.

In this connection, the work-in-progress of the "Jesuit Commons," which you will discuss tomorrow, is extremely important, and it will require a more serious support and commitment from our universities if it is to succeed in its ambitious dream of promoting greater equality in access to knowledge for the sake of the development of persons and communities.

Second, our globalized world has seen the spread of two rival "ism's": on the one hand, a dominant "world culture"[10] marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world's great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain "faith" divorced from or unregulated by human reason. And, as Pope Benedict points out, both "secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith."[11]

The Jesuit tradition of learned ministry, by way of contrast, has always combined a healthy appreciation for human reason, thought, and culture, on the one hand, and a profound commitment to faith, the Gospel, the Church, on the other. And this commitment includes the integration of faith and justice in dialogue among religions and cultures. The training of the early Jesuits, for example, included the study of pagan authors of antiquity, the creative arts, science and mathematics, as well as a rigorous theological course of study. One only need consider the life and achievements of Matteo Ricci, whose 400th death anniversary we celebrate this year, to see how this training that harmoniously integrated faith and reason, Gospel and culture, bore such creative fruit.

Many people respond, "Please, don't compare me to Matteo Ricci. He was a genius." I take the point. But at the same time, the formation he received gave him the tools to develop his genius. So the question is: The formation that we give today – does it offer such tools? Are we that integrated? Are we that open in our training? As secularism and fundamentalism spread globally, I believe that our universities are called to find new ways of creatively renewing this commitment to a dialogue between faith and culture that has always been a distinguishing mark of Jesuit learned ministry. This has been the mission entrusted to us by the Papacy in the name of the Church. In 1983, at the 33rd General Congregation, Pope John Paul II asked the Society for a "deepening of research in the sacred sciences and in general even of secular culture, especially in the literary and scientific fields." More recently, this was the call of Pope Benedict XVI, to the Society of Jesus, its collaborators and its institutions during the 35th General Congregation. The Holy

[10] Cf. GC 35, Decree 3, n. 10, n.20.
[11] Caritas in Veritate, n. 56.

Father affirmed the special mission of the Society of Jesus in the Church to be "at the frontiers,"

"those geographical and spiritual places where others do not reach or find it difficult to reach," and identified particularly as frontiers those places where "faith and human knowledge, faith and modern science, faith and the fight for justice" meet. As Pope Benedict observed, "this is not a simple undertaking" (Letter, No. 5), but one that calls for "courage and intelligence," and a deep sense of being "rooted at the very heart of the Church."[12]

I am convinced that the Church asks this intellectual commitment of the Society because the world today needs such a service. The unreasoning stance of fundamentalism distorts faith and promotes violence in the world, as many of you know from experience. The dismissive voice of secularism blocks the Church from offering to the world the wisdom and resources that the rich theological, historical, cultural heritage of Catholicism can offer to the world. Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?

Conclusion

According to good Jesuit tradition, the time has now come for a repetition – a summing up. I have sought to reflect with you on the challenges of globalisation to Jesuit universities as institutions of learning, service, and research. First, in response to the globalisation of superficiality, I suggest that we need to study the emerging cultural world of our students more deeply and find creative ways of promoting depth of thought and imagination, a depth that is transformative of the person. Second, in order to maximize the potentials of new possibilities of communication and cooperation, I urge the Jesuit universities to work towards operational international networks that will address important issues touching faith, justice, and ecology that challenge us across countries and continents. Finally, to counter the inequality of knowledge distribution, I encourage a search for creative ways of sharing the fruits of research with the excluded; and in response to the global spread of secularism and fundamentalism, I invite Jesuit universities to a renewed commitment to the Jesuit tradition of learned ministry which mediates between faith and culture.

From one point of view, I think you can take everything I have said and show that the directions I shared are already being attempted or even successfully accomplished in your universities. Then, one can take what I have said as a kind of invitation to the "*magis*" of Ignatius for the shaping of a new world, calling for some fine-tuning, at it were, of existing initiatives, asking that we do better or more of what we are already doing or trying to do. I think that is a valid way of accepting these challenges.

I would like to end, however, by inviting you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

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[12] GC 35, Decree 1, n. 13.

Already in 1995, General Congregation 34 saw that the universities were growing in size and complexity, and at the same time, the Jesuits were diminishing in number within the universities. In 1995, when GC 34 spoke about the diminishing number of Jesuits in universities, there were about 22,850 Jesuits in the world. Today, in 2010, there are about 18,250 – about 4,600 fewer Jesuits. I need not go into further statistics to indicate the extent of this challenge. I am very aware of and grateful for the fact that, in the past 15 years, there has been much creative and effective work aimed at strengthening the Catholic and Ignatian identity of our institutions, at creating participative structures of governance, and at sharing our spiritual heritage, mission, and leadership with our collaborators. I am also very aware of and delighted to see how our colleagues have become true collaborators – real partners – in the higher education mission and ministry of the Society. These are wonderful developments the universities can be proud of and need to continue as the number of Jesuits continues to decline.

I believe we need to continue and even increase these laudable efforts of better educating, preparing, and engaging lay collaborators in leading and working in Jesuit institutions. I can honestly say that this is one of the sources of my hope in the service of the Society and of the Church. If we Jesuits were alone, we might look to the future with a heavy heart. But with the professionalism, commitment, and depth that we have in our lay collaborators, we can continue dreaming, beginning new enterprises, and moving forward together. We need to continue and even increase these laudable efforts.

I think one of the most, perhaps the most, fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and – with their energy, creativity, and freedom – ask their basic question afresh: What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves, not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God's call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would – or how would – running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? Or perhaps, the question should be: What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today's world? I am inviting, in all my visits to all Jesuits, to re-create the Society of Jesus, because I think every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit.

In the Gospels, we often find "unfinished endings": the original ending of the Gospel of Mark, with the women not saying a word about the message of the angel at the tomb; the ending of the parable of the prodigal Son, which ends with an unanswered question from the Father to the older brother. These ambiguous endings may be unsettling, and precisely meant to provoke deeper, more fundamental questioning and responses. I therefore have good precedents to conclude my talk in this open-ended way. I hope I leave you reflecting to what extent the challenges I have offered this morning are about improving our institutions and the mission and ministry to help shape a more humane, just,

faith-filled, sustainable world or are calls to, in some sense, re-found what Ignatius called "the universities of the Society."

Original: Spanish
Source: www.jesuits.global (Ad Usum Nostrorum) Documents

3. Ignatian Family Encounter

Central American University "José Simeón Cañas" San Salvador.

El Salvador, 24 April 2010

Thank you very much for coming. I know you have come from far away, and I truly appreciate it. Before coming to this room, we passed by the site where the bodies of the martyrs lay, I heard their story and saw the museum. All of this is very moving and is a sign that speaks to me of what all of you have lived through in those years of struggle, uncertainty, and violence. This visit to El Salvador, although brief, has profound meaning for me. Being here and meeting you all is very emotional for me.

Moreover, I see many friendly faces. I met some of you 40 years ago in Frankfurt. I've met others in Rome at the 34th Congregation and still others at the 35th, and they are partly responsible for my being here.

I begin by saying that all the questions I have received from you are extremely important. I would prefer to listen rather than speak, as this is my first time in El Salvador and I would like to learn many things from you. But, since I know you have many concerns, I will respond to the questions you have posed. Some are interconnected.

1. Education for the Society of Jesus Today

This is a question that comes from the day school (*Externado*). I believe there is quite widespread awareness among us Jesuits that education continues to be one of the frontiers, one of the places where we can offer more help or service, both to individuals and to society.

In my understanding, in every Jesuit ministry, and I hope all who are in love with this spirituality agree, there is a very important factor of impulse toward growth and transformation. Earlier, one of you said that in contact with Jesuit formation or education there is formation and information; well, I would say that what is most typical is transformation.

In all our works, whether parish, spirituality centre, social centre, work with refugees, the Jesuit immediately thinks about how to help these children, youth or adults to continue growing and to transform their situation, and there education projects immediately enter in. Practically, in all refugee assistance centres, an education group or small project develops very quickly within the camp or through communication or internet. This is how last year, twenty-seven refugees in Thailand graduated with a Master's degree from the Catholic University of Sydney through virtual university.

In other words, this growth and transformation of the person is what guarantees or at least promises that afterward the transformation process continues and becomes a transformation also of the environment, of society, of the community.

In the dynamic of Saint Ignatius, transformation never stops. It is a process of permanent transformation, because God continues to be present among us and his Spirit continues working and no one stops this. The Spirit is free and continues blowing and

inspiring. The person who enters into a process of transformation continues forward and can no longer stop; if they do, it means we have fallen short in relation to what Saint Ignatius wanted and what education means.

Today we are talking a lot about frontiers. We like to use this image. The Pope has sent us to the frontiers and we like that it was so, we have to recognize it; but talking about "frontier" is really complicated. Those who really go to the "frontier" have to learn many things, enter another world, learn languages, I don't mean French, English, Aztec or local languages of a population; I think of the language of people's lives. How do those beyond the frontier speak and communicate? How do those at the frontier speak and communicate? And how does the church speak and communicate far from the centre, at the frontier? Today, with means of communication no group can remain isolated. If I say something in Tokyo, in the past it would take two years for Rome to find out. Today it takes two minutes and that makes an enormous difference.

At the "frontier" we reach a difficult situation. The "frontier" can be the social frontier; that of people's lives, and then we ask ourselves how education can reach the marginalized; how education can develop without exclusion, privileging those who have less access or fewer possibilities; that is undoubtedly a frontier.

But there is also a frontier within education itself: What does it mean to educate today? What have we learned in the last 20 or 25 years from neurobiology? How does the brain of a boy, a girl, a young person develop? What changes does this bring to education? Experts in neurobiology say that each boy or girl already has a program in their brain that comes from evolution, they have a program that must be filled with important changes upon turning one year old, at four, at seven, at eleven, etc. So, how do we incorporate this new knowledge? We cannot deny that we are having major problems with our education.

In Japan, for example, a huge problem is that of drop-outs. Children who cannot keep up with the course and this is almost like an illness. They wake up in the morning truly sick; not like us who would like to stay in bed a bit longer, especially in winter; in them it is a real illness that prevents them from continuing in school and they cannot do it because they fail the exams... Something is happening there that is not laziness or lack of diligence; there is something psychological, or cultural, that demands from the child what they cannot give and, unfortunately, the child is not given the opportunities they deserve, which is to play and have fun and enjoy themselves, and through this path to learn.

Neurobiologists say that children particularly learn through playing, because they learn relationships, creativity, humour and they also learn rules, though gradually, especially from age 11, which is when we become very irregular.

I believe this is a new frontier within the world of education that we cannot ignore without paying a price; and here enters Ricardo Falla's question tangentially, especially if we are with indigenous groups, with communities that already have a cultural tradition different from that which exists in large cities. The way they have to grow, learn and get in contact with reality is very different for a city child or a child who lives in an indigenous population in contact with nature in an ordinary way. The fact of living in a city teaches us to think in abstract terms; if I am in the city and I want water, I go to the tap and open it.

That is abstract. Water doesn't run in taps; but we have organized it in such a way that it reaches home through the tap.

We see this in Asia, clearly. When our young Jesuit scholars come from Myanmar, from the tribal communities there, or from Timor, which is a very simple society but with scarce and small cities, where they are much more in contact with reality, they arrive in Manila, at the Ateneo, which is a University at a world level, that is, at a Western and American level, and they cannot respond to the demands of an institution of this type, even though the Philippines is a country that, we would say, is closer to Timor or Myanmar than to the United States.

And so, how do we accompany these students? How do we accompany the community in a parish, in an indigenous village? These are new frontiers, these are frontiers that must be studied. There is a real problem here. It is a problem that affects all education in countries like El Salvador, Guatemala, or Honduras, where there are diverse types of communities and, therefore, diverse types of mentalities.

On one hand, we have to help people function in a world that is becoming globalized, with its pros and cons; and on the other hand, we want to preserve the depth that each culture and each cultural group has, so that this becomes a force for their own growth and transformation, which is what we want at the end of the process.

This is an example of how there are very complex frontiers that we must study, especially those who are in school education so that our education is not simply about competing with ourselves; because competition doesn't help us; competence yes, but competition no; I am convinced that competition is a distraction in the mission. Every time a Jesuit becomes competitive, he is wasting time, because if there is competition it means that there are others who are doing the same thing and, therefore, we are not needed there.

Another question that comes linked to education is that of an integral vision of it. Nowhere do we want a partial or limited education. In this integral education, there is a spiritual or transcendent dimension, an openness to the world of God or to the world of transcendence. There we have a very serious problem: in our societies - and I'm not referring to indigenous ones, perhaps they have more capacity than we do - more speculative, more abstract, more urbanized, more modern, many of our young people - and perhaps many of us - have lost the musical sense. I believe that the sense of transcendence resembles the musical sense. We are becoming deaf or insensitive; we don't understand how music works; and, therefore, it is very difficult that, simply because we teach certain things in class, they come to grasp them and there is a transformation of people. This is what happens with the spiritual dimension. It has meaning because it helps us transform ourselves and enter another world, the transcendent one, and that process is what will change us.

Recently - I was telling this yesterday in a parish to the faithful, but I believe it is very relevant for education - on the Internet, I had the opportunity to see, someone recommended them to me, two YouTube videos of Benjamin Zander, a musician, orchestra conductor and also pianist; he has a program in which he helps people appreciate classical music; he does a series of exercises and explains to them how a six-year-old child plays the piano, how they play at seven, how they play at 11, etc., following the process until music becomes

part of the person. At the end, he finishes with a Chopin melody; and he takes the melody and says that it is sad and that Chopin communicates sadness by combining two notes; he explains the trick and then says: "*I'm going to play it now as I believe a piano piece should be played. While I play, think of a loved one who is no longer with us*." Then he plays it, and it really is impressive, and then he says: "*I did this exercise in an area of Northern Ireland, in a conflict zone, and at the end a 13-year-old boy approached me and said: "Professor, three years ago they killed my brother and I have never cried for him, but tonight I have cried for him, hearing this piece of music, and I have been left with an enormous peace, thank you very much*." And Professor Zander said in conclusion: "*if a street child is capable of crying because he has heard Chopin, it means that this is open to everyone, but we need to learn to appreciate it*."

I believe this is what happens in integral education. We must know how to communicate to young people and growing children a sense of life, a musical sense. How do we help them become conscious that life is more than toys, what they eat, and what the weekend plan is? How do we create this musical or spiritual sense of life? Zander's example deeply impressed me and, while I was watching it, I was telling myself that this is what has failed in evangelisation today; we give ideas, we talk about conclusions, but we don't think about the meaning, and I believe that this was what Saint Ignatius wanted to communicate not through explanations, but through experiences.

Regarding schools, I believe they are a frontier; an important frontier that must be expanded from within: in it we must open and help the student to be attuned to the life of the spirit, to profound religiosity, to discernment. We must allow them to experience why Ignatian spirituality is so good for lay life, because it gives us an inner instrument for making good decisions and, therefore, we don't need to depend on anyone. In the past, when a lay person wanted to make an important decision, they would go to the priest to consult. Today, no one goes to consult a priest; at most they go to a psychologist or a friend; I have seen this with immigrants who come to Japan, for example; when they have a problem, they don't go to the priest, they go to a friend, to another immigrant whom they believe has more wisdom than they do.

Ignatian spirituality provides instruments to break dependencies. It doesn't surprise me that you like this type of spirituality. It offers means and instruments to feel the Spirit, to see where it is leading me, to prevent my decision from being a purely selfish decision or focused on small interests, and to ensure that it is a decision according to God's will. This requires training.

In the context of the latest General Congregations, we hear about reconciliation, we are invited to create bridges; that, in part, is realizing that modern society with its globalisation and modernization done in an irrational way is separating us more and more. It is ironic that in an era of globalisation where connections are so easy, human communication has become much more difficult; today we have easy access to information, but reflection is very difficult; reflecting, praying, discerning have become difficult because information is drowning us; it is of such magnitude that there is no way to digest it; and this happens to us, how much more to our students who are learning to handle information.

2. The University and the Challenges of Faith and Justice

The UCA asks me how I see the role that the university plays in promoting the mission of faith and justice. In this congress of all the Higher Education Institutions of the Society of Jesus in the world, which is ending now at the Iberoamericana in Mexico, this is a central theme. What satisfies me most is seeing how this congress is oriented, increasingly in the search for integration work between universities and other centres; the congress has invited not only university presidents and deans, but also representatives from refugee services, parishes, social work, etc. because it's about all working together in solving problems. This is the line that I believe we must take.

Everywhere I am asked: What are the challenges facing the Society of Jesus? Well, I sincerely believe, and this is not just dodging the question, that the challenges facing the Society are the same challenges facing humanity today: war, violence, poverty, hunger, unemployment and the psychological problems that come with them, and at the same time, the search for meaning and the search for joy, which seems increasingly scarce.

But our particularity is asking ourselves how: How do we engage with these challenges? What is our specific contribution or our form of collaboration so that all together we can do something? It is evident that these challenges are much greater than what the Society of Jesus can do. Therefore, it cannot respond to these challenges alone. It must do so in collaboration with others. Maybe we Jesuits are growing in humility, but I think it's evident. There are challenges, like hunger, violence and others, that have been in humanity for millennia. All religions have tried to respond to them and in such effort religions have gone through different ritual stages, in which sacrifice was central, trying to reduce violence; this was placed on expiatory animals, but violence, however, has remained. It was even mistakenly thought that it was God who wanted sacrifices.

Religion has continued purifying itself and at times has expressed itself as compassion and solidarity. Karen Armstrong, in her book about the great transformation, about the axial time - which is a magnificent book from my point of view - says that the summary of that axial time, with four cultures as different as Chinese, Indian, Greek and Israelite culture, these coincided in saying "the path is the inner path and inner transformation" and defined that to live religiously is to live compassionately. I am sure, from what I have heard a moment ago, that this is the experience you have day by day in living compassionately, since you live responding to the suffering of others.

We are, then, at the very centre of humanity's growth with the same questions we had three, four or five thousand years ago. How to reduce violence? How to eliminate war? How to reduce people's suffering? How to live together in peace and with joy?

One of the things that inspires profound respect in me, when meeting with a group like yours, is knowing that you have been struggling with these issues for years. You have much more wisdom regarding these questions than I might have after being in Japan for so long. Japan has always prided itself on being a peaceful people, after the war of course!

How can we put the university at the service of these challenges? Since the university alone cannot do everything, because we are in a world where everything implies everything else, then the university will work much better in connection with social centres and parishes to hear the voice of those who suffer and make this the subject of research, of

education, of the process in which the university becomes an instrument of transformation, which is, ultimately, the ultimate goal of the university. How to transform one generation after another so that society keeps transforming itself, to create agents of transformation? This, without the integration of all of you, would be very difficult.

It has given me great satisfaction that at the Iberoamericana we have spoken citing Ignacio Ellacuría. Ellacuría said that "the university must be a social project." Now we are talking, not about making 200 social projects if there are 200 universities, but about close collaboration between universities so that they all become a global social project, because the tasks we have are, today, global.

Globalisation, with its pros and cons, has connected humanity and its problems and has also given us instruments to have greater awareness of what is happening in the rest of the world and to be able to make this the subject of research and our life.

In university education, it has been said - and Father Fernando Montes from Chile pointed this out very well during the Congress at the Iberoamericana - that in the Ignatian tradition there has been a priority for the classics. Someone has written about philosophy of education and has put, at the beginning of their article, a quote as if Saint Ignatius had said it. I have asked the author to give me the exact citation and they haven't found it yet. But what I want to tell you is that, when I saw the quote, I said that it corresponded to Saint Ignatius's thinking, but I don't believe he said it in that way. I myself am looking to see where he said it or if he expressed something similar. The quote was: "Saint Ignatius favours classical education, uses the classics for education because the classics educate the imagination."

Certainly Saint Ignatius was a great enthusiast of imagination and in fact it is one of the instruments he primarily uses to help in the transformation of the person. It's not about fantasy, which is different; fantasy is the capacity to escape from reality to unreal worlds. Imagination, on the contrary, starts with reality and tries to find in it a new depth, like elements to build or construct; therefore it is a creative faculty, which does not occur with fantasy.

This is also part of the challenge of our universities. How do we educate the imagination of our students so that they are not victims of ready-made phrases, of ideologies, of fashionable themes, of political propaganda? How can we ensure that they can imagine what it means to go this way or another way? I have read somewhere that people with little imagination have a greater inclination toward violence; this makes much sense: if I have imagination, when I encounter a problem I can find different options for solution; if I don't see options, I have no more resources than the use of force.

It is imagination that opens doors. I have worked a bit on this topic when I was teaching theology because it interested me, especially in Japan. Certainly, it is one of the things we need to investigate and delve much deeper into. Like the ancient prophets, today, in all the parallel meetings to international meetings that address world problems, it is said that "another world is possible." Well, what is that other world? There is even talk that "another church is possible." What is that other church? What's needed, then, is an extremely rich creative imagination to be able to open possibilities. This is what the prophets tried to do not only by pointing out "this doesn't work," but by manifesting "this doesn't work, but it

can work in another way"; if we organize ourselves differently, if we collaborate more, if we have more compassion, etc. I believe the university can contribute enormously to the development of imagination.

A problem that Fr. Fernando Montes raised, and he is right, is that the classics of the 16th century were the Greeks and Romans. Today these are no longer our classics. We have lost the connection with them, as they no longer inspire us or help us as they did in the 16th century, when they were a return or a look backward. I would say, from my experience also in Asia, that today we must seek the classics in other cultures: Chinese, Indian, Aztec classics, from other ways of life where life has been organized in a truly human way, responding to the basic problems of violence, suffering, loneliness. Entering into this is a task for universities that I believe is difficult and long because the search for classics is not a weekend thing; it takes a long time to study them in depth and understand what they are trying to communicate or discover.

3. Challenges for Parish Work

Similar things could be said about the parish sector, because, although the workplace is the parish, human reality is practically the same. But as one of those who has come from Honduras asked, numbers count and we are in a time when figures are changing and there is a demographic shift: we are moving from many priests to fewer priests and there is a revitalization of the laity who show themselves well-prepared, professional, with creativity, with dedication and with great generosity.

This means that the way of working in parishes must also change. I am convinced that the parish is a splendid place, from which we learn very much in terms of humanity and life. In the parish we can have contact with the whole range of society, something that doesn't happen in schools; in these we have contact with boys, girls and their parents; while in the parish we have everything, from children to the elderly, sick, healthy, etc.

When I finished my theology and the Provincial called me and said: "I want you to go to Rome to study to teach theology afterward"; I told him: "Please no, I think I would work better in a parish." This did me no good, as he responded: "No. It's better that you go to Rome. We need professors who are interested in parishes."

What is our task today in the parish? I would say, taking into account past experience, the numerical question and that today there are more pastoral agents who can do many things that before were believed only the priest could do, that our fundamental responsibility is to see if we can contribute to improving all parish life. We can do this in schools as well.

Perhaps it is possible to create an "ideal" parish: you put four talented, well-prepared Jesuits in a parish, they begin to find cooperation from well-prepared laity and they make you an ideal parish, that's not impossible, but it doesn't help. Every time we create the "ideal" Jesuit institution, we also create admirers who tenderly hate us. Our mission is to create institutions or parishes so imitable and with so much meaning that everyone wants to imitate us and can imitate us. And, then, all parish life improves. In other words, rather than concentrating on the good results we can achieve in an ideal parish, I would think in terms of the effects we can achieve in the whole diocese or in the country.

That is, to see how we can - with a smaller number than before, through study, through projects, or through that creative freshness that Father Ricardo Falla told us about - create new ways of communicating that are so inspiring and attractive to the laity that the rest of the clergy see it and say "well, we can do that too and why aren't we doing it?" And, moreover, you see that the parish improves and the parish gains. We should be more imitable than admirable, because frequently we say the opposite: that is admirable, but not imitable.

I think we now have to think in terms of diocese or country. If something truly creative works in one country, I assure you that it soon becomes international, because communications today are very fast and there are many people who are looking for the best; that is, what are we doing that works well, because everyone wants to improve what they are doing but we don't have models.

I would also say that we must always ask ourselves, precisely to be able to help at the level of diocese and country, what parish do we want? I have had courses on parishes and the topic has interested me very much; much has been written about it; in the end what one asks is: what are the characteristics of a good parish? Eight or ten points can be outlined, which maybe cannot be put into practice at once; but this has to be defined in each place, in Latin America, in Guatemala, in El Salvador or in Honduras, where you have a greater number of parishes. What elements of a parish make it a place of creativity, of communication, etc? This is a topic that would be worth studying in collaboration with the university.

The Society of Jesus, for example, could have a pastoral centre for parish research; from there be in contact with parishes, offering programs, materials and projects that can help all parishes and not just one that we call by the name of a Jesuit that works wonderfully and where people are very happy; that is something to thank God for and we have many of those parishes. But, is that what the church and the world need from us today? Maybe yes, but maybe no. Maybe it needs the Jesuit to dilute more in these teams where the first thing is the good of others, where pastoral lines are offered that are being communicated to other parishes and people don't even know there was a Jesuit there. To me that would seem magnificent. I believe, therefore, that the parish can improve, but it has to do so looking above all at the entire diocese.

4. The Contribution of Rural Communities and Indigenous Peoples

About the agrarian world (*el mundo campesino*) I have to acknowledge that I know very little. The last time a relative of mine was a farmer was my grandparents. My parents went to the cities, and I grew up in Barcelona and then in Madrid; therefore, I am a child of the city. To speak here about what the rural farming community (*campesinado*) can do would seem to me not only inadequate, but you would listen to me smiling.

What impresses me about agrarian communities? That their relationship with the land is an extremely living relationship; they live with the land. The land is not something that is exploited; the land is part of their life and they are continually looking at the sky and the earth; they have a more integrated life than in the city, where to find out if it's raining, they have to turn on the television to see "the weather oracle" and don't go to the window to see

if it's raining. The farmer is much more in contact with life and that same thing gives them a wisdom that, I fear, we lose in cities or are losing.

It is interesting to see that in the rural areas of Castile, for example, it gives the impression that farmers always speak in proverbs; a situation arises and they throw out a proverb; that is the condensed wisdom of a people; they take things much more calmly and don't have the rushes, urgencies and limitations of city thinking.

The same happens with community; the sense of community in villages is extraordinary; in cities it has been lost. When I went to the village, everyone greets you on the street because everyone knows each other; of course, there is a numbers factor there, but there is also a concern for one's neighbour; that is preserved in some neighbourhoods. Where I lived in Tokyo, for example, there is much more of that; so much so that sometimes Japanese students would come to live with us for two weeks and at the end we would ask them: "What do you think of this neighbourhood?", and the Japanese student would say: "What has impressed me most is that I walk down the street and people look at me; in the rest of the city nobody looks at anybody, but here they look at me"; it's another way of living; and I believe it is much easier in an agrarian way of life (*el campesinado*).

There is also a mixture between tradition and openness to change. On one hand, farmers are more traditional than city people because they know wisdom; they know that things are not simple and if we have reached a point, that point must be respected; they don't throw things overboard too easily, while in cities it is easier to throw things overboard.

For example, and by the way, it concerns me and concerns me greatly, after a hundred thousand years of evolution, that humanity has been trying to find ways to live humanly and, finally, has found the family. The family is the result of an enormous effort of generations to find a healthy way of living, where children can grow and become persons. That this, one generation, the current or the next, or two or three generations, can throw overboard, that concerns me. Farmers would never do this; they are open to change, but it has to be well-founded change, not light change; these are things that make me think.

Maybe I can take advantage now to say something also about another field that I don't know, which is that of indigenous peoples. But one thing that I think applies very much to indigenous peoples is something I felt, last year, visiting Africa. I didn't know Africa. Last year I had the opportunity to visit nine countries on that continent; I went three times on different occasions and my strongest overall impression is that African peoples have preserved a humanism that we have lost in Europe. There is a sense of person, of life, of hope, of joy that I don't see in Europe. I say this because we have lost it and, instead, these peoples preserve it, because they preserve their traditions of an artistic, community, interpersonal and family type.

There is a wisdom and a humanism there that in cities we have been losing little by little; it is one of the effects of globalisation; globalisation comes and it seems that what matters is being connected; we don't know with what, but being connected! Having a blog and having access to all the new electronic gadgets; but, human relationships are being lost, the opportunity for reflection is disappearing, the capacity to access wisdom is diminishing, while these more traditional peoples have preserved this humanism. Humanity needs these peoples. If something can be done to maintain that wisdom and communicate it to the

world, this would be a great service to humanity. Really seeing Africa, I perceive what we have lost in Europe.

I was very impressed by Kigali, the capital of Rwanda - where the genocide was, a fierce genocide where everyone was implicated in one way or another - and I go to visit a school that we have, poor; and, there the primary school children receive me dancing a perfectly synchronized dance; you can tell that these children have been taught well to dance, in addition to the sense that the African has of dance. This made me think that, if a people that has just gone through a genocide teaches its children to dance, it means that they have much hope! This is a people that is looking to the future, that doesn't stay in the past only crying for its victims; but being conscious that this cannot be repeated, they say let's dance together; moreover, they do it together; that is, these are not solitary dances, but they seek to harmonize with each other.

These are reflections, things and impressions that I am receiving in my travels.

5. What Do I Think and How Do I Value Fe y Alegría?

Very highly. Fe y Alegría has always interested me as one of the best initiatives I know in terms of service to the poor and educational service without creating dependencies. I find it extraordinary that in this institution, involving the greatest possible number of people and initiatives, a small group of Jesuits is encouraging and empowering others to be able to make a project like Fe y Alegría.

What can Fe y Alegría do in the future? Obviously, Fe y Alegría has the same educational challenges that other schools have, and then, one thing that gives me hope, is that it is opening up to the international dimension. When I was responsible for East Timor, I invited Fr. Piedra Aristorena and he came with a person from Entreculturas. I invited them to see the schools in Timor, because that country would be a place where Fe y Alegría can be a response to education problems. There education is very limited; I also know that Fe y Alegría has gone to Chad and is beginning to spread. Other African countries are thinking about incorporating the Fe y Alegría model, which is an extremely creative model that doesn't require the superstructures that other education models require. I believe that Fe y Alegría can make a very great contribution to the world and not only to Latin America.

In India there are new Community College models. In the United States they have Cristo Rey and Nativity Schools, which are also a very creative way of responding to needs to include those who until now were excluded.

All these initiatives are magnificent responses to different situations. Fe y Alegría is an excellent response for peoples who are waiting to emerge from poverty or from provoked ignorance, sometimes, by the lack of education to keep the people oppressed, so that there is no opposition.

6. What Do I Think about Collaboration with Lay Men and Women?

In the last 40 years we have been talking a lot about this, but the reality is much older; since the time of Saint Ignatius all the work of the Jesuits has been in collaboration; sometimes recognized and sometimes not; the problem and the shame is that when history is written, the name of the Jesuit is put but not the names of those who collaborated with him. The Society's works have always been supported by great benefactors, by

collaborators or by people who have known how to work and give everything that was necessary for the work to go forward, and the Jesuit rode on the shoulders of many people who were working very well.

Today this has not only become more visible, but has become much more clearly necessary. Precisely, the reduction in numbers perhaps is providential so that we realize that, with more or fewer numbers, the challenges exceed our capacity. I am convinced that the Jesuits alone would have many problems, but with the laity we can continue dreaming, creating, undertaking, as in the best times of the Society of Jesus. So in that sense, I hope that this collaboration with the laity becomes increasingly deeper and that we realize that the problems that arise are secondary problems; for example, I'm going to tell you that an identity problem is arising in some Jesuits.

When I spend thirteen years studying to be a priest, receive priestly ordination and go to a Jesuit school where the rector, the head of the board and most of the professors are Jesuits, well I don't have an identity problem; here this belongs to the Society. But some are sent to a school where the director is a layperson, and the executives are also lay people, and there are only two Jesuits and one who is retired helping; sometimes they ask themselves: and well, how am I a Jesuit here?

That is, I believe, a distraction; it is a false problem. With time, as we get used to working together these problems will disappear; because identity is not given by the title of the university, or the school, identity either is interior or there is no identity. That is, external identities don't last long. I worked four years in a diocesan centre for migrants in Tokyo and never had doubt that I was a Jesuit and others who worked with me didn't either; that is, sometimes we get distracted with false problems and distractions that harm us.

Others ask themselves: if the director is a layperson do I have to obey them? That means that we have lost common sense; because in every institution you obey whoever is responsible, why is that a problem of religious obedience? Have we lost common sense? We are sometimes very distracted with secondary things.

In this context, I would say that with respect to formation programs for the laity and collaborators, the more the better. Today in the Society there are many programs and very good ones. At the same time I have to say, today, the majority of Jesuits when they speak of formation projects always add formation of lay people and of Jesuits who work with lay people, because as you know it's not so easy; and therefore, we too have to re-educate ourselves to know that our work is, as it has always been but sometimes we forget the perspective from which we work, for the Kingdom of God; we don't work for the Society of Jesus. That is, the prestige of the Society of Jesus is another distraction; the Kingdom of God is not a distraction; that's what we're all here for and that's what we want to work for; this is where communion with the laity can be total and there is no identity problem, there is no obedience problem; we are all working for the same thing and we organize ourselves in the best possible way. This seems healthy to me and seems to be reality; the rest is creating our worlds and creating our problems that are, sometimes, not so real.

I think it is time to conclude, but first I would like to mention some points that came to my mind when I heard what you were saying.

7. Success and Failure of Our Projects

Every difficult project becomes a challenge. I believe that the genius of Christianity, and not only of Christianity, but of creativity and growth, is transforming a problem into an opportunity. For example, the effort being made for prison ministry is an effort that will probably bring many frustrations and difficulties, but it is a tremendous opportunity to do something that can serve, in the long run, in many other centres.

This makes me think that in many of our projects, both apostolic and pastoral as well as educational, an element that I find weak, especially in clerical projects - and here we enter all Jesuits who are clerics - is the factor of strategy. We believe, sometimes, that because we have thought about the project with good will and present it with good will, everyone has to accept it; it's like Charlie Brown said playing baseball "How is it possible that we lose when we have such good will?" Sometimes in church projects we fail precisely because we expect good will to be sufficient, when in reality, in a well-thought-out project many good strategies are needed: a strategy with the government, one with the bishop, one with priests if you are lay people, one with the community if you are in a parish.

Another factor to take into account, and this has impressed me greatly over the years and, I believe it is important for a Christian community to grasp it, is the experience of failure: many of our projects will fail and I believe that part of the pastoral and spiritual awareness of our communities is learning how to fail.

I find it regrettable, and I say this with all simplicity, that in religious groups we celebrate only success; we never celebrate failure for the Kingdom of God; the failure of those who work in difficult projects that don't move forward: those who work with the poor, for example, because the poor continue and the situation of poverty doesn't disappear as quickly as we would like; there is much frustration in truly evangelical work and if we are not capable of celebrating the failure that comes with this evangelical work we lose energy and enter into depression.

I am encouraging very much, at least to the Jesuits, to learn to celebrate failure as well. We celebrate decorations, published books, promotions, etc.; but those who are working day to day, accompanying young people or the poor, accompanying problems, these we never celebrate; with such attitude we are communicating values; we are communicating what we really appreciate and celebrating only triumphs seems to me that it can be a problem.

A few years ago I saw on the internet an alternative spirituality centre, in California, where there is everything; what caught my attention was one particular course, given by an African woman, and the title of the course was "Failure as a Spiritual Experience"; I think we have too little of that, among us. The Cross is failure, martyrdom is failure; it is the brutal cutting off of a march of service; we are celebrating Christ's martyrdom every day; how is it that we don't celebrate ours and that of so many who are working giving their lives?

8. Conclusion

I totally agree and am in tune with the request of who asked: why don't we unite more?, and of who pointed out: why don't more things happen through the apostolates? I believe

that this is the challenge now and we are becoming more and more aware of it. That is, we can do more together than separated; separated we are at the mercy of the celebrities (*estrellas*): of the individual star who does magnificent things and we applaud them; but what matters is what we can all do together; certainly we can do much more.

Finally, the question formulated by the Ignatian family. In the 34th Congregation the experiment of laity associated with the Society of Jesus was launched. In the 35th it was abolished and I agree with that; Why was it abolished? Because it was an individualistic project; it was defined between the individual and the provincial; but when the provincial changed perspectives changed and if the new provincial doesn't like this relationship they found themselves in a somewhat difficult relationship. The 35th General Congregation has done a good thing in pointing out that this is not the model we want; we want a model that is much more communitarian, of groups, not individual, and a model in which lay people are agents of their commitment being able to define themselves what proposal is best for collaboration. We don't want, and this became very clear in the Congregation, that through these mutual relationships, a bit deeper or more intense in the apostolate, the laity loses the character of laity; that is, you have your life, your vocation, your family.

Ignatian spirituality is open to all. If we collaborate with each other, it is each one from their position putting in common all that God has given us to be able to serve better. This seems healthier to me and seems more productive and therefore, we need new forms or proposals in which you are agents and producers and creators and that you say: "No we don't like this form" or "Yes we like this form" and alternatives are proposed and we can enter into a dialogue to structure this collaboration in a more organic way so that it accompanies us in the long run.

Thank you very much for this opportunity!

Adolfo Nicólas S.J.

Original: Spanish
Provisional English Translation verified: Julio Minsal S.J.
Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Adolfo Nicolás)

4. Inaugural Address at the 125th Anniversary of the University of Deusto

Bilbao, 9 September 2011

Your Excellency Archbishop, Mr Lehendakári, Rector Major, Mr Mayor, Mr Deputy General, Authorities, Distinguished Senate, Ladies and Gentlemen, and friends:

We are gathered here today to celebrate 125 years of service at the University of Deusto, which we all love. I am delighted to be able to share with you some reflections on the task that a University of the Society of Jesus must undertake. These reflections arise from many years of experience in which the Society has worked in the field of higher education and also from my own university experience in various countries.

In this same forum, on the occasion of the centenary of Deusto, my predecessor, Fr Peter-Hans Kolvenbach, asked three questions: *What should the University do in the face of the problems that today affect humanity in the economic, political, cultural and religious spheres; Does the University have the capacity to respond; Is the University today an institution with the capacity to create and shape human existence, or does it have to resign itself to lagging behind history?*

These questions are still alive today and challenge us as a University and a University of the Church.

I will use your historical motto, *Sapientia melior auro*, which means "Wisdom is worth more than gold," as the starting point for my intervention.

1. Challenges and Problems of today's world

The wise men and women (religious, inspired) of all times and all cultures have searched for ways to alleviate human and social suffering: pain, violence, war, loneliness, lack of hope and meaning.

Indeed, every generation thinks it has reached a turning point in history, but the truth is that today, the effects of violence are on an unprecedented scale. Self-destruction lies at the heart of the most incredible advances. We experience the earth only as a resource with consequent environmental degradation, and people, too, are often regarded as a mere resource and source of wealth and are driven by artificial necessity towards unbridled consumption. New forms of slavery are emerging in advanced societies[1].

No one can be surprised that movements such as those that have recently been shaking society in various places and forms are emerging.

The advancement of knowledge, scientific discoveries, and technological innovations represent an undoubted achievement of humanity. Still, while they serve to improve many aspects of life, they also contain the seeds of new inequalities and greater differences.

A purely scientific-technical and rational education is not enough. Unless we develop some spiritual revolution that can keep up with our technological genius, we are unlikely

[1] Karen Armstrong, The Great Transformation, Paidós, Barcelona, 2007.

to achieve real human progress. Many of our difficulties mask a more profound spiritual crisis[2].

Indeed, the world today does not make it easy for us: wisdom is not a common currency in our markets. In fact, it never has been. There are three types of people for whom it has always been challenging to make their way in our world: the saints, the prophets and the wise.

We live at a moment in history when the system must adapt to a new reality on virtually all fronts: anthropological, cultural, social and religious.

For the first time, we have more information than we can digest and process. What is being sold is not wisdom but superficiality: immediate solutions, prefabricated explanations, throwaway culture, cheap grace? It seems that the time of the great sages is far behind us, the time that the German philosopher Karl Jaspers[3] called the axial era, a time in which

> '...in four distinct regions saw the birth of the great world traditions that have continued to nurture humanity: Confucianism and Taoism in China; Hinduism and Buddhism in India; monotheism in Israel; and philosophical rationalism in Greece (...) The axial era was one of the world's most important traditions. The Axial Age was one of the most influential periods of intellectual, psychological, philosophical and religious change in history (...); nothing will be comparable until the *Great Western Transformation* that would create our scientific and technological modernity."[4]

Religion in these great wisdom traditions was understood as sacred respect for all beings rather than orthodox belief; wisdom traditions that 'constitute an eloquent testimony of unanimity in the spiritual quest of the human race' and which manifests itself in practice 'in a spirituality of empathy and compassion'.

This conception is not alien to relevant contemporary thinkers. Maslow[5], for example, places transcendent experience at the top of human fulfilment. Transpersonal psychology, inspired by Plotinus, also expresses it accurately today:

> 'This is something we can notice both in the East and West. The path of ascent from the many to the ONE is the path of wisdom because wisdom sees that behind all forms and the diversity of phenomena lies the One, the Good. On the other hand, the way of descent is the way of compassion because the One really manifests itself as the many and, consequently, all forms must be treated with the same respect and compassion."[6]

This tells us that, despite everything, the search is not over: the human being tends tirelessly towards the ideal of 'wisdom'.

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2 Karen Armstrong, op.cit., introduction.
3 Karl Jaspers, Origen y meta de la historia, Altaya, Barcelona, 1995 (quoted via Armstrong)
4 Karen Armstrong: op.cit., p.14
5 Abrahan Maslow, El hombre autorrealizado, Kairós, Barcelona, 1993 (10th edition).
6 Ken Wilber, A brief history of all things, Kairós, Barcelona, 1997, p. 334.

But what do we mean by wisdom?

The concept of wisdom has had different meanings throughout history since Plato and Aristotle: for Plato, wisdom was 'the highest virtue'; for Aristotle, 'the science of first principles'; later, not only those who know but also the man of 'experience, prudent and judicious' was considered wise; and the word wisdom has also had a religious meaning over time: 'the knower of the superior'[7].

What do we mean then by the term *sapientia* in our motto*?* We could translate it as a higher, all-embracing, profound and transformative knowledge. Therefore, not only scientific knowledge, knowledge about something, but the knowledge that leads the person to a permanent attitude of search in the face of great questions; even more, the knowledge that leads the person to empathy and compassion for any human being; to an attitude of respect for nature as a gift and, even more, to the Ignatian principle of *Seeking and finding God in all things.*

2. And what is the University's Response?

2. 1. The University as a Place of Search

The University has occupied a special place in this search - the place of eternal longing and eternal searching... open to all people and all problems. In the words of Benedict XVI, at the meeting with young university professors on 19 August in El Escorial, '*The University has been, and is called to be, the house where the truth proper to the human person is sought*'.

Especially in times of crisis, which are also times of opportunity, such as the present, the University is expected to help find solutions to the challenges of this new society under construction. This is the reason, for example, for the call of the European Union and Member States to rethink the purposes and nature of knowledge in an era of transition towards what has been called postmodernity. The current era is called, among other things, the 'Knowledge Society'.[8]

2.2. The University is Necessarily at a Crossroads

We find ourselves today at a crossroads[9]: how to harmonise the necessary development and the utilitarian dimension of knowledge with reflection on purpose and meaning, with all the dimensions of reality that are not limited to mere practical utility. How to ensure that the effectiveness of the University's achievements takes into account the freedom of a way of thinking capable of generating new visions, a way of thinking that does not make the short term the only value; that does not put the means before the ends of knowledge; that does not forget that knowledge should not become an instrument of power, but of service. How can the growing requirements of companies and the market be harmonised with the University, which is understood as a place for the pursuit of knowledge?

Several analysts[10] agree that a transformation of the university is taking place.

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7 Vid. J. Ferrater Mora, Diccionario de filosofía, Alianza Editorial, Madrid, 1980 (2nd), T.4.

8 M J. García Ruiz, 'Impacto de la globalización en la universidad europea del siglo XXI', Revista de Educación, 356, September-December 2011 (electronic version).

9 The encyclical Ex corde ecclesiae itself, in its number 7, goes into these points in greater depth.

10 See García Ruiz, op.cit.

In fact, the university has been undergoing a transformation since the dawn of the Modern Age, when step by step, it replaced 'sapiential reason' with 'empirical-instrumental reason'. It is a transformation that took shape in the 19th and 20th centuries, when 'there was a crisis and displacement of metaphysics, theology and ethics as matters, if you like, private and indiscernible and dependent only on individual or social choices and... ultimately detached from the university mission as such'[11].

To this crisis is added the dismemberment of knowledge into multiple disciplines, which, by separating from each other, lose their original unity in life, the person, and society.

In this drift, from being conceived as a place for the pursuit of knowledge, the university is moving towards an almost exclusively professionalising university. Knowledge has ceased to be an end in itself and has become a commodity that can be bought and sold. It has led to the consequent devaluation of disciplines with little to offer the commercial world. Moreover, today's knowledge is characterised by being transdisciplinary, changing and socially adapted to industry and market needs and priorities.

Fortunately, the multiple and profound cultural crises that exclusionary 'technical-scientific reason' has contributed to implant in our globalised world have provoked a far-reaching cultural reaction, in which many voices are raised to denounce the multiple and disastrous reductionisms of 'modern reason'. That is why Fr. Peter-Hans Kolvenbach emphasised a nuanced analysis in his speech to the University of Deusto: 'The challenge of the university consists precisely in orienting itself, through the *rational* (the "empirical-instrumental", we would say) towards the *reasonable* (the "sapiential", in our language); in taking, through all research and all reflection, man and his human society as its true object'.[12] In this horizon, the reference we have been making to sapiential knowledge has its full place: it is not nostalgia for the past or a desire for old normative instances; it is the return of the Prodigal Son to his natural home: of course, from very different cultural contexts and very different epistemological assumptions.

Ethics, Humanities, and Social Sciences will have to play a more significant role in designing the 21st-century model of society if we do not want to be subjected to the dictates of the economy and the market, with the consequent moral impoverishment and the creation of ever-widening chasms between the haves and have-nots. This is not to say that other disciplines are alien to ethical reflection and the question of their contribution to moral progress.

Perhaps we can find the balance through 'better science and greater conscience; better progress and greater humanity'.

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11 Juan Antonio Senén De Frutos, La función de la universidad en el pensamiento de Ignacio Ellacuría. A view from our current context. Forum Deusto, Bilbao.

12 On the centenary of the University of Deusto' (1987). University Speeches, no. 12.

3. A Jesuit University in the Face of the Challenges Before Us

The Church, especially under the inspiration of Benedict XVI, is trying to say a word, but it is not being heard, or perhaps the world is no longer able to hear the language of the Church.

All this makes the University one of the last hopes for wisdom, perhaps a driving force in the search for truth and meaning. Again, in the words of Benedict XVI in the speech above: '*The path towards the whole truth involves the whole human being; it is a path of intelligence and love, of reason and faith... We can seek it and approach it, but we cannot possess it completely; rather, it is it that possesses us and motivates us.*'

The encyclical *Ex corde ecclesiae* refers to the University of the Church with these beautiful words:

> 'Born from the heart of the Church, a Catholic University is located in that course of tradition which may be traced back to the very origin of the University as an institution. It has always been recognised as an incomparable centre of creativity and dissemination of knowledge for the good of humanity.'

I think Ignatius saw this clearly and wanted to preserve for the Jesuits the treasure of the universities; he had experienced it and wanted all Jesuits to go to university; he chose that we should open our own universities, even against what he had previously felt and thought. It has been and remains part of a sacred mission that Jesuits have always felt to be their own:

- To seek themselves and to lead others in the search for truth.
- To discover the work of God in all reality
- Overcoming superficiality.
- Preparing people for that 'More', the famous *magis* that we have become accustomed to hearing and
- To give consistency and depth to the service we believe we can render to our suffering and burdened reality.

As recently as 2008, when I came to the end of a 'life of innocence' and moved to Rome, the Society of Jesus as a whole gathered in General Congregation re-emphasised once again its priority for 'Depth of intellectual work' for helping the Church and the world by engaging in serious study and research.

For the Society of Jesus, the University plays a central and crucial role. We have witnessed how projects, even the most creative and original, are very short-lived and seem to be very vulnerable to the passage of time. This is why General Congregation 35 called for strengthening the intellectual apostolate 'as a privileged means for the Society to respond adequately to the important intellectual contribution to which the Church calls us.'[13]

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[13] General Congregation 35 of the Society of Jesus: Decree 3, Challenges for our mission today, nº 39- 3, Sal Terrae, Bilbao, 2008.

We need the support of the University and its wisdom, capacity for research and deepening, mastery of technology, etc., to sustain our other works in service of humanity, especially the poor, and to face the new challenges of globalisation and the economy.

Last year in Mexico, we had the opportunity to exchange ideas on the need to make the University 'a Social Project', to use the words of our much-missed Father Ignacio Ellacuría. There, it became clear that there is a renewed will to turn these words into reality, to establish connections with other universities and with other apostolic enterprises (Colleges, Parishes, Social Centres...) so that we can permeate all the institutions in which we work with the complex and painful realities of our world, and work together to bring to the heart of these realities the best wisdom that we are capable of generating, trying, together with many others, to contribute to alleviate the pain and suffering of this world of ours.

General Congregation 35, in Decree 3, tells us[14]:

> '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. Our intellectual apostolate provides an inestimable help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems."

Deusto has worked systematically to achieve this kind of wisdom, to train people to commit to the truth, to a just society, and to the depth of humanism that is not limited to the pragmatic and the technical.

4. Suggestions for putting this into practice

I would propose some suggestions that can help to put this into practice, taking advantage of the multiple opportunities that our time offers us:

1. Promote a balance between scientific-technical and humanistic disciplines, as well as a balance between the pursuit of knowledge and meeting market demands.
2. To ensure that the spread of knowledge does not produce new inequalities and broader gaps and to promote solutions that apply to disadvantaged countries and people.
3. To promote research that finds fairer models of economy and governance and to provide thinking capable of anticipating new visions and paths.
4. To ensure that knowledge is transformative and to encourage academia, society and public opinion to adopt inalienable ethical principles.
5. To promote listening and intercultural and interreligious dialogue.
6. Encourage the most profound dimensions of human beings and the sense of transcendence: truth, goodness, and beauty.
7. To apply teaching-learning models that encourage autonomous and profound thought and help extract true knowledge in the face of the avalanche of information to which we are subjected.

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[14] Vid. supra, n. 28

8. Use the opportunities of communication technologies to disseminate knowledge and extend training in a more creative and participatory way.
9. Helping to raise awareness of the social responsibility of university education.

This task would not have been possible without the commitment and complicity of all those involved and a passion for knowledge and people.

Researchers and teachers are called upon to be true teachers who stimulate open-mindedness and bring students closer to the sources of knowledge rigorously and creatively.

Allow me to recall some of the attitudes and values of great teachers throughout history:

- Humility and constancy
- Encouragement of great desires and ideals
- Closeness to disciples
- Discovering the best in each person, ensuring that no talent is wasted.
- Teaching by one's behaviour and attitude

5. History and the Deusto project

Finally, I must make a brief reference to the History and Project of this University, which, on 25 September 1886, opened its doors with 90 boarding students enrolled in Law, Law and Philosophy, and preparatory courses for entry into the Schools of Engineering / Architecture. It did so with very innovative, demanding syllabuses adapted to the needs of the time.

Despite this, students had to enrol and take their final exams every year as free public university students to obtain the official validity of their studies.

This situation was corrected in 1963, seventy-seven years after its foundation when the official recognition of the studies taken at Deusto was given.

Today, Deusto has faculties in law, economics, business studies, theology, engineering, psychology and education, and social and human sciences. It has two campuses, Bilbao and San Sebastian, and various Centres, Institutes, Chairs, and Classrooms. It has also been extended to the other side of the estuary—through the Padre Arrupe footbridge—with the recent Library and Resource Centre for teaching and research.

The hard work of the university community and the support of society have made this history possible, and nearly 100,000 students have participated over the years. It has been based on the drive for excellence in all areas, the effort and intellectual rigour, the closeness, monitoring, and support of students for their integral development, the Christian inspiration, and the purpose of procuring a fairer world.

It would not be possible to continue offering a service at the height of our times without the collaboration of multiple agents: Government, Institutions, Civil Society, Alumni and, above all, without the commitment of the entire University Community.

I am aware of your commitment to technical and professional, human, Christian and Ignatian training; only in this way can this University, with a free and specific offer, make sense. I want to highlight three aspects of your current concern:

- Your *international projection*: the Tunning project (to give an example), piloted by your university, is more than just a protagonist presence in the general establishment of the Bologna project; it is the testimony that, *at the university level*, it is possible to break the narrowness of the concept of competence as *knowledge* or *know-how* (the technical-instrumental reason) to open it to the notion of competence as *knowing how to be (saber estar), knowing how to be (saber ser), knowing how to live together* (the quintessence of the sapiential reason).
- Your *pedagogical synthesis*: the Deusto Model of Formation amalgamates learning by competencies with the learning of and by values proper to the Society of Jesus and to your University - a significant expression of integrated knowledge (science and wisdom).
- Your *political and administrative rationality*: the various Strategic Plans that you have been establishing lately, with which you intend to tame the unpredictability of the future and provide it with rationality, are the best guarantee of excellence and quality, without which no university can be considered as such.

Institutions, especially university institutions, cannot live comfortably and must anticipate the times by being critical of the present and watchful of the future.

I will not dwell now on your current concerns and projects but move on to a broader horizon:

As you all know, we are in a process that will culminate in the formation of a New Province of the Society of Jesus in Spain, which will integrate the existing ones with the desire to provide a better apostolic service.

What does this mean for the Universities and Higher Jesuit Centres in Spain? Undoubtedly, it is a *splendid opportunity* and a *longed-for possibility*.

The Spanish Jesuit University is not starting from scratch in this respect; for several decades, the heads of the various Centres have been meeting together to reflect jointly on the problems of many and the aspirations of all: first in FLECE (Free Federation of Business Schools), then in COCESU (Commission of Higher Centres) and finally in UNIJES (University-Jesuits) you have expressed your aspiration for greater union and collaboration.

Several expressions in the constituent documents of UNIJES strike me. In a relatively early document - already in 2002 - you said that COCESU-UNIJES has as its fundamental objective 'to go on creating.'

- **A single university platform**, in which each Centre, in the deployment of the responsibilities and services that are and will continue to be its own, will find *guidance and impetus* for the development of the MISSION
- **A network** capable of *generating and channelling*, with the convergence of the efforts of all, common lines of thought and action and

- **A single body** that *promotes, supports and evaluates* the specific contribution that the Sector as a whole and each of the Centres make to the Society's Mission.

And you added:

It will only be possible to meet the demands of the proposed plan

- from **a common focus of impetus**,
- from a **'family soul'**
- from a **shared awareness** of 'Jesuit University' and of 'University Body', on which each Centre can define, project and support its Identity and Mission, and
- from the unequivocal will to make visible and project outwards a common **'corporate image'**.

I am sure that the constitution of the New Province, with its consequent unique and shared leadership in the dimensions of IDENTITY AND MISSION, will make possible the desired objective of opening institutionalised operational channels to this utopian horizon.

The University of Deusto, a pioneer in so many aspects and initiatives, will be able to realise with renewed enthusiasm a common project with the rest of the University Institutions of the Society of Jesus in Spain and with the more than two hundred institutions of higher education that the Society directs throughout the world without losing its identity[15].

All this will lay the foundation for the final challenge we face as Jesuits: to broaden our horizon beyond the University in God's direction.

I conclude by making my own, with veneration and respect, the Holy Father's message to the University professors gathered at El Escorial: '*I urge you, then, never to lose that sense of enthusiasm and concern for truth. Always remember that teaching is not just about communicating content, but about forming young people. You need to understand and love them, to awaken their innate thirst for truth and their yearning for transcendence.*' I would join without hesitation the Ignatian MAGIS, which you all know. The Pope continues, '*Be for them* (the students) *a source of encouragement and strength.*'

Thank you all for your support and collaboration. *Eskérrik ásko eta zorionak* (Thank you very much and congratulations).

Adolfo Nicólas S.J.

Original: Spanish
Provisional English Translation verified: Roberto Jaramillo & Xavier Jeyaraj
Source: www.jesuits.global (Ad usum nostrorum – Documents)

[15] At the Mexico meeting, tasks were set which will require a positive and generous commitment on our part. These tasks will be to connect, to create networks, to set up a national and international 'advisory committee' that will raise the level of all our work in the service of the Church and the Society.

C. FAITH AND SPIRITUALITY

1. From Distraction to Dedication: An Invitation to the centre

Note: Some years ago, during the pontificate of Pope Benedict XVI, Father General Adolfo Nicolás sketched points for a possible letter to the Society. Although he never wrote the letter, he did share these points with a few friends. The following text, while still rough and informal, expresses clearly the direction of his thinking. With the permission of Father Nicolás, we share it now.

For some time we religious have wondered about our life in the Church and the power and attraction of our witness. One does not need extraordinary insight or deep analysis to realize that what we call "religious life" has lost something of its impact in the Church and outside its walls. Of course, this is not universal. Some groups of religious have maintained and even increased their credibility by the authenticity of their life, their service of the poor, or the depth of their prayer.

However, the questions persist. What have we lost? Where have we gone wrong? Have we misunderstood our call for renewal? Are we aimless?

The Classics **as models**

I have been reading again some of the classics of religious life: Ignatius of Loyola, Francis Xavier, John of the Cross, Teresa of Avila. I have found them most refreshing for the heart. It is like coming home again to the origins, to the first love, to when I first thought that there was something worth giving my whole life for. I kept asking myself: what is it that was so present in them and that we seem to have lost? I think it is their ***total cantering.*** They had been caught by the Spirit, the fire, the life and the style of Christ, and they had stayed there, totally centred, probing its depths, rebuilding their whole lives around this new centre. They touched ground in this experience and lived everything else out of it, burning with it, sharing the fire and the light with others. They became luminous for generations of people searching for the same depths or being surprised at the existence of such depths. These "Classics" (for lack of a better term) were totally centred. Beside these saints, we seem to be greatly and, if you allow me the expression, stupidly "**distracted**".

It is about this that I want to share some reflections. Note that I do not write as one of the Classics. They knew about God and wrote about how to enter deeply into God's life. I know about distractions--am almost an expert in them—and will write from what I know.

From "being distracted in prayer" to "*being distracted in life*"

Distractions during prayer time were a great concern in the early years of my religious life. When in those secluded, almost hidden, novitiates of old we searched our lives for something to say in the weekly confessions, distractions in prayer always came to the rescue. It took me many years of struggle and failure to realize that my real distraction was in my life, not in my prayer. I was distracted in almost every area of life, work, or study. No wonder my prayer suffered from the same malaise. How could I centre in prayer, when my mind and heart were distracted with so many things?

This realization opened wide for me a door to awareness and to one of the most traditional Ignatian means of prayer: the Examen. I, like many of my friends in religious life, was not a bad person. We were decent fellows, trying our best to do well what we were asked to do, from prayer to teaching, to playing soccer, to helping with the Liturgy of Holy Week. We even sang well. But we were "distracted". I can see that, after re-reading our Masters, the Classics.

The easy temptations in being distracted

Note, please, that I do not want to blame anyone personally. If we were distracted it was because the distractions were all around us. They were usually the "common sense" distractions of any human community. Most of the time, these distractions are so much part of "common sense" that if you do not go along with them you are considered strange, unreliable, sometimes even treasonously disloyal to the group. I would include here all the factors that belong to **social, ethnic, or cultural groupings.** It is, unfortunately, not difficult to find religious deeply involved in such groups, who have projected onto them or onto limited "causes" all the idealism of their youth so that they end up becoming leaders of very limited social, ethnic or cultural interests. And this is a mighty distraction, something I never once saw in any of the "Classics".

Another of the "easy" temptations is the emotional identification with groups that suffer from some kind of complex. I am thinking now of groups that, in the past, have suffered oppression or injustice and now use this truly bad experience as reason to claim a state of eternal "victimhood". Sometimes groups that have been marginalized in the past can use this as leverage to live in a privileged situation ever after. Because consecrated people usually have a good heart, they are prone to this distraction.

In other words, religious people who want to represent the Gospel of Jesus Christ tend to be weak in the face of ideologies and ideological thinking. We have a hard time with the ambiguities and the grey areas of reality. Because we are trained for total commitment, we easily project total truth onto any commitment we feel called to, and we become blind to the nuances, ambiguities and even contradictions of a "black-and-white" worldview. For a good number of years we were divided in our religious congregations – our Society included – between those in the social sector and those in education; between those serving the poor and those serving the elite. We justified, or tried to justify, the choices theologically, without realizing that this was really an ideological operation. What a distraction! We did not always understand that a preferential option for the poor was an option out of love, from the heart, from within, as when Jesus felt compassion for the poor crowds. An option for the poor cannot be "demanded" from others, because it has to come from the heart.

Without this important insight, we translated "preferential option" as "moral obligation" and felt justified in demanding this from everyone, under threat of considering them less Christian, less committed, less evangelical. When taken to the extreme, we could not even deal with them as brothers and sisters; they were traitors to the cause of the Gospel.

Perfectionism as Narcissistic Distraction

One should not think, however, that all distractions come from the outside. At least one comes from the very religious quest for goodness, obedience to God and spiritual growth. We have called it "perfectionism" and painted it with different colours in different ages and contexts. It is an old distraction, but it has always been deadly for religious insight and life. Saint Paul, with the early Christians, reacting to very particular and visible excesses of some deeply committed groups, called it "Phariseeism". We have encountered it and toyed with it through the ages; and we have always felt that it was not a problem for the time of the Apostles alone, but that it has been a temptation, a real distraction, for all at all times.

Modern psychology pays a lot of attention to the phenomenon of special concern for the self, for one's own image, for appearances, or the perception of the crowd. Some call it "narcissism". It certainly fits the kind of distractions we are dealing with. We are distracted, paradoxically, by our own drive for perfection. Here the Classics are a great help. These men and women followed Christ unconditionally in his *kenosis*, his self-emptying, and were therefore undistracted by anything of the self that could get in the way. They even used language that was logically "excessive" to express the totality of their concentration: "I would even desire that I suffer the curse of being cut off from Christ"…, "no me mueve, mi Dios, para quererte"…, "nada, nada, nada"…, "the third way of humility…, " "believe that the white I see is black"…, and so on.

The perfectionist distraction can be very subtle for us Jesuits. It is not hard to detect (with more or less alarm!) in my own self or in another individual, but it is harder to identify in the group or in the institution in which we work. The basic distraction is further complicated by "auxiliary distractions" such as competition, the compulsive need to be up-to-date in technology, to have electronic gadgets, to use new possibilities of communication, etc. The institution can tend to make "perfectionism" the norm for measurable progress and the guarantee of a future in a world of tough markets. It is no wonder that, except during the solemnities of Holy Week, we never celebrate "failure for the Kingdom of God" by following Christ.

Instead, we always and only celebrate success. Doesn't this contribute to keeping us distracted with the wrong choices?

The Ego as Number One distraction

Of course, the biggest and most central distraction of all is the self. Our ego never rests and will always draw our attention to itself. Without the need to play down the role of "spiritual agents" – good or bad – we can safely say that the ego is the biggest source of distractions as we journey through life.

Distraction takes place when the focus of our minds and hearts is out of place. Experiencing contradictions or difficulties, at times even very serious ones, is part of living and communicating the Gospel. The truly spiritual person lives through this experience with an enormous interior freedom that brings him or her into closer intimacy with God, with truth, and with the little ones who are the real experts in suffering. Those who are less spiritual suffer through difficulties and see them all as a plot against the self. They feel persecuted and, naturally, lose their inner peace and joy. Focusing on the misunderstood or

wounded self ends up being a gigantic distraction.

A similar process takes place when our focus in decision-making is not on the will of God, which I can never control or direct, but on the opinion of others, either some popularly held opinion or the opinion of those we like, love, or admire. This is what I would call the "***popularity distraction***", and it comes from shifting the place and process of our decision-making from the lengthy and never controlled process of discernment to the easier dynamic of group feeling and action, even of holy and honourable people.

It also takes place when our human and spiritual horizons shrink. The most common way this happens is, obviously, when we fall in love with our own opinions, especially if we think that those opinions are intelligent, the best in town. We can be so distracted by our own opinions that, were we to enumerate them, we would never finish. When Saint Ignatius offers the persons finishing the Spiritual Exercises some rules to have the right feelings and attitudes in the Church, he is trying to help them to be free from this distraction of narrow horizons. The words sound hard and difficult to accept, but what the saint wanted was freedom, openness to something greater than a few ideas, even if they happen to be my own.

