

Jesuits

THE SOCIETY OF JESUS IN THE WORLD



2020





Cover:

Photo: María Teresa Urueña, Servicio Jesuita Panamazónico

A Ticuna indigenous man looks to the future. Lake Tarapoto, Puerto Nariño, Amazonia

An opportunity to keep in mind the Synod on the Pan-Amazon Region held in October 2019. The theme of this encounter, “New Ways for the Church and for an Integral Ecology,” is directly related to the *Universal Apostolic Preferences* of the Society of Jesus, in particular the care for “our Common Home.”


Published by the General Curia of the Society of Jesus
Communications and Public Relations Department

Borgo Santo Spirito 4 - 00193 Roma, Italia

Tel: (+39) 06 698-68-289

E-Mail: infosj-redac@sjcuria.org – infosj-2@sjcuria.org

Websites: sjcuria.global – jesuits.global

 [Twitter.com/TheJesuits](https://twitter.com/TheJesuits)

 [Facebook.com/TheJesuits](https://facebook.com/TheJesuits)

Our thanks to all those who contributed to this edition.

Publisher: Pierre Bélanger, SJ

Assistant: Caterina Talloru

Coordination and graphic design: Grupo de Comunicación Loyola, Spain

Printing: MCCGraphics, SS. Coop. – Loiu (Vizcaya, Spain)

October 2019



2020

Jesuits

THE SOCIETY OF JESUS IN THE WORLD

Table of Contents

Presentation

A mission of reconciliation and justice based on faith

Arturo Sosa, SJ 8

The pulsating life

Pierre Bélanger, SJ 9



● UAPs to streamline formation in South Asia

Raj Irudaya, SJ 10

● The Exercises in daily life: spiritual leaven at the heart of the world

Christian Grondin 14

● An experience of spiritual conversation

Jebamalai Irudayaraj, SJ 17

● Building a consistent culture of care and protection

Isabel de Bruin-Cardoso, Joachim Zoundi, SJ and Lawrence Daka, SJ 21

● Pope Francis Center: serving those who are homeless in Detroit

Anne Blake 25

● Jesuit inspired movements among central Indian tribes

Alexius Ekka, SJ 29

● Transformative education at Saint Ignatius Loyola Academy in Baltimore

John J. Ciccone 32



● Youth marching with the marginalized S. Emmanuel, SJ	35
● The river of life is threatened María Teresa Urueña and Alfredo Ferro, SJ	39
● The urgency of the next 11 years to change and to act Sylvia Miclat	43
● STEP: Getting involved in finding solutions to environmental problems Nancy C. Tuchman	46



50th anniversary of SJES

● Introduction: A legacy of Father Arrupe Xavier Jeyaraj, SJ	49
● Silveira House: A flagship of social justice work in Zimbabwe Arnold Moyo, SJ	50
● The JRS mission for reconciliation in the Central African Republic Eric Goeh-Akue, SJ, Paul Marie Bouda, SJ and Laura Lora Ballesta	54
● The Jesuit social apostolate and lack of governance in Africa Rigobert Minani Bihuzo, SJ	58
● Pastoral circle and social apostolate activities in Zambia Pete Henriot, SJ	62
● Learning to collaborate Dani Villanueva, SJ	65
● Fifty years of commitment to social justice in Latin America Jorge Julio Mejía, SJ	68



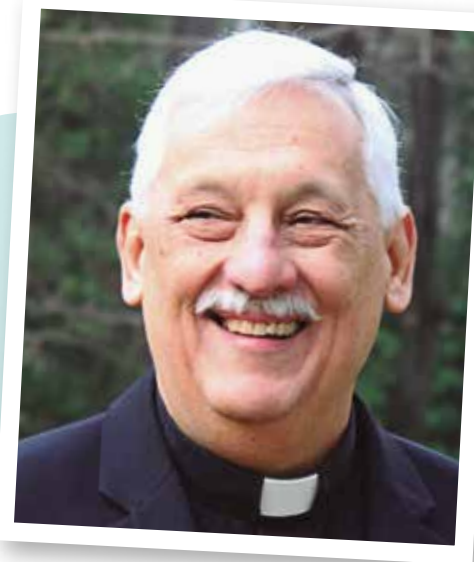


● Only a network can face it! The challenge of migration Javier Cortegoso Lobato and Mauricio García-Durán, SJ	72
● A visit to the future Jorge Cela, SJ	76
● Economy for the care of life: the COMPARTE Network Álvaro Idarraga, Amaia Unzueta and Óscar Rodríguez, SJ	80
● They fought for the justice which springs from faith: some unto martyrdom Juan Hernández Pico, SJ	83
● Jesuit contribution to nation-building in South Asia Denzil Fernandes, SJ	86
● Towards a new dawn with Dalit empowerment Aruldoss Selvaraj, SJ and Marianathan Chinnasamy, SJ	90
● Promoting justice through legal assistance in India Ravi Sagar, SJ	94
● Politics of identity, Kerala Jesuits and fisherfolk Benny Chiramel, SJ	98
● The journey of the Magi Tony Herbert, SJ	101
● Japan opens its doors to young foreign workers Ando Isamu, SJ	104
● Lay leadership in a Jesuit work in Australia Julie Edwards	108
● Winds of peace from Korea Yon-su Kim, SJ	112
● A mirror named Migration Kim Min, SJ	116

● Learning to promote justice in a Chinese environment Fernando Azpiroz, SJ	119
● Fifty years of creative initiatives Élisabeth Garant, Anne-Marie Jackson, Fred Kammer, SJ and Ted Penton, SJ	122
● Social Christianity in Quebec, inspired by the “Centre justice et foi” for 40 years Élisabeth Garant	126
● Teach-In for Justice. The commitment of the Ignatian Solidarity Network Kelly Swan and ISN staff	130
● Stopping, looking, touching, speaking Mary Baudouin	134
● Creating “undocu-joy” Anna Brown and Jennifer Ayala	137
● Jesuits for the European common good Martin Maier, SJ	141
● The Xavier Network: responding to the signs of the times Jenny Cafiso and Paul Chitnis	145
● Fight against social exclusion: a challenge for the Society in Western Europe Jérôme Gué, SJ	149
● Advocacy: addressing causes of injustice rather than symptoms Jörg Alt, SJ and Charles Chilufya, SJ	152
● Faith and politics in Venice Edmond Grace, SJ	155
<hr/>	
Appreciation and recognition	158



A mission of reconciliation and justice based on faith



Dear friends and companions, Dear Partners in Mission,

I am delighted to launch this yearbook of the Society of Jesus for 2020. All the articles tell one story – the story of Jesus, the story of the Gospel. We put before you a different narrative for our world: a narrative where the poor are blessed, where the last are first, where leadership is about service and where life comes even in the midst of death and darkness. So much of the narrative of our societies today says the opposite. We challenge that narrative. We do so in every work of the Society, in parishes, social centres, youth work and retreat houses and so much more. The mission of the Society is one of reconciliation and of justice based on faith in the Risen Lord. We want to bring peoples and their cultures together. We want to help them to meet Jesus Christ in a way that brings liberation and in a way that helps them also become people of reconciliation, peace and justice in every corner of our world. That desire is nourished every day in our own encounter with Jesus Christ.

In this *Annuario*, we introduce you to the four *Apostolic Preferences* for the Society of Jesus for the next ten years. They were launched in 2019; they are received as a mission from the Holy Father. They give orientations, set our hearts on fire and move us to act. They are signposts to us – and to you – about our pilgrimage. No doubt, there will be challenges ahead and a call to ever-deeper growth and conversion as we live out the mystery of Christ in our lives. We need not be afraid because we know that Jesus walks with us and that his Spirit inspires our choices and actions.

This year, we mark 50 years since the establishment of a Secretariat for Social Justice, now called Secretariat for

Social Justice and Ecology. It makes visible our desire to be on the side of the poor and the excluded. We want this commitment to be part of every ministry in the Society.

I thank those who sustain our mission generously with their prayers and with their financial support. Without prayer and without practical support, the Society could not continue its mission. We are so grateful that we have friends and collaborators around the world who join us in this mission.

Finally, I pay tribute to my fellow Jesuit companions. Every Jesuit, whether he lives an apostolic commitment, in the infirmary, the novitiate or through the long process of formation, is trying to follow Jesus with generosity and courage. They start each day, sometimes in places of danger and poverty, putting their hands into the hand of the Lord, walking with Him, healing His wounds as seen in the lives of those who suffer, offering the consolation of the Risen Lord.

Thank you for being part of our contribution to the mission of the Church. Let us remember each other in prayer.

Wishing you every grace and blessing,

Yours sincerely in the Lord

A handwritten signature in blue ink, which appears to read 'Arturo Sosa'.

Arturo Sosa, SJ
Superior General Society of Jesus



The pulsating life

Among the television memories of my childhood is the first scientific program offered to young people by Radio-Canada: *La vie qui bat* (The life that beats or The pulsating life). It was an opportunity to discover the secrets of fauna and flora, elements of our surroundings that we do not notice or that we often take for granted. Yet nature's life is what sustains all human activity; it is also a manifestation of creation, of God's presence in the very heart of the world.

When I started receiving the articles that would constitute the body of this issue of the 2020 Yearbook of the Society of Jesus, the title of this youth program came to my mind: The life that beats, the life in motion. Our annual publication precisely reveals the life that circulates throughout the Society's body, from one end of the world to the other. It is a natural movement, like the one of the universe in which we live. We are not always acutely aware of this, as it is "normal" that all these activities give life to the apostolic body that we form, Jesuits and partners of Jesuits in the mission that the Lord entrusts to us.

Yet, just as the Spirit of creation ensures the perpetuity of the continuation of the life of nature on earth, so the Spirit of Jesus is equally essential to the human and spiritual activity of the Society incarnated here and now.

The Yearbook is truly made up of testimonies of incarnation. The *Universal Apostolic Preferences* unveiled by Father General following a long process of discernment may appear, at first sight, to be the expression of conceptual wishes or desires. When you read the articles that illustrate them, you quickly understand that they can truly animate, guide and give life to the current commitments of the Jesuits and those who participate in the mission to which the Jesuits are committed.

And this is all the more true when we move on to the second part of this year's edition, which celebrates the 50th anniversary of the establishment, by Father Pedro Arrupe, of the Secretariat for Social Justice and Ecology. The social apostolate has always been essentially characterized by concrete commitment "at the grassroots level," as well as by research, reflection and intellectual depth. Accompanying people in difficult situations, taking a stand in favour of those whom technocentric and neoliberal societies forget, struggling to build networks that strengthen the social fabric and the commitment to the advent of more humane societies, all this is a sign of the pulsating life, of the presence of a spiritual yeast in the heart of the world.

Moreover, the emphasis given in recent years to the attention and even the urgency required by the environmental situation of our planet brings us even closer to the attention we must pay to this life that is beating both in nature and in human societies. These two "forms of life" are essentially linked, as Pope Francis himself pointed out in his encyclical *Laudato Si'*: "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" (Nº 139).

On behalf of the Communications Team of the General Curia, I wish you to feel this pulsating life throughout the year 2020.

Pierre Bélanger, SJ
Publisher



UNIVERSAL
APOSTOLIC
PREFERENCES



UAPs to streamline formation in South Asia

RAJ IRUDAYA, SJ

ASSISTANCY DELEGATE FOR FORMATION IN SOUTH ASIA

UAPs beckoning formation to be dynamic

The Society of Jesus has been dynamic right from her inception. Being true to her dynamic spirit, the four *Universal Apostolic Preferences* (UAPs) echo that very dynamism.

They will unleash a process of apostolic revitalization and creativity, typical of the dynamism of the Society to make us better servants of *Missio Dei*. I wish to share here how in the formation sector of the South Asia we desire to respond to the challenges of the UAPs.

To be grounded in Spiritual Exercises and discernment

The first preference, “to show the way to God through the Spiritual Exercises and discernment,” invites the men in formation, whom we call “formees,” to get grounded in God

through the Exercises and to grow as men of discernment. The Exercises are a unique Ignatian way of experiencing God in Jesus, the cynosure of the Exercises. It enables formees to develop and grow in the passionate love of Jesus. Growing in the practice of discernment will help the formees to make right choices in Jesuit life.

Only when a formee grows in this spiritual depth he can credibly show his fellow youth the way to God. We have formulated a graded syllabus of Ignatian Spirituality to be implemented from June 2019 in the different formation stages. This syllabus enables our formees to be in constant familiarity with the Exercises and discernment. This preference both confirms and gives an emphatic impetus to our spirituality syllabus.

Radicalizing our closeness with the poor

The concern for the poor received an unequivocal focus since GC 32, giving us the integral emphasis of faith that does justice. That inspired our formation sector to revamp itself by incorporating inculturation, context sensitivity, and immersion in the lives of the poor by focusing on “Formation in Mission.” But over the years it has been diluted in practice, and the formation in mission has become just programmatic and not much transformative. As a result, many of our formees are not radically touched by the lives of the poor, and they tend to get into comfort zones easily.

In this scenario the second preference, “to walk with the poor,” is indeed a wake-up call to our South Asia Assistency to reaffirm and revamp the formation in mission. Coming closer to the poor means going out to the



peripheries of society, as Pope Francis constantly challenges us.

Our association with the poor must allow us to be touched and

transformed. The poor are not mere objects of our mission but subjects of God’s revelation. As Pope Francis has written that “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 and to embrace the mysterious wisdom which God wishes to share with us through them” (see *Evangelii Gaudium*, 198). In this new light, the Assistency will revisit and radicalize our closeness with our poor in the different stages of formation. One who has not cultivated in formation the love for the poor cannot be a Jesuit and much less a servant of Christ’s mission.

Accompanying youth creatively

Most Jesuits in South Asia are involved with thousands of students through educational institutions. While the academic formation is the primary focus, the holistic formation to help our youth become responsible citizens and humans is not given the attention it should get. The third preference, “to accompany the young in the creation of a hope-filled future,” is indeed a clarion call to our formation to prepare our formees to accompany the youth creatively. With such a proactive attitude the formation sector will provide opportunities to the formees to get more involved with youth both rural and urban, organized and unorganized, who can help them to understand better the epochal change that we are living and its hope-filled newness.

Eco-sensitivity for countercultural formation

Ecological degradation is both social and environmental, and it affects all, especially the poor. The fourth preference, “to collaborate in the care of our Common Home,” enjoins on us





the spiritual and ethical obligation to inculcate in the formees a reverence and responsibility to care for the earth. A culture of consumerism starkly confronts us all today. Ecological care demands of us a different lifestyle that invites us to be close to mother earth, to care for her by warding off our habits, customs, practices that harm her. Creating eco-sense in our formation houses, engaging ourselves in manual labour, keeping the campus green, eco-education, praying in and through nature, encouraging organic farming, waste-water management, use of solar energy, total prohibition of plastics, controlling electronic waste, doing higher environmental studies will find adequate space in our formation to promote a culture of care and reverence for our common home.

Formation in the coming decade

The implementation demands a personal, communitarian, and institutional conversion. Conversion demands that we not merely create changes in others but in our personal lives too because life is mission and mission is life. The formation communities will make viable action plans to integrate the UAPs into formation. The needed commitment from each formator and formee can creatively implement the UAPs in order to make formation more dynamic, creative, close to the poor, countercultural, youth-friendly, and creation-caring in the coming decade.