The importance of this freedom becomes evident if, instead of personal opinions, we speak of ideologies and ideological choices. How many personal or even group decisions described as the outcome of individual or communal discernment are really only ideological choices dressed up in the language of discernment but coming from a process that only in form resembles true discernment? In such cases even theology works as a tool for ideological interests and becomes a distraction.

The ego distraction is most powerful when the community, or the spiritual relationship to the community, fades away or disappears. We, consecrated persons, have made a commitment to find the will of God together, as a body, a community of faith, mission, and love. Here we find the true meaning of obedience, that often misunderstood vow of religious. The bad news is that this is very difficult, particularly for the more visionary, the more intelligent, those more dedicated to one important cause or another. It is always much easier to go alone, on personal (mostly mental or emotional) inspiration. Oddly enough, it is easier to appoint oneself a prophet than to discern with others and have to deal humbly with the weaknesses of our thinking or our suggestions. We can become prophets outside the community, until those in authority want to silence us, and then we run to the community for protection, still sometimes blaming the community or its leaders for lack of understanding, courage, vision, and support. There is no deliberate ill will. There are many good desires, much vision, great determination to make a difference … but nonetheless we are distracted!

Distractions of *the media* and of *the market*: gadgets, internet …

These distractions are the most common and the easiest to detect. They are right in front of us all, and few of us could claim total or partial immunity to them. Therefore, they are not the most dangerous. We certainly need these media and some of the gadgets. This is not the question. But why do we feel as if we are somehow inferior if we are not up to date in them? Why do we feel so bad being different? Why is it so important for us to be accepted, to be one of the team?

Maybe we continue to be distracted because we do not decide any more. We have allowed the media to define a new orthodoxy, a new canon of "truth", that is not truth anymore but a purposely constructed, uncritical public opinion. The way the new culture of information is developing confronts us with basic choices. Do we want information or understanding? Speed or depth? Centring in Christ or surfing the Web? I know these are not exclusive choices and none of us would dream of making them such, but they can become as real in our not-attentive life as any other distractions.

Distractions from *superficiality* in the religious realm: for or against customs, habits, traditions, rituals, devotions, positions, theories.

These are distractions that particularly affect us Jesuits, given our lengthy intellectual training. They affect us when our intellectual growth does not end in prayer, in adoration, in ministry. They are particularly disturbing because they happen inside the Church and within its faith life. We tend to think that what does not fit with my theories has no meaning; that if I cannot find the "sense" it is "nonsense". And we are quite intolerant with nonsense. Then we take the typical immature position of "all or nothing", convincing ourselves that "if I do not agree, it must be meaningless". Saint Ignatius cut this tendency short with his rules to have the right sense in the Church. He was not concerned with what made sense to him, but what made sense to the people, the simple people of his time, the simple faithful in the Church. We tend to boast at times: "I never praise what I don't like". Ignatius tells us to praise everything that helps people in their devotion, their prayer, their feeling close to God and his Church. His rules have a strong pastoral colour and direction. In them Ignatius is telling us not to be distracted with the self, with our ideas, our likes and dislikes, our opinions and theologies, but to consider people walking and living in the presence of God. Forget the self and take a stand for the life of these people.

***The great Jesuits* appear to me as *men in one piece*: *whole*, *dedicated*, *consistent*, *focused*, and not in the least distracted**

A closer look at our Jesuit history can help us. We are all very proud, and rightly so, of our history and of the great men that fill it. When I look at them from the perspective of our distractions, what strikes me in all of them is their total dedication to their vocation and their mission. They are people who have given everything and remain focused on the ultimate goal of their self-gift: God and the service of his Kingdom. It would be too long to develop how each one went about this totally focused commitment. Let us just recall some names, to which others could be added in no small numbers:

- **The Founders**: Ignatius, Xavier, Favre …
- **The Creators**: Anchieta, Vieira, Castiglione, Pozzo …
- **The Pioneers**: Ricci, De Nobili, Brebeuf, Teilhard, Arrupe …
- **The Mystics**: Ignatius, Xavier, Colombiere, Teilhard …

The memory of these men appears to me as an invitation to go to the Centre; the Centre in God and the centre of ourselves and our vocation in the Society and in the Church. The vocation and the mission we have received from the Lord and have inherited from our predecessors do not allow for "distracted" followers or servants. The Lord continues to call brothers and friends to follow his Son, people who are willing to give everything for his

dream of salvation for all humankind. The task continues to be as immense and challenging as ever. The response, also, has to be total, concentrated, as focused as ever or even more, because we are beginning to understand that God's plan has always been a plan for the universe and not only for the human family. The presence of God to the all creation is redefining our mission with the echoes of Genesis and Paul, renewed in the recent appeals of the Holy Father Pope Benedict XVI. Once again we hear Ignatius remind us that those who want to distinguish themselves in the service of such a Lord will offer all their lives to the task…

This is the prayer that accompanies this letter: that we all respond anew to the unceasing call of our Lord Jesus for the good of the Church, of humanity and of the universe.

Adolfo Nicolas S.J.

Source: www.jesuits.global (Ad usum nostrorum – Documents)

D. PROVINCES AND CONFERENCES

1. The Mission of the Society of Jesus in our World

Address in Gonzaga to Jesuits and Lay colleagues on Boards and in ministries Sent to the Frontiers and helping to build a new Church in Ireland

September 2009

I want to thank also the headmaster, Mr. Kevin Whirdy, for his gracious hospitality and also the board members and staff for what they do in running the school. And of course the students for helping with this event. This is probably the first outside function, I am told, in this new building, and it is a great tribute to the hard work of people who have been involved in fundraising and planning. I also want to thank the Jesuit community here and Fr. Myles O'Reilly, the Superior.

The title for this encounter is 'the Mission of the Society of Jesus in the world today'. You are part of this worldwide mission so that is why it's a sharing more than a lecture or a talk. Let me say something about the context.

A. Context

We live in the midst of very rapid change. Globalisation is now the order of the day. There is free movement of goods and services, but the movement of people is more restricted, as you know. There is a rise in xenophobia, a fear of migrants and a less hospitable approach to refugees. This is a universal event. It's happening here, it's happening in Spain, Italy and Japan. It's happening everywhere migrants go. In terms of faith, religious values have less of an influence in the West than they previously did and there are, as you know, fewer vocations to the priesthood and religious life. Pluralism is a reality everywhere. There is no longer any monocultural society; now all societies are becoming pluralistic. Even Japan, which as Paul knows is very protective of its borders, now has all kinds of nationalities living there.

Once I was coming home from the office and I had to change trains at a station in Kita-Senju. As I was going down the stairs I saw a Japanese man on the platform. He couldn't see my face, so he only saw what looked like a gentleman coming towards him. He had been drinking; and seeing me coming he said, "Look at the platform. The foreigners are invading Japan again!" When he saw my face he disappeared very fast! This feeling of wanting to feel at home, of not wanting these strange faces in our midst, is expanding now in so many places.

This pluralism that is now a reality is understood by some to mean that there are no absolutes, no real Truth. It is also affecting the spiritual make-up of people. Commitment is challenged across the world and the idea of a commitment for life is certainly called into question. On a regional basis, if we go around the world: in Eastern Europe it is twenty years since the fall of the Berlin wall and the collapse of Communism. I went just a week

ago to Croatia and Hungary, and they are still faced with problems between neighbouring countries. They are still talking about the Austro-Hungarian Empire, and Slovaks and Croatians and other people there feel bad about this. There is still a lot of tension there and relationships are strained. There is no peace yet at heart.

In Africa: we have seen the ending of apartheid in South Africa, the ethnic cleansing in Darfur, and the virtual collapse of Zimbabwean society. But we also see a tremendous élan for life. I had the opportunity to visit Africa twice this year. I visited six countries and you can see the tremendous desire to live. For example, while in Japan and in parts of Europe people speak of the problem of suicide, in Africa nobody speaks of suicide. Everybody wants to live, and they have the ability to express this desire for life bodily, totally. They have not separated body and mind like we have done. Its body, spirit, mind, heart are integrated and they express this through dance. It's very touching to see the desire they have for life, but they feel abandoned and on the margin of the world.

In North America, the bombing of the twin towers in New York led to wars in Iraq and Afghanistan, which have cost thousands of lives, billions of dollars, and have damaged trust between important sectors of Islam and Christianity. And I think another effect of this is that the world now is very distracted with Islam. I don't think Islam is the biggest threat to Christianity; it's not the biggest challenge. I think Buddhism is much more of a challenge because it goes deeper in its questions. But we are distracted with Islam which is more of a political-religious problem. These are the effects of events that happened in our world that go beyond what we ever thought would happen. In the East, the Chinese economy has developed at a remarkable pace, but is creating a tremendous unrest among the people. I am told that there are more than 1000 little rebellions or anti-government, anti-state demonstrations happening - more than a thousand! But they don't appear in the newspapers. There is a tremendous amount of unrest because with television, internet and computers people know what is possible for them and yet they are living with very low salaries and in very difficult conditions. In spite of the boom in construction and many other things that you do see in China, you still see a country that is very difficult to control. And it's a country with many cultures. The real traditional Chinese are only one part of the country. You have people that speak other languages; you have religious groups such as Muslims; and you also have Tibet... So China is a very difficult country to piece together. There are over 1,200 million people spread out over a tremendously large area.

So what is going to happen? Where are we going? Hong Kong has come under Chinese rule (with certain conditions); people of Cambodia, Laos and Vietnam are still recovering after years of war and even genocide. In July I was invited to go to the meeting of Major Superiors in Indonesia and I went to the Philippines as well because both Provinces were celebrating 150 years of Jesuit presence. For Indonesia it's Jesuit presence, for the Philippines it's Jesuit return after suppression. These historical commemorations are full of initiatives and creativity but also full of many difficulties and many little deaths, and they are still struggling with social, economic and political difficulties in these places.

Here in Ireland, from what I hear, you know much more than I do, there is also a profound transition, as the Father Provincial just said. You have gone from years of poverty in the 50s and 60s to years of plenty in the 90s and 2000s. Now it is again a more austere

time. The entire landscape of the Church is changing. Irish society was a society where, in the 1950s and 1960s, the Church was almost all-powerful. These are the stories I've heard even in Japan. Much of what it said went unquestioned. The Church was the Church. It resonates with me because I'm from Spain, which is very similar. The Catholic voice was dominant and minorities struggled to make themselves heard. That has changed profoundly. The Catholic Church today is examining what its proper role is in a pluralistic society. It is interesting to note that the new EU Lisbon treaty, while it does not mention Christianity in particular, does accord a formal role to faith communities. This is positive and something to build on.

The recent Ryan report brought shocking revelations which have accelerated the change in how the Church is viewed here. You are in the midst of a painful evaluation of your past. The Dublin report will bring even more soul-searching. This evaluation must be done and change must be implemented. All of you here today are part of that. In this age, at this time, you must work with the bishops, with other religious, and with all in the Church to ensure that real change happens and that it is driven by the Spirit of the Gospel.

All of this has profound implications for our mission. At the most basic level, what is most important is that the Gospel must be preached with renewed vigour and dynamism. It is needed more than ever. False truths of the past must be exposed. And unhelpful structures must be dismantled. There has been too much pain, too much suffering. People are angry. But they are also hungry. They need that truth of the love of God for humanity. They need this Gospel of tenderness and compassion, the Gospel of a God who reaches out to the broken, to those on the margins and stoops down to lift them up and hold them close to Himself. It is very interesting and very challenging for us. Nowadays, parallel to the devotion to the Sacred Heart, (which is a devotion which underlines the mercy of God) we have the devotion to the heart of the God of mercy. The central church in Rome is next to our Curia and everyday hundreds of people come to the church to hear new messages and insights about the mercy of God. This indicates that this is what is needed today in the church, and in the world. And I have heard Japanese bishops say the same thing. We have insisted so much on the importance of truth, now is the time to insist on mercy and love and to speak of the Gospel of mercy. And the reason why we want to be on the frontiers and at those margins is because God is there before us and He desires to reach out, to console to love, to heal. We want to be there at those frontiers because God is there.

Another part of the context and a big challenge for the Province here is Jesuit vocations. Without Jesuits there will be no Jesuit mission and no lay-Jesuit collaboration. Lay collaboration has brought great richness and depth to the work here. You are at the forefront in Jesuit-lay collaboration through the work you do in the Partners in Mission office. But Jesuit vocations are key to our mission, and there should be an appreciation of the distinctiveness of the Jesuit and lay vocation. We don't want either one to be absorbed into the other; rather, every vocation has its place. Vocations are always a product of the Christian community. The Christian community, your community, created us. The spirit of the founders who are lay persons also came from the community – people with deep experience – so I am convinced that you will keep us going. True vocations involve a combination of God, the laity and the church. This combination is the creativity that produces forms of life.

B. Some Key Elements of Mission as We See Today Across the World

i) Universal mission

First of all I would like to say something of our mission as universal. In a letter to the Society last year I mentioned our universal mission, and I want to return to that theme. All Jesuits need to be ready to go where the need is greatest. This is core to our mission. As Jesuits, our vows of poverty, chastity and obedience and our fourth vow for missions point to that universality and make it possible. But all apostolates, whether they have Jesuits working in them or not, must also bear this hallmark. It is what our Ignatian charism brings to those apostolates, that stance of openness to the whole world. Each apostolate must work out what that means in its own concrete situation and implement it in what it does. In the development of faith it is pointed out that universality emerges later in our life of faith. It doesn't come spontaneously in the beginning, when we are children; it comes later, like the fruit of a faith that matures. Only when faith is mature do we come universal. When faith doesn't mature we become fundamentalists, we go back to one part of our faith that makes us feel secure and protected. But universality is the fruit of a mature faith; it's something into which all Christian groups grow.

In a very obvious way, the work of people in the Jesuit missions or in the international apostolate shows this universal dimension. I have spent most of my life working in Japan and the Philippines – certainly outside of my own country of Spain – so the Jesuit missions and the Jesuit international apostolate is very dear to my heart. I want to commend here today especially those Jesuits who have been involved in missionary activity here from Ireland: in Zambia / Malawi, in Hong Kong in China, in Cambodia, in Paraguay, and in Japan. Donal Doyle S.J., whose sister is here today, was the first Irish Jesuit I met in Japan. When I was in the language group he was doing regency there, and he was a great support in those first years, a person to talk with and, as you know, a very gentle and very generous man. Then there was Fr. Gerry Burke, Dermott Brangan, Paul Campbell, and Fr. William Johnston – all people of great heart who have contributed very much.

Also in many other countries in the world. The Irish are everywhere. Your main missions, of course, have been Hong Kong and Zambia and I want to compliment you on how you built up the Society and the Church in those countries and have left a rich legacy behind you. Irish have always been great travellers, and we can see that in the missions also. Much has been suffered during those times, and missionaries who went often lost the best years of their lives in terms of good health. However, they gave generously of themselves and made a huge impact. I am glad to say that that tradition is continuing with international lay volunteers and also with some younger Jesuits being sent now to work in Zambia and with JRS (the Jesuit Refugee Service) in Goma, Congo and South Sudan. I compliment the Province on its generosity in continuing to send young Jesuits, even in a time of Jesuit scarcity. May that generosity be richly blessed and may the Lord call other people into the Province to serve both you and the Province here and abroad. This is the true spirit of the Society of Jesus today because we continue to be an international group of people. We must never lose sight of this.

Some here have come back and are retired from having worked in Hong Kong or in Zambia or in Malawi. I salute you in a particular way and I wish you every blessing in your

current Jesuit life here, whether that is in retirement or still in active ministry. You have done your Province proud. You have worked well in very difficult situations. You have founded new churches, and revitalised existing ones. For that the Society owes you much thanks.

ii) Mission at the Frontiers

The second point I would like to touch on regarding our mission is the famous expression of 'mission at the Frontiers'.

Our mission is to the Frontiers. Th is has been said by GC35 last year and also by the Holy Father when he met us on the 21st of February. I see that other Religious are very happily and very easily using the language of the frontiers, because it is a metaphorical language that makes a lot of sense. It brings images of creativity and dynamism. Jesuits and those who work with us must be ready to be at the frontiers, both geographical and also less obvious ones. This is the call, this is the invitation. Th i s has implications for our discernment, grave implications. First of all: which frontiers? Where are the frontiers to which we are called? And to do what?

It also affects our way of working. When you are at the frontiers you have to be creative, and creativity is one of the key factors that is needed in all of our apostolates today. It's about the ability to deal with the unexpected in situations which are totally new, in situations which are very challenging, multicultural, with all kinds of people. If we don't have creativity we are doomed, we are lost. I think we need more creativity than ever. You can't use solutions that worked two years ago or twenty years ago or two hundred years ago because the situation has changed. Creativity demands freedom, and you cannot be free unless you are radically secure. As Christians we believe that this security comes from Christ and from knowing that we are rooted in God. His love is what impels us, his love empowers us, his love drives us forward. In the Kingdom we find the images and the novelty that we need to imagine alternative worlds and imagine new possibilities.

In the Irish church in the past, and other churches as well from what I hear, there was too little emphasis on this love of God and much emphasis on rules and regulations and their strict enforcement. Th at is not the God we believe in. This is not the God that liberates; this is not the God of St. Ignatius. I think 'frontier' implies creativity, daring and at the same time great humility. I tell the Jesuits, particularly theologians who like to be at the frontiers, that a theologian has to learn three languages – all missionaries have to learn three languages: the language of the frontier when you speak to the outsiders; the language of the frontier when you speak to the insiders, like the language we used in the parish in Tokyo and such places; and then the language of the centre, of the Church of all [all the people who make up the Church]. And these languages are totally different. Many of the misunderstandings come because the media today communicates what happens in Tokyo in Rome, and then the words are different, the words imply other things and there is much misunderstanding.

So at this time of this visit, can each apostolate here ask itself, 'How are we at the frontiers? Have we the creativity we need? The flexibility? And which frontiers? Are there other frontiers calling to us? Where might they be?'

I'm convinced that we have the frontiers sometimes outside but sometimes inside.

What are the frontiers in education, for instance? There is so much research now about the development of the brain of children, about neurobiology and how we have different brains, about how they are related or not related, which brain is dominant and how it affects the learning of a child. This is a new frontier, completely new, and we Jesuits have to be there. What is the frontier today in education?

In the social justice sphere, who are the excluded today? What kind of advocacy is possible today so that those who have no voice in our society can have access to society? At the theological frontier, what happens when we open up dialogue with others who are not from our traditions, when the kind of discussion and encounter that we are used to does not work because the categories and the principal positions are different? What happens then? These are all frontiers, but they should be the hallmark of Jesuit mission. That's why the frontier means creativity but it also means daring, daring to go where eagles don't go!

iii) Dialogue with the World

The third point I would like to touch on is not only dialogue with other religions but dialogue with our world, with our society, with our culture. I can tell you that the Holy Father was very interested in that when I went to meet him after being elected – I was still dazed and shocked and wondering, 'Why do I have to pay for my sins in this way?' I have taught Paul [Campbell S.J.], I thought I had paid for my sins! The Holy Father immediately began to talk about Japan and Tokyo and our university and he said, 'I am very interested in the dialogue with culture that is taking place there'. So this is very important for us.

A further hallmark of our mission is our charism of engagement with our world. Ours is not a charism where we are suspicious of the world or judgmental of it. We find God in the world in everything. He is there before we are. I think those of us that have come to the frontiers have see how God has been there before we arrived and in very deep ways. He loves the world and so do we. Of course we have to discern how to use the goods of the world wisely as stated in the very first principle of the Exercises of St. Ignatius. But our contribution to the Church is this one. Sometimes it can seem too liberal, too positive to those looking from outside because they don't understand us or know that reality. Sometimes we make mistakes and we don't discern well. Here is where humility comes in; the humility to acknowledge and accept humbly that we make mistakes. After all we are human, and we need to repent and change. And it is certain that we need to be open in a humble way to critique and challenge. But we cannot be diverted from this central charism. If we were, we would lose our way, lose our identity. GC 35 reaffirmed that identity and stated it clearly. After some years of doubt and hesitancy and questioning, we emerged stronger from that Congregation because we had taken time to state our identity, to take it up once again and make it explicit.

iv) Spiritual Exercises

The fourth point would be the Spiritual Exercises, and again the Holy Father told me they should be one of the central involvements of the Jesuits. In this context in Ireland the ministry of the Spiritual Exercises is now crucial. The Exercises are a tool where people discover God in their lives in a personal and passionate way and then live out of that discovery. That is how the Church is renewed, and you can play a big part here in Ireland in that much-needed renewal. Pope Benedict, in his address to us at the General

Congregation, asked us to continue to deepen and develop the work of the Exercises. Much work needs to be done in this area. I specifically ask all of the apostolates here, but especially those involved in spirituality, to look more closely at how you can be creative. Don't be hemmed in by the institutions that you possess or by past practices and don't be discouraged by your age profile or by seeming inadequacies of your situation.

If you want to truly help people transform their lives you need to forget about the constraints that you have and move in a profound way to the personal and to the inner person or the inter-personal. What people need your help most? What people need freedom most? Perhaps it is prisoners, perhaps it is the unemployed, and perhaps it is business people. In our spirituality, there is no ideology. There are people who need us, who need God. What creative initiatives can you start to adapt the exercises for these groups? These are the challenges.

In the 1960s and 70s and 80s in North America and other places, the Exercises were adapted for different groups and the 8-days retreat format was radically changed. In Japan we have been challenged several times by visitors and other people about whether we have been able to make the Exercises a tool of service to the Buddhists and to non-Christians also – not that they would take our scripture but that they would take the inner structure of the transformation that St. Ignatius presents in the Exercises.

Previously, retreats were often quite regimented affairs, with lectures given every day, or perhaps twice a day, by a guru who maybe was using the same notes every year! We had a Jesuit in Spain – not very humble, not like all the other humble Jesuits! – and he always gave the same retreat. He was very good and very popular, and lots of people went to him. But the retreats were always the same. And he was asked, 'Why don't you change the material?' And he said, 'Well, I have found the perfect formula, how could I change it?' That doesn't speak for the humility of the Society! Many of the older Jesuits here will remember that time. I certainly do. That changed and the individually-guided retreat became the order of the day for a few years. Now I think that needs to change again. That guided retreat was suited to Religious and priests who had time to go away for eight days, or perhaps thirty days and reflect deeply, but if you are a parent of two or three children, how can we help you? Or if you are working in a Jesuit work, how can we adapt the Exercises so that they are available for you. The so-called 19th Annotation, known also as 'Exercises in Daily Life', of course, is a way in which the Exercises are available to people, but it still requires a huge commitment. It is not very widely known. If we are to respond to the call of Pope Benedict, to make the Exercises available to people, not in a trivial way, but in a radically creative, deep way, we need to do a lot of work. Here we have a new frontier again. This Province has the wisdom and the expertise and can be poised to work with other Provinces in taking these initiatives forward. I ask the Province to do that. But don't do it alone. Work with Britain and other Provinces in the US and other English-speaking countries to develop something special in this area. Parents, in your schools are a group who may appreciate very much what we can offer in this area.

I want to mention Sacred Space which celebrates its 10th anniversary. Ten years ago the internet was not so widely known and not so widely used. Your Province had the creativity to see the way forward, and I congratulate Fr. Alan McGuckian S.J., who I think

is here today, and also Peter Scally S.J. from the British Province who were the pioneers of this project. Today it is run by Piaras Jackson and a small team. I am glad to see it has an international flavour, with a scholastic from Bangladesh helping out in the coming year. I would ask you to explore in the Society how Sacred Space can link with other similar programmes and so become more of an international part of the Society. (I know this is happening because this morning we had breakfast together and he told me.) There are many web projects in spirituality across the globe run by the Society. Is there a way we can bring these together somehow, perhaps rationalising them by bringing our resources together so that we can cooperate and make them more effective and fruitful?

v) Social Ministry

A word about social ministry. I have already spoken in Limerick yesterday about education, so I now want to turn to social ministries. Across the world I see a great development of social ministries in the Society. Sometimes there is a concern in the social ministries, a concern that comes from the Jesuits themselves and from the collaborators, that there are less Jesuits now in social ministries than there were a few years ago. Well, it's not a consolation but there are less Jesuits everywhere – less Jesuits in the schools, universities, in the Spiritual Exercises, and naturally in the social ministry. But at the same time the concern and awareness has grown very much.

Since the 32nd General Congregation there has been reconciliation between those who promoted more of the faith side of the faith/justice equation with those who promoted more of the justice side of the equation. Now, with greater unity, we are all working for faith and for justice. This is very true and it's very consoling when I go around the world visiting and I see that the two are working now as a natural thing, and this is part of the Jesuit culture. It's a common part of all our apostolates. Now we create a unity, there is no dichotomy; we make the Gospel credible through our work for justice. This is so important.

For many people today the Gospel is simply incredible because it does not touch their daily lives and they cannot see how it would. Yet there is a spiritual yearning, a spiritual longing. Social ministry is a way into the spiritual. This especially applies to young people. Many young people come to know Christ through the service of their neighbour, through action for justice, care for the poor and outreach. But it is not automatic. They can serve their neighbour for many years and never discover Christ. If they have a mentor who can show them and interpret for them and help them feel and understand their moods, then that is the way forward. That is what Ignatius did with Faber and Francis Xavier in those rooms in Paris when they studied many years ago; he helped them understand and interpret their moods.

Similarly, when young people are confronted with poverty and injustice, they have many reactions. They can get angry or sad or bitter, or they can be compassionate and loving and become people of solidarity. We can help them to interpret these experiences. Can we help them to find Christ in and through those experiences? Many Jesuits in social ministries today feel the need for spiritual energy. You know that in the world now people speak of charity exhaustion because the media bring so many stories to our attention that we want to respond to every challenge and then we run out of energy. This is a challenge today, to bring energy to people with such a heart, people who can react. In an interview,

Gustavo Gutierrez, the founder of the theology of liberation, was asked, "Where is theology of liberation now?" and he said, "Well, it is moving and it has to move deeper and deeper into spirituality because people need the energy, need the vision and need the depths". And then he was asked: "And what spirituality would you recommend?" He is a Dominican, but he said immediately, "Ignatian spirituality!" That's because Ignatian spirituality helps people understand reality and discern in the middle of reality and take decisions. For the laity it is the most dynamic spirituality.

As we know from the theology of the prophets, the prophet revealed what was hidden, offered an alternative, a society of justice, and peace, shalom, but he gave people the energy to move. Without energy we are exhausted, no matter how good the work and the motivation and the purpose is. We are limited; we are human beings and we get tired. We need the energy and that's where spirituality comes in, as it is energy that gives joy and allows us to go forward. Just like the energy I get from everybody here when I speak to you. Our world is indeed suffering in the present economic downturn. People are unemployed, people are struggling to pay their bills, struggling with their families. It is a world in need of compassion and in need of the compassion of Christ. I would ask that in the pastoral work that you do in your Churches you would specifically reach out to those people who currently are feeling on the margins and who may feel hopeless because of the economic situation.

vi) Northern Ireland

In fear and trembling let me say a word about Northern Ireland. I don't know anything, I've never been there. I turn briefly to Northern Ireland. I want to congratulate the Jesuits who have worked there quietly over the years, without much publicity, but who played an important if background role in working to bring reconciliation in that society. Your ecumenical and inter-church links have been vital and the way in which you have patiently built these up over the years is a very Jesuit way in which to work in conflict situations. I commend you not only for the work you have done but for the patience you have had. The work is now moving into a new and long phase in Northern Ireland, a phase of post-conflict work, and that will need new strategies and new initiatives. I know that the community in Portadown is being renewed in that regard. So it's a commendation and a hope that this hidden, patient work for the conciliation continues.

vii) Youth

Finally I think there is a word needed for youth. I want to look at the challenge and also the energy of young people. When people leave our schools they do so with very high ideals, a good experience of Jesuit education, and even a strong sense of faith and of spirituality. They have been supported by a structure of regular Mass and prayer. But when they leave school, those structures and supports are gone. They are at a very vulnerable stage. Can your Young Adult group reflect how it can link up more effectively with these young people to ensure that they remain in touch with the Gospel and that God continues to touch their lives? Those years between 18 and 35 can be especially vulnerable. We want to say to those young people: 'We are with you, we are for you, we support you, we challenge you at the same time, we will reach out to you'. Creativity is needed. Standard ways, old formulas, won't work. You need to offer them the Gospel in all its integrity, but

also in creative ways that don't dilute it but that show its power. There is a lot to reflect here and much to create.

Earlier I mentioned the problem of vocations. In Europe we have fewer vocations everywhere except Portugal. Portugal is not only a good place for vacations it is also a good place for vocations! In Portugal they have excellent vocations, and people ask "why?" I think the answer is that about twenty-five to thirty years ago, a Provincial assigned three very qualified, very dynamic Jesuits to work with youth, and they have been working for thirty years, they are excellent people. One became an assistant, another became a delegate for CLC all over the world. It is very dynamic work and it's producing very good vocations. In other words, if we care for people, people will care for us. If we do not care for people we cannot expect much response. So this is a real challenge for youth. They are the future, they have the energy, and they continue to be as generous and good as they have always been. They are different of course. We also were different from our parents, so that's nothing new, but they have heart and sensitivity.

C. International Collaboration

A word about the International Collaboration. I want to say a word about the present process you are engaged in here in Europe, of greater integration and collaboration within the European Provinces. Already you have Father Dermot O'Connor working as Socius to the President of the European Conference, Brendan MacPartlin as Social Delegate, and the European Tertianship here. Also the Novitiate in Birmingham caters for four Provinces. I compliment you on this work. You also have discussions currently with Britain, the Netherlands and Flanders about better collaboration among the four Provinces. This is a very important process. Will it lead to a joint Province? Who knows! But I would recommend not to think in those terms. Brazil now has three Provinces and a mission, and they are moving very fast to becoming one Province. Spain, with the Catalans and the Basques included, used to be seven Provinces; there are five now and will be one. In Latin America they are thinking about the Andes Provinces becoming one. So, whether they become one Province or not is secondary. What is important is that we work and collaborate together. In the council we are already playing with the term 'Pluricentral Provinces' not 'Monocentral Provinces.' That means Provinces which would make our administration easier, use less people and leave more people available for ministry. We can think of bigger units, but pluricentral, so that the local languages and the culture, traditions and the idiosyncrasies of different people can be maintained and respected. The differences of the apostolate can also still be respected and yet we simplify our administration.

There are many obstacles of course, not least of them being the ones involving language and different traditions. But you can certainly collaborate more together and I want to underline and encourage this process. One should not start new initiatives in your Province here without first asking yourself the question: 'Should we work together with the other Provinces on this initiative, instead of on our own? Should this be a joint initiative?' It is vital not to do separately what you can do together. This is an important principle as you move forward.

I compliment the four Provincials for the work they have put into this process and I assure you of my support for it. I ask all Jesuits in the Province to work together in this

area. It may not involve learning Dutch or Flemish, don't worry, but it may involve, certainly, getting to know Jesuits in other Provinces. Again, this can help the Society in Ireland. In a Church which, for many years, was rather closed in on itself in Ireland (so I am told!), the Society and its international dimension has much to offer. In Africa there is a province that has thirteen countries and is as extensive as the United Stated of America. Nigeria has five countries, so it's not something that's unheard of. We have the experience; the question is how to manage it well, how to manage it meaningfully and how to find the structures that respond to it?

D. Lay Collaboration

Lastly, let me finish on a word about lay collaboration itself. Most of you here today are not Jesuits. I know from Fr. Provincial and from his letters to me how much the Province here relies on dedicated lay people, volunteers, dedicated Religious from other congregations, and the work with the diocese. Th e Province has set up a special office that structures this collaboration, and I think that is a very positive step forward. It is very important that the formation of lay people and of those who work with us is geared to these needs. To take part in the mission as effectively as you can, you are very keen to understand the Jesuit vision and the Jesuit charism and also to develop your own professionalism. As I have said before, we don't want to absorb your vocation. We collaborate because we respect each others' vocations. The history of the Society of Jesus is the history of our collaborators. It's a pity that they are not mentioned when we only mention Jesuits. You will excuse us; they should be mentioned. Jesuits for their part need to understand how to work with lay people. We need to understand that, and you who work with Jesuits know that it is not easy! (I also work with Jesuits and it's not easy!) Jesuits for their part need to work with lay people and with other Religious. Perhaps they won't always be in charge; perhaps they won't always have the final say. That is sometimes hard for Jesuits! I was told the story of someone that was talking about husband and wife relationships in the office, and someone said, "At home I have no problem! I always have the last word." So the other turned to him and said, "You always get the last word? Well what do you say?" And he said, "I agree!"

You are committed in this Province and we are committed worldwide to modelling a new kind of Church, a Church that isn't clericalist, a Church that doesn't have dominance of one group over the other, but is genuinely collaborative, where people are serving the needs of the world and the Church in an unselfish way together. And to Jesuits I say that there is no need to feel marginalised or threatened by collaboration. My slogan which I repeated a while ago is 'Jesuits working alone will be worrying about which houses to keep and which houses to close'. Working with the lay team we can continue creating and dreaming, and this is so essential to our mission.

I want to thank you all because you are vital to the mission. Without you, we cannot go ahead. We are the Jesuits and we need you. Without you there is no collaboration! There is a doctor in Japan who is ninety- five years old. He is a Protestant and a very good man and he is still active as a doctor at 95. He wrote a book on how to grow old graciously, which became a best seller. The summary of the book is three words. The first word is 'Be creative; start something new'. How can the Jesuits who are 460 years old start something

new? Well, with your help, your collaboration, we can and we can be experienced but gracious at the same time. And we can be experienced and gracious at the same time. I'm sure you're curious about the other two words. The second word is 'Continue to love and be loved', and this you do so well. You forgive us; you support us and so on. And the third is 'Learn patience'.

So I close once again by thanking you all for coming here this morning and I wish you every blessing. Thank you very much.

Original: English
Source: Booklet "Homilies and Addresses: Father General Adolfo Nicolás in Ireland, September 2009", Jesuit Communication Centre, 2009, Ireland, pp. 13-20

IV. RP. ARTURO SOSA ABASCAL S.J. (2016-2024)

A. SOCIAL APOSTOLATE

1. Address of Fr. General at Centro Astalli on Refugee Day 2017

13 January 2017

First of all I want to tell you how happy and even moved I am to share with you these moments of exchange, reflection and prayer.

This moment is an important sign of the Society of Jesus' commitment to accompany the anguish and hopes of refugees here in Italy and everywhere in the world. As you know, I come from Latin America, a continent where there are millions of refugees and migrants for the same reasons we heard in the moving testimonies of Asiz, Dhurata, Mortezza, Mirvat and Edelawit.

I experienced similar situations at first hand on the border between Colombia and Venezuela where I lived for ten years before being called to Rome. I met entire families forced to abandon everything to save their lives threatened by the unjust violence that has taken over our societies. I have known children and young people forced to become soldiers and participate in wars so far from their desires, thoughts and dreams. I have also known the generosity of other, many, families who have fraternally welcomed people in search of a new life. I have known schools, teachers, Christian communities willing to lend a hand to those who arrive. Just as I have known the difficulties of the state in recognising the human drama of refugees and in facilitating their legal integration into society and offering opportunities for work and personal development. I have known at first hand the abuses of the police and traffickers with human pain.

Therefore, it comes from my heart to sympathise with the efforts to closely accompany the situation of young refugees and to encourage all actions to ensure the adequate protection of the lives and hope of children and adolescents in refugee situations and also of those recruited by traffickers to become so-called *baby-sitters.*

It is necessary to promote a citizens' movement to put pressure on states and governments in Europe and other parts of the world to create safe and legal channels of access for children and adolescents forced to leave their homes, their countries and, many times, even their families to make a future elsewhere. The absence of these channels adds new dangers to the migrants' journey and increases the injustice suffered by those who have had to flee their homeland. The absence of adequate protection, access to humanitarian visas and efficient social integration policies nourishes one of the greatest scourges of humanity in our time: human trafficking. We have also heard this in testimonies.

The political development of Europe has created multiple public institutions to protect the rights of people, especially children and young people. The increasing flow of migration challenges these institutions to provide certain and adequate protection to so many who arrive daily knocking on the doors of European countries, who must be included and not

excluded. European citizens, children of the culture that claims human rights as a sign of human and social progress, are invited by migrants to deepen their human and political conscience in order to demand from Governments and States the creation of an organic reception system, with adequate and conveniently spread structures on the territory to guarantee the reception of migrants in a humane way, starting with personal attention to each one, especially the youngest.

It should become a source of pride for Europe and all migrant-receiving countries to create the conditions for those who arrive to find humane conditions to rebuild their lives, and for young people to dream of their future with the possibility of realising it if they too make the necessary effort.

Dear friends, gathered today in this Church of Jesus to remember so many migrants and refugees who struggle to have a dignified human life, I invite you to multiply your efforts to make our societies become spaces of sincere welcome for those who suffer because of the need to migrate.

Thank you from the bottom of my heart.

Arturo Sosa, S.J.

Original: Italian
Provisional English Translation verified: Jesús Rodríguez S.J.
Source: https://www.sjweb.info/adusum

2. Stirring the Waters – Making the Impossible Possible

Address of Fr. General to Voice of Faith and JRS on Women's Day

Vatican - March 8, 2017

I would like to thank Voices of Faith and the Jesuit Refugee Service for inviting me to celebrate International Women's Day with you and all of those gathered here today.

I take this opportunity to show my gratitude to the women who will be speaking today, women making a difference in their families and communities, especially in the most remote corners of the world. These are difficult times in our world, and we need to stand and work together as women and men of faith.

As you know, the global theme for this year's celebration of International Women's Day is *Be Bold for Change.* Here in Vatican City, physically at the centre of the church, Voices of Faith and JRS seek to be *Making the Impossible Possible.* Especially here in Rome, that is a bold change! I would like to reflect on what making the impossible possible means to me as the leader of the Society of Jesus, as a citizen of the world, and as a member of the Catholic Church. We need to have the faith that gives the audacity to seek the impossible, as nothing is impossible for God. The faith of Mary that opened her heart as a woman to the possibility of something new: to become the Mother of God's son.

JRS: Resilience

As you may be aware, I come from Latin America, a continent with millions of displaced people. With almost 7 million, Colombia has the largest number of internally displaced people in the world, and a disproportionate number of them are women and children. I served at the border between Colombia and my native Venezuela for 10 years. I have seen first-hand the suffering of those forced to abandon everything to save their lives.

In Colombia, for example, women and girls are among the most vulnerable due to widespread violence caused by decades of conflict. They are exposed to armed recruitment and are likely to fall victim to one form of exploitation or another, ranging from modern day slavery, to survival sex and human trafficking. Many of them flee to neighbouring countries in search of safety, and often find themselves on their own in efforts to sustain their families.

I have also witnessed women's *resilience*. Despite this traumatic reality, women often find their way to not just surviving, but also overcoming all the difficulties of exile and forced migration. Resilience is what enables us to move forward and think of the future. Resilience is essential for making the impossible possible. Let me offer an example.

At the Venezuelan-Colombian border, the Jesuit Refugee Service has been present for more than ten years. During this time, JRS has brought refugee women from Colombia together by using their artistic expression as a starting point for rediscovering resilience.

While expressing themselves creatively through art, women also share their experiences and create a network of support to improve their psychosocial well-being. This

healing environment is a place for listening and coming together—in other words, resilience. Resilience empowers women and ultimately results in hope and the possibility of reconciliation with the past, with those who have harmed them, and with those where they now live. Reconciliation requires courage, and too often, even in 2017, women's courage, women's resilience, is unrecognized and undervalued.

By building human connections resilience reknits the communal fabric. Some may say such resilience is impossible to discover: JRS and Voices of Faith say otherwise.

The World: Collaboration

As a member of the human community, each of us is likely appalled at the situation of our world. Human displacement has hit an all-time high, representing incredible human suffering around the world. Ongoing conflicts are at the root of most of this forced exile. There are more than 65 million forcibly displaced among us: one in every 113 people globally is now an asylum-seeker, an internally displaced person, or a refugee.

We have to think about the ways that we, as the human community can respond. I cannot put enough emphasis on this need for collaboration between women and men. I believe that only together we can achieve what today seems impossible: a humanity reconciled in justice, living in peace in a common house well kept, where there is room for everyone because we recognize that we are sisters and brothers, son and daughters of the same God who is Mother and Father of us all.

We need to collaborate, support and learn from one another. It already seems impossible to imagine peace in places like Central African Republic, or South Sudan, or Colombia. Can we have the audacity to dream that women and men working together will bring peace to these countries? I think these impossibilities can come closer to reality if women play a greater role in the conversation.

I am not surprised that Angela Merkel has been the most courageous and visionary leader in Europe during this time of phenomenal forced migration. She had the compassion to look at those who were in need, and the vision to see that they would make a contribution to Germany and Europe.

Another extraordinary leader is Ellen Johnson Sirleaf, the President of Liberia. Through her single-minded dedication and vision, she has brought peace and reconciliation to her war-torn country in a way that most men thought would be impossible.

At the same time, the widespread reality is that women are not paid for the work they do, or are paid less than men for the same work. In the West, women earn on average 70 cents for each dollar or Euro a man earns. The gap grows larger in developing areas of the world.

Many of us are looking at the world through the prism of xenophobia and narrowmindedness these days, a prism which seems to feed on discord and marginalization. In the Jesuit magazine *America,* political commentator Cokie Roberts, the daughter of two former members of the US Congress, puts the reality succinctly: "…Congress needs more women. Then maybe, just maybe, Washington would work again."

We can listen carefully to the experience of women in the public sphere, hear how they work together, and be inspired by their courage. These are stories of doing the impossible.

The Catholic Church: Inclusion

The role of women in the church can be, and has been, described in many ways: keepers of the faith, the backbone of the Church, the image of Mary alive among us. We Jesuits are deeply aware of the roles that women play in our ministries: lay and religious women serve as presidents and headmistresses, retreat centre directors, teachers, and every possible role one can think of. As you probably know, the Spiritual Exercises, the foundation of Jesuit spirituality, were first developed by St. Ignatius of Loyola before the Jesuits were founded. Our spirituality is open to all, women and men that want to become women and men with others and for others.

In the broader church, there are contrary currents about the role of women at this time. As stated by Pope Francis, women play a fundamental role in passing on the faith and are a daily source of strength in a society that carries this faith forward and renews it. Church teaching certainly promotes the role of the women within the family, but it also stresses the need for their contribution in the Church and in public life. It draws upon the text of Genesis, which speaks of men and women created in the image of God and the prophetic praxis of Jesus in his relationship with women.

Pope Francis has been quite outspoken about women in making decisions and holding responsibilities in the church. He has also created a "Study Commission on the Women's Diaconate" to explore the history and role of women in this church structure.

But if we are honest, we acknowledge that the fullness of women's participation in the church has not yet arrived. That *inclusion*, which would bring the gifts of resilience and collaboration even more deeply into the church, remains stymied on many fronts. One aspect has been mentioned by the Pope: we have to work harder to develop a profound theology of women. I would add that an ecclesiology…the study of the church…that includes women is equally needed if women's roles are to be included as they should.

Indeed, the inclusion of women in the Church is a creative way to promote the necessary changes in it. A theology and an ecclesiology of women should change the image, the concept and the structures of the Church. Should push the Church to become the People of God, as was proclaimed by the Second Vatican Council. Women's creativity can open new ways of being a Christian community of disciples, men and women together, witnesses and preachers of the Good. News.

But perhaps more importantly, the inclusion of women will also be an outcome of the key concerns of the Pope. By bringing Vatican II to life and incorporating the poor into our church, Francis is giving women's voices more opportunity to speak and be counted. No one is more resilient that women building and supporting the church in the poorest parts of our world.

In his efforts against clericalism and the elitism and sexism that come with it, the Pope seeks to open our future to voices outside of the Vatican, to bring the experience of the world into forming that future. The opposite of clericalism is collaboration, working together as baptized daughters and sons of God.

These efforts have begun the process of deeper inclusion of women into the core of the Church. As challenging as the refugee crisis or other world issues are, to some of us, this might be truly, the impossible.

St. Francis of Assisi himself said: “Start by doing what is necessary, then what is possible, and suddenly you are doing the impossible.” In that spirit, we are here today to listen to Voices of Faith, to hear stories of resilience, collaboration and inclusion. We have more than started. We will not stop.

Thank you very much.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

3. Respecting and Protecting the Dignity of Children: A Priority for the Society of Jesus

Address on Child Dignity in the Digital World, World Congress 2017, Centre for Child Protection (CCP) – Gregorian University

3 October 2017

In our most recent General Congregation 36, held a year ago here in Rome, the General Congregation, the supreme governing body of the Society of Jesus, instructed me, as Superior General "to continue. . . to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors." (*Matters Entrusted to Fr. General*, GC 36). The text is brief, but it is very significant. It is the expression of the Jesuit commitment to respecting and protecting the dignity of children.

This commitment is not new. It has its roots in St. Ignatius himself. In the formula for the profession of final vows in the Society, after the Jesuit promises "perpetual poverty, chastity and obedience," he then vows "*special care for the instruction of children*." (*Constitutions*, 527). No other ministry—for example, teaching, preaching, giving the Spiritual Exercises, serving the poor—is mentioned in the formula; only "the instruction of children." In the next number in the *Constitutions*, St. Ignatius explains why this phrase is included in the vow formula, giving two reasons.

The first reason has to do with St. Ignatius' recognition of the precious dignity of children. He writes: "the promise about the children is placed in the vow . . . because of the outstanding service which is given through it to God our Lord *by aiding souls which belong to him.*" This is an amazing phrase. For St. Ignatius, children are "souls which belong to God." In other words, for St. Ignatius, children, who are often regarded as the most marginal and insignificant of human beings, both in the sixteenth century as in ours, are, in fact, God's treasured possessions who merit respect and service. Pope Francis expresses the same conviction when he writes in *Amoris Laetitia*: "A child is a human being of *immense worth* and may never be used for one's own benefit." (nº 170).

Of course, we know that both St. Ignatius and Pope Francis learnt this attitude from Jesus himself, who graciously welcomed children and became "indignant" when the disciples tried to keep them away from him, in their mistaken belief that children were unimportant and unworthy of the Lord's attention. (cf. Mk. 10: 13-16).

The second reason St. Ignatius gives is very realistic. He recognizes that it is very easy to forget and neglect care for children. He writes: "the promise about the children is placed in the vow (…) because it *is in greater danger of being allowed to fall into oblivion and dropped* than other more conspicuous services…" (*Constitutions*, 528). In other words, the promise reflects St. Ignatius' concern that the Society not forget those who are most easily forgotten because of their apparent unimportance to the rest of human society.

In our time, we are called in a particularly urgent way to recover and strengthen St. Ignatius' foundational attitudes of respecting and protecting the dignity of children. We live in a world where the dignity of children is forgotten and violated. Children are victims of

poverty, war, trafficking, forced displacement, terrorism; children are forced to serve as soldiers, child labourers, sex-workers, drug mules. We in the Church cannot escape our share of responsibility for grave disrespect for the dignity of children, as we confront the painful reality of sexual abuse of children perpetrated by priests, religious, and other pastoral ministers.

The Society of Jesus, recognizing our own failures in the past, seeks today to deepen and strengthen its practical and effective commitment to the protection of children. My predecessor, Fr. Adolfo Nicolas, asked all provinces, communities and ministries to ensure the existence of three essential elements for safeguarding children. First, good, just and compassionate protocols for handling allegations of abuse of minors. Second, guidelines and policies for ethical pastoral conduct, which aim at promoting, among both Jesuits and our partners in mission, respect for boundaries and clear accountability. Finally, and perhaps most importantly, ongoing training and formation programs to ensure that the protocols and policies do not remain unread documents, but are appropriated and practiced. All these aim at creating a "consistent **culture** of protection and safety for minors" (GC 36): a culture, that is to say, a normal, habitual way of living, relating, working, serving in which those whom we serve, particularly children, always feel respected, safe, and loved.

As you know, any safeguarding program must undergo constant renewal to ensure its adequacy. That is why I am particularly grateful to the Centre for Child Protection of the Gregorian University for organizing this congress. The digital world is one of the great emerging realities of our time. The Internet and social media have changed the way human beings think, react, communicate and inter-act. This is not just a question of technology, but of a new world in which people live. This digital ecosystem has made possible the spread of information and the globalisation of solidarity; but it has also given rise to greater divisions, the spread of viral hatred and fake news. The dark corners of the internet are also places where children are vulnerable to abuse and exploitation.

As you confront and analyse the realities of child abuse in the digital world and as you study more effective means of ensuring the safety of children, I request that you help us, the Society of Jesus, the Church, and society at large. We all have much to learn from this Congress. I pray that all the presentations and discussions of these coming days open our minds and hearts and result in real changes in our institutions and communities. The children of our world deserve the respect and the best protection we can give them.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

4. Address to Social Delegates and GIAN Leaders

Rome, 24 April 2018

Thank you for being here this week. I am very conscious of the great effort behind a meeting like this. That is why I thank every one of you. I also thank Xavier and Rossana for all the coordination they have done to prepare the meeting.

1. This is a meeting for discernment and apostolic planning. General Congregation 36ª has desired this approach for meetings of the apostolic body of the Society of Jesus and we are now putting it into practice. The background of the process we are doing, as a universal apostolic body, are the **decrees of GC 36**. So, please, have them in mind all the time as the focus. Also is useful to have before your eyes the letter (2017/13) launching the discernment process of the Universal Apostolic Preferences (October 3, 2017) and the initial chapters of the book *Shaping our future* of Brian Grogan, S.J. (HIB).

2. **Discernment in common** means to hear together the Holy Spirit and to make decisions according to the inspiration we feel together. It is possible only if we gain interior freedom as individuals, as a group, as an apostolic sector of the Society. It is a *conditio sine qua non* for this or any group to liberate itself from a sectorial vision of the Society's mission. GC 36 is asking this group and the entire apostolic body of the Society to acquire the look of the Holy Trinity. We are called to look at history with their eyes and find out how we, as a universal apostolic body, can do our best (*magis*) to make a contribution to the redemption of the human beings.

It is also important to remember that discernment in common is a prior condition for apostolic planning. Discernment in common is a complex process with the characteristics already mentioned in my letter of October 2017. It is not necessary to repeat those characteristics here but it is important to have them in your minds during this week.

3. **Universal Apostolic Preferences**: The matter for discernment, who should be part of it and how the decision is going to be made has been decided by the GC 36 (d.2,14):

General Congregation 36 asks Father General to review the process —initiated by General Congregation 34 and continued by Father General Peter-Hans Kolvenbach — to evaluate progress on our current apostolic preferences and, if appropriate, to identify new ones. Discernment *of such preferences should include the greatest possible participation of the Society and of those involved with us in our mission. To this end, as indicated by General Congregation 35, Father General and the Council should establish procedures for assessing the Society's complex processes for apostolic planning at all levels and encourage the use of ongoing discernment and planning.*

This group is part of the complex and exciting process with which the whole apostolic body of the Society is engaging this year.

4. The next challenging step is **apostolic planning**. Both words are important. The first one is *apostolic.* That means that what we do is not a product of our minds, but a call we receive to be sent to collaborate in the *missio Dei*. We are an *apostolic body*, i.e., a group of people "sent" to be part of a mission. Therefore, we are not the owners of the

mission. We are followers; disciples of Jesus sent to be witnesses of His Good News.

Planning involves taking seriously this condition of apostolic body. We are administrators of somebody else's resources, and we are committed to do that work in the best possible way. We are a group responsible for the call to participate in the reconciliation of all things in Christ. And so we try hard to do our best. Following this mission has become, for each one of us and for this group, the deepest sense of why we do what we do.

After the UAP are formulated will come the process of planning how a complex apostolic body like the Society of Jesus can be oriented by them in the next ten years. Provinces, Conferences of Mayor Superiors, apostolic areas and apostolic works have already their own plans. How can the UAP help the Society in its apostolic planning at all levels to be more focused? How can the UAP lead us to a better use of our limited resources?

5. GC 36 confirms and focuses the mission of *Faith & Justice, dialogue and interculturality* that has inspired our commitment for more than fifty years, since the Second Vatican Council and from GC 32 up to GC 35.

This confirmation means a renewed vision of the **deep link between social justice, care for the environment, the struggle for peace and faith**. All this, together, moves people to work for reconciliation among themselves, with creation and God.

It is a confirmation of a deep current, of a deep way forward for us, in a world that is at a new moment in history and has become quite different from the world during the post-Vatican II years. Here is a very important challenge for the apostolic body of the Society of Jesus and for the social dimension of its apostolate: to come to know, understand and share with others what is happening in human history and to find effective ways to help to move it to the *reconciliation and justice* shown in the Gospel.

Getting out of poverty, the possibility to access quality education, participation in making political decisions democratically: these remain unrealised wishes for the great majority of human beings. How can we, as a universal apostolic body, improve our commitment to help these desires to be accomplished? How can we face the ambiguous process of human mobility in the actual world where there are new ways of interaction among individuals and peoples oriented to a more integrated humanity, side by side with people fleeing from war or poverty? How we can combat the trafficking of human beings and new forms of slavery?

6. Many other questions about our mission of reconciliation and justice can come from what is going on in the world today. The GC 36 puts before us a very special one:

GC36 asks Fr. General to continue to work with Major Superiors and Conferences to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors, in keeping with the suggestions of the Congregation regarding formation, community life, ministries and governance.

The promotion of a **consistent culture of safeguarding** involves the transformation of unjust existing structures and a deep change in every culture. It also a matter of promoting the human rights of vulnerable people. And so, I have decided that the implementation of this project be entrusted to the Secretary for Social Justice and Ecology.

7. Pope Francis has convoked a special **Synod in 2019 on Amazonia**. It is a concrete way to help move the Church to implement the *Laudatio Si.* Maybe is also a call to the Society of Jesus to focus on reconciliation with creation as a dimension of the mission we have received. It is very clear that Pope Francis is thinking, not only about a specific geographical area of the world, but that he also wants to move us to more concrete apostolic actions regarding the care of our common home. How can we introduce this matter in our discernment in common and apostolic planning?

8. An important accent put by GC 36 is that we are collaborators with God's action in history today. So we are called to become ***companions in a mission of reconciliation and justic***e. To become companions means that we see ourselves as *collaborators.* We come together to form a body of Jesuits and partners in mission organized in such a way that collaboration is a characteristic of the entire apostolic body. Our action is also in collaboration with others within the Church or with those persons and groups struggling for Social Justice, with Peacemakers and with those working for the preservation of the environment.

9. I turn now to speak of the **GIAN networks**. Globalisation today brings us together across the globe and makes networking easier. Of course it has also widened the gap between rich and poor so it is not totally a blessing – in fact there are many problems. But, without doubt, it gives us the ability to be a universal body for mission and our Jesuit networks have opportunities now that even ten years ago did not exist.

Since we are largely organized on province lines, the existence of interprovincial networks can be a challenge. GIAN, as a relatively new project, has been experiencing some of the pains of being an interprovincial network in a largely provincial Jesuit structure. I want to thank you for staying with the project despite the frustrations. A special task force here in the curia, chaired by Lisbert D'Souza is examining the governance of networks and I hope that it can help to liberate energies and to get rid of any blocks that exist.

10. The issues that GIAN addresses are vital ones:

- Migration
- Ecology – care of our Common House
- Governance of mineral and natural resources
- The right to quality education
- Peace and Human Rights

These are words on a page. But they represent so much human suffering. Think of the wars in Syria and in Kivu, in Afghanistan and Iraq. Think of the millions on the move, searching for a better life because the world's political and economic system has failed them totally. Think of the children without education who have to work from a young age. Think of people exploited in mines so that people in boardrooms and stock-markets can make big profits. To bring change, we need a kind of passion, a 'holy anger'…, if I can put it that way.

We need a passion that cries 'enough. We need a passion that mobilises people of faith, and all people of goodwill, to work together for change. Because the Gospel <u>is</u> about

change, about liberation. Jesus has come to bring life and to bring it to the full, as the Gospel of yesterday reminded us.

The GIAN networks are our effort to be a catalyst for this change. I ask you to find the passion and the mission that can re-energise these structures. I ask you to identify, very specifically, the changes you want in each of these areas and then to map out how to get there with an outline of resources needed and a time frame (which for sure will have to be flexible). Advocacy is not an easy task and the Society needs to improve the ways we do it.

I know that unless we are focused, specific and targeted, our advocacy will not work well. The Social Justice and Ecology office here exists precisely to help with such strategizing. And so, I am asking Xavier to help the GIAN groups to find that focus, that passion, that energy, that direction. I see here people at this table who have great experience in all these areas. Please use that expertise to bring people to freedom. Use it to fight for justice. Pope Paul VI said: 'if you want peace work for justice'. We do want peace. Peace is a Gospel promise, a beatitude "Blessed are the peacemakers", a fruit of the Resurrection. And so, our mission for the service of faith and the promotion of Justice is foundational, moving us beyond any ideology to a service of Christ carrying His cross and labouring for the peace that the world cannot give.

Thank you again for your presence here. It inspires me in my work. It gives me the consolation and the energy to tackle the issues that face me here every day.

The Society has a great mission and you, both lay people and Jesuits, are part of trying to take it forward and renew it as you discern, pray and work together so that the frontiers of unbelief and of poverty, of discrimination and injustice can be pushed back and so that people can find true liberation and reconciliation based on the Gospel promise and on the person of the Risen Christ.

Thank you and I wish every blessing for your meeting here and an enjoyable and fruitful time in Rome.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

5. We Educate at the Borders: Fe y Alegría, A Global Movement

Fe y Alegría International Congress, Casa San José, El Escorial, Madrid

29 September 2018

I am happy to be able to attend the inauguration of this Fe y Alegría International Congress. It gives me the opportunity to once again witness the renewed dynamism of this popular education movement. I remember fondly my first visits to the Fe y Alegría School in the Unión Barrio in Petare, Caracas. You could say it was through Fe y Alegría that I began to get to know the barrios. Little did we imagine that that little seed, planted by a group of university students guided by the idea of Fr. José María Vélaz, S.J, in the fertile plot that was the house of Abraham and Patricia Reyes in Catia, Caracas, would produce this magnificent international network that now connects more than a million and a half students in more than three thousand educational centres in twenty-two countries around the world, and which does not have the slightest intention of stopping its growth.

Collaborators in the one mission

Fe y Alegría *(Faith and Joy)* was born of a keen awareness of the needs of children and young people without access to education. It is based on faith in the abilities of all young people; on faith in the effectiveness of education as an instrument for comprehensive personal growth and social transformation. Fe y Alegría continues to evolve because it has a strong identity, a clear mission and it has managed to develop its organisation so as to meet the demands of its educational and social approach. Fe y Alegría learned to *network*; it found that by working in networks it could improve the use of its resources.

Fe y Alegría's education and popular network, supported by more than 43 thousand laypeople and close to nine hundred members of religious orders, of whom one hundred are Jesuits, is a clear indication of how the Church is a body and of how identity is constructed by collaborating in the one mission. The innumerable lay charisms and the charisms of more than one hundred and thirty religious congregations represent an amazing variety that can complement each other and contribute to making this popular education movement a living testimony of collaboration in the mission of reconciliation and justice to which we are called.

Fe y Alegría has become a frontier education network that gives a new look to the Society of Jesus' educational apostolate. One could even say that Fe y Alegría is the most significant international network of quality education for the low income population sectors which the Society of Jesus, in collaboration with so many other congregations and people, provides to the Church and to the world. Fe y Alegría also represents a significant challenge and an enormous shared responsibility. Its history and identity force it to not stand still but rather to accept the challenge of going beyond its own achievements, because it knows that the much that has been done is little in relation to what can be done to continue to create opportunities for quality education for the millions of young people who do not yet have access to it.

José María Vélaz always dared to do more. Like Jesus' parents, with whose names he was baptised, he believed that nothing is impossible for God. He launched the venture that gave rise to this remarkable educational network, made possible thanks to the collaboration of thousands of people in conjunction with a variety of public and private institutions.

Fe y Alegría, together with the Jesuit Refugee Service and the networks of Jesuit Colleges and Universities, form the core of the Society of Jesus' educational service. It is true that each of the networks has specific objectives and even different prophetic aspects. However, with each day that passes, it becomes more difficult to view them as separate entities and the transformative potential of a network of networks of schools and educational institutions at all levels fighting to change the world becomes clearer.

This insight was expressed at the most recent General Congregations of the Society of Jesus when they mentioned Fe y Alegría as a great example of the educational endeavour which promotes justice, operating as a network of networks and made possible because it is open to many forms of collaboration.

I hope that this Congress reflects the message of the recent 36th General Congregation which emphasises the importance of close relationships with the poor, invites us to increase and deepen our collaboration through working in networks, and points to discernment as a way of making decisions which leads us to discover new frontiers in the contribution to all the aspects of reconciliation and justice based on education.

Serving the people without borders: called to a global mission

Since it came into being, the Society of Jesus has taken the form of an international body called to a mission that knows no national or continental borders. Those who participate in the Society's current mission, Jesuits, members of religious orders, laypeople, are people from many nations who make up the one international and multicultural body. The increase in working in networks has also allowed us to transcend the limits of the apostolic works, of the provinces and the regions. This is why GC 36 (D2, 8) emphasises that working in networks is the best way to operate in order to make the service of the Society more global. The Society feels called to renew its characteristic tension between, on the one hand, putting down roots and inculturating in local communities and, on the other hand, providing a response with a global outlook, which is increasingly coordinated and *networked*, and which helps to make interculturality an enriching aspect of a globalised humanity.

The role of networks such as Fe y Alegría is increasingly important because they nourish, cultivate and invigorate our shared mission and allow us to imagine an action which is capable of making a difference at a global level, without losing sight even for a second of the fundamental goal of asserting the right to educational opportunities for the most vulnerable and excluded people. I encourage you to maintain, strengthen and develop this global presence of Fe y Alegría, helping to provide each person in the world with access to an education that allows them to freely develop as a human being, overcoming the limitations imposed by vulnerability and poverty which is the result of structural injustice.

The lack of quality education becomes in turn a means of perpetuating discrimination and poverty. In the new era of knowledge, preventing the poorest people from accessing the personal training provided by education means limiting the personal growth of billions

of people and limiting the opportunities for citizen participation in the transformation of structures of injustice. The local presence, the direct assistance to people where it is needed, is one of the key elements of Fe y Alegría's work, the other being advocacy at a global level. Fe y Alegría can and must continue to work these two strands and to seek to update how it responds both locally and globally. This Congress is an opportunity to shed light on Fe y Alegría's global vision and impact based on its innovative practices at the local level. At the same time, its local practices can be enhanced and strengthened as its global vision grows. This is a creative tension which is capable of producing results in the transformation of people, communities and society as a whole.

In this regard, I consider the proposal to refresh its working methods by way of changing from the federative programmes to the cloud of networks, seeking greater involvement and participation from countries, promoting communication and, especially, helping to create a new leadership model which is more open, inclusive and dynamic, to be very stimulating and bold. Few organisations have the ability to reinvent themselves and take chances in such a creative manner in the pursuit of an innovative and forward-looking strategic planning. Working in networks is one of the most potent ideas that we have seen in recent decades and it has become a crucial aspect of our working method. We need new ways of structuring the international mission in a coordinated, dynamic, and streamlined fashion, with the participation of Fe y Alegría, in alliance with other actors, persons or institutions that are pursuing similar objectives.

The International Federation of Fe y Alegría experiences the tension between national autonomy and the strengthening of the federative dimension; of the ongoing work for identity and the shared vision; of the sharing of each country's resources and the efforts to bring proposals to the final frontiers of the movement. I encourage you to continue on this path, incorporating an increasing diversity of gender, culture and language in the different places where you sow, cultivate and reap fruits.

Fe y Alegría is transformative education

The mission of Fe y Alegría is not to make schools the ultimate goal, but rather to transform social structures through education, said Father Vélaz from the beginning. By educating, Fe y Alegría helps to transform both people and social structures. The vocation of Fe y Alegría's Popular Education Movement has always been to fight for social justice and this vocation has not only been affirmed with the years of experience but rather it is becoming increasingly complex and targeted.

Fe y Alegría's educational approach is understood only in the context of personal and social transformation. We are not talking about an approach related to content, educational methodology or a type of school; Fe y Alegría is a Popular Education movement with a political intent, which aims to generate proposals for social transformation and to help people, communities and institutions to become a social entity that contributes to the achievement of the Common Good.

Fe y Alegría is formal education and, at the same time, citizenship education and a means of social promotion. It is work with and in the community. It is committed to the transformation of structures in order to improve the living conditions of communities, advocating for human rights and increasing citizenship participation. Fe y Alegría provides

an education that lays the foundations for the change aimed at building free, democratic, equal, and peace-promoting societies, in which violence has no place; societies in which every person can fully develop their capacities and live with dignity. Whoever does not understand this will never understand the essence of this movement, the reason for its popular roots and its transformative potential.

Consequently, two of Fe y Alegría's contributions to the Society of Jesus' educational service are: a popular education for global citizenship and work to uphold the right to a quality education. Allow me to share some brief reflections on these.

Popular Education for Global Citizenship

The popular education that Fe y Alegría embodies, strongly rooted in the Gospel, is an education which is designed to help excluded people be able to transform their personal history and to contribute to the transformation of the collective history of their community, their country and the human family. The pressing challenges that our world faces, and which include the socio-environmental and spiritual crisis to which Pope Francis continually alludes, mean that we need to place the challenges of popular education in the global context. What form can a liberating education take in a complex, rapidly changing and interconnected world? Every child, every adolescent and young person who passes through Fe y Alegría's centres needs to understand the complexity of this world and to be prepared to participate actively in its transformation, instead of remaining on the outside as a victim of its grave injustices, fractures and wounds. Each one of them can be part of the solution to the problems based on their own history and by taking on a committed role in the struggle for justice. This would be the core of a popular education for global citizenship.

The boldness of Fe y Alegría is once more apparent in the Generation 21 Network. This is a process which has its roots in Fe y Alegría's work with adolescents and young people in different places. It used recognition of and listening to the young people themselves as a starting point. The young people of this Network feel part of a movement in which cultural, socioeconomic and geographical barriers are broken down and the border is reimagined as a place for meetings, for personal growth, mutual enrichment and social transformation. The experience of Fe y Alegría's Youth Network shows the importance of being part of a global citizenship that wants to have a say when it comes to the main problems of humanity. The young people of Fe y Alegría, structured in this network, are a symbol of reconciliation and work for justice. It is an educational initiative that helps people to "think and act locally and globally, without dichotomies between the two dimensions, which follows the course of interculturality, viewing the cultural, social and religious diversity of our world as enriching", as I said to the Society's Education Delegates during the International Congress in Rio de Janeiro in October 2017.

Education and our educational institutions are part of the human effort to help the seed of the Kingdom of God to take route in History. Our presence in so many places, cultures and spheres provides us with a unique opportunity to continue to build Fe y Alegría together, as well as the Society's Schools and all the educational programmes inspired by it, these kinds of initiatives. Only by acting together in a coordinated manner can we take on global challenges and go further in our work in the service of reconciliation and justice.

I follow with great interest the seeds that are beginning to germinate in this regard. The Network of Educational Innovation for Social Transformation between Fe y Alegría and EDUCSI, the Society of Jesus' schools in Spain, Educate Magis ... and others. We have enormous potential to "encourage hope in our world by contributing to the education of men and women who are just and true citizens of the world, capable of generating dialogue and reconciliation between peoples and between peoples and the Creation."

Public Action at the Heart of the Educational Mission

It may go without saying, but keep making your voice heard from the borders of exclusion in a prophetic manner and without losing your independence. Fe y Alegría manages public funds and aims to strengthen public education systems. However, it is essential that we do not eschew condemnation when it is necessary to promote the Common Good. It is imperative that we advocate for, demand and promote the right to a quality education for all people. I encourage you to continue to proclaim that quality is not possible without inclusive, safe schools; schools which welcome and integrate, schools which cater for diversity, which are innovative, contextualised and relevant... This role is not easy, but it is a responsibility of Fe y Alegría to advocate for education as a public good and the strengthening of systems and public policies that guarantee social justice. This role is especially important in the face of trends which are becoming more prevalent. On the one hand, there is privatisation, which reduces education to a market product. At the other extreme, we have statist tendencies which seek to turn education into an instrument of the dominant power.

The work of Fe y Alegría will not be understood if it does not have an impact in a gradual and measurable manner both on the transformation of public education and in the definitions and implementation of public policies that make the right to a quality education a reality, in any part of the world. It is a struggle which is at once local and global. Despite the technical possibilities available to us and all the official declarations stating access to a quality education as a right of every person, the lack of access to it for millions of children continues to be a scandalous reality in today's world. It is a global issue in which we are present in different forms, and in which Fe y Alegría is in fact an actor with its own voice.

I take this opportunity to acknowledge Fe y Alegría's leading role in revitalising the *Global Advocacy Network for the Right to Education* (GIAN). Fe y Alegría is called to become more and more involved with the educational and social networks of the global Society of Jesus. With these links, it can take on a greater leadership role in the necessary and potential public action initiatives to stimulate a global movement for the right to quality education for all. Do it the way you know how, by collaborating among yourselves and with others; continue to seek responsible private support, the involvement of States, advocacy in organisations from the international system and by responding to the needs of local communities. Advocacy for this right as a door and channel to other rights is a strategy of structural impact and an essential complement to the Society of Jesus' educational proposal. Help us to continue joining up with collective initiatives, as well as pluralist ones - ecclesial or from outside the church - in the advocacy for and achievement of this *Education for All*, the framework in which our apostolic work, alongside the other actors,

acquires even more significance. You can count on the help of myself and the Worldwide Society of Jesus for this purpose.

Fe y Alegría and the Reconciliation Mission

I wish to reiterate that the role of educators and our educational institutions is to help young generations locate themselves in the world and before God so that they can plot their personal and social development contributing to the construction of a better world. Fe y Alegría's Popular Education has at its core the service for reconciliation: it begins with the process of the personal transformation of those who participate in the movement themselves, progresses towards the understanding of the world in which we live and which we make our home, and culminates in the transformative action of the entire educational project which is taken forward.

Reconciliation with yourself, with your own capacities, reasserting your dignity: this is an essential component. Popular Education is more than just a methodology: it involves backing people, their transformation and their growth. Each person is unique and inimitable; the point of reference is their own potential and their capacity to convert to the fraternity that makes them the child of God. I speak not only of the students, but rather of all the people who come into contact with the educational and social project that is the Fe y Alegría movement. Caring for each person and their fraternal relationship with others requires concrete plans and actions. We are all part of humanity, we need to be supported by others and we in turn can support them, to be cared for and to take care of.

At this point I would like to mention the complex issue being broached by the Church, by Pope Francis in particular and by the Society: the protection of minors and the safeguarding of their dignity. We must use all the necessary means to ensure that Fe y Alegría's educational centres are safe spaces for all children. Any case of abuse in the school or family environment is unacceptable. An enormous amount of work needs to be done in order to ensure this. I ask you from my heart not to become demoralised and not to naively think that this type of problem only affects others. I ask you for *zero tolerance* when it comes to abuses of minors or vulnerable people. What joy we will feel if we can contribute effectively to making the children's faces and smiles reflect a safe and trusting environment.

Fe y Alegría can contribute a large amount to the mission of reconciliation and justice because it helps open our eyes to the reality of people who suffer, of the excluded; the reality of those who live in situations of poverty, marginalisation or social, cultural, political, religious, gender or even generational discrimination; because its research contributes to the search for solutions to the problems posed to us by the diverse contexts in which it finds itself; it trains educators and leaders for change that promote fraternal and charitable coexistence; it educates students and their families, teachers and communities who carry the seed of human values that they want to spread to society as a whole. Fe y Alegría is called to create spaces in which the hand of solidarity is extended to the immigrant, to the woman who is discriminated against, to the boy or girl, to those who believe and those who do not...; in which the eyes and hearts of those who perceive the other as an enemy and not as a brother are opened.

Popular education brought to life in concrete institutions, practices and people can provide hope of transformation in the midst of the high levels of despair that the peoples of Latin America and the world are experiencing. It is a way of giving back hope to those who placed their dream of a better life in self-proclaimed "revolutionary movements" and were disappointed because the promises were not delivered upon. Fe y Alegría is a messenger of trust in the future, sent to heal personal and social wounds, to promote new paths towards a dignified life. Popular Education strives so that the people and communities who suffer from the injustice of our world become agents of transformation. *Saying one's own words and writing one's own history*, as Paulo Freire suggested, is nothing less than exercising the freedom and dignity of sons and daughters of God, in the service of building the kingdom of justice, peace and love. Fe y Alegría's Popular Education contributes to the Society's educational action promoting reconciliation and justice from our world's borders, *where the asphalt ends...*

Expanding in other lands

One of Fe y Alegría's central ideas is that opening up new spaces and replicating modes of action energises and enriches everything we do. Our movement, which has been in existence for more than 60 years, remains dynamic and continues to seek to move into new territories. I am aware of the work that has been carried out in Africa and Madagascar in the last ten years. Fe y Alegría is striving to inculturate the movement in these places also, in keeping with the original charism and with boldness and creativity under local leadership. I get news about the considerable progress from Fe y Alegría in Chad, Madagascar, DR Congo and the developments in Guinea, Kenya, Mozambique, Nigeria and Liberia... a Fe y Alegría with frameworks of understanding and strategies which are increasingly open to new ideas, increasingly global and tackling not only new geographical areas but also new socio-educational initiatives in areas of greater exclusion: people with disabilities, migrants, refugees, people living on the street, people with unfinished schooling or Amazonian and indigenous peoples...

On my last trip to Cambodia just over a year ago, I was able to witness the first dialogues of what could be the beginning of the movement in Asia. This is a huge continent full of life and of initiatives which can surely benefit from the opportunities that Fe y Alegría offers and which could contribute a lot to the worldview and expand the international reach of the movement.

Fe y Alegría is born of initiative and the local sensibility and this is the case in the new continents where it is emerging. It is up to the International Federation to support with sensitivity and patience the early stages in these new contexts. Fe y Alegría is not an education multinational but rather a network of transformative and quality socio-educational processes, with and for local communities. Supporting the beginnings and development of new initiatives requires being aware of the need to pay attention to the pace and sustainability of each project in order to continue to ensure the organic growth tailored to the actual potential of the local structures. And this while, of course, never ceasing to dream and putting hope in God for whom nothing is impossible.

Let's move towards the future together

After the 36th General Congregation, the Society of Jesus is in a process of joint discernment with the aim of giving shape and direction to the shared mission over the coming years. Apostolic works, communities, Provinces and Regional Conferences are involved in a process that will lead us to the definition of the Universal Apostolic Preferences. Networks such as Fe y Alegría have a special importance in this dynamic of listening and participation by which the apostolic body of the Society is seeking to read together the *signs of the times*. We need them in order to be able to listen to the dreams of those in classrooms, cloisters and communities where the Spirit moves at ease and our mission is recreated and updated. Networks such as this are key spaces in the discernment of the body of the Society.

It is crucial that Fe y Alegría continues to nourish its internal dynamism and responds creatively to the challenges it is facing. We need to remain one step ahead in a dynamic reality which is changing rapidly. We must prevent the structures from becoming stagnant and rigid. We must prevent internal complexity from making them sluggish or making them lose their flexibility and dynamism. We must not lose sight of the founding idea of Fe y Alegría: all children should have access to a good school. We must remember to focus on those who are most abandoned and in danger of being left behind and not deviate from the radicalism that Fr. Vélaz promoted from the beginning. We need to continue to be a space where thousands of teachers rekindle their vocation for social change and where the convergence of personal decisions becomes a truly transformative movement. Fe y Alegría moves forward in confidence because it maintains its openness to the breath of the Spirit. If you incorporate joint discernment in your everyday working methods, you can develop the sensitivity needed in order to find where it is that the Lord asks you to be. Trust in the entirely good God who will make you the best instrument of his work for the reconciliation of all things in Christ.

The Society of Jesus wishes to move forward into the future with you. It is grateful to God the Father for the gift that is Fe y Alegría and thankful for the many communities in the world who find in Fe y Alegría the concrete means or the model with which to structure their efforts to provide a quality education for excluded people. It is grateful for the many Provinces of the Society that recognise popular education as an essential part of their mission. I would like Fe y Alegría to remain willing and ready to support and encourage new initiatives, respecting the idiosyncrasies of each context, constructing based on subsidiarity, but "networking", linking each project to its global network in a streamlined fashion. I hope Fe y Alegría can continue to build this movement wherever the Spirit inspires educational apostolic responses at the borders.

I end by thanking God for all the work that each and every one of you do and for the inspiration you bring to all of us. Help us learn from your educational experience. It is a treasure to be shared with other institutions of the Society.

I hope that this Congress will be one more step towards understanding your own experience so that our educational tradition can continue to be enriched. I hope that popular education will help all the educational works to create conscious, compassionate and competent people who are committed to the construction of a new world. I hope that, in

this context of the globalisation of environmental, social and spiritual crises, they will be able to maintain prophetism and that they shine light on concrete ways of educating and shaping a global citizenship that will change the world and remind us of the true transformative power of education when it is put at the service of the most vulnerable.

Thank you very much.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

6. Address at Centre for Study and Training for Development (CEFOD)

N'djamena, Chad, 17 April 2019

Dear friends,

I thank you for your warm welcome. This stage of my first visit to Chad allows me to thank God for all the work done by CEFOD for more than fifty years to contribute to the development of Chad.

What strikes me in the history of this institution is that its birth in 1967 is the fruit of a collaboration between the Jesuits and officials of the Chadian administration. Today, out of the 40 staff members working at CEFOD, there are two Jesuits. This means that the collaboration between Jesuits and non-Jesuits is at the heart of the tradition of this institution. The 36th General Congregation of the Jesuits insisted that "Collaboration with others is the only way for the Society of Jesus to fulfil the mission entrusted to it. This partnership in mission includes those with whom we share the Christian faith, those belonging to different religions, women and men of good will who, like us, desire to collaborate with the work of reconciliation of Christ" (GC 36, D.1, No. 36). I am delighted to realize that collaboration with others occupies a prominent place in the identity of CEFOD and in the work you do for the development of the human person and society in Chad. I encourage you to continue to make CEFOD a melting pot for the Chadian people, a place of fraternity and dialogue

I would also like to point out that CEFOD's work in Chad fits in perfectly with the social dimension of the mission of the Society of Jesus in the world. Just a few weeks ago, after a long process of discernment, the Society of Jesus published four universal apostolic preferences to guide its mission in the world. The second of these preferences invites the Jesuits and their collaborators to "Walk alongside the poor, the wounded in their dignity, the excluded and those whom society considers worthless, in a mission of reconciliation and justice. All the work that CEFOD does with civil society organizations, local authorities and the public administration to promote local development and more inclusive and just societies fits in well with this perspective.

I am also pleased to see that CEFOD is concerned about youth, especially their access to quality education. Indeed, the third universal apostolic preference of the Society invites the Jesuits and their collaborators to "Walk with the young: to accompany young people in the creation of a future full of hope. Creating a hopeful future requires quality education. I therefore greet especially all the young people present at this ceremony and I encourage them to believe in themselves, in their capacity to develop their talents to participate in the transformation of the Chadian society. Africa has a huge young population and is a great source of vitality. Young people, when they are well supported, are full of creativity and contribute to finding innovative solutions to the problems of today's world

Finally, I encourage CEFOD to continue to bring hope to the Chadian society. The work you do is a good fit with the mission of the Society of Jesus in the world. This mission,

following Pope Francis, now emphasizes the "fundamental link between the environmental crisis and the social crisis in today's world:" Poverty, social exclusion and marginalization are linked to the degradation of the environment. It is not a question of separate crises but of a single crisis which is the symptom of something much deeper: the defective way in which societies and economies are organized. With its predatory orientation, the current economic system destroys natural resources as well as populations (36 CG, D.1, n.29). This is why the fourth apostolic priority of the Society of Jesus invites the Jesuits and their collaborators to "Take care of our Common Home: to work, with the depth of the Gospel, on the protection and renewal of the divine creation."

Dear friends, I look forward to spending this time of fraternity with you and thank you for your kind attention and warm welcome. God bless each one of you.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

7. To Follow Jesus Accompanying the People on the Road Toward a Reconciled World

Address at the 50th Anniversary Congress of SJES in Rome

4 November 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 recognize our errors and accept our shortfalls, seeking to take advantage of what we have learned from our lived experiences. Recognizing 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 in 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 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 defence and propagation of the faith and for the progress of souls in Christian life and doctrine" (Formula Instituti, 1550). To fulfil 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, 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;
- To all the Conferences of Major Superiors, provincial delegates, directors of works and social centres, 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 labour 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 marginalizes women and a Church that is reluctant to recognize 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, 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 specialized 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.

RP Arturo Sosa S.J.
Superior General of the Society of Jesus

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

8. Addresses of Fr. General and his Holiness Pope Francis to Participants at the SJES Congress

Clementine Hall, Vatican, 7 November 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.

Arturo Sosa S.J.

Original in Spanish

Address of Pope Francis to Participants

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 increible. 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*, nn. 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 marginalized 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*, n. 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" (*GC 34*, 1995, d 2, n. 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 recognize 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'*, n. 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.,* n. 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*, n. 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 organizations in order to speak out in defence of the most needy in this increasingly globalized 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 organize 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*, n. 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 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'*, n. 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 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.

Pope Francis

Original: Italian
Source: Promotio Iustitiae, no. 129, 2020/1, pp. 110-116

9. Address at St. Xavier's Social Service Centre, Kathmandu

27 February 2020

My dear Jesuit Brothers, staff, students, alumni and collaborators,

I feel very happy to be with you at St. Xavier's Social Service Centre, an abode of service, witnessing to the best values of the people of Nepal, and of course, of Christian Charity. I remember with gratitude the Jesuits and their collaborators who have sacrificed their lives for this country. I remember with gratitude the services of Fr. Tom Gaffney, who became a martyr for charity. May his memory and model inspire us to serve the youth and all those in need, more fervently.

The world today is experiencing unprecedented crises, or, as someone put it, 'griefs': Climate grief, Democracy grief, Moral grief, Grief of the displaced. The sad part of it is that most of them are man-made.

Look at Nepal. It is a land blessed with unimaginable beauty, but hiding a sinister underbelly. Two out of three families in this noble land live on less than three dollars a day and the children and women of these families will be the most vulnerable. This creates a vicious circle of never-ending poverty and deprivation. I am sad to note that Nepal still accounts for 1.6 million children in child labour and that almost 60 per cent of them are girls working in hazardous environments.

Twelve years of civil war, I understand, has left as many as 10,000 children orphans and more than 100,000 children displaced. The devastating earthquake of April 2015 has left as many as 9000 people dead, again leaving many more children disabled and orphaned.

What is the role of the Society of Jesus and the Social Service Centre in this context?

Our collaborators and we Jesuits, are called to serve at the frontiers. From the time of our founder Father Ignatius, almost five centuries ago, the first Jesuits left their own homes for missions all over the world. Pope Francis reminded us of it again, when he said, 'your proper place is on the frontiers. We know that frontiers are found in many forms: geographic, interreligious, educational and social justice.

General Congregation 36 and the 4 Universal Apostolic Preferences, which Pope Francis has confirmed and commissioned us to, give us a new yardstick for being at the frontiers. The Preferences give a horizon, a point of reference to the whole Society of Jesus. They capture our imagination and awaken our desires. They unite us in our mission. All the four preferences are vital to the concerns of the World today. While all the four are meant to be an integral part of all apostolates, two of them, I think, are of special significance to you at the Social Service Centre.

One of these four is to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and Justice. We believe that we are sent as companions in a mission of Justice and Reconciliation. Therefore, we need to walk with individuals and communities that are vulnerable, excluded, marginalized, and humanly impoverished. We are called to walk with the victims of abuse of power, abuse of conscience and sexual abuse.

At no point in time in human history, have we cared for all of humanity. We have enough food, enough energy, and in fact, enough of everything to take care of all humans on the face of the earth. Unfortunately, even today, millions are suffering from hunger and starvation because of our greed! Mahatma Gandhi said it years ago, 'The world has enough for everyone's need, but not enough for everyone's greed'.

Pope Francis said recently, 'We go our way in haste, without worrying that gaps are increasing, that the greed of a few is adding to the poverty of many others'.

This is where we Jesuits and you, our collaborators, should commit ourselves to walk with the poor.

Allow me to caution and remind you, that the path we seek to walk with the poor should be one that promotes social justice and the change of economic, political and social structures that generate injustice. This path, we believe, is an essential dimension for the reconciliation of individuals and peoples. You are already on the path of walking with the poor. While I congratulate you for all that you have done and are doing, I also urge you to move on relentlessly, until Justice and Reconciliation is achieved for all.

Yet another Apostolic Preference of ours, to accompany the young in the creation of a hope-filled future, will vibe with your work easily. Your energies are largely spent on them. This Apostolic Preference will, I am sure, give you added motivation and renewed energy to accompany the young.

The young continue to challenge us to think differently. The young, most of whom are poor, face enormous challenges in our world today: reduced job opportunities, economic instability, increased political violence, multiple forms of discrimination, progressive degradation of the environment and other ills, all of which make it difficult for them to find meaning in their lives and to draw closer to God.

The Society of Jesus through their educational ministries have always accompanied the young. Today, with this preference of ours, we are called to a deeper and more diverse engagement with them, particularly with the poor and disadvantaged youth. Since our institutions may not always be catering only to the poor, we need to move to the frontiers where the most neglected and discriminated youth are found.

I am sure you are aware of what a singly adolescent girl, Greta Thunberg, did to energize the movement for climate change. She was just a schoolgirl in Sweden when she began. Now she has become a climate-change youth activist, who sparked an international movement to fight climate change beginning in 2018. With the simple message "School strike for climate" handwritten on a poster board, Thunberg began skipping school on Fridays and protesting outside the Swedish Parliament. Thanks to the social media, her actions have spread and influenced millions of young people all over the world to organize themselves and protest. Speaking to the United Nations Assembly, she said, "You have stolen my dreams and my childhood with your empty words. Yet I am one of the lucky ones. People are suffering. People are dying. Entire ecosystems are collapsing… We are in the beginning of a mass extinction, and all you can talk about is money and fairy tales of eternal economic growth. How dare you!" What courage! That is the way it is with the youth. All over the world, youth have been movers of change. Let us accompany the youth in their struggle for a hope-filled future, a more humane and just world.

The other two Universal Apostolic Preferences: To show people the Way to God and to care for our Common Home, the earth, are also meant to be integral dimensions of your work at the Social Centre. I invite and challenge you to integrate all the four Universal Apostolic Preferences in your work.

This is truly a daunting task and a massive challenge. We need to have the courage to walk long and rugged paths. Jesus is our model. Our values are our guideposts. Hope is our biggest source of strength.

I thank and congratulate you, once again, for the courage you have demonstrated in working for the youth, especially the most marginalized ones. Your commitment to promote a healthy and safe environment for children and vulnerable adults is commendable.

Let us join our hands to witness to a faith that promotes reconciliation based on justice, peace and equality. May the reign of a loving God become an experiential reality for every human being. It is indeed a utopia, a big dream. However, what is life without big dreams? While sending his companion Francis Xavier to an unknown world, Fr. Ignatius said, 'Go set the world on fire'. We hear the same call today. Let us light up the world with justice, peace and love. God bless you all. Thank you!

Fr. Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

10. What Part of the Path to God is the COVID-19 Epidemic Showing Us?

21 March 2020

The current experience of COVID -19 is showing us many things about ourselves and our world. In particular, I want to focus on how it is lighting up various aspects of our path to God and how, even in difficult times, there is consolation to be found.

First of all, it is showing us that we are one humanity. Every human being, every people, each culture that contributes to human diversity is part of this one, varied, rich and interdependent humanity.

It is showing us how overcoming a crisis is possible. It is possible when we become aware of the importance of looking after the Common Good and taking seriously our own individual responsibility. We can only live as one body. Separately, for each person or each people on their own, it is impossible.

It is showing us that there is no difference in age, race, religion or social status within our one humanity. Each and every one of us is part of it, no one is left out, no one of us can do without the others.

It is showing us that we want to walk together. We are all concerned, we help each other to overcome fears and anxieties. Each one of us is looking for a way to lend a hand, starting by putting what we ourselves want in second place and accepting the measures and sacrifices that allow us to contribute to the good of all.

It is showing us the competence and generosity of those who are in the front line, caring for those affected, seeking solutions or making difficult decisions for the good of all. It is showing us the sensitivity of so many people or organizations and the enormous reserve of solidarity that exists: in young people, in adults and in the elderly, in all corners of human society.

It is showing us the power of faith, the strong bonds that unite believers, the love of Jesus Christ that impels us, reconciles us and unites us. There are so many people praying together on social media. They want to profess their faith, that faith which they feel in the depths of their hearts and which they cannot keep to themselves.

I have been receiving information about the many creative initiatives that have been taken both in the provinces, regions, communities and apostolic works of the Society of Jesus... as well as in collaboration with others. I thank the Lord for all of this. I encourage you to continue looking for the best ways to be close to those in need, in order to continue to walk the common path together.

I join in the prayer of the whole body of the Society of Jesus, of the Catholic Church, of all Christian Churches, of other religions or beliefs and of all those who, with their attitude of solidarity, are looking for and are finding appropriate ways to continue to lend a hand.

We do not know how long this stretch of the road is or what will follow after. So, let

us ask for light to see the way forward and the grace that we need to walk it as brothers and sisters, in solidarity with the whole of humanity and with the planet on which we live.

May the Lord bless us and keep us as we walk this journey together. AMEN

Fr. Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

11. Message to Jesuit Institutions and Networks to Participate in the Laudato Sí Action Platform (LSAP)

15 November 2021

Dear brothers and sisters:

The annual United Nations Climate Change Conference, COP 26, ended in Glasgow a few days ago with unsatisfactory gains. Without losing hope, let us continue to walk with the vulnerable and work more vigorously, in advocacy with decision-makers for policy reform in favour of climate justice. Without waiting for political leaders to act, let us do what we must. As a responsible citizenry of this planet, let us together commit to do our part to care for our Common Home.

We all know that our planet is suffering an unprecedented social and ecological crisis, due in large part to human acts. We have upset the balance between God, creation and humanity and we are experiencing the consequences of this disruption. The cry of the poor and the earth speaks of ecological destruction and the loss of cultural richness caused by a mind-set of exploitation. Thus, issues such as climate change, irresponsible mining practices, consumer-driven overproduction, or the prioritisation of economic parameters over human development are just manifestations of this disruption in which vulnerable communities - children, the elderly, indigenous peoples or migrants - are more exposed and suffer the consequences to a greater extent.

In this context, Pope Francis launched the Laudato Si' Action Platform in May 2021, and opened registration for it on Sunday 14 November. As many of you know, it is a work plan for the next seven years with seven objectives that call for an ecological conversion and set us in harmony with the spirit of the Ignatian Jubilee Year and the spirit of integral ecology. The plan seeks to contribute to the empowerment of families, communities, parishes, dioceses, networks, educational institutions and religious congregations in the commitment to attain total sustainability. The Platform represents an innovative collaboration between the Vatican (through the Dicastery for the Promotion of Integral Human Development), an international coalition of Catholic organisations and "all people of good will" (LS #3).

Through this initiative, the aim is to organise a programme of action that, listening to the cry of the earth, might respond to the cry of the poor and assure the rights of future generations.

To this first objective, the Laudato Si' Platform adds six others: advancement towards an ecological economy; the adoption of sustainable lifestyles; ecological education; deepening of a spirituality that nourishes the search for ecological balance; community commitment; and active citizenship for the preservation of the environment.

The General Congregations of the Society of Jesus commit us to this crucial dimension of the mission of reconciliation and justice, the urgency of which is becoming more pronounced each day. It is a mission that we cannot and do not want to face alone, but in collaboration with the most vulnerable and marginalised in society, who bear the greatest impact of this broken world. Accompanying young people in their efforts to change the

current course of humanity, in collaboration with the institutions and organisations of the Church of which we are a part, along with all those who wish to join in these efforts.

The Laudato Si' Action Platform is part of the synodal process that the Catholic Church is undergoing, in which various individuals, institutions and networks of the Society of Jesus are already participating. It is a concrete way of deepening our commitment to the care of the common home that is integral to the Universal Apostolic Preferences, joining our efforts with those of people and institutions around the world, committed to walk together towards the formation of a global community, a human family determined to realise God's plan in which equilibrium is achieved between human life and the environment that makes it possible.

I therefore extend an earnest invitation to all to join the process of the Laudato Si' Action Platform, to deepen our ecological conversion, to continue to integrate the objectives of Laudato Si' into our lives and apostolates, to take concrete and bold action to address the crisis affecting our common home as a dimension of our mission of reconciliation and justice that seeks to restore balance with the environment and to dismantle structures of injustice in order to re-establish our relationship with God. This is how we can make our contribution to a more fraternal, just and sustainable world.

Arturo Sosa S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

12. Online Address at the Loyola 2022 Justice and Ecology Congress

28 March 2022

Dear brothers and sisters,

Thank you very much for the invitation to join you *online* at the Justice and Ecology Congress in Loyola during this historic Ignatian Year. I am glad and consoled to hear of your desire to make of this Congress a true milestone for a "deeper renewal" of social apostolate in Europe. It is a meeting of Europe and the Middle East open to the whole world through the networks. I imagine that many people have been involved in the planning and organisation of this meeting and have put a lot of energy into it. Thank you for all the work you have done to prepare this event, the fruits of which will no doubt be reaped during this week.

It has been two years since the COVID-19 pandemic began. It has not been an easy journey. It has been the poorest people, social groups and nations that have suffered and continue to suffer the strongest consequences of the pandemic. The pandemic opened the opportunity for a transformation "from the virtual to the real, from the abstract to the concrete, from the adjective to the noun"[1] as Pope Francis tells us.

The ongoing wars in various parts of the world and now in Europe, however, represent an even greater humanitarian catastrophe. In many places and in many ways, the logic of arms is imposing itself over the message of the Lord, which calls for reconciliation, justice and peace. War always affects the weakest. Those whom the structural injustice of the world has already pushed to the margins or discarded, and have become the most vulnerable. War emerges of a heart that has become insensitive to the life of the other, in which the source of love that leads to giving life, not to violating or suppressing it, has dried up. Let us ask the Lord for the grace and light to make of this time an opportunity to preach and put into practice the Good News of the Gospel.

You are now in Loyola. There Ignatius withdrew, after he was wounded, defeated and without a future. In the prolonged solitude of his room, he opened himself to the challenge of the Spirit. He acquired a new sensitivity, a new look at the world and its history... and he began to walk the pathway of *magis*, allowing himself to be guided by the Lord himself.

In your programme, you will have time to visit his home and perhaps do some walking and pilgrimage in the surrounding area. I pray that the Spirit will move and challenge you as he did with Ignatius. It is this same movement of the Spirit that puts us in the way of Christ, that makes us companions with Jesus, with Ignatius and with each other.

The objectives proposed for this meeting are undoubtedly very significant:

a) to strengthen the apostolic body of the Society of Jesus in Europe and the Near East in order to respond credibly to the Universal Apostolic Preferences, understood as an inseparable whole, and

b) to align the mission, needs and resources of their justice networks.

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[1] Pope Francis. (2020). Let us Dream.

It is an occasion for mutual listening and learning from one another; to reflect and discern together, to align and confirm the direction of our institutions and networks, in response to an ever-changing reality that demands personal, common and institutional conversion.

In Loyola, you will also experience the *"synodality in action"*. You will recognize, accompany, and celebrate that we are more than the sum of the parts. We are '*Companions of Jesus*', a universal body united in the spirit of "love and service", working together with so many people in the same mission of reconciliation and justice. We are, at the same time, 'multi-versal' in context, culture, language, and tradition, rooted in local realities. We serve the universal mission of the Church moved by the global force of "Love".

As People of God on the move, listen to the Spirit at work in the Congress in the midst of 'multi-versality' and welcome the proposals that emerge to move forward together. May you succeed in devising a roadmap to help implement UAPs in the varied contexts in which you are engaged and deepen the commitment to effective collaboration and networking.

Let me offer some ideas to draw fruit from the Universal Apostolic Preferences for Europe:

1. UAPs do not tell us what we must do in different apostolic sectors, but how we must live in what we do. As I have mentioned many times, I wish to repeat that UAPs are orientations that must be seen as a whole and never be 'sectorialised'. The question would be what changes does it entail in our life-mission as work teams and as Jesuit communities?
2. In my letter on 'Our Vow of Poverty in the following of Jesus poor and humble' (2021/15), I said and I wish to reiterate here, "The credibility of what we are and what we do will therefore be strengthened the more we embody in ourselves humility and poverty in the style of Jesus." It is the love for the person of Jesus, poor and humble, present today in the excluded and rejected that must move us to action. How can my closeness to the person Jesus lead me to be close to the poor and to grow in authentic humility?
3. What does it mean to "walk with the excluded" in the European context, particularly today with the crisis of war and conflicts in Ukraine, Syria, Lebanon etc., resulting in a manifold increase in the number of refugees and migrants? In this Ignatian Year, what forms of personal, institutional and structural conversion are required in Europe? Today poverty and exclusion are everywhere. How can we respond to these challenges together as Jesuits and collaborators in Europe and as Society of Jesus, together with the Church in a new and creative way? How can we help overcome relationships based on power by promoting dialogue and conflict resolution?
4. I reemphasise and invite you to reflect on the area of collaboration and networking which I raised during the Social Apostolate Congress in November 2019. What is our relationship with the lay or other religious persons with whom we collaborate? Is it horizontal or vertical? Do they work for us or are we able to work together on equal terms? To what extent do we collaborate *with* others?
5.

6. GC 36 pointed out that collaboration naturally leads to cooperation through networks. We are beginning to understand the importance and complexity of networking. Some entrenched attitudes and existing structures make it difficult to take advance of networks as a more effective working tool. It might be interesting to reflect on the challenges of networking for our 'life-mission' in the coming years. What are the areas of collective conversion and structural changes required to live this reality?
7. The encyclical Laudato Si' called for listening to the cry of creation. Last year Pope Francis also launched the Laudato Si' Action Platform. He has invited us to act and not just talk or remain at the level of ideas. It is a work plan for 7 years. Hence, let us put into action what we have committed to do through the fourth UAP, to care for our common home. How do we actualize the dreams in our individual, communitarian and institutional life-mission? Is there a way to audit, monitor and evaluate our ecological footprints?
8. Speaking about ecology, let us not forget to listen to the cry of our younger generation calling for intergenerational justice. How do we become instruments of transformation together with the youth, to be challenged while journeying with them? I know some of you have close ties with education, and some representatives of the education ministry are there as well. Can we work at a cross-sectoral level to plan and advocate for the poor, the earth and young people?

Finally, I would like to share just two simple thoughts. Let the Congress be what God wants it to be, together with your energy and commitment. If you listen to one another, if you're there in full, with your minds and hearts, the Spirit will appear and speak through you and among you. It will be, as always, a wonderful experience.

On the other hand, let that openness to the Spirit, be transformed into action. Remember what Ignatius wrote in the Spiritual Exercises, "Love is more in deeds than in words". Deeds and action are called for not only within your institutions and networks, but also in your individual lives. Hence, let Loyola Congress be a good milestone, both at the institutional and personal levels.

May Holy Spirit guide each one of you during the congress and may our Lady of the Way accompany you on your journey.

Arturo Sosa S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

13. Conversation with Conference Social Delegates, GIAN Leaders and Advisory Committee Members of SJES

13 May 2022

Thank you very much for sending me the questions and areas of your concern for clarification and deepening in advance. Without going into every question or concern you have raised, allow me to share my initial thoughts upon reading them. Later, we will probably have an opportunity to discuss specific questions you may want further clarified.

I. Life-Mission → How the UAPs and Governance Structures Can Support Our Life-Mission

Let me start with the big picture of our life-mission. We spent six years trying to find a word to put both notions, life and mission, together. We used "and" initially, but later I thought of putting it this way: life-mission, uniting both ideas using a dash. We realise that our life is a mission, and mission is life. We cannot live meaningfully without a mission, and we cannot live the mission without the gift of life. So our starting point is a grateful commitment to the life-mission, and the Universal Apostolic Preferences (UAPs) strengthen this commitment.

Let me say a few words about the Universal Apostolic Preferences: Some of you may remember that GC 34 (D21, #28) asked Fr. Kolvenbach to put forward some "priorities" for the Society. The GC used the word "priorities." By then, the number of Jesuits and apostolic resources had diminished. It took Fr. Kolvenbach a lot of time, almost ten years, to fully respond to this particular call of GC 34. An astute linguist, mindful of every word he used, he never used the word "priorities." Instead, he used "preferences." There is a radical distinction between priorities and preferences.

When one is in this position, discerning the worldwide body of the Society, and ponders, "can we have common apostolic priorities and strategies for the whole Society?" No. To have a "priority" will go against the Society's intuition. We are one body with great diversity, always eager to have one's feet on the ground given a specific context.

I suppose you are familiar with the history of the Constitutions of the Society of Jesus. St. Ignatius was very reluctant to write the Constitutions of the Society. For him, a person's choice to commit to the Society's mission is enough. We do not need laws. But, finally, he proceeded, "as the Church asks it of us, I will write the Constitutions." And it took him a long time to do so.

Also, Ignatius had the impression that the law was rigid, so he always made amendments. However, these consist of considerations for persons, times, and places, which I believe, is an essential criterion for us. Every orientation and law must always be flexible because persons, times, and places are diverse. And we cannot bring everyone to the same action, in the exact moment, and into the same process.

To use the word "preferences" and not "priorities" means providing orientations that inspire everything the Society does. Other possibilities are not eliminated if the term "preferences" is used. Fr. Kolvenbach used "preferences" and identified five universal

commitments of the Society, five apostolates that all Jesuits and apostolic undertakings of the Society should support. Namely, the geographical regions of China and Africa, the inter-provincial houses in Rome, the intellectual apostolate, and the refugees and migrants. These were areas of apostolic work to be supported by the whole Society. But, from 2005 to 2019, several changes arose in the Society during the formulation of the apostolic preferences. Consequently, under the word "preferences," apostolic works, which the whole body of the Society should support, are not proposed. Instead, preferences are orientations for every apostolic work and the life-mission where the Society is present. Therefore, the UAPs emerged in 1995 through personal reflection and consultation, which GC 34 had asked of Fr. General.

In 2016 however, the GC 36 asked that the preferences be established based on the existing ones. What turned out innovative was the process, requested by the same GC, to work them out: an inclusive process of the whole body of the Society, not limited to Jesuits alone, but determining the preferences with the contribution of others. It involved a discernment process at various levels of the Society, which the Pope finally confirmed. It is similar to the time of the Society's foundation when the Pope approved the Formula of the Institute. In 1539, the first companions drafted a document of what they wanted to be as the Society of Jesus. That document eventually came to the Pope, and on 27 September 1540, Pope Paul III said, "Yes, this is the Formula of the Society of Jesus," and signed the text, thus making it a document of the Pope.

Now, we have something similar. Pope Francis was part of the process as he was constantly informed, participated in its organisation, and confirmed its outcome. The Pope used the word "confirmation" to indicate that the Universal Apostolic Preferences are the fruit of spiritual discernment in common. Therefore, our life-mission should incorporate its different dimensions. Our life-mission expresses what previous GCs, confirmed to be our focus: the promotion of the faith that does justice, the dialogue with other cultures and religions, "with others, in a mission of reconciliation and justice," and the Universal Apostolic Preferences.

Now we face the enormous challenge of organising ourselves, of creating governance structures that can help us accomplish our vital mission. And again, we are facing a very complex dimension. According to the General Congregation, the Society's governance needs to consider the human person: it has to be personal, spiritual, and apostolic.

There is a traditional way of reconciliation within the Society. Persons are not mere numbers – persons are persons, each unique or distinct, requiring respectful care and concern. The governance structure must understand that we work with human persons. And the person who governs is also a sinner, susceptible to making mistakes.

So, careful attention to the personal and spiritual is not simply a strategic way of governing; it is also about apostolic governance, subject to the leaders. The mission is its focus.

a) A way of proceeding:

From life-mission to UAPs and governance, we now arrive at our way of proceeding. GC36, D.2 #3 mentions four characteristics of our way of proceeding: **1) discernment** that is connected to spiritual life and being in touch with something different within us**, 2)**

apostolic planning, wherein spiritual discernment is the basis for an apostolic plan, and we do not do strategic planning, **3) collaboration**, and **4) networking**. These are the four dimensions of our way of proceeding at this moment. We try to understand the consequences of putting this in our daily life. But, of course, they are always in tension.

b) Always in tension: because it is always a work in process:

Decree 2 of GC35, 'A Fire that Kindles other Fires', has a beautiful paragraph that describes the life of the apostolic body of the Society as having plenty of tensions. If we took out the tensions, we would kill the apostolic body. So, we live in tension, and we need to "live this tension between prayer and action, mysticism and service." (GC 35, D. 2, n. 9). If it were not for these polarities, we would be just supporting one of the polarities, which is easy. Living in this tension changes everything, and this way of proceeding always means the work is in progress. It is an ongoing process, never finished.

A few weeks ago, I was talking with our Jesuit scholastics. In the conversation, a question that came repeatedly was, "why don't we have a roadmap for putting into practice the UAPs?" And my reaction was: No because if we have a roadmap, we would be in charge and would not be discerning. Once we have a roadmap, we would confine the Spirit into "our" roadmap. To follow the Spirit means that we do not have a roadmap. For this reason, we are always open and trying to understand.

I see two perfect examples in the Bible. First is Abraham's story. Abraham was a very wealthy old man, and the Lord told him, "leave everything behind and walk!" Like a typical Jesuit, Abraham asked, "Where? Give me a roadmap." And the Lord replied, "Just walk, and I will tell you." It is not easy. Not easy for a person with intellectual formation, not easy for one already convinced with what he must do. This kind of freedom regarding our plans is so important.

Another example is Paul. We read in the liturgy about the conversion of Saul of Tarsus. Saul was stubborn and convinced about what he wanted to do; he had his plan. He was going to Damascus to wipe out the new Christian Church, which was destroying the real religion he believed in. And along the way, a blinding light struck him; Saul fell off his horse and, from that point, could not see anymore and could not walk on his own. So, finally, he arrived in Damascus, a blind man led by others.

Meanwhile, Jesus had a plan. He appeared in a vision to Ananias, a disciple in Damascus, to baptise and restore Saul's eyesight. Ananias protested, "That man? He is killing us!" But Jesus repeated his command saying, "I have chosen Saul for a new mission to bring my name before Gentiles and kings and before the people of Israel (Acts 9:15)". Ananias eventually laid his hands on Saul. Saul then could see, became converted, and changed his name to Paul. He no longer had his roadmap, but a map given by God.

Right now, we are in the process of restructuring the Society of Jesus. We have a long and heavy tradition of Provinces. So, when you meet a Jesuit – "I am Arturo Sosa from the Venezuelan Province" – nobody says, "I am Arturo Sosa from the Society of Jesus." We spontaneously identify with a Province; it is nice but dangerous because Provinces are a temporal way of understanding ourselves. We are not a "federation" of Provinces. The Society of Jesus organised itself into Provinces, the best way to organise at that time. And now, we are in the process of rethinking Provinces and our way of organising ourselves.

The Conference of Major Superiors is a new structure. It is not an executive structure but a discernment structure. So, the Conference of Major Superiors is not at the intermediate level between the General and the local apostolic works. Nevertheless, it is a space where a group of persons responsible for a region discern and coordinate interprovincial apostolates and commitments.

For example, our Jesuit formation now is more or less in the hands of the Conferences and not the Provinces. When I joined the Society a long time ago, 55 years ago, the idea was that each Province holds the formation process. At this moment, no Province has all the formation process within itself. This gives another shape to the formation process. Also, it helps to coordinate other ways of doing the apostolate. The opposite is maybe JRS, an international apostolate; that is the tension always with the Provinces, the Conferences, and everybody because JRS is a structure that did not come from the Provinces nor Conferences but from an international way of doing things.

So, there is this tension, and we keep looking for different solutions. Sometimes, we also do not know how to understand the development of the tensions. For example, one may ask, who is Xavier Jeyaraj? He is the Secretary for Social Justice. Secretary to whom? It is to Fr. General. Historically, Fr. Arrupe appointed a secretary to help him promote the social apostolate all over the Society. But, Jeyaraj, Pia, and Valery call themselves the "Secretariat". So, linguistically we are moving from a secretary to a secretariat.

Still another example. We use the term "lay collaborators" or "collaborators" all the time, especially in English. This divides the work between Jesuits and collaborators. But such is not the idea of collaboration. The concept of collaboration is quite different; it starts from the conversion of Jesuits so that the Jesuits could understand themselves as "collaborators." But, it is not easy. It is a question of identity. And, in English, there is a nice word – "mission partners"– which is very different when we talk about collaborators.

I always remember one of my first visits to Peru. It was a lovely meeting of Jesuits and other mission partners. All the mission partners had an identification card that said "collaborators." But no Jesuit had an identification card that said "collaborator." So I candidly commented, "I am disturbed because, in this Province, no Jesuits are collaborators!" Notice that collaboration is another considerable challenge. I will talk about that later.

So, in the Society of Jesus, we have Provinces and Regions for administrative and executive functions and another structure for *coordination*. And for coordination, the most important ones are the Conferences and the Secretaries. There are four apostolic secretaries for different apostolic areas. So, this gives you an idea of the complexity of the processes we are in.

I now move to my second point on Society's mission and the social apostolate.

II. Society's Mission and Social Apostolate:

a) Social dimension – Social commitment:

The Society of Jesus cannot accomplish its mission without a solid social apostolate. And most of you very well know the tension in the discussion on the social dimension and social commitment in apostolic works. We agree that the social dimension is critical for

every apostolic work, but it is not enough. Social commitment is needed. We need to evaluate this, which is part of the coordination of the social apostolate. This is the task for you: how do we evaluate social commitment within the Society of Jesus?

Besides, how we understand our terms and ourselves is essential. For example, I avoid using the word "apostolic sector." Based on my experience, if we use it, we divide the Society of Jesus into different types of work. But the apostolic body of the Society is not a "federation" of independent apostolic sectors. I often use the word "apostolic area," and of course, we have to coordinate similar apostolic works that can help each other. But, we cannot divide our apostolic works. We cannot understand the social apostolate apart from the higher education apostolate. There needs to be mutual collaboration.

How we understand our social commitment is vital. Social commitment is not only about living in a *barrio* (slum). You can live in a *barrio* and have no social commitment; you may live outside the *barrio* yet have a strong sense of social commitment. So, understanding and evaluating our social commitments is something that we all have to reflect on.

b) Social work – Social analysis: Basis for the advocacy

We associate social work with social analysis. I think we all want to have more people engaged in social work. But, I dream of having more people involved in social analysis, taking into account the intellectual dimension of our apostolate. We are not only social workers; we cannot be satisfied just doing good social work; we need to think about it and analyse it. At this moment in the history of humanity, this is a real challenge – how do we think through alternatives for social relationships?

For example, we have our experience of the pandemic. As you remember, at the beginning of the pandemic, everybody talked about unjust social structures. It was the opportunity to change the social structures. A year later, no one talks about it anymore. The message now is, "Let us go **BACK** to normal." No one speaks about changing social structures. And nobody is looking at the tension and calling for a fundamental change in the systems. The pandemic was the result of a much bigger unjust social structure. Take the example of Education. How many steps backwards have we taken these past two years in providing proper or quality Education? Also, the distribution of the vaccines was a scandal. So, we must think, propose, and experiment with new, alternative social relationships, especially in politics.

c) Political Action: The 'best politics' of *Fratelli Tutti*

Today we are facing a real crisis of democracy all over the world. For example, last week, the results of the Philippine elections were shocking, especially the winning proportions. All over the world, we find polarisation usually about persons rather than programs or social dreams. I think politics is a real challenge for our apostolic work. The encyclical *Fratelli Tutti and the road beyond* should be made known to more of us. The Pope talks about the "best politics" and is committed to that. Thus, we need to promote universal citizenship and advocacy.

Advocacy is the process of thinking and promoting new ways of understanding our social relationships, global structures, and political commitment. Building a democratic

political and social subject based on informed, organised, active, and peaceful citizen participation is a real challenge for us. It is impossible to do this when we are not present on the ground because this is not only about having ideas but having experiences in empowering people. Empowering people means enabling citizens to organise and participate in a democratic process in this unjust social order.

The biggest challenge for us on this horizon is shaping the formation of Jesuits and partners; how do we form ourselves for commitment to the life-mission? The UAPs are the focus and way to create the formation process for Jesuits and mission partners because we are the same subject in this process.

III. A *mínima Compañía de Jesús colaboradora*: the most urgent challenge in the next years

Let me move to my third point. Some of you are familiar with Ignatius's way of concluding many of his letters, saying, *"mínima Compañía de Jesús."* He wrote "*mínima,*" not because of numbers. When Ignatius wrote this, the Society's membership was growing very fast. Thus, "*mínima"* is linked with the idea of humility – the "humble Society of Jesus" (*Compañía de Jesús humilde*). Usually, we are not known for our humility. But this is the core of our spirituality: we follow Jesus, poor and humble. And to be poor and humble always comes together in the Spiritual Exercises. In the meditation on The Two Standards, poverty is only the first step to humility; the goal is not poverty but humility. To make ourselves poor means to be interiorly free and not inordinately attached to anything in the world. That is the first step to humility: we prepare to become humble. We must be humble as a group and as an apostolic body, the "*mínima Compañía de Jesús."*

And, with all due respect to the Society's founder, I want to add another word to that phrase: *"mínima Compañía de Jesús colaboradora.*" To be a collaborator starts with being humble. If you are not humble, you cannot collaborate. If the Society of Jesus cannot be humble, we cannot collaborate.

I think the current challenge for the Society is to understand and live collaboration as an essential dimension of the identity of all members of the apostolic body. By "all members," I mean all Jesuits and mission partners. So, in this sense, we talk about the apostolic body. And the apostolic body does not refer only to the Jesuits, the religious body; the apostolic body is wider than the Jesuits. The apostolic body is the "*mínima Compañía de Jesús colaboradora."* A question that we must deepen for our response is, "Who is a member of the apostolic body?" More or less, we know who the members are of the *Society of Jesus*. We have catalogues and a database of the Jesuits and a long process of becoming a member. But, we have yet no clear and shared understanding of what or who is a "partner in the mission." It involves a process that we need to deepen.

Some of you may remember some experiences and instances of legal engagement in the Society before GC34. And GC34 made a challenging debate about that, and the conclusion was, "No, that is not the way—associating lay persons into the Society is not the way." So we have to find another way. Collaboration is not to create a religious order that can include lay persons.

a) Collaboration is an essential dimension of identity for all members of the apostolic body

We have done many things. And my impression is that, in reality, we have m collaboration experience, which is good. We are not starting with the idea but with the experience. But, we still need to put together the experience and what we think about and create processes for that. For example, being an employee of a Jesuit institution is not the same as being a partner in a mission. Still, in our language, we call "collaborators" everyone working in the apostolates. But it is not. Becoming a mission partner first requires a process of discernment and election. The person has to desire to be a partner, and the body has to decide to have him as a partner. When you join the Society as a religious, you ask, "can I be a Jesuit?" And the Jesuits say, "yes, you can be a Jesuit, but we will respond to you 20 or more years ahead." So you enter as a novice, and 20 years later, you pronounce your final vows; they then will say, "you are a Jesuit now." It is a very long process. Maybe you don't need 20 years, but you need some process to say, "this person wants to be a partner" and, "this person is a partner." So, one has to be accepted by the body as a partner. And how do we do that?

For the Jesuits, there is a detailed process for doing that. A lot of time, energy, and money are invested before it can finally be said, "you are a Jesuit, and you can incorporate yourself into the Society. Thus, we must continue thinking about how we constitute the apostolic body – the *Compañía de Jesús colaboradora.*

b) Who is a member of the apostolic body? Is it the same as the "Ignatian family"?

The *Compañía de Jesús colaboradora* is different from the "Ignatian family." The Ignatian family is another cloud; The Ignatian family is not the apostolic body of the Society. They are spiritual people inspired by what we call "Ignatian Spirituality." We have a lot of religious women and men and a lot of lay people, a lot of movements like Christian Life Community (CLC) and many others, all of them inspired by Ignatian spirituality– this is what we call the "Ignatian family."

There was a lovely gathering of the Ignatian family in Marseille, France, in October 2021. There were around 10,000 people from so many different movements; they felt they were part of the same family and were part of the same culture or nation. But this is not the apostolic body of the Society of Jesus.

Whenever I hear of "Ignatian family" or "Ignatian spirituality," I feel that St. Ignatius of Loyola must be turning in his tomb because he fought all his life not to identify the first companions of the Society as "Ignatian." When he asked Pope Paul III to approve the Society officially, he wrote, “we want to be called the "Society of Jesus." If you go around the religious families, you will typically find that the name of their congregation is associated with the name of their founder. But Ignatius was very much against that, and thank God because we can say that the Society was founded by Jesus, not by Ignatius, and Jesus will take care of it!

The apostolic body is not an Ignatian apostolic body. Our centre is Jesus Christ and not Ignatius. Also, Ignatius indicated in Part IX of the Constitutions that "the General of the Society is the head," and I say, NO, the General of the Society should not be the head. The head of the Society is Jesus Christ. And the General of the Society is the neck, the

connection between the head and the body. Ignatius says that he is the head, but when he describes the responsibilities of the General of the Society..." the first responsibility of the General of the Society is to pray, so the body has the grace it needs to accomplish the mission." So, the neck is the connection, and the grace comes from the head, Jesus Christ and the Trinity.

So, how we understand collaboration entails avoiding 'brand names' – we are not McDonald's, we are not Coca-Cola – we are something very different. We take the criteria I mentioned seriously: places, times, and persons. Attention to these criteria is a challenge, and the great thing about the Society is that we have the same identity and commitment. Still, you are committed to adapting your ways to the particulars of wherever you are on a mission, when you are on a mission, and whoever you accompany and serve in the mission.

In our next enlarged council of Fr. General, we will reflect on this theme, collaboration -- our understanding of it and its consequences.

IV. Networking is a work in progress

a) There is a considerable diversity of experiences

Finally, concerning networking. Networking is a "work in progress." It is not a linear, straight road but a mountainous road. There is enormous diversity in networking experiences within the Society. When we look back at our history, 30 years ago, there was no networking. I think it was Michael Czerny, then the secretary for Social Justice, who had the first document on networking.

The first considerable difficulty is how to collaborate and network within the Society, to have something like the network of [Jesuit] Universities in the United States or Latin America. Or something like the primary and secondary education network that has been doing this work for many years. Yet we are not satisfied. We have a long way to go to have a network as an apostolic body in the sense of the network of our academic institutions.

We are learning how to take advantage of working in different apostolic areas through networking. And I think this is also a challenge for the social apostolate: how to have a network. It is not only to be together annually but to exchange experiences on how networking can make a difference and impact society. I associate this enormous challenge with the word "*Magis*" – *Magis*, as a tension of our spirituality, means we can do "more" and "better". And I think networking is a way for us to do more and better, and our vast experiences can support it.

Finally, identity is a big issue. If this networking does not give us a real identity – a link to our mission and life – we can have an outstanding network in various fields, but we cannot have the impact we want. These ideas came to mind as I read your questions and points. Thank you.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

14. Fraternity @ Frontiers

Fr. General's address at the launch of an Interactive Map of Jesuit Social Centres

3 February 2023

Thank you very much for this opportunity to interact with so many of you on this occasion of the launch of a global interactive map of Jesuit Social Centres. An image that comes to mind is the universal horoscope of the Society of Jesus, drawn as an olive tree by Athanasius Kircher in 1646, with many branches representing the provinces and Jesuit missions worldwide. This is what we are trying to do even today to remain a tree rooted in Jesus Christ, with interconnected branches taking the sap from Jesus. Our mission to serve and walk with him, who incarnated and identified himself with the poor, has taken us to the world's most difficult and challenging frontiers. In fact, to the ends of the earth.

Friends, we are living in the context of the change of historical epoch, affected by the acceleration of the ecological crisis, the global pandemic of Covid-19, the widening gap between rich and poor, with an increase in poverty and migratory flows, the threats to democracy with its ugly face of populism, polarisation and post-truth, as Naim Moses says in his book '*The revenge of power*', and the multiplication of forms of violence that include the proliferation of recourse to weapons and war.

Later in this program, you will see the interactive map of the Jesuit social centres where many of you are grounded and reach out to those at the margins. Your listening to the poor is in those places and centres, and I pay tribute to your dedication, courage, loyalty, faith, and friendship with the poor. It shows our mission's incredible unity and universality with immense diversity and uniqueness in response. It indicates that the Spirit is dynamic and alive, inviting us to face challenges and make the best use of the knowledge and means available to spread the message of hope and joy everywhere, especially to the poor and vulnerable.

The recent General Congregations have expressed that 'networking and collaboration are critical to our mission and way of proceeding'. We cannot have a positive impact unless we work together. In 1949, when Fr. Janssens said, "If only we unite our forces and work in a spirit of oneness", he dreamed of a day when we will work together for a better world. We can have many individual or local dreams for change in our social centres or institutions. But I am sure the effect will be far more significant if we network and dream together, not merely as social centres but as Jesuits involved in diverse ministries. I recall what GC 34 Decree 21, n. 14 said: the Society of Jesus has enormous untapped potential, and "Networks of persons and institutions should be capable of addressing global concerns through support, sharing of information… With creative imagination, openness and humility, we must be ready to cooperate with all those working for the integral development and liberation of people."

The map is a powerful tool to unite ourselves creatively, feel that we are not alone, and build on positive narratives and energies. It can help develop a sense of corporate identity, universality and a common apostolic mission. Nothing can be more powerful than a strong

sense of '***life-mission***' when we network and collaborate to maximise effectiveness. This is the purpose of the global interactive map.

I am happy that the interactive map launch is taking place on the eve of the 3rd International day of Human Fraternity, a day on which the UN recognises what Pope Francis and the Grand Imam of Al-Azhar did on 4 February 2019 by signing a document on **Human Fraternity**. The document invites us to make this an "object of research and reflection in all schools, universities and institutes of formation, thus helping to educate new generations to bring goodness and peace to others and to be defenders everywhere of the rights of the oppressed and of the least of our brothers and sisters."

While I congratulate the work done by the Secretariat, I invite each of you to use this interactive map to interact with one another, strengthen the bond of justice, reconciliation and fraternal mission, together with Ignatian discernment, research, socio-political analysis and publications. Let this map be a tool not only for social centres or institutions but also for every apostolic work of the Society of Jesus to fulfil the mandate of the UAPs. Only with the use and regular update of information will this map facilitate connections and establish advocacy links.

I wish you all the best for this online meeting and pray that Our Lady of the Way accompanies you and your mission among the most marginalised and vulnerable.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

B. EDUCATION

1. A University Called to Contribute with Excellence to the Mission of Reconciliation and Justice

Father General's lecture to the academic community of the Pontifical Catholic University of Rio de Janeiro, Brazil

18 October 2017

1. The Educational Work of the Society of Jesus: Forming Women and Men for Others

Unlike many religious congregations, which were born in response to the need to serve groups (social, cultural, regional) that lacked opportunities for a good education, the first companions who founded the Society of Jesus with St Ignatius of Loyola in the first half of the 16th century did not have this concern in mind, at least not at first. Their first concern was certainly to put all they were and all they could into the service of the neediest, but they did not want to limit themselves to this or that field of action. For this reason, the first thing they did, after forming a group of companions in obedience to Ignatius, was to offer themselves to the Holy Father in Rome, confident that, from his position as Pastor of the Church, with a universal vision of the needs of his flock, he could send them on mission wherever he considered it most necessary.

Soon, however, the work of education became an integral part of the apostolic ministry of the Society of Jesus. St Ignatius and his first companions realised not only the need in this field but also the wide range of possibilities it opened up for them to live the mission.

The educational work of the Society of Jesus, from its first experience in the colleges, was rooted in the humanist tradition of the Renaissance. The first Jesuits were men of their time who had become deeply acquainted with humanism at the University of Paris. It was also at the university that they met Ignatius and, under his guidance, experienced the Spiritual Exercises. In this experience, they meditated deeply on the heart of the Christian experience: the mystery of the Incarnation of the Word. God, by taking on our "flesh", our human life in history, reveals to us the "seriousness" with which he treats our humanity. The humanism of the Renaissance was, therefore, neither alien nor foreign to the experiences, academic and spiritual, from which the Society of Jesus was born.

The spirituality derived from the experience of the Spiritual Exercises, which enlightened their profound understanding of the world, of man and his destiny, thus laid the foundation for those men who, trusting to be led by the Spirit of God at work in the world, realised that in the work of education, they had found an excellent way of serving the Church, the Gospel and humanity.

Father Arrupe expressed it lucidly and prophetically when he said that the purpose of the educational work of the Society of Jesus, more than the transmission of information and training skills, is essentially to form men and women for others. Kolvenbach added a nuance to this expression and *with others*. Allow me here to recall a great Brazilian Jesuit

who was also part of the history of PUC-Rio, Dom Luciano Mendes de Almeida. This attitude to life, which the Society of Jesus wants to germinate in the hearts of the people who attend its educational institutions, was expressed by Dom Luciano in the question he always asked when he arrived somewhere: How can I help? And this question was always followed by a concrete action that positively impacted reality.

The Superiors General and General Congregations of the Society of Jesus, since the Second Vatican Council, have recognised the enormous value of the educational and intellectual apostolate and its contribution to the mission of the Society. For my part, I would like to take the opportunity of this visit to reaffirm my appreciation, and that of the apostolic body of the Society of Jesus for the mission carried out here at PUC-Rio and to underline its importance in the present world context to which we wish to offer a service in the mission of reconciliation, the fruit of justice that leads to peace.

2. Recognition of the Public Sphere as an Essential Dimension of Human and Social Life

The Christian understanding of humanity insists that no one can be truly human in isolation, outside a life of relationship with other human beings. Humanity does not exist in solitude. Humanity is the life of human beings with one another. Biblical-Christian anthropology starts from the fact that every person is created in the image and likeness of a triune God, that is, of a God who is in himself a communion of love, who is himself communication, communion.

The human person is not and cannot be an isolated individual. To exist in this way is inhuman. One can only be or become human to the extent that one understands oneself as a related individual and constructs one's existence from there. The human being can, therefore, only be realised as a human being in the network of relationships with other human beings. In fact, each of us is born into this network; this is how we enter the world and history. One gradually becomes aware of this reality as one develops and learns to live in and from this network of relationships, thus strengthening and expanding it (or, unfortunately, in some cases, weakening or damaging it) throughout one's existence.

In turn, the community, as its network of relationships, is formed, nourished and enriched by the interrelation of individuals with their own characteristics, but all with the common, constitutive and inalienable element of relationality.

Based on this anthropology, which is the foundation of any Christian anthropology, it cannot be denied that the public sphere is a substantive part of humans and of humanity.

2.1. Recognising the Indissoluble Link between Ethics and Politics

Human beings are, therefore, *constitutively* communitarian or, in other words, political in the best sense of the word.

In his dialogue with the Jesuits gathered at the 36th General Congregation last October, Pope Francis said *I think that politics in general, big politics, has been increasingly degraded into small politics.* (...) *The French Bishops have just issued a communique on politics that takes up again or follows upon one from fifteen or twenty years ago,* 'Rehabilitating Politics', *which was very important. That declaration was timely: it gave force to politics, to politics as craftsmanship used to build the unity of peoples and the unity*

of a people with all the diversity (...). *Politics is one of the highest forms of charity. Great politics*[1].

Politics is the sphere of social life in which public or collective choices are made in pursuit of the common good. It is precisely in the pursuit of these decisions that affect the lives of human beings in society that each of the participants is called to live an exercise of freedom. However, it is not an individualistic freedom that decides arbitrarily, limited by particular and selfish interests, but a freedom that transcends the individual and establishes a relationship with others, that is, creates community. A freedom 'for others'.

This is where ethics comes in, as the dimension of human life in a society that offers the guarantees of the human person in the political decision-making process. Ethics places the person as a free subject of public and private choices, affirming the importance of the participation and contribution of each of those involved in the process, opening up to accept their point of view, their perception, their desires and hopes in the space of common discussion. At the same time, however, there is a need for an ethic whose vision is broad and far-reaching, from which political action is guided in order to promote the improvement of the quality of life of all members of society, recognised as members of the same humanity, all worthy of respect and subjects of rights (human beings and citizens).

Therefore, we can affirm that the great mistake is undoubtedly to separate politics from ethics. Doing so deprives individuals, groups, and people of their humanity. When this happens, politics becomes an instrument of inhumanity and completely loses its raison d'être. Instead of being one of the highest forms of love, it becomes the most terrible form of sin, damaging, even crushing, the humanity in oneself and others.

2.2. The Search for Social Justice as an Indispensable Public Policy

The 36th General Congregation of the Society of Jesus, meeting in Rome last year, affirmed: *The Society of Jesus has always sought to know and to follow God's will for us. This Congregation takes up that task again. We do so from the heart of the Church, but gazing upon the world "that has been groaning in labour pains until now" (Rom 8:22). On the one hand, we see the vibrancy of youth, yearning to better their lives. We see people enjoying the beauty of creation. We see the many ways in which people use their gifts for the sake of others. And yet, our world faces so many needs today, so many challenges. We have images in our minds of people humiliated, struck by violence, excluded from society, and on the margins. The earth bears the weight of the damage human beings have wrought. Hope itself seems threatened; in place of hope, we find fear and anger.*[2]

The text of Decree 1 goes on to recall the words of Pope Francis in his encyclical *Laudato si'* (139): "We are faced *not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental. This one crisis that underlies both the social and environmental crises arises from the way in which human beings use – and abuse – the peoples and goods of the earth. This crisis*

[1] To have courage and prophetic boldness. Pope Francis' dialogue with the Jesuits gathered for General Congregation 36, 24 October 2016.