UNIVERSAL
APOSTOLIC
PREFERENCES

The Exercises in daily life: spiritual leaven at the heart of the world

The Manresa Spirituality Centre, Quebec City

CHRISTIAN GRONDIN
DIRECTOR

The Manresa Spirituality Centre (*Centre de spiritualité Manrèse* – CSM) was founded in 1976 by Gilles Cusson, SJ, a leading figure in the renewal of the Spiritual Exercises in the 20th century, supported by a team of Jesuits who wished to share the treasure of Ignatian spirituality with the contemporary world. From its beginnings, the Centre attached the utmost importance to intellectual depth in the interpretation of the Exercises, in a sustained dialogue with contemporary culture, as well as to rigor in the formation of spiritual accompaniment. By putting the practice of the “Exercises in Daily Life” group approach (EVC, in French, often called in English circles “19th annotation Exercises”), the CSM participated, in an original

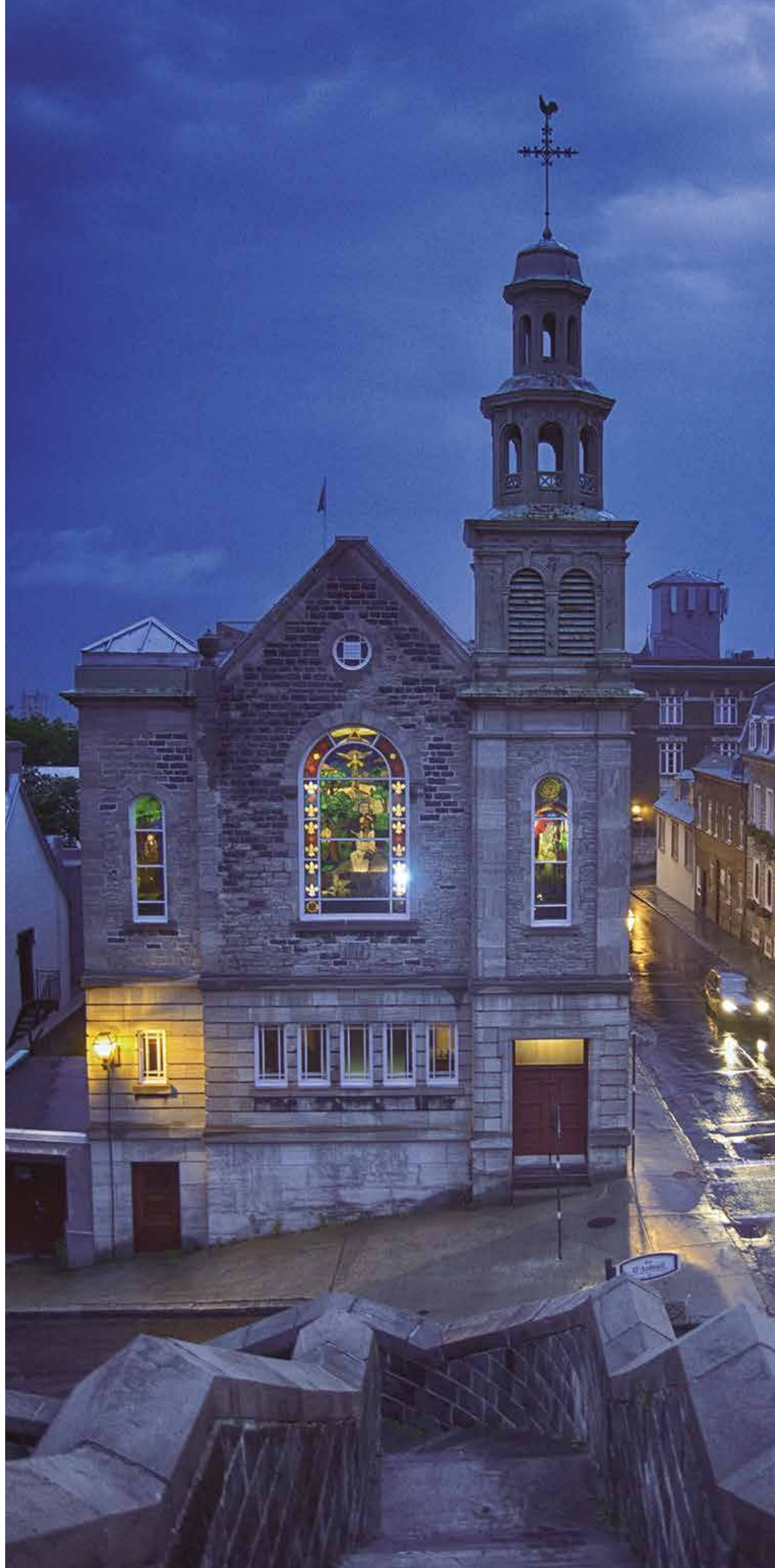


manner, in a certain *democratization* of the Spiritual Exercises, making the Ignatian journey and the ministry of spiritual accompaniment more accessible to all of God's people and especially to lay people.

Mostly constituted by lay people today, the Centre's team of animators forms a community of discernment for the mission within a true Ignatian and Jesuit partnership. Galvanized by the *universal apostolic preference* of the Society of Jesus which calls for "showing the way towards God through the Spiritual Exercises and discernment," the CSM feels deeply called to receive, in a new manner, the grace of the EVC in order to further their implementation in our world in the spirit of the *magis*.

Much more than a simple pedagogical option, the EVC teach us a spiritual pathway providentially tailored to increasingly secular societies. The EVC radically integrate Christian spirituality into the dynamic of the *Ad amorem*, this final Contemplation of the Exercises (Nos. 230 and following) which invites us to move towards love in the "dough" of the world and beyond religious affiliations. In the EVC, in a more immediate way than in the "closed retreat," the world, along with the everyday life that it implies – in its family, professional, social, economic and political dimensions – becomes the subject itself of the Spiritual Exercises. Daily life essentially forces us to discern God's work *in everything* and to fully participate in it.

This is why the CSM team feels called upon to "work to welcome our secular society as a *sign of the times*" (Arturo Sosa, SJ), in order to spread the gift of the Spiritual Exercises and of discernment, primarily in the form of the EVC. And in a group setting.



For the uniqueness of the human subject must combine with his integration into the social body of the Risen One. Using the words of the *Ad amorem*, the “for me” of God’s entire work, so essential, must finish in prayer in deeds of the “Our Father” which re-situates me in the “we” of a humanity to be made, in the filial relationship of Christ’s body.

Group EVC can greatly contribute to building this community connection. In the past few years, we have implemented a practice of reading biblical texts together to nourish the process. A small revolution that shows that God’s people can interpret the Scriptures to discern within them the Verb hidden in the world’s flesh. This act of interpretation occurs with

dialogue: with one’s own life and with the group as a microcosm, within the setting of a spiritual conversation, whose Ignatian originality is ensured by the spiritual guide. Listening to the Word through biblical readings, a fundamental spiritual exercise, can also be combined with “any method” (*Sp. Ex. No. 1*) favorable to the targeted goal, including certain ways specifically in tune with contemporary spirituality such as art, Zen, pilgrim walks, etc.

The Word belongs to no one; it can only be shared and is developed by and within the community. It is the ideal place to learn personal and community discernment which must not only irrigate the life of the Church but also social and political action. It is a

huge project to be implemented in the coming years.

Like the deployment of a cross-curricular expertise, the Spiritual Exercises and discernment service through the EVC allows the CSM to embrace the three other apostolic preferences: work with the excluded by supporting any person who, in the reality of daily decisions, wishes to become one of Jesus’ disciples, the Excluded One; take care of our “common house” by supporting the building of the body of the Risen One; and help young people to discern, together, how God loves our secular and plural world through his actions.

www.centremanrese.org





UNIVERSAL
APOSTOLIC
PREFERENCES



An experience of spiritual conversation

JEBAMALAI IRUDAYARAJ, SJ
MADURAI PROVINCE

For 25 years, Madurai Province had gone through serious and prolonged deliberations about dividing the Province and forming a new juridical entity, the Chennai Region/

Province. Finally, in April 2015, the Province congregation made a unanimous appeal to Father General to split the Province and create a new entity. Father General directed the

Province, through his letter dated Dec. 19, 2016, “I invite you, therefore, in consultation with those involved in the development of the Chennai Mission, to study and propose an





apostolic structure that will enhance the growth and quality of our service to the people in the Chennai Mission area.”

Father Provincial appointed a Jesuit Chennai Mission Committee (JCMC) to animate the process of discernment, aiming to create an apostolic structure of what would become the Jesuit Chennai Mission (JCM). Since there were rigid differences of opinion about the future identity of JCM, the JCMC decided to use the method of spiritual conversation and discernment involving the entire Province. All personnel (nearly 500 members) in the whole Province at the levels of collaborators, Jesuit communities, Jesuits in four zones, the forum of local superiors, team leaders, ministerial commission coordinators, and all those involved

in the development of JCM sincerely followed the method in discernment sessions using spiritual conversation in proposing an apostolic structure for JCM. JCMC made a collective effort to establish the new mission of nearly 34 units, including university colleges, professional institutions, social centres, spiritual animation centres, schools, technical institutions, and parishes, etc.

A significant number of Jesuits had a transformative experience while they listened to the presentations on the long history of pioneering mission activity from 1601, in which the old Madura mission had focused mainly in the northern region of the then Madras Province. In the zonal discernments, a good number of Jesuits shared opinions freely in groups while listening to

others in spiritual conversation. They were converted from indecision to a decision and from dilemma to clarity. The process however did not prevent a small number from expressing a feeling of uneasiness and opposing the very idea of dividing the Province. This difference was seen as instructive direction in the sense that the choice of an apostolic structure must be handled with utmost care, and the quality of our service and apostolic effectiveness to people must take priority over all other justifications.

Many expressed that they experienced consolation by expressing their opinion freely, for or against, without any inhibitions. It was illuminating to see that we went through a process of attentive listening to everyone's opinions. Many



were happy that everybody had shared concern for the priority for service to communities and reached clarity about the structure we wanted without entering into heated arguments and debates. This exercise of spiritual conversation led to a spiritual renewal, creating a healthy atmosphere in the congregation, towards understanding the views of others, leading to a union of hearts and minds.

The Province was totally open to the will of God. Throughout the process, we were true to ourselves in sharing, and we were bold enough to make decisions. The method followed brought Jesuits who were earlier fraught with suspicion into a spirit of reconciliation. Initially, some members felt a certain fear and

anxiety, but this cleared up after the group sharing. Realizing that it was God's way of leading them to deeper understanding, doubters were eventually willing to give up their own ideologies, becoming open to the promptings of the Holy Spirit. At the end we felt unanimously that the Province was moving in a good and right direction, journeying together with a single goal that unified us all.

"To show the way to God through the Spiritual Exercises and discernment," one of the Universal Apostolic Preferences, was put into practice in this process of discernment. Interpreting the discourses took place from April to August 2018; in all the plenary sessions collaborators reported group discernment statements, so that clarity and

agreement ensued. Thus, a large percentage of Jesuits in the Province felt at ease in creating JCM as an independent Region.

The Province experienced joy and consolation over the obstacles cleared and goals achieved. A feeling of inner peace and inner freedom was experienced as we progressed in spiritual conversation, and many expressed that the Lord was leading the Province in the right direction. The entire process of spiritual conversation had enhanced the quality and growth of the apostolic mission to serve the people. This enriching spiritual experience of being together that we had shared in the discernment process should be continued in all levels of the life-mission of the Jesuits everywhere.



UNIVERSAL
APOSTOLIC
PREFERENCES

Building a consistent culture of care and protection

ISABEL DE BRUIN-CARDOSO, JOACHIM ZOUNDI, SJ AND LAWRENCE DAKA, SJ
JCAM - CONFERENCE OF PROVINCIALS OF AFRICA AND MADAGASCAR

In August 2017, the Jesuit Conference of Africa and Madagascar (JCAM) launched a programme of protection and safeguarding of children and vulnerable people. The initiative responded directly to the call of Gen-

eral Congregation 36 on the importance, relevance, and urgency of child protection in church and society. The primary aim of the programme is to create, promote, and sustain a consistent culture of protection across the

ministries, communities, and apostolates of the Society of Jesus in Africa and Madagascar.

Making all the ministries, communities, and apostolates of Jesuits



safe for children and vulnerable adults is a task incumbent on major superiors, Jesuits, and collaborators. This understanding informs the two-pronged approach of the JCAM programme. First, it provides training and formation for the leadership of the Society and designated child protection officers (CPOs) and, second, it increases technical understanding and equips CPOs with resources and tools to facilitate safeguarding conversations and initiatives for Jesuits and collaborators within their Regions/Provinces.

So far, the programme has organized a series of intense training workshops for major superiors, CPOs, institutional heads, and masters of novices. In particular, child protection and safeguarding courses and training programmes have been integrated into all the formation centres where Jesuits are formed in the conference.

Arguably the most ambitious initiative undertaken under this programme is a conference wide study (baseline survey) to identify and assess the level of safeguarding knowledge, perceptions, attitudes, and practices in the ministries, works, and apostolates of Provinces and Regions of Africa and Madagascar, as well as underlying factors which may enable or hinder a safeguarding environment.

The baseline study was carried out by the Province/Region CPOs. It covered a total of 61 select apostolic structures of nine Provinces, Regions, and formation centres that make up JCAM across 17 countries. These structures included schools, parishes, social centres, children's homes/

orphanages, hospitals, as well as some ministries that directly depend on the conference. Over two months, CPOs conducted approximately 65 interviews and participant observation in English, French, Portuguese, Malagasy, Swahili, and other local languages.

The study revealed several dimensions in regard to practices, knowledge, and attitudes concerning child protection and safeguarding, notably gaps in policies and protocols and in formation, training, and awareness and the need to create a culturally sensitive and contextually relevant safeguarding environment



Group of participants in a workshop on child protection





in order to achieve the overall objectives of the programme.”

Going forward, the programme now focuses on generating creative initiatives to achieve the goal of promoting and sustaining a consistent culture of protection, taking into account the end-users or subjects, the felt needs, and new insights. Informed by the *Universal Apostolic Preferences* of the Society, we can say that these initiatives target “the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to mission, and serious efforts to identify the social origins of abuse.”

Fr. Arturo Sosa has defined a consistent culture of protection as “a normal, habitual way of living, relating, working, in which those whom we serve, particularly children, always feel respected, safe, and loved.” This vision is in line with the wishes of Pope Francis to create a culture of care. In the words of Francis, “The Church loves all her children like a loving mother, but cares for all and protects with a special affection those who are smallest and defenceless. This is the duty that Christ himself entrusted to the entire Christian community as a whole. Aware of this, the Church is especially vigilant in protecting children and vulnerable adults.” In the context of Africa, we aim to rediscover cultural values and to build on existing good practices to create and enhance a culture of care, protection, and safeguarding. This vision aligns perfectly with the UAPs of the Society to guarantee “a healthy environment for children and young people and create conditions that allow all to develop their full potential as human beings.” The successful realization of this vision will depend on effective continuing collaboration among Jesuits, collaborators, and partners in mission.

to ensure a generation free from abuse. Essentially, the study validated the critical need for formation, education, and training at all levels of community life, ministries, and governance.

For many of those engaged in this programme, it is only the beginning of a long process. According to one CPO, “These are the beginning steps of a very long journey. It’s one step at a time. Yet we have no doubt about the urgency. Our interventions need to respond to concrete needs and real situations.” “Besides,” others stressed, “as Jesuits and collaborators, we ought to take seriously the call of GC 36 to create a consistent culture of protection. This task is incumbent on every Jesuit and collaborator in the conference. We have a lot to do

Pope Francis Center: serving those who are homeless in Detroit

ANNE BLAKE
CHIEF ADMINISTRATIVE OFFICER

Speramus Meliora; Resurget Cineribus. This translates as “We hope for better things; It shall arise from the ashes.” The phrase is the official motto of Detroit, Michigan, and has been particularly appropriate for a city that has experienced dramatic fluctuations in fortune. In 1990, after decades of economic decline, the pastor of Saints Peter and Paul Jesuit Church in Detroit helped the city “arise from the ashes” by beginning a ministry for the city’s homeless. The parish operated a small Warming Center for the next 25 years, relying on parishioners to volunteer and donate food.