[2] General Congregation 36 (GC 36), D.1, n.1.

has deep spiritual roots; it saps the hope and joy that God proclaims and offers through the Gospel. [3]

The Congregation also recognised that the Society is called to a ministry of reconciliation and justice: *we heard accounts of the shocking forms of suffering and injustice that millions of our brothers and sisters endure. Reflecting on these, we hear Christ summon us anew to a ministry of justice and peace, serving the poor and the excluded and helping build peace.*[4]

These words of the Holy Father and the 36th General Congregation should help us to become aware of the consequences of the disappearance of justice as a key ethical value in the reflection of some social sciences, especially economics, which is dominated by the neoclassical paradigm and its moral utilitarianism.

It is the reality of growing social inequality due to the impoverishment of individuals and people, the exploitation of the weakest and the abuse of nature, with terrible direct consequences for large groups of people. The reality of so many conflicts and wars on every continent confirms that justice is an ethical value that only emerges when the complexity of the individual is taken into account. It, therefore, requires overcoming the utilitarianism that has permeated so many areas of human life and the social sciences themselves.

Let us be clear that the concept of justice in a human group, a society, determines and radically affects the relationships that are established in its social life. The social structures that are created, as well as the institutions and the formal and informal norms that each human society adopts as a support structure for its everyday life, express the way it understands justice and man himself.

From the humanist perspective in which this reflection is situated, justice is necessarily and unambiguously social justice, that is, a justice that is not reduced to guaranteeing individual "rights and duties" but a justice that is concerned with seeking and ensuring the common good.

In this sense, social justice is the basis of solidarity, another ethical value proper to the concept of the human person, which leads to the inclusion of relations with others among the criteria of choice.

The 36th General Congregation, recalling the reality of displaced and marginalised people, of threatened indigenous peoples, of children, young people and women in situations of extreme vulnerability, of the millions of our brothers and sisters who suffer forms of suffering and injustice, exhorts the Society and all those who collaborate in many ways in and with its apostolic action to support these human groups in their struggles, recognising that we have much to learn from their values and their courage. The defence and promotion of human rights and an integral ecology constitute the ethical horizon we share with many people of goodwill who also seek to respond to this call[5].

One consequence of this reasoning is the absolute rejection of war as a form of politics. In fact, in human relations, all forms of violence are nothing more than the failure of words,

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[3] GC 36, D. 1, n. 2.
[4] GC 36, D. 1, n. 25.
[5] Cf. GC 36, D.1., nn. 25-30

the failure of dialogue. War never is and never can be 'politics by other means', but the substitution of the human for the inhuman. That is why war and justice are incompatible. Humanity is dialogue and negotiation par excellence. The fact that there are diverse and even conflicting interests should not be an excuse for not engaging in dialogue. On the contrary, it is only through this diversity, mediated by dialogue, that agreements, pacts and common projects can be reached. True politics, politics with a capital P, allows us to transform dialogue into negotiated outcomes aimed at the common good. Pope Francis confirmed this in his conversation with the Jesuits of GC 36: *Great Politics. And I think that polarisation does not help. On the contrary, what helps in politics is dialogue*[6].

3. Faith and Justice

For those who find the motivating source of their life in religious experience, justice is a requirement of faith. Consequently, the struggle for justice, in the broadest sense, becomes a constitutive and inalienable dimension of the religious meaning of life; that is, it is a consequence of having experienced the God of life, the Creator of human history, who is wholly good, whom we can call, as Jesus of Nazareth taught us, Abba, Father. Jesus places us all in a relationship of fraternity, which necessarily entails the demand that, among the sons and daughters of the same Father, recognition, acceptance, respect, support, collaboration and communion be lived as fundamental dimensions of our existence as human beings.

The justice for which we strive, inspired by faith, is that of the Kingdom of God. The understanding of what this reign means is born of the very proclamation of it made by Jesus Christ through his life and word. It is a reign in which the King, God the Father, does nothing but care for, support and serve his sons and daughters, as Jesus radically showed us in the scene of the washing of the feet. What Jesus does is what the Father does. This is what John tells us about Jesus in his Gospel: He who sees me sees the Father (Jn 14:8); and again: My Father always works, and I also work (Jn 5:17).

We who, through the action of the Holy Spirit, have accepted the revelation of the face of the Father in Jesus Christ, His Word made flesh, and who have become followers of Christ as the way to true life, cannot run away from the demands of justice if we want to be faithful to our name as Christians.

In the same way, the Society of Jesus, since General Congregation 32 (1974), has understood its mission as *the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another*[7]. The Society of Jesus, gathered in General Congregation 36, understands itself in the same way, from the point of view of our present world reality, as *Companions in a mission of reconciliation and justice*[8].

From the point of view of the Catholic Church and of this university, the justice that truly exists in a society is measured by the perspective and situation of the poor in that society. Therefore, human rights are, first and foremost, the rights of the poor and of a society that claims the law as its way of living.

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6 Cf. op. cit., To have the courage…
7 GC 32, D.4, n. 2.
8 GC 36, D. 1.

4. Reconciliation and Justice

From an understanding of humanity as constitutively created for life in the community, we can affirm, in biblical-theological language, that whenever human beings deviate from what constitutes us, we experience what is often called 'sin'. Sin is basically that which diminishes our humanity; everything that diminishes, damages, spoils what is human, both in the individual and in the communal sphere. In this sense, the ruptures in our fundamental relationships (with God, with others and with creation) caused by our choices are sins and, therefore, need forgiveness and reconciliation. The path of reconciliation makes it possible to restore relationships and, with them, justice in the sense of living again in the right, just, proper and appropriate relationships.

Reconciliation is fundamentally a mission of hope. Artisans of reconciliation are always messengers of confidence in the future. They feel called to heal wounds, rebuild bridges, break down walls, and propose new ways.

In this sense, the Society of Jesus understands the intimate relationship between reconciliation and justice. No process leading to true reconciliation can be established without taking into account the demands of justice. Therefore, promoting social justice and creating a culture of dialogue between cultures and religions is part of reconciliation between human beings (individuals and communities), between human beings and creation, and between humanity and God.

From our Christian experience, we are not afraid to affirm that these three dimensions of the ministry of reconciliation are always interrelated. It would be wrong to affirm true reconciliation with God if, at the same time, there was no reconciliation among human beings and between human beings and creation. Nor would it be proper to speak of true reconciliation with creation if we did not take into account that it is the condition of the possibility of our existence, that it has been given to us as a gift from the Creator, and that it is up to all of us to care for and respect it. Reconciliation among human beings would be incomplete if we did not take into account the transcendence of our human condition.

Serving reconciliation and justice means building bridges that enable dialogue. Often, the task of bridge-building or 'bridging' means being crushed by both sides of the conflict. Such is the price of our ministry, and we are willing to pay it because we long to do it in Jesus's way.

5. Major Challenges to Reconciliation and Justice in Today's Global Reality

The demanding work of reconciliation and the promotion of justice begins with understanding the world we live and call home. In this sense, the intellectual apostolate in our university seeks to help the young generations seeking academic and professional formation to situate themselves in reality - rooted with gratitude in the knowledge of the past, attentive with a critical and free eye to the problems of the present, and looking to the future with creativity, illusion and hope - so that from there they can project their personal development and their contribution as professionals and researchers, contributing to the building of a better world.

This need to understand our world in-depth and offer the greatest and best service to the glory of God is why we see our mission as a true intellectual apostolate. We desire to understand humans and the world in all their complexity so that humans can make the world more compassionate and, therefore, more divine.

The significant investment that the Society of Jesus makes in intellectual formation in universities is because we want all those who participate in university life to be able to understand and think for themselves in whatever situation or context they find. We need to be true intellectuals in the human and social sciences, social analysis, education or pedagogy, and every field of knowledge. Just because you work in a university or a research centre does not automatically make you an 'intellectual'. Becoming a 'thinker' in a discipline, in a field of research, requires a sustained process, a personal and collective effort, and a commitment to oneself and others.

For those who share the mission of the Society of Jesus, living the intellectual apostolate means deepening an intelligent, profound, critical reading of the world and its challenges. Throughout its history, humanity has always lived simultaneously between light and shadow. Today is no different. The shadows of our current reality are not alien but a cause for concern, for they show us a profound crisis affecting social relations, the economy and the environment. We find structural injustices and multiple abuses against people and the environment at its root[9].

I invite you to look at six realities of today's world that challenge our intellectual apostolate to seek creative responses.

The first reality is migration on an unprecedented scale. There are many millions of people who, as migrants, displaced persons or refugees, leave their place of origin and risk their lives in search of a better life, or at least to survive conflicts, natural disasters or situations of extreme poverty. These great movements of people sometimes take place within the same country but also from one country to another, from one continent to another. Masses of people suffer all kinds of hardships and do not always receive the support or welcome they so desperately need. When they arrive, they often find fear of the other, rejection, aggressiveness and even hatred: attitudes that translate into the construction of all kinds of barriers to prevent their arrival or their social integration.

A second reality presents itself to us as a contrast that throws us off course. The indicators of the world economic system continue to show a steady increase in wealth creation. Some countries have managed to eradicate misery or poverty from the lives of a large part of their population. However, inequality is growing in proportion to wealth. The gap between rich and poor is becoming more profound and more insurmountable. As a result, injustice and the potential for social or international conflict are growing.

The third challenging reality is the weakening of the capacity for dialogue, leading to increased polarisation and conflict. Fanaticism, intolerance, threats of terror, violence and even war seem to be on the rise. Undoubtedly, this hardening of positions that are not open to dialogue or negotiation is the product of petty interests, often hidden. There is no doubt that these radical proposals are more readily accepted by people who feel exploited, who live in poverty, whose physical, moral and cultural integrity is threatened, who have had no chance of education, and who live in desperate situations. Aware of the mobilising power of religion in the human heart, there is no scruple in using religion and distorted images of the gods to weaken or eliminate the other, thus justifying reactions of violence, hatred and aggression.

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[9] Cfr. GC 36, D. 1, n. 29.

A fourth grim reality of our time is the ecological crisis, which, in the words of Pope Francis, affects our "common home". In his encyclical *Laudato si'*, the Pope, who has chosen as the 'trademark' of his pontificate the name of the holy brother of all creation, clearly and unambiguously points out that our current system of production and consumption generates a 'throwaway culture' that not only leads to the degradation of the whole of creation, to the point of endangering the sustainability of the planet itself but also profoundly affects the fabric of our social relationships.

Another reality in which we live between light and shadow, the fifth, is the digital culture, which is taking up more and more space in our lives. There is no doubt that digital technology, the Internet, and the social networks of the virtual world have brought about radical changes in our way of being and thinking as human beings. If, as we said at the beginning of this exhibition, we are constitutively human beings of relationship, in relationship, for relationship, how can we understand it in the new reality in which communication, relationship, and the way we interact with each other, does away with the immediacy of the presence of the other? These profound cultural changes are developing at a pace that seems to exceed our capacity to assimilate, understand and control them. Personal and inter-generational relationships are being affected, traditional values are being challenged, and the very understanding and protection of this reality through appropriate legislation is the subject of immense efforts not to be left too far behind. Suppose the new human habitat, the 'digital ecosystem', has allowed us to expand the reach of information and the capacity for solidarity connections to an extent unimaginable a few decades ago. In that case, it is also proving to be a highly effective tool, unfortunately for the spread of 'fake news' and the spread of prejudice, hatred and unchecked aggression.

Finally, and to return to a point made at the beginning, we find ourselves in a time of weakening politics. As the Pope told us in his meeting with GC 36: '*In general, the opinion I hear is that politicians are on the wane. Countries lack those great politicians who were able to spend themselves seriously for their ideals and were not afraid of dialogue or struggle, but went ahead, with intelligence and with the charism specific to politics*.' In many countries today, there is a growing disillusionment and distrust of politics as an arena for the pursuit of the common good. This is essentially due to the negative results of how political figures and parties have behaved in exercising their functions. There is much dissatisfaction and discredit due to unfulfilled expectations and unresolved problems. Current models of democracy are distrusted, and the lack of any other option leads many to look back with nostalgia to authoritarian or dictatorial models, allowing populist leaders to come to power by exploiting people's fear and anger with seductive proposals for unrealistic change.

These six challenges are emblematic of an epochal shift. More than ever, we are aware that we are one human community on this planet and that there is no way to 'escape' our common destiny.

This is the horizon that challenges our intellectual work. These are the calls that reality makes to us. From the Christian faith, we interpret these signs of the times as the cries of humanity reaching the heavens and the heart of God. From our Christian faith and looking at the thread of the Book of Exodus, we know that he is not impassive but a God of mercy who hears the cry of his people and comes to their aid. Today, through the action of his

Spirit in each person's heart, God calls and invites us to search together for lights, answers, ways, and possibilities. The same Spirit presents us with life, and the Word of Jesus Christ, the Eternal Word, made one of us Emmanuel (God with us). In Jesus, the divine face of the Father and the human face of the brother are revealed to us, both enlightening and challenging us, thus revealing the truth about ourselves.

6. The Dynamics of the *Magis*

Before concluding, I would like to recover an element of the Ignatian spiritual tradition that has much to offer in pursuing excellence in all areas of university life. Though brief, it is a Latin word that has enormous potential as a catalyst for our apostolic energy. It is the word *magis*, a Latin term that can be translated as *more* or *better*. In the experience of the Spiritual Exercises of St. Ignatius, this word appears several times: the person who goes through the spiritual adventure of the Spiritual Exercises is invited again and again to examine the experience and to evaluate how it was and how it could be more profound, more generous, freer, more trusting, or to choose what would best help him to achieve the goal he has set for himself. The assumption is that no matter how well something is done, there is always room for improvement, for opening more space for God's action in one's own life and human history.

The Society of Jesus strives for academic excellence in its university work. It wants the university to be concerned with implementing the best pedagogical processes, developing the best research, producing quality knowledge, and seeking greater impact on reality. But it also wants to contribute to the human excellence of our students, professors and staff. We want them to be women and men who, through their participation in university life, become more aware, more competent, more compassionate and more committed. Academic excellence, which is undoubtedly a fundamental dimension of a university entrusted to society, is placed in the broader context of formation for integral human excellence. Indeed, this integral human excellence gives academic excellence its ultimate meaning.

We do not doubt the excellence of the work carried out at this university. The indicators, both internal and external, point to it. It is not by chance that PUC-Rio is recognised as the best Municipal University in Brazil and one of the ten best universities in Latin America. These indicators are the cause of joy and gratitude. I congratulate all those who have contributed to such a high level of excellence.

One element that has undoubtedly contributed to this path of excellence is PUC-Rio's participation in networks that link the university institutions entrusted to society in Brazil (FORIES) and Latin America (AUSJAL) and other networks in other areas and at different levels. This willingness to collaborate with others broadens the horizons of university life, enriches it through exchanges and increases the scope of its impact on reality.

I invite you, however, to return to the tiny word *magis*. As I said, it has the power to set us on our way again. Acknowledging with joy and gratitude the excellence that has already been achieved and recognised could lead us to have as our primary concern, although fair and demanding, the simple maintenance of the level already reached or to remain in the joyful comfort of what has already been achieved, or, even worse, in the "laziness" of those who believe that enough is enough.

Therefore, on the occasion of this visit to PUC-Rio, I renew my gratitude to the entire University community, the Rector and Board of Directors, professors, researchers, students, and administrative staff, and to all the other men and women who, with their work, their qualities, their vitality and their energy, collaborate in this apostolic work that belongs to the Church entrusted to the Society of Jesus. I am also grateful for all the support, guidance and accompaniment that the Archdiocese of Rio de Janeiro offers to this apostolate. Its importance in the present context of the Church, the country, and the world cannot be overestimated.

The Society of Jesus desires that PUC-Rio, inspired and based on the human and divine wisdom of the Gospel, the millenary tradition of the Church and the apostolic experience of the Society of Jesus, continue to be a true space of dialogue and integration, where the sincere and generous service of the faith leads people to live with more hope, from a love that is more concrete in deeds than in words.

May this campus be a reality in which those who study, work or live here experience and confirm that respectful coexistence among those who are different is not only possible but desirable because it is a sign of the infinite potential of God's creative power, in which we, his daughters and sons, also participate.

May PUC-Rio be a sign that, where there are conflicts and even ruptures, the path of reconciliation is always open and that we are ready to accompany those who wish to walk it.

May the academic and intellectual production, extension activities, service to the community, and social impact of the university's work be a quality contribution to the promotion of justice, making a difference for the better, for more, not only in the Marvellous City and Brazil but for all humanity.

Thank you very much.

Arturo Sosa, S.J.

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2. Jesuit Education: Forming Human Beings Reconciled with their Fellows, with Creation and with God

Address at JESEDU-RIO Congress

20 October 2017

Introduction

First of all, I would like to express my gratitude to those who have made this Congress possible: FLACSI, the Province of Brazil, the Brazilian network of Jesuit schools and the Secretary for Secondary and Pre-Secondary Education of the General Curia. I would also like to express my gratitude to you, delegates, for your hard work in your provinces and here at the Congress.

This is the first time that the Society of Jesus organizes a Congress for provincial education delegates and the regional networks that support our educational work in secondary and pre-secondary schools. It has been a beautiful opportunity to come together and strengthen our common universal vision of the Society's educational apostolate.

Other Ignatian networks that offer quality education to marginalized sectors of society have also participated in this Congress, like Fe y Alegría, the Cristo Rey Jesuit Schools, the Nativity schools from the United States and the Jesuit Refugee Service's educational program.

In the name of the Society, I would like to acknowledge the enormous task that all of you, together with your colleagues in this apostolate, carry out every day in extremely diverse and difficult circumstances to offer new generations training that will radically change their lives, offering them instruments to contribute to the humanisation of the world.

This Congress is an expression of the thanks we give to God and our benefactors in this area, an affirmation of the importance of the educational apostolate and a push to seek the audacity of the impossible that can carry us even further.

I. Our educational tradition: an inspiration, not a burden

Education, and schools in particular, are part of the Society's missionary tradition. It all began with the perception that Ignatius and his first companions had of their immense apostolic potential. Polanco portrayed this early conviction by the Society in his 15 reasons for having schools.[1]

Through these schools, the Society created an educational model rooted in the humanist tradition of the Renaissance, convinced that by educating individuals' character towards the common good they were carrying out an important apostolic task. When they realized how education could touch the hearts of individuals, they transformed the *cura personalis* into the defining characteristic of their educational model. The spirituality that emanated from the Exercises then became the spirit driving perception of the world, human beings and destiny.

With the Second Vatican Council and the formulation of the Society's mission at GC

[1] Monumenta Ignatiana, Vol. 4, p. 7-8

31 (1965) and 32 (1975), our schools were profoundly renewed.

That humanist tradition, nurtured by Ignatian spirituality, was expressed prophetically and lucidly by Fr. Arrupe and by Fr. Kolvenbach, who stated that the purpose of our education is to train *men and women for others and with others.*[2]

Later, the Society expanded on this educational objective in the so-called *4 Cs*, which stated that we are looking for human excellence in our students by training them to be men and women of conscience, competence, compassion and commitment. Thus, academic excellence, a fundamental dimension in Jesuit schools, was placed within the context of training for integral human excellence. It is this integral human excellence that gives purpose to academic excellence.

Our educational offering has also been renewed through an education for faith that promotes justice, encouraging dialogue between cultures and collaboration between laypeople and Jesuits. Sharing educational charisma with laypeople and religious men and women from other families has been a source of creative renewal of our educational model. New institutional models, born to offer quality education to the poor and excluded, such as Fe y Alegría, Cristo Rey, or Nativity Schools, in addition to the educational services offered by the JRS, enrich the Society of Jesus' educational apostolate in the world.

In addition, the creation of provincial and regional networks has improved the reach of our institutions. Our practice of permanent educational discernment was put into motion by a three-stage cycle (of which this Congress is the last step in an initial stage) that began in 2012 with the Boston Colloquium and continued in 2014 with the SIPEI in Manresa.

The online *Educate Magis* platform, which allows all our schools to understand and to develop the immense international potential in our hands, is another opportunity to renew and deepen the charisma of the Society of Jesus' educational apostolate.

The Superior Generals and the General Congregations of the Society of Jesus since the Second Vatican Council have recognized the enormous value of the educational apostolate and its contribution to the mission of the Society.[3] On my part, I would like to take advantage of the opportunity presented by this important gathering to ratify my esteem, and that of the apostolic body of the Society of Jesus, for this apostolate. I would also like to underline its importance in the current context of the world, and our service to the mission of reconciliation, a result of the justice that brings about the peace that God carries out through Christ.

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[2] "It would be an error to expect that this Lyceum… were just the continuation of what Jesuit schools were in past centuries or decades. It's not a matter of re-editing the past, or importing models from elsewhere… It's a matter of responding with imagination and creativity to the challenges that today's world… places before our education." In: El P. Peter-Hans Kolvenbach, S.J. y la Educación, Bogotá, ACODESI, 2009. Speech at the Gathering on Education. The Commitment of the Society of Jesus in the Education Sector. Gdynia, Polonia, October 10, 1998 p. 297.

[3] Fr. Arrupe clearly stated that "…For the Church, the educational apostolate is of vital importance. So vital, that prohibiting education is the first –and sometimes the only— measure that certain political regimes impose on the Church to ensure the de- Christianization of the nation within two generations, without spilling blood. Education is necessary. And this can't be carried out on a certain scale and with the excellence I was referring to without a certain type of institutions." (n. 29) in Nuestros Colegios Hoy y Mañana, 1980.

II. Companions in a mission of reconciliation and justice

Education and, in particular, our educational institutions, are part of the human effort to bring about the germination of the seed of the Kingdom of God in history. As we've contemplated in the meditation on the incarnation of the Spiritual Exercises (nº 102), the triune God has committed deeply to the redemption of humanity; when he sees and hears the cry of humans, he returns it to us as a *calling, invitation* or *interpellation* to collaborate in his commitment to redemption.

The 36th General Congregation took up this interpellation and confirmed that we're called to be *companions in a mission of universal reconciliation and justice*, born of the merciful love of God and put in motion by Him through the incarnation, so that all human beings can live in peace, with full lives and in harmony with the environment.

Aware of people's difficult living conditions, we take on reconciliation as a mission of hope. As ministers of reconciliation, we're messengers of hope for the future, called to cure personal wounds, to find new paths for producing goods and models of consumption that respect environmental balance. We seek new paths that generate a change in social relationships to favour improved living conditions for each human being, so that peoples can live in freedom and dignity, and with mutual respect.

Our mission comes from the Christian faith. It is a service of reconciliation and justice born of the life of Christ, and it must be completed in his way, according to the conditions of our world. Reconciliation and justice are but a single mission. True reconciliation demands justice. Therefore, the search for social justice and the creation of a culture of dialogue between cultures and religions are part of this service of reconciliation among human beings, between human beings and creation and between human beings and God. These three faces of the service of reconciliation are always united. True reconciliation with God is impossible, unless it comes with reconciliation and justice among humans and between humans and creation.

Of course, service of reconciliation and justice means building bridges to allow for dialogue. We know that the task of building bridges, or of "being bridges" in contexts of conflict, means being stepped on by both sides of the fight. That is the price of our service and, as we try and follow Jesus' example, we're ready to pay it.

This view of the mission asks us for personal and institutional conversion, it pushes us to rethink our evangelisation strategies, how we carry out our pastoral activity, our educational model and how we contribute to the transformation of current social, political and economic relationships that are obstacles to the possibility of a life of dignity for all.

III. Education that paves the way for understanding the world we live in

The service of reconciliation starts with understanding the world we live in, our home. In addition, the task of the educator, and in particular our educational institutions, is to help younger generations find their place in the world and before God, so that they can project their personal and social development, helping to build a better world.

This need to profoundly understand our world in order to offer the greatest and best service to the Glory of God is why we see our mission as an *intellectual apostolate*. We want to understand human beings and the world in all their complexity, so that human beings

can configure the world in a way that is more compassionate, and therefore more divine.

If we make such a great investment in intellectual training, it is because we want Jesuits and our companions in this mission to be capable of understanding and thinking for themselves in each situation or context they face. In truth, we need to be true intellectuals in the world of human and social sciences, in social analysis, in education or in pedagogy, and in each apostolic field we find ourselves in. Simply working in higher education, in a school or in a research centre doesn't make us "intellectuals". Becoming a "thinker" in a certain discipline requires an ongoing process.

For those that share the mission of the Society of Jesus, being an "intellectual" means being an effective instrument of the apostolate. Being true "intellectuals" in our apostolic mission allows us to understand the world and its challenges, so we can proclaim the Good News in a way that's pertinent, attractive and transformative. Education is truly effective when it manages to incorporate this dimension of the intellectual apostolate.

In the intellectual reading of the world and its challenges, the 36th General Congregation knew that humanity today has its good and bad points. Nevertheless, the negative aspects are reason for worry, and they show that we're in a profound crisis, in which social relationships, the economy and the environment are all affected, because of the structural injustices and the many abuses committed against human beings and the earth.[4] A quick look at six realities of our world can help us to understand the reach needed for the service of reconciliation and the justice born of the good news proclaimed by Jesus:

First, we are witnesses to unprecedented demographic changes. Millions of people have become migrants or refugees because they're fleeing conflict, natural disasters or poverty, all in search of a better life. Some societies have chosen to welcome them. Others have acted with fear and rage, seeking to build walls or put up barriers.

Second, we are faced by growing inequity. Although the world economic system has created enormous wealth and has allowed some countries to remove large sectors of the population from poverty, inequality is growing at an alarming rate. The distance between the rich and the poor continues to grow, and certain groups, like indigenous peoples, are increasingly marginalized.

Third, polarization and conflict are on the rise. Fanaticism, intolerance, the desire to generate terror, acts of violence and even war are increasing. Although the causes for much of this polarization are based in poverty, fear, ignorance and despair, much of the violence is done in the name of God. The use of religion and the image of god to justify hate and aggression are one of the great anti-signs of our time.

Fourth, the ecological crisis that affects our planet, what Pope Francis calls our "common home". His encyclical *Laudato Sì* is clear in indicating that the system for producing and consuming followed by humans generates a culture of waste, which significantly deteriorates both our social relationships and the environment, placing the sustainability of our planet for future generations at risk.

Fifth, the expansion of a digital habitat or culture. The Internet and social networks have changed how humans think, react, communicate and interact. It is not just a matter of

[4] GC 36, decree 1,29

new technology; it is a new world in which people live, especially the younger generations. It is the beginning of a gigantic cultural transformation that moves at unimaginable speed, that affects personal and intergenerational relationships and challenges traditional cultural values. This "digital ecosystem" or habitat has allowed for the expansion of information and solidarity, but it has also generated deep divisions with the viral growth of hate and false news.

Sixth, the weakening of politics as a search for the common good. In many parts of the world, disappointment or disillusionment with politics has grown because of the actions of parties and politicians. Dissatisfaction and discredit have grown as a result of unfulfilled expectations and unresolved problems. This has allowed populist leaders to achieve power taking advantage of the fear and rage of the people, using seductive but unreal proposals for change.

In summary, these six challenges are emblematic of a change in era. More than ever, we are aware of being part of a single human community, that we share a single planet and have a common destiny. Although we experience the phenomenon of "globalisation" in many aspects of our everyday lives, perhaps we're less aware of the many deep and significant changes that will take place in cultures and in the relationship between generations.

IV. Interculturality: global communication among many cultures

The planetary trend of intense communication in all areas has resulted in an idea we've decided to call globalisation. Nevertheless, this is a phenomenon that includes many ambiguous processes. Some Spanish-language researches have chosen to use the terms *globalización* and *mundialización*[5] to identify different dominant tendencies.

When they refer to *globalización*, they mean the tendency to make behaviours and cultures more uniform. One consequence of this is a reduction in cultural diversity, with a tendency to create a global, mono-cultural space, with the economic organization and the forms of sociopolitical interaction that favour transnationalised capital being imposed everywhere. On the other hand, *mundialización* is used to mean the universal recognition of the creativity that is characteristic of cultural diversity, and its recognition as the principal wealth of the exponential process of human interaction across the globe.

As a result, when we try to place our educational activity, it's best that we refer to *universalization*, understood as the growing interaction among culturally-diverse human groups that are capable of sharing a common vision of the interests of humanity as a whole. This analysis helps us to discern the tendencies existing in a trend of growing human integration and the results of globalizing currents.

The dominance of a globalizing vision that tends to make cultures more uniform will produce a gradual restriction of cultural exchange that might even place multiculturality at risk. This phenomenon is similar to how damage to the environment is reducing the planet's biodiversity.

The predominance of a vision based on *mundialización* will favour multicultural spaces and will open up possibilities for interculturality. Here, the spiritual contribution of

[5] This distinction can't be clearly made in all languages.

religions, understood as dimensions of cultures, will help to overcome fundamentalism. This was predicted by the 35th General Congregation in 2008, when it encouraged us to go to the frontiers of our cultures and religion to find, recognize and take up dialogue with others.[6]

To describe the idea of universality we are seeking in the globalisation process, it might be useful to remember the original meaning of the concept of *catholic*, which referred to the universal nature of the Church, including a broad diversity of different situations. It is also useful to remember that Pope Francis preferred to use the geometric image of a *polyhedron* instead of a sphere to refer to globalisation.[7] Both the concept of *catholic* and the image of the *polyhedron* adequately include the meaning of *interculturality.*

Ideally, each human being, or each people, should feel like a part of humanity, and be aware of their own culture (enculturation), without making it absolute. They should do so critically, joyfully acknowledging the existence of other human beings with different cultures (multiculturality), and establishing relationships of equality with them, enriching themselves with a diversity of cultures that includes their own (interculturality). *Universality* experienced in this way may become a way of promoting social justice, fraternity and peace.

We can imagine that this vision of human universality corresponds with the spiritual experience of the God of Jesus of Nazareth. The Church, as a community of the followers of Jesus, needed to overcome (not without tension) its local Jewish, Greek and Roman horizons, to step outside its cultural borders and live catholic-ness as universality with local roots. It is not strange, then, that the Second Vatican Council stated that "nothing genuinely human fails to raise an echo in their hearts."[8]

The recognition of diverse cultures and the ability to live in multicultural contexts while respecting diversity, or even enjoying it, is an important step. We might be tempted to settle for multiculturality as an expression of universality. Nevertheless, people from different cultures simply living in harmony, as a juxtaposition, is not enough to really move towards the universality we're referring to. The enriching exchange between cultures allows us to experience interculturality, and to build universality in a more human way.

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6 "We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenize cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers of culture and of religion." GC 35, d. 3,22

7 "I like the geometric figure of the polyhedron, because it is one but has different faces. It expresses how unity is created while preserving the identities of the peoples, of the persons, of the cultures. That is the richness that today we have to give to the process of globalisation, because otherwise it is homogenizing and destructive." Pope Francis, Dialogue with the members of GC 36, October 24, 2016.

8 "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds." GS, nº. 1

Interculturality[9] makes us experience universality more fully, because it incorporates cultural differences as the revelation of the face of humanity created in God's image, and it is enriched by the ever-greater exchanges among them. Interculturality isn't an end in itself, it's the means with which we can create the conditions to fully experience humanity, contributing to the humanisation of individuals, cultures and peoples. This is more than just recognizing the existence of many cultures in the future and the past (multiculturality). It comes from building bridges and fluid conversation among them. This is a complex process that can't be free from conflict, one that's not just a "meeting of cultures" to create a supra-meta- or transcultural space.[10] Rather, it is a "reciprocal exchange between cultures that might help transform and enrich all those involved."[11] Still, this is not about excluding or substituting enculturation; it is more about deepening it, because *no one can offer others what they do not have.*

Finally, interculturality is a participative and interactive process with the historical, social, economic and political culture in which it develops; as such, it makes the development of cultures more dynamic, promoting changes that allow for a growth in the understanding of the universality of humanity.

I should say that my reflections are not meant to impose a certain word or a concept; they are primarily to state the meaning of the different concepts analysed. I do not aim to ask you to stop using the concepts *globalización* or *mundialización* or any of their derivatives; I just want to ensure that we can understand and always seek intercultural universality.

V. Challenges today to education that looks towards the future

I acknowledge that the educational segment of the Society is working to get up-to-date.[12] That is what is expressed in the document that the Education Secretariat and the ICAJE have been working on to collect the challenges and opportunities that our current context offers our educational model. It encourages us to add the vision of the mission as it was formulated by General Congregation 36 to the process, to work together in the service of reconciliation and justice, which will only be possible in a world understood interculturally, as we've seen. I am convinced that education by the Society, especially in our schools, can profoundly renew itself in this direction.

Renewal is an ongoing task in educational work. We need to go a step ahead of what we know and imagine today. Our educational models need to prepare young people for the future. We cannot lie stuck in educational models in which we as adults do not feel comfortable, and therefore we need to take a step forward. We need to be alert to the danger of the institutional inertia that prevents discernment and needed renewal.

Within the context of a global trend like the one I just described, we need to ask

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9 The characteristics of the phenomenon we refer to as interculturality and the relative novelty of reflecting on it mean that we should not formulate a regulatory concept that might do more to hide its reality than reveal it.

10 Cfr. Stanislaus, L. – Ueffing, M. (eds.), Interculturalidad, Estella (Spain), Ed. Verbo Divino, 2017, p. 586.

11 Ibid. p. 23.

12 This can be seen in the final declarations of the Colloquium in Boston, or in the reflections from the SIPEI in Manresa.

ourselves: how can we better serve the mission of our schools? How can a school educate for reconciliation? How can we go to our frontiers like Pope Francis asked us to in his speech at the 36th General Congregation, to generate processes of transformation?[13] What frontiers should our schools reach, and what educational processes should take place?

We should answer with imagination and creativity, without forgetting that the goal of our education is to train individuals so they can give meaning to their lives and contribute to the common good within their context, their society and their planet. It is our job to create models.[14] We should not be afraid to do so. When we do, we're providing a service to the Church, which has asked Catholic education to renew its passion for this service to the world.[15] We should ask ourselves what Pope Francis asked the Society when celebrating the canonization of Peter Faber: *Do we have great visions and desires? Are we risking anything? Are we flying high? Does zeal for the Lord consume us (Psalm 69,10)? Or are we mediocre, contented with repeating apostolic programs that don't reach individuals or address their needs?*[16]

We should remember that the first Jesuits invested time and resources to create an educational model that may have been made up of eclectic components, but that was unified by the Ignatian vision of the world. We all know the great contributions of that model that the Society named the *Ratio Studiorum.* We're called to have the same creativity so we can respond to the challenges of the always-unsure future from our present context.

Although our schools, which some call "of brick and mortar", continue to be important, we need to have the freedom and the creativity to explore other models, even if they're hybrid. This includes online schools, or even cutting- edge educational models that embody the *magis* today. Fortunately, we are assisted in this challenge by the enormous creative potential of our companions in the educational apostolate, with whom we can work together to think, create and try out new possibilities.

Along these lines, I would like to mention some of the specific challenges we should take on as educators and as educational institutions of the Society of Jesus.

First, it is important for our institutions to be spaces for educational investigation, true laboratories in innovation in teaching, from which we can draw new teaching methods or models. This means that we'll explore what others do and what we can learn from them, as well as what educational science proposes for a world that's increasingly technical and shaped by the digital culture our students were born and raised in. Our institutions need to be aware of the anthropological and cultural change we're experiencing, and they need to know how to educate and train in a new way for a different future.

Second, without excluding any social class from our educational offering, we need to continue to make progress in educating for justice, with three elements in mind. First, the importance of reaching out to the poorest and most marginalized. Second, the need to train

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13 Discourse by Holy Father Francis to the members of the 36th General Congregation of the Society of Jesus, October 24, 2016.

14 Nicolás, S.J., Adolfo. Profundidad, Universalidad y Ministerio Intelectual. Retos para la Educación Superior Jesuita Hoy. Mexico City, April 23, 2010

15 Congress for Catholic Education, Rome, 2015.

16 Pope Francis, Homily, Iglesia del Gesù, Rome, January 3, 2014.

a critical and intelligent conscience when faced with unequal social processes, without participation, that are focused on consumption, the accumulation of wealth, and the exploitation of the environment. And third, a constructive attitude open to dialogue that can help us to find solutions. This should be reflected in our admission policies, our training programs, in the vision of science we transmit and in agreements with other schools and social institutions.

Third, respect and care for our "common home" demands that our institutions train our students in the environmental dimension of reconciliation. All human beings share responsibility for our planet, for its future viability, beyond our national, local or generational interests. It is important that we join in the efforts of many to create a sustainable society and economy, so that human beings and the environment are both protected. Our institutions should reflect this attitude in their actions and their physical structure.

Fourth, the development of a culture to protect minors and vulnerable individuals. Like the Church and society, the Society of Jesus participates in collective efforts to raise awareness and take the necessary measures to ensure that the children and young people families entrust us with have the protection they need. It should be evident that our institutions seek to protect minors and vulnerable individuals, preventing harm and acting immediately, effectively and transparently when needed. This is an essential commitment from the Society, and is vital to the credibility of our schools.

Fifth, the offering of religious training that opens students up to the transcendental dimension of life and that cultivates an experience of Christian faith that can transform personal and social life. Pope Francis told participants in GC 36 that *true faith always involves a profound desire to change the world*. Our challenge is to know how to communicate Ignatian spirituality so that younger generations want to *love and serve in all things*, and so that they seek the greater glory of God, in addition to belonging to the Church. The challenge is knowing how to transmit what Fr. Nicolás calls the "Jesuit virus", and what Pope Francis later defined as the Society's own *virus.* In other words, the "mark" that we expect those that have passed through our educational institutions will have: that they live in tension between the earth and heaven. This means tension between *the faith they express in God, Father, Son and Holy Spirit* with *what is going on today in the world.* According to the Pope, this tension *drives you to act, to change, to do, to imitate God the creator, redeemer, sanctifier; it drives you to be human.*[17]

Sixth, although the concept of the "global citizen" is still under construction, our education should be a creative actor in this. Our presence in so many places and cultures around the world allows us to create and offer educational proposals for an intercultural view of the world, in which all human beings and their peoples possess a "global citizenship", where rights and duties are connected. This is beyond culture itself, nationalism or political or cultural fanaticism, which prevent the recognition of our radical brotherhood.

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[17] Pope Francis, to former Jesuit Students, at http://es.radiovaticana.va/news/2015/11/11/%C2%AB%C2%BFtodav%C3%ADa_tienen_el_virus_jesu%C3%ADtico%C2%BB,_el_papa/1186082 (in Spanish).

How can our schools welcome global citizens and offer them an education, one that respects the local particularities of cultures while making our potential and universal commitment evident? We should be able to put together educational programs that help us to think and act locally and globally, without dichotomies between the two dimensions, moving towards interculturality while understanding the cultural, social and religious diversity of our world as something enriching,[18] without losing our Christian and Ignatian identity.

VI. *Collaboration and working as a network,* paths to taking on universal challenges

The challenges mentioned may be dizzying or even scary. Some are immense, especially when we see that our resources and capacities are so limited. Aware of this, GC 35[19] and especially GC 36[20] asked for greater discernment, and a more adequate use of our strength by working together as a network, making better use of our position as an international apostolic body.

I have referred to discernment elsewhere. I only want to indicate that our educational institutions also have, as a result of their Jesuit or Ignatian identity, the challenge of using it as a way of moving forwards and making decisions. I'd now like to focus more on *collaboration* and *working as a network*.

Collaboration with others is the only way, and it is a profoundly evangelical way whereby the Society of Jesus can carry out its mission today.[21] The magnitude and the interconnection of the problems affecting humanity are such that, today, we can only effectively work to solve them if the Church and the Society can work with others. With an attitude of collaboration, we can find people and organizations dedicated to serving others, seeking reconciliation of human kind and the defence of creation. With some, we will share our Christian faith, with others, we will share faith in God, and we will discover that others still are men and women of good will.

The collaboration between Jesuits and laypeople is a positive reality in our institutions. We have made plenty of progress in this area. Still, we need to continue to move forward, and for this we need all our creativity. The path taken so far shows us achievements as well as weaknesses to be addressed. How can we put together genuine teams with apostolic intent that can develop all their potential? How can we connect with our alumni so they feel like companions in the mission, not just nostalgia for the institution of their youth?

Collaboration spontaneously leads to cooperation through networks, and these are a creative way of organizing our apostolic work.[22] Operating as a network allows for

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18 To respond to this rapidly-shrinking world, we have focused on educating for responsible citizens in the city of the world." Kolvenbach, P., Georgetown University, June 7, 1989.

19 GC 35, d. 3,43.

20 "Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an "international and multicultural body" in a complex, "fragmented and divided world," attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective". GC 36, d. 2,3

21 Cf. GC 36 d.1, 35-38

22 Cf. GC 36, d.1, 35

collaboration between the apostolic task of the Society and other institutions, opening up new horizons for service that go beyond what is traditional in a certain region or province, and mobilizing greater resources and possibilities in favour of the mission.

To work as a network, we need to rekindle and consolidate our culture of generosity as a basis for an opening that can allow us to share a vision, cooperate with others and accept effective leadership that maintains the balance between local initiative and global authority.[23]

With different levels of development and success, our schools have taken on the need to create networks on a provincial, regional and global level. Some provincial and regional networks have helped enormously in our renewal process; today, it would be impossible to move forward without them. Although some provinces and regions have had difficulties, working as a network is now part of how we do things, as indicated at General Congregation 36. This means that our schools need to organize into local and regional networks, in addition to being open without reservation to the global network we need to consolidate. We should not be afraid to share programs, experiences, materials and even resources to put together our international network.

Only if we think and act in a joint, coordinated way, welcoming and incorporating the wealth of our local diversity, will we be able to use the network to take on global challenges that affect our local conditions. We have over 2000 schools, and a notable educational presence in over 60 countries. We have enormous capacity to awaken hope in our world, contributing to the formation of men and women who are just, true global citizens, capable of generating dialogue and reconciliation among peoples and with creation.

Over the past few days, at this Congress, you have all experienced the diversity, the wealth and the immense potential that comes from working together. The Society truly expects everyone's commitment, especially from the educational delegates in each Province and from the different regional networks, to move forward in building and consolidating a global network of schools with a common agenda working towards reconciliation and justice, built by the Lord, to achieve peace. This means that all networks should include the point of view of the international network in their strategic and structural plans, and that they should all feel responsible for it. Working for local and regional networks will also mean working in and for the global network.

As educational delegates in your provinces, you are co-responsible for the proper operation of the networks, on every level. Two specific initiatives, of the many that we could explore together, are their contribution to the development of the global *Educate Magis* platform, and work in favour of *a global citizenship* that cares for the planet and embodies solidarity. These objectives can give full meaning to the theme of this Congress: "united in a global network: a fire that kindles other fires."

Still, I should state that the network we're called to form is not just to connect us to other schools. We need to be aware that schools are apostolic platforms in dialogue and collaboration with the Society's other apostolic institutions: universities, social projects, spirituality centres, parishes and other apostolic presences. That way, we will all grow and

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[23] GC 36, d. 2, 8

be able to provide greater and better apostolic service.

I will finish by saying that the 36th General Congregation also asked us to practice *apostolic planning*, in order to effectively respond to the challenges we face. This is nothing more than the instrument that allows an institution to implement decisions made through discernment in an organized fashion. Planning offers us a strategic way of organizing time, actions and responsibilities for putting into effect decisions. This means that we work as a single body, with a single purpose, as part of a team with many different tasks and roles.

In our case, just planning for an educational institution is not enough. For it to be apostolic, it should make present the Good News in each institution, to every human being involved in it and benefiting from its service. Planning must also be "apostolic" because it is driven by the Ignatian *magis,* avoiding doing things in a mediocre manner and looking for the best and greatest service. We will not allow the tension between spiritual discernment through the examen and apostolic planning to disappear. We also will not let it turn into an administrative tool, an end in itself, that hides the purpose and meaning of what we're called to do.

Conclusion: A global, intercultural network with the mission of reconciliation

To conclude, I would like to remember what Pedro Ribadeneira wrote to King Philip II of Spain in the name of Saint Ignatius in 1556: *all good in Christendom and throughout the world depends on the proper education of youth.*[24] I believe that these words are still valid for the Society of Jesus and the Church.

Not in vain, Pope Francis has called for a Synod on *youth and vocational discernment*, looking to contribute to building a rejuvenated Church capable of giving hope to young people. This Synod will be a good opportunity to feel that we're part of the Church, to listen to our students, to better understand their world, to welcome their dreams and concerns, to learn from them. It will also be a chance to show them that they are part of the Church, and the Church needs them.

Our schools are a magnificent platform for listening to and serving today's youth, helping them dream of a new world that is more reconciled, more peaceful and in harmony with creation, one they have to build themselves.

By renewing our trust in God, we want to move forward as a global network with a universal mission. The challenges before us are many, but the apostolic possibilities can be greater. We need to detect them. God continues to work to create and save. The *missio Dei* continues. This faith encourages us to take on the path of apostolic audaciousness that makes the impossible possible.

Thank you very much!

Arturo Sosa, S.J.

Original: Spanish
Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

[24] Monumenta Pedagógica 1, p. 475 (original in Spanish)

3. Jesuit University and the Democratisation of Society

Address at the Catholic University of Pernambuco (UNICAP) on the occasion of the opening of the 'University Integration Week', Recife, PE

Brazil, 24 October 2017

1. On this first visit to Brazil as Superior General of the Society of Jesus, I am happy, as a Venezuelan, to come to the 'Brazilian Venice', and to know something of the Pernambuco people, its culture, its Church, which gave the prophet Dom Hélder Câmara to the universal Church.

With this visit I confirm the mission of my Jesuit companions in this university, the first 'Catholic' university in the North and Northeast of Brazil. The Catholic University of Pernambuco is an unmistakable sign of the firm missionary decision of the Society of Jesus: throughout history, the Jesuits have been expelled from Pernambuco several times, in different periods, and the colleges were opened and closed. The former Nóbrega College celebrates this year the centenary of its foundation with the determination to continue its educational mission reinvented from the university, in the Liceo Nóbrega/Fe y Alegria. In the same way, the old school chapel has been converted into the Archdiocesan Shrine of Our Lady of Fatima.

Between challenges and opportunities, present in the centre and in the periphery, the Jesuits have confirmed this place and the educational work as strategic to emit their mission in the Northeast of Brazil. In 2018, UNICAP will celebrate its 75th anniversary. Originally began as the Manuel da Nóbrega Faculty of Philosophy, Sciences and Letters, it was a development of the educational work of the former Nóbrega College. In fact, Jesuit universities are not born out of 'government decrees', but as a response to the calls of our evangelising mission, as the fruit of a process of discernment, in collaboration with society and at the service of the Church.

2. I thank you for your welcome and I am happy to inaugurate the programme of this Jubilee year with the opening of the '15th Week of University/Society Integration'. I have been told that, for one week, the campus is transformed into a great forum of meetings, reflections and activities: a favourable time and an opportune space for us to renew our commitment as a Jesuit university, in the context of contemporary society, here and now. It is important, therefore, to celebrate UNICAP's jubilee with a grateful memory and a vision of the future, looking to the present as the consolidation of this vigorous university project. Having already confronted many difficulties, it now fully responds to the demands of a true university, with academic quality recognised for generations, with notable growth in research and social impact through its outreach programme.

In the Ignatian spirit of *magis* - always seeking to improve - UNICAP, throughout its history, has been shaping its community spirit, marked by an open Catholicity, faithful to the Gospel and according to the orientations of the Church. In addition to being an institution widely known for its humanistic values and recognised for its commitment to

regional development, the Catholic University of Pernambuco is increasingly expanding with the networked world.

I would like to reflect with you, dear representatives of the academic community of UNICAP, on the basis of this living heritage, looking to the future of this institution; professors, responsible administrators and students, Jesuits and others, all collaborating in a common mission. For some, the motivation from the Christian faith is explicit; for others, it remains in the secret of their hearts and processes; but all are committed to seeking, responsibly, alternatives for a new society, particularly in the face of the profound crisis in which Brazil finds itself, not unrelated to the Latin American and international context. If, on the one hand, the university cannot transform the whole of society, in its increasingly plural complexity, on the other hand, it cannot do without making its contribution to the formation of social agents. As Pope Francis says in *Evangelii Gaudium*[1] and the Society of Jesus has taken up again in the recent General Congregation 36: it *is a matter of giving priority to actions that generate new dynamisms in society*[2].

3. Father Adolfo Nicolás, my predecessor, in his conference here at UNICAP in 2013, was inspired by questions that make us think: *Why a Jesuit University here in Recife? And in Brazil, an emerging and promising country, to what extent is the need for Jesuit action in higher education still justified? What are the challenges of the academic apostolate and what are the new frontiers of education? What distinguishes a Jesuit university from other institutions? What are the future prospects for a Catholic, Jesuit and community university in the context of an increasingly secular society, a globalised world and an imposing market economy?* At the time, he had chosen to give his conference a poetic title: *In the city of bridges, a university without frontiers*.

The questions and the orientations of Father Nicolas are still valid and valid. However, four years on, there have been many changes, especially in the country. The multiple facets of the Brazilian crisis - political, ethical, social and economic - have their own causes and factors, without neglecting their relationship with the world crisis. The project of the post-war democracies is being called into question and even calls for a revision of the strategies for dialogue with the realities of this world, which requires us to update our prophetic mission.

Just as Pope Francis has stressed that *there are not two separate crises, one environmental and one social, but a single and complex socio-environmental crisis*[3], we can also say that there is not one Brazilian crisis and one global crisis, one political crisis and one financial crisis and one ethical crisis: there is a complex crisis of democratic societies and of humanistic values. We can therefore speak of the challenge of re-democratisation in at least two senses: first, because the situation in many countries, including Brazil, will require new ideological and practical elaborations, in which the social fabric is reconciled and the credibility of democratic institutions is worked on, but not without transforming them.

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1 Cf. EG 223.

2 GC 36, D. 1, n. 37; see also: Courage and prophetic daring. Dialogue of Pope Francis with the Jesuits gathered at General Congregation 36, 24 October 2016.

3 Laudato si', 139.

Secondly, it is a question of building a new democratic phase because Western democracies themselves are in a crisis of models, representativeness and leadership. We have realised that the democratic formality of suffrage does not, in itself, guarantee the legitimacy of processes, the coherence of major principles and the updating of democratic achievements. At the same time, the imperatives of market globalisation and borderless globalisation are ruthlessly reinforcing neoliberalism and giving rise to heads of state with a volatile, personalistic and dubious profile.

However, all major societal issues and problems of humanity are not only *challenges*, but also *opportunities* for us to update our mission and to rethink our share of responsibility and test our capacity for transformation. Therefore, inspired by the tradition of the Church and the way of proceeding of the Society of Jesus, I would like to elaborate on some important points regarding the mission of a Jesuit Catholic University, and also to point out some aspects of its specific contribution to the project of rebuilding the democratic foundations for a sustainable and reconciled society, inspired by Christian humanism, in dialogue with others, in the perspective of the Reign of God.

4. The millennial experience of the Church warns us of the risks of utopian idealism in periods of epochal crisis. We live in a paradox: if, on the one hand, modernity with its project of autonomy of individuals and societies dismantled the fiefdoms and the system of medieval Christianity, even decreeing the death of God, on the other hand, the promises of modernity have not only not been fulfilled, but are questionable because of their dramatic results and the imbalances they have engendered, not only among peoples and nations, but even in the ecosystem itself.

It is true that many modern achievements, both in science and in human rights awareness, cannot be renounced. Paradoxically, however, the consequences of the modern project indicate the symptoms of a systemic crisis, which is particularly visible in the increasingly serious social inequality, in the new faces of violence and war, in the serious socio-environmental threats, etc.

The creative reception of the Second Vatican Council on the Latin American continent had revealed, from the very beginning, the reverse side of history, particularly social inequalities and structural sin, the result of which is the *rich getting richer at the expense of the poor getting poorer*. More than cold ideologies, they are suffering faces, as the Latin American Bishops gathered in Puebla (1979) showed us, revealing in the light of Christ the crucified of this world. After a little more than 50 years, the Second Vatican Council is still in the process of becoming a reality, not only as a reference, but as a compass for the Church in her mission.

The very foundations of democratic societies are today threatened by its paradoxes and contradictions:

- ✓ Communication without limits and without criteria for discerning the truth.
- ✓ Democratic institutions of control and transparency that coexist with structural corruption within themselves.
- ✓ Highly sophisticated technological resources that are incapable of accelerating the overcoming of poverty and misery for the majority.

- ✓ A globalising process capable of integrating the whole of humanity as a single community but incapable of stopping the financial domination of the world system.
- ✓ Sciences and diverse knowledge capable of optimising natural resources but incapable of ensuring the preservation of the environment and social equilibrium, within the framework of an integral ecology.
- ✓ A growing awareness of fundamental rights and inalienable human values but unable to contain the emergence of new and multiple forms of violence or to overcome so many forms of social, racial and religious discrimination.

The post-conciliar Church has been marked by the practice of *discerning, in the events, demands and aspirations of our times, in which she participates with others*, the true signs of God's presence or designs[4]. It is interesting to note how the three most recent Popes, in different but convergent ways, have seen in the Catholic University a valuable instrument for the evangelisation of societies.

How do we respond to the evangelising mission of the university on the basis of the Ignatian charism?

5. John Paul II, after promulgating *Sapientia Christiana* (1979) with the fundamental orientations for universities and ecclesiastical faculties, deepens the identity and mission of the Catholic University in *Ex Corde Ecclesiae* (ECE, 1990): *emerging from the heart of the Church* and *inserted in human society*[5], the Catholic University *is an increasingly effective instrument of cultural progress, both for individuals and for society*[6]. Thanks to the *institutional autonomy and academic freedom*[7] proper to it, the Catholic University *must have the courage to proclaim uncomfortable truths that do not flatter public opinion*, but are *necessary to safeguard the authentic good of society*[8]. According to this document that guides the Charter of Principles of UNICAP (1995*), the fundamental mission of a university is the continuous search for truth, the preservation and communication of knowledge for the good of society, and Catholic universities participate in this mission with the contribution of specific characteristics and purposes*[9].

What does the Jesuit 'brand' add to the identity and mission of Catholic universities?

- ✓ First, it is a matter of being a 'true' university, according to the requirements of academic quality, so that it enjoys credibility and can thus contribute effectively to the search for truth.
- ✓ Secondly, it deepens Catholicity at the ideological and existential frontiers, according to tradition and Gospel values.
- ✓ Thirdly, the Jesuit brand accentuates some dimensions of the university and its catholicity, in accordance with the Ignatian charism and spirituality, as is well expressed in UNICAP's motto: '*Academic quality aims at human excellence*',

4 Cf. Gaudium et spes, 11.
5 ECE 37.
6 ECE 31.
7 ECE 37.
8 ECE 32.
9 ECE 30.

inspired by Fr. Peter-Hans Kolvenbach and the Ignatian maxim 'In all things love and serve'.

- ✓ This Ignatian style is present in every aspect that characterises a Catholic University: service and the relationship of the Church with society; dialogue with culture, not only scientific, but also with other forms of knowledge; evangelisation in its broad sense and from the academic environment; and pastoral service, which offers spaces to deepen the faith to those who believe, encouraging tolerance and helping in the search for God.

In short, as a Catholic and Jesuit University, UNICAP is called to:

- ✓ Deepen its understanding of today's society, its regional and national context, and contribute to identifying the fundamental problems and causes of this complex crisis, in order to propose alternative models and paths towards them.
- ✓ In the name of its university autonomy, inspired by Christian freedom and in the perspective of the liberation of the Kingdom, to safeguard the common good, a value so characteristic of democratic societies and states governed by the rule of law; and, at the same time,
- ✓ To fearlessly proclaim uncomfortable truths, even if they do not please governments or other established powers.

It is not by chance that UNICAP has received the *Ex Corde Ecclesiae* medal and, subsequently, its Rector has assumed the presidency of the International Federation of Catholic Universities (FIUC). UNICAP is also a founding member of the Latin American network of universities entrusted to the Society of Jesus (AUSJAL).

6. Benedict XVI, a Pope with a university profile, has not ceased to reflect and unmask the logics of a modern society without God. As Jesuits we continue to feel impelled by the request made to us by Pope Benedict XVI in his address to the 35th General Congregation of the Society of Jesus in 2008: *Your Congregation is taking place in a period of profound social, economic and political changes; of pressing ethical, cultural and environmental problems and of conflicts of all kinds (...). As my predecessors have told you on several occasions, the Church needs you, counts on you and continues to trust in you, particularly to reach those physical and spiritual places that others do not reach or find difficult to reach. Those words of Paul VI are engraved in your hearts: 'Wherever, in the Church, even in the most difficult and frontline fields, at the crossroads of ideologies, in the social trenches, there has been or is confrontation between the urgent needs of man and the permanent message of the Gospel, there the Jesuits have been and are present' (Address to the 32nd General Congregation, 3 December 1974).*

Therefore, although not always understood by some Catholics, not always aware of the specific mission of a university, our missionary conviction is born of obedience and listening to the voice of the Church which, through the Pontiffs, challenges, entrusts and sends us to the most challenging frontiers, not only geographically, but ideologically and existentially.

In fact, a university must be the place where issues that are less likely to be discussed in other ecclesial spaces and spheres are discussed seriously and profoundly. It is a task

that is both difficult and risky, ranging from the discernment of issues to taking a position in complex situations, but always within the framework of 'historical patience': we know that issues apparently incompatible with Christianity at one time have revealed important questions that have allowed the Church to deepen a more evangelical pastoral attitude at another time in history. Therefore, a Catholic and Jesuit University will not be able to flee from these frontiers of modernity, from societal and humanitarian crises, even because, otherwise, the absence of the Church on these issues would be an omission; the silence of the Gospel, a lacuna; and the companions of Jesus 'disobedient' or deaf to the great calls of the Kingdom.

7. In the time of Pope Francis, the Church and the university are exhorted to enter into a dynamic of 'going out', to express their identity and to fulfil their mission: the Church must not be self-referential and, therefore, neither must the university remain enclosed in its campus. The Pope invites the Church and, in the same dynamic, the Catholic University, to go outside its walls. This means not only leaving the classroom, the laboratories or the campus territory, but also getting to know reality better, with the mission of transforming the world.

During his visit to the Pontifical Catholic University of Ecuador, entrusted to the Jesuits, the Pope spoke to the professors and students about the importance of the university and its specific role: *educational communities have an essential role in the construction of culture and citizenship*. But he also warned them:

Beware, it is not enough to make analyses, descriptions of reality; it is necessary to generate environments, spaces for real research, debates that generate alternatives to existing problems, especially today. It is necessary to be concrete. In other words, the university must not only create environments of true search for truth, promoting studies and open debates, but also propose alternatives to the great problems of humanity.

In a certain way, you are taking steps in this direction: when UNICAP affirms that its campus is the city, it fully enters into this dynamic of a university 'on the move' both in the way it conceives the learning processes, linking theory and practice, and in the provision of services to the communities of the peripheries of the metropolitan region.

Likewise, this dynamic of 'exchange of knowledge' in the 'UNICAP/Society Integration Week' is innovative in comparison to the academic and elitist style of some universities. In this activity, the principles of Jesuit education are put into action: we start from the principle that people are transformed through education, and our commitment is that we form people for and with others.

In recent decades there has been a great growth of the 'third sector' in Brazil in the field of higher education. This has broken the reductionist polarisation between public and private and has opened up spaces for public policies of social inclusion through education. UNICAP has been part of this process from the beginning. It has led to the approval of the 'Law on Community Higher Education Institutions'[10]. Neither state public nor private, the Community University embodies this 'third way': a public institution, yes, because it serves society, but not a state institution. This reveals the socio-political role of our mission

[10] (12.881/2013), sanctioned by President Dilma Rousseff.

in dialogue with others in order to advance common policies. In this sense, UNICAP is the fruit of organised civil society itself, under the leadership of Jesuits of various generations, and according to the orientations of the Church and the Society of Jesus. The university puts itself at the service of society, not only through social inclusion through higher education, but also because it unshackles processes of social transformation.

8. The General Congregations of the Society of Jesus, putting the Second Vatican Council into practice, have understood the Jesuit mission as the *service of faith and the promotion of justice*. The 36th General Congregation (October-November last year) speaks of a *mission of reconciliation and justice*. In fact, in recent years, the theme of reconciliation has come up with increasing intensity, given the many human situations of conflict, from war to personal conflicts. However, this is not a new pairing. In truth, we should reread the 32nd General Congregation on the basis of the trinomial that was already present in its intuition and is now made explicit: *the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement, insofar as it is part of the reconciliation of people required by their own reconciliation with God*[11]. If, for some, faith and reconciliation with God are not explicitly presented, we can still work together in the mission of reconciliation of so many human situations and of socio-environmental justice.

In this perspective, by way of an open conclusion, I would like to underline some points of attention for the future of UNICAP:

(1) A community, Catholic and Jesuit University cannot 'conform' to society and its *status quo*, but must seek actors and means to transform it, in the name of the Gospel and in view of the Reign of God. We know that society is secular, according to the democratic state under the rule of law, and no longer depends on the tutelage of the Church as it was under Christianity. On the other hand, the Church has a prophetic mission: it must denounce inhuman and unjust aspects of society in order to proclaim the Good News of Jesus Christ. Through critical thinking, processes contrary to the dynamics of the Reign of God are identified and words and actions towards profound human freedom and effective liberation are discerned.

A Catholic University, with this more universal and open vision, will be able to contribute even more to the evangelising mission of the Church from its specificity, that is, from the incessant search for truth through scientific knowledge and many other forms of knowledge, in dialogue with society and in view of a responsible humanity, in the image and likeness of God.

(2) In concrete terms, Brazilian society is weakened, hit by corruption scandals and divided between two major political and ideological projects. The achievements of the fragile democratisation process that the country has undergone in recent decades are being called into question.

Brazil must continue its process of 'memory and truth'. Let us remember the assassination of Fr. Henrique in 1969, coordinator of the youth and university pastoral by mission received from his friend Dom Hélder. Only now the facts about his death have

[11] GC 32, D. 4, n. 2.

been revealed. This is a painful process, but one that cannot be avoided if we want to honour the victims and create a historical memory in the younger generations, thus avoiding the misconception that violence and the lack of respect for human and citizens' rights, as well as the breakdown of the rule of law, can be the way to a solution.

Through the legal service provided by the 'Dom Hélder Chair of Human Rights' and other nuclei of the University to people and peripheral communities, UNICAP promotes studies that delve into the facts, memory and justice. Without memory and truth there is no true process of reconciliation. UNICAP, with the services it provides in these fields, is responding in an exemplary way to the call of General Congregation 36, which invited the whole Society to live as companions in a mission of Reconciliation and Justice.

(3) It is therefore necessary to discern, on the basis of academic research and popular knowledge, both at the political and existential levels, the causes and effects of a wave of retrograde conservatism that is being felt in many parts of the world, not excluding Brazil. As Pope Francis reminds us time and again, we cannot accept the imperative of a techno-science at the service of the globalisation of the neo-liberal market, jeopardising democratic conquests and undermining the great humanistic values inspired by the Christian tradition, as well as the value of other religious expressions and the wisdom of so many cultures.

Universities therefore have an indispensable role to play. They have a role to play both in the critical study of the factors and causes of this global reality and in the possible alternatives in the short, medium and long term.

(4) The world is increasingly networked. No one can or should do things on their own, in isolation. The very complexity of society and the new ways of acting in it prevent them from doing so. I therefore encourage the UNICAP university community to continue to increase and strengthen its participation in national and international networks, Catholic and Jesuit, with other academic institutions (community, public, state), with church and other social organisations.

Without collaboration and networking, it is impossible for a university today to fulfil its mission. The '*Instituto Humanitas UNICAP*' is another example of the attention paid to the transversality of knowledge and the integration of the various dimensions of the university mission, building bridges between the university and society.

It will also be UNICAP's turn, in this jubilee year, to discern ways of expansion, always through various types of partnership and collaboration with other works (of the Society of Jesus, the Church and civil society). In this sense, the horizon of collaboration with the professionals who have graduated from its classrooms is a privileged opportunity to obtain more and better results in the common effort for the construction of a new, more just and solidary society.

I wish the whole university community that this 'Integration Week' and the jubilee activities will consolidate UNICAP as a true university:

- ✓ *Catholic*, according to the guidelines of *Ex Corde Ecclesiae*.
- ✓ *Communitarian*, in conformity with Brazilian legislation; and
- ✓ *Jesuit*, in the dynamic of the spirit that animates the Society of Jesus in its mission: to form men and women for others.

The Catholic University is born from the heart of the Church to beat in the heart of humanity.

Arturo Sosa, S.J.

Original: Spanish
Provisional English Translation verified: Anthony Borrow S.J.
Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

4. The University, Its Graduates and the Commitment to Democracy

Address to the Academic Community of the 'Centro Universitario de la Fundación Educacional Ignaciana' (FEI), São Paulo

Brazil, 26 October 2017

Taking as a reference both the very etymology of the word and the long history of this institution born at the end of the 11th and beginning of the 12th century, a 'university' truly corresponds to its identity when there is a convergence of diversities that meet and dialogue. To say 'university' is therefore to say a space that is constitutively defined by its pluralism. The project of a university offers space to all currents of thought, to all the intellectual production of humanity, to all human knowledge. Nothing in the reality in which we live can be alien to the horizon of a university.

However, it is not simply a matter of 'accumulating' ideas, techniques, productions... If this convergence of so much information, experience, techniques, projects, knowledge, were only put together, we would have a warehouse, a storehouse, but not a university. In the university, this knowledge, these ideas meet and dialogue, sometimes in hard and difficult confrontations. All those who live together in the university and give it life, vitality, a soul, share the same interest: that of seeking the truth, creating and transmitting knowledge.

The university wants to be a space of communion, exchange, collaboration and communication between the many members of its life, which, at the same time, is intimately related to the social reality in which it is located. A university cannot be faithful to itself, to its institutional project, if it lives isolated from society, closed to its questions, deaf to its calls, insensitive to its problems, indifferent to events. A university that wants to be faithful to its identity, that really wants to fulfil its role in the world, has a life in which the tensions and uncertainties of the times in which we live, the sufferings of individuals and peoples, the failure of human projects, including so many polarising pressures of social reality, have repercussions. The difficulties and tensions of the world are the difficulties and tensions to which the university wants to respond. But these difficulties and tensions are not something that the university deals with from an impossible position of neutrality, of a pretended 'scientific objectivity'. The university can help others to understand and deal with these difficulties and tensions, because it also experiences and suffers them.

This is yet another reason to accept the challenge of making the university a privileged place in which to demonstrate that the path of dialogue and negotiation is not only possible but also the most convenient; firstly, for itself, but also for the society in which and from which it carries out its project as a centre of convergence of knowledge and know-how. In this sense, a university that is a true community is an eloquent sign for its people, for the government and for the State.

The question then arises as to what kind of university is needed in these times we are living in: what path should the university take in order to remain faithful to its identity and fulfil its role in the world?

I believe that our times call for the university to have as the north of its path, as the orientation of its future, the formation of integral persons, that is to say, a formation that takes into consideration the multiple dimensions of the complex - and therefore marvellous - 'task' of 'becoming a human being'. A university that contributes significantly to the training of professionals capable of participating positively, with creativity, critical thinking and freedom, in a world that is experiencing the phenomenon of globalisation with light and shadow. An education that takes seriously and broadly into account the increasingly urgent challenge of imagining and establishing new relationships with nature, with the battered and increasingly threatened planet Earth, making this challenge a priority for its mission of creating and transmitting knowledge.

Moreover, the reality of growing conflicts leads us to want a university that contributes to a new relationship with the people and between peoples. Pope Francis has repeated several times that the Third World War is already underway, scattered in so many wars of greater or lesser proportions throughout the world. A university that keeps the reality in mind, as the 36th General Congregation of the Society of Jesus (2016) did, would be aware of how: *On the one hand, we contemplate the vibrancy of youth seeking a better life, the joy of many at the beauty of creation, and the many ways in which many put their own qualities at the service of others. Yet we also see that our world today faces multiple shortcomings and challenges. Images linger in our minds of populations humiliated, battered by violence, excluded from society and marginalised. The earth bears the brunt of the damage we humans have done to it. Our very hope is under threat and its place has been taken by fear and anger*[1].

The same General Congregation recalls the words of the Pope in his encyclical *Laudato si'*[2], when he states that *there are not two separate crises, one environmental and the other social, but a single, complex socio-environmental crisis*. This single crisis, of global proportion, *has its origins in the way human beings use - and abuse - the population and the riches of the earth. It is a crisis with deep spiritual roots*[3].

Amidst this challenging reality, the university is obliged to know it in its complexity, to think about it in depth, that is to say, to go against the tide of superficiality and simplification of reality, to avoid falling into fragile analyses, innocuous answers or mistaken reactions that aggravate the problems, instead of contributing to their solution.

On the other hand, it must be borne in mind that the university, deeply rooted in the immediate reality of its time and place, by its very nature, has a horizon that goes beyond the present moment and the borders of the region or country in which it is located. If we want to have a true university, its design cannot be limited to responding to the demands of the current moment in Brazil or of any of the political ideologies that are being debated at the moment. The university is open to *universality*.

There is no doubt that the university is at the service of society. It is therefore a public service. The university is necessarily related to the state, since the state has the responsibility and obligation to guarantee this type of service to citizens. However, this

1 GC 36, D. 1, n. 1.
2 Laudato si', 139.
3 GC 36, D. 1, n. 2.

relationship between university and state is based on the recognition of university autonomy. Autonomy is a necessary dimension for the university to be itself and to achieve its goals. Autonomy is a guarantee of the right to education in a relationship in which each institution, university and state, fulfils its specific mission in the service of society. University autonomy is a guarantee that, in its life and in its academic and scientific work, the university can truly embrace all the currents of thought that make up the complexity of the social fabric, without having to exclude anyone and anything from its attention due to pressure or imposition by the State or by this or that group of power. The university is a place of coexistence, respect, tolerance and civility.

A university that is inspired by the millenary educational and university tradition of the Catholic Church intends its graduates to be not only competent professionals in their various fields of activity, responsible researchers committed to science, but also human beings who are sensitive to the suffering of humanity, and therefore in solidarity with those who live in poverty and inhuman situations. As Pope Francis reminded us in his meeting with the Jesuits gathered at General Congregation 36, *mercy does not mean something abstract, but a way of life that consists of concrete gestures rather than mere words*. And the Congregation goes on to say: *For us Jesuits* - and here I would like to include all of you who are part of the FEI university community - *compassion is action, and action discerned in common*. *Moreover, we know well that there is no authentic familiarity with God if we do not allow both compassion and action to lead us to encounter the Christ who reveals himself in the suffering and vulnerable faces of people, and, of course, in the sufferings of creation*[4].

If we place ourselves within this horizon, our graduates will be women and men committed to the efforts of so many people and institutions for a social justice that finally overcomes the causes of misery and exclusion. They will be people aware of their role in society and, therefore, with a high degree of democratic responsibility. Finally, they will be human beings concerned about the destiny of Creation.

The INOVA-FEI Project Proposal

The reflections that I share with you are fully in line with the innovation project that the FEI has launched this year and with which it seeks to further improve the quality of its educational and research mission. In its *Institutional Development Plan 2016-2020*, the FEI states that it wants to *be an innovative institution of Higher Education, primarily in the areas of Technology and Management, recognised nationally and internationally for training highly qualified professionals and promoting the generation, dissemination and transfer of knowledge, contributing to a more humane and just society*[5].

With the implementation of the INOVA-FEI project, it is expected that in five years the FEI will have become one of the most innovative institutions of higher education in the country, which is what we all want! The project dreams of a multidisciplinary, internationally and globally networked university, attentive to the big issues of the future, with creativity, an entrepreneurial attitude and clear management processes.

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4 GC 36, D. 1, n. 20.

5 IDP, p. 13.

It was with great interest that I received the information about the 'Innovation and Megatrends 2050 Congresses' that the FEI has been organising. The topics addressed are highly topical and of great importance:

- Impact of the 'Internet of Things' and 'Industry 4.0'.
- The risks and opportunities of new technologies and the role of professionals in this area.
- Mobility and connectivity in the new society that is taking shape.
- Intelligence at the service of the city and the countryside.

There are still other topics on which the FEI academic community would like to focus its attention:

- Food and water security, the energy challenge.
- Health and well-being technologies.
- Sustainable development.
- New industrial technologies and their processes.

These are the major themes for the coming decades in the country and in the world. This allows us to see that the FEI is an institution integrated in its time and place, but with a vision that goes beyond, that is able to read the signs of the times and anticipate new challenges.

The INOVA-FEI project has several goals. I will take the liberty of highlighting a few that confirm the harmony of this institution with the points I made at the beginning of my lecture:

- To develop an education based on ethics and Christian values.
- To train students to solve problems that require mastery of the creative process.
- To generate a culture of innovation attentive to opportunities and in dialogue with society.
- To apply active and multidisciplinary learning processes, taking advantage of new technologies.
- To articulate knowledge and research with the context of students' lives.
- Opening up to new cultures and approaching frontiers.
- Integrating curricula and research.
- Expand collaboration with private and public institutions.
- Develop dialogue between academia, business/industry and the public sector.

This list of goals gives me the opportunity to touch on an issue that, as a Latin American, I believe is relevant to the current reality of our continent. It is a dimension of our lives, without which our projects of collaboration, research or impact on society may encounter insurmountable barriers. I would therefore like to offer you some reflections on the need to guarantee a space for social coexistence within the framework of democratic life.

Life in Democracy

General Congregation 36 has entitled its first Decree 'Partners in a Mission of Reconciliation and Justice'. This document is the result of all the previous work, carried out in the 86 Provinces and Regions of the Society in more than 120 countries, in which we sought to identify the calls that the Lord was making to us from the reality of the world. The responses that reached the General Curia in Rome clearly pointed to a particular call to participate in the work of reconciliation that God is doing in our wounded world. This work of reconciliation is seen to be necessary in three distinct dimensions: reconciliation with God, reconciliation among human beings, and reconciliation of human beings with Creation.

In addressing the demanding and complex challenge of reconciliation among human beings, General Congregation 36 drew the attention of the whole Society to *fundamentalism, intolerance and ethnic-religious-political conflicts, which are a source of violence. In many societies, there is a growing level of conflict and polarisation, which often gives rise to violence that is all the more scandalous in that it finds justification in distorted religious convictions*[6].

Now, in order to confront this reality of violence and its consequences, in order to be able to pave the way for processes of reconciliation, justice and peace, we feel called to work very seriously for a true democracy.

The constitution of a people, a society and a democratic political regime will be the result of many people choosing a democratic way of life. Such a way of life entails:

- conceiving and living power relations as a service to a quality life for all, especially for the impoverished, and not as an opportunity to guarantee advantages and privileges for groups that already possess wealth and power;
- to put one's personal qualities and acquired skills - in our case, a quality university education - at the service of promoting social justice, extending political awareness, contributing to responsible participation in public affairs by strengthening state institutions and their accountability to citizens;
- to value true politics, i.e. the activity necessary for life in a pluralistic society, capable of deciding its affairs in an atmosphere of tolerance and inclusion;
- to seek a genuine way of deconcentrating political power in order to strengthen democracy from there. Democratic power must truly be in the hands of the people as a group of citizens responsible for the common good. Only in this way can a political regime be called democratic;
- bring public institutions closer to citizens in a perspective of information, transparency and accountability, so that citizens can demand accountability for their functioning, for the quality of their service to the population and for their efficiency in the use of the collective resources they administer on behalf of and for the benefit of society;

6 GC 36, D. 1, n. 27.

- decentralise decision-making processes as a way of recognising the diversity of situations that make up the nation, and thus meet the specific needs of each region, while enriching the multiform participation of the people in all its rich variety.

Dialogue and democracy

General Congregation 36 states*: Our educational works, at all levels, and our centres of communication and social research, must be an aid to the formation of men and women committed to reconciliation, capable of overcoming obstacles to reconciliation and proposing solutions. The intellectual apostolate must be strengthened to help transform our cultures and societies*[7].

Perhaps one of the greatest challenges in this regard is to ensure the possibility of dialogue, especially the difficult dialogue between positions and groups that tend to be anchored in extreme, polarised and closed positions.

For true dialogue to be established, a necessary first step is to disarm the 'reflex actions' that polarisation processes generate in the heart of society and that lead us to wrinkle our foreheads in distrust and scepticism when the person who pronounces the word 'dialogue' is from the opposite pole to which I belong, and to dismiss the opportunity at once, interpreting it as a new tricky tactic to deceive those who sincerely want to engage in dialogue.

In our spiritual tradition there is a famous passage, at the beginning of the *Spiritual Exercises* of St. Ignatius, the so-called 'Presupposition', which goes like this: *every good Christian should be more ready to save his neighbour's proposition than to condemn it; and if he cannot save it, find out how he understands it, and if he misunderstands it, correct him with love, and if that is not enough, seek all suitable means so that, understanding it well, he may be saved*[8].

A second condition for dialogue is the recognition of the speakers on equal terms. For this parity to be achieved, it is necessary to leave behind the labels that turn the parties into enemies. Only by assuming this attitude of recognising the other as someone who shares in the humanity common to us all, can I include him or her in the dialogue. Only then can I allow him to sit at the table with his seat well served, even if we do not share the same ideas, the same perceptions and interpretations of reality, the same political projects, and even if we are adversaries - but loyal adversaries - in the dispute for power.

Violence, anarchy or war cannot be considered real social and political alternatives to dialogue. They are the failure of the word and thus the failure of humanity, of the human project. It is essential to be aware of this before rejecting dialogue out of suspicion of those who propose it, or because it may be a trap, even if it opens the door to the cage of polarisation in which we find ourselves.

To close ourselves to dialogue is to start down a path that intensifies conflict, fuels violence, pushes us towards aggression, unleashes war, and makes us slide down the slope of anarchy, always with unimaginable human costs for this and future generations.

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7 GC 36, D. 1, n. 34.

8 Spiritual Exercises [22].

Dialogue requires transparency in speaking and receptive listening. Both at the same time, so that it does not become a *dialogue of the deaf*, in which the speakers do not take each other seriously or pay attention to each other, or *talk past each other*, in which there is neither common language nor logical coherence.

Dialogue makes us better

Dialogue requires and thrives on imagination and creativity to find the best ways to establish an inclusive relationship, bridging and recognising differences. Hence the need to be prepared to enter into a dialogue from which a truly positive outcome is expected. As General Congregation 36 affirms once again, *we do not want to propose a simplistic or superficial hope. On the contrary, our contribution, as Father Adolfo Nicolás always insisted*, *must be distinguished by its depth: a depth of interiorisation, and 'a depth of reflection which allows us to understand reality more deeply and to be more effective in our service'*[9].

Only in this way can we avoid the fatal danger that dialogue becomes a communication that remains on the surface, dominated by diatribe, driven by passions, but without compassion. Only serious and thorough preparation, coupled with a sincere willingness to engage in dialogue, allows the parties involved in dialogue to access the deeper dimensions of society. In the political sphere, dialogue is both the *sine qua non* and the first step towards negotiation between the various actors and legitimate interests that exist in society.

Dialogue has the capacity to open up new horizons. Through dialogue, new possibilities are glimpsed that allow each of the interlocutors to move from their initial positions and overcome the narrow confines of their own particular visions and interests to move to the plane of common benefit.

Dialogue makes it possible to distinguish between real discussion and false debates. In a negotiation based on the willingness to engage in dialogue, it is not those who impose their position that win, nor those who 'win' the discussion, but those who are able to give up their positions, not because they feel pressured and threatened, but because they know that this is the only way to reach a point where all parties involved in the dialogue can feel comfortable and no one will leave the negotiating table with a bitter taste of failure or defeat in their mouths.

The new communication and technologies which today, in a way that could not even be imagined until a few decades ago, overcome distances and make possible the almost instantaneous circulation of an enormous volume of information, also face this challenge: to place dialogue at the heart of relations between us, regardless of colour, ideology, thought, race, religion or culture.

Let us ask ourselves, then: how can communication that does not remain on the surface help us to get to know each other better, even our adversaries, to find that ground on which we can cohabit, which we do not yet glimpse today? How do we tune in to that emerging dimension of humanisation linked to democracy and freedom, impossible without valuing pluralism as a normal condition of societies?

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[9] GC 36, D. 1, n. 33.

The Society understands that Reconciliation is at the heart of its mission. From the very beginning, in its founding document, the *Formula of the Institute* of 1550, we read that, among other things, the Society was created to 'reconcile the estranged'. More recently, in 1975, General Congregation 32 formulated the mission of the Society as *the service of faith, of which the promotion of justice is an absolute requirement, since it is part of the reconciliation of people required by their own reconciliation with God*[10].

Now, without dialogue there is no possibility of democratic life. Without dialogue, there is no path to reconciliation either. In turn, without efforts for reconciliation, which implies the rescue of justice, there can be no structures of democratic life sufficiently able to withstand the internal conflicts of a society. Hence, democracy, dialogue, reconciliation and justice are amalgamated in a single service, in the same effort to achieve and guarantee peace. And to this task the Society wants to dedicate the best of its efforts, and in this it wants to be able to count not only on the works and institutions under its responsibility or with which it has close ties, but also on the Church, which under the leadership of Pope Francis continues to work resolutely towards the realisation of this dream, but also on all sectors of society that also wish to collaborate and walk together in the same direction.

This gives rise to a brief reflection on the civic responsibility of the graduates of an Ignatian and Jesuit-inspired university institution.

Responsible citizens

Citizenship is the dimension by which a human being understands himself or herself as part of a complex relationship with other human beings who make up the human community. It is knowing oneself to be an integral and participatory part of the 'city' (hence 'citizen'), of the 'polis' (hence 'politician'). Citizenship, therefore, implies one's identification with something that is bigger than oneself, that is more encompassing than one's own individual interests, which are always partial and narrow. Citizenship consciousness opens up, in the eyes of individuals, the broad horizon of the community, of society. It places them in the perspective of the common good and of personal responsibility for the collective, for the *res publica*, for what is in the interest and for the benefit of the whole community.

Therefore, citizenship is that facet of our human existence through which the individual becomes a person by recognising others as his or her equals in terms of dignity and rights; not as inferior and despicable beings to be eliminated because they do not deserve to be among us, nor as competitors or potential enemies to be eliminated because they are a threat. Citizenship awareness leads us to see others as people who, from their diversity, contribute to the common life of all, as necessary companions on the road so that everyone can have a full life.

In the perspective of university education as an intellectual apostolate, which is our case, citizenship is, in the first place, intimately linked to professional activity carried out with a deep sense of humanity, of respect and interest for humanity, and not simply for the sake of profit or worldly prestige.

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[10] GC 32, D. 4, n. 2.

We want to contribute to the formation of true citizens according to the tradition of the Society of Jesus, whose objective has been condensed by Father Arrupe in a very successful expression: *men and women for others*. This is the core of what we want, the goal towards which all our efforts, projects and strategies must converge. We want people who complete their higher education in institutions inspired by Ignatian tradition and spirituality to be 'pained', to be affected by the life of everyone, to be involved in working for the common good, because they consider their participation in public activity as something they cannot do without if they want to lead a meaningful and consistent life.

The graduate of a university that understands itself in the educational and university tradition of the Society of Jesus is, therefore, a person of integrity, a 'whole' person, conscious of the ethical values that guide him or her:

- aware of the ethical values that guide his or her personal and public life, as well as his or her professional practice and research activity;
- open to transcendence and motivated to growth in the spiritual dimension, because he has experienced the depth and openness to the infinite that is proper to human existence;
- sensitive to the contemporary problems of the human community and willing to contribute to the search for answers to them;
- committed as a citizen, aware of his or her responsibility in the search for the Common Good;
- capable of innovating in all dimensions of life, because it has assimilated the dynamic of *magis*, proper to Ignatian spirituality, allowing itself to be 'disturbed' by the question: how can we do more and better?
- It is also committed to a process of ongoing formation, because it has a clear idea of how much it does not know, and has been motivated to continue learning and sharing its knowledge.

The FEI is very clear about its objective to prepare its students in the best possible way to face the great challenges of the present and the future. To achieve this, it pursues the ever more refined articulation between technologies, processes and management, which are increasingly articulated in a multidisciplinary and universal way. Scientific and technological research and the challenge of development require more and more innovation and creativity, as well as continuous evaluation of their impact on reality.

Conclusion: what is an FEI graduate?

As a Christian and Ignatian-inspired institution, this impact must begin in the academic community itself and in its way of living and living together. In conclusion, then, I would like to present to you what we see as the characteristics of a graduate of a Jesuit university, whose public and private actions reflect the values that have nourished his or her formation.

- *Love as service* in a selfish and indifferent world. Love put more in deeds than in words, as Saint Ignatius says and Saint Paul describes it: he is patient, helpful, not envious, does not seek to show off, is not proud, does not act lowly, is not irritable, leaves

offences behind and forgives them, never rejoices in injustice and always rejoices in the truth; he bears all things, believes all things, endures all things[11].

- *Justice*, in the face of exploitation and lack of respect for the dignity of the weakest, which in the end excludes the most needy from social coexistence. Social justice leads to overcoming the socio-economic dynamics in which a few take for themselves what should be for all; dynamics which, by the way, are very present in Brazil and Latin America, where the inequality between the richest and poorest social groups cries out to the skies.
- *Peace*, as opposed to the violence that is imposed on relations between individuals, groups and communities, and which serves as an instrument for the strongest or most aggressive to achieve their objectives - whatever they may be - at any price.
- *Honesty*, in the face of the corruption that so subtly and easily creeps into all dimensions of our social, university and professional life, to such an extent that it seems 'normal' for some to take advantage of others, abusing the power and authority that the community has conferred on them.
- *Solidarity*, as opposed to a growing individualism that isolates us from others and makes us alienated from ourselves; solidarity that opposes competition, which makes us enemies instead of collaborators; solidarity that opposes insensitivity and indifference to the needs and sufferings of others, thus damaging our very capacity to become human.
- *Sobriety*, in opposition to a society that is easily seduced by consumerism and sinks into a 'culture' of the disposable, which generates poverty and threatens the ecological balance and the health of the planet.
- *Contemplation and gratuitousness*, as opposed to pragmatism and utilitarianism, which reduce human beings to what they do and what they have, thus shortening the horizon of their lives and imprisoning them in the immediacy of a superficial, dull, boring and meaningless existence.

As you can see, living these values will not assure you a peaceful or easy life, because orienting one's own life based on them often throws us against the current of the societal tendencies, which are unfortunately mainstream. Yes, it will not be a comfortable, easy, quiet life, but a deep, beautiful, truly human and meaningful life, at the end of which one will be able to say that it has been worth living. Thank you very much.

Arturo Sosa, S.J.

Original: Spanish
Provisional English Translation verified: Anthony Borrow S.J.
Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

[11] Cf. 1 Cor 13:4-8.

5. The University as a Source of a Reconciled Life

At the World Meeting of Universities entrusted to the Society of Jesus, Loyola, Spain

10 July 2018

Through its commitment to the university, the Society seeks to contribute to turn the word of Jesus into a historical truth: *...I came that they may have life, and have it abundantly* (John 10:10). Reconciliation is possible when there is life. Life produces reconciliation, which in turn makes life full. Reconciliation is a way of returning to life and making it grow towards fullness. A full life entails a kind of love capable of giving one's life so that all may have life. The growing commitment of the Society of Jesus within the university's endeavour takes on its meaning through the desire to effectively contribute to enabling a dignified full life for each and every human being, both in the present and in the future.

Living fully means plunging into the broad range of skins and cultures that make up humanity. It involves delving into the complexity of the historical and social processes currently underway. Deep, complex processes of change, which take place at different paces and fill us with uncertainty in the face of a future that is increasingly difficult to imagine ... The university that we seek, as a source of life, deeply committed to the processes of reconciliation, experiences in its own daily existence the tensions of the social and cultural complexity into which it is inserted with all its being. The university also lives in the uncertainty of the historical period in which it operates, and experiences in its own being the fragility of life, because it feels and knows itself to be fragile.

I truly appreciate this opportunity to meet in a place of such significance for those of us who want to play a part in the profound human and spiritual experience of Ignatius of Loyola and the first companions, founders of the Society of Jesus, who inspired the path which we have also decided to walk on. Special thanks to those who have prepared this meeting with such care and thought. To Fr. Michael Garanzini and his work teams; to the task forces that have been reflecting and having us reflect, on the crucial issues of our university apostolate. Thanks to the University of Deusto for welcoming us in this Meeting and to the Shrine of Loyola for making themselves available to us on this wonderful occasion.

Where do we come to and what is our purpose

As Universities under the responsibility of the Society of Jesus we have been building this space for a long time. Deusto and Loyola are physical locations where we can meet because they are aligned with the university calling of the Society of Jesus, that is, a universal calling, as were the Ibero-American University of Mexico in 2010 and the Australian Catholic University, Melbourne, in 2015 These physical locations allow us to create the spiritual space in which we find ourselves as educators and collaborators in the mission of humanising history from our place at the university.

Therefore, we came to this physical location, the University of Deusto and the Shrine of Loyola, because it is also the spiritual place where we feel that we can grow within the universal dimension of the contribution of the universities, inspired by the Ignatian charism

to strive for the betterment of humanity through reconciliation and justice.

We came, therefore, to become strengthened as a universal apostolic body inspired by the Ignatian charism, united by a fruitful humanist intellectual tradition, rooted in the Christian faith. We came to share our view on history and on the world that we find in the Gospel and the Spiritual Exercises. To look at the world and at history with the love of the One and Triune God means to be moved by the cry of the millions of human beings who migrate seeking better living conditions; of the victims of violence; of the impoverished who demand justice; of those who are despised for the colour of their skin or the religion they profess; of those who are denied their rights to participate democratically in public life, because political power is monopolised by people at the service of individual interests, indifferent to the Common Good and the protection of the environment.

Adopting this perspective represents a considerable epistemological challenge for our scientific work, which seeks to penetrate reality, discover the roots of injustice and contribute to propose alternatives for economic and social transformation. A perspective that also becomes a pedagogical challenge for our teaching, to ensure that we are capable of transmitting the life that originates from it. From this way of seeing, of placing ourselves vis- à-vis reality, we embody the preferential option for the poor, by which the university becomes a *project of social transformation* to generate a full life.

This challenge takes on new dimensions when we think of them as a global transformation. The commitment to the transformation of the world today has a local, regional and global scope. These are complex and interdependent processes. We came, therefore, to find a way, together, to go beyond what we normally achieve in our local societies, to have the best possible impact on our world, at regional and global levels.

When the university is conceived as *project of social transformation*, it moves towards the margins of human history, where it finds those who are discarded by the dominant structures and powers. It is a university that opens its doors and windows to the margins of society. Alongside them comes a new breath of life that makes the efforts of social transformation a source of life and fulfilment.

A just and peaceful life

The 36th General Congregation of the Society of Jesus is an invitation to focus on the mission of the universities from a companionship perspective in a mission based on justice and reconciliation.

Our educational apostolates at all levels, and our centres for communication and social research, should help form men and women committed to reconciliation and able to confront obstacles to reconciliation and propose solutions. The intellectual apostolate should be strengthened to help in the transformation of our cultures and societies.[1]

Reconciliation is a message of hope based on the deep conviction as to the actions carried out by God (One and Triune) throughout history. The Father is reconciling all things through the incarnation, life, passion, death and the resurrection of Jesus, the Christ. He has given us his Spirit to make us collaborators in this work of reconciliation, a mission entrusted to the community of the followers of Jesus, the Church. The Society of Jesus was

[1] GC 36, D. 1, n. 34.

born as a collaborator in the reconciling mission that contributes to social justice, in which it finds its meaning.

The daily life of those of us who participate in the mission of the Society of Jesus throughout the world enables us to see that the reality of our world is far from having the necessary conditions for a peaceful human life, a deeply desired ideal of individuals and peoples. In the midst of a fully-fledged historical change, we are witnessing outrageously increasing levels of inequality that generates violence, forced migrations, racial discrimination, unwanted poverty, authoritarianisms and populisms that make false promises of social redemption... Sadly, we also witness the impossibility of stopping the deterioration of the environment, due to a lack of responsibility in the care of our Common House. Reconciliation with the environment is still unfinished business, on which we and our institutions need to take on greater responsibility.

In the midst of the concern about the weakening of public awareness, of the democratic political regimes and of public decision-making mechanisms, we face the enormous challenge of soundly joining in the new digital culture that is rapidly changing how human beings think and relate to each other.

This is not only a technological revolution, but the creation of a new world in which we live. The digital ecosystem is the beginning of a profound change of the human cultural paradigm. A challenge to the creativity of the educational tradition of the Society of Jesus, called upon to bring to this new world the good news of humanity reconciled in Jesus through his life given for love.

The University as a human institution, and the university apostolate of the Society of Jesus have been able to creatively confront difficult and complex historical periods by being loyal to their charism, their *raison d'être*. The University is a community of spiritual interests committed to the search for truth. The University recognises itself in the *search for the truth* because it is convinced that human beings can access it. The University is always open to critically recognising the provisional nature of knowledge by which it seeks to formulate the truth and to continue the incessant task of finding it.

The Catholic University is intimately committed to the search for truth. As Pope Benedict XVI recalled in Havana:[2] *God created man with an innate commitment to the truth, which is why He gave him his ability to reason. Certainly, it is not irrationality but rather the yearning for truth which the Christian faith promotes. Each human being has to seek the truth and choose to follow it when he or she finds it, despite the potential sacrifices involved.*

The Society of Jesus has found in the University a formidable space to put into practice the mission received from and inspired by the Gospel, to determinedly promote social justice and environmental sustainability through dialogue with cultures and religions. The University promotes processes of knowledge creation and accompanies processes of human education in which, together with knowledge, it transmits the meaning of a reconciled and peaceful life.

Ours is a time marked by the tension between secularism and religious and ideological

[2] Eucharist held on 28 March, 2012.

fundamentalisms, in which the *Catholic* presence in the university takes on a new meaning. The university is a diverse environment in which the conditions for dialogue and in-depth understanding of historical, personal and intellectual processes are produced. It is a privileged space for exercising human freedom. Freedom to *search and find* the paths of social transformation through research and teaching. It is a space in which the message of liberation of the Good News of the Gospel can contribute to finding better ways to generate life in the midst of difficulties and uncertainty, which seem to overwhelm the daily lives of most men and women, opening a space for hope to enter.

The Intellectual Apostolate is seeking *Wisdom*

For the university institutions run by the Society of Jesus it is not enough to reach the intellectual depth to develop knowledge and transmit it as an element of overall human education. The real challenge is that it should be an *apostolate*, that is, a way to more effectively announce the Good News of the Gospel, to learn to grasp the presence of God in the world and the action of his Spirit in history in order to join in it and contribute to human liberation.

Through the intellectual apostolate we associate ourselves with the creative work of the Lord, the word by which all things were made.[3] A University under the responsibility of the Society of Jesus is therefore called upon, to create. This creative ability is demonstrated above all in its ability to anticipate its time, to be several steps ahead. A university capable of seeing beyond the present because it cultivates and finds its nourishment in an inspiring and illuminating historical memory.

The University is a privileged space to develop the intellectual dimension present in all apostolic actions undertaken by the Society of Jesus. We know that intellectual depth does not arise spontaneously, nor is the label of university or research centre enough to acquire it. Intellectual work requires arid effort and dedication that challenge the will of those who engaged in it. It requires sensitivity to the situations of individuals and peoples. It needs to look beyond its walls to accompany the complex processes of human history.

Moreover, it is not enough to achieve intellectual depth, but rather to endow it with meaning, beyond itself, as a contribution to improving the world. Intellectual work is apostolate when it is carried out in the open, not locked in a cabinet or within the comfort of its own certainties. When we are able to engage in a dialogue with other disciplines, allowing our position to be enhanced by other perspectives and diverse worldviews, by science and by culture. When it is not enclosed in its supposed truth. When it is experienced as a mission, as having been sent to contribute to the liberation of the world. Therefore, it is carried out as a service that does not seek the recognition or glory of people or institutions, but the greater glory of God.

This is how it involves seeking Wisdom, as defined by Fr. Adolfo Nicolás:

> *...'a superior, comprehensive, profound and transforming kind of knowledge'. It is therefore not only scientific knowledge— knowledge about something—but a kind of knowledge that leads the individual to have an attitude of constant search for the big questions and, moreover, which leads the individual to empathy, to be*

[3] Jn 1,1-4

compassionate towards all human beings, and to be respectful of nature as a gift and, even of the Ignatian principle of seeking and finding God in all things.[4]

Wisdom exists through its embodiment in *wise people* who make it present among us. Wisdom is not an accumulation of knowledge that is housed in a person's brain or in books, virtual memories, libraries or mega servers. Wisdom is an attribute that is recognised in those people whose degree of human, affective and intellectual maturity means that meeting allows us to see beyond the ordinary in our surroundings and within ourselves. Being a wise person is, then, a question of love, of seeking that *wisdom* that wants to be found in history and in creation.

The intellectual apostolate directs us towards the wisdom involved in the *discernment* by which we become capable of perceiving where God is in the worldwide, global and local situation. This enables us to choose what is best for the glory of God, that is, for a full human life. This reflection puts us before the inescapable question of whether the University creates and maintains the spaces for discernment in the form of an ordinary way of making decisions.

University education aimed at universal citizenship

Citizenship is the dimension by which a human being is understood as being part of a complex relationship with the other human beings that make up the human community. It is known as an integral and participatory part of the 'city' (hence 'citizen'), of the 'polis' (hence, 'political'). Citizenship, therefore, involves identifying with something that is greater than the self, that is more encompassing than the individual's own interests, which are always partial and narrow. The awareness of citizens opens the eyes of individuals to the broad horizon of the community, of society, of the environment. It places them within the perspective of the common good and of personal responsibility for that which is collective, for the *res publica*, what is of interest and of benefit to the whole community.

Therefore, citizenship is that facet of our human existence through which the individual becomes a person by recognizing others as their equals in terms of dignity and rights; they are no longer inferior and despicable beings, who must be eliminated because they do not deserve to be among us, or competitors or potential enemies to be eliminated because they are a threat. Citizens' awareness leads us to see others as people who, because of their diversity, contribute to the common life of all, as companions on the way, necessary for everyone to have a full life.

Globalisation, a characteristic of the change of an era, drives ambiguous processes. Some scholars who have studied this phenomenon distinguish between *globalisation* and *world citizenship.*[5] *Globalisation* is the tendency to standardise human behaviour and cultures as a consequence of the change of historical period and reduces cultural diversity. It is the tendency to create a monocultural global space. Those forms of economic organisation and socio-political interaction that are ultimately favourable to the transnational capital, dominant in this globalisation scheme, are intended to be imposed everywhere.

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4 University of Deusto, Lectio Inauguralis, 9 September, 2011.

5 This distinction cannot be made clearly in all languages.

World citizenship is the tendency to recognise the human creativity in the cultural diversity that constitutes the main source of wealth in the process of the exponential growth of the human exchange throughout the planet. From this point of view, universalisation is understood as the growth of the interaction between culturally diverse human groups that are capable of sharing a common vision of the interests of all humanity. Beyond conceptual or terminological distinctions, what is interesting to make clear here is the need to discern the tendencies and possible outcomes of globalising currents to promote those that produce a full life.

Globalisation-world citizenship has multiplied migratory flows throughout the world. If the growth in human mobility is dominated by the standardising tendency of cultures, its consequence would be a gradual restriction of cultural exchange, which may even put multiculturalism at risk. This phenomenon may be similar to the impact that the deterioration of the environment has had on the decrease of biodiversity on the planet. In contrast, the universalising trends would multiply the opportunities of multicultural spaces and promote opportunities for interculturality. It would also provide an opportunity for the contribution of the spiritual experience of religions as a dimension of cultures, thus promoting the overcoming of fundamentalisms. In 2008, the General Congregation of the Society of Jesus expressed it this way:

> *We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenise cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers of culture and of religion.*[6]

Educating people for world citizenship involves recognising diversity as a constitutive dimension of a full human life. This means experiencing cultural diversity as an opportunity for the enrichment of human beings. We want to educate human beings who are able to feel that they are members of humanity because they have become critically aware of their own culture (inculturation); who are capable of joyfully recognising the culture of other human beings (multiculturalism) and relating to others, becoming enhanced by the variety of which their own culture is a part (interculturality). Interpreted in this way, universality can provide the impetus for social justice, fraternity and peace.

Becoming world citizens would be one of the outcomes to be achieved from studying or working in an educational institution of the Society of Jesus. It is one of the constituting dimensions of the individual, which we seek to foment and support during the educational process. It is also necessary in order to lay down the conditions to be able to listen to the call to provide a public service as a personal commitment. Being called upon to make a direct commitment in politics involves placing oneself at the service of reconciliation and justice, and is both complex and necessary. Making this a possibility in some people's lives is part of our educational endeavour. Supporting the education of those who choose to serve through politics is one of the most important contributions we can make to the betterment

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6 GC 35. Decree 3, n. 22

of human societies worldwide.

Our identity is our contribution

Feeling that we are heirs to the rich educational tradition of the Society of Jesus, or even acknowledging this, is not enough in order to change situations such as those experienced in our current university environment. Experiencing the tension of creative loyalty is a profound demand of the *magis* of the spirituality that inspires us. Loyalty is not only expressed by maintaining the names of the institutions, or certain symbols that refer to the long historical tradition of which we wish to remain a part. True loyalty is manifested through new ways of addressing current challenges. Being loyal to our tradition means creatively responding to the signs of the times by relying on the identity that binds us to that tradition.

We are bound to our tradition by what we have called the characteristic humanism in education provided by the Society of Jesus. Our education is humanist in nature because it supports each individual's process, caring for their individuality, while at the same time helping them to step out of themselves to take charge of humanity and open up to transcendence.

By relying on our identity, we seek to bind people's lives to a more humane world, advocating justice and reconciliation among individuals, peoples and the environment. This requires sufficient spiritual and intellectual depth to be able to see people in their own space, while rejoicing in being part of the world's cultural diversity, and engaging in a rewarding interaction with it. Our humanist tradition is inculturated, because it has roots in every place; dialogic, because it relates to other cultures or traditions; and intercultural, because it is enhanced through exchange. This humanism interweaves personal and local relationships with the complexity of the world through an open dialogue between ideas, cultures and religious traditions.

This is why we place the overall education of each individual (and not only their professional education) at the core of our university work. We aspire to being recognised for the human quality of our graduates, not only because of their high standard to operate in a competitive employment market. We do our best to open up new avenues for human reconciliation, at a time in history when entire peoples are having their opportunities for life thwarted. We want to be and build what Jon Sobrino, S.J. calls *poor with Spirit*, people who freely divest of themselves and contribute to everyone's life being more humanely dense. We seek to educate consistent individuals, who are responsible for themselves, for others and for the earth that we all inhabit.

The entire university community is called upon to embody the identity that ensures creative loyalty within the educational tradition of the Society of Jesus. The University is an educational community composed of researchers, lecturers, employees, workers, authorities, students and graduates. Each person and each category has different, complementary responsibilities in experiencing and conveying the identity that maintains the tension between loyalty to tradition and credibility to address new situations.

The identity of the universities under the responsibility of the Society of Jesus is not directly related to the number of Jesuits in the university community, but to the ability to

share the spirit that moves them, their characteristic way of proceeding and their communion in the shared mission. We hope that many Jesuits will undertake the multiple dimensions of the complex university task, as companions to the many people called upon to pursue this fruitful educational tradition within a spirit of creative loyalty. But above all, we want to have many companions with whom to move our university's responsibilities forward.

We have been sent to engage in efforts at the university as a dimension of the reconciliation of all things in Christ. The universities entrusted to the Society of Jesus can be a source of life and give life because they have received that gift from Him who sacrificed his own life. Being aware of the missionary spirit involved in university work, preserving it and developing it is a source of intellectual and pedagogical fertility, and witnessing the service these universities provide to society, as a dimension of 'Go into all the world and proclaim the Gospel to the whole creation' (Mark 16:15).

The *magis* incorporated in our identity inspires us to contribute to doing more from the university and to better fulfil its mission. Let me mention two current challenges of the *magis* university of the Society of Jesus. The first one lies in overcoming the geographic and social boundaries within which our university institutions operate. We have been sent to those places that are not easy to reach, and which others have avoided. The university education provided by the Society of Jesus seeks to be open to all and has been particularly called upon to reach out to the marginalised or impoverished, to refugees and to those who have been displaced due to the unfair social relations that prevail in today's world. The new historical era of knowledge has given us the educational means to reach remote or socially marginalised locations. A few months ago, I was able to share in the smiles of a group of young people in the north of Sri Lanka who graduated thanks to the joint efforts of the Jesuit community in the area and to Jesuit Worldwide Learning. I am sure that many of you have had similar experiences in refugee camps, rural areas or deprived neighbourhoods in the major cities around the world… A sign of the times that challenges us to put into practice a spirituality inspired by the *magis.* How much more and how much better can we do in this direction?

The second challenge has been handed to us by the 36th General Congregation, by inviting us to promote a culture of safeguarding vulnerable people. This may be the most complex mandate given by the 36th to the Apostolic body of the Society of Jesus. Causing a cultural change to the extent necessary to create a safe and healthy environment for each and every human being is a long-term endeavour that requires careful discernment and profound reflection on the best that we can do by using our charism and our abilities. Promoting this cultural change entails touching on the unjust structures of current societies, with all the risks involved. A safeguarding culture is particularly epitomised by respect for Human Rights. Universities promote cultural changes. This challenge provides an opportunity to engage in specific and long-term work towards expanding the important dimension of reconciliation and justice and a full life. I have asked the Secretariat for Social Justice and Ecology of the Society of Jesus to coordinate the efforts of the entire apostolic body in this direction.

Collaborative work yields more fruitful results

The GC 36 provides some guidelines as to the steps to take for enhancing the outcomes of the university, as a source of life and reconciliation:

> *Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an 'international and multicultural body' in a complex, 'fragmented and divided world', attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.*

The universities are a particular expression of the international and multicultural nature of the apostolic body of the Society, and are in the midst of a fragmented and divided world. Through discernment, the universities open up to the possibility of getting in touch with the source of life that they seek to convey, and gaining the freedom necessary to follow the current of life that emerges from the same source. Discernment keeps us in contact with the dreams of a better world to which research, knowledge, teaching and social impact are oriented. Discernment guides and gives meaning to the plan for the best use of the available resources to achieve the university's goals.

A university as an institution can only operate through collaboration. That is why we insist on calling it a university community. We all know that there is still much to do to further the collaboration efforts both within the university and between the different universities, considering the multiple possibilities that open up to it.

Collaboration is conceived as being part of the identity of the universal apostolic body by the General Congregations of the Society of Jesus after the Second Vatican Council. We are aware that we are a minor Society that collaborates with something much greater than ourselves that does not depend on us. As an apostolic body, we attempt to provide our best possible collaboration to the mission of justice and reconciliation in which we are partnered with the members of the Church and all people of good will who are determined to humanise history and look after the Common House. From this perspective, the university is a collaborator in the most complex and comprehensive mission entrusted to the Society of Jesus, which has a concept of itself as being at the service of the reconciled life.

Collaboration is also a key feature in the way of proceeding in daily university life. We strongly emphasise the need for team work and promote a leadership that foments this and makes the most of it to achieve a better, more efficient use of available resources, and even to multiply those resources. However, there is a long way ahead of us to incorporate this way of proceeding more profoundly into each of the universities. The purpose is to substantially improve the collaboration between the universities and also with other institutions, projects and groups that seek to attain the same goals.

By using the current means available, collaboration can be increased and become more efficient through networking. This involves a culture of generosity, which overcomes the tendency to look after and increase resources only for the use of each individual university. The culture of generosity is at the basis of better and greater achievements and of a full life. The subjects of the university apostolate of the Society of Jesus are educated according to these principles.

This World Meeting of Jesuit Universities, held here in Loyola and in Bilbao, is seeking to make history on this path of discernment, in apostolic planning, collaboration and networking, by creating the long-prepared Meeting of the International Association of Jesuit Universities (IAJU), whereby we can welcome a new era and a new style of fruitful work within the university. With our presence here we confirm that we are willing to come together in order to produce better and greater outcomes. This willingness will turn into a specific commitment to new ways of interrelating within and between our universities.

We have travelled a long journey which is full of achievements, but where we have faced numerous challenges. This journey is already several centuries long and the intention is for it to continue for much longer. In order to take the next steps on the path ahead, which are as yet unknown to us just as the previous ones were, we believe that we should come together and make the most of who we are and what we have, so as to become a source for a full, reconciled life.

Arturo Sosa, S.J.

Original: Spanish
Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

6. Jesuit Education Today

Meeting with Educators at San Calixto School, La Paz

Bolivia, 18 July 2018

Dear educators and other friends present,

I have before my eyes not only you but also the thousands of people who make up the educational work entrusted to the responsibility of the Society of Jesus in Bolivia, in articulation and collaboration with State institutions, religious congregations, and so many other institutions that also strive to provide quality education to this Bolivian people in the richness of its diversity. As the Provincial Father Osvaldo Chirveches said in his initial greeting, education is one of the dimensions of the apostolate of the Society that has a special significance throughout the world.

I have before my eyes especially the children, adolescents and young people who attend our classrooms, training courses and educational programs, but also their families, their fathers and mothers who entrust the academic education of their daughters and sons to us and, together, we try to give them and offer them all an integral human formation.

I see the teachers who have generously assumed their educational work as a true apostolate as their primary contribution to the construction of a more human and closer society, more in line with God's plan. I see the governing bodies that assume the challenges, not easy at all, of guiding, coordinating and encouraging the educational communities in their daily work, counting on the support of the technical and support teams in so many areas, without whose joint work our institutions cannot reach their goals and ideals.

It is a multitude of people, faces of life, looking towards the future with hope, as befits our faith, because educational work is fundamentally a hopeful bet on the future. It is sown with incredible generosity and gratuity because in education, what is offered is what each one is, like the sower in the Gospel parable. The tastiest and ripest fruits will be harvested in a future that, most likely, is not the sower's turn to know. A future that neither we nor our students today can imagine. Just as we, when we were students, could not imagine the world we live in today. We remember the wisdom of the people whom Jesus assumes as his own when he says: *one sows and another* reaps"[1]. We are sowers. Let us never tire of sowing!

Educators, Messengers of Hope

I want to share with you a reflection on this hopeful future and how hope and social transformation are linked to the education we want to offer. The 36th General Congregation of the Society of Jesus, which met in October and November 2016, confirmed us by *calling the entire Society to a renewal of our apostolic life founded on hope. We need more than ever to bring a message of hope, born of consolation from our encounter with the Risen Lord. This renewal focused on hope includes all our diverse apostolates.*[2]

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1 Jn 4:37

2 GC 36, d.1 n. 32

That is why it seems essential to me to emphasize on this day that the educational apostolate is fundamentally moved by the energy of those who have a vision that reaches out to the future, making the virtue of hope real in their lives. We could say that an educator in an institution of the Society of Jesus is a messenger of hope. Those of us who live in and from hope are not naive or oblivious to reality or to the challenges that this reality in which we live presents us. There are fundamental questions that make us reflect a lot, for example, the rise of new technologies that, besides being more and more critical instruments in the daily life of societies, are also creating a new type of human being that grasps reality from new perspectives. What we are living in is not only a technological revolution, it is not only a change of historical epoch, it is a change of anthropology, it is a change of the way human beings live, it is a change of the habitat in which we live. Today, we live in a world that some call "the digital ecosystem".

This is a new reality that is becoming more and more intense, in which the new generations, the "digital natives" who are the ones arriving at our educational institutions, are being formed. They ask us for a serious, deep, well-founded, but above all, hopeful reflection. A reflection that can place us better in our condition as educators, taking advantage of the best of what we usually call "Ignatian pedagogy" in dialogue with the new pedagogical currents that also try to give answers to new times with new methods.

Those answers are not easy to come by, first because the changes are relatively recent and, second, because they are processed at a very accelerated pace, which makes it difficult for them to be accompanied by a broad and deep reflection, which always requires longer times. The first tension that we encounter is this: the seeds need to fall into the ground and need time to mature. However, we live in such accelerated times that make these rhythms difficult. Secondly, because it is often difficult for us to leave our comfort zone, we act "*each to one's own"*. It is difficult for us to leave the ground we already know, where we feel safe and comfortable. It is challenging to risk the new, the unknown, what we may feel, even as a threat.

Third, because we know that we have a very rich educational tradition, we do not want to lose it. The many experiences and the rich knowledge of humanity that have been elaborated over many centuries in our pedagogical tradition are treasures, true treasures that we want to keep. But we do not want to do it as one who preserves an artefact exhibited in a museum. Ignatian pedagogy is not a museum piece, and we do not like to be that. Still, there is a real risk that it becomes a museum piece, as something, to a certain extent, fascinating to remember. But that does not touch the core of my life in the classroom or the contact with each one of the students. If this pedagogical tradition is not alive, it becomes traditionalism, conservatism, and fossilization. We are invited to be faithful but also creative. True fidelity is shown in creativity and in putting this pedagogical tradition at the service of the new times, which is helpful for digital natives.

We have, without a doubt, a commitment to an identity, a vision that is born and nourished by the Ignatian pedagogical tradition. It is there that our work has its roots. That is the ground that gives it firmness and stability. It nourishes and offers tools not only for a healthy and fruitful self-criticism, capable of keeping it alive, but also for a critical, reflective, intellectual reading of the reality that challenges it. Ignatian pedagogy requires

us to think in order to understand and create new paths. That is why the commitment to Ignatian education, the commitment of the educational institutions of the Society of Jesus, is a commitment to depth. In this sense, I would like to call attention to an aspect of the mission that touches us, and that is sometimes not well understood; it is about what we call the Intellectual Apostolate.

This type of apostolate is often understood as the exclusive task of universities or research centres. However, I propose that we broaden this understanding. May all educational work, all apostolate carried out by the Society of Jesus and by the institutions under its responsibility be a truly intellectual apostolate. In this sense, to exercise the apostolate as an intellectual one means to understand it as an apostolate carried out by people who reflect seriously on what they are doing, who deepen their knowledge of their immediate reality, who are concerned with understanding it, perhaps with the help of the results of research in different areas, and who, finally, are able to elaborate a word about that reality with density, with meaning, that and can really have an impact on the transformation of reality.

Once again, I refer to General Congregation 36 and its call to hope: "*We do not want to propose a simplistic or superficial hope. Rather, our contribution, as Father Adolfo Nicolás always insisted, should be characterized by depth: a depth of interiority and 'a depth of reflection that allows us to understand reality more deeply and thus to serve more effectively*'".[3]

That is what it is all about: without an attitude that is intellectual in the original sense of the word, that is, the ability to read reality from within, *intus legere*, to go inward, to go to the bottom. Without that look, we remain in the superficiality of existence and let ourselves be carried away by this or that current, like a piece of wood in a storm at the sea. We can understand the socio-political dimension of the work carried out by the educational institutions under the responsibility of the Society of Jesus out of this call for our apostolate to be an 'intellectual apostolate', understood as a life lived in depth. This work must always be understood as a service to the humanisation of society.

Something relatively new in our Latin American societies is the transformation of educational services into market products. Today, we find many educational offers that care little about education. They care much, instead, about making money through a so-called "educational offer". For us, however, education is understood as a service to humanity. In the mercantilist offer, this service to humanity is not of interest, but to have a "product" proposed to potential customers, changing the pedagogical relationship for a producer-customer relationship. Educational institutions allow themselves to be dominated by a market logic. They enter into a competition in which the relationship between quality and price often goes to the detriment, of course, of quality because we know very well that educational quality is costly, not only costly in economic terms, it is costly in terms of dedication, it is costly in terms of humanity, and dedication of the educator.

Today, we are aware of the difficulties of carrying out our proposal in a reality dominated by the laws of the market. It affects us. We cannot hide this reality. However,

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3 GC 36, d.1 no. 33

as bearers of a message of hope, we want to continue to maintain an educational proposal in which the human being, each person, and not the market, is what really matters. It is an inalienable key to Ignatian pedagogy. Possibly, the most significant novelty of Ignatian pedagogy is what, in the language of the Society, we call "the care of each person", the *cura personalis*, because each person has his or her uniqueness, and education accompanies the development of each person.

We want to continue offering educational processes from Ignatian pedagogy to allow the formation of citizens with critical capacities and a global outlook. We want citizens who are able to live from their deepest cultural roots and, at the same time, to live from there, their original identity, open to receive and contribute to intercultural dialogue, to enrich themselves and others with what they bring along from their own culture. In that sense, the tremendous effort you have been making to keep alive and further develop the richness of the various cultures, languages and traditions in Bolivia deserves recognition and congratulations. A couple of days ago, I was at the *Fe y Alegría* school in San Ignacio de Mojos (Beni). There were about a hundred people in the classroom, and I asked, "How many languages do you speak here?". They thought for a moment, and I think they counted in the air and said '36'. A marvel! and all of us could understand each other in Spanish. Well, that richness is there, and we have it in our institutions. How can we maintain that and at the same time offer the students the possibility of communicating with the rest of the world, of having a larger vision, of knowing that they are part of a universe that is plural and that they have that specific contribution to make?

Education to Transform Reality

Another important aspect of the educational work led by institutions under the responsibility of the Society of Jesus is the concern to have a positive impact on social processes, both those that correspond to the definition of public policies for education, as well as social and economic policies. Education is not isolated. Education is part of a social project. That is why, normally, in any political regime, the first thing it tries to control in its favour is education. That is where we must have an impact. The institutions under our responsibility are aware of their role as citizens in the discussion of issues that affect Bolivian society, and we do not want to be absent from these discussions but to contribute as citizens in an attitude of respectful and open dialogue. Our understanding of reality and our proposals to improve it must be part of society's dialogue. We want to be, as the Gospel says, *salt of the earth and light for the world*[4], and thus respond with fidelity to our identity, whose roots are found in the Good News lived from the proposal of identification with Jesus Christ that Ignatian spirituality offers us. Because Ignatian pedagogy accompanies this encounter with the Lord, that is where we are going, and that is why we call it an educational apostolate. Because we offer the possibility of a path, an approach to the liberator, to the risen Lord.

The Ignatian pedagogical tradition has assimilated experiences and wisdom throughout almost 500 years of existence. Still, in addition to its extension in time, this same projection is the fruit of its extension in space. The Ignatian pedagogical experience has been tried

4 Mt 5:13-14

and tested in practically all latitudes and lengths of our world, in many places and among so many peoples and cultures that it would be impossible to enumerate today. Indeed, it was born in Europe, but today, we find this Ignatian pedagogical experience in any corner of the planet where there is someone, be it Jesuit or non-Jesuit, who has been formed in it and who knows the value of the humanistic proposal of Ignatian pedagogy. From there, we can say, without fear of being mistaken, that Ignatian pedagogy always opens us to a universal perspective.

Respect for diversity and the impulse to interculturality is born of this identification with the central mystery of the Christian faith, which is the incarnation of the word of God in human reality. "*The Word became flesh*," says the Gospel, "*and pitched his tent among us*[5]*"*. He made his home among us and came to live with us. When Christians affirm this mystery, we are, at the same time, confirming that there is no human reality that is alien to God, indeed, that God can only be known through human reality. *No one has ever seen God*[6]*;* the face of the human Jesus shows him to us. The fact that the Son of God takes on our flesh, the concreteness of our human condition, makes us recognize the value that reality has in his eyes, to the point of becoming one of us and with us. From this positive affirmation of all that is human, we can, in a second moment, have a critical attitude towards reality, recognizing what goes against humanity, what detracts from the humanity of human beings and the social relations between them. The revelation of humanity in Christ also allows us to see the inhuman traits we have introduced into our reality.

The educational work from the Ignatian pedagogy could not have any other way of approaching reality. The *Spiritual Exercises* are fundamentally a long contemplation of the Word of God incarnate, carried out in such a way that this contemplation leads the one who makes the Exercises to configure himself with Jesus Christ, his values, his decisions, his choices, his way of proceeding with the Father, with others and with all reality. The Jesus we contemplate is the *Son of Man*, a human who welcomes humanity in its fragility but can also stand up against everything that threatens or hurts it, which in theology, we call "sin". Sin is inhumanity and contempt for humankind. Jesus did not incarnate in an abstract humanity. Jesus incarnated himself in a small village of a nation dominated by an empire, in a poor family, without any social distinction, and this is the path that Ignatian pedagogy proposes to us. If we want to look at the world like Jesus, that would be our point of view: from the small, with the gaze of the poor, which is the experience, as has been said so many times in Latin American theology, from the reverse side of history, from humankind that suffers inhumanity and injustice.

Our educational work has always understood the Ignatian tradition as a true apostolate. If it wants to be faithful to its Christian identity, it must remain open to all those who collaborate so that there may be more *life and life in abundance*,[7] as the Gospel says. It cannot fail to *make explicit the reasons for its hope*,[8] and we have found those reasons in the message of the Lord, in the Gospel of Jesus Christ.

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5 Jn 1:14
6 Jn 1:16
7 Jn 10:10
8 1 Peter 3, 15

Our Way of Proceeding

Returning to the global perspective of the educational work under the responsibility of the Society of Jesus, I would like to recall what General Congregation 36 tells us regarding the appropriate way of proceeding for our times. Decree 2 summarizes our way of proceeding from three perspectives: common discernment, collaboration, and networking. I want to comment briefly on each of them because it seems essential to me to complete not only the concept of education that we propose but also how we want to carry it out.

Discernment: I imagine it will not be a new word to ears accustomed to the Ignatian language. You have heard it since it is present in everything that has to do with Ignatian spirituality, given that it is an attitude that is expected to be present in all those who want to live this spirituality. It is basically a constant search for the signs that the Spirit is living in the life of each one and history. The novelty, presented by General Congregation 36, is the insistence that the experience of discernment is not lived only in the personal sphere but is a process shared with other people. We call it, therefore, "discernment in common".

Last year, I sent a letter to the whole Society of Jesus on this topic, and I hope you also have had or will have the opportunity to read it and study it. But I would like to add that for Pope Francis, discernment is not only a theme of Ignatian spirituality or Ignatian education; it is a theme of the Church. To be faithful to her mission, the Church is a discerning Church that finds the signs of God's presence through discernment.

The second perspective proposed by the General Congregation is *collaboration*. Here in Bolivia, especially in the work of the *Fe y Alegría* network, collaboration is not a wish but a reality practically from the beginning of this immense work and this great network. An impressive number of religious congregations, parishes and dioceses, indigenous communities and state institutions at different levels, municipal, provincial, and national, participate in making this educational network of *Fe y Alegría*. They work in collaboration with each other. Collaboration is what really allows the Ignatian educational proposal to reach so many places and so many people. Many people cooperate and who are there side by side, every one of us, in his or her way from that reality and identity, so that the educational work may go forward, grow in breadth, improve in quality and produce even more abundant, tasty and mature fruits.

Without collaboration, we would be a handful, a few of us struggling each on our own, from our limitations. In collaboration, our strength grows and multiplies, our horizon widens, and our hope is strengthened. However, we cannot simply acknowledge with gratitude that collaboration is already a reality. Another word that resounds in Ignatian ears is *magis*, which invites us to seek more and better. We are grateful for what we have already achieved. Still, it is up to us to maintain and recognize it and see where, how, and with whom we could take more determined, creative, and daring steps to grow in collaboration and thus have even better results. Ignatian spirituality is a spirituality of nonconformity, like that of the Gospel: we are never satisfied with what has been achieved; we are grateful for it as a gift from God, but we say to ourselves, "We have come to this, but what more can we do? How can we improve?"

Finally, as the General Congregation affirms, collaboration naturally leads to *networking*. Work in education has already taken significant steps in this direction. We

have the gigantic network of *Fe y Alegría*, the International Federation, which has already crossed the Atlantic. It has not only spread throughout Latin America but also in the United States; there are some experiences of *Fe y Alegría* and other similar ones. *Fe y Alegría* has now also planted roots in Africa and has continued to spread, and has even seeds in Asia. We also have the Latin American Federation of Jesuit Schools (FLACSI) at the school level, which is also happening in higher education. Before coming to Bolivia, I participated in a meeting in Bilbao (Spain) in which representatives of more than 200 universities entrusted to the Society of Jesus gathered to form the *World Network of Jesuit Universities* (IAJU). We have grown and done something, and much more can be done.

In October of last year (2017), I was at the *International Congress of Delegates of Education of the Society of Jesus* in Rio de Janeiro (Brazil). It was the first congress to bring together all the Provinces of the Society and all the educational networks linked to the Society. It was a vibrant moment of encounter, of becoming aware of the significance of the contribution of the educational apostolate of the Society throughout the world. It was a great joy to see each other's faces in diversity. The most important thing about this meeting was that some final agreements were formulated to be implemented in all the Provinces and educational networks of the Society. These are thirteen actions proposed to all Jesuit education delegates worldwide, which were assumed to be proposals for all, with the support of the whole Society.

We have, therefore, thirteen concrete proposals to be carried out in five years, of which six months have already passed, so we must hurry. I will refer only to the four major chapters into which the thirteen proposals are grouped. If we are fortunate enough to carry out these thirteen proposals in five years, we will have taken a giant leap forward as an educational proposal of the Society of Jesus in today's world.

The first block of these proposals refers to the experience of God, that is, how in our schools, we propose, in these five years, to create the possibilities, the environment so that students, teachers and workers in our educational centres can have a fundamental experience of God.

The second is the block entitled "Tradition and Innovation". That is where I started this conversation: our effort to link the tradition of what we live, which is very beautiful and vital, with the creativity that allows us not only to respond to the present but also to be a step ahead and look towards the future. I also said a while ago that neither we, those of us who already have grey hair or those who have little hair left, nor the youngest teachers, but not even preschool students today, can imagine what their life will be in 30 years. And we must educate them to live during those 30 years and 30, 40, 50 years after that. That is the biggest challenge: how to provide today an education that allows us to respond to a life we do not know and what and how it will look like. And that is not something that separates us from tradition.

Very often, when I think about this point, I remember the book of Genesis, the figure of the one we recognize as the father of our faith, Abraham. If you remember some of that passage, Abraham was already a rather grey-haired man, well off in age. He had the means to support his family and maintain good conditions. And Yahweh told him, "Go from your

country… to the land I will show you."[9] and Abraham did it. He leaves all he had achieved to have a stable life but now sets out on his journey. Then he asks, "Where am I going?" and the LORD tells him, "Get on the way, I will tell you". So, it was a life where *"I will tell you"* was developing. That is the life of any educational process now. We set out on the road to where we do not know, but as we are motivated and moved by hope, the Lord will tell us as he will and when he will. He will tell us that if we have ears to listen, we cannot stop walking. It may be that we come to a little piece of land that we like, a terrain with a splendid view of the mountains, and we want to stay there. If we do, we've already blown it. The challenge is to keep walking.

The third group of commitments refers to the care of our common home: "Reconciliation with God, humanity and creation". I believe that one of the unfinished challenges of Jesuit education is precisely the relationship with the environment. We, the Jesuits and the institutions of the Society of Jesus have written possibly more than a library of books, articles, etc., on ecology and commentaries on *Laudato Si'*; we have done and given courses all the time, but our institutions, our lives, follow the same patterns of behaviour that contribute to the deterioration of the environment, with significant exceptions. We have not yet found an educational and life model that is in a healthy balance with the environment. Reconciliation with the environment is a very important task, a priority, and we do not know precisely how to do it, but every day that passes, the life of the planet is put at greater risk; the future is put at risk every day. Here, we have a challenging and exciting task. Reconciliation between us is also necessary. We live in wounded societies, societies full of violence and injustice, which we try to have an impact on to achieve reconciliation between individuals and peoples. This is the path that will lead us to reconciliation with God.

The last chapter, the fourth in this block of thirteen proposals, is entitled "Sent to a Global Network". In other words, it is the push to become even more "engaged" to take full advantage of the fact that we are an institution that connects with the whole world and has many experiences to share and offer. A few months ago, I visited an island in South Asia called Sri Lanka, which, as you know, suffered an ethnically motivated civil war for more than 30 years in which millions of people died. There, I came across two educational realities that struck me very hard. One of about 120 schools in the north of the island which suffered the most during the war. It is a network of primary schools, an initiative of the widows of the victims of the war. That is the widowed women who said, "What are we going to give to our children if we don't have fathers? Well, we have the education." They organized themselves, and with the support of the Jesuit church, they already had a network of 120 schools. Second, a network for distance university education. I participated in one of the first graduation ceremonies in which students received university degrees, some from American universities and others from European universities. Still, they received their university degrees in Sri Lanka thanks to the network. These are two examples that seem small but are of immense significance. The smile of a boy or girl receiving a university degree thanks to networking is worth all our effort.