In 2013, the Center was expanded to include an industrial kitchen, showers, and laundry facilities. In 2015, Fr. Timothy McCabe, SJ, became the Executive Director of the Warming Center. He changed the name to the Pope Francis Center to honor the pope’s





passionate commitment to the homeless. Through generous donations from individuals and corporations, Fr. McCabe has been able to expand the Center's services dramatically. It is now open six days a week and provides two nutritious meals each day. Guests can meet with social workers, lawyers, medical professionals, foot care professionals, barbers, and bike repair specialists each week.

The Center also provides flu and hepatitis shots, periodic dental and vision clinics, housing support, and medical education. When Fr. McCabe assumed leadership of the Center it served 60-70 people each day. Today, the Center serves an average of 175 people daily. The staff and volunteers focus on building relationships with guests by recognizing each person's inherent dignity and value. Fr. McCabe stresses the idea that there is no "us" and "them" – there is only "us." Men and women who are experiencing homelessness often describe a sense of invisibility. People literally and figuratively walk over them as they rush past. However, once guests enter the Pope Francis Center, they are greeted warmly and recognized as beloved children of God. The Center's staff meet each person where they are

and let guests share their stories on their own timeline.

As Fr. McCabe and his staff listened to these stories, they realized that there is a gap in services for the homeless in Detroit. Most of the Center's guests are chronically homeless, which means that they have been homeless for more than a year or have experienced multiple episodes of homelessness within the past few years, while struggling with a disabling condition such as serious mental health issues, substance use disorder, or physical disability. It is particularly difficult to help this group move from the streets to permanent housing, and the city is not prepared to effectively address their needs.

In addition, Detroit has recently experienced a dramatic economic turnaround. Businesses and people are moving downtown rapidly and the city is thriving. Sadly, the economic boom has not trickled down to every level of society. As a result, the city's chronically homeless population is being pushed away from the city center. The stark economic disparity is striking as we continue to try to answer the pope's call to care generously







for the marginalized. According to Fr. McCabe, “Detroit is coming back, and it’s up to us, as Jesuits, to make sure that no one gets left behind.”

To address this need, and after intense research and visits to effective service providers in other cities, Fr. McCabe is planning to open a 40-unit Bridge Housing facility in Detroit. The shelter will use a “Housing First” approach and will provide guests with short-term (90-120 days) shelter along with complete medical, respite, psychological, addiction, social, and job-training services. The goal of the program is to help the chronically homeless prepare to move from doorways and overpasses into permanent supportive housing.

The campus will include an innovative outdoor shelter for guests who

are not ready or able to come inside due to trauma or mental health issues. Because of the city’s cold climate, the outdoor shelter area will feature heated cement floors and radiant heaters overhead. The campus will also include a medical clinic, medical respite beds, a gymnasium, and an urban farm. The facility will be a collaborative effort between the existing Pope Francis Center, the city, other local service providers, and members of the surrounding community. While the chronically homeless often have difficulty trusting people, Fr. McCabe is confident that the relationships that have begun at the Pope Francis Center will make it easier for guests to transition to the new campus.

*Speramus Meliora; Resurget Cin-
eribus.* “We hope for better things; It shall arise from the ashes.” People who experience chronic homelessness know a lot about living among the “ashes.” The Pope Francis Center and its new Bridge Housing facility are providing them with an opportunity to “hope for better things.”



UNIVERSAL
APOSTOLIC
PREFERENCES

Jesuit inspired movements among central Indian tribes

ALEXIUS EKKA, SJ
RANCHI PROVINCE



Social movements have been the backbone of the integral liberation of the tribal people in the central zone Provinces in India. First, Jesuits Savari Muthu of the Hazaribag Province, Dharamsheel Kujur

and Cyprian Ekka, of the Ranchi Province inspired and guided the tribal people's non-violent resistance against the Indian Government's Field Firing Range Project in the hills of Netarhat. At the behest of

the Indian army, the Government of India notified to acquire about 1471 sq. km of forest land. This displaced 252 853 persons from their lands and homes from 245 villages in the Netarhat hills. The tribals of the area



had already suffered casualties and loss of their crops from their fields for the last 30 years during the routine field firing practices in summer. The people did not want to suffer any more because of the new project.

Consequently, along with the local village leaders, the Jesuits mobilized the affected people to put up a strong non-violent protest against the project. On 23rd March 1994, when the army came in armoured vehicles for the field firing practices, about 1000 men and women from the affected villages put up a sit-in-blockade and forced the army to retreat. Jesuits are still involved in the strategic planning and awareness building among the people against any displacement. The people's victory over the mighty Indian army became a spectacular strategy of non-violent protest movement in the State and the country.



The second successful people's movement was against a hydropower project in the Gumla District of Ranchi Province. The movement was pioneered by the Research Department of Xavier Institute of Social Service (XISS), a premier B-School in the State and the country under the Jesuit leadership of Michael Van den Bogaert, Christopher Lakra, and Alexius Ekka. The Government of India had wanted to put up a hydropower project since 1980 at the confluence of Koel and Karo rivers with the expected capacity of 710 MW

power generation, yet displacing about 51 312 tribal people from 167 villages. In 1984, XISS organized a national seminar on the feasibility of large dams. There, the affected people of Koel Karo stated that there was no resettlement and rehabilitation (R&R) policy even as the hydropower project was in progress. The Director of the Institute along with the leaders of the Koel Karo movement filed a People's Interest Litigation in the Supreme Court challenging this state of affairs. In its verdict, the Supreme Court suspended the construction of the

project till its R&R policy was in place. This judgement was a virtual victory for the people, so they continued their agitation, which resulted in the cancellation of the anti-people hydropower project by the Cabinet in 2010.

The third case of Jesuit-inspired people's movement was in the Dumka Raiganj Province under the leadership of Jesuits Tom Kavalakatt, and PA Chacko. The Jharkhand Government acquired of 31 sq km. of land in Pachwara of Pakur District for the Kolkata-based Panem Coal Limited to supply coal to the Thermal Power Plant in the Punjab. The entire move of the Government was against the Fifth Schedule of the Indian Constitution and the Santal Parganas Tenancy Act 1949. Supported by Jesuits, the affected people filed a case in the Supreme Court against the unfavourable judgement of the High Court. In a compromise settlement however, the Panem Company was to provide resettlement and rehabilitation benefits to the affected people in lieu of 112 735 acres of land it had acquired for coal mining. This happened in 2007. But no promises were fulfilled by the Company; and when the people demanded their rightful benefits, the Company in collusion with the Government Administration unleashed a reign of terror on them, murdering in the process a dynamic social activist Sr. Walsa John, SCJM, in 2011. Undeterred by such high-handedness, the affected people continue even today to demand for justice supported by the Jesuits and other religious of the region.

Under the coordination of the Secretary for Jesuits in Social Action (JESA), the Jesuits of the central zone Provinces in India have kept up the

legacy of the justice mission among the tribal people through social action. The justice mission is also integral to all the ministries in the central zone Provinces as well as in the entire South Asian Assistancy of the Society of Jesus.





UNIVERSAL
APOSTOLIC
PREFERENCES

Transformative education at Saint Ignatius Loyola Academy in Baltimore

JOHN J. CICCONE

PRESIDENT, SAINT IGNATIUS LOYOLA ACADEMY

“I think the hallmark of the Academy is its affinity for redemption stories, and I am one such redemption story.” This reflection by Cameron, a 2001 graduate of Saint Ignatius Loyola Academy in Baltimore, Maryland, recalls the transformative education he

experienced as a student over 18 years ago.

Baltimore, like most large U.S. cities, lacks consistent quality education. Inequality and its resulting disparity are noticeable from one neigh-

borhood to the next, as it defines the educational opportunity and future economic mobility for children in cities. This injustice is born from decades-long racial and economic discriminatory practices in housing, education, transportation,





and public policies. The poor and marginalized carry the burden of these injustices, and in Baltimore, that falls overwhelmingly to young African-American males who live in a city plagued by gun violence, high crime, troubling incarceration rates, high unemployment, and little opportunity to break free from the generational cycle of poverty. Founded in 1993, Saint Ignatius Loyola Academy, a middle school serving boys ages 10-14, began to interrupt that cycle. In the Jesuit Nativity School tradition, the Academy charges no tuition and provides an 11-month school year with longer days, starting at 7:30 a.m. and ending at 5:00 p.m.

Completing a high school education, the most basic education level for work and continued studies, is not within reach for many African-American males. When the Academy was founded, less than half the males in Baltimore achieved a high school diploma. Over Saint Ignatius's 25-year

history, 98 % of Academy students have graduated from high school, and 88 % have continued their education at the university or other professional training level. The Academy's successful program relies on small class sizes of no more than 15 students, a caring, mission-driven faculty, and a rigorous curriculum that provides a transformative educational experience for both young men and their families. The Academy prepares its students to attend excellent high schools near Baltimore and boarding schools on the East Coast that lead to university enrollment and to jobs that provide economic security. Some continue their education at Jesuit high schools and universities.

Prior to attending the Academy, students and families involved with





the state education system become far too familiar with schools that do not accompany them through their growth and development and whose administrators and teachers are quick to judge their backgrounds and futures. These schools often interact with them in ways that send a clear message that they are considered inferior, and the system itself has little expectations they can and will succeed. As students begin their time at the Academy, families often experience a reconciliation, a consciousness of being embraced by an institution that views them fully and provides an environment with experiences similar to what they see occurring at schools

attended by children from more prosperous neighborhoods. One mother noted of the Academy's principal, "She is the first principal who has not judged me." While their children attend the Academy, some parents make a decision to return to school themselves to pursue more formal education. The Academy is a school, but as Pope Francis reminds us, we are also called to be like a "field hospital" in the service of healing the wounds of an imperfect society.

Saint Ignatius Loyola Academy has educated hundreds of boys from families living in poverty who have been marginalized by society and in-

equality. Nearly all of the students are not Catholic; many are behind in their education level; and some have parents who are incarcerated. In addition to the very structured four-year Academy program that includes experiential learning outside of the classroom and overnight trips, students receive ongoing services for eight to ten years after graduation through the Academy's graduate support program. This includes guidance toward success in high school and university and in finding internships and jobs. Academy graduates work as welders, IT technicians, lawyers, choir directors, financial analysts, and engineers. Notably, a number of our graduates are teachers, including four graduates currently teaching at the Academy and inspiring the next generation of students.

Cameron, who grew up in a West Baltimore neighborhood with high crime, murder, and incarceration rates fueled by the drug trade, continued his education at a Jesuit university and is married with a young child. Many people from his neighborhood become a statistic of the injustices that pervade those streets. Cameron says, "Education has been what is excluded from a lot of the statistics of West Baltimore. I know that because I have friends in those statistics, both living and deceased. Some of them found their place in those statistics while I was at school from 7:30 a.m. - 5:00 p.m."

Youth marching with the marginalized

All India Catholic University Federation – AICUF

S. EMMANUEL, SJ
NATIONAL DIRECTOR OF AICUF



AICUF has been marching with the marginalized people for the past 95 years. In 1924, Fr. P. Carty, SJ, founded Catholic Youngmen's Guild (CYMG) in St Joseph's College at Trichirapalli

to deepen the faith of the university youth. Its aim was "Doing the Truth in Charity." In 1948, it was called All Indian Catholic University Federation, and eventually, in 1949, it was

affiliated with the Catholic Bishops Conference of India.

From 1952 to 1967, Father Pierre Ceyrac, SJ, the well-known social



worker, spearheaded AICUF to newer heights. He conducted the first national-level leadership camp in 1953 at Mysore. It was during his time that four national-level congresses were held in Chennai, Bangalore, and Mumbai with the following themes: “Unity,” “Towards a Better World,” “Problems of Student Milieu,” and “Students and Social Justice.” On average, 2600 student delegates participated in these congresses. In 1965, Father Ceyrac conducted the first national convention in Madras with the theme “National Responsibility and Commitment,” wherein all the AICUF leaders of all the units partici-

pated. In an interview in 2012, Father Ceyrac said, “AICUF was started for Jesus. He wanted us to work for the poor; ‘Whatever you do to the least of my brethren, you do unto me.’”

Fr. Lawrence Colaco, SJ, took the mantle from Father Ceyrac as National Director of AICUF and took initiative to revise the constitution of AICUF, so the federation was divided into 14 regions. As AICUF was expanding all over India, changes in the

constitution were needed and amendments were incorporated during national conventions.

In 1968, the second national convention was held in Chennai with the theme “The India we want.” With two national-level consultations held in 1970, the aim of AICUF was defined

clearly for the upcoming decades. The association wants to contribute to bringing about social change. In a declaration issued after a major seminar in Madras, the federation stated: “We are born into an unjust society and we are determined not to leave it as we have found it.” Four commissions were set up; they focused on training in leadership for Dalits, refugees, Adivasis, and women.

In August 1972, a national seminar on “Egalitarian Society” was organized for the students involved in what was called “Project Know India;” and, from 1974, a long-term dream came true in the creation of a National Documentation Centre in Chennai.

In summary, one could identify five phases over the history of the federation:

- the doctrinal period – for the propagation of Christianity;
- the age of personal development – for the dynamism of minority Christians;
- the social work camp period – the opportunity to be in touch with real people, a requirement for the formation of good leaders;
- the highlighting of the preferential option for the poor – with focuses on Dalits, refugees, Adivasis, and women’s rights;
- the realization of the political dimension and the need to be and act “politically.”

Fr. Claude D’Souza, who was director of AICUF for a period of 15 years, called the AICUF youth “Prophets of the 21st Century and Harbingers of Hope.”



AICUF is presently active in 13 states in India, with some 25 000 members, molding the university youth as selfless leaders who will work as agents of social change. Now the focus is on preparing youth leaders for promoting sustainable development goals and environmental conservation strategies. Capacity-building leadership programmes are conducted at different levels. National social exposure programmes are organized during winter and summer vacations on topics like religious fundamentalism, Indian democracy, Dalit rights, tribal rights, environmental issues, women's rights.

The AICUF youth also get involved in issue-based struggles related to human rights violations. For instance, AICUF's tribal movement has been collaborating with a 27-year-old tribal movement which has been fighting for land rights. Currently AICUF has realized the need to conduct awareness programmes and safeguard Indian democracy. Constitution and minority rights in the context of the rise of religious fundamentalism are crucial.

Eminent ex-AICUFer's are found in every walk of life still carrying out the mission of AICUF. AICUF is proud of asserting that this is the only non-political Catholic youth movement which has stood the challenges of time, and it will be celebrating its centenary in 2024.





UNIVERSAL
APOSTOLIC
PREFERENCES



The river of life is threatened

The commitment to the Amazon and integral ecology in action

MARÍA TERESA URUEÑA AND ALFREDO FERRO, SJ
JESUIT SERVICE TO PANAMAZONIA

The complexities and problems of the Pan-Amazonian territory, which is usually seen as an uninhabited forest and river basin, are closely linked to its history. It has been wounded by the excessive extraction of natural resources (mining, energy and timber, among others), megaprojects and deforestation, as well as by migration and urbanization. The impoverishment of its population, among other situations that threaten all forms of life, is causing the loss of biological and cultural diversity and environmental and social changes on a global scale. It is also important to recognize that the causes of these problems have a global dimension, associated with the capitalist model of accumulation, which demands and depletes the resources of the forest, causing

damage to the territory and violations of human rights.