I conclude these words by doing what the teachers used to do with me at school: "a

[9] Gen 12.1

homework assignment". They would not leave us alone. When we got home, my father or mother would ask: "What homework do you have for today? Have you done it yet?" Here is the homework: study the thirteen propositions for the next five years, get to know them and develop the program to put them into practice because each institution can do them. Some institutions may already practice some of them, but they can constantly improve and learn from others. So, I leave you with this task and end with the word that summarizes so many things: Thank you. Thank you for so much generosity, affection, faith and hope!

Arturo Sosa, S.J.

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7. The University in the Face of the Challenges of Society: Relevance of the Ignatian University Approach to University with Social Responsibility

Catholic University of Córdoba, 20 July 2018

His Excellency, Archbishop Carlos José Ñáñez, Archbishop of Córdoba and Chancellor of our University; Father Alejandro Tilve, S.J., Provincial of the Society of Jesus in Argentina and Uruguay; Dear governmental and academic authorities; Representatives of friendly institutions; Members of the university community and Friends. Good afternoon.

It is a source of gratitude for me to be in this city, linked to the history of the Society of Jesus. The first Jesuits arrived here in 1599. In 1610 they founded the first university in Argentina, the fourth oldest in the Americas, for which this city was given the noble title of 'La Docta'. The Manzana Jesuítica and the Estancias are still witnesses of this past, a heritage of humanity that the people of Cordoba proudly preserve. Today, in continuity with these beginnings, the Catholic University, founded in 1956 and entrusted to the Society of Jesus, continues the educational service that marked the presence and action of the Jesuits in the early history of the city of Cordoba.

From this heart that is grateful for the past, with its feet set on the challenges of the present and its eyes full of hope for the future, I would like to share with you some reflections on how the Society of Jesus, through its academic and research work in a university, wishes to live the mission it has received from the Lord through the Church.

I share these reflections with you a few days after I participated in the Third World Assembly of Jesuit Universities, held at the University of Deusto, Bilbao, from 8 to 12 July[1]. About three hundred rectors, presidents, and various authorities from more than two hundred higher education institutions under the responsibility of the Society of Jesus gathered there. It was a good opportunity to reflect together on the challenges of the formation we offer in areas such as civic and political leadership, environmental and economic justice, education for the most disadvantaged, peace and reconciliation, and inter-religious dialogue, among others. It was also the occasion to complete the process of creating the International Association of Jesuit Universities (IAJU), the mature fruit of the reflections begun at the first Assembly at the Ibero-American University of Mexico, as a means of enhancing our contribution to the transformation of the world in which we live.

The Horizon: Opportunities and Uncertainties of University Work

What we have begun to call the change of era from the industrial to the knowledge age has plunged us in recent decades into a social reality in which the amount of information available and the speed with which that information can be found and shared far exceeds the most optimistic predictions made just a few years ago. We have rapid access to a great

[1] The previous two were held in Mexico (2010) and Australia (2015).

deal of information, and it is challenging to organise it and make it *useful* in the Ignatian sense of these words.

Reducing the costs of production, services, transport, education, medicine, etc., by automating simple and complex functions is radically changing the world of work, business and government at all levels.

In this sense, at the recent World Assembly of Jesuit Universities in Bilbao, I shared this reflection:

> "*... we face the enormous challenge of soundly joining in the new digital culture that is rapidly changing how human beings think and relate to each other. This is not only a technological revolution, but the creation of a new world in which we live. The digital ecosystem is the beginning of a profound change of the human cultural paradigm. A challenge to the creativity of the educational tradition of the Society of Jesus, called upon to bring to this new world the good news of humanity reconciled in Jesus through his life given for love*.[2]

We find ourselves, then, in a context of change that is overwhelming for those of us from previous generations and that has become "natural", normal, for the new generations arriving in the university world.

In the university context, we are witnessing a steady increase in the number of young people entering university. This is a relatively recent phenomenon, which is striking in terms of the number of students who are the first generation in their families to have access to higher education. Such an increase in the number of new entrants to the university system is expected to continue in the region for some time to come. Scenes like the one that recently went viral on social media, in which a student in Paraguay surprises her bricklayer father at his workplace with her university degree, thanking him with emotion and pride for all he has done for her, underlining that they have both succeeded[3]. This video, so simple yet full of meaning, has been viewed more than 7 million times in a very short time. This is undoubtedly a sign, a message that deserves attention.

On the other hand, in parallel with the increase in enrolments in higher education, we observe the phenomenon of the transformation of university education into another product of the market. Educational institutions at all levels are easily influenced by the logic of the market or are forced to take this logic into account when making important decisions. This expansion of the supply of educational services does not always go hand in hand with an increase in quality. On the contrary, quality is often sacrificed in the name of reducing costs, attracting audiences or for other economic-financial reasons that are far removed from the educational objectives and, even more so, from the objective of offering an integral formation to men and women who graduate not only well educated but also firmly rooted in Christian values, as citizens committed to social transformation and in search of the common good.

The new opportunities of the eco-digital age contrast with the unease of living in a world of growing inequality and violence, as well as uncertainty about the future of

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2 Speech at the 3rd World Assembly of Jesuit Universities, Bilbao, 10 July 2018.

3 https://brasil.elpais.com/brasil/2018/06/27/videos/1530095007_033038.html, 07/07/2018.

democracy and ecological balance. It is a moment that presents the University with the stimulating challenge of thinking carefully and lucidly about the work of the University. This university has a challenge with specific characteristics, identifying itself as Catholic and being entrusted to the Society of Jesus. In a world where education and knowledge are instrumentalised to promote social, economic and political projects that reinforce the current unjust and inhuman world order, our educational institutions move against the current of these tendencies. *We place the overall education of each individual (and not only their professional education) at the core of our university work. We aspire to being recognised for the human quality of our graduates, not only because of their high standard to operate in a competitive employment market*.[4]

The Meaning of Our Work in the University

In the university world, there has always been ample space for the gratuitousness of the investigative passion that leads to the *discovery of the world in its multiple dimensions, what we have come to know as Ignatian* pedagogy after the intrusion of the first generations of Jesuits into the university world has also underlined the passion for usefulness for life as a dimension of education. Education in an institution inspired by the Society of Jesus leads to the discernment of what is most useful in thinking, researching, teaching and relating to society, living in the tension of the *magis*, seeking not only to serve but to find *the best* service for the transformation of society and the humanisation of history.

We find ourselves in a working environment in which the very existence of many jobs as we do them today, or to put it more appropriately, of many tasks, is being questioned. The way in which certain tasks are carried out does not eliminate a job but often transforms and enhances it. Take, for example, the quality control manager in a car or food mass production plant. In the past, he or she had to control the efficient operation of a large number of workers. Today, he may only need to maintain a number of robots, assisted by a few highly skilled people. His skills as a control manager will need to be different from those of the past. His job is the same, but his task is different.

When it comes to *utility*, the mind and imagination go straight to the point. Uncertainty about the future of work brings the challenge of the increasing automation of so many tasks before our eyes. Job creation is rapidly being linked to these new opportunities, which require different practical skills to make the best use of the latest technological resources.

Universities cannot and will not neglect technical education. This would be a limited, narrow and ill-considered view of their raison d'être. Nor can it confine itself to updating itself by providing training in the new skills required by the world of work, without taking into account other dimensions of the person since it is from these other dimensions that it will be able to orientate the power that technology gives it correctly. If this is true for any university institution, it is even more true for institutions which, like the UCC, have as the foundation of their university work the understanding of the world as the fruit of God's creative action, in which Christian anthropology is placed as a fundamental criterion for everything that is done in the life of the university.

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4 Op. cit., Bilbao, 10 July 2018.

In Bilbao, I recalled that "for the university institutions run by the Society of Jesus it is not enough to reach the intellectual depth to develop knowledge and transmit it as an element of overall human education. The real challenge is that it should be an *apostolate,* that is, a way to more effectively announce the Good News of the Gospel, to learn to grasp the presence of God in the world and the action of his Spirit in history in order to join in it and contribute to human liberation."[5]

Both basic and applied science in the field of technology bring undeniable benefits, as is evident in many of the developments we enjoy every day. But at the same time, a technology that has served only partial visions because of its great specialisation has much to do with the imbalances that lead to the serious socio-environmental dangers of our time, such as climate change or the generation of successful economic cycles in terms of wealth creation, but also generators of growing inequality, widening the gap between rich and poor.

Humanism, and in our specific case, humanism from a Christian anthropological perspective, capable of placing technology at the service of the person, with all his or her potential and dignity, with all his or her "splendour", is called to judge "what is useful". What use is a tool, even the most sophisticated and apparently perfect, if it does not contribute to the fullness of the human person and the creation of a truly just society but degrades or damages the human person and the environment?

Such a humanism is not only helpful but necessary in a society in danger of illusion and error. The illusion that technology in itself is good, as we still hear in some statements by the powerful of this world. The mistake of thinking that every innovation is good in itself can lead to the greatest deceptions and can lead us to terrible consequences. Worse still, the acceleration in the production and consumption of information often leads to a certain amnesia that considers old proposals that "look good" as "new".

Attention to 'justice', to what is in the interests of society as a whole, can therefore contribute to the clarity that the university and the present need. The individualistic illusion of many innovations is exposed in the question of the relationship of the 'new' to the needs of society.

The consciousness of justice is not only and fundamentally a consciousness of distribution. The first awareness necessary to grow in justice has a deeper root, which is to be found in the awareness that we all have a common destiny as human beings, since we belong to a planetary society and share a "common home", as Pope Francis so wisely and aptly reminded us in his encyclical *Laudato Si'*.

The social awareness that makes us more just, however, is not something that can be achieved only through theoretical studies. The awareness of a sense of belonging that rejects or limits "the lust for exclusive profit and the thirst for power" is not conveyed by nice phrases or irrefutable logic. The awareness that makes us just and is the source of courageous honesty is achieved through the encounter between people, through gratitude for belonging to a common family, with the shared certainty of the dignity of every human person, beyond the contingency of their social, ethnic or religious condition.

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[5] Op. cit., Bilbao, 10 July 2018.

This awareness is formed in us, especially through our encounters with our brothers and sisters who are victims of injustice and inequality and the impoverished of our society. Attention to them and to the situation in which they find themselves must become our epistemological and pedagogical point of reference if we are to live up to our identity as a Catholic University under the responsibility of the Society of Jesus.

As General Congregation 36 reminds us, the *poor challenge us to return constantly to what is essential to the Gospel, to what really gives life, and to recognise that which merely burdens us. As Pope Francis reminds us: we are called to find Christ in the poor, to lend our voice to their causes, but also to be their friends, to listen to them, to understand them, and to embrace the mysterious wisdom which God wishes to share with us through them. (Evangelii Gaudium, n. 198) Such an attitude runs counter to the usual way of the world, in which, as Qoheleth says, "the poor man's wisdom is despised, and his words are not heeded" (Ecc. 9,16). With the poor, we can learn what hope and courage mean.*[6]

The Christian and Ignatian vision that underlies our university work, understood as a true apostolate, is that the social, communitarian dimension is constitutive of the person. In the face of the tendency to abandon the commitment to the common good, in the face of the doubt about the affirmation of what is good for society as a whole, in the face of the pretension to doubt any shared certainty in order to exalt an ideology of mere individual certainty, we wish to propose a word of hope. I quote again from General Congregation 36:

> *With Christ, we are called to closeness with all of crucified humanity. With the poor, we can contribute to creating one human family through the struggle for justice. Those who have all the necessities of life and live far from poverty also need the message of hope and reconciliation, which frees them from fear of migrants and refugees, the excluded and those who are different, and that opens them to hospitality and to making peace with enemies. (...) We need more than ever to bring a message of hope, born of consolation from our encounter with the Risen Lord. This renewal focused on hope includes all our diverse apostolates.*[7]

The greatness of the social and communitarian dimension of humanity is complemented by the greatness of openness to transcendence, which is all the more necessary when strong currents in society limit man to the material, the contingent, the individual and the historical. A Catholic University inspired by Ignatian spirituality will not fail to respect and engage in dialogue with different beliefs and philosophical and ideological positions, but at the same time, it cannot fail to point to the transcendence of each human person as a fundamental feature of its understanding of the world and human reality.

From our experience of the Christian faith, we affirm that in Jesus Christ, in his life and his word, we find the inspiration that helps to discern the fullness of humanity, what is most valuable, what is most "useful" for the human person and for society as a whole. The experience of encountering others will be enriched if the experience of God that we make

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6 GC 36, D. 1, n. 15.

7 GC 36, D. 1, nn. 31-32.

in Jesus succeeds in breaking down that which separates men and women in their selfishness.

From this perspective, we believe that to defend the transcendence of the human person is to protect his or her freedom in the face of contingency. It is to defend his or her capacity for fulfilment in the face of the uncertainties of knowing and doing. Man will always be more than what he does. For Christianity, man will always be called to be a co-creator with God, no matter what tools he has to handle or what processes he has to direct or guard.

Christians believe that the Holy Spirit, who is the lover between Jesus and his God at work in us, comes to help us in our weakness to ask, to desire and to act as we should (Rom 8:26). This Spirit, who is dynamic, who creates communion, who is a vital and an animating force, puts us in that good state of consolation which makes the difficult bearable; he gives constancy to our efforts and even makes harmony or union possible where human passions do not allow it.

The Spirit of Jesus, alive and active in us, is essentially the Spirit of communion. He creates in us the capacity to live together. For this reason, a university entrusted to the Society of Jesus is called to be an environment of exemplary coexistence. The university is called to be a place where people meet, not only for the sake of science or to solve the problems of humanity, but also to help people meet in their deepest convictions, like the religious space. In this sense, I know that in Córdoba, there are excellent experiences of interreligious coexistence, such as the Interreligious Committee for Peace.

We know, however, that there are other forces that also put pressure on our freedom, such as selfishness, pride, self-sufficiency and arrogance, which wound - sometimes mortally - the communion created by the Spirit. Christian hope affirms, however, that even in these situations, the Spirit continues to work, bringing about change, conversion, forgiveness and reconciliation. General Congregation 36 has taken up the challenge of reconciliation as an essential element of the raison d'être of the Society of Jesus. The task of reconciliation, already present in the founding document of the Society of Jesus (the so-called "Formula of the Institute"), was taken up again in General Congregation 32 with the binomial ministry of faith and promotion of justice, expanded in General Congregation 35 with the invitation to dialogue with cultures and religions and ecological awareness, and renewed with special emphasis in General Congregation 36, whose first decree is entitled "Companions in a mission of reconciliation and justice".

That is why, in Bilbao, I told the university authorities present: "Reconciliation is a message of hope based on the deep conviction as to the actions carried out by God (One and Triune) throughout history. The Father is reconciling all things through the incarnation, life, passion, death and the resurrection of Jesus the Christ. He has given us his Spirit to make us collaborators in this work of reconciliation, a mission entrusted to the community of the followers of Jesus, the Church. The Society of Jesus was born as a collaborator in the reconciling mission that contributes to social justice, in which it finds its meaning".[8]

[8] Op. cit., Bilbao, 10 July 2018.

Academic and research work based on experience for the common good

The motto of the Catholic University of Córdoba is "to form men of knowledge, conscience and commitment". These three words help us to understand the experiences that the University seeks to develop in its academic and research work.

Experience, as a place or space of discovery, knowledge, revelation, research and formation from one's knowledge and knowledge of the world, is at the root of Ignatian pedagogy.

But when we speak of experience, we do not mean merely having some sensations. To experience is to engage concretely in something in such a way that the talents of the people living the experience and, at the same time, their responsibility in and for it, come into play. Taking responsibility for the outcome of the experience is crucial because it allows the difficulties or challenges of others to be appropriated and, in a sense, made one's own.

Experience creates the place or space for the question of the meaning of science, the question of the 'what for' and 'for whom' of science. When a society as a whole manifests as its primary motivation only the accumulation of wealth, the consumption of pleasure, or the satisfaction of one's pride, those who cultivate experience as a broader way of seeing, will be able to develop the critical lucidity that will allow them to leave such confinement and take distance from it.

Well-lived experience helps to break out of narrowness and makes it possible to look more closely at the consequences of decisions, attitudes and actions. In this way, experience invites us to look further ahead, always considering the medium and long-term consequences of what we live and project. Experience lived in the Ignatian way creates the habit of reflection that invites us to go out from ourselves to others.

I want to touch upon a theme that has been of great concern to us Jesuits. It is a theme to which my predecessor, Fr Adolfo Nicolás, drew our attention: depth in all the dimensions of our life. In a speech at the University of Deusto a few years ago (2011), Father Nicolás, speaking of *sapientia,* said that it is *"*a higher, all-embracing, profound and transformative knowledge. Therefore, not only a scientific knowledge: a knowledge about something, but a knowledge that leads the person to a permanent attitude of search in the face of great questions and, even more, that leads the person to empathy and compassion for any human being and to an attitude of respect for nature as a gift and, even more, to the Ignatian principle of *Seeking and finding God in all things".*[9]

Our age of accelerated communication, intense fluidity of information, uninterrupted supply of data, images, and sensations, and intensification of the rhythm of events is in grave danger of going down in history as the age of superficiality. We come into contact with a lot of information, and we are exposed to all kinds of stimuli. Still, we experience everything in such an ephemeral way that we do not have sufficient conditions for really understanding, assimilating, and deepening everything that reaches us.

What is constantly reaching us through the information media is so much and so fast that it only touches the surface of our being because one image is quickly replaced by

[9] University of Deusto, Lectio Inauguralis, 9 September 2011.

another, and another, and another. The bonds between people and groups, if they have gained in breadth, have lost much in intensity and depth. The acceleration and limitless virtual expansion of interpersonal contact may eventually lead to a deterioration in the quality of human relationships. The amount of data and information we are constantly receiving is so overwhelming that we fail to make the most of it. The throwaway attitude that increasingly characterises our world is also expressed in this area.

Trapped on the fluid surface of this reality, we end up without the time, willingness or strength to go to the deeper levels of our personal and social reality. Trapped in a continuous chain of elusive stimuli, we lose the necessary freedom to go deeper in life. Experience ceases to be an opportunity for knowledge and self-knowledge; it is reduced to a series of stimuli that follow one another without producing any fruit other than, in the end, a kind of stupor or an anaesthetised life.

Our aim is the opposite. We want to recover the depth of the person and life. That is why we affirm academic and research work in the university as a true intellectual apostolate. GC 36 tells us: *We do not want to propose a simplistic or superficial hope. Rather, our contribution, as Father Adolfo Nicolás always insisted, should be characterised by depth: a depth of interiority and "a depth of reflection that allows us to understand reality more deeply and thus to serve more effectively.*[10]

This requires solid intellectual preparation, including personal integration. GC 36 goes on to say: *Our educational apostolates at all levels, and our centres for communication and social research, should help form men and women committed to reconciliation and able to confront obstacles to reconciliation and propose solutions. The intellectual apostolate should be strengthened to help in the transformation of our cultures and societies.*[11]

Experience is a privileged space for the growth of personal and social awareness. It is only by going out of oneself, in encounter with others and with reality, that man comes to know himself, becomes aware of his capacities and limitations, opens himself to that which is different from himself, and forms an ever broader, more universal consciousness. Mere introspection, at the personal, community and social levels, whatever the theoretical apparatus that accompanies it, quickly becomes a field of self-deception, illusion and error. Let us listen to Pope Francis, who constantly warns against self-referentiality as a serious threat to the human person.

The experience of social responsibility with curricular links, which most of the courses at the Catholic University of Córdoba require as a condition for graduation, is an opportunity for personal and group growth that we believe will bear enormous fruit for society.

We do not know exactly what the work of the future professionals and researchers we train will be like, but we do know that they will require a high level of awareness since they will be equipped with increasingly powerful tools of knowledge and know-how. We know

[10] CG 36, D. 1, n. 33.
[11] CG 36, D. 1, n. 34.

that there will be people who will influence the decisions of large groups of people and who will face even more complex life dilemmas than those we consider today.

However, it is not enough to educate more conscious or more lucid professionals and researchers. It will be of little use to us if such knowledge is used only for individual projects or to secure petty personal gain. We want to educate happy people who enjoy giving of themselves for and with others.

As the Society of Jesus to which the UCC has been entrusted, we affirm in the words of General Congregation 36 that "*In all we do, we want to heed Pope Francis, who has urged us to promote dynamics of personal and social transformation.*[12] In his meeting with the Jesuits gathered in Rome on that occasion, the Pope told us: *"What we need is to give priority to actions which generate new processes in society"*.[13]

To educate for commitment is to educate for something more than the measurable, for life choices that lead to a fullness beyond the quantifiable and beyond individual well-being. To educate for commitment is to promote the growth of people with a high and profound sense of life; it is to promote the critical lucidity of constant attention to the evaluation of the means (tools, processes, advice, etc.) ordered for this purpose; it is to enable professionals and researchers to know themselves more clearly, to know the limits of science itself, and to know the needs of others, so as not to fall into illusions and to be trapped in projects that end up being detrimental to the dignity and life of man and society.

In this sense, I reminded the participants in the recent University Assembly in Bilbao:

> *We want to educate human beings who are able to feel that they are members of humanity because they have become critically aware of their own culture (inculturation); who are capable of joyfully recognising the culture of other human beings (multiculturalism) and relating to others, becoming enhanced by the variety of which their own culture is a part (interculturality). Interpreted in this way, universality can provide the impetus for social justice, fraternity and peace. (...) Educating people for world citizenship involves recognising diversity as a constitutive dimension of a full human life. This means experiencing cultural diversity as an opportunity for the enrichment of human beings.*[14]

The University at the Service of Humanity

In the Constitutions of the Society of Jesus, the recommendation to be attentive *to persons, times and places* is repeated several times after a general orientation or rule. This is a clear direction so that the immediate context of the mission is always taken into account in discernment and decision. This local attention, however, is always in tension with a broader view of the world and history.

Therefore, in addition to the local, we also have an eye for the global, multidisciplinary and complex world realities, which can never cease to be the concern of any well-focused university, which, in my opinion, responds to an Ignatian way of proceeding.

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12 CG 36, D. 1, n. 37.
13 GC 36, D.1, n. 37 quoted from Evangelii Gaudium, 223.
14 Op. cit., Bilbao, 10 July 2018.

Attention to concrete contexts frees from many illusions or errors that can threaten university teaching and research. Attention to concrete persons and groups in their environment generates a different (real) experience of territorial settings and theoretical reflections.

Concrete local contexts cannot be understood without the presence of forces or actors that influence them from a planetary reality that we usually call global. Various facts such as information, technologies, capital markets and agricultural products, to name but a few, depend on a series of interrelationships at the global level and affect very concrete local realities such as the value of seeds, crops, medicines or fuels.

On the other hand, the challenges facing the people and places where we live and seek fulfilment through human activity cannot be solved by any one science alone without taking into account their links to wider situations and contexts. We are increasingly aware of the interconnectedness of living reality. Socio-environmental awareness increased attention to global warming, the impact of human activity on our common home, and many other problems lead us to believe that the division of sciences for the sake of specialisation needs, in turn, more spaces for the recognition of one's limits and the necessary cooperation between sciences. The need for multidisciplinary and transdisciplinary requires humility on the part of all scientists. The recognition of the partial nature of knowledge should call for better habits of teamwork on the part of both teachers and students.

The awareness of the need for a variety of sciences to solve the new problems of humanity, the understanding of the need for an integral vision of the human person and an overall vision of society, both in time and in space, leads to the necessary acceptance of the complex.

It must be recognised that the mistakes in decision-making which have led to so much socio-environmental damage have often been due to a lack of attention to the consequences of apparent progress, to a hasty simplification produced or encouraged by a lack of consideration for the complexity of life. Think, for example, of the 'salinisation' of artificially cultivated land, of fish kills due to climate change or the uncontrolled use of chemicals, or air pollution in large cities, as can be seen in different parts of the world.

We have more tools for transparency and accountability than ever before in history. Yet we are still witnessing the dark struggles of interests that produce human dramas such as wars, migrations and the domination of entire nations by violence. Clarity in the face of complexity and the search for viable solutions can not only correct unviable choices but also save human lives.

As General Congregation 36 reminds us, "*Because of the magnitude and interconnectedness of the challenges we face, it is important to support and encourage the growing collaboration among Jesuits and Jesuit apostolates through networks. International and intersectoral networks are an opportunity to strengthen our identity, as we share our capacities and local engagements in order together to serve a universal mission.*[15] From this, we understand the scope of what is desired by the recent creation of the *International Association of Jesuit Universities (IAJU)* at the Bilbao Assembly.

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[15] GC 36, D. 1, n. 35

The motto of the Assembly speaks for itself: 'Transforming the world together'. I want to emphasise the importance of the adverb 'together' because it was also at this third Assembly that we were able to formally establish the International Association of Jesuit Universities (IAJU), a network in which all our universities participate and whose aim is to link together our apostolate of education and research in higher education so that it can bear more and better fruit in collaboration. The experience of working together in networks has already begun at the regional level, for example, in the Association of Universities entrusted to the Society of Jesus in Latin America (AUSJAL), which was founded in 1985 and currently brings together 29 institutions. The step taken in Bilbao extends the network to the global level.

However, networks will be of no use to us if we lose sight of the main objective of our educational mission, which is to be attentive to the complexity of the human person, understood in an "integral" way, and to the imperative of contributing to the betterment of "humanity" through the contributions of our identity. In this sense, we hope that the recent incorporation of the Ecclesiastical Faculties of Philosophy and Theology, transferred from San Miguel to Córdoba, will be of great help to the UCC in its integral consideration of the human person in all degrees through the formation department in charge. A profound reflection in philosophy and theology will give rise to the dialogues that the various sciences need in order to be enriched by the Christian worldview. At the same time, philosophy and theology in the university will be able to learn from their relationship with the challenges of the various sciences. The development and transmission of science will be of little use if it is not placed at the service of the whole person and society as a whole, and this is the way of education and formation that the Catholic University of Córdoba has chosen.

Finally, I encourage you to put into practice your motto: "Forming men of knowledge, conscience and commitment", with the confidence of offering society a university education and research that will make a positive contribution to meeting the challenges of the present and the uncertainties of the future. May this university community be able to offer society professionals and researchers who persevere on the path of full humanisation with a clear witness of happiness in the gift of self to others and the common good. May the UCC persevere in its journey and grow ever more as an institution capable of generating dynamics of sustainable development and, even more, of training professionals with techniques and attitudes that promote and save lives.

I ask God, the source of all good and all grace, to fill the university community of the UCC with His grace and all the people and institutions who share and support its mission.

Thank you very much!

Arturo Sosa, S.J.

Original: Spanish
Provisional English Translation verified: Roberto Jaramillo & Xavier Jeyaraj
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8. Address of Fr. General at St. Xavier's College, Mumbai

5 March 2019

My dear friends of the St. Xavier's College academic community and other institutions of higher education in Mumbai city,

It gives me great pleasure to be with you this morning, and to interact with you about matters concerning higher education. It is even more special that I am able to do so in the context of the sesquicentennial or 150th anniversary celebration of the College. While a large part of my address is intended for those associated with the College, much of what I have to share will pertain to other institutes of higher education as well.

For those of the College, I join you in giving thanks for at least four major blessings, as you go through this jubilee year, beginning with external elements, and moving towards what is most fundamental to our work as academic experts and educational formators.

First of all, we give thanks for the aesthetic taste and creativity of your forebears. The iconic buildings we find ourselves in are a marvel of poetry in stone. They invoke a sense of awe, because of the care and artistic sensitivity with which they have been designed and sculpted. But they also lend themselves to creating an engaging and inviting atmosphere. This heritage structure is well etched into the consciousness of many in the country, visible in numerous movies and advertisements.

But the College is not only about stone and brick and mortar. Much more than that, it is a narrative about talented and committed people who have generously donated their labour to make the institution one of the best in the country. We fondly remember the many Jesuits and numerous lay Professors who have laid these marvellous foundations of educational formation over the years. Some of these have come from distant nations such as Germany and Spain, and needless to say, from several parts of this vast and diverse nation.

We are also grateful for the many specialized research institutes which have made their mark locally, nationally and even internationally. To give some examples: the Heras Institute in the field of History—especially Indian History, the Caius Laboratory in the Life Sciences, the Blatter Herbarium in Botany and the Xavier's Resource Centre for the Visually Challenged. Many of the other specialized institutes have developed a life of their own over the years, such as the Xavier Technical Institute (which now shares space with the Xavier Institute of Engineering), St. Xavier's Institute of Education, the Xavier Institute of Communications and the Xavier Institute of Management and Research.

But beyond our buildings and our faculty and our departments and institutions, there is something which we are perhaps most proud about, and that is our alumni, the *raison d'être* of our institution. I am sure that a good number of your alumni have made an impact in various aspects of social life, in order to improve the conditions of life around them. Numerous ex-students of this College have proved themselves loyal and brilliant in several arenas of civic life, and have assumed highly influential social positions: from Attorney Generals to captains of national sports teams, from heads of leading corporate houses to directors of influential non-governmental organizations. These luminaries have made

the College proud of its identity and mission. This is what we as Jesuits are most happy and grateful about. We would not like to run major institutions of higher education merely to prepare people to do well only in a functional or material manner. The larger framework of our concern is the integral welfare and collective development of the human family, and the collaborative use of resources to assist in this process of growth. We need to continually keep this framework or vision in mind whenever we plan to develop our academic programmes and institutions.

That is why I am grateful that as you celebrate this jubilee year especially in the College, you are not merely looking back in time, but also looking confidently ahead with a studied optimism, based on a wholesome vision and mission which you have recently formulated for yourselves. Your Vision Statement has three very significant values, namely, professional innovation, personal integration and social inclusion. I am sure that all of your institutions of higher education represented here would confirm these foundational values. I would like to relate these three important values with a few universal concerns which are at the heart of our Jesuit identity and mission today. In doing so, I would like to both affirm the choice of these values and also challenge you to adopt dispositions and action plans to embrace wider horizons associated with them.

The first value has to do with **training for professional innovation**. The need of the hour is to accentuate depth in the areas of academic reflection, teaching and research, in order to overcome what my predecessor, Fr. Adolfo Nicholas, called the "globalisation of superficiality". We need our students and faculty to appreciate the value of critical thinking, which will enable us to collectively create a more free and equal society, as well as to use the resources of the earth in a judicious manner.

It is imperative that we invite our students to consciously link their areas of professional specialization with creative and productive activity and outputs which will serve as a distinct contribution to society and make life better for others in one way or another. Perhaps more than ever before, in our age of specialization, we need to think beyond our institutional silos and work with those from other disciplines, so that we may integrate both the quantitative and the qualitative dimensions of academic life in a productive symphony.

I would like you to also feel a sense of connectedness with numerous Jesuit institutes of higher education all over the world. I invite you to connect with at least some of these, in order to mutually share your educational wisdom, and allow your students and faculty to drink richly from resources across national and institutional boundaries. **Networking** is the need of the hour and this has become one of the key characteristics of Our Way of Proceeding.

The second value you have chosen is **cultivating personal integration**. As expressed in your vision statement, this includes various types of integration which have to do with human development: spiritual, emotional, interpersonal and social. The wisdom of St. Ignatius of Loyola, our founder, has much to offer in this regard, in terms of the processes and methods he advocated to deepen one's personal life and to ensure that the decisions we make as persons, as communities and as organizations are more sure-footed. The method of spiritual conversation that was used by the early Jesuits in order to arrive at decisions may equally well be extended to various fora of meetings, so that the quality of interactions

includes respect, openness to new ideas and a desire to arrive at decisions that are not purely pragmatic. The rules for discernment and matters of organizational order and propriety found in the Jesuit Constitutions crafted by St. Ignatius have been used by Management Schools the world over.

These principles and processes may be used by people of different faiths and even by those who do not profess any particular religious faith, as they have to do with what is at the core of our human experience: the need to be listened to with respect, the need to learn from the wisdom of other persons and communities, and the need to arrive at prudent and wise decisions which would benefit the common good across boundaries of nation, race and religion.

More particularly, our institutions of higher education need to address issues such as growing insecurity, anxiety and even depression experienced by many of our students, who come from a culture of increasing individualism, excessive consumerism and the experience of a loss of personal human interaction and accompaniment. Our students need to experience a wholesome sense of acceptance and belonging—however, a sense of belonging that is not insular or in opposition to other social groups.

One of the key values we Jesuits would like to operationalise today is that of **collaboration**. There is too much competition in our world, and in many cases, it has unfortunately resulted in making us lonely, greedy and violent. A Jesuit education would be incomplete today without training our students in the art of productive collaboration. Students mirror their teachers and their working environment, so we need to take care to manifest this art of collaboration: between Jesuits and others, between men and women, between the teaching and the non-teaching staff and between staff and students—and, as mentioned before, a collaboration beyond borders.

Your third value is **advocating social inclusion**. This is perhaps the value that is the most common across most of our Jesuit works in contemporary society. We want to create a world where human beings can live together in harmony, crossing several artificial boundaries which divide us. Today fundamentalism and regional narcissism are serious threats to the international social fabric. In this regard, we would like to accentuate efforts at recognition and reconciliation: between persons and communities, with God and with the earth. Efforts of reconciliation are aimed not only at mitigating violence, but even at going beyond superficial and even juridical justice, which is too often retributive and not sufficiently reconciliatory.

There are numerous issues which we need to address as common citizens of the world, if we are to live together in peace. A prominent one is the growing phenomenon of forced migration across national borders. How may our colleges and universities help to ameliorate this painful experience of massive homelessness? How may we address the issue of a lopsided economic development, where there are still rich and poor nations, and developed cities and underdeveloped villages? In what way does our education enable us to build bridges rather than walls between communities? A critical issue which threatens our very existence is that of severe ecological disharmony. How may we redeem ourselves from our collective abuse of the earth's resources in order to treat our common home with greater respect? These are some of the questions that a Jesuit educational institution needs

to deal with critically and intellectually.

The answers to these and other pressing questions need to be found not in isolation, but in networking and in collaboration with likeminded people and people of good will. In this regard, my humble plea to you is not forget your alumni. Include them as part of your extended family. Rather than consider your ex-students as a finished product, provide them with opportunities for ongoing educational formation. Invite them again and again to connect with you, and more importantly, support them in their desire to make a difference in their world of influence. Encourage them to think of themselves as world citizens, so that their horizons always remain wide and not narrow.

In conclusion, I wish you well in your endeavour to raise the bar of excellence in all areas, especially in the three areas that you have mentioned in your Vision Statement. Mumbai needs you, India needs you and the world needs you. You can be sure of my prayerful support, and the support of the worldwide consortium of Jesuit institutes of higher education. Together, let us endeavour to make the world a better place.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

9. Address to Jesuit Alumni, Nepal

Jawalakhel, Nepal, 27 February 2020

Dear Alumni, Benefactors and Friends of the Jesuits,

I am extremely happy to be here and to have the opportunity to address and interact with you. I stand before you filled with a sense of joy and in admiration of your *alma mater* that has been a citadel for imparting knowledge and values for the past 70 years. We thank God for Fr. Edward Niesen who initiated the formation of this Alumni Association and for Fr. Eugene Watrin who raised funds to build the Godavari Alumni Association (GAA) building. I extend my heartfelt gratitude, to each one of you who have been involved in the growth of this school, that has created a niche for itself, not only for the quality education that it imparts, but also for the compassionate values inculcated in the students.

Jesuit education and our various works aim at the total formation and transformation of persons, leading them to become men and women for and with others. In this herculean and noble task, you alumni, benefactors and friends play a key role in helping our institutions and organizations to scale new heights, to reach the unreached, and to constantly ask what more can be done. To all who collaborate with us in our schools, thank you for your incredible work, dedication and commitment.

I am told, that you alumni, are a big support to St. Xavier's. Batch-wise, you have created a scholarship fund to support the underprivileged and less fortunate children. You have also set-up various categories of awards to appreciate and encourage the best / outstanding students. The April 2015 earthquake affected the Fr. Niesen building here in Jawalakhel. You rose up to the occasion to support the construction of a new Fr. Niesen building. Thank you for your generosity.

The motto of St. Xavier's is "Live for God, Lead for Nepal". It has been brought to my knowledge that you alumni have been leaders in every field – in business, tourism, banking, civil services, army and entrepreneurship. I am happy to know that you are living out the motto of the school. However, I would like to offer you an invitation and a challenge. We witness today a crisis of leadership in the public sphere. Political leaders have filled us with empty promises and we are often left lamenting the lack of good governance. Perhaps, this is our fault as well and our lamentations from the sidelines will not improve the situation in any way. There is a crying need for men and women of integrity to set aside their personal careers and plunge into public service. Yes, I would dearly love to see many more of you taking up the challenge of providing administrative and political leadership in Nepal. I think, in this way, you will have an opportunity to make the motto of your school even more visible, credible and effective.

I am informed that Godavari Alumni Association (GAA) is one of the most dynamic and functional alumni associations in the country. GAA is engaged in social work and ecological ventures. These two are very important and urgent needs.

Poverty and inequality: Technological advancements have resulted in an explosion of material goods and a wide variety of services. These however remain far beyond the reach

of the poor, millions of whom wage a daily battle for survival. Due to various social, political, economic and religious reasons, millions are pushed to the margins of society.

The Ecological Crisis: Our wasteful use of material resources has caused a rapid degradation of the natural environment. The poor and marginalized are the most affected by this crisis. We are called upon to heed the cry of the earth and the cry of the poor, doing all we can to care for our common home.

To walk with the poor, the outcasts of the world, those whose dignity has been violated in a mission of reconciliation and justice and *to collaborate in the care of our Common Home* are two of the four Universal Apostolic Preferences of the Society of Jesus for next ten years. In humility and sincerity, the Society of Jesus sees its own mission as part of the larger Mission of God. This mission beckons all men and women to be partners with God in creating a world of justice, love and peace. In the light of today's reality, the Society of Jesus has discerned that God is calling us to **a Mission of Reconciliation and Justice.** We have further identified three dimensions of this mission: Reconciliation with God, with humanity and with Creation. All three are interconnected and inseparable.

The immense suffering and injustice in our world are a scandal that goes against the Divine plan and offends the very concept of human dignity. Our Jesuit institutions are committed to forming 'men and women for and with others' – a phrase so dear to the hearts of my predecessors, Fr. Pedro Arrupe and Fr. Kolvenbach. We endeavour to build up structures that will support the poor and help them rise to a reasonable standard of life. At the same time, we seek to form the conscience of individuals to promote a culture of fraternity and acceptance.

Reconciliation with creation has taken on a new urgency in recent times. This requires a multifaceted approach that challenges the dominant models of development and promotes a greater respect for God's creation. At the macro level, we join hands with other experts to identify the roots and solutions to the ecological crisis. We also recognize the challenge to examine our own consumption patterns and adopt lifestyles that reflect our commitment.

We, Jesuits cannot do all this singlehandedly. We need your cooperation and collaboration, Together, much can be done and achieved. It gives me much consolation to know that you alumni are already in these two areas: social work and ecology. I encourage you in the spirit of the *"magis"* (which is a Latin word in Jesuit spirituality) **to do more** in these lines and **to do it better.**

Right from the time of foundation of the Society of Jesus, family members, benefactors, alumni, collaborators, friends and well-wishers have been an integral part of our mission and have been our great support. You are carrying on that invaluable tradition. We appreciate very much, what you have done and are doing to make this country and this world a better place.

It is not primarily academic results or achievements in sports or the beauty and facilities of an educational campus that measure the success of Jesuit education. It is the quality of life of our alumni and our staff. These are the best evidence, that the values for which the Society of Jesus was established, and which we try in our lives and through our institutions, to share with our staff and students, have had some measure of success.

My special thanks to the organizers of this evening. To all of you present here, thank you for being here, thank you for the support and service you render and for the great love you show us. Together let us walk into the future with dedication, perseverance and courage, for the Greater Glory of God. May God bless you all. ***Live for God, Lead for Nepal***!

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

10. Discerning the Present to Prepare the Future of the University Education

At the Assembly of the International Association of Jesuit Universities (IAJU)

Boston, August 4, 2022

With deep gratitude we can meet again after four years. Heartfelt thanks to those who have prepared this assembly with dedication, perseverance, and wisdom, and to Boston College, which welcomes us as sisters and brothers, taking care of all the details.

We have witnessed profound transformations in humanity during the four years that separate us from the Bilbao Assembly of 2018. We find ourselves in another stage of history, a stage that we sense but do not yet see with much clarity. We try to describe it as a "change of epoch," "the knowledge age" … because we perceive the depth of the changes that are underway in all dimensions of human life. The transformation came without giving us time enough to understand what was happening, much less to prepare ourselves adequately.

At the same time we continue to experience in the daily life of the universities the tensions inherent in what they are. Tension between academic excellence and the integral formation of persons. Tension between rising to the demands of the day in infrastructure and technology and offering a quality education without any sort of social discrimination. Tension between the history, the tradition that has made the institution what it is, and the challenges of the present crisis that open up an uncertain future. These and many other tensions fill the minds, the hearts, and the daily work of those who have come together here.

This worldwide assembly has been proposed as an opportunity to discern in common the specific contribution of the institutions of university education under the responsibility of the Society of Jesus in the present moment of human history. What specifically they can be and do to help pave the way to a more just society with fraternal relations among persons, their cultures, peoples, and nations. So that the common good orients the decisions of global political economy. So that we move toward reconciliation with the environment, reestablishing an equilibrium in the use of natural resources that promotes not only the full life of all human persons but also life itself on planet Earth.

We seek a discernment that leads to shared decisions about what characterizes the universities, colleges, institutes and faculties that are members of this international Association. In other words, we seek to answer the question of what is particular to our institutions, what is that "special" or "unique" quality that characterizes their mode of inserting themselves in the present moment in the construction of the desired future.

We can ask the same question from another perspective: what can motivate a person or a family to choose to study, teach, do research or work in a university that belongs to the International Association of Jesuit Universities (IAJU)?

1. To prepare the future requires discerning the present

We run the risk of converting discernment into a comfortable label attuning us to a language that makes Jesuits smile and is music to the ears of Pope Francis. In fact, discernment requires accepting challenges that come to us from many angles of social life and from the sciences, challenges that often frighten us, with good reason.

To discern implies risk … Risk-taking does not arise naturally from the dynamic of institutions that with great effort have constructed an identity, a successful way of educating and generating knowledge, a success that makes them proud and that is recognized in the circles in which they move and enjoy great prestige. To discern is to open oneself to something new.

The newness to which we open ourselves through discernment is radically different from the innovation that comes from scientific research or technological progress. It is a newness that is given to us, that does not follow from premises that we ourselves have put into place or from steps that we have taken along paths that we have chosen, designed, and constructed.

To discern, therefore, is to dispose oneself to be guided toward something new. It implies "letting go of the reins" to be led toward a destination we do not know, without relying on a road map that guides our steps. The characteristics of university institutions make it especially difficult to "let go of the reins." The institutions are designed to hold the reins firmly in hand and to control the road that is taken and the pace of movement.

To propose discernment in common as the way to face the future requires that we become aware of the resistances derived from the customary university dynamic. It requires consciously conducting a complex process to change the focus and the habitual ways of making decisions, avoiding the temptation to put the label "discernment" on what we already do because we are accustomed to it and it has gone well.

We have just closed the Ignatian Year 2021-2022. We have sought inspiration in the experience of Ignatius of Loyola in order to let go of the reins of our own lives, to be able to open ourselves to what is new, *to see all things new in Christ*, to allow ourselves to be led to new horizons. Ignatius applied to himself the image of the pilgrim. Following the same inspiration, we can imagine the IAJU, or better, the entire life-mission of the Society of Jesus, on pilgrimage, as a body with many members with different and complementary functions, taking to the road trusting in the Spirit that began the Society, guided it for hundreds of years, and promises to continue to guide it if we "let go of the reins."

From the faith that inspires the life-mission of the Society of Jesus and that opens us to work in harmony with many other persons and institutions that connect with it from other life choices, we know that the Holy Spirit guides through a particular way of acting in human history. The Spirit guides like a master who freely accompanies the processes of the disciples, respecting their liberty, following their processes patiently, adapting himself to the conditions of each place, moment, and person. The Spirit guides through what we might call the pedagogy of grace, opening our senses to the signs of the present that lead to the future object of our hope and our effort.

The "signs of the times," those signs that the Spirit gives with its action in history, are made manifest in the present. To learn to read the signs of the times is the discernment of the present that sheds light on the path to the future, a future that will be given to us if we elect to follow the path to which the signs point us.

A future consistent with the reason for being of the universities and educational institutes entrusted to the Society of Jesus requires, therefore, a careful discernment in common of the present. In this assembly we seek to move in that direction, examining the path travelled by the Association in the past years, deepening awareness of its necessity and committing the best available means to its realization.

The members of the IAJU are called to discern from the ground of the identity that is their reason for being, the principle and foundation of their mission, and the bond that unites them. Many universities have been examining this identity in recent years. We have been invited to return to its sources during this Ignatian year. It is the same spring that fed the long and complex discernment in common of the universal apostolic preferences of the Society of Jesus, and it still flows to make fruitful the apostolic works that put the preferences into practice.

2. Persons with a life full of meaning

The identity of the institutions of university education joined in the IAJU begins with an integral vision of the human being. Therefore, we conceive of the university not as fragmented but as integrated. We propose institutions that offer the possibility of integrating the diverse dimensions of scientific, educational, and social activities.

An everyday university life that embodies and transmits that identity is, without doubt, an enormous challenge that requires paying attention to how ordinary campus activities are carried out; to how that identity is cultivated in the members of the university community and especially in its professors and administrators; to how decisions are made; to what incentives are proposed; to everything that constitutes the "success" of the programs and processes that are undertaken.

Like the whole system of higher education in the world, our institutions of university education are constantly threatened by three strains of virus with highly contagious variants: fragmentation, superficiality, and instrumentality. The illness that these viruses produce threatens the identity that unites us, inspirited by the charism that Ignatius expressed by using the phrase "to help souls" as the goal of the Society of Jesus, desiring to serve the mission of the Lord entrusted to the Church. "To help souls" is the Ignatian commitment that leads to integral attention to persons in all dimensions of personal and social life and in all that they need.

It is urgent, therefore, to discern what type of person we imagine as the fruit of the university experience that we propose. This is the central matter of our discernment. The human person needs to find meaning in his or her life and actions, the great actions and the small ones of every day. We propose "to seek and to find" the style of research, social action, and university education that is able to initiate and accompany personal and social processes that give meaning to life in all its dimensions, moving toward life in its fullness.

The spirituality that flows from the charism of the Society of Jesus understands the full life to be one that always seeks "in everything to love and to serve." That is how we conceive of "excellence." Through discernment in common, we propose to animate institutions that are excellent because the people who work, do research, teach and study in them find the conditions to lead lives with meaning, lives that advance toward fullness.

Our university institutions are conceived in such a way that they offer space to accompany the processes of a great variety of persons who are living different moments of their lives, at the same time contributing, to the extent that they are able, to the transformation of the unjust structures of the societies in which they carry out their specific tasks as universities.

What we know as the "Ignatian pedagogical paradigm" is one of the most effective means to organize university institutions under our responsibility in accord with the identity that gives them meaning, the identity that leads them to offer opportunities to all their members to find the meaning of their own lives in relation to other persons and to the environment.

Those who are familiar with Ignatian pedagogy understand its close link with the Spiritual Exercises. In the Exercises Ignatius Loyola proposes a concrete way to experience the action of God in history and to discern the path to finding the meaning that makes life full. The widespread and responsible use of this precious instrument is, without doubt, within the reach of all our university institutions. Let us continue to use it, finding methods adapted to persons, times, and places. Let us take advantage of the experience to shape university spaces that incarnate the style proper to this identity.

One of the questions I often hear is this: is it necessary to share (Christian) religious faith to acquire the identity that is characteristic of our university institutions? In other words: does the path that leads to finding the meaning of personal and social life demand Christian religious faith?

The experience of our universities shows that full and meaningful lives are led by different persons with an amazing variety of personal religious, cultural, and political options… This is one of the signs to which the proposed discernment must pay attention. Humanity is the common substratum of all persons, cultures, religious experiences, beliefs… The substantive nucleus of human fulfilment is the love that becomes agape, love that is lived in common, gathering humanity around it.

3. Sowing in thirsty soil

We experience in different ways the expansion of secular society as the space in which the immense majority of human beings live or will live. Some experience it as a threat, because processes of secularization have engendered bitter conflicts that have left deep wounds that are slow to heal and quick to reopen. Other environments have been totally captured by the principle that "anything goes" and suppose that it is enough to respect what each person thinks or feels in order to assure respect for my identity, ways of thought and religious faith. Vast sectors of humanity have been covered with the cloak of religious, ideological, or political fundamentalism leaving little margin to think differently or to

dissent.

Some, therefore, perceive secular society as ground that is parched and broken after a persistent drought. The truth is that the soil is thirsty. It offers us an opportunity to cultivate a life full of meaning.

We can characterize a mature secular society as "thirsty ground" because it has overcome ideological extremisms, religious and cultural sectarianisms, the hegemony of the market and the market's homogenizing dynamic that suppresses cultural diversity, depersonalizes, and relies on authoritarianism to sustain itself.

This thirsty ground is plural, with a wide range of different terrains and conditions suited to different and complementary crops. Secular society generates relationships that permit the exercise of human freedom in the different dimensions of life, opening spaces for human creation.

The mature secular society offers a new opportunity to live our identity and, from that identity, to make a significant contribution. Extending the image, we can water, sow, and cultivate in thirsty ground. The challenge for the discernment in common to which we are called at the present moment is to see clearly the signs of the opportunities that are opening to us in this new historical epoch.

Making the university a space of discernment helps to overcome the tendencies to fragmentation that exist in secular society. Our universities, located in the humanistic tradition of the pedagogy of the Society of Jesus, encourage processes that synthesize knowledge and integrate the dimensions constitutive of persons, societies, and the healthy relationship with the environment.

The humanistic tradition of the identity of our university institutions inspires the creation of knowledge through a multi-factored dialogue that includes the diversity of perspectives of all the disciplines that are cultivated in the university. This dialogue demands fluid and constant communication as a necessary means for building and maintaining the unity of minds and hearts that gives meaning to the institution. Equally, the transmission of knowledge as a fundamental dimension of the university's task contributes to the formation of well-integrated persons, committed to the transformation of society, agents of reconciliation who struggle for social justice.

We have accepted the challenge of inspiring and directing university institutions able to overcome the fragmentation of specialized scientific knowledge, through inter- and trans- disciplinary dialogue, inserted in a social context in which they are actively present with a universal vision and with awareness of forming part of a single, rich and varied humanity.

4. From the experience of intergenerationality and interculturality

We can recognize the richness, the risks, and the potential of the future in two fundamental characteristics of humanity today: the diversity of cultures and the variety of ages that form the human population. To preserve and benefit from this richness we must face two complex and beautiful challenges: to advance toward interculturality with a deeply-rooted awareness of intergenerationality.

Recognizing cultural diversity as a richness leads us to join with a current that bases

an interconnected or globalized world on multiculturality as a fundamental characteristic of the world of today and tomorrow. The creation of culture is an essential element of humanity, showing its capacity to open itself to what is new and better. This current runs counter to the imposition of a single worldwide market that subjects all human beings to the same scheme of production and consumption.

Because "the world is our home," as the first Jesuits said, every culture that dwells in it is our sister. That is why we want to go beyond multiculturality and open ourselves to interculturality as a process of human enrichment. The society in which we live is multicultural. So are our university communities. Interculturality is something more than the pluriculturality proclaimed by some of the nation states of the world. Pluriculturality recognizes the presence of different cultures in the territory of a state with laws that defend their existence and promote the coexistence of various cultures. This approach seeks to avoid the imposition of one culture over others in the same state or among nations as has occurred so many times in history and occurs even in our day in various parts of the world.

Interculturality, however, goes beyond the simple fact of persons of different cultures living together in a healthy coexistence. Interculturality begins with a step that is seldom clear and never easy. The first step is to develop a critical awareness of one's own culture that, recognizing its gifts and limitations, goes out to meet other cultures, contributing what one is and being enriched by exchange with the other.

The advances of the modern epoch made it possible to prolong the life of human beings and avoid the risks of illness and death from infancy until old age. In most of the world, life expectancy is much higher now than in earlier centuries. Many generations live together now. Generations with a great diversity of perceptions of what full human life is, should, and can be. The diversity of perceptions easily leads to generational "gaps."

The challenge of intergenerationality lies in the complex task of establishing an authentic dialogue within each generation and across generations. A dialogue that establishes spaces and conditions to listen to one another. A dialogue that, on the one hand, grounds fraternity among generations, and on the other is able to lead distinct generations to a commitment to seek the common good of humanity, including the reestablishment of a harmonious relationship with nature, with the environment and bio- diversity.

The member institutions of the IAJU - and the Association itself – are multicultural spaces in which many generations live together. Let us take to heart the challenges of interculturality and intergenerationality as opportunities to enrich the institutions and the persons who form the university community. Let us make this immense richness a patrimony to improve our contribution to the common good of humanity, struggling to make this world a home reconciled in justice.

5. The university, politics, global citizenship, reconciliation and peace

The proposal of universities that contribute to giving the full meaning to human life necessarily includes a political dimension. Through politics, meaning is given to social life. Drawing on the identity that grounds our university institutions, the integral formation of persons requires developing the citizenship of each person, of the university communities and of their institutions, expressed in a consistent commitment to the common good. As university institutions with local roots and universal vision, they are able to promote a

global citizenship that works to overcome the great social gaps of today's world. In these universities, research and the transmission of knowledge are understood as effective instruments to contribute to orienting the geopolitical dynamic toward reconciliation and justice.

The characteristic identity of Jesuit university institutions leads to finding meaning also in public life. It demands thinking seriously, in the dynamic of the Ignatian *magis*, about how to better contribute to the deepening and expansion of democracy, which is threatened today even in those countries in which democracy has a long tradition and, one would suppose, a deeply-rooted consciousness of democratic values as the basis of political stability.

A recent book by Moisés Naím, *The Revenge of Power*, asks this question: Do those of us who come from a "democratic culture," convinced that citizens are the source of political power, governed by a system with checks and balances, understand the growing tendency everywhere toward autocracies that claim unlimited life-long power? Are we prepared for that?

I think I am not mistaken in affirming that the members of the IAJU are committed to political democracy and that you are also convinced that democracy needs the Humanities, because a democratic society seeks not only material prosperity but the integral development that comes from pursuing the common good.

We are witnessing a tendency that seeks to reformulate the basis of political legitimacy, diluting its democratic component. Naím classifies these forces as the three "Ps": populism, polarization, and post-truth. They are expanding in the most diverse nations of the world to such an extent that this can be considered a tendency with hegemonic possibilities.

There have been many studies, discussions, and publications about how populism empties of meaning the authentic exercise of the will of the people, how it weakens popular and civic organizations, how it eliminates the function of political parties as channels of alternative ideological-political programs to be decided in free elections by the citizens of each country … Populism takes on a demagogic character that allows it to set aside the people in favour of the figure of an autocrat claiming to be the authentic interpreter of the will of the people and the only one who can implement the popular will through the use of political power.

Once power has been acquired, sometimes by taking advantage of the conditions of democratic regimes, the autocrat proposes to retain power indefinitely through the polarization of society and the support of followers who act like fans of a sports team. The autocrat is praised and defended in every circumstance, as fanatics defend the team they support forever. The discussion of ideas comes to an end because the autocrat expresses clearly the program of government, and his word sets a course that cannot be doubted. His is the one voice and the one face of the government and of the state. The citizens and organizations that do not belong to his "fandom" are considered enemies to be neutralized or even eliminated.

The communications media strengthen this tendency when they focus political narrative only on the people who present themselves and act like the leaders of groups of fans. In doing so the media lose their character as mediators of political discussion and

action. Development and expansion of so-called "social networks" has turned them into one of the most important ways of feeding polarized public opinion, displacing the mediating function of media like newspapers, magazines, radio and television that have a culture of balanced information, fact-checking, and verification of the authenticity of sources.

We face, then, given the characteristics and identity of our university communities, the question of how to enter helpfully into the world of social networks to convert it into one of the dimensions of the integral formation that we seek.

For the university that finds its reason for being in the systematic search for and diffusion of truth, it is a crucial challenge to confront the third "P" mentioned by Naím: the age of post-truth, of confused conceptualization and thought, of disinformation and the uncontrollable diffusion of fake news and conspiracy theories that distort reality.

Post-truth has such a capacity of manipulation that it can systematically block knowledge and diffusion of the truth about what is happening in the political arena. Post-truth converts the invention of reality into an instrument of domination and governance.

Autocratic regimes sustained by populism, polarization, and post-truth generate an atmosphere in which everything is always doubted except the word of the autocrat. The regime feeds uncertainty about what might happen in personal, family, or work life. Fear leads to political paralysis or to resignation in the face of what seems irremediable.

If at the same time the individualistic tendencies present in many cultures are exacerbated, then a stance against all politics can spread as an attitude toward public life. This is the most effective way to weaken the consciousness of citizenship, to lose the sense of actively participating in the search for the common good, and to expand the already grave threats to democracy.

As universities whose identity includes the commitment to the mission of reconciliation and justice, we have the enormous responsibility of helping to distinguish the truth from the falsehoods used to justify autocrats who present themselves as the only authentic defenders of the people. As exponents of democratic culture, we know that it is citizens who are aware, free, with contrasting ideas, capable of dialogue and of taking decisions within the horizon of the common good, who make possible the politics that leads to justice and fullness of life for all human persons, in harmony with the environment.

For our universities, the challenge of participating in public life and offering political formation to the members of the university community includes promoting governance based on truth, strong institutions, and the rule of law. We must contribute to a social environment that considers to be normal an ideological pluralism, a dialogue among alternative proposals. Above all, a commitment to create and maintain conditions that guarantee the possibility of alternation in the exercise of political power with scrupulous respect for the will of the citizens. In the international arena arrangements that permit the mutual defence of democracies and the diffusion of democratic culture should be promoted.

Remembering that our institutions depend for their operations on the generosity of benefactors, we should also recall that autocracies, and other powerful forces in many different social contexts, feed on dirty money coming from illicit activities or from

corruption that turns public resources to private benefit. Many times they try to "launder" that money through donations to NGOs, charitable organizations, or institutions of social prestige. They might wish to include ours.

6. With and for others

In recent years we have become more aware of the intrinsic relationship between the expression "for and with others", which we use so frequently to express our identity, and the educational task to which we are committed. We want to work in institutions and to be persons who are "for and with others." To do that, we must deepen collaboration in mission as an essential characteristic of our way of proceeding that follows from our identity.

Becoming a collaborator comes from hearing the call to participate in the mission of the Jesuit universities and electing to respond to the call as part of a body in which distinct vocations complement one another to contribute to the mission of Jesus Christ that has been entrusted to the Church, according to the charism of the Society of Jesus.

Collaboration is the way of proceeding of the apostolic body of the Society both within each apostolic work and among the different works that carry on the mission at the local, regional, and international level. Collaboration makes it meaningful to call ourselves a body and makes the body real in our daily life and work.

In the present moment of the history of the Society of Jesus we cannot even imagine educational institutions, or any sort of apostolic work, without plural teams in which people with distinct vocations of service join with the Jesuits. We also have experience with Jesuits collaborating in apostolic works initiated and directed by other institutions, groups, or persons.

What we understand as collaboration is a concrete way of living the ecclesiology expressed in the Second Vatican Council. The Church understands itself to be the People of God on the move, to which each person contributes according to his or her identity and talents. Collaboration is also a way to live universal fraternity and to labour side by side with people who, led by other religious beliefs, humanitarian options or desires to serve, join in working toward the same ends of reconciliation and justice. No one is superfluous. No one is expendable. We are all collaborators in the mission of Christ. That is a key dimension of our identity.

The collaboration characteristic of our identity includes the solidarity born of feeling ourselves to be brothers and sisters of all human beings, enriched by intercultural and intergenerational relationships, always ready to lend a hand to whoever needs it. Solidarity among persons and institutional solidarity are proper to our way of being and proceeding. Becoming men and women "for and with others" is the fruit of a well- educated solidarity. The university communities within our institutions are called to live that solidarity. They should be institutions with an organizational culture configured to that way of being and proceeding.

The International Association of Jesuit Universities finds it reason for being and the meaning of what it does in living and promoting collaboration and solidarity both within and outside the university institutions that form it. The goal is to take advantage as much as possible of the enormous potential for collaboration and solidarity that exists in the

universities that form this network. We have started step by step down this path. As we go forward we recognize the advantages of collaboration and solidarity. We are learning better ways to benefit from the resources that we have, resources that always seem scarce given the magnitude of the task.

The desire of the Society of Jesus is that this assembly renew the creative energies of the members of the IAJU so that we can grow as institutions that form persons who are integral and integrated, able to discern the present as long as they live, and committed to the search for social and ecological justice.

In the name of the Society of Jesus, I ask you to accept a heartfelt word of thanks for your commitment to the complex task of the university in such different contexts throughout the world. Please carry that gratitude to your university communities and continue to help us to be a body able in all things to love and to serve.

Thank you very much.

Arturo Sosa, S.J.

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C. FAITH AND SPIRITUALITY

1. Encounter as a Dimension of Cultures and a Path to Peace

The Culture of Encounter: An Imperative for a Divided World

Villa Malta, Rome, 27-28 May 2022

The structural injustice, characteristic of current socio-political relations appears to be a legacy that the preceding historical epoch is leaving to the new one that is beginning. During this change of epoch, we are witnessing situations, like the coronavirus pandemic, that affect all of humanity and that reveal clearly the extent and the depth of structural injustice. Social gaps, poverty, forced migration, and other calamities continue to grow. It seems impossible to halt the environmental deterioration caused by the production models and lavish lifestyles spawned by a globalized consumerist capitalism. Armed conflicts continue and increase, even in places where it seemed that alternatives had been found for resolving conflicts. Global politics has failed to mature enough to govern the world in the common interest of humanity.

This global socio-political framework in which we move has already been referred to, during this conference, as an unavoidable point of reference for the reflections we share.

Culture(s) and Multiculturalism

Making the "encounter" the essential and permanent dimension of the cultures in which we move is the heart of the reflections I share with you on this occasion. We have recalled how structural injustice generates situations of disagreement or "dis-encounter". The challenge of the mission we have received is to take effective steps towards fraternity and peace. Developing the dimension of encounter within the cultures that give meaning to our lives becomes, therefore, an indispensable requirement for progress. Encounter is that dimension of cultures which serves as an instrument to help overcome injustice, transform society and achieve reconciliation with persons, peoples and the natural environment in which all life develops.

I prefer to speak of cultures in the plural in order to highlight one of humanity's greatest riches: cultural diversity. Cultural diversity offers one of the most wonderful ways to participate in the creation that is born in God and his Word. Through their cultures human beings are co-creators. Cultural diversity is to humanity what bio-diversity is to nature; it is therefore a treasure that must be recognised, defended, conserved and promoted.

Through their cultures, individuals and peoples give meaning to and find meaning in their lives. The Apostolic Constitution *Gaudium et Spes* of Vatican II offers a clear description of what is meant by the word culture,[1] thereby reaffirming the reality and

[1] "The word 'culture' in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labour, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and

importance of cultural pluralism in the past, present and future of humanity.

The Good News of Jesus Christ is presented as a light for all human cultures. Jesus was born, raised, and lived in a certain culture, yet his gospel transcends all cultural boundaries. He and his disciples understood, not without difficulty[2], that the Word of God is addressed to every human being and every culture. The gospel can become incarnate in each and every human culture. Like the leaven that penetrates the dough, the gospel becomes embodied in cultures and opens them to the possibility of meeting with God, with others and with nature. All cultures need this healing encounter to grow in humanity.

Cultures are the fruit of the exercise of human freedom. Human beings freely establish relationships by which they seek to give meaning to existence, to their daily personal and social lives. Cultural relations are born of the human need, first, to bestow a shared meaning on life in common (ideals, values, attitudes, etc.); second, to establish ways of producing, distributing and consuming the material goods necessary for life (economic relations); and third, to make decisions about the destiny and governance of civil society (political relations)[3]. Religions are an important part of the ideas, symbols and meanings given to the life of human groups through culture[4].

Human relationships are therefore historical, dynamic and ever-changing. Cultures are on the move; they do not exist by themselves, nor so they form part of a kind of social genetics that is transmitted unchanged from one generation to another. Culture is at once personal and shared. Each person, unique and unrepeatable, takes on an identity through culture. At the same time, culture bestows on individuals an identity that is socially shared with other human beings, each of them also unique and unrepeatable.