Both the threats faced by Amazonian peoples and their wealth are undoubtedly a challenging context for the Society's mission in the service of faith and the promotion of justice. Even though the 33rd General Congregation (1984) expressed interest in ecology, the commitment to the Amazon territory dates back to the 17th century, with the missions and the presence of outstanding Jesuits such as Samuel Fritz, a great connoisseur of the Amazon River, to whom we owe one of the most complete mappings of the region. "Samuel Fritz" is the name of the interprovincial community located in Leticia (Colombia) – in the triple border shared with Brazil and Peru – of the Jesuit Service to Panamazonia (SJPAM) of the Conference of Provincials of Latin America and the Caribbean (CPAL).

In its 2011 Apostolic Plan, CPAL made Amazonia a priority. This vast territory, which involves nine countries, also has the presence, in some of them, of communities and works: parishes, spirituality centers, social centers and networks that work with indigenous people, children and youth. Faced with the need to respond in a structured manner to the challenges and to strengthen the presence of Jesuits in the territory, the SJPAM was created in 2013. Its goal is "to contribute to the defense and promotion of the life, rights and territories of indigenous peoples and a sustainable environment in Panamazonia." From the outset we have been called to encourage and energize the Society's presence in the Amazon and to better serve the territory and its people through the CPAL networks, focusing on two areas: indigenous peoples and socio-environmental sustainability.

This has led us to take up the challenge of putting into action the "integral ecology" proposed by *Laudato si'* when it invites us to recognize that nature is not separate from us and, therefore, environmental concerns also have a social effect that is often suffered most by historically impoverished vulnerable sectors, such as indigenous and other forest dwellers.

As for the service of faith and the promotion of justice, the work of the different presences of the Society must be recognized: the *Serviço Ação, Reflexão e Educação Social* (SARES - Service of Action, Reflection and Social Education) in Brazil, the *Servicio Agropecuario para la Investigación y Promoción Económica* (SAIPE - Agricultural Service for Economic Research and Promotion) in Peru and the CPAL networks, such as the Indigenous Network, the Universities and *Fe y Alegría*. With the latter two, joint actions have been carried out in favor of the territory. As a service to the Church, we support the strengthening of the *Red Eclesial Panamazónica* (REPAM - Pan-Amazonian Ecclesial Network) and participate intensely in the activities of the 2019 Synod ("Amazonia: new ways for the Church and for an integral ecology"). The synodal consultation went through processes of listening to the inhabitants of the Amazon, with reflections that go beyond the ecclesial scope of the biome, because they speak to the universal Church and affect the fate of the planet, as the preparatory document affirms. In this process the universal Society of Jesus was involved through the networks of universities and also *Ecojesuit*. Undoubtedly, the Amazonian Synod will lay the foundations for an outgoing Church with an "Amazonian face," that is, a Church that rethinks its methods, is open to intercultural and interreligious dialogue, and is built by walking with the





indigenous peoples and welcoming what they have to teach us.

We remember the words of Pope Francis in Puerto Maldonado, inviting us to love this land as a treasure to be enjoyed and not as an object to be discarded, and to value and

respect the indigenous peoples, who with their spiritual and theological riches must be examples and protagonists of practices of change.

There are many challenges that we have as Church and as Society of Jesus in this territory, which increas-

ingly becomes a strategic space in the defense of the life and rights of indigenous peoples. We consider that we are on the way to making some of the recently defined *Universal Apostolic Preferences* of the Society of Jesus a reality, which will require a greater commitment on our part.





UNIVERSAL
APOSTOLIC
PREFERENCES

The urgency of the next 11 years to change and to act

SYLVIA MICLAT

INSTITUTE OF ENVIRONMENTAL SCIENCE FOR
SOCIAL CHANGE, PHILIPPINES

With 91 authors from 40 countries and over 6000 scientific references, the *Special Report on Global Warming of 1.5 °C (SR15)* by the Intergovernmental Panel on Climate Change (IPCC) shared with the world the most updated, authoritative scientific advice to governments in October 2018. It expressed a bottom-line warning to deeply reduce global net human-caused CO₂ emissions by about 45 % from 2010 levels by 2030 and to reach net zero by 2045.

The world has 11 years to limit global warming to 1.5 °C, and the IPCC report says it is possible to avert the irreversible impact on human and natural ecosystems, on people's health and



ihS JESUIT
ASIA PACIFIC
CONFERENCE
RECONCILIATION WITH CREATION



**A Call to Share
Transformed Lifestyles for Action**
For a global strategy on deeper reflection and lived actions

Welcome to Bukidnon, Philippines!

wellbeing. Scientists and economists have called the report the most important in IPCC's history; it expects people to be shaken from complacency and to be mobilized to act.

The Asia Pacific region with its many small island states in the Pacific, millions of coastal and upland communities in its deltas, valleys, and mountains, and the natural hazards in its landscape is particularly vulnerable to extreme climate events brought about by a warming climate and presently experienced in highly susceptible areas.

Flooding and landslides, sea-level rise, the creeping impact of a prolonged drought by an El Niño event translate into disasters when people are caught unprepared because they do not have the basis to prepare. The most vulnerable are hardest hit as there are few options, and often none, that can secure them from the shock of losing food sources, houses, livelihoods – if they survive.

The 11 years remaining need to have cumulative action



plans at the community level while accompanied by broader assistance from government and civil society. The most effective time to act is when there is no extreme event, when there is no disaster taking place and the vulnerability and violation of human dignity is evident and experienced daily.

The 11 years remaining call for a change of lifestyle and of attitude to how life needs to be lived that involves a radical shift from consumerism to personal lifestyle choices that are simple, sustainable, and caring for what nature has provided. These are critical in the witness to a life-mission.

The 11 years remaining must transform the linear economic model of “make, use, and dispose” to one that is circular and regenerative, minimizing waste and maximizing resources to their fullest value and recovering and reusing these resources.

The 11 years remaining need both personal movements of the heart and mind and social movements that start from below. There is a growing global movement of young students going

out of their classrooms, encouraged by teachers and parents, and calling out their governments for their inaction on climate change. There are eco-agriculture farms where the youth are encouraged to work with the land anew, grow, and produce sustainable nutritious crops, vegetables, and livestock, free from inorganic chemicals. Urban agriculture and gardening are also emerging in inner-city communities. Coastal clean-ups and regeneration of mangrove and marine sanctuaries work best with local communities in collaboration with local governments, the private sector, youth and student groups, and others.

The 11 years remaining should multiply and hasten current efforts in the different works of Jesuits and partners and also give more critical support and attention to the social apostolate where there is collaboration with social centers, local parishes, community and people's associations, development-focused organizations, ministries for indigenous communities, among others. The social apostolate cannot remain an adjunct to the education apostolate and requires a collaboration in equity. The Jesuits have to not only discern and discuss, but act. It is essential to take action through deeds that confront violations of human dignity and that seek real paths of reconciliation and justice. These are essential in moving into a new era where the human right to a stable climate is fundamental, and the youth hope and participate in a caring world order.

Laudato Si' called for change and for action three years before the IPCC SR15 and urgently spoke of the need for change in lifestyles, production, and consumption, for transformation in economic models, for caring for one another and for



our common home. Integral ecology and ecological citizenship are two key points that Pope Francis focused on as points for action, the former an internalizing and analysis of personal lifestyles and attitudes and the latter an engagement outside that is necessary to form critical significant movements that can have effective and meaningful change. “The climate is a common good, belonging to all and meant for all” (LS 23).

Laudato Si' and the IPCC SR15 are humanity's roadmaps for action in reckoning with a changing climate: Everyone has a role, and everyone has a responsibility. Moreover, in the social apostolate, where Jesuits and partners are asked to reconcile with God, with neighbor, with creation, there is massive work to be done.



UNIVERSAL
APOSTOLIC
PREFERENCES



STEP: Getting involved in finding solutions to environmental problems

NANCY C. TUCHMAN

INSTITUTE OF ENVIRONMENTAL SUSTAINABILITY, LOYOLA UNIVERSITY CHICAGO

Solutions to Environmental Problems (STEP) is an innovative academic program that ignites student energy around environmental challenges that *they* identify positive remedies that *they* create. Students in STEP not only learn

about today's pressing environmental problems but also innovate to solve them. For example, since its inception at Loyola University Chicago's (LUC) Institute for Environmental Sustainability (IES), STEP has taken student

concern over carbon emissions and turned it into a student-run biodiesel production operation using waste vegetable oil from campus and locations throughout Chicago. Biodiesel fuel now powers all LUC campus buses.



In the Ignatian spirit, STEP is an academic program designed to move education to action. And like so many projects inspired by this spirit, STEP began with a work of the imagination. LUC faculty conducted a thought experiment that imagined the LUC campus as a box wherein all the work taking place on campus occurs. In order to do this work, resources are needed, such as energy, food, water, office supplies, furniture, computers, and a myriad of other items. These are the box inputs. The box output is waste, the remains of the resource inputs after use. LUC has three main waste streams: emissions released from smokestacks, solid waste that goes into landfills, and liquid effluents flushed down the

drains. If inputs and outputs are reduced and resources within the box are used and reused more efficiently, LUC can be a more environmentally sustainable citizen of the natural world. This was the simple, but vital, thought experiment that activated the STEP vision.

The next step was to find an innovative way to put student education and action at the core of the vision. This came with the idea that *students* would identify an environmental challenge at LUC and *students* would build the solution. As anyone who has taught environmental science knows, the data on environmental degradation is discouraging and solutions often seem unattainable. Students can

lose hope. The STEP program gives students agency. It helps them identify workable local environmental problems and successfully construct remedies. With the energy of youth, even small successes rear hope. To paraphrase Gandhi, students begin believing that they can be the change that they wish to see in the world.

Identifying and solving environmental problems takes time. In a one- or even two-semester course it can be difficult for a student to see the beginning, middle, and end of a project. STEP's innovative cohort collaborative model of environmental education addresses this problem. Projects are designed and developed over multiple semesters. A class cohort



that identifies and incubates a STEP project hands it off to the next semester's student cohort. Successive class cohorts carry the project through multiple semesters until it is completed and incorporated into the operations of LUC. This cohort collaborative model allows students to see – and learn from – the development of the project even when they are no longer in the course.

Finally, the STEP process gives students an interdisciplinary awareness as they work through an environmental problem. Students learn the process of research and development across multiple disciplines such as natural science, public policy, communications, business, ethics, social science, and education. Inspiring the next genera-

tion of leaders to solve environmental problems requires an approach that is experiential, data-informed, collaborative, and interdisciplinary.

With STEP as an integral part of environmental education at IES, it is always exciting to imagine what will come next. Students and faculty are currently exploring the idea of converting cafeteria food waste and campus landscape waste into biogas in order to offset natural gas use on campus. Twelve years have created many such surprises as students have innovated to solve environmental problems one STEP at a time.

Here is more information on the biodiesel project and two other STEP projects:



Biodiesel: STEP students developed a business plan for producing biodiesel from campus cafeteria waste vegetable oil. Today, the Searle Biodiesel Lab produces over 20 % of the fuel for our campus shuttles, eliminating vegetable oil from our campus waste stream and reducing fossil fuel use.

Uncap Loyola: This two-year campaign began with the STEP students' concern about the injustices of water privatization. The result was a campus ban on the sale of bottled water and the installation of 50 water refill stations across campus.

Loyola Farmers Market: Conceptualized and planned by STEP students, the Loyola Farmers Market increases access to fresh, affordable, locally produced foods in the Rogers Park neighborhood of Chicago while supporting small producers who use sustainable practices.



For more information on STEP, visit
www.luc.edu/sustainability/initiatives/step



A legacy of Father Arrupe

“Will anyone volunteer to go to Bombay to help in an action research study on the eviction of pavement and slum dwellers?” asked my Rector while I was in Pune in 1985. As a young scholastic, least interested in any work during the festival (*puja*) vacation in October, but rather more interested in seeing the city in its festivity, I volunteered to go.

God’s ways are strange. He works in and through our human desires. During this visit, I never expected to receive a shock which would change my life and still influences me today. Witnessing the shanty slum houses being totally bulldozed, and seeing women and children crying while trying to gather whatever they could salvage from the rubble is something seared into my brain. I had thought I knew what poverty meant. Many questions arose from deep within, but received no answers. That was the beginning of my inner search and created a genuine passion for working for justice among the marginalized and victimized. The compassion blended with anger and powerlessness that I felt that day remains with me. This was the foundation for my social apostolate. I realized I could never be faithful to my vocation without working for the discards of society.

Similar experiences of dehumanization led numerous Jesuits and collaborators all over the world to commit themselves fully, often at the risk of their own lives, into the justice mission. They accompany and serve the poor, reflect and question the system through research and analysis, raise awareness, and creatively advocate and defend the vulnerable.

Although the social ministry was not new to Society of Jesus, it was Fr. Arrupe, who called Fr. Francisco Ivern in 1968 to set up the secretariat in the Curia to assist him

in coordinating and promoting social justice in the entire Society of Jesus.

The Secretariat that began initially as JESEDES (*Jesuit Secretariat for Socio-Economic Development*) in 1969 has gone through many changes not only in name – from JESEDES to SJS [Social Justice Secretariat] and to SJES [Social Justice and Ecology Secretariat] – but also in approaches. We have journeyed more intentionally from charity to development and to rights-based social and ecological action amidst many turbulent yet amazingly grace-filled years.

Fifty years of the Secretariat (1969-2019) is truly a historic moment, a *Kairos* moment as Fr. Arturo says, not merely for the social apostolate members but also for the entire Society of Jesus. These 30 articles from various social centres and institutions are only examples of the incarnational spirituality that permeates the social apostolate. The articles reflect the deep commitment of Jesuits and partners, their amazing ingenuities amidst challenging situations.

This is a moment to gratefully acknowledge the graces received during the past 50 years, recognize the present challenges and opportunities and to discern the ways to implement the UAPs in the coming ten years. On behalf of the Secretariat, I wish that Jesus incarnates himself in our lives and in our mission throughout the year 2020.

Xavier Jeyaraj, SJ
Secretary, SJES







Silveira House: A flagship of social justice work in Zimbabwe

ARNOLD MOYO, SJ
ZIMBABWE-MOZAMBIQUE PROVINCE



Fifty-five years have passed since the founding of *Silveira House* – Jesuit Social Justice and Development Centre in Harare, Zimbabwe. A lot has changed in the country since its founding and a lot has not. What hasn't changed is the relevance of the Centre in its mission of promot-

ing social justice, active citizenship, responsible and accountable governance and community development; for these challenges have persisted in the country since the Centre's establishment. What has changed though is that the operational environment has required the Centre to find new

approaches to programming, fundraising, and relating to various relevant stakeholders.

Silveira House started in response to “knocks on the door” from the poor seeking assistance from the local Jesuit community. At the time, the Rhodesian



(the country's colonial name) Church was discerning ways in which the Church could respond more systematically to the plight of the many, mostly rural, people who were suffering under the colonialist government. The Jesuits were tasked with establishing a Centre that would provide such a response. That responsibility was further delegated to Fr John Dove, SJ, a man filled with compassion for the poor and a passion for social justice. He saw this as an opportunity to teach those who knocked on the community's door "how to fish" for their own self-sustenance. This marked the birth of Silveira House.

Various projects were initiated in agricultural training as well as in

technical and vocational skills training. The success of these ensured that the beneficiaries – individuals and families – became more self-reliant and food secure. The agriculture project was particularly successful as the scheme took off like wildfire and within ten years provided food security over a wide area of the north and east of the country. The projects that were started in the development of the Centre include leadership training, advocacy on social and economic policies, and peace-building.

No metric can adequately measure the appreciation in the hearts of those that Silveira House has touched and brought some change in their lives. I occasionally find

myself overwhelmed by the gratitude ordinary people express whenever I visit areas of our operation in different parts of the country. Some would have been beneficiaries of Silveira House's projects ten years ago, yet they still remain grateful for the change that their involvement with Silveira House brought to the quality of their life. When listening to such stories of change, I often feel unworthy to be leading an institution with such a legacy in so many parts of the country and of being a part of its noble history.

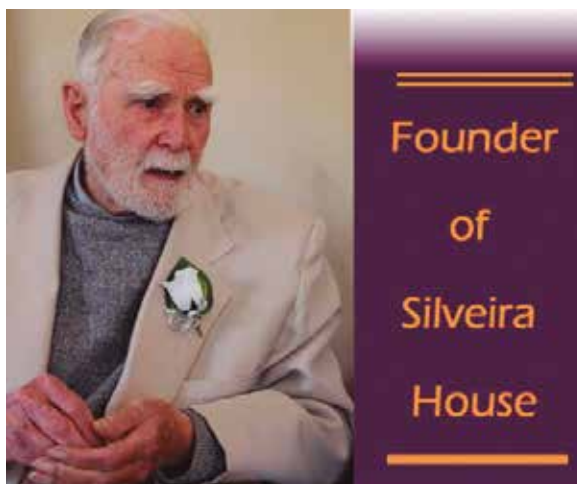
My hope is sustained through listening to these stories of change, particularly in the very challenging economic and political context we have to operate in. A mother who can



now afford school fees for her kids from the money she earned from her livestock project; a father who was able to build a proper small house for his family using the skills he was taught; a community that is able to articulate boldly its demands from local authorities, and local government authorities who constantly invite us to offer them training in leadership. These stories serve to remind us that what we are doing is worth doing.

Nonetheless, there is a constant challenge for social institutions such as ours, especially in Africa, to be imaginative in our approach to development. Africa is a continent that remains stagnant as far as development is concerned. Millions of its people remain in poverty while other regions have made great strides in reducing and even eliminating extreme poverty. The reason for our existence as social

centres and civil society organisations will be hard to justify in the face of persistent poverty, poor leadership and governance in our countries. We cannot hope to change this social condition with the same methods we have been using for the



past decades. The change we wish for requires our own metamorphosis.

We also need to confront the question of our own financial sustain-

ability. Dependence on donor money has at times proven detrimental to the realisation of our mission. This dynamic of aid-dependence sheds light on a contradiction that exists within development work today: we work towards empowering people but often end up making ourselves and the poor we serve charity-dependent instead. This flawed model, in addition to the ever-intensifying donor fatigue, undermines the power of the Gospel and impedes the authentic liberation of those trapped in poverty.

Thus, while we remain ever grateful for the contribution we have managed to make to the people of Zimbabwe through Silveira House over the years, we remain alert to the present and future challenges that confront us. It is, however, our hope that what was begun 55 years ago will continue growing in strength for the next 55 years and beyond, for the benefit of the less privileged, in whatever form that this will take in the future.





The JRS mission for reconciliation in the Central African Republic

ERIC GOEH-AKUE, SJ, PAUL MARIE BOUDA, SJ AND LAURA LORA BALLESTA
JRS-RCA

Reconciliation is a central focus in the strategic framework of the Jesuit Refugee Service (JRS). This apostolic priority is visible in the Central African Republic (CAR), a country devastated by multiple years of civil war and extreme poverty. During his historic visit to the CAR in November of 2015, Pope Francis urged for the country to work towards peace and reconciliation. JRS has responded actively to this call by developing peace-oriented education programs in the areas where they have a presence: in the southern region of Lobaye, in Bangui, the capital, and in the central region of Bambari. They provide a diverse number of programs: the social cohesion of internally displaced

persons and host communities, the peaceful coexistence among the different socioreligious communities, the formation of leaders for the prevention and peaceful resolution of conflicts, psychosocial support and professional formation for demobilized child soldiers.

In Lobaye, the coexistence of the different communities has been crippled by high tensions among the Christian host families, the displaced Central African population (the majority of which are Muslim returning home), and Congolese refugees. The wounds of the past remain open, such as the distrust and hate between the Muslim and Christian communi-

ties. For this reason, the reconciliation workshops place a great importance on the need to forgive, on identifying and recognizing harmful prejudice that prohibits coexistence. They also focus on the importance of tolerance and accepting and respecting others, looking beyond religious differences.

In Bangui, JRS takes action in the more volatile neighborhoods (Fatima, Boeing) where the conflict between Muslims and Christians has resulted in numerous deaths, along with the destruction of many communities. In their work, past executioners and victims, Christians and Muslims, together reflect on the causes and consequences of the destructive conflict

that turns them against one another. The main focus of these formation workshops is to create advocates for peace, people who understand the beliefs of the other religions, who actively participate in the fight against violence and discrimination between Christians and Muslims and against other forms of conflict for long-lasting peace.

In Bambari, the center of the Central African Republic, the division between the different communities is extreme and runs very deep. This is continually being exacerbated by attacks of armed groups, both Islamic and Christian. One of

the crucial aspects of their mission is the support and formation of former child soldiers who have been demobilized. In the CAR there are about 12 500 child soldiers, both boys and girls, who are forcefully recruited into rebel groups. In most cases, they are drugged, abused, and forced to commit crimes, even upon their own families and towns with the purpose of linking them irreversibly to the

rebel group. Thanks to the psychosocial support, JRS helps demobilized child soldiers come to terms with their actions by working with them through their trauma. They help integrate them into schools or teach them a trade, to read and write and to learn activities that could generate income. There are several steps to the road to



healing, including reestablishing their self-esteem and confidence, despite the violence that they committed against others. It also requires learning to control violent behavior so they may have a healthy social reintegration into school or learning of a trade with the objective of a return to a normal social life.

The testimony of Grace is moving. She was a demobilized child soldier who benefited from the psychosocial support and learned to sew. “I was 13 years old when the war began. They killed my father and my mother right in front of me. So, I decided to join one of the armed groups of the Anti-Balaka to avenge my parents. One day,

I arrived in Bambari together with my armed group. I heard about a JRS awareness conference for child soldiers, and I decided to go and see. There they offered us a new life and that made me think. I became a little less angry and decided to stop fighting and learn a trade. With this formation I have been able to forgive and to start on a better path. If I had stayed in the armed group I would not have survived or learned a trade. I know now that I am on a good path.”

Grace’s testimony, like other stirring testimonies, is the essential reason why JRS continues its mission in the CAR, despite intimidation and violence. We firmly believe that God is moving the heart of this country. Our mission consists of working together arduously for reconciliation and justice, by accompanying with Christ in faith and hope the vulnerable people whose dignity has been broken and wounded.

Translated by Mason Smith





The Jesuit social apostolate and lack of governance in Africa

RIGOBERT MINANI BIHUZO, SJ

COORDINATOR OF THE SOCIAL APOSTOLATE IN THE PROVINCE OF CENTRAL AFRICA AND ANGOLA

In certain countries, the problem behind urgent social questions is usually the lack of governance. Social work must eradicate this issue at its roots. The 50th anniversary of the

Jesuit social apostolic secretariat provides Africa the perfect opportunity to build the future of the apostolate looking at its past. It could be a possible way to renew the program and

refocus its efforts to serve the mission even more faithfully.

In 1949, when Father Janssens, the Superior General at that time,



published *Instruction on the Social Apostolate*, the majority of Africa was still colonized and most of the Jesuits were Westerners. At that time Africa was a hotbed of movements aimed at gaining independence. Only a decade separated the publication of the instruction and the '60s, a period when many countries claimed their autonomy. The political strife between the people and African intellectuals wasn't at that time the priority of the emerging social apostolate. Jesuits focused their efforts on the "development" of the countries. Even though they were not on the front line of the work for the independence of the continent, various members of the Society would participate in forming the social conscience of the African people.

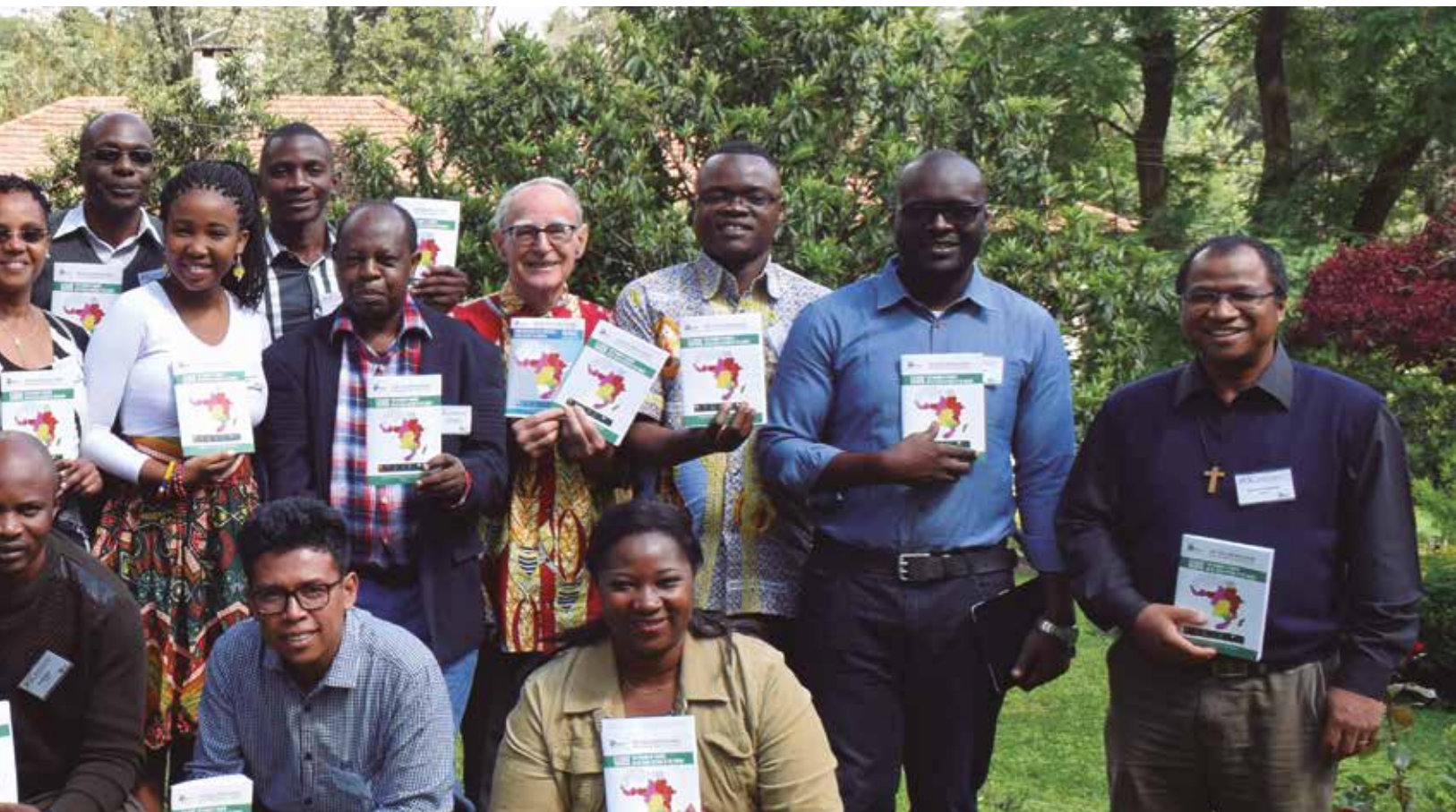
With the purpose of continuing the Jesuit story on the African continent, in 2012 around 50 African and non-African Jesuits met in Nairobi. Together they celebrated the 50th

anniversary of the independence of African countries and assessed the role of social organizations in Africa. In his opening remarks Fr. Michael Lewis, the president at that time of the Jesuit Conference of Major Superiors of Africa and Madagascar (JESAM), assured that the social apostolate would help address the challenge of poverty, a consequence of the bad governance in Africa. Father Orobator, Provincial of Eastern Africa, agreed, "I would argue that a leadership deficit is the single most formidable obstacle to progress and development in post-independent Africa."

The fundamental challenges for the social apostolate in Africa that were identified in the 2012 June forum would inspire for six years the action and investigation of the Jesuit African Social Centres Network (JASCNET). The social apostolate would then create new programs on all four corners of the continent that

would address, among other things, conflicts before and after the elections, support for the victims of war and violence along with refugees and migrants, prevention against hoarding of lands, accessibility to clean water for marginalized groups, the fight against climate change and even the protection of the Congo Basin rainforest.

Even when research led us towards new challenges like Boko Haram and al-Shabaab, the Jesuits involved in the investigations came to surprising conclusions. "Bad governance is being mixed with the rise of radical Islamic fundamentalism. This can be seen in the domination and corruption of the development of democracy in these countries. The consequential factors are unemployment of young people, armed services being contracted by individuals and illegal extraction of natural resources in Africa by foreign parties."

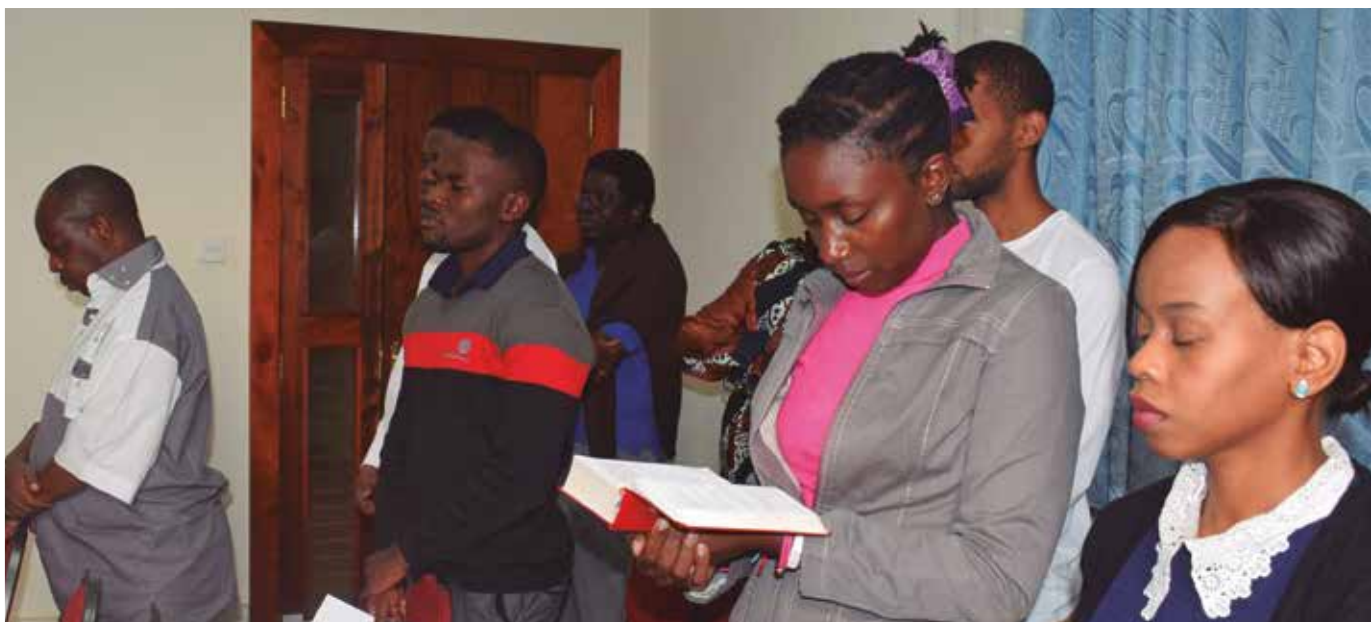




Research performed in over 10 countries has revealed that the increase of this new phenomenon is directly related with the marginalization and anger of a younger generation ridden with unemployment and rejection of the political process. Nobody has offered these young people a different point of view or any reason for them to believe that one day this will change. The bitterness, frustration, and anger of these young people are easily manipulated by Islamic speeches that radicalize and intensify them or by those involved in human trafficking who convince them to emigrate. They are victims of the lack of leadership in Africa and its social consequences.