In today's world, multicultural experiences and spaces exist in tension with the trend that favours cultural homogeneity, a trend that is promoted because it supports market dynamics, the dominant structure of relations of production and consumption. Multiculturalism recognizes cultural diversity as human richness, it favours coexistence among different cultures, and it promotes their preservation. Multiculturalism is a complex and fruitful experience of encounter between culturally diverse human beings. At the same time, it reflects the inevitable tension between the local roots of each human being or social

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conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family.
"Thence it follows that human culture has necessarily a historical and social aspect and the word 'culture' also often assumes a sociological and ethnological sense. According to this sense we speak of a plurality of cultures. Different styles of life and multiple scales of values arise from the diverse manner of using things, of labouring, of expressing oneself, of practicing religion, of forming customs, of establishing laws and juridical institutions, of cultivating the sciences, the arts and beauty. Thus the customs handed down to it form the patrimony proper to each human community. It is also in this way that there is formed the definite, historical milieu which enfolds the man of every nation and age and from which he draws the values which permit him to promote civilization." (Gaudium et Spes, 53)

2 Acts 10,1-11,18; 15,1-35

3 By affirming the relational character of culture and recognizing the equality of cultures (there are no superior and inferior cultures), we do not mean to propose a cultural relativism that gives way to moral relativism. The false principle that everything is valid, which leads to naive tolerance, is not assumed.

4 Cf. Stanislaus, L.–Ueffing, M. (eds.), Interculturalidad, Estella (Spain), Ed. Verbo Divino, 2017, pp. 18-22, as an interesting synthesis of the elements of culture.

group and the universal vision that generates global identity and universal citizenship.

Encountering Humanity through Interculturality

The mission we have received, of working for the reconciliation of all things in Christ,[5] prevents us from being satisfied with multiculturalism. It confronts us with the challenge of interculturality, which leads to an enriching exchange among all peoples and social groups that meet together and share their cultures. The constant increase of migratory flows in the world reveals the deep wounds that exist, but it also offers the opportunity for cultural exchange on a large scale. We can see in this reality an important sign of the times that calls us to deepen the dimension of encounter. This is a path that leads us to feel that we are members of all humanity, *true citizens of the world.*

Inculturation is the first stage of this path, and it requires an encounter with one's own culture that produces critical awareness. The second stage is what we have called multiculturalism. This consists in experiencing a joyous encounter with other human beings and their cultures and being able to happily share with them a life in peace. Interculturality is a still further stage, one that requires a deeper and more complex encounter. It involves relating to other human beings and their cultures, sharing with them the value of one's own (critically examined) culture, and being enriched by the contributions of cultural diversity. Intercultural encounter thus becomes a driving force toward social justice, fraternity and peace.

Intercultural encounter goes beyond what we have called multiculturalism. The latter recognizes the existence of many, many cultures throughout human history and across the wide geography where peoples have lived, and it fosters peaceful coexistence among them. Intercultural encounter seeks to build bridges and promote fluid exchange among all cultures in a complex process that involves confirming and enriching one's own identity while also enriching the identity of others. Encounter always runs the risk of provoking conflicts.

Interculturality is not just an "encounter between cultures" that avoids the need to acquire a critical view of one's own culture, nor does it allow one to be satisfied with simple respect for cultural diversity, as if it were somehow possible to produce a meta- cultural or supra-cultural sphere or space[6]. We encourage encounter among people from different cultures as a means of mutual enrichment. Interculturality enriches those who engage in the process, and it is possible to achieve because all cultures have the dimension of encounter.

Intercultural encounter is a "reciprocal exchange between cultures that leads to the transformation and enrichment of all those involved"[7]. It is therefore a participatory, interactive encounter with the historical, social, economic and political context in which it unfolds. Through intercultural encounter, cultures develop more dynamically, undergoing internal changes that lead them to grow in the universal dimension of humanity.

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5 The Society of Jesus, in the words of General Congregation 36 (2016), is "on mission with Christ the reconciler" (Decree 1, nos. 21-30).

6 Cf. Stanislaus, L.–Ueffing, M., op. cit., p. 586.

7 Stanislaus, L.–Ueffing, M., op. cit., p. 23.

Encounter at the Breaking of Bread

In *Fratelli tutti*, Pope Francis describes the encounter of the Samaritan with the wounded man abandoned on the road to show how fraternity is created[8]. The Samaritan is not ensnared in a way of living his culture that prevents him from reaching out to encounter the person who needs his help. On the contrary, the dimension of encounter opens his eyes to human needs without making distinctions. The cultural dimension of encounter makes it possible to care for other wounded persons, peoples and cultures. It makes it possible to embrace them and to offer every means to heal wounds, build bridges and foster fraternity.

Another scene from the Gospel of Luke[9] can help us understand encounter as a dimension of our human cultures in search of a just and fraternal world. The story is well known: having experienced the crucifixion of Jesus as a failure, two disciples feel disillusioned and want to return to Emmaus and their previous life. The Teacher in whom they had placed all their messianic hope was sentenced to death. The scandal of the cross provokes in them a dis-encounter. While they are on their way, mulling over their disappointment, Jesus, the resurrected one who is the crucified one, goes forth to meet them. He engages them in a conversation that leads them to invite him to share a meal, during which they recognize him in the breaking of the bread. With great haste they return to an encounter with the companions who had remained in Jerusalem.

The so-called "disciples of Emmaus" had been following Jesus of Nazareth while still trapped in the fixed views of their culture. Since they had not achieved a critical vision of their own culture, they could not truly encounter the Teacher whose message did not fit into the cultural categories that had given meaning to their lives. Those categories interpreted the arrest, passion and death of Jesus as a complete failure of the mission to liberate Israel. As a result, unable to comprehend, they returned to the life they had always led.

Jesus takes the initiative. He begins by walking alongside the disillusioned disciples. For a good while he accompanies them and listens attentively to their story. He is trying to build bridges with the disciples and understand the cultural categories by which they interpret what happened. This is the dynamic of inculturation to which I referred above. Jesus creates the conditions that will enrich the vision and the sensibility of the disciples. Using the disciples' own language and their cultural categories, Jesus proposes another way of understanding what happened. He does this by sharing his own experience of the events, using fresh cultural categories that throw new light on the experience of his disciples.

What then takes place is what we have called intercultural encounter. Not content with rational discourse put into comprehensible words, Jesus has provoked a personal encounter. That is why the disciples urge him to stay with them. They feel enriched by this experience and want Jesus to share their home and their table. Finally, they cross the bridge that Jesus has built, and they open themselves to the encounter: "they recognize him in the breaking of the bread". Intercultural encounter has brought about deep communion in these human

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8 Second Chapter. See: Lk 10,25-37

9 Lk 24, 13-35

beings who were previously limited in their understanding of the reality by cultural categories that had not yet incorporated the dimension of encounter.

Intercultural communion makes the encounter contagious. The disciples cannot remain calmly in their home, around a table by themselves. They must go forth to encounter others and share the new light they received from their encounter with Jesus. The road to Emmaus is a round trip, back and forth across the bridge built on the foundations of the dimension of intercultural encounter that enriches and transforms.

Guiding Our Steps along the Path of Peace[10]

The longing for peace has been present in human cultures throughout a long history filled with violence and wars. Now, in the midst of a "piecemeal third world war", as Pope Francis describes it, we aspire to a lasting peace that goes beyond the silence of arms. Peace is founded on social justice.

As long as there is no transformation of the socioeconomic structure that generates poverty and sustains the scandalous differences between some peoples and others, between a few very rich people and the poor majorities; and as long as religious fundamentalist justifications and smokescreen ideologies do not disappear, violence will not end, nor will the flow of forced migrations and the trafficking of people be diminished. The aggression against the natural environment will not cease either, even though it threatens life on planet earth.

The permanent presence of the Lord in history is aimed at guiding the steps of humanity along the path of peace through human encounters that gladly accept diversity, appreciate freedom, encourage dialogue and build fraternity[11].

Peace requires walking together along the complex path of reconciliation that leads us from tragic dis-encounter and fractured human relations toward genuine fraternal encounter. Peace requires walking together in the same direction in order to create the conditions for dialogue. It involves accompanying personal and group processes that are both complex in nature and asynchronous; that is, they advance at different rates and can be harmonized only by the patient, unconditional presence of those who accompany them.

Intercultural encounter is possible when there is collaboration among many people, not only from diverse cultures, but also of different characteristics and complementary capacities. Collaboration involves sharing responsibility for the process and is therefore an indispensable condition for intercultural encounter.

Engaging in intercultural encounter means increasing and refining the capacity for dialogue, a key dimension of the process. Dialogue should be intercultural and at the same time intracultural, as we have tried to explain above. The resistances and the obstacles will be clear to all.

Intercultural encounter occurs in the sphere of politics, that is, in those social relations by which human groups define their raison d'être, their objectives and the means they use

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10 Lk 1, 79b

11 During the long road to freedom crossing the desert, the Israelites placed on the outskirts of their camps the "tent of meeting" in which Moses spoke "face to face" with Yahweh and anyone who wanted to consult the Lord approached it (Ex 33, 7-11).

to achieve them[12]. In recent months the media have repeated like parrots the false statement that war is "politics by other means". Rather, war replaces politics with violence and force of arms. War is the discontinuity of politics; even worse, it is a renunciation of politics that takes us in the opposite direction from the goal of peace[13].

Intercultural encounter takes place in the midst of conflicts of all kinds. It is impossible to imagine intracultural or intercultural political processes without conflict. The path toward justice and peace, through intercultural encounter, is a complex process of reconciliation among human beings, and its culmination is forgiveness, without which peace lacks a solid foundation[14]. The reconciliation that leads to social justice includes reestablishing a harmonious relationship with nature and the entire environment in which life develops.

True peace is the reconciliation of all things in Christ[15], the final goal of intercultural encounter.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

[12] "The best politics" is the phrase Pope Francis uses in the chapter dedicated to this topic in Fratelli tutti.

[13] See Fratelli tutti, nos. 255-263

[14] See Fratelli tutti nos. 236-245

[15] Col 1.20; 2 Cor 5:18; Rom 5

2. Christmas Message for World Peace

20 December 2023

The expectation and the announcement of the birth of the 'Prince of Peace', which nourishes the second coming of the Saviour of the world, is an opportunity to reflect on peace and to express the longing for peace that is in the hearts of so many Jesuits and of so many of those who are our companions in mission.

Decades ago, Pope Pius XII cried out: *Nothing is lost by peace. All can be lost by war*. Pope Francis never gets tired of repeating that war is always, always a defeat for humanity.

When we see the faces of the children in Afghanistan or the women there who yearn for a chance to be educated, when we see the faces of the children in Ukraine separated from their parents or living in refugee camps, when we see the faces of the children in Gaza, when we see the faces of the sons and daughters of Israelis killed in Hamas attacks, when we see all that, we have to say loudly and unambiguously 'this has to stop'.

When will we learn that war does nothing but build up hatred and resentment and that it also leads to the training of the next generation of warriors? When will we learn that war makes it harder and harder to forgive?

When will we learn that it poisons future generations and perpetuates a cycle of hatred every year, month after month, decade after decade?

When will we see that instead of spending billions of dollars or euros on armaments, we could spend those billions on alleviating poverty? It seems that dollars and euros can never be found to alleviate poverty, and yet there is always enough money to start the next war, build the next bomb, and arm new armies.

When are we going to say enough is enough?

When will we stand with the poor, the excluded and the victims, not only to denounce immorality but to find ways to change it?

We can draw inspiration from saints like Francis of Assisi, Archbishop Romero, Blessed Rupert Mayer, or martyrs like Ignatius Ellacuría and companions, who, in the face of so much injustice, violence and war, felt such aversion that they fought against them in all their dimensions.

In this context, as Christmas approaches, as the Society of Jesus, we ask ourselves: what should we do? How can we have an impact? How can we make better use of the resources we have in our apostolic works throughout the world to cry out for peace? Peace with justice is what the world cries out and longs for.

This Christmas 2023, may the Prince of Peace touch our hearts; we ask that he also touch the hearts of those who have the possibility and the responsibility to change the situation and open themselves to the dialogue that will open the way to lasting peace.

Arturo Sosa, S.J.

Original in Spanish
Provisional English Translation verified: Roberto Jaramillo & Xavier Jeyaraj
Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

D. PROVINCES AND CONFERENCES

1. Commitment of the Society of Jesus to the Intellectual Apostolate

Address of Fr. General to the Vidyajyoti Theology Faculty and Students

Delhi, 18 February 2017

This is my first visit to India. In addition, it is the first time I address a Theology Faculty in my capacity as Chancellor. This is a tough challenge for a Latin-American Jesuit whose intellectual background has been the field of Social Sciences. Nevertheless, you and I share the same challenge of reflecting on our faith from our own roots, from our own culture and especially from the perspective of the poor.

I am a Jesuit and, naturally, I will speak as a Jesuit addressing a Jesuit Faculty. However, I am very conscious that we are privileged to have diocesan priests and seminarians, and religious women and men of various Congregations as staff and students of Vidyajyoti. I want to share with you a short reflection on the commitment of the Society of Jesus to the intellectual apostolate, which embraces also theological reflection, and the relationship between intellectual formation and faith.

1. The intellectual dimension of the Society of Jesus

The Society of Jesus was founded by men of deep faith, who were trained in universities. They adopted a lifestyle of faith that impelled them to think critically and creatively about all aspects of the world, understood as a common home.

Throughout its history, the Society of Jesus has emphasised the intellectual training of its members in various fields of human knowledge, not only in the humanities, but also in the social sciences and all other branches of science. This is neither the time nor the place to list the Jesuits who have made substantial contributions to mathematics, physics, astronomy, biology, geography, anthropology and the social sciences. I just want highlight and bring into relief this important feature of the tradition of the Society.

From this characteristic arises also the engagement of the Society of Jesus with universities in many different ways. There are many Jesuits who immerse themselves in university life as researchers and educators, and there are dozens of universities administered by the Society of Jesus. A fair few of these Jesuit universities have faculties of theology associated with them.

Further, there is the heavy investment that the Society of Jesus makes in the formation of its members. It spares neither time nor its resources in ensuring a good intellectual formation together with an integral formation centred on a spirituality capable of deepening a faith that engages in activities that promote justice and reconciliation between human beings and nature and in dialogue with cultures and religions.

We Jesuits seek to collaborate in the development of creative thinking that may propel the new age of humanity towards social justice, dignity and peace. We wish to do this

always in partnership and in collaboration with others. We have no desire to develop a thinking peculiar to ourselves, to be characterized as a "Jesuit thinking." We participate in a collective intellectual creation because we know that we are limited and have wide variations even among ourselves.

The Society promotes intellectual activity in all areas in which it is involved. Certainly in universities, scientific and social research institutes, but also in schools, social and pastoral work. We are convinced of the need of complementarity between action and thought. Acting without thinking becomes so often useless and even dangerous. Thinking detached from the reality of social and pastoral action is also a futile and dangerous exercise.

The intellectual dimension promoted by the Society of Jesus seeks to respond to the situations of individuals, communities and human societies. Faced with dramatic situations such as those, for example, of refugees or migrants, or the marginalized in general, one strives to understand both the situation and the causes that provoke these. Therefore, it is important to think how to ameliorate the immediate condition of the people who are suffering and, at the same time, deal with the root causes of the situation. In the case of migrants, for example, one tries to accompany them on their journey and to nurture their hopes of finding a better life. But one also tries to think of ways to raise awareness of the causes and promote initiatives for social transformation that put an end to the conditions that cause millions of people to leave, without wishing to, their home and even their country.

The Jesuit is an intellectual engaged in the transformation of human life, beginning with his own life and that of his brethren. This way of understanding the intellectual life keeps us in a permanent tension between the time, resources and energy required to do research so that our thinking be really creative on the one hand, and, on the other, the time, resources and energy needed to carry out effective action for personal and social transformation.

You can imagine the challenge this tension poses in the context of the current situation of the world and in the context of the multicultural international body that we are. The Society of Jesus, today, is present in 123 countries of the world! We come from many different cultures and social situations and are very deeply committed to build an intercultural identity, inspired by the experience of Jesus of Nazareth, incarnate in a small village of a colonized nation, who became the universal man, a light for all Nations.

2. Faith, universities and new age of humanity

The starting point of my experience of faith is the conviction of being part of a human history that is open-ended and on the move. I am convinced that creation is not over yet and that we, human beings, are the creators responsible for ensuring that people can find the conditions suitable for a dignified life. One of the essential dimensions of the message of the Second Vatican Council, as we experienced ourselves, is that we are bearers of good news to the world that finds itself at the threshold of one of the biggest transformations in human history. Vatican II had divined what has become a commonplace of thought in the second half of the twentieth century: humanity is living through a change of era, that is, we are subject to something that is being born, an innovation that we feel, even if we cannot

express it rationally. We started calling this novelty in comparative terms like post modernity or post capitalism and gradually, as a society of information or of knowledge, without being able to really define it because it still doesn't exist. Our actions are geared towards bringing it to birth!

The human dimension of faith positively supports the challenge to participate creatively in the development of the historical novelty of this time. From the experience of faith we can announce the new historical era as Good News, that is, to proclaim that we have before us the opportunity to contribute to improving the living conditions of all human beings. This can come about if we manage to create solidarity and fraternal relations grounded in social justice.

This is possible if each person understands himself as part of a community, that is to say, experiences relationships with others as a dimension of himself. This experience impels one to make one's own contribution to the common good regardless of age, ability, education, social status, ideology, culture, religion or the colour of one's skin.

Even more, the new era of humanity, closely bound to the awareness of a new and inescapable dimension of social justice will dawn in order to establish a harmonious relationship with nature, with which we share and on which depends life on planet Earth. A harmonious relationship with nature is an indispensable condition to walk toward a life of quality, such as that which is the dream of hundreds of cultures and millions and millions of persons.

Scientific and humanistic thinking have here a role at the forefront. A Faculty of Theology, too, is one of the privileged places from where we can contribute to the creation of social relationships and relationships with nature that can humanize the historical epoch that will dawn. It is not possible to bring to life the novelty of human history without research and creative thinking. If theological reflection is to make a difference to humanity coming of age, it must be born in and nurtured by a deep faith life, a life of prayer. It must also be supported by serious study. Fr. Adolfo Nicolás often shared a conversation he had with a wise Buddhist monk in Japan. "Western Christianity," said the monk, "came to the East emphasizing doctrine, insisting on the Truth." "In the East," he went on, "we are more concerned with the Way that helps us in our search for the Divine." The underlying thought here is that it is not enough to be acquainted with doctrine and theological truths. We need to learn how to accompany others in their search for God and that accompaniment is possible only when we do theology in an atmosphere of a deep and living faith. I recall hearing, as a scholastic, a senior priest say: "when I was a scholastic the two most important places in the community were the Chapel and the Library." I wonder which two places come to mind spontaneously as those that matter most in the Vidyajyoti community today!

Thinking in universities, including theological centres, is characterized by the capacity to create knowledge and then to organize to spread it systematically through academic programs and through action in all areas of social life. A Faculty of Theology has a huge responsibility to create significant knowledge to help make this new era a historic moment of growth that is authentically human, precisely because this is the Good News that we accept in faith, proclaim with our lives and reflect on theologically.

Our theological reflection must be imbued not only by a thorough grasp of the context, which we try to assimilate through acquaintance with the social situation, but it must seek to be responsive to the life context of those we address. On the one hand, and increasingly in major Indian cities, there is the phenomenon of secularism and religious indifference so widespread in the West. On the other hand, there is the vibrancy of popular religion that animates the lives of millions in India of every religious persuasion. Our theological reflection must assist us in developing a language to speak to this secular world and it must also guide us so that we present the joy of the Gospel in ways that deepen the joy in religion but guards against an over-emotionalism that makes it devoid of depth and social concern. Finally, we cannot conceive of a theological enterprise which, in India, does not engage in a respectful dialogue with other religions, a dialogue that enables us to share and also to receive.

3. A worldwide network of Jesuit Faculties and Universities

The 36th General Congregation makes a strong invitation to Jesuits to collaborate and to network as ***the*** way of proceeding to be effective in our mission today. There are almost two hundred Faculties of Philosophy/Theology and Higher Education institutions all over the world under the responsibility of the Society of Jesus. There are fifty-four of these in India and they are making an important contribution to research and teaching. Can you imagine how the standard of these institutions would improve if they formed an effective network? Can you imagine how they would be able to enrich each other and make better use of their resources, which are always limited?

Taking seriously the General Congregation's invitation, I want to insist that you and all the other Higher Education institutions in South Asia form an effective network. This would be the best way to improve collaboration among Jesuit institutions in South Asia and to prepare for their participation in the worldwide Jesuit network of Higher Education.

In 2010 Fr. Adolfo Nicolás convoked the first International Jesuit Higher Education conference in Mexico City. His message to them was loud and clear: we need to move towards forming an international network, and we want to organise our Faculties and Universities all over the world in a network.

Regional networking has increased in the last 10 years. In the second International Jesuit Higher Education conference held in Melbourne (Australia) in 2015, it became clear that it was possible to establish a universal network of Jesuit Faculties and Higher Education Institutions in 2018 when a third such meeting of Jesuit Higher Education Institutions is planned. I am sure that South Asia will be an important member of the Jesuit Higher Education Global Network.

Networking among us also opens great possibilities of collaborating with others in the challenging adventure of planning and working for the future of humanity. Let us engage ourselves in this process as part of our mission.

Allow me to conclude with a phrase that I found on a greeting card for Christmas sent to me by a German Bishop. It said: "do as God did: become human." Indeed! St. Ignatius used to say the purpose of the Society of Jesus is to "help souls '. He meant to say exactly that: to help all to become human.

Thank you very much for your attention and understanding.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

2. Address to the Province Symposium – Germany and Major Superiors Meeting of JESAM

Germany, 19 April 2017 &
Kigali, Rwanda, 24 April 2017

I want to share with you some reflections about the challenges of the Society of Jesus after the GC 36 as the context where our discernment and apostolic planning and the restructuring of provinces is happening.

I. Mission is our live and reconciliation the heart of our mission

1. Since GC 34, Jesuits understand ourselves as *servers of Christ's mission*. A mission share with the all Christian Communities and all the efforts to humanize this broken world. The Catholic Church get together believers in Jesus Christ committed in announcing the Good News to every human being, anywhere, of every culture and in every moment of human history.

   The Society of Jesus, *minima Compañía de Jesús*, is then a collaborator of the mission of Christ given to the Church. As Jesuits, we are collaborators of God's action in the world. Within the Church, we try harder to make a good contribution to the *missio Dei*.
2. Reconciliation is the heart of the Society of Jesus' mission today. That is the way GC 36 understood the consequences of the calls heard by the Society and in continuity with the reflection of the Society in her path after the II Vatican Council.
3. Reflecting on mission, GC 36, sees the human situation living a profound crisis that affects simultaneously social relations, economy and the environment, creating unjust structures, generating abuses on human beings and goods[1].
4. Our mission has faith as its font where actions toward promotion of Justice born, as well of dialogue with cultures and religions. Service of Faith takes place in the ministry of reconciliation among human beings, with creation and with God in Christ. These three dimensions of the mission of reconciliation are always together. It is not possible the reconciliation with God if, at the same time, do not happen the reconciliation with the other human beings and with the natural environment.
5. Reconciliation is also a mission of hope conscious of the difficult situation in people's lives. As ministers of reconciliation, we are invited to be messengers of hope, heal personal wounds, promote new ways of producing goods and new models of consumption that respect ecological equilibrium and promote social change. We are mission to contribute to better conditions of life for every human being so people can live in dignity and freedom.
6. Ministry of reconciliation begins with understanding the world we live in and we feel as our home. That is why we understand our mission as *intellectual apostolate.* All apostolic commitments of the Society and of the individual Jesuit come from a process

[1] D1, 29

of discernment and must be well thought out. The big investment we have made in intellectual formation is because we want Jesuits to be able to think for themselves in any situation they are missioned to. We need to be true intellectuals within the field of Higher Education, Social Analysis or any other apostolic work. Just because one is working in Higher Education or a research centre does not make one an "'intellectual". Becoming a thinker is an on-going process. To be an intellectual is to also have the ability to proclaim the Good News in a manner that is appealing and transformative. For a Jesuit, to be an intellectual is to be an effective instrument for the apostolate.

7. For GC36, Life and Mission are deeply interconnected. For us, as Christians and Jesuits, Life and Mission are two sides of the same coin. So we are invited to a deep conversion as the Spiritual Exercises teach us. The first step is to imbibe the spirit of the *Principle and Foundation* to gain the inner freedom that enables spiritual *indifference* as a condition for discernment and decision-making. Indifference is necessary to be available for mission and is the result of a genuine spiritual life. The invitation to ongoing conversion and renewal of our spiritual life is a perennial reality.
8. Community life is another essential dimension of our life-in-mission. We cannot live as human beings without developing fellowship that makes us persons. As persons we are always relate to other persons as a condition to be also related to God. As Jesuits, we are also brothers, companions of Jesus, friends in the Lord. Community life is a necessity a gift and a mission. A necessity for human and religious life, a gift given us by Jesus itself in the Eucharist and a mission because we have to build the community life every day.
9. Inspired in the image of the first Fathers, founders of the Society of Jesus, in their *deliberations* in Venice before getting to Rome, GC 36 remind us how important is poverty and be near to the poor for our community life and our mission. Closeness to the poor *challenges us to return constantly to what is essential in the Gospel*[2]. Become friends of the poor, hear them, learn from their wisdom, inspires a mission that looks for a just world where everyone can find a place and real conditions for a human life.
10. The dynamic link between mission and life, life and mission, means a growing spiritual life. A spiritual life born in the experience of God that leads each one of us to hear His call, makes the free election of become companion of Jesus in his Society. A spiritual life that make each one of us available to be send as messenger of hope a minister of reconciliation everywhere in the world. Therefore, we need to feed daily our life in the spirit, deepening our experience of God, making us capable of living as Jesus did.

II. About the Society`s organization and government

11. The life of the Society of Jesus must be organized in way that provokes discernment and collaboration with others[3]. GC 36 underlines how discernment is our *way of proceeding* because was Jesus way of proceeding in his life for doing God's will and because the complexity and magnitude of the current challenges to our mission are so big that we cannot be apostolically efficient without it. *Of course, this disposition to*

[2] D1,15
[3] D2,5

attend to the Spirit in our relationship must include those with whom we work. Often they teach us the openness to the Spirit. Important discernment concerning mission are often enriched by their voices and their commitment[4].

12. The GC 36 remind us that we are not isolated individuals working for the Gospel but an *apostolic body*, gathered by the Lord around Him, organized to contribute with others in His mission. Maybe we are arriving at a moment when we need to take seriously what we have learnt in the novitiate: we enter the Society of Jesus and not the Venezuelan Province or the Delhi, Japan, Hungarian, German or West Africa Province…
13. The government of the Society of Jesus is oriented towards the mission. It is personal, spiritual and apostolic[5]. This is a golden principle that is not always followed. Governance structures of the Society of Jesus were created at specific moments of history to respond to concrete mission situations. Each level of our governance structure has the necessary delegated authority for achieving its goals. Do not be afraid to delegate if that is beneficial for the effectiveness of the mission.
14. Since GC 34, the Society has been searching for a more effective structure of governance. There is a shared perception that our present structure is not effective for the mission. GC 35 asked for an evaluation of the governance structures and reorganization of the Society's government. GC 36 confirmed this mandate and proposed collaboration and networking as the way of proceeding after a process of discernment.
15. We are aware of the complex relationship between the different levels of apostolic planning in the Society. The Society of Jesus has a very unique organizational set-up that combines a strong central government with a decentralized process for decision-making. In the current organizational set-up of the Society of Jesus, a province is a unit that administers human, economic and organizational resources for the local, regional and universal mission. Therefore, Province resources are not exclusively for a Province but for the mission of the whole Society. It is important to recall that the Society of Jesus is not a federation of independent provinces but a universal apostolic body organized into provinces as a way of administering its resources.
16. The Society of Jesus has been a successful administrative organization for hundreds of years because there exists **an efficient system of communication and sharing of resources**. Provinces are a provisional structure, existing side by side with other civil and church structures. If we take seriously the mandates of GC 35 and 36, we need to evaluate all the structures of our Society and, in creative fidelity, aligned with the intuition of our Founders. If we have to found today the Society of Jesus, how should we organize ourselves for the universal service of the Church and the world in this moment of human history? There is no doubt about the important role of provinces in the Society's governance. The question is if there are other structures possible.

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4 D2,14
5 D2,1

17. Decree 2 of the GC 36 includes concrete recommendations about the areas to be revised to improve it governance. Please take a look of numbers 12 to 26 of the decree to have a precise idea of the task before us in the next years.

III. Discernment, collaboration, networking and Apostolic Planning

18. *Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an "international and multicultural body" in a complex, "fragmented and divided world," attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.*[6]

19. **Discernment** is a way of making decisions that enables us to pay attention to the spiritual movements in relation to the issue that is being discerned. To pay attention to spiritual movements is to go beyond rational arguments, which is a normal temptation for most of us. To seek and to find the will of God is the objective of discernment that seeks to put us at the service of the mission of Christ. Discernment necessarily involves a tension between, on the one hand, seeking and finding the will of God and, on the other hand, apostolic planning.

20. We realize that **collaboration with others** is the only way the Society of Jesus can fulfil its mission[7]. The magnitude and interconnectedness of the problems that affect humanity and challenge the mission of the Church and the Society are such, that only by working together can we contribute effectively to their solution. Along the way of collaboration, we encounter people and organizations dedicated to the service of others. Some of these share the Christian faith, others faith in God, and yet others are men and women of goodwill, - all committed to the task of reconciling humanity.

21. Collaboration leads spontaneously to cooperation through **networks**. Collaboration finds in networking a creative way for organizing apostolic work[8]. Networks facilitate collaboration between the apostolic works of the Society and with the works of others, opening new horizons that go beyond those of a province or region in addition to mobilizing resources in support of the mission.

22. There are some conditions for networking in mission[9]. We need to achieve and improve in a "culture of generosity" as the basis of openness in collaborating with others and being effective leaders who are capable of maintaining a balance between local initiative and their own authority. At the same level it is necessary to share a vision of the mission we try to fulfil together. GC 36 also recalls the challenge represented by the governance[10] of Jesuit apostolic networks that go, on the one hand, beyond the works and boundaries of provinces and, on the other, those networks that are established in conjunction with other (non-Jesuit) institutions.

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6 D2,3
7 D1,35-38
8 D1,35
9 D2,8
10 D2,16

23. Apostolic planning is an instrument for putting into action the fruits of discernment. Planning is a way of improving the effectiveness of the mission. It is not only planning that is needed. The aim of apostolic planning is to make present the Good News to every human being and every culture. What we are called to do is "apostolic" planning because it includes the tension between evangelisation and the Ignatian *magis*. If this tension between discernment and apostolic planning disappears, apostolic planning degenerates from being an instrument of the mission to becoming an end in itself. If this happens, it obliterates the meaning of what we are and are called to do. *Magis* means that it is always possible to improve. If we make the best use of our resources, especially of the human capacities of those who share the same mission, Jesuits and non-Jesuits, we can do more and do it better.

24. As every strategic planning, it supposes a long-term strategy (for example 10 years), mid-term (5 years) and short-term (2-3 years) periods to evaluate and reorient. A good plan is always flexible. Apostolic planning must take into account the special organizational set-up of the universal body of the Society of Jesus with a central government and decentralized decision making units (Apostolic Works, Provinces, Conferences of Major Superiors).

25. Apostolic preferences are universal, for the whole Society of Jesus. But they do not constitute "an universal plan" of the Society. They are mission requirements to be considered at all levels of apostolic planning.

26. At the same time, there some International apostolates, under the responsibility of the central government of the Society, that need to be planned as a responsibility of the universal body. Some of them are part of the apostolic preferences (e.g. migrants-refugees, Interprovincial Houses and Works in Rome). Others are entrusted to the Society (e.g. Apostleship of Prayer – the Pope's Worldwide Prayer Network, Eucharistic Youth Movement) and yet others are in collaboration with an international lay movement like the CLC.

27. The Major Superiors Conference's apostolic plans are not intermediary plans between a non-existent universal plan and province plans. Conferences are supposed to plan interprovincial apostolates and common projects under their responsibility. Therefore, a Province plan is not an attempt to accommodate a global or Conference/Zonal plan to a local situation. Provinces plan their mission and works in a concrete territory according to the mandate received from the Superior General/the Society and the Church.

28. This complexity is the reason behind the appointment of a General Counsellor for Discernment and Planning (CDAP). His principal task is to help Fr. General and his Council to focus on discerning the Society's mission. How? Through the preparation of the agenda and materials for the ordinary sessions of the Council and, specially, the three *tempi forti* of the year. The council dynamics consists in two weekly ordinary sessions and three *tempi forti* a year. Each *tempo forte* is a five full day meeting. In order to enrich the discernment and coordinate the different levels of planning, the Secretaries and Presidents of Conferences of Major Superiors participate in these meetings.

29. With the help of the Secretary of the Society and the Secretary for Collaboration, the CDAP is responsible for the Apostolic Planning in the General Curia. The General Curia Apostolic Plan includes:
    - ✓ The discernment about the universal apostolic preferences of the Society and the planning for their implementation.
    - ✓ The evaluation of the General Curia structure: secretariats (how many and which), communication office…
    - ✓ The road map to fulfill the mandates of GC36 to Fr. General: Renewal of the organization of the Interprovincial Houses and Works in Rome, Promote a consistent culture for the protection and safety of minors and Revision of the Formulae of a GC and PC.
    - ✓ In collaboration, that means, with the participation of all General Curia members (Jesuits and lay) and the International Apostolates linked to the Curia.
30. The CDAP also promotes the Common Discernment and Apostolic Planning all over the Society of Jesus as an important constituent of our way of proceeding.
    - ✓ In contact with Conferences and Provinces
    - ✓ Looking for the creation of a network for discernment and planning.

31. I hope these reflections help us all to interiorise the GC 36 message to the apostolic body of the Society of Jesus and move us into personal and institutional conversion.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

3. Dialogue with Lay Catholics in Public Life Jakarta, Indonesia and Malaysia-Singapore

Jakarta, Indonesia 13 July 2017 and
Malaysia-Singapore 22 July 2017

I am grateful to the Jesuit Province of Indonesia for organizing this dialogue with you, lay Catholics who have received what Pope Francis has called "the virus" of Ignatian formation, and who now play important roles in Indonesian society. St. Ignatius used to call himself "the pilgrim," someone actively searching for the will of God. I would like to use that word for myself and for all of us too. I come here as a *pilgrim among my fellow-pilgrims*, not as an expert with all the answers. I received a list of possible questions that you bring to this dialogue, but I also have a list of questions that I want to ask you! My hope is that, through our brief exchange, we can help each other see a little more clearly what God might be calling us to be and do in our world where there is so much beauty and hope, but also so much suffering and despair.

The goal of these brief remarks, then, is to provide some thoughts that might stimulate or initiate our dialogue. What I would like to do then is to share some perspectives from our recently concluded 36th General Congregation, held last year in Rome, during which we reflected on concerns in the Church and the world and we discerned our response as a Society.

There will be three parts to my sharing. First, I will identify some global issues that challenge us and call for a response. Second, I would like to say a word about the response of the Society summarized in the word "reconciliation." Third, I will end with some elements that will make renewal in our apostolates and ministries possible. Hopefully, this presentation might help give you a better sense of some of the concerns of the Society of Jesus today and can initiate our conversation.

I. The Situation of the World

We began the Congregation reflecting on a document called the *De Statu Societatis* that had been prepared by a special committee, which included one of your outstanding Indonesian intellectuals, Fr. Herry Priyono. That document highlighted some lights and shadows in our world today, areas of serious concern for all humanity, for the Church and the Society of Jesus. Let me mention six inter-related areas of global concern:

- **First, unprecedented demographic shifts**. Millions of people have become migrants and refugees, fleeing conflicts, poverty, natural disasters, searching for a better life. Some societies have responded with welcome, but others have reacted with fear and anger, seeking to build walls and strengthen barriers.
- **Second, growing inequality**. While the global economic system has created enormous wealth and has allowed some countries to move large segments of their populations out of poverty, at the same time, inequality is growing in a staggering way. The gap between the rich and the poor has increased, and certain groups of people, such as indigenous peoples, have become even more marginalized.

- **Third, increased polarization and conflict.** War, conflict, acts of violence, intolerance and terror are on the increase. While the true causes of much of this polarization is poverty, fear, ignorance, and despair, sadly much violence is justified using the name of God. The use of religion and God to justify hatred and violence is one of the great counter-signs of our time.
- **Fourth, the ecological crisis** affecting what Pope Francis has called our "common home." As Pope Francis has emphasized in Laudato Sí', the dominant way human beings produce and consume and the spread of a "throw-away" culture have gravely harmed the environment and threaten the sustainability of our planet for future generations.
- **Fifth**, **the "expanding digital ecosystem."** The Internet and social media have changed the way human beings think, react, communicate and inter-act. This is not just a question of technology, but of a new world in which people live. It is the beginning of a huge cultural change that is progressing at an unimaginable speed, affecting inter- generational and personal relationships, and challenging traditional cultural values. This digital ecosystem has made possible the spread of information and the globalisation of solidarity; but it has also given rise to greater divisions, the spread of viral hatred and fake news.
- **Sixth, the weakening of politics as a means of seeking the common good**. In many places in the world, there is widespread disillusionment with the way politics has been practiced by politicians and political parties. There is a deep well of discontent with and distrust of political leaders, because of so many unfulfilled expectations and unresolved problems. This discontent has made it possible for certain populist leaders to rise to power through their exploitation of people's fear and anger and their seductive but unrealistic promises of change.

II. God's Mission, Our Mission

Most concerned human beings would ask: What are **we** to do, in the face of these enormous challenges?

For people of faith, however, the first question to ask is: what is **God** doing, how is God acting in this world? St. Ignatius reminds us that God lovingly labours in the world; and the heart of Ignatian spirituality is discernment, seeking to see how God is labouring in the world, and how he calls us to share his work as individuals and as groups.

Reflecting on this world in the light of the Word of God and our experience, GC 36 recognized anew what St. Paul already wrote about in the Second Letter to the Corinthians: that God is "reconciling the world to himself in Christ." (2 Cor 5:19). Thus, GC 36 felt strongly "the call to share God's work of reconciliation in our broken world." (GC 36, D.1, No. 21). It identified three dimensions of this one work of reconciliation: reconciliation with God; reconciliation with one another; and reconciliation with creation. This is how the Society of Jesus today sees its mission, its call from the Lord.

We will not have time to go in depth into these three dimensions, but let me say a word about each of these dimensions of mission.

First, reconciliation with God

I quote some striking words from the speech Pope Francis gave in Egypt last April, when he participated in the Conference for peace organized by the Grand Imam of Cairo. There Pope Francis said: "**Religion is not a problem but a part of the solution**: against the temptation to settle into a banal and uninspired life, where everything begins and ends here below, religion reminds us of the need to lift our hearts to the Most High in order to learn how to build the city of man."

"Religion is not a problem but a part of the solution." An increasingly secularized world sees religion as the problem, the cause of violence, for example. Thus, part of our mission must be to give **witness** that religion, or better, faith is "part of the solution." Religion, true religion, helps us make the world more human, not less human. I think this is one reason why Pope Francis is so effective as a religious leader: he is first of all a witness. He is completely consistent; he shows credibly how faith in Christ makes a person joyful, compassionate, free. We Jesuits know that we have to undergo much conversion if we are to be better witnesses. Our words are often better than our lives.

My predecessor, Fr. Nicolas, who lived in Asia for 40 years, always emphasized the importance of witness in Asia, witness that speaks more powerfully than words. But witness, if it is real, must come from within, from a genuine and deep relationship with God. Thus, GC 36 emphasizes that Society must continue to promote **Ignatian spirituality** and all the ministries that help people know, love and surrender to the living God.

This focus on renewing Ignatian spirituality is a call we feel for ourselves as Jesuits. GC 36 calls the Society to a "profound spiritual renewal." But we are also convinced that Ignatian spirituality is a gift for the whole Church, especially for those who are actively involved in service such as you. One of the signs of hope I see is that so many lay people are being formed deeply as spiritual guides and directors in so many parts of the world, including Asia, China, the Philippines, Hong Kong, Vietnam, for example. I am also happy to see programs for ***Ignatian leadership*** for Jesuits and lay people being developed and run in Asia, Europe, the United States, and Latin America.

Second, reconciliation within humanity

GC 36 highlighted three forms of suffering and alienation that call for special attention from the Society: namely, first, displaced peoples, that is migrants and refugees; second, marginalized peoples who suffer most from the growing inequality in the world, such as indigenous peoples; third, violence and intolerance justified by "distorted religious convictions."

There is much to be said, but I would like just to emphasize two points here from GC 36. First, GC 36 asks the "Society to promote everywhere a more generous **culture of hospitality**." Hospitality is one of the most important and most neglected virtues for our world today. It is not simply a matter of social graces or politeness, of welcoming guests. It is the virtue that allows me to hear the moral claim of any human being on me, regardless of race, gender, class or religion, simply because the other person is a human being, created in the image of God. It is the virtue that allows people to see those who are different not as threats or enemies to be feared, but as fellow human beings to be welcomed. It is not an easy mindset to promote, because so many elements in our culture today, whether it be

political or so-called religious leaders, or the media, promote fear, suspicion and exclusion instead of hospitality.

Second, GC 36 also highlights the **importance of education** in forming men and women committed to and able to promote reconciliation. Education in formal and informal structures are the biggest apostolic commitment of the Society of Jesus and the field of a huge collaboration with so many others.

I would just like to mention the example of Jesuit Refugee Service, which has recently become more fully engaged in education for refugees on primary, secondary and tertiary levels. Millions of children are included among those who are refugees today, and the average length of time of displacement, including staying in the refugee camps, is 17 years. Without education, these child refugees will not have a future. Moreover, the former international director of JRS always insisted that, without education, refugee camps will simply become breeding grounds for extremism. At the same time, these children will not be refugees or displaced people for the rest of their lives. They need to be helped not to waste this time of their life when they can be formed for a better future.

Third, reconciliation with creation

GC 36 wholeheartedly supports the analysis of Pope Francis in *Laudato Si*, who said that the environmental crisis in our world is due to the deeper social crisis: the way our current economic systems produce, consume and discard. Thus, GC 36 asks the Society to help promote a more sustainable direction of development.

As you know, discussions in this area of models of economic development is very intense. Many intellectuals, scholars and politicians do not agree with Pope Francis' view of the interconnectedness of the economic, social and environmental crisis. Many of them are sceptical about the possibility of another economic model and deny the connection between economics and justice as the fundamental basis of a democratic society. We do not think in that direction. We believe that what seems impossible is possible. We know that another world is possible; that another, more humanizing economic system is possible, and we are trying hard to make our best contribution to make it happen. Just to give you an example: Recently a small group of international Jesuits and lay leaders from our social centres and universities came up with an important analysis of the present world economic model, which was published in *Promotio Iustitiae*.

I would like to simply emphasize however that GC 36 not only calls for these grand, macro-level solutions to the ecological crisis of the world. It asks for two very practical, and in some ways, more difficult steps. First, "**changing our personal and community lifestyles**." This is a big challenge. Second, "**to celebrate creation, to give thanks**." I remember one wise Jesuit deeply involved in ecology insisting that we must begin with thanksgiving for creation, because we will not protect what we do not love, and we can only love our common home if we can celebrate and give thanks for it.

III. Towards a Renewal of our Service

I have described some of the global issues we are concerned about, and also explained our articulation of our mission today as one of promoting reconciliation with God, reconciliation within humanity and reconciliation with creation. Let me end by identifying

some concrete elements that should characterize our service or apostolate if we are to be more effective servants of Christ's mission of reconciliation. These are addressed by GC 36 to Jesuits and Jesuit works (cf. Dec. 1, Nos. 31-38); but I think you might find they might be applicable to you too, so I will propose some questions for reflection for each as well.

First, "all our ministries should seek to build bridges, to foster peace." One might ask: in my service, do I build bridges, do I promote mutual understanding, forgiveness, communion or do I polarize and divide further?

Second, depth. This was a favourite word of our former Fr. General. By this, he meant, spiritual depth, a deep rootedness in God, but also intellectual depth, because the complex problems of our time require a depth of reflection and understanding that will lead to true, longer lasting solutions. How much of the service I give draws on my faith, my relationship with the Lord? Is what I do marked by serious study, reflection, analysis?

Third, collaboration. The mission of Jesus Christ does not belong to the Society of Jesus, but to all who feel drawn to this mission, even those who do not know him but embrace his values. The challenges are so great that the time of "single fighters" is over; we can only respond to the great concerns if we are willing to work together. We are invited to become a *minima Compañía* **in collaboration**, focused on collaboration with others in Christ's mission. How much collaboration do I promote? To what extent do I facilitate service in common and to what extent am I sometimes an obstacle?

Fourth, promoting processes. GC 36 took this idea once again from Pope Francis, who has insisted that we should not be so much concerned about "occupying spaces, but promoting processes." In other words, we do not measure our effectiveness by the size of our buildings or the number of our students, but by asking: in the people we help and in the works we do, are persons and societies undergoing processes of change and transformation?

Finally, **hope.** "We need more than ever to bring a message of hope," GC 36 insisted, "hope that is born of consolation from encounter with the risen Lord." There is so much despair and desolation in our world. The hopes that the consumerist world gives to the young—a new cell phone, a new gadget--are too small for the hearts of human beings. Many embrace extremist movements precisely because these movements connect individuals to a larger goal, or dream, or narrative, worth the sacrifice of their lives. What about us? Where do I find hope in my own life or work? What do we do to help hope grow in those I serve?

I will end here, but I hope that these thoughts can stimulate our conversation. I have questions as well, but we will begin with your questions. I take this opportunity to thank you for your support for the Society of Jesus. I also ask you to continue to pray for us, to dialogue with us, to correct us when needed, so that together we can serve God's mission of reconciliation in our world.

Arturo Sosa, S.J.

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4. Meeting with Collaborators

Cochabamba, Bolivia, 16 July 2018

Thank you very much for being here. My presentation has three parts. In the first part I try to propose what I think are the main challenges of the Mission of the Church today; the second part is more linked to the challenges of the Society of Jesus; and the third part is a brief reflection on how collaboration in that Mission is.

Five Challenges to the Mission of the Church

I call the first part because we, the Society of Jesus, the apostolic body made up of Jesuits and non-Jesuits, those of us who are here and in many parts of the world, have as our sole reason for being to serve the mission of the Church, which is the mission of Christ. It is therefore important to be aware of the challenges facing the mission of the Church today.

The first challenge is linked to the raison d'être of the church: the proclamation of faith. But the proclamation of faith in the society in which we live today. Today we live in societies in a process of transformation, societies that are experiencing a change of historical epoch, as has been said so many times, which brings with it a very common consequence in all parts of the world of secularisation. In some places there are societies that are more secularised and in others less so, but this process is gradually taking place everywhere.

We also find ourselves in ideologized societies, where ideology replaces other ways of relating to others, or societies manipulated by fundamentalism with a religious façade. A week ago, in Bilbao (Spain) all the Jesuit universities from all over the world were gathered together. One of the guests was a writer from India who is not a Christian, and he argued - and I agree with this idea - that religious fundamentalism is the opposite of authentic religious experience. In other words, fundamentalism is precisely a manipulation of religion; it is a form of secularism that uses the language, the symbolism, even the power of religious institutions, but which has become disconnected from religious experience, from the experience of faith. So, when we speak of secularism, we are also including religious fundamentalism and all ways of approaching life in a way that dispenses with the experience of faith. Even if it uses many elements of religious language or the language of faith it is effectively definitely disconnected from it.

Well, I think that's the challenge: how does one announce faith in these contexts. And the first important step in that process is to review - I go back to the Ignatian theme of examination - to examine how we approach the problem. In many societies, especially in Europe, in the United States, I often hear an approach that I think is wrong: lamenting the process of secularisation and looking back nostalgically to an idealised past of a religious society. A language that creeps into religious organisations, into religious life. I think this is a totally useless approach, as well as a false one. And if we dare, rather, to see secularisation as a *sign of the times*, in the theological sense, in the sense of Vatican II, as one of the ways in which the Lord is speaking to us, and we ask ourselves, instead of

lamenting the past, what God is telling us through secularisation, where the Holy Spirit is leading us through this path that a good part of humanity is living.

Another possible question to approach this *sign of the times* is what secularisation is freeing us from, without neglecting the effort to differentiate the types of secularism we encounter. There is a militant secularism that goes against faith, Christian faith and others, that proposes a battle against religious experience; there is a militant atheism in some places.

Another manifestation of what we call secularisation or secularism is indifference. I would say that for groups in more secularised societies and younger groups, even in our society, it is also ignorance. The line of transmission has been missing. Religious experience was almost always transmitted through the family, through fathers, mothers, grandmothers, parishes, and this has been lost because we are no longer in contact with one another, which then, leads to religious ignorance.

I would dare to add one more step in the process of secularism, namely curiosity about religion, about Christianity, about the experience of faith. A stage that has gone beyond the fight against religion and from indifference many young people are coming to see what is there.

All this leads me to share three brief conclusions: one, secularism, secularisation, frees us from being Christians automatically, from being Christians by habit, from being Christians because we live in a Christian environment, where Christianity is reduced to participating in some sacraments: they take us to be baptised, to make our first communion, they take us to marriage because if I don't get married in church my grandmother will be offended, and they take us to the cemetery with holy water. It frees us from this way of 'being Christian'. Therefore, in a secularised society, whoever is Christian is because he wants to be Christian, because he asks himself the question, because he is informed and because he *chooses to* be Christian, perhaps we are facing a more authentic Christianity, even if it is not immense.

Secularism also frees us - and this is the second conclusion - from basing tribal identity or national identity or any other identity on religion. Identity has to be founded elsewhere, religious experience identifies us in another sense.

The most important conclusion is that this challenge leads us to recover the importance of the proclamation of faith and the pastoral accompaniment of human and Christian maturity. Sometimes we skip this first step, we skip the first proclamation of faith and we have to relearn how to propose this first proclamation of faith. This is what St. Paul did, what the apostles did, what the missionaries did all over the world. The first proclamation of the faith is a key dimension of the Church's work in this type of society.

It is also necessary to accompany the maturing of faith. Hence the importance of Christian communities. We know that the Christian faith is not lived alone; the Christian faith is lived in community and it is the community that guarantees in some way this accompaniment of the process of maturing in faith.

A second challenge for the church today is to incarnate definitively the ecclesiology of the Second Vatican Council: church people of God, church community

of communities, church open to the inspiration of the Holy Spirit, church capable of discernment. This has been the programme of Vatican II for 50 years now. Although it seems a lot to those of us living today, it is a programme still to be completed. Many of you remember the enthusiasm of the Latin American church immediately after the Second Vatican Council, all the efforts to live it, all the resistance, all the tensions and conflicts surrounding its implementation. But 50 years, for a project like Vatican II, seen in this way is perhaps not enough. We need to insist on this process of becoming a church of the people, a communal church, and as Pope Francis often reminds, a Church that discerns.

Pope Francis has introduced into the language of the church the need to discern, to be able to discern. A body with diverse functions, but precisely when Vatican II makes this reflection on the church, it reminds us of what our true point of reference is, the church is defined as the people of God and that people of God has some servants, some ministers and a hierarchy at the service of that people, in that order. So, it is to rescue the image of the shepherd, not only for the bishop or the priest. The image of the shepherd as proposed in the Gospel, which tells us to care for one another as the shepherd cares for the sheep, that is to say, the image of the Gospel does not lead us to divide the Church into shepherds and sheep. In the church we are all called to strive to relate to each other as the shepherd relates to his sheep. The shepherd who is able to give life, who seeks out those who are wounded, who does not allow any to be lost.... That is why the action of the church is called pastoral because it is an action by which we take care of each other and propose the Good News to the whole world. Incarnating this is the second great challenge.

A third challenge for the church at this time is to return to the power of signs rather than to insist on the signs of power, that challenging phrase that invites the church to prefer the ‘power of signs and renounce the signs of power’ is from an Italian priest, whose name escapes me at the moment, whose tomb Pope Francis went to visit a few months ago and recovered this idea from the writings of that priest. I think it is something that the Pope himself is trying to do, that is, to insist more on signs and the power that God manifests through them. It was what Jesus did in the miracles, in the healings with which he accompanied his preaching. It was the power of each sign that attracted people, that made it possible for the word of the Lord to reach everyone. For example, today the phenomenon of migration and its consequences become an important sign for humanity. There have always been human migrations, but the numbers, the sheer volume of people moving from one place to another and the reasons for today's migrations make them a powerful sign of the aspirations of millions of people throughout the world for a dignified and humane life.

How do we make that sign powerful, how do we recover what is so deeply in the biblical texts? If we consider the biblical texts we discover how many of the important people in the bible were migrants; it is almost a condition. From Adam and Eve who had to leave where they were because they did wrong, or Abraham and so many others, including the whole people when they leave Egypt. We say that Abraham is the father of our faith. That biblical text about Abraham is tremendous. Yahweh says to Abraham - who was already a mature, successful man, he already had enough to secure his life and that of his family - ‘leave all that, get on your way’, Abraham like any of us would say ‘and where to’ and the Lord says, ‘first get on your way, then I'll tell you’. He does and then comes the

story of the son Isaac. When Abraham believes that the promise is guaranteed, Yahweh tells him 'now give me the son', in other words, he is leading him to have no other foundation than the Lord himself. Migrations also put before us the sense of welcoming the other, the one who comes from far away... as another great challenge.

A fourth challenge for the Church is to contribute to the formation of universal citizens in this plural, multicultural world that can open up to the intercultural. In parenthesis, as a result of the visit to San Ignacio de Mojos, I hesitate to use the word 'intercultural' because I think that here it is taken with a meaning that is not the one I want to convey. In any case, I believe that one of the features of today's world is the presence of cultural diversity. If we recognise cultural differences, respect them and open ourselves to an equal relationship, we can be enriched by them. In exchange we enrich ourselves and can enrich others with our cultures. Without getting into an argument about words now, I would like to insist that Christianity has been able to inculturate itself in the light of the Gospel in all possible cultures and is enriched by exchange. So, the Catholic aspect is precisely what we have to rescue, that is, Jesus, who was from an unknown village, from a small country oppressed by the great Roman Empire, we recognise him as a universal man because of the way he lived humanly. Jesus, without ceasing to be what he was, offers us a model of the universal human being.

At this moment in the history of humanity, if we as a church do not contribute to the formation of universal citizens, who have this vision of the world, of the common good, of the care of the common home - as Pope Francis likes to say - then we are not contributing to this change of era being truly positive.

A fifth challenge has to do with the new realities that we find ourselves in, that is, that this church of community, of communities has to be made up of communities that are open to the real situations of human beings today. If they are communities capable of discernment, then they will be communities capable of welcoming those who are different; of initiating and accompanying processes of being able to give a word of hope to people who, in the traditional way of approaching the morality of the church, have no space or no place in society, but who, as human beings, are also called to live the experience of God. Communities open to young people, to listen to young people. Communities open to promoting equality between men and women, which in today's societies does not exist... This is a great challenge, to incarnate the project of Vatican II in communities of discernment, so that we can also be bearers of a message of hope for all kinds of people in societies that are as diverse as those that exist in the world today.

Challenges Experienced by the Society of Jesus

What are the main challenges facing the Society of Jesus at this time? General Congregation 36 summarises them in the word Reconciliation. It explains it in three dimensions: the first is reconciliation among human beings, which implies social justice. The Society of Jesus redefined its mission after Vatican II in the formula *from faith to fight for justice*, in dialogue with other cultures and other religions; reconciliation between human beings integrates all of this. The second dimension is reconciliation with creation, with the environment. This is a pending task for humanity and the church. We are in a process, which seems almost unstoppable, of environmental deterioration. How do we

change, reverse, that process. These two things make possible the third dimension, namely reconciliation with God. It is not possible to be reconciled with God without being reconciled with created nature and with human beings, and vice versa, it is not possible to be reconciled with human beings without being able to be reconciled with God. These three dimensions are simultaneous, not successive.

The challenge for the Society of Jesus is to reconcile in concrete terms, taking into account the phenomena that we are experiencing as humanity, the existing ruptures, the deep wounds that the situation we are living today is generating. I return again to the theme of migration. Migrations are a test for the history of humanity, the migrations that are taking place now. First of all, the reasons for so much migration, who are those who migrate and why. They migrate because there is war, because there is violence, because there is poverty..., many people leave their country, their home because they cannot find a way to live or to support their family, so it is a scandal in the face of which there is a lot to do. Then there are those who migrate and are not welcomed where they arrive; often they arrive in societies that have been built by migration, for example, the United States or societies that have been migrants, such as those in Europe. This is to underline that the theme of reconciliation is not an abstract theme, it is a concrete theme and is necessarily linked to the theme of justice and faith.

Another important challenge is to ask ourselves in what dimensions we Jesuits are called to grow, on the one hand, and on the other, the lay men and women, partners in mission, so that this shared vocation can be lived naturally. We have to grow in the experience of being one body that participates in the same mission with different vocations, with different lives, but together in a single task.

There is a challenge, underlined very strongly by the last General Congregation, namely real closeness to the poor. If we as an apostolic body - I mean Jesuits and companions in mission - are not able to have such a closeness to the poor that our gaze is that of the poor and we can see the world from the poor, we cannot be good collaborators of the mission of Jesus who became poor among the poor. In other words, the incarnation indicates that this is the way. It also means an austere life on our part because poverty is not an ideal, poverty, the fruit of structural injustice, is one of the greatest signs of in-humanity, but it is also the way of redemption, if we manage to make ourselves poor as Jesus did.

The General Congregation has not only confirmed and deepened our understanding of *what* we do, but has insisted on the importance of reviewing *how we* do what we do. We have been invited to look at how our apostolates incorporate some dimensions that are not always present, for example discernment in common. The Congregation invites us to put this way of proceeding into practice; our decisions should be the fruit of common discernment. It also invites us to plan, making sure that it is an apostolic planning. Planning is not just a technique for us. It is about how we best direct our resources to the mission of Christ. We are invited to network, to collaborate in every way to deepen our commitment and service to evangelisation.

Four elements should characterise *how* we work: common discernment, apostolic planning, collaboration among ourselves and with others, and networking. The General

Congregation adds a little spice to this *way of proceeding*. It tells us to do it from the *magis*, another little Ignatian word. The *magis* that urges us to do more of what we do and to do it better, the *magis* that does not let us feel satisfied, even if we do things well and we recognise it, we even feel proud of doing things well. That is something to be happy and grateful for, but only as a first step. We are not satisfied because we keep asking ourselves what more we can do and how we can do it better. That little word *magis* has that double possible translation, it is not enough to do a lot and do it well, it is always possible to do more and do it better.

There is another challenge of enormous complexity, also proposed by the General Congregation 36 to the Society of Jesus. The challenge of contributing to the safeguarding of vulnerable people. It is a very complex challenge because the General Congregation gives us the mandate to promote a ***culture*** *of Safeguarding Vulnerable People.* We have had many situations, especially with minors, many situations where the safeguarding, the security of these people has not been sufficiently guaranteed. And we have been learning in schools, in parishes, to have protocols, to look for programmes to avoid any kind of abuse, but the proposed challenge takes us deeper, to see how we can promote a ***culture*** of safeguarding, that is, how we contribute to the cultural change that implies a change of social structures and is an issue that is deeply linked to the issue of justice and to the issue of the transformation of society.

The Society of Jesus - and with this I end the section on the Society's challenges - also claims, and once again insists on the importance of the *Intellectual Apostolate* as a transversal dimension, as a responsibility of the entire apostolate of the Society of Jesus, which has to be carried out with intellectual depth. This means thinking, training, analysing, discussing, not being satisfied with what one knows? In this world of communication and knowledge that we live in, even more so because the apparent abundance of information sometimes covers up the background, sometimes leaves us on the surface, because it is the same information repeated a thousand times that prevents us from going beyond what everyone repeats.

Collaborators in the One Mission

I conclude these reflections with a third part which I call *Collaboration in the one mission of reconciling all things in Christ.* For this process of collaboration we have a key criterion coined by Father Kolvenbach with the expression ‘creative fidelity’ to the charism and tradition of the Society. Fidelity means feeling part of that tradition, being connected to a tradition, being connected to a charism, but with the capacity to respond creatively to novelty, doing new and different things.

In the Fourth Gospel, in the texts of St. Paul and St. Ignatius of Loyola, the image of the body and the vine with its branches is used very often to explain what we are as a church, as the Society of Jesus at the service of humanity within the mission of the church. In the long discourse in John's Gospel at the end of the Last Supper, when he explains this, he says: ‘I no longer call you servants, I call you friends because I have shared all that I am and all that I have with you’, in other words, that being a body is part of this, part of the self-giving of the person of the Lord who, in addition, has given his Spirit so that we can form part of the same body.

Therefore, collaboration - that little word we have been using so much recently - makes the functioning of the body and its service to the mission possible. The Society of Jesus understands itself as 'collaborator of something greater than itself', namely the mission of reconciliation of all things in Christ entrusted to the church which is the community of his followers. We Jesuits are learning little by little, with both eagerness and resistance. We are learning the complexity of what collaboration means as a way of building an apostolic body among those who share the same task within the mission of the church, that is what is important. We Jesuits are the first to be called to conversion so that we feel we are collaborators as a Society and as persons.

In this apostolic body, lay men and women are partners in mission, and we form the same body of friends in the Lord. What unites us? We are united by our fidelity to the charism which the Church received through Ignatius of Loyola. Here it is worth asking a question that is perhaps less obvious in our environment, but in other contexts it is an everyday experience: how do those who do not share the Christian faith, who are many, enter into this body, into this collaboration in the mission? For example you go to a Jesuit university in Indonesia or India and most of the professors are not Christian, most of them are Muslims, and so are the students. That does not mean that they are not involved in the mission. They are people who make it possible for that university to remain a Jesuit university or a school inspired by Ignatian pedagogy.

So here we have a serious challenge: what is it that unites us, unites us in one of the deepest dimensions of the revelation of the Gospel. The Gospel of John in the prologue says: 'no one has ever seen God; he has revealed himself to us through the human being, through the man Jesus', through the human being. God also reveals himself through human beings, he also reveals himself through human beings who are not Christians and he reveals himself - above all - in those human beings who struggle, who collaborate in the humanisation of history, which is what Jesus came to do; Jesus came to humanise us, to show us the way. So, this term 'collaboration' includes everyone who feels united to this task of humanising history, those of us who have the Christian faith, because we motivate it in one way and others do it in another way.

QUESTIONS

Secularism and interculturality

I believe that secularism is one of the possible ways to free us from clericalism in the church. Secularism opens the way to a much more secular church, a lay church as Vatican II wants, because - as I said before - as a product of the secular society the Christians we are going to have are Christians who have made a path to *choose to* be Christians and that is not linked to being a religious or a priest. A more varied church, made up of people who are much more rooted. I think that for the Ignatian charism it is a huge opportunity because that is what the Spiritual Exercises are, a way of choosing to follow Christ, doing something for Him.

The Spiritual Exercises in secular or non-secular societies are about human beings really encountering the Lord personally, thus creating the conditions for choosing that path. The key to the Exercises is choice. I think we have an enormous responsibility as an apostolic body of the Society to share the treasure that is the Exercises as a way of helping

the church to be a much more open church in that sense. Hence, I think we have a great opportunity here.

If I understood you to use the word 'interculturality' to describe settlers moving from their lands and cultural contexts onto the lands of indigenous peoples and imposing themselves on them. However, interculturality is a challenge of the humanisation of history. I understand the concept of interculturality in an analogous, equivalent way to the biodiversity that is so much advocated by those working in ecology. One of the struggles they put forward is the protection of biodiversity in order to stop the deterioration of the environment that is causing the disappearance of so many species of animals and plants... The preservation of biodiversity is one of the key objectives of ecological work. Similarly, from the point of view of humanity, cultural diversity is a richness that is the fruit of human creativity. Human richness is manifested in cultural diversity which in turn reveals the face of God.

This morning we were at the Fe y Alegría school in San Ignacio de Mojos and I asked them (the young people) 'how many languages are there here, how many nations' they said '36'. First of all, I was pleasantly surprised that they answered this way; secondly, the question of responsibility in the face of this variety, this richness, came to me. If Fe y Alegría is not able to offer a type of education that roots these children in their 36 cultures and, in addition, makes them capable of relating to others, then we are not collaborating with reconciliation, nor are we different from the education that says: 'what's the use of speaking Ignatian, learn English!

Faced with cultural diversity, the first challenge is to recognise it. Every human being identifies himself in a culture, acquires his identity as a person in a culture, becomes uncultured. The Gospel helps us to take a critical view of each culture, of each one's own culture. Because culture can also be a trap, it can become a way of discriminating against the other, or it can make the other feel superior. The Gospel, which enlightens all human culture, helps us to take a critical view of our own culture. That is the first step for any of us, for any human being. To inculturate oneself in one's own culture in the light of the Gospel. To have that ability to recognise one's own culture critically.