Since then the social apostolate has introduced programs to effectively tackle the lack of governance that devastates the country. Four crucial points were identified.

Firstly, to ground the social apostolate in a spirituality of social work with a solid doctrinal foundation,



in particular the Social Doctrine of the Church. Secondly, to base the social work on solid social analysis, nothing improvised or spontaneous. Thirdly, to improve all of the tools used in this field to widen the capabilities of operation. Fourthly, to master the new ways of communication, including social media which is necessary today to reach the younger generation.

A handbook is used in the socio-political formation program aimed at young Jesuits. Its objective is to prepare the future generation of Jesuits so that they consolidate their efforts in that which is capable of producing results that will multiply. We must not lose sight of the fact that the cause of the urgent social questions of today, including poverty, unemployment, diseases, and migration, is the bad governance of the African continent. Helping to build the institutions of governance of the African countries could be the key.

Translated by Mason Smith





Pastoral circle and social apostolate activities in Zambia

PETE HENRIOT, SJ
DIRECTOR OF JCTR (1990-2010)



When the Zambia Province decided in 1988 to begin a social center in Lusaka, just what it would do and how it would do it was not altogether clear. Starting out with a rather “cloudy” name, Jesuit Centre for Theological Reflection (JCTR), the original orientation was more

toward research than action, with a mixed focus on contemporary social challenges.

But in the years that followed, as Zambia moved from a one-party state to a rather tumultuous multi-party democracy and erratic

economic scene, the JCTR expanded its activities to include four essential elements:

- **Research:** preparing quality and well-respected theological probings and social science investigations.

- **Education:** disseminating research findings through publications, newsletters, workshops, media presentations.
- **Advocacy:** engaging the wider public in political pressures for social justice programmes in civil society and church, local, national and international.
- **Consultation:** advising Church social activities (e.g., pastoral letters), testifying before Parliament, serving on civic committees.



As a start to a quick and incomplete review of the JCTR mission and activity, it might be interesting to note some social, economic and political changes over the past thirty years since its founding. At least some rough figures can help compare 1988 and 2018.

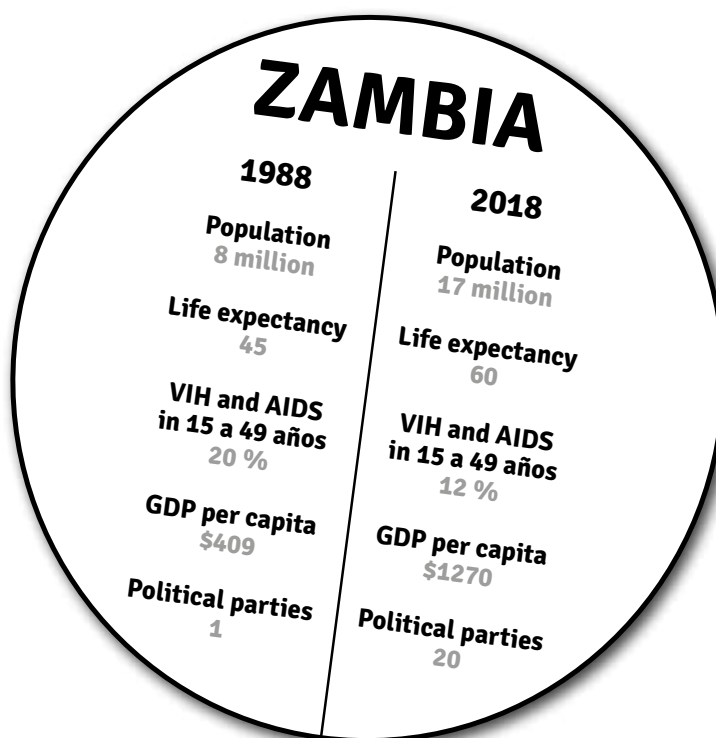
A sterling example of JCTR's four-fold approach was the work on seeking justice to deal with Zambia's immense burden of external debt. In the late 1990s and early 2000s JCTR became a central player in the world wide effort of the Jubilee Debt campaign. The effort was to secure cancellation by showing (1) how that debt was in fact incurred and (2) what its consequences were for local citizens.

I recall a high level meeting that it was my good fortune to be invited to in Washington DC in 1998. The President of the World Bank was there and he said quite strongly to me: "Fr. Henriot, this cancel the debt campaign isn't going anywhere. The World Bank does not cancel debts. Hear me: we don't cancel debts!" Twelve months later, Zambia received over USD 3 billion in debt cancellation, including signif-

icant reduction in World Bank debt. And subsequently even more cancellation came through – the consequences of JCTR's cooperation with the worldwide Jubilee campaign, doing good research, education and advocacy. A figure that surely is a challenge to JCTR's mission today is

that in a recent World Bank report Zambia is ranked as the fourth most unequal country in the world (following after South Africa, Namibia and Botswana).

Looking back over more than thirty years of JCTR activities, the





methodology for implementing these challenging activities could be characterised as following the “pastoral circle” by engagement in experience, analysis, reflection and action. This popular social science tool pushed the team to be engaged with important challenges and not simply stay in their office, to ask deeper questions of why there were these challenges, to ponder the issues of faith and justice arising from the issues, and finally to move toward well-planned responses.

These four steps of the pastoral circle can be seen in the pursuit by the JCTR team of key issues facing Zambia from its start even to this day.

Experience: the rising debt crisis was felt in constrained government budgets for health and education; the cost of living exceeded family incomes and hunger was felt; social rights was given low priorities in constitutional debates; and corruption was endemic in so many circles.

Analysis: surveys such as the “Basic Needs Basket” showed the unhealthy gap between national needs and available resources; in-depth study of budgetary allocations demonstrat-

ed the fall into paralyzing national debt situations; social rights were described to show why good educational opportunities were minimally available to the poorer populations.

Reflection: what do these issues mean to people of faith and citizens of traditional values were explored through theological studies, application of the church’s social teaching and recollection of the tenets of Zambian humanism. Ignatian spirituality also influenced the reflection.

Action: steps for effective dealing with the issues experienced could then be promoted, e.g., through visits to public officials, popular demonstrations, petitions to push for international pressures, publicity campaigns, etc.

The value of using a pastoral circle approach, and its relevance to Jesuit social apostolate in Africa today and into the future, can be seen in its link to first-hand experience of issues, keen insight into causes and consequences, clarification through faith focuses, and movement to well thought-through responses.



Learning to collaborate

A European perspective on the evolution of the African social apostolate

DANI VILLANUEVA, SJ
EXECUTIVE VICE-PRESIDENT OF ENTRECULTURAS AND ALBOAN

It is wise to look back in order to learn from our history. At times we must make peace with the past, but some other times this experience is

a source of excitement and gratitude. This latter is the case with the experience of work and collaboration between *Entreculturas* and *Alboan*

– projects of Spanish Jesuit international cooperation – and the African social apostolate. Without doubt, this is an experience of the Spirit

acting through people and institutions and of how collaboration and networks can be of enormous facility for the forwarding of the apostolic mission.

Our collaboration with the African social sector is delineated by three fundamental variables: (1) to approach Africa as a universal apostolic preference which favors the harmonic orientation of our work towards this new mission focus, (2) the creation of the *Mixed Commission* from the European and African Provincial Conferences whose aim is to implement instruments formed following the impulse of collaboration of CG 34, and (3) a vibrant African social apostolate with an ongoing structuring process at the conference level. This is the framework of the incorporation of *Entreculturas* and *Alboan* into an ecosystem in which three principal processes may be highlighted:

a) **Accompaniment and strengthening of the network of social centers.** In our progressive incorporation into the work of the African social centers we learned the importance of shared dialogue for developing a joint vision with the different social delegates of the Provinces. Back in 2005 we took our first steps at the hand of Elías Omondi as coordinator of the social sector JCAM (at that time JESAM-SAS), when great efforts were made to identify the main challenges for the social sector on the continent, whose keys were seen in peace-making and conflict resolution, along with education, good governance, and interreligious dialogue. It is in the next stage, beginning in 2009, when structures are begun for joint work as a conference: communication, coordination, documentation and even the availability of some common human resources. This was the stage of the creation of the concept of Network of African Social

Centres under the direction Ghislain Tshikendwa aiming to achieve greater coordination and leadership.

b) **Birth and formalization of *Fe y Alegría* in Africa.** In 2017 we celebrated in N'Djamena the first 10 years of the movement *Fe y Alegría* in Africa. Few know that Father Vélaz, founder of *Fe y Alegría*, visited the Congo already in the 1970s, and that the last three international coordinators of the federation FyA have visited and dialogued intensively with JCAM. In these years, *Entreculturas* and *Alboan* have been able to accompany multiple educational initiatives for the vulnerable, many times linked with parishes or rural areas with enormous difficulties. Stemming from this work we have gotten to know Jesuits, young and old, enthusiasts of education as an instrument of social transformation in surroundings of maximum vulnerability, and they have been the key agents of this miracle which got underway



formally in Chad (2007) and later in Madagascar (2013), the Democratic Republic of Congo (2014), and today in conversation with Guinea-Conakry, Kenya, Mozambique, Nigeria, and Liberia.

In this sense our trip in 2009 to Colombia, Peru and Ecuador with eight African delegates of education was very important for knowing the different organizational models of *Fe y Alegría* in these distinct countries and contexts. After these years of work we have learned to be hinge organizations, serving as bridges aiding provincial and continental leaderships to coordinate and encourage local initiatives and capacities while strengthening them by means of international connections and support.

c) Progressive evolution of the JRS in the continent. In these years of collaboration, accompaniment of the four regions of the Jesuit Refugee Service (JRS) in Africa has also been intensive in the key stage of Africanization of its leadership and progressive settling into the local Jesuit structures. The challenge has been to respond with the JRS to the forced mobility on the continent with a progressive strategic view shared always more by other actors of the Society of Jesus.

It is impossible to end this brief article without expressing gratitude for having been part of a true dynamic of universal Society, motivated by the concrete needs of a conference and guided by the vision, enthusiasm, and exceptional work of many companions and collaborators. Inserted in these dynamics, we understand – and we celebrate – the progressive and promising emphasis on networks and collaboration within the universal body of the Society of Jesus.

Translated by Milton Jensen





**LATIN AMERICA
AND THE CARIBBEAN**



Fifty years of commitment to social justice in Latin America

JORGE JULIO MEJÍA, SJ
ASSISTANT OF THE SOCIAL SECTOR OF THE CPAL

Since the 60s, young people have protested massively against a society which had made possible the horror of the Second World War, their human sensitivity unable to bear the injustice.

In many countries they demanded democracy and justice, and so began the repression of the military dictatorships in Brazil, Argentina, Chile, Bolivia, and Uruguay.

The general situation touched the conscience of many followers of Jesus. The Second Vatican Council, the meeting of the CELAM in Medellín, and the 32nd General Congregation





provoked a change of mentality and an opening of hearts. The salvation of Jesus was not after death, but after birth. It was insisted that all of our efforts should converge towards the construction of a society in which the people were integrated with all of their rights to equality and freedom.

In 1968 Father Arrupe and the provincials of Latin America put us on alert: "The epoch we are experiencing in L.A. is a moment in the history of salvation. Therefore, we propose to give absolute priority to this problem in our apostolic strategy" (*Carta de Río*, May 1968, n. 3).

All of this generated a very active social sector. Many Jesuits from the Provinces of the region worked with the poor, living with and like them. We convoked a meeting in Jiutepec, Mexico, the July 24, 1982, in order to respond to this question: "After ten years (following decree 4 of the CG 32) what has happened to the poor and to us?" The answer is summarized thus: "Motivated by faith and stimulated by the Church and the Society, we embarked upon the adventure. The irruption of the poor in our lives, their discovery by way of insertion, investigation, and attempts to work with them, produced a rupture in all of us... We took the first steps of inserting ourselves in the historic current of liberation of our countries and found ideals and projects which

were not born of Christianity. The visceral experience of injustice and oppression of the poor and the enthusiasm for alternative social projects nourished within us the utopia of transformation... Our theology, our spirituality, our community life, relations with the Church and with the Society underwent painful questioning. At the same time, we began to feel the effects of the repression of a system which considered subversive an act of faith in favor of the poor...we have helped the poor to recover their voice, that they might be the protagonists of their liberation" (from the *Informe* of news of the province).

We continued meeting with Jesuit worker-priests, with those working with indigenous peoples, with parish priests, and with priests who thought through their identity working at a Social Center. Each encounter left an unforgettable life story written. Decisive were the accompaniment and analysis of the Social Centers in Central America, Colombia, Mexico, Peru, Dominican Republic and Venezuela. Since 1949 they have had a mission assigned by Fr. John-Baptist Janssens, SJ: to elaborate diagnoses which ground the work plans for justice and peace. For this it was necessary to prepare Jesuits with special studies.

Following the fall of the Berlin Wall in 1989, sensitivity to the

problems of society changed. New challenges arose: climate change, migration, political polarization. In view of this, the provincials of Latin America and the Caribbean published in 1996 a letter in Mexico on neoliberalism in which they reflect on the criteria and consequences of this system, on the characteristics of the society that we long for, and indicating concrete tasks in the educational, social, and pastoral fields.

In 1999 the Conference of Provincials of Latin America was founded to promote collaboration among the 12 provinces.

In annual meetings of the social assistants of the Conference of Provincials with the secretary of the Social Apostolate, we have had the opportunity for mutual support and joint thinking about how to respond to new challenges. For example: We decided to participate in the World Social Forum III in Brazil, whose motto was: "Another world is possible."

After the dictators came the crisis of democracy. A paradoxical nostalgia for authoritarian governments arose, according to a study of the UN. We planned a program of political education in order to dignify the exercise of politics. It would be carried out in all of the provinces, and the impact of our apostolate evaluated.

The CPAL established its priorities: the serious problem of injustice, attention to the Amazon, Haiti, and Cuba, ecological problems, violence, reconciliation and migration.

In the way we plan our work we began to give priority to discernment, moving from the question of "What must we do?" to that of "What is God doing?" so as to dedicate all of our efforts to collaborating with Him.

Translated by Milton Jensen





Only a network can face it! The challenge of migration in Latin America and the Caribbean

JAVIER CORTEGOSO LOBATO

COORDINATOR OF THE JESUIT NETWORK WITH MIGRANTS OF LATIN AMERICA AND THE CARIBBEAN

MAURICIO GARCÍA-DURÁN, SJ

DIRECTOR OF THE JESUIT REFUGEE SERVICE IN LATIN AMERICA

At the end of the 1990s in the Conference of Provincials of Latin America (CPAL) we made a transcendental decision regarding displaced, migrant, and refugee populations. We questioned our action upon contemplating what was happening in the migratory movements of the continent, and we understood various situations: first, that the migratory reality required a response which transcended our provincial borders if we wished to assist the flows along their entire journey (origin, transit, and destination), especially at that time the Haitian, Central American, and Colombian flows; second, that the complexity of the phenomenon required the unity of action of dis-

tinct capacities and fields of expertise involving people and institutions from different sectors and apostolates; and third, that the same roads and risks in the route are shared by people with different reasons for migrating, from situations of poverty to victims of political crises and violence who need international protection, as well as those affected by natural disasters.