The second step can be called the recognition of multiculturalism, which consists of recognising the existence of other cultures as good as one's own, recognising the thousands of cultures of humanity. Recognising that these cultures are valuable, whether they belong to many people or just a few. It struck me in San Ignacio de Mojos when I was visiting the museum of indigenous ethnic groups that one of the groups was listed as consisting of 109 individuals. Well, all the more reason to take care of it, but there are other ethnic groups that are millions of individuals and others that are mestizos... It is therefore a question of recognising multiculturalism and rejoicing in its existence.

I believe that today the Society of Jesus is inculturated and multicultural. One of the most impressive things about participating in the General Congregation is to look around and say 'here is the world'. I like to repeat this because I think it is a recognition of the European and North American missionaries who were scattered in Latin America, in India, in Asia, in Africa... who were so generous in sowing. Today I am a Jesuit - born in Caracas, Venezuela - because a group of Jesuits from Spain came and told us 'be Venezuelan, be

Venezuelan Jesuits', they themselves became Venezuelan, and so on in many places. Today, in all the Provinces of the Society of Jesus, the majority of Jesuits are from the cultures where the Provinces are located.

The third level would be that of interculturality. It is not only a matter of respecting and recognising other cultures and one's own, but also of being enriched by the exchange. When with my culture I am able to open myself in such a way that I contribute, I contribute something and I am also able to open myself to other cultures and to be enriched by that other vision, to make a 'we', that is being human, being Catholic. I also use the word with fear and trembling because it turns out that now Catholic is being a member of a sect in many parts of the world, but what the word originally means is not that.

Overall assessment of networking within the Society. How the collaborating institutions linked to the Society of Jesus are aligned to these challenges. What kind of approach to the poor does it call for?

Networking. I think that among the Society's apostolates, where it is working quite seriously is in education. Really, today in education there is a very important growth of networks. The meeting in Rio de Janeiro was a milestone. It was prepared by almost five years of regional meetings. Primary and secondary education met for the first time with all the education delegates from all the Jesuit Provinces and from other educational networks such as Fe y Alegría, Cristo Rey and the others that exist. It was a very well-organised and beautiful experience of exchange. This group also made concrete commitments, that is, it committed itself to ensuring that in the next five years all the educational establishments, in all the Jesuit educational networks, would make progress on the thirteen points agreed at the assembly. Something similar can be said after the recent meeting in Bilbao at which the International Association of Jesuit Universities was created.

I think there is certainly progress there, I think there is more willingness, there is more capacity. We have learned little by little. The network of Centres for the Promotion of Social Justice, which are very diverse, is also undergoing an important process of growth. It is more difficult because of the diversity of contexts and types of work. We are going to give a boost to the networks of social apostolate centres. In the parish area there is a lot to do, in the area of spirituality there is a lot to do, and I think those two are important because of what I talked about before about the current challenges of the church.

Outreach to the poor has many levels. The fundamental message I would like to leave with you tonight is: it is not a romantic approach, it is not a political approach, it is an approach of faith experience. If we truly believe that Jesus is the way as he said, let us make the way of Jesus. The way of Jesus begins with the poor incarnation among the poor. As the Puebla document of so many years ago says, it begins with the incarnation in a very peculiar family in a very small and unknown village in a country dominated by the empire of the time, by the Roman Empire, and from there he proposes the liberation of the world, he does not stop there.

So, this path proposes a perspective from which to see the world, it proposes an experience from which to do it and it proposes a methodology, a way of doing it. The methodology is the cross, total surrender, so this has consequences at all levels, for example, what does this path mean for Ignatian pedagogy? In other words, how does one

create a pedagogy of education that starts from the mystery of the incarnation? What does this mean from the point of view of epistemology? To be more philosophical, what is the perspective from which we do the intellectual apostolate, what is the perspective from which our schools of economics teach economics, what is the perspective from which our schools of economics teach economics, what is the perspective from which our schools of economics teach economics? What is the perspective from which our schools of social science teach it... and so on, what theology do we do?

How to work on diversity in a somewhat rigid church, how to make the role of women in the Society of Jesus visible, how to discern in everyday life between laity and religious?

The role of women is quite clear. It is enough to look around, they never hide the fact that they are women. At the moment, certainly, in the field of education, the majority of the people who participate in the educational mission of the Society are women, and I believe that, if we look not only at the liturgy, they are also women in the parishes.

I am going to refer to this last point of discernment because it is key. You don't have to be a religious to do discernment or to be a Christian, you have to be human. In discernment the first thing you have to define is what you want to discern, it depends on what you are going to discern, who is going to discern. If the discernment refers to something internal, for example to a community of the Society of Jesus, the discernment belongs to the Jesuits. When a proper question, such as the General Congregation, makes a very challenging proposal to the Jesuits on the subject of poverty, that the statute of poverty, the internal norms of poverty be revised, that is a discernment that belongs to the Jesuits.

If the discernment is - for example - about pedagogy and is about a network of schools, the discernment has to be among those who have responsibility for it, there are Jesuits, there are religious men and women from other congregations, there are lay men and women, many of them. If the discernment is about the marriage or the couple or the children of a couple, that is neither of the Society of Jesus nor of the educational institution, it is of those persons, of that family.... We can accompany them, help them, but not replace them in their decision.

So, it is very important to be very clear, from the beginning, who participates and why they participate and in what way they participate in the discernment. The third very important element here is to know how the decision will be taken at the end - for example, if the Society of Jesus meets in General Congregation, everybody knows that the final decision is by majority vote. If the Province of Bolivia meets to study and discern the apostolic plan, the final decision is made by the Provincial with the approval of the General. If a community of the Society of Jesus meets to discern, the final decision is that of the Superior.

In a university, the final decision will be of the university council, that is to say, each institution has its own way, norms, style, and characteristics, but it is necessary to be very clear from the beginning, how the final decision is made and - of course - those who participate in the process have to be in agreement for it to work because discernment is discernment of the message of the Holy Spirit, it is not only a methodology for making

decisions. Discernment is listening to the Spirit, and the rules of St. Ignatius help in that, but you have to invent it and live it, there is no other way.

Arturo Sosa, S.J.

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5. Address to Philippine Province Jesuits and Partners

Quezon City, 8 December 2018

Thank you for your warm welcome to the Philippines. As you know, this is my second time in Asia, but my first time in the Philippines. I am happy to meet not only so many Jesuits from the Philippine Province, but also a good number of Jesuits from many other parts of the world who are connected to the Jesuit Conference of Asia Pacific. As you know, two of my fourteen General Counsellors are Filipinos! So, it is good to finally see where they come from, and to get to know more about this Province and the common works of JCAP here in Manila.

For our time together, I would like to share with you some of the things we are doing in Rome and the universal Society as a way of strengthening our union of hearts and minds. I will speak for maybe half an hour only, so that we can have enough time for inter-action and exchange, and I can respond to your questions and concerns.

1. The Universal Apostolic Preferences

Most of you are aware of the process of discernment of universal apostolic preferences that has been going throughout the Society for the past year. This is a direct response to the mandate of GC 36: "GC 36 asks Fr. General . . . to evaluate progress on our current apostolic preferences and, if appropriate, to identify new ones. Discernment of such preferences should include the greatest possible participation of the Society of those involved with us in our mission." (Dec. 2, No. 14).

The *process* has been going on surprisingly well. On the level of Provinces and Regions, there have been spiritual conversations and discernment in common in communities, works, houses of formation. The results of the Province and Region level discernment were handed on to the Major Superiors, who discerned together on the level of the Conference. All the 6 Conferences— Africa, South Asia, Asia Pacific, Europe, North America, and Latin America—have now finished their discernment process and the reports are very consoling. Even if some provincials started with resistances, somehow through the process of prayer, spiritual conversation, and discernment, the resistances disappeared. People prayed and listened to each other with great seriousness and openness, and the results emerged almost as a consensus. During their evaluation or examen, most provincials said that the process itself has been a grace. I would agree. I think there is something new happening in the Society since GC 36. We are rediscovering spiritual conversation and discernment in common, and this itself is a grace.

The next step in the process will take place in January 2019. For 8 days, I with my Extended Consult—that is all the General Counsellors, the Conference Presidents, and the Secretaries for various apostolates in the Curia—will have our own discernment in common. We will be about 25 people. We will review in prayer what emerged from the Provinces and the Conferences, but we will not just do a synthesis, but a fresh discernment. After that, I will do my own personal discernment, taking into account all that came before.

Sometime after that, I will present the results of my discernment to Pope Francis. He

has been kept well informed of this whole process. I will ask him, not only to approve or disapprove our preferences, but to really make his own discernment and to finally make his decision. The point I want to stress is this: *we are not giving ourselves our own mission*. We are putting ourselves at the service of the Church, and we want to receive our mission from the Vicar of Christ, the Roman Pontiff.

It is too early yet to speak of the *content*, the results of the discernment. But I do want to clarify the *concep*t of what a universal apostolic preference is. First, you have to think of our MISSION, which has been given us by GC 36: the mission of reconciliation with God, with others, and with creation. Second, you can think of our MINISTRIES: our different works in which we try to fulfil our mission, such as schools, retreat houses and spirituality centres, young adult ministry, social centres, etc. The APOSTOLIC PREFERENCES are in between the MISSION and the MINISTRIES. They are a way of making more concrete, more focused the MISSION, so that it can be implemented more effectively in the MINISTRIES.

There is a very striking convergence among the preferences that are being proposed by the different Conferences. Like I said, there are still three more steps in the discernment process, so I cannot yet say in a definitive way what the preferences will be. However, there are emerging areas of concern, such as the accompaniment of the youth, responding to the increasingly polarized world, migrants and refugees, evangelisation through Ignatian spirituality, care for our common home etc. What is striking is that somehow, there is apostolic passion behind these proposals. It is good to remember that the goal or purpose of the universal apostolic preferences is that we can, as a *whole Society* along with our partners in mission, work in greater coordination and with a united focus, so we can give better, more effective, deeper service to the Church and humanity.

My hope is that after the preferences are established by the Holy Father, in all levels of the Society there will be discernment and planning again towards implementation. But, this is not just about our work, but also about our lives. It is not just *something* to do, but also about *how we live*. I have used the term "life-mission" because we cannot and should not think of our work as one thing, and our lives as another. Therefore, we must allow the preferences to move us to new ways of living our life-mission.

2. Poverty in the Society of Jesus

A second area of concern that I would like to follow up next in the Society concerns our living of our vow of Poverty. GC36 also asked the Superior General to "implement revisions of the Statutes on Religious Poverty in the Society of Jesus and the Instruction on the Administration of good." (Dec. 2, No. 18) However, I am convinced that, before we can revise these statutes and instructions, we need to rediscover the meaning of poverty for St. Ignatius and the first companions and we need to do a profound examen of our attitudes towards poverty and our practice of it. So, sometime after the Universal Apostolic Preferences are defined and launched, I hope to invite the whole Society once more to do this examen. I want to ask the Society to reflect on how we live poverty on the personal level, on the community level, and even on the apostolic level.

Fr. Nicolas once said that, after his years as Superior General, after visiting provinces, communities, and institutions, one thing he was never sure about was how the Society felt

about the vow of poverty. I have the same impression. At the same time, I believe that Ignatius had a very important intuition when, in the Constitutions, he called poverty, "the strong wall of the religious institute." (Constitutions, 553) Ignatius believed that the way that "the enemy of the human race" weakened religious life was to attack poverty. The vitality and the depth of our religious life is connected to the way we regard and live poverty. If we want to renew the Society of Jesus, we have to go through a renewal of poverty. In our time, this renewal of poverty must include an ecological dimension: how our life and mission goes against what Pope Francis calls the "throwaway culture" which has created so many problems for our common home.

It is good to remember that for the First Companions, *before obedience there was poverty.* That is, before they even decided to become a religious order with obedience to a superior, they already wanted to live close to the poor and to serve the poor. And even more strikingly, poverty for them was not a burden or an obligation, but a joy, a source of consolation. We see this joy clearly in the *Formula of the Institute,* No. 7. It is much more clearly expressed in the original Spanish: "*Como hemos experimentado que es más feliz, ... la vida que se aparta lo más possible de todo contagion de avaricia ... hagan todos y cada uno un voto de perpetua pobreza*." "As we have learned from experience that it is *happier* to live a life far as possible from the contagion of avarice, ... one and all should vow perpetual poverty."

Why did St. Ignatius and his companions *run toward*, not *away from* poverty? Why did they love "poverty as a mother?" (Constitutions, 287). Fr. Kolvenbach once said that our poverty is simply, "vivir el mistero del Señor pobre," "to live the mystery of the Lord poor." How is poverty connected to our experience of Christ poor, and how does it make us freer to want to follow and serve Christ more? How have we experienced consolation when we have been touched by or experienced poverty deeply? What resistances are there within us towards a more genuine Ignatian poverty?

These are just some questions we need to ask ourselves as a Society—not in a fault-finding way, but in the manner of a genuine examen, asking the Lord to give us light to see ourselves truly, and to hear where his Spirit wants to lead us. I am hopeful that, if we do this examen honestly and deeply, the Lord will use this as a way of renewing the life-mission and the joy of the Society.

3. Safeguarding of Minors and Vulnerable Adults

A third concern I would like to share with you is the safeguarding of minors and vulnerable adults. Again, this is a mandate of GC 36 to the Superior General. "GC 36 asks Fr. General to continue working with Major Superiors and Conferences to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors." (GC 36, *Matters Entrusted to Fr. General*) Recent events in the Church throughout the world, as you know, have made this mandate even more urgent and important. And I want to emphasize that this is not just a concern for the United States or Europe. This is a concern for the whole Church. Anyone who says that this is not a problem or a concern for their Province or local Church is not living in reality.

Already in 2015, Fr. Nicolas wrote to the Provincials to ask them to make sure that in all communities and all ministries—that means, in every parish, in every retreat house, in

every school, in every university—there exist three important things. First, guidelines for ethical and professional conduct for all who serve in our institutions, whether Jesuit or collaborator. Second, systematic training and formation for Jesuits and partners concerning respectful behaviour, on inappropriate behaviours, etc. Third, protocols for handling allegations of abuse.

Notice that the first two things are preventive measures. They are aimed at creating a culture of safety in our communities and institutions. I emphasize training, because sometimes there may be a document, there may be guidelines, but often they are not known. The document gathers dust on a shelf and does not change the attitudes and practices of persons. The third is about how we handle allegations with justice, compassion, and care for the safety of the people of God. A good protocol is one that places the priority on the victim, listening to the victim and helping the victim, and not protecting the reputation of the Church or of the Society. The anger that many people are feeling now in places like Chile and the United States is not only at the perpetrators of abuse, but at the way those in authority handled these cases. Many Church leaders seem to have been more concerned about the image of the Church and of priests, than the suffering of those who have been hurt and the protection of those who could still be hurt. We have to learn from this and never do this again.

My impression is that the Society of Jesus is improving in all these three areas. Some Provinces are very strong and admirable in their guidelines, training and protocols. But there remains work to be done. I would even ask: here in the Philippines, do you have all those three elements in all your ministries? If you don't, please work on them.

To ensure that we are consistent throughout the Society, I have approved a three-year safeguarding project. There will be two phases to the project: first will be a mapping and assessment of the situation of safeguarding. For example, to see whether there are guidelines, training programs, and protocols in our communities and ministries in different provinces and regions. The second half will then use these findings as a basis to propose measures to make the culture of protection consistent throughout the Society. I have appointed an Irish Jesuit who worked many years in Africa and with JRS, Fr. John Guiney, to be coordinator of this safeguarding project. He will be helped by lay assistants and professionals. Please give him your support and cooperation, if he or his assistants come to the Province.

While these are important, I want to emphasize what Pope Francis asks us to in his important Letter to the People of God dated 20 August 2018, which he wrote after the shocking revelation of at least a thousand children abused by priests in Philadelphia. If you have not read the letter, please read and pray over it. I wrote a letter soon after, on 24 August, to support the Holy Father, and to ask the Society to take his request very seriously. I would like to invite you to read and prayer over it as well.

Essentially, the Holy Father asks us to respond to the sexual abuse crisis with *prayer and fasting*. Some people in the secular press, and even some Jesuits and church people dismissed this as a weak response, as a mere pious gesture. But this is a complete misunderstanding. Pope Francis recognizes how important it is to "ensure the safety and protection of children and of vulnerable adults, as well as implementing zero tolerance and

ways of making those who perpetrate or cover up these crimes accountable." Those are his words. But, as I say in my letter, he is asking us to *go beyond this*, to go deeper! The problem is that some might think that, if we respond with these practical steps and policies, we feel we have done enough, and then we think we can just move on.

Pope Francis' invitation to prayer and fasting invites us to do three things. First, like a good spiritual director, Pope Francis knows this is a time of great desolation in the Church, and, as St. Ignatius advises in the Exercises, during a time of desolation, we need to pray more.

Second, he asks for "solidarity in the deepest and most challenging sense": "to take on the pain of our brothers and sisters." In other words, beyond just establishing measures and protocols, he asks us to let the "heart-wrenching pain of these victims," which "was long ignored, kept quiet or silenced" to enter our hearts through prayer. Like I said, we can use our practical steps to escape from entering into this pain, but Pope Francis does not want us to escape. He says something very powerful in his letter. The Church did not listen enough to the victims, but "the Lord showed us on which side he stands." He is asking us to listen to the Spirit of the Lord speaking to the Church through the pain of the victims.

Third, by entering into this pain, through prayer and fasting, he asks us "to deepen our understanding of the causes of these wounds, to recognize our participation by action or omission in causing them, and to find ways to bring about changes in the social structures that provoke them." We still need a deeper understanding of why this disaster took place in a Church that is supposed to be the bearer of the Good News of God's love for the little ones. How could this happen, how could so many people be harmed, and for so long? And how can we be sure that it never happens again? What kind of conversion is God calling the whole Church to undergo?

I ask you to please take seriously Pope Francis' invitation to prayer and fasting as a response to this painful chapter in the life of the Church. I myself begin to see more and more clearly that Pope Francis is right when he quotes our Lord: "This class of demon can only be expelled by prayer and fasting."

4. Collaboration

For Pope Francis, one of the causes of the abuse crisis is clericalism. For him, clericalism is that sickness in the Church, which believes that priests and bishops are an elite group, who have all the answers, who have nothing to learn, who have no need to listen, and who don't need to be accountable to anyone. It is this attitude that leads to the abuse of power and the abuse of conscience.

I mention this as an introduction to the fourth point I want to emphasize with you. GC 36 highlighted that collaboration is a "way of proceeding suited to our times." I have told this story often, but I will repeat it here. Last year, I was at a Jesuit meeting in another province I will not mention, and there were nametags for the participants. Some of the nametags said, "Jesuits"; the others said, "collaborators." And I asked, half jokingly, "Why? Aren't the Jesuits collaborators too?"

I was only half-joking. Because we must change our mentality and our language. We do not HAVE collaborators. We ARE collaborators, Jesuits, lay, and even non-Christians

who share our mission. It is not even OUR mission. It is God's mission, and he calls all of us, in different ways, of course, to share in that one mission. I repeat: we do not have collaborators; we are collaborators.

Collaboration is not just something we promote that we can keep our ministries running, even with fewer Jesuits. Collaboration is really about helping promote, implement, make real the beautiful vision of the Church of Vatican II, which is completely the opposite of clericalism. Vatican II helped us remember that the Church is first of all the People of God, in which all the baptized, whether lay, religious or clergy, share the same dignity and share the same mission. We see the disaster that takes place in the Church when one class of people in the Church think they ARE the church, and that the others are just there to follow or support them.

I am aware that the Philippine Province is quite advanced in this area of collaboration. In both the Province and the Conference, there are many programs to train partners in Ignatian spirituality and Ignatian leadership. The Province has many well-formed and committed lay partners who participate actively in leadership, mission and formation, as well as many generous benefactors who don't only share resources but also believe in the mission.

What are the next steps then in this area for the Province? Maybe this is something that needs more serious reflection and discernment. But I will just mention three possible areas for your reflection. First is lay leadership of some of the larger works, such as the Universities or the schools. Is there a plan for this in the Province, and what kind of preparation is needed, not just of leaders, but also of others in the institutions? Clericalism is not just an attitude of priests; as you know, sometimes, lay people can be more clericalist. For example, those who insist on following only Jesuit leaders suffer from this mindset.

Second is formation for discernment in common. In the Philippines as in many other countries, the leadership of institutions has moved from Jesuits and Jesuit communities to boards composed of Jesuits and lay partners. This is a positive development. My question is: *how much true discernment in common is taking place?* The tendency I have noticed is that, basically, we run business meetings, which are very efficient and professional, but which sometimes do not involve searching for the will of God together for our ministries. Some provinces have been developing ways of introducing discernment in common into these meetings, with good fruit. If we do not discern together in our ministries, the danger is that different mindsets will take over, sometimes without any bad intention. If we do not more consciously discern together with our lay partners, we may lose sight that the institution is, first and foremost, an *apostolic instrument.*

Third, we have to reflect more deeply on the role of Jesuits and Jesuit communities in works in which lay people are the majority and more exercise leadership. If our role is not necessarily one of control or power, what do the Jesuits as a community contribute to the apostolate? The answer to this question will have many consequences for formation. Perhaps we will need to form Jesuits more at ease with working under laypersons, more secure of their identity as religious amidst lay partners, and more capable of *accompaniment and animation* of others.

5. The Synod on Young People, Vocation and Discernment

I would like to end my input with some sharing about my experience during the recently concluded Synod. This was my first time to attend such a Synod, and I have to confess that I came with no great expectations. But it turned out to be a very powerful experience, even an inspiring one.

First, the process was one that, although imperfect, was a genuine attempt to be discerning, according to the vision of Pope Francis. The first week was for listening, the second week for interpreting, the third week for responding. The old synod structure, of one intervention after the other, was still there, especially during the first week, but Pope Francis instituted a three-minute period of silence after several interventions, to give the participants time to digest, to listen to the movements inside themselves.

It was an experience of the synodality of the Church, which is the practical consequence of an ecclesiology of the People of God. "Synod" comes from "Syn hodos," "walking together on the same road," and we experienced walking together during those weeks. Pope Francis told us at the beginning to go beyond stereotypes and to try to truly listen to each other, as well as to speak boldly and honestly. The most striking element were the many young people who were present, and who spoke boldly, and were listened to respectfully, including women. For us Jesuits, perhaps, these are not new things, but for the Vatican, these are almost revolutionary! The final document was not pre-cooked or pre-prepared, as in past Synods, but one that emerged from the discussion, sharing and reflection. As some participants said, the Synod was not about the youth, but in a way about the Church, about what kind of Church we are called to be.

In terms of content, the discussions were very fruitful and stimulating. The meaning of "youth" was not so much linked to age, but to the time of choosing: youth means being at a stage in life when one makes many important life-choices. The important word for the Church's response that emerged was accompaniment, again walking with young people, not just teaching or instructing, but listening, supporting, learning together. There have to more structural ways of allowing the participation of young people and of women in the discernment and decision- making of the Church.

I will close with three important concerns that emerged during the Synod that I believe we in the Society need to look to, discern about, and respond as well. First is the emergence of secular cultures as a sign of the times. The fact that many cultures are becoming more secular is not just something to lament about, but to discern: what is God saying to us in this cultural development? And surely one thing we can say is that the rise of secular societies makes religion less a cultural fact and more a personal choice. So there is a very important call to us as Jesuits, to a renewed evangelisation that accompanies people and invites them to experience the joy of the Gospel.

Second, the digital world as the locus of a new anthropology. Too many discussions on the internet talk about using the technology for mission. However, what we see more deeply is that there is a new world being born by this new technology, a new way of being human, a new of relating to one another. Some elements of the new world support the Christian message; others, like the use of the internet to spread fake news and create divisions are serious areas of concern. This new world needs serious reflection,

discernment and presence.

Third, migration as a possible contribution to a richer humanity. There have never been so many people on the move than in our present world, people leaving their homes and their countries, sometimes to escape war and famine, sometimes simply looking for a better way of life. And many, many of these are young people. We see a world becoming more closed to those who are different. But in addition to welcoming and helping migrants and refugees, we can also seek to create a new culture of hospitality, realizing that these people bring not just needs and problems, but the gift of their cultures, which can enrich our societies, and make us more inter-cultural.

Conclusion

I would like to end here, so that we have time for reactions and question. I just want to end by updating you about what happened to one of our brothers recently. As many of your already know, a few weeks ago, in the early morning hours of November 15, 2018, one of our brother Jesuits, Fr. Victor-Luke Odhiambo, 62 years old, was shot and killed by unknown men in Cueibet, South Sudan. South Sudan is the youngest nations in the world, but also one of the poorest and the most violent. Fr. Victor-Luke was the Principal of Mazzolari Teacher's College in Cueibet. He was an experienced educator, a teacher and an administrator, having taught thousands of students in Kenya and Tanzania. He could have stayed in those safer places. But the Jesuits agreed to take over the teacher training centre in Cueibet, precisely because it was a difficult and dangerous place, where few dared to go.

Fr. Victor believed in the value of education, and he was not afraid to go to dangerous places if he was convinced it was the Lord's mission. He knew that training teachers was a way of building a future for this poor country. Even though it was very challenging, he told one British lay partner, "We cannot despair. We have to do something." A gentle, simple, joyful man, he gave ten years of his life to the mission of educating the poor in South Sudan. Even when the conflicts became very tense, he never abandoned his sheep. During his funeral, his Provincial, Fr. Joseph Afulo said: Fr. Victor-Luke "was participating in the mission of Christ, giving life and hope to the hopeless, the disadvantaged and the vulnerable."

It is painful that one of our brothers was killed in this way. However, it is also deeply consoling to know that, in our Society, there are Jesuits who are so deeply committed to the mission of the Lord that they go to difficult places, to bring the hope of the Lord to the neediest, even risking their lives. I am aware that the Philippines is going through a challenging period in its history. I hope that you will continue discerning together how the Lord is calling the apostolic body of the Society, which includes our lay partners, how to respond, and to do so with courage and deep trust in the Lord, as our brother Victor-Luke did.

Fr. Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

6. On Cooperation with the Laity

Zagreb, March 22, 2019

I want to emphasize that the mission given by the Lord is not a mission that belongs exclusively to the Society of Jesus. The Lord calls all of us to the same mission, even though we have different ways of fulfilling it. That is why the Society of Jesus today stresses cooperation with others as a necessary dimension of how we conceive and practise the apostolate.

This is not simply due to the dwindling number of Jesuits. Rather, it is because of our vision of the Church, the vision of the Second Vatican Council which Pope Francis wants to carry into effect in the Church. We are all the People of God, sharing the same dignity and mission through baptism, even though we have different ways of responding to the Lord's call.

The opposite of this vision is what Pope Francis has called over and over again the sin of "clericalism," the attitude that believes that only an elite group of ordained men are the real Church, that they have all the answers, all the power and authority, with no need to listen, to learn, to be accountable. It is clericalism that has created the crisis of abuse in the Church, and the only way to heal the Church is to overcome clericalism.

I would also point out that it is not only priests and clerics who can have clericalist mindsets. Sometimes, lay people can be more clericalist than priests. For example, those who distrust lay leadership in ministries, and only want Jesuits to be heads, might be guilty of clericalism in some way.

I have shared this story with Jesuits, but I want to share it with you now. Two years ago, when I was in visiting a Jesuit province somewhere, there were ID cards for the participants. Some said, "[helpers]"; others said "Jesuit". I joked and asked: "Are not Jesuits also "[helpers]?" That was only half a joke. As you know, sometimes we, Jesuits, don't know how to work with others, even with other Jesuits! However, the point is: Jesuits do not **have** "[helpers]". Laypersons are not **our** "[helpers]". We are **all** "[helpers]", Jesuits and laity alike, called to serve the mission of God together.

The latest General Congregation, GC 36, articulated that mission as one of reconciliation: Reconciliation with God, within humanity and with creation. Let me just briefly say a word about each aspect of our shared mission.

Reconciliation with God. Even in a so-called "Catholic country" like Croatia, as most of you are aware, there is a growing secularism and distancing from the faith as well as increasing ignorance of it, a distrust of the Church, partly because of the recent scandals. This secularism is, however, a sign of the times. One good aspect of secularism is that faith now is no longer simply a cultural given, but it becomes a free choice once again. In some ways, we are returning to the situation of the early Church, and we are called to practise in word and action what Pope Francis has called "first proclamation."

"First proclamation" means proclaiming the heart of the Gospel, the mercy and compassion of God in Christ, by word and action. Many people, even those who are

supposedly Catholic, have not really heard the Gospel as Good News, identifying the Church only with rules, practices, institutions... How can we accompany better those who are searching and practise first proclamation, the convincing, attractive proclamation of the Good News of God's love and mercy, in our different ministries and professions?

Second, reconciliation with humanity. Many of us are deeply disturbed by a world in which divisions, polarization, violence, fear of those who are different seems to be growing. In so many places of the world, populist leaders come to power promoting hatred and fear, saying that certain kinds of people are not really fully human, whether they be migrants, refugees, so-called drug addicts, indigenous peoples. Part of our mission today then means paying special attention to those who are being excluded, marginalized, and dehumanized, so that we can be near them, walk with them, serve them, defend them.

Finally, reconciliation with creation. As Pope Francis has emphasized in Laudato Sí, the way human beings now produce and consume and the spread of a "throw- away" culture have gravely harmed the environment and threaten the sustainability of our planet for future generations. Those with the expertise need to search for and promote more sustainable economic models and policies. Nevertheless, all of us need to begin where we are, with lifestyles that counter the "throw-away" culture, in our personal lives, our families, and in our institutions and places of work.

Friends, we are helpers sharing the mission of God, and because of that, we can go forward together with hope, because we know that it is God's mission, not ours. We can only really cooperate in mission if we believe that our God is the living God who is at work in this world with all its challenges, and that the Spirit of the Lord is doing something to bring about new life, joy and hope in the world.

Thank you very much once again. I end by thanking you for your friendship, your love and concern for us Jesuits, and your great patience with our weaknesses as well. Let us continue to support one another and encourage one another, as servants of Christ's mission and friends in the Lord.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

7. Fr. General's Address to the Major Superiors of South Asia (JCSA)

Kathmandu, 26 February 2020

Thank you for this opportunity to be and to share some of my thoughts, feelings and concerns with you. Meeting a group of Major Superiors is not only important but also an opportunity and a grace. You are my representatives in your provinces and regions and share with me the responsibility for the well-being of the universal apostolic body of the Society. Without you and your cooperation, it would be impossible to govern the Society. I take this opportunity to thank you for all that you are doing for your provinces/regions and for the Society.

Learning to be guided by the Holy Spirit

Perhaps the most profound experience of this time has been learning **to be guided by the Holy Spirit**. This experience is not mine alone. I share it with the companions in the Council in Rome and with those who in the provinces and regions who carry forward the mission every day.

The figure of Abraham has helped me to understand what it means to abandon everything and be guided by the Spirit. Abraham, a person of advanced years with economic security and a tranquil life ... a "successful" person ... listens to the call of the Lord who asks him to leave behind everything and take to the road. Abraham, contrary to normal human logic, especially at his age, does just that, leaves everything, and starts out on the road. When he asks the Lord where he should go, he receives the vague response: "I will tell you." Abraham starts out without knowing the destination or how many other requests from the Lord he will receive, for example, to sacrifice his only son, Isaac. He carries with him only his trust in God who will guide him through the Spirit. That is why Abraham is "our father in faith."

This experience connects us with our founding fathers, with those who suffered the suppression of the Society, with those who undertook its restoration, and with my recent predecessors who worked to configure the body of the Society to the Church of Vatican II. What gives life to the Society is to put into practice the prayer at the end of the Spiritual Exercises: Take, Lord, and receive all my liberty, my memory, my intellect, and all my will -- all that I have and possess. (…) Give me only your love and your grace, for this is enough for me.

To be guided by the Spirit is only possible if we grow as persons and as a body in union with God. We are companions of Jesus because we experience every day that without Him we can do nothing, that without Him we really are nothing. Ignatius of Loyola gives a singular importance in the Constitutions of the Society of Jesus to this dimension, seeking to ensure that all means are used to help unite the instrument - the body of the Society - with God.

Two major issues of your last JCSA Meeting at Ranchi in October 2019 were:

1. Concluding the REGAE (Re-orientation for Greater Apostolic Effectiveness) process

2. Creating a consistent culture for the protection of Minors and Vulnerable Adults

1. **REGAE process**:

Throughout the REGAE process you tried to listen to and to be guided by the Holy Spirit. From the report I received, apart from the various decisions arrived at after a process of discernment in common, I see that there were 3 principal fruits that emerged as a consequence of the entire REGAE process:

1. The practice of spiritual conversation seems to have made an impact and a difference. This is being tried in provinces during meetings and, at least in some provinces and regions, there is a new energy and zeal, thanks to the use of spiritual conversations.
2. The zonal structure is gradually acquiring more significance and relevance. There seems to be more willingness and openness to discuss, collaborate and share resources at the zonal level.
3. The sense of Conference as a Body also seems to be growing.

I would encourage you to increasingly use 'Spiritual Conversation' as a helpful way of proceeding at all levels. I hear that the proposal of re-drawing province boundaries will be taken up at the zonal level. However, I see that there is no time-limit set for this. You have come up with Conference and Zonal Preferences. There are also the UAPs, which are a mandate from the Holy Father. You are expected to align the UAPs and the Conference/Zonal preferences with your Province/Region Apostolic Plans. I see that you have set August 2020 as the target date for this. You will have received a letter from the Secretary of the Society, Fr. Antoine Kerhuel, telling you that your Province/Region Apostolic Plans need to be sent to me for approval. I remind you of this requirement.

Another very important decision that you arrived at in Ranchi was that each Major Superior would undertake an audit and restructuring of the works in their respective areas using the criteria given by my predecessor, Fr. Adolfo Nicolas, in his letter no. 2014/01 dated 2 February 2014. The letter is entitled, "The Apostolic Institutions at the Service of the Mission". There are several important sections there e.g. Questions for Provincials, Questions for Institutions etc. I think it is a very good and important decision. Do take up this letter, reflect and answer the questions there.

2. Creating a Consistent Culture of Protection of Minors and Vulnerable Adults

This was another important topic taken up in your October 2019 JCSA meeting. John Guiney and Michelle Hennessey visited South Asia at the invitation of Fr. George Pattery. They had very fruitful sessions with you and with Superiors and Directors of Works at the zonal levels.

Every province and region has a Protocol in place. This is only the first step. Every institution, if possible and required, needs to have an adapted version of this Protocol. Every person working in every institution needs to sign the Protocol – that they have read, understood and accept the Protocol – boundaries in relationships, abuse of all kinds: physical, psychological, verbal, sexual etc. There should be Grievance Cells and Committees in place in every institution to handle complaints. This, I hear, is a must for all institutions receiving government aid. However, there are other institutions and works like

hostels, parishes, social works and our communities that do not come under this umbrella.

There should also be regular training programmes for Jesuits and our collaborators on acceptable ways of dealing with minors and vulnerable adults. Every five years or so, the Protocol should be revised to bring it up-to-date to incorporate new legislations and new experiences. The moment a credible allegation is received, an investigation needs to be made. The person accused should be temporarily suspended from ministry until the final outcome of the investigation. Just transferring the person is not the solution at all. Please do not resort to this tactic. The victim and the accused need to receive help.

Universal Apostolic Preferences (UAP)

You have already heard me talking about them last year. This time I would like to stress a few things about the UAP and their implementation.

Reading the texts of the UAPs without awareness of the process that was followed or a clear understanding of the nature of the preferences can lead to the impression that there is nothing new here, that the UAP are things that we already do. Experiencing the newness of the UAP requires engaging the process that is reflected in the text. It is an invitation to keep walking, not an invitation to sit by the side of the road.

The aim is to unleash a process of apostolic revitalization and creativity that makes us better servants of reconciliation and justice. They are a mission from the Holy Father. The UAPs are not different apostolates to be done, they are not a "to-do list". For example, I am working for the poor and so I think I am fulfilling the 2nd UAP. I conclude that I am doing a valid Jesuit work and remain content with that. No! The UAPs are not apostolates. They are meant to be *constitutive and integral dimensions of every apostolate of every Jesuit*. Every apostolate that is done must have all these 4 Preferences embedded and integrated in them.

Secondly, the Preferences are not only about doing but also about being, because they involve our entire life. We need to find the right balance between being and doing.

Thirdly, there is a great temptation to jump immediately into action. It is important that we spend time reflecting, praying over and discerning the present situation of each of these Preferences in the areas where we live and work. What are we doing in each of these? In which do we do well? Where do we fall short? How better can we do each of these? etc. In this process it is important to **pay attention to the verbs** in each of the Preferences: "To **show the way**", "to **walk with** the poor", "to **accompany** the youth", "to **collaborate** in the care…."

It is only after this analysis, reflection and prayer that we begin charting a course of action and come up with apostolic plans. The UAPs are the fruit of a spiritual process. They can and should be assimilated only through a spiritual process. If we do not follow this process, the UAPs will not produce the fruit that they are meant to produce. They are meant to bring about a conversion – at the individual, communitarian and institutional levels.

I am inspired by the image of new wine that needs new wineskins (Lk. 5: 37-39). I continue to feel that strong call to the body of the Society to open ourselves up to newness. This demands a complex, and far from easy, conversion at all levels of our life-mission.

I feel that, as a body, we have a lot of **attachment** to the old wine, that we hold on to

as good. Without spiritual depth, we will not achieve the necessary interior freedom, the necessary condition for discernment of our life-mission. Without inner freedom, creative fidelity is impossible. The call is to allow oneself to be changed by the Lord Himself.

The Lord will indicate the route. Like Abraham, leave the past behind. Travel to and by unexpected routes under the guidance ONLY of the Holy Spirit. May Our Lady of the Way accompany you on this journey.

Our Way of Proceeding

The process that we have lived in the Society of Jesus since Vatican II has brought about important changes in *el modo nuestro de proceder* (in Our Way of Proceeding) as Father Arrupe liked to say.

- First, our way of proceeding now refers more continuously to discernment in common as the source of apostolic planning.
- Second, it calls forth in us a more explicit awareness that we are collaborators with others not in a mission of our own but in the mission of Christ that has been entrusted to the Church.
- Third, it pushes us to develop networking as a flexible tool for improving our apostolic service.

GC36 calls these three dimensions "important perspectives" in our way of proceeding.

Collaboration is not a response to a decline in the number of Jesuits. Rather, it is an aspect of our own identity. It is one of the signs of the times. The laity and people of other faiths can and want to play a greater role in our works. We live in a complex and fragile world. To respond to the pressing needs and challenges of our times, we need many hands. Collaboration in mission is the way we respond to this situation. The focus of collaboration "is apostolic companionship based on discernment and oriented towards service" (Fn 1 to d. 6, GC 35).

I hear that in many provinces, including quite a few in South Asia, there are resistances to collaboration. In some areas it may be difficult to find competent collaborators who are available. That is fine. What is disconcerting is that I hear that young Jesuits are not in favour of collaboration because they themselves would like to have positions of power, authority and prestige. This is not in keeping with our spirituality. Hence, it is important to make sure that all our young Jesuits are trained for collaboration and have appropriate experiences of collaborative ministry. For the formed Jesuits, we need on-going formation in this area. The laity also need to be formed in Ignatian Spirituality and in Our Way of Proceeding. All the work that we do is God's work, *Missio Dei*. In this sense, we ***do not have*** collaborators. We ***are all collaborators*** in the common mission of God's redemptive work.

Complete and joyful assimilation of the complex reality of our current apostolic body is a necessary step in following the road that is opening before us in the UAP. One of the challenges of our pilgrimage is to move from knowing ourselves to be a multicultural body to becoming truly an ***inter*-cultural** body, passionate in its embrace of the Gospel of salvation directed to all human persons and to all the cultures they have created.

Today we are called to be, as at the beginning, the *mínima Compañía colaboradora*, profoundly identified with the universality ... the catholicity ... of the message of the Gospel, sent to promote interculturality as one of the dimensions of justice and reconciliation that the world needs now. Maybe we are on the path to becoming Catholics!

Growth in the ability to form apostolic **networks** for better collaboration among us and with others is another practical dimension of the journey of the UAPs.

Networking is an important response to the needs of the world today. They force us to look beyond the limits of works, institutions, provinces and even Conferences. It is a great help to acquire a universal view without losing roots in the concrete local apostolic commitment. A characteristic of networks is that they are supra-provincial in character. By their very nature they pose challenges to our present way and structures of governance. It gives us an impulse to find new forms of government in tune with the charism of a universal body extended to many and varied places. It also gives a focus to the process of restructuring. Networking has grown much in the Society over the past thirty years, but unevenly. The process of networking has recently begun in South Asia. I urge you to discern and move in this direction which is an important element in Our Way of Proceeding today.

Our commitment to Poverty

GC 36 urged Fr. General and the Central Government to implement revisions of the *Statutes on Religious Poverty in the Society of Jesus* and the *Instruction on the Administration of Goods*, with particular attention to the use of contemporary financial instruments and to the norms on sources and uses of the Common Fund. (d.2, n. 18)

I have already outlined a time-frame for this. To enter into the process of deliberation about our poverty and to ground the revision of the *Statutes on Poverty* and *Instruction on Administration on Goods* we are working simultaneously on two complementary levels.

a) With the Council of Father General, the Secretary for the Service of Faith, and the Commission on the Ignatian Year we are preparing a roadmap for an examen about the vow of poverty and the challenges of the contemporary world.

b) At the same time, I have established a commission that will begin this month, February 2020, to revise the current texts of the Statutes and Instruction. The commission will be coordinated by Father Tom McClain, General Treasurer, and with include Fathers Benoit Malvaux (EOF), Michael Lewis (SAF), Paul Sun (CHN) and Cristian del Campo (CHL). Father Charles Lasrado (KAR) will assist as a peritus.

Since I am on the point of Fr. Charles, you know that he will be finishing his work as Assistant Treasurer at the Curia in August or September 2020. He has made excellent contributions and his work has been much appreciated. I have started the process to find a substitute for him. I hope we find a suitable candidate either from South Asia or from Asia Pacific to fill this post.

Our commitment to the vow of Poverty, as enshrined in the formula of the Final Vows and in the Constitutions (553-554), is not to introduce changes into our regime of religious poverty unless to make it stricter. Therefore, the review of poverty in the context of our

life-mission, requires an *examen* of our religious poverty as a specific characteristic of our way of following Jesus poor and humble, as proposed to us in the third kind of humility (Sp. Ex. 167). The *examen* of our life of poverty becomes, then, the concrete way to inspire the conversion necessary to make the revision of the Statutes on Poverty and the Instruction on the Administration of Goods something more fundamental than a mere "updating" of "technical" aspects. The Ignatian Year is a propitious time for the Society to review its way of understanding and living religious poverty in the current context, undoubtedly different from that of Ignatius and the First Fathers who founded the Society of Jesus. The *examen* of our religious poverty also needs to be done in the context of the invitations of the UAPs.

The Ignatian Year (2021-2022)

It begins on 20 May 2021, the anniversary of the wounding of St. Ignatius in the battle in Pamplona and ends on the feast of St. Ignatius: 31 July 2022. The central date for meaningful programmes and celebration will be 12 March 2022, which is the 400th anniversary of the canonization of St. Ignatius and St. Francis Xavier. While being a time for celebration, it is, **more importantly**, an opportune time for the Society to review its way of understanding and living religious life. It will be an opportunity to go back to our Ignatian sources and experiences, to feed and nourish us in many and diverse ways. It would also be important to take advantage of this year to accelerate the pace of putting into practice the UAP and renewing our life-mission.

There is a committee in Spain which is doing a lot of planning and preparation for this year. I appointed a committee in Rome in 2017 to plan for and coordinate programmes in Rome in collaboration with the team in Spain. Both these committees have planned many programmes and activities, some of which can be shared with other provinces and regions. A logo which will be used by the worldwide Society has been prepared and has already been made public on the Curia website 2 days ago. Some of the proposed activities in Rome are a Congress on "sanctity and Gaudete et exultate" at the Gregorian, a pilgrimage from La Storta to Rome on 12 March 2022 ending with Mass at the Gesù, sharing with the poor together with Centro Astalli or the JRS, creating a space for the Ignatian Year on the web-page of the General Curia etc.

During the Ignatian Year, there will be the Procurators' Congregation, which will be held at Loyola in Spain from 16 – 22 May 2022. Before that, there will be a retreat for all the Procurators at Loyola from 7 – 14 May 2022.

Universality

This is a theme you have heard of, often. However, this time I want to stress the fact that the Society, more than ever before, is looking to South Asia to give the lead and provide for the future. You are aware that you have the largest number of Jesuits. If you have to provide the universal Society with the kind of service that your numbers warrant, it is imperative that you

- ✓ Form Jesuits who are men of competence, qualified and of spiritual and intellectual depth.
- ✓ Knowledge of at least another international language other than English along with self-confidence and a good self-image are important requirements to serve the needs

of the worldwide Society.

I have recently begun discussions on providing support, personnel and otherwise, to those parts of the body of the Society that are more fragile or vulnerable. I would like to have proportionate representation on the staff (proportionate to your numbers) in the International Roman Houses. Remember that your vocations are not only for your province but also for the whole Society. **So if you have vocations, do not go on an expansion mode without sufficiently taking into account the needs of the universal Society**.

- ✓ Do remember the percentage of personnel that Fr. Nicolás proposed: 10% of your workforce for the needs of the Conference and 10% for the Universal Society.
- ✓ You had agreed to begin with 5% for each but to move towards 10%.

I would like to remind you of this commitment. Please also remember what I said the last time: that I would like every Jesuit in South Asia to have at least one stage of formation outside their country.

I take this opportunity to remind you that the **annual Visitation** of every community and Common House (where you have scholastics) is a non-negotiable. It is not only sufficient that you visit but that you give each Jesuit **sufficient time for the Manifestation of Conscience**. These are duties that you cannot delegate, unless allowed to by Fr. General. I am reminding you of this since I hear that some of you are not regular with the annual visitations. Cut down on your other engagements but let there be no compromise when it comes to annual Visitations and the Manifestation of Conscience.

JCSA President

Since this is the last time I will be meeting you as a Conference with Fr. George Pattery as President, I would like to thank Fr. George for the committed and dedicated service he has rendered to the Conference and to the Society in his role as President. He has done a lot to take the Conference forward. Thank you, Fr. George. I wish you all the best, once you step down from your job, for your new mission. I do hope you take some time off to renew yourself and to relax.

In this context, the process for looking out for a new President has begun in the Conference. The sessions during this meeting will be the end of the process of consultation at the level of the Conference. The process of consultation, this time, was widened to include more Jesuits in the process. I urge you to remember that when names are proposed, **the best persons should be proposed**. **Considerations of language, cultural or ethnic group, caste or region should be kept far from the discernment process.** I hope to announce the appointment somewhere towards the end of April or in early May 2020.

Final remarks

Before I end, I would like to remind you that we have taken steps forward in the process of **beatification of Father Pedro Arrupe**. The diocesan phase might be completed as early as the Fall of this year. The petition will then pass to the Congregation for the Causes of Saints.

Because I am convinced that the figure of Father Pedro Arrupe can be a source of inspiration for the Society of Jesus, for other religious communities, and for the whole Church, I invite you to continue praying for the recognition of the holiness of this faithful

follower of Ignatius in our way of proceeding, a figure from whom we learned that we can only advance in this way by putting all our trust in Christ and only in him.

I thank the Jesuits of the Nepal Region for organizing this meeting. I am looking forward to my visits to Nepal, Darjeeling and Kohima. Thank you, once again, for all you are doing for your provinces and regions, and for the universal Society of Jesus. God bless.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

8. Father General's Message to the Province of Chile

1 February 2021

Dear friends in the Lord and companions in His mission,

1. The traditional annual meeting of the Province of Chile gives me the opportunity to greet you at the beginning of the year. I have gladly accepted the invitation of Fr. Gabriel Roblero, Provincial Superior, to have this meeting with all of you.

2. In fact, one of the fruits of these times in which we live is that we have 'discovered' a new way of being close to one another, which no longer seems to be an emergency solution but a new opportunity of which we have made little use.

This greeting comes to you in "these times in which we live". These are times that, in some ways, escape our classifications. The world, the Church and the Society within it are experiencing something that has come as a surprise, and we read it as a clear sign that we are living through a change of epoch and, without a doubt, a time of crisis.

3. Recently, Pope Francis, in his greeting to the Vatican Curia (21 December 2020), chose this very theme: the crisis. On that occasion, the Pope affirmed that the crisis "*appears as an extraordinary event that always creates a sense of trepidation, anxiety, upset and uncertainty in the face of decisions to be made. We see this in the etymological root of the verb* krino: *a crisis is the sifting that separates the wheat from the chaff after the harvest*."

We are experiencing the crisis caused by the COVID-19 pandemic, which has already claimed millions of lives. Many Jesuit companions around the world have also died of covid, a painful experience that you have also lived in Chile with the death of companions last year. But this crisis, which is at once health, social and economic, must be understood in the broader context of the tremendous socio-environmental crisis of which Pope Francis himself warned us so clearly in his encyclical *Laudato Si'*.

In the field of politics and democratic institutions, too, we are witnessing increasingly frequent and violent upheavals, accompanied by outbreaks of authoritarianism and violence that remind us of the experiences of totalitarianism and imperialism that marked the 20th century.

But beyond the pandemic crisis, we cannot forget other crises, the "chronic crises" that have existed before and that continue to affect millions of people: hunger, war, forced migration, lack of opportunities for a dignified life, etc.

4. In the Church, we are following with particular attention the consequences of the revelations concerning the abuse of children. We have become aware of this terrible shadow in the life of the Church and have begun to respond to these horrendous crimes committed by our brothers and sisters. With shame, sorrow, grief and indignation, we have started to listen to the victims, to recognize and feel the profound damage they have suffered. This crisis has also affected the Society of Jesus. For this reason, GC 36 called us to take decisive steps to create a culture of protection for minors and vulnerable people.

We know that the Chilean people and the Society of Jesus in Chile also feel very strongly about the different aspects of the various crises that humanity, the Church and the Society are experiencing. I am very attentive to what the Chilean Province has experienced in recent years, and I want to express my gratitude for all the efforts that the Society of Jesus in Chile has made to respond to the crises. It has been and continues to be, on the one hand, a process in which much pain, humiliation, sadness, disappointment, indignation, disillusionment, and fear have been experienced. On the other hand, it has been an opportunity to grow in awareness, in transparency, in sensitivity to the victims of abuse, and in the ability to welcome them, to accompany them, and to propose ways of reparation. The care of the aggressors is also a challenge that the Chilean Province faces, not without pain, sadness and difficulties. In spite of the hefty blow, the Province is showing itself capable of responding, and this is a reason to thank each one of you and the Lord, who has not ceased to accompany you on this journey. For all this, I thank you with all my heart, and I renew my commitment to continue to support, from the General Curia, the journey of the Province, which I consider very positive because it will help you to be more faithful to the Gospel and the mission of the Society.

In this regard, I would like to take this opportunity to thank the Chilean Province for its willingness to share its experience with other Jesuit Provinces, thus rendering an invaluable service to the universal Society. In this way, you have been able to take something positive out of a bad situation, which is helpful in so many places.

5. For our part, I inform you that in the General Curia, we continue to work on the mandate of the General Congregation regarding the culture of protection. The Project for the Promotion of a Consistent Culture of Protection (PCCP) has already mapped the situation in all the Provinces. This information has enabled the Major Superiors to recognize the steps that have been taken and to become aware of those that still need to be taken. Now that the mapping phase is complete, it is necessary to encourage and accompany the Provinces and Regions in creating and/or strengthening their policies and structures for the protection of minors and vulnerable people.

6. In addition, here in the General Curia, we have also begun to reflect on the possibilities offered by restorative justice as a way of providing a path of reconciliation and forgiveness to victims and offenders. We have received very enlightening contributions from experiences in Italy and Spain, and it seems to us that along this path, we could live through processes of reparation that genuinely make it possible to rescue the dignity of the victims and open doors for the recovery of the humanity of the perpetrators. The Centre for Prevention and Reparation of the Society of Jesus in Chile has been in contact with people from these other provinces to learn about their experiences and to be able to implement some of the lessons learned in the field of restorative justice.

7. In the same speech to the Vatican Curia on 21 December 2020, Francis warned that "*Those who fail to view a crisis in the light of the Gospel simply perform an autopsy on a cadaver. They see the crisis, but not the hope and the light brought by the Gospel. We are troubled by crises not simply because we have forgotten how to see them as the Gospel tells us to, but because we have forgotten that the Gospel is the first to put us in crisis. (Jn. 6: 60-68) If we can recover the courage and humility to admit that a time of crisis is a time of*

the Spirit, whenever we are faced with the experience of darkness, weakness, vulnerability, contradiction and loss, we will no longer feel overwhelmed. Instead, we will keep trusting that things are about to take a new shape, emerging exclusively from the experience of a grace hidden in the darkness. "For gold is tested in the fire and those found acceptable, in the furnace of humiliation" (Sir 2:5).

As we know, the crisis of abuse in the Church occurs especially in contexts of strong secularization. We should examine how much and how the two phenomena are related because, from there, we will be able to gain a deeper understanding of the processes we are experiencing.

8. In the letter in which I presented the Universal Apostolic Preferences, in the context of secularization, which is rapidly gaining ground in Chilean society, I said: "*We sense that secular society today profoundly challenges the Church in its task of proclaiming the Gospel. As believers we feel an urgent need to overcome both new secularisms and the nostalgia for cultural expressions of the past. We resolve to collaborate with the Church in experiencing secular society as a* sign of the times *that affords us the opportunity to renew our presence in the heart of human history*."

The process of forming this renewed presence requires us to listen very attentively, very carefully, and very deeply to what the Spirit is telling us, that is, a necessary discernment both at the personal level and at the level of the religious community, always in the Church.

Allow me to emphasize how important it is for the Society of Jesus in Chile to continue to work as much as possible in collaboration with the People of God, that is, with ecclesial communities and groups, religious life, the various Catholic institutions and the hierarchy. It is not a question of closing ourselves in a defensive attitude in the face of challenges that we might perceive as threats but of strengthening or recovering what is most fundamental and original in our being a community of Christ's followers from the most legitimate attitude of service ad intra and ad extra, of seeking the common good, in dialogue and collaboration with other groups within and outside the Church with whom we share the same goals. In this sense, the recent encyclical *Fratelli Tutti* offers us many possibilities. It would be worthwhile to study its foundations and proposals more deeply.

9. Among the new challenges for ecclesial life is the need to reflect on the identity and role of religious life and the ordained ministry in today's world. In recent years, a significant number of our Jesuit companions have decided to change the direction of their lives, leaving the Society and the priesthood. These decisions do not leave us indifferent, for these are companions with whom we have shared years of life and mission. However, their decisions raise questions to which I feel it is essential to give time and attention.

10. These situations experienced by the Province have been the occasion for an objective examination. In this regard, I very much appreciate the evaluations made in recent years, both of the Province's responses to the question of abuse and the formation process. The results of these two evaluations have been instrumental in guiding the renewed way in which the Province is approaching both areas.

11. The process of evaluating the Apostolic Plan is also beginning to bear fruit: clear signs of an apostolic body not paralyzed by crises but capable of recovering vitality,

creativity and generosity in the present mission, looking to the future and nourished by the memory of a fruitful apostolic tradition.

The reading of the internal and external context carried out in the planning process is evident. It helps the Province to situate itself in its reality in order to discern how to continue to serve the mission of Christ in Chile. In the ongoing process of discernment, five fundamental calls of the Lord to renew and deepen the apostolic life of the Society in Chile have emerged:

a. Renew our conversion to Jesus' way of proceeding.
b. To share, transmit and celebrate our experience of faith.
c. To promote the Ignatian formation of laity and Jesuits, especially with regard to the leadership of our apostolic works.
d. To contribute to the building of an inclusive, dignified and just society.
e. To take responsibility for the promotion of an integral ecology.

12. There is a strong harmony with the four Universal Apostolic Preferences that the Holy Father has confirmed to us and which guide the life and mission of the Society in this decade. You may ask what has happened to the UAP now that we are in the midst of the pandemic crisis. Well, I can tell you that we feel that the crisis has confirmed them for us.

People wondering about the meaning of it all, or about the presence of God in the midst of it all, as well as the need to find new ways to live faith and spiritual life, open up new perspectives for us to help people on their way to God.

The health, social and economic crisis confirms that, once again, it is the poorest, the weakest, who pay the highest price. That is why we want to walk with them to seek justice and reconciliation.

The pandemic has hit young people hard, including their plans for the future, their educational and professional opportunities, and their emotional and social lives. We, therefore, feel confirmed in the call to walk with them and encourage them in hope.

Finally, there is no doubt that the pandemic has confirmed the urgency of caring for our common home in a way that no one expected. That is why the UAPs continue to guide and inspire us. Therefore, I believe that we should all keep them very much in mind, not only in our apostolic planning, but also as material to inspire our spiritual life, our sharing in community, our apostolic decisions, etc.

13. We do not know how long the health crisis will last, but we know in advance that the social and economic crisis will not be resolved in a few years. Therefore, I believe that the best service that the Society can offer to the Church and humanity in these ten years is to accept and live the UAP in its life mission. For this reason, I would like to invite the Chilean Province to take up again the text that presents the UAP to the apostolic body in order to read it from the reality that we live in, but also to allow this text to shed light on this reality.

I take the liberty of reminding you, moreover, that the proposal of the Universal Apostolic Preferences is, first and foremost, an invitation to look at our way of being and living before worrying about what we should do. In this sense, the UAP is an opportunity

for us to deepen the fundamental elements of our identity as Jesuits in the different modalities of our life in the Society of Jesus: scholastics, brothers, ordained ministers.

14. As I had already announced in the Letter for the next Ignatian Jubilee (2021-2022), one of the features of our life-mission that we want to examine in order to live it better is our consecrated life with the vow of poverty that we have taken to become companions of the poor and humble Jesus and servants of his mission. At the meeting of the enlarged council last January, we worked on this theme and outlined a way to be offered to the whole Society to deepen this fundamental aspect of our life-mission.

15. I also hope that this process of deepening our poverty will have a positive impact on vocation promotion. This past year, I had the opportunity to meet virtually with those responsible for vocation promotion in the provinces and conferences.

It was an excellent opportunity for an open dialogue with the companions who are entrusted with the challenge of animating vocations in our provinces. From this dialogue, it became clear to me that we need to renew our culture of vocation promotion, beginning with multiplying our prayer that the Lord of the harvest will send workers to work on it.

We also need a provincial plan for vocations in order to assign competent people on a full-time basis and for a sufficient period to allow the processes to mature. Vocation promoters must be able to live and work in teams that integrate the diversity of the Society, especially the Jesuit brothers and our companions in mission.

Let us be careful not to make the difficulties of the moment or the crises we are experiencing an excuse for not giving the necessary attention to vocation promotion. I also encourage you to provide special attention to the presentation of the Brothers' vocation as a way of living the Jesuit vocation in today's world.

16. The theme of vocation promotion leads me to the theme of care for one's vocation and for the vocation of other companions with whom we share life and mission. There is no doubt, and the complex experiences of the Province in recent years confirm this, that accompaniment must continue to be a key element in our Jesuit life.

In the letter I sent to the entire Society last March on the subject of care (cura apostolica and cura personalis), I recalled that "*To exercise oneself spiritually is to grow in the experience of a God who guides and cares for everyone and everything, and who teaches some that they should care for others and for the whole of creation. Here too, Master Ignatius teaches his sons of all times to remain committed to the full meaning of vocation: to care for people so that mission may serve the will of God, which is care for all that exists*."

Let us allow ourselves to be cared for by God so that we, in turn, may be able to care for our brothers and sisters through the means that the Society offers us: the fraternal community, the work teams, the spiritual director, the formators, the directors of apostolic works, the local superiors and the major superiors. In a special way, I call attention to spiritual accompaniment, which must be lived with quality and depth, as a proper exercise of discernment of the work of the Spirit in the life of each one and, from there, in the body of the Society itself.

In the same letter, I affirmed that "*In order to care for mission, the Society of Jesus needs to care for the people who make it possible and form its apostolic body. Partnership and shared mission do not have their raison d'être in the fact that we Jesuits, in many places, are less numerous, nor are they a new way of serving ourselves. Their raison d'être is the realization that, by fostering conversation, consultation and discernment in common, we are building up the apostolic body of the Society of Jesus, following the inspiration of the Holy Spirit through the Second Vatican Council*."

In this sense, I am happy to know that the Chilean Province is constantly learning and willing to find the right ways to collaborate with others in the responsibility of carrying on the mission of Christ. The structures of support for the works that have been created (for example, the Boards of Directors of the Educational Works, the Social Works and the Spirituality Centre), as well as the Ignatian Apostolic Networks that are present in some cities, are examples of new possibilities that we could perhaps take advantage of even more.

Forgive me for the length of this message with which I wish to participate closely in the Provincial Assembly. The Lord does not leave us alone; his Spirit is at work in us. The Virgin Mary is also at our side with her desire and ability to place us with her Son. May this meeting bring you much fruit, and may God fill you with blessings.

Arturo Sosa, S.J.

Source: www.jesuits.global/ Ad Usum Nostrorum/ Documentation

Abbreviations

AAS	Acta Apostolicae Sedis
AIDS	Acquired Immunodeficiency Syndrome
AJAN	African Jesuits AIDS Network
AJCU	Association of Jesuit Colleges and Universities
AMDG	Ad Maiorem Dei Gloriam
AR	Acta Romana
ARSI	Archivum Romanum Societatis Iesu
AUSJAL	Asociación de Universidades Confiadas a la Compañía de Jesús en América Latina
CAFOD	Catholic Agency for Overseas Development
CCEO	Code of Canons of the Eastern Churches
CEFOD	Centre for Study and Training for Development
CELAM	Episcopal Conference of Latin America
CIAS	Centros de Investigación y Acción Social
CIC	Code of Canono Law
CINEP	Centro de Investigación y Educación Popular
CIS	Centre for Ignatian Spirituality
CLACIAS	Conselho Latino-Americano dos CIAS (Latin American Council of CIAS)
CLC	Christian Life Communities
CN	Complementary Norm
Const.	Constitution
CP	Congregation of Procurators
CPAL	Conference of Provincials of America Latina
CSD	Conference Social Delegates
D	Decree
DSS	De Statu Societatis
EUROJESS	European Jesuit Social Scientists
EYM	Eucharistic Youth Movement
FACSI	Apostolic and Charitable Fund of the Society of Jesus
FAO	Food and Agriculture Organization
FEI	Fundación Educacional Ignaciana
FI	Formula of the Institute
FIUC	International Federation of Catholic Universities

FLACSI	Federación Latinoamericana de Colegios de la Compañía de Jesús
GC	General Congregation
GEC	Global Economy and Cultures
GIAN	Global Ignatian Advocacy Network
GS	Gaudium et Spes
HIV	Human Immunodeficiency Syndrome
IAF	Instruction for Administration and Finances
IAG	Instruction of the Administration of Goods
IAJU	International Association of Jesuit Universities
ICAJE	International Commission on the Apostolate of Jesuit Education
IDP	Internally Displaced People
IJND	International Network for Development
INADES	Institut Africain pour le Développement Economique et Social
IPC	International Population Concerns
ISI	Indian Social Institute
JCAM	Jesuit Conference of Africa and Madagascar
JCSA	Jesuit Conference of South Asia
JDRAD	Jesuits for Debt Relief and Development
JEA	Jesuit Educational Association
JESEDES	Jesuit Socio-Economic Development Secretariat
JESEDU	Jesuit Education
JRS	Jesuit Refugee Services
LG	Lumen Gentium
LS	Laudato Si’
LSAP	Laudato Si’ Action Platform
MHSI	Monumenta Historica Societatis Iesu
MI Epp.	Monumenta Ignatiana Epistolae
MM	Mater et Magistra
MO	Mission Ouvrière
NGO	Non-Governmental Organization
PCCP	Promotion of a Consistent Culture of Protection
PJ/PI	Promotio Justitiae / Promotio Iustitiae
PP	Populorum Progressio
QA	Quadragesimo Anno
REGAE	Re-Orientation for Greater Apostolic Effectiveness
RN	Rerun Novarum

SAPI	South Asian Peoples' Initiatives
SELA	Socio-Economic Life in Asia
SJ	Society of Jesus
SJES	Social Justice and Ecology Secretariat
SJS	Social Justice Secretariat
SOP	Statutes on Poverty
SpEx	Spiritual Exercises
UAP	Universal Apostolic Preferences
UCA	Universidad Centro Americana
UISG	International Union of Superiors General (Women)
UNDP	United Nations Development Programme
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Education Fund
UNPFII	United Nations Permanent Forum on Indigenous Issues
USG	Union of Superiors General (Men)
VC	Vita Consecrata
WEF	World Economic Forum
WSF	World Social Forum

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