As a fruit of looking at our reality of human mobility was born the decision to create the *Red Jesuita con Migrantes* (RJM - Jesuit Network with Migrants). It was organized according to our interpretation of what the migratory movements demanded: a necessarily “interprovincial” and

“intersectorial” network that, for greater and better service, not be limited to a given geographic space, nor to specific fields in which to offer its contributions, nor by the distinct circumstances of the people accompanied.

In 2011, the Provincials of the CPAL decided that migration would be one of the six priorities of their Common Apostolic Plan; the RJM thus found greater legitimacy and began to feel the greater influence of the apostolate with migrants, displaced persons, and refugees in the works and plans of the provinces, each of us projecting what we could do regarding migration.



The network understood that it could not limit its action to accompaniment on the migratory route, but that it had to develop a strategy of advocacy aimed at the transformation of public policies in the spheres of migration and refuge, as well as to point to the causes which led so many people to make desperate decisions and to undergo great risks in their search for worthy life projects. We speak of an *incarnate incidence*, to the extent that we legitimize our global voice from the local level, with the contribution of the different capacities of the works in the network: their scientific quality, knowledge of the violations of human rights, communication skills or strategies of development, and integration.

Furthermore, since 2013, the RJM has assumed the challenge of a social and personal transformation; it is necessary to create a new culture of hospitality. This is something we learn from the people, through the gestures of welcoming, generosity, and selflessness to which we are witness in the most humble communities, who receive displaced persons, migrants and refugees with open arms, houses, and hearts. These gestures are a challenge which leads us to recognize ourselves in the other and to understand that with our differences we are all brothers and sisters, we are one human-kind, and, in one way or another, we all proceed from a history of migration and encounter. Moreover, the orientation towards hospitality made us

understand that to work with migrants we had to work with all people; from a practical standpoint, through its *Campaña por la Hospitalidad* (Campaign for Hospitality - <http://historiasdehospitalidad.com>) the RJM not only strengthened its inter-sectorial logic, but also amplified it, especially with an eye to young people and the education sector.

This accompaniment of migrants, refugees, and internally displaced persons is one of the sufferings which we, together with the CG 36, heard about in the region. These sufferings invite us to work for reconciliation as the condition for healing the wounds which the migratory processes produce in millions of people. And this





demands of us, from the horizon of faith and justice, to promote processes of reconciliation in at least five dimensions (personal, spiritual, familial and communitarian, social and political, and ecological) which will empower our healed brothers and sisters to act for themselves in the search for their own alternatives.

In these 20 years of sharing the journey with migrants, displaced persons, and refugees, we have learned from them and verified the need for a network which promotes a structured, quality apostolate that seeks a transformation of structures. Our horizon continues to be a reconciled world with room for all of us.

Translated by Milton Jensen





A visit to the future

JORGE CELA, SJ

Fe y Alegría (Faith and Joy) is part of the dream of a “new society,” “new heavens and new earth,” which motivates the social and educational apostolate of the Society of Jesus. That is why Fr. Arturo Sosa, SJ, said to the delegates congregated in the

Congress of Madrid 2018: “With you the Society wishes to visit the future.”

When I began to work in *Fe y Alegría* in 2003, I learned that our objective was not that our students had the best academic results, but that the

education of the country improved; because for its founder, Fr. José María Vélaz, SJ, social justice starts with educational justice. In our society of knowledge, a person without education is a sure candidate for poverty, discrimination, and manipulation. For

this reason, the founder said, “We cannot give a poor education to the poor.” Father Arrupe, as Superior General of the Society of Jesus and former companion of the novitiate, wrote to F. Vélaz: “I invite you to continue in that spirit of qualitative innovation to the service of the growth of the poor as subjects of their own destiny, children of God and builders of a just and fraternal society.”

When *Fe y Alegría* started in Caracas in 1955, one fourth of the Venezuelan population was illiterate. Today in Latin America, only Haiti has an illiteracy rate above 10 %. The continent has won the battle of school coverage, but not that of educative quality. Since its origin, *Fe y Alegría* has endeavored not only to bring education to “where the asphalt hasn’t arrived,” but to guarantee that

the poor receive a quality education which allows them to overcome the breach of social injustice.

We know that the poor are many. In 1960 in Latin America more than half of the population was poor (51 %). In 2016, nearly a third still was: 30.7 %. Only a massive response can meet the challenge of education for the poor. It is necessary to gain as allies the state, the civil society and the whole population. That is why *Fe y Alegría* was born as a social movement which calls the entire population, including the poor themselves, in order to overcome poverty with education.

And we are being successful in gradually getting different actors committed to this form of non-state public education: the states; the more than

100 religious congregations who collaborate with the project; the business community and the popular sectors who assume their civic responsibility to education. Thus, the false dichotomy between state public education and lucrative private education is broken.

But is it true that quality education can be achieved in contexts of extreme poverty? Today it is said that the greatest obstacle to learning is poverty. The schools of *Fe y Alegría* are in all contexts of poverty, including extreme poverty. The students of *Fe y Alegría* have this factor against them and, despite this, they achieve better results.

One proof is the rate of repetition and drop-out. *Fe y Alegría* achieves drop-out rates under 5 %. In contrast, five countries of Latin America have drop-out rates above 25 %. The



same is true of repetition, which is below 5 %. Only four countries of the region have such a low rate.

Among the contributions of *Fe y Alegría* to Latin American education we can speak of the very concept of quality education and the programs that promote it; the practice of inclusive education; the contributions to intercultural education, above all in indigenous contexts; the teacher formation systems; models of education for the workplace, including the training of young people with special capacities; the networks of rural schools; the forms of community participation in the schools and of these in the community; the incorporation of the new technologies in the educational process. In Spain there is the formation of the awareness of responsibility in international cooperation and in Italy the training of migrants.

With the presence of *Fe y Alegría* in Africa, a new form of relation with the community, typical of the African cultures, is incorporated. The challenge arises to create new systems of quality adapted to the diverse contexts of geographical and sociological “frontiers.”

Each national office of *Fe y Alegría* has a team dedicated to influencing educational policies so that the right of the poor to a quality education might become a reality. As Fr. Arturo Sosa, SJ, says: “The work of *Fe y Alegría* would not be understood if it did not have an influence, gradually and measurably, both in the transformation of public education and in the definition and implementation of public policies which make the right to a quality education a reality anywhere in the world. It is a local, and simultaneously global, struggle.”

Translated by Milton Jensen









Economy for the care of life: the COMPARTE network

ÁLVARO IDARRAGA, AMAIA UNZUETA AND ÓSCAR RODRÍGUEZ, SJ
COMPARTE NETWORK

COMPARTE is a network of the Jesuit Conference of Provincials in Latin America and the Caribbean (CPAL) consisting of 15 social centers (CS) present in 15 regions of 10 countries (Paraguay, Bolivia, Brazil, Peru, Ecuador, Colombia, Nicaragua, El Salvador, Guatemala, and Mexico), the Jesuit Service to Panamazonia (SJSPAN), the Work Formation of the Federation *Fe y Alegría* and *Alboan*. We are a community of learning and action conformed in 2008 to construct, together with producer organizations and other allied entities (social actors), economic-productive initiatives as alternatives to the dominant development model.

The 36th General Congregation in its decree 1, “Companions on a mission of reconciliation and justice,” calls us to the renewal of our apostolic life and it is there that we situate the intuition which animates our endeavors. It points out that “Because of the magnitude and interconnect- edness of the challenges we face, it

is important to support and encour- age the growing collaboration among Jesuits and Jesuit apostolates through networks. International and intersec- toral networks are an opportunity to strengthen our identity, as we share our capacities and local engagements in order together to serve a universal mission” (n. 35).

We align the economic-productive initiatives with eight traits of the alternatives to development that we support, utilizing diverse procedures, knowledge, and modalities of action, in order to achieve good living conditions among families who are in situations of exclusion and poverty.

- In defense of life: the person and his or her dignity in the center.
- Locally based: we construct an alternative vision based upon the local situation.
- Generate capacity for participa- tion and decision making.
- Support for collective construction.

- Recover the wealth of diversity.
- Utilize the bounties of nature in a just and sustainable manner.
- Strengthen the role of women.
- Prioritize good living conditions for all people.

We develop productive initia- tives in rural areas (coffee, cocoa, banana, honey, dairy and oleaginous products) and in urban areas (tex- tile, footwear, and crafts) in gener- ally paradoxical situations: commu- nities lacking well-being, present in territories of abundance who, pro- gressively, fall into ever more abject poverty.

From the experience of projects, teams, laity, and Jesuits we generate practical know-how which is trans- lated into methodologies we then disseminate and which give sense to our way of working together and commit fully to the end (*En-Red- Darnos*, meaning both “giving our- selves through the network” and “committing ourselves fully.”)



Three elements structure our endeavor:

1. Strategic Reading of the Territory: As the point of departure it proposes the attainment of an ordered, overall comprehension of the territory; the identification of key elements which contribute to the construction of alternative economies with local and regional impact, taking into account potential and challenges. Exercise carried out in regions of Colombia, Peru, Guatemala, and Nicaragua.

2. Management of value chains in complete economic cycle in order to obtain control of its products up to the social reinvestment of the utilities. This breaks cycles of intermediation or speculation, favoring the retention of produced wealth and confident relations between producers, markets, and consumers. Our experiences in Mexico, Colombia, and Peru in managing value chains of coffee, cocoa, and dairy products confirm this horizon of action based on the professionalization of processes and products which guarantee their ongoing quality.

3. The multi-actor focus considers that the consolidation of sustainable and robust economic-productive alternatives is enabled by the development of appropriate



capacities in people, organizations, and institutions through the creation of models of solidarity in collaboration with diverse social actors.

We promote concrete actions of connection and networking, on one hand, for processes of formation, specialized technical assistance and research, with universities of the Association of Universities entrusted to the Society of Jesus in Latin America (AUSJAL) in Mexico, Colombia, and Guatemala, and with the network of Jesuit Universities in Spain (UNIJES) in the Basque Country, Barcelona, Valladolid, Madrid, and Andalusia. And on the other hand, for the development of productive processes in conjunction with other lines of work of the CS: human rights, ecology, migrations, political participation, and incidence, etc.

COMPARTE develops a common identity and a sense of belonging; it fosters the interchange of experiences, information, methodologies, and joint learning; it enables the relation of different actors and stimulates economic-productive processes, assuring that they move towards a shared horizon, indispensable in order to sustain the hope that another, more human and sustainable, economy is possible.

Translated by Milton Jensen



They fought for the justice which springs from faith: some unto martyrdom

JUAN HERNÁNDEZ PICO, SJ

“Consummated in a brief time, the plenitude of his life filled an epoch.” These words were written to illustrate the life of a Jesuit saint who died very young, **Stanislaus Kostka**, one of the first of the Jesuit saints of the initial period of the Society of Jesus.

In a 20th century marked by the prolongation of human life these words also hold true for **Alberto Hurtado** (1901-1952). He lived 51 years, 29 of them as a Jesuit. His dedication to Chile did not prevent him, but rather moved him, to travel in order to deepen his studies and to learn always more

ways of getting to the root of social problems. Hurtado tirelessly criss-crossed Chile founding *Hogar de Cristo* (Christ’s Home) and mobilizing the youth. His personality, profound and holy, has marked the Latin American Church. Cancer cut short his life at the age of 51 in 1952. “I, a shot at eternity:”

¡Mártires jesuitas de El Salvador, ruegan por nosotros!



thus he defined his life. He was canonized in 2005 by Benedict XVI.

It is in this context and legacy of holiness that we are to see the Jesuit martyrs of Central and Latin America.

The martyrs of the UCA in San Salvador were: Ignacio Ellacuría, Segundo Montes, Joaquín López y López, Ignacio Martín Baró, Amando López, and Juan Ramón Moreno. Five were born in Spain, naturalized Central Americans, and one, Joaquín López y López, was born in El Salvador. The work of their lives was the Universidad Centroamericana (UCA) in San Salvador, although they left their mark also in Nicaragua and Panama and especially in *Fe y Alegría*. At the UCA, under the leadership of Ignacio Ellacuría, they changed the character of *ECA*, the university magazine, making it a journal intellectual-

ly serious and prophetic in a Christian way. They tried to prevent the armed conflict promoting agrarian reform; they harbored refugees in the churches of the capital and also accompanied them in their return journey to El Salvador. They struggled to shorten the civil war and led the most enlightened political opposition of the country. Incapable of appreciating their prophetic depth and of valuing their option for the poor, the top military chiefs who directed the civil war against the revolutionaries assassinated them on the 16th of November in a tragic night. Their lot was to be assassinated together with two women of the people who sought shelter in their house that same fatal night. Their fundamental option continues to illuminate the UCA until today.

Of **Rutilio Grande**, Salvadoran, martyred in 1977, his provincial, César

Jerez (†), said: “He is a simple man, a very good religious with a special charisma for pastoral work and contact with the people of the countryside; he has the makings of a leader.”

Rutilio’s hard and even bitter life, his conflictive family roots, his identity crisis burdened by a crippling insecurity...do they not challenge us to take very seriously the processes of personal growth, so that we might enter into the recreation of the experience of friendship in the Lord, of the community of companions of Jesus, with a greater than usual probability of finding in it the happiness which our calling opens to us? (cf. CG 34, D8, 13).

In face of the threat to the Amazonas by the program of President Bolsonaro, an extreme rightist, it is important to remember F. **Carlos Riudaverts**. He arrived at the Alto



Marañón in 1980 and was well loved by the inhabitants of the region. His mission in the service of the Peruvian Amazonas lasted for 38 years. He was 73 when he was assassinated in 2018 upon confronting the people who attempted to steal in his parish, one of whom he recognized as a parishioner. His life leaves us a legacy of selflessness, commitment, and responsibility. It was a service of shared love which will be carried on by other Jesuits and laity who undertook the educational labor at his side.

Before that, the Mexican Jesuit **Miguel Agustín Pro** had been assassinated in 1927. During his first years as a priest he had to develop his apostolate clandestinely in his own country in times of the anti-Catholic persecution of various Mexican governments of the revolution. Once he had entered into Mexico, he was arrested and accused of the assassination of President Obregón, despite the fact that the assassin confessed his crime to the police, precisely to prevent Pro from being falsely accused. President Calles, successor of Obregón, ordered the continuation of his trial and Miguel Agustín Pro was sentenced to death for the assassination of Obregón. Fr.



Pro spent his incarceration in the same union with God that he had maintained throughout his short life. He was executed by firing squad on the 23rd November 1927, at the age of 36 years. His burial was celebrated in the Ciudad de México with the massive attendance of the Christian faithful.

These are some of the Jesuit martyrs of Latin America and some of the holy Jesuits who, without ending their life in martyrdom, have been recognized, one and all, as examples of life in Latin America unto the last consequences.

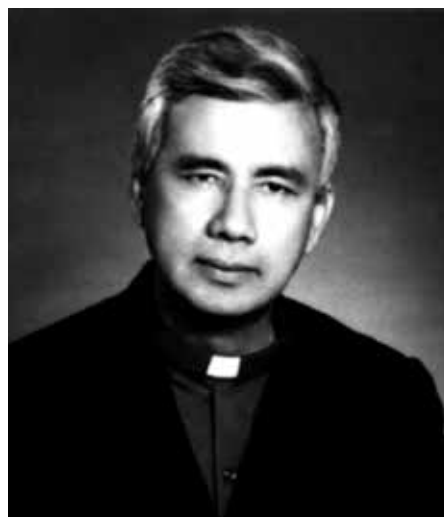
Translated by Milton Jensen



Alberto Hurtado, SJ



Miguel Agustín Pro, SJ



Rutilio Grande, SJ



Jesuit contribution to nation-building in South Asia

DENZIL FERNANDES, SJ

Ever since the Catholic Church began articulating its social thought from the encyclical *Rerum Novarum* by Pope Leo XIII, the Society of Jesus had been active in social outreach as part of its pastoral care of Catholics. However, the seeds of a greater engagement of Jesuits in the social field can be traced to the letter of Superior General Fr. Jean-Baptiste Janssens, SJ, on “Instruction on the Social Apostolate” on October 10, 1949, which called for a new “social mentality” among the Jesuits that required revision of Jesuit formation programmes, the education curriculum in Jesuit schools and colleges, and the opening of specialized centres of social research and action.

In response to this initiative, Fr. Jerome D’Souza, SJ, a renowned educator and a member of the Indian Constituent Assembly that approved the constitution of India in 1949, was called upon by the Superior General to start an institute to “contribute to

the emergence of a new social order in post-Independence India.” With the founding of the Indian Institute of Social Order in 1951, which was later renamed the Indian Social Institute and shifted from Pune to Delhi, the journey of the Jesuit involvement in the social apostolate began.



The quarterly journal *Social Action* was also started in 1951 to publish articles that reflect on the social realities in South Asia. The institute endeavoured to shape social policy and empower people and their

organisations with social knowledge for their own development. It also began establishing training and academic centres in various parts of the country imparting social theory and practice, such as the Xavier Institute of Social Service (XISS) in Ranchi.

Efforts to improve agricultural production resulted in the establishment of Action for Food Production (AFPRO), which is presently run by lay people. From the mid 1960s, Jesuits started social centres in different parts of the country. As an illustration, the social centre Ahmednagar was founded in 1966 to do pioneering work to improve the lives of the rural farmers and communities through watershed development.

The secretariat of Jesuits in Social Action (JESA) was formally initiated in 1973 to respond to the faith and justice mandate of GC 32 in South Asia. The social engagements of Jesuits included

non-formal education, self-help groups (SHGs), promoting cooperatives, aquaculture, sustainable agriculture, biodiversity, protection of the environment, livelihood security, food security, and land rights.

Besides the development approach, Jesuits were also engaged in the promotion of human rights, especially the rights of dalits (untouchable castes), tribals (indigenous peoples), women, minorities, and informal labour. Jesuit centres also remained active on political issues such as the promotion of par-

ticipative democracy, secularism, pluralism, and peace building.

Jesuits have also been engaged in relief and rehabilitation after floods, earthquakes, and conflicts in the region. In order to bring all Jesuit social centres onto one platform, the South Asian Peoples Initiatives (SAPI) was formed in 2002. It participated in World Social Forums in India and abroad.

In recent times, JESA has been working on developing leadership and empowering marginalised

communities. One such initiative has been Jan Netritva Pahal (People's Leadership Initiative) involving social centres of six Jesuit provinces trying to build leadership capacities of tribals. However, a major social innovation has been Lok Manch (People's Platform) initiated in 2015 that involves 15 Jesuit provinces and regions of South Asia.

This initiative has been unique on many counts. First, it is a platform of 100 organisations that epitomises the spirit of collaboration and networking as it is a collaborative effort







of organisations of Jesuits, dioceses, religious men and women, other Christian denominations, Hindus, and Muslims. Second, it has adopted a rights-based approach ensuring that Lok Manch facilitating partners become catalysts for social transformation through the empowerment of leaders of marginalised communities with knowledge, skill, and social

perspectives to enable them to access their rights and entitlements. Third, this people's platform adopts a dual approach of, on the one hand, ensuring proper implementation of existing laws and policies, while, on the other, engaging in advocacy at the local level, state level and national level demanding new socially relevant policies and amendments to existing social policies and laws for the benefit of marginalised sections

of society. Finally, this initiative is an illustration of global cooperation as it is supported by Misereor and Xavier Network partners.

Today, Jesuits in South Asia engaged in the social apostolate continue to contribute immensely to nation building by empowering marginalised communities and influencing social policy discourse in South Asian countries.



Towards a new dawn with Dalit empowerment

ARULDOSS SELVARAJ, SJ AND MARIANATHAN CHINNASAMY, SJ
MADURAI PROVINCE

The Social Action Ministry in Madurai Province went through a sort of soul-searching about its ministries in the 1960s, deliberating about doing more than just running schools, colleges, formation houses, and other such ministries. A new type of thinking with a faith-justice dimension grew from 1965 onwards. This initiative received inspiration and global backing from the Jesuit world with the deliberations of General Congregation 32, in 1974-1975.

As a result, in 1974, the Province made a call to chalk out a time-bound, total action programme of social justice in the province. This was further spelt out in the province congregation in the same year as, "In the context of India today, we have an urgent obligation to serve the poor and to witness justice." As this programme went forward, in 1984 the province assembly approved and announced the province vision, "To-

wards Liberation Together with the Poor," with concrete action plans for each ministry – including the Social Action Ministry. "Option for the Poor" later crystallized into "Option for Dalits" in 1987 with the commitment "Towards Liberation Together with the Dalits." This stress towards "upliftment" of Dalits in general and Dalit Christians in particular led to a series of actions and deliberations in line with Dalit empowerment.

To narrow down areas of action, a study, “The Situation of Dalits in the Tamil Nadu Catholic Church” was taken up under Rev. Anthony Raj, SJ, initiated jointly by the social action and higher education ministries. As a result of this study and ongoing programmes and trainings among Dalit Christians, the Dalit Christian Liberation Movement (DCLM) was launched in 1989. This led to the province congregation in 1990 officially postulating “The formation of a dependent region in the Northern Tamil Nadu” as “this would be a logical culmination of what we have been talking about so far with regard to the Dalit question” so that “the seriousness of our concern for the Dalits should not remain in empty promises.”

The social action ministry has now contributed significant uplift-

ment models to the Province, Church, and the wider society in terms of framing pro-poor, pro-Dalit policies. One of the greatest impacts is the positive upliftment of Dalit communities, transforming them from political ignorance and powerlessness to a politically sharp and unified group that can negotiate with political parties and also challenge local governing body elections. It is very heartening to witness that these leaders have, in general, demonstrated great integrity, commitment, social acumen, sharp cultural sensitivity, and developmental perspectives in their local administration, in spite of strong pressure from divisive caste and communal forces.

Education being the basis for emancipation and development, the social action ministry encouraged the Dalits by actually providing space for

Dalit children. Our education programmes have a three-pronged approach: formal education for those ready for school, supplementary education for those not able to cope (Evening Study Center model), and special schools for dropouts, regardless of age, who would eventually join the mainstream courses. This phase of positive practical action encouraged us to respond more proactively in establishing regular institutions in formal, technical, and higher education sectors.

Thus, the social action ministry has concretely visualized and verbalized the spirit of faith and justice. Within the Province, it helped to sharpen our commitment to the poor and to refocus us from the poor in general to Dalits in particular and to zero in on Dalit Christians. Perhaps the most important contribution is the creation



of the Chennai Mission's "continuous search" to discover target groups and bring them forward for emancipation, as a concrete expression of our commitment.

Additionally, the Chennai Mission undertakes social action initiatives among the Iru-lar tribes, inter-state migrants, and overseas migrants and has established a social research centre for Dalit entrepreneurs. Many Jesuits in the social action ministry have prepared and equipped potential men and women, religious and laity, through workshops and seminars. Thus, our Jesuits have become pioneers and role models in working out the "*modus operandi*" of social action as an example for other congregations.

In making an overall assessment of the past five decades, it is very heartening to note that the Jesuit Madurai Province social action ministry has gained great momentum, in terms of policies, priorities, and commitment in service to Dalits, Adivasis, women, children, and others of the most marginalized sections of society. Its impact has gone beyond the Madurai Province to other Provinces, congregations, and Catholic Church structures, helping them modify their plans, policies, and priorities.







Promoting justice through legal assistance in India

RAVI SAGAR, SJ
KOHIMA REGION

In 2002, a group of Garo tribal refugees approached me to be their attorney in a Public Interest Litigation (PIL) in the Gauhati High Court. They represented over 10 000 refugees living in Sojong village in the Karbi Anglong District of Assam. The government of India had allotted the forest land for their dwelling in 1947. The state government wanted to evict them in 2002, claiming they had occupied reserved forest land. On May 22, 2005, the court directed the government not to disturb their possession until an objective decision was taken. To date they enjoy possession.

A handful of Jesuit lawyers have similarly not only taken up individual cases for the protection of civil and political rights but are also engaged in protection of the socio-economic and cultural rights of the poor, the marginalised, and the vulnerable.

Since 2007, I have worked to obtain the Minority Status Certificate for over 300 educational institutions in Northeast India. Jesuit lawyer K. M. Joseph of Patna Province has been defending the rights of minorities and resisting the interference of the state in the administration of their educational institutions in central India. He has also successfully freed several bonded labourers from the clutches of landlords. The Jesuit lawyers of Madurai Province, through Legal Action, Advocacy Services (LAAS), have been fighting similar battles to free bonded labourers and claim equal rights for Dalits.

Jesuit lawyers actively defending the rights of the poor have inspired other religious to take up legal ministry. Of over 1000 law graduates in India who are religious, about 300 are practising in various courts. Of some 80 Jesuit law graduates, 20 are





actively engaged as lawyers, while others are making use of their studies in the apostolate assigned to them, with special focus on rural areas.

In 2004, the Bar Council of India refused the entry of priests and nuns into the legal profession, stating that their very way of life is a profession and an advocate cannot practice two professions simultaneously. After 14 years, on September 15, 2017, the Supreme Court of India upheld the order of the Kerala High Court stating, “Legally qualified religious can practice as advocates and there is no bar on them in doing so.” The presiding judge in the High Court had said, “I feel that the entry of such persons, will only add lustre to the profession. The profession needs selfless dedicated persons to take up the causes of the downtrodden and of environmental protection, without being concerned with the fee paid.”



Creating legal awareness through legal literacy sessions and publications disseminating useful legal information had a multiplier effect on other institutions. They too published booklets to educate the masses on various legal remedies in simple non-legal language. When the law on “the right of children to free and compulsory education” was enacted, UNICEF invited Kohima Region’s Legal Cell for Human Rights to conduct 100 sessions in rural areas to disseminate legal provisions on this legislation. In some centres, Jesuit lawyers have been training Para-Legal Persons, who take the law straight to people’s homes. Formal training and field work perfected their skills in helping people to claim their rights.

In 2017, the Karnataka Province established St. Joseph’s Col-



lege of Law (SJCL), the first Jesuit Law College. To expose students to real challenges, the rigorous contemporary-progressive curriculum is designed with the needs of

modern-day legal education kept in mind.

Inspired by the spirit of GC 32 and moved by the plight of the poor

tribals in Gujarat, the first Jesuit lawyer in India, P. D. Mathew, conceived the idea of giving legal aid to the poor and studied law in 1976. In 1981, his legal aid programme



gained popularity even among educated people. Thus, his endeavour brought the law to the doorsteps of ordinary people in their own language. The modest monthly legal magazine, in easily understandable language, started in April 1984 has grown into a monthly periodical called *Legal News & Views*.

In September 2018, responding to the increasing violation of human rights under the right-wing government in Delhi, the Indian Social Institute Delhi established the Centre for Human Rights & Law (CHRL) to intervene in issues and problems faced by minorities, women, children, tribals, Dalits, and other excluded sections of society. While creating awareness and promoting human rights through literacy sessions, training, and networking and encouraging dispute resolution out of court, CHRL will take up inevitable litigations and provide support to like-minded organizations.

These varied efforts of the Karnataka Province and Kohima Region on legal assistance, instruction, and training help the disadvantaged find their own voices and make them clearly heard. In the presence of inequality, we in the Province continue to join our voices with those discriminated against and together call for justice and work towards a better India.

at Indian Social Institute Delhi grew as the Department of Human Rights & Training. It facilitated PILs to uphold the human rights of the voiceless, especially bonded and

child labourers. Travelling to even the remotest places in the country, he trained persons to become “first-aid lawyers.” Over 250 small booklets in a legal education series have



Politics of identity, Kerala Jesuits and fisherfolk

BENNY CHIRAMEL, SJ
KERALA PROVINCE



The question of identity has formed the core reflective process of the Jesuits, especially the founding fathers, who had a tough time defining who they were. Being members of the Society of Jesus meant for them being people who have largely transcended their identities. They were men who belonged to certain nationalities, cultures, and nobilities but ready to go anywhere for mission. What has been the response of the Society of Jesus, Kerala Province, to this vexed problem of politics of identity in their own context?

Politics is primarily concerned with power. Individual or group-based identity helps a person or

group to claim power. For long, power elite in Kerala used to come from groups with hallowed identities, and the so-called “low caste” people of Kerala never dared to challenge the stigmatizing social structure they were living in. But movements spearheaded by enlightened people such as Sree Narayana Guru and Ayyankali gave new voice to the inarticulate millions who suffered low collective esteem for centuries. The process of liberation has entered a crucial phase now where upper caste-based groups have started using democratic institutions to derail the process of emancipation, as was evident in the recent mobilization against the entry of women

below 50 years into Sabairmala Temple.

As learned from history, in the Portuguese colonial times, the Jesuits could not do much to change the socio-cultural standing of the poor fisherfolk in the mainstream society. Though the converts got a new layer of identity as people having a new religion, almost all other layers of identity, namely social, economic, and cultural, remained the same without altering their position in the mainstream caste-based society. Until recently the marine fisherfolk of Kerala have been one of the most marginalized communities of Kerala. The fisher people’s struggle

of 1980s was primarily for asserting their right for a life of dignity. The Jesuits of Kerala influenced the struggle in a significant manner both as participants in the actual struggle and as catalysts to prepare the groundwork for such a struggle. People like the Late Fr. Thomas Kocherry, C.S.S.R., whole-heartedly acknowledged the contribution of Jesuits in the collaborative efforts of the many vanguard religious men and women who fulfilled their calling to work for a more inclusive society. Jesuit priests such as Dominic George and Paul Valiyakandathil were some of those in the forefront of action. *Navadarshan* was a unique programme designed by another Jesuit priest, Dominic Gomez, for conscientising the coastal people by their own children and youth. And other Jesuit educational and cultural ventures such as Fishermen's Development Programme and Studies (FIDES), AICUF Centre at Thiruvananthapuram, Sneharam at Anjengo, and Loyola Social Work Projects at Poovar helped the fishers improve their prospects. The writings of P. T. Mathew, SJ, and Mathew Aerthayil, SJ, have contributed to the socio-cultural and political analysis of the life of the fishers, the former focused on the cultural moorings of their faith perspective and the latter on the political dynamics of fish workers' struggle.

Of late, there has been a lull in the movement phase of the fishers' struggle in Kerala. In the context of the shrinking resource base of the marine fisheries sector, the impact of climatic change as seen in the aftermath of the recent cyclone Ockhi, increasing





social and communal conflicts all along the seacoast, Kerala Jesuits are challenged to have a fresh analysis of the present fisheries scenario. Gone are the days when the problems connected to depletion of marine resources were considered manageable through governmental measures. The present attempt of Kerala Jesuits to include the fishing communities in the national platform called Lok Manch and in the Global English Learning (GEL) programme of Jesuit Worldwide Learning (JWL) is indicative of their resolve to create trained and committed leadership. Identity is a socially constructed reality, and identity-based denigration of the *mukkuva* fishing community can be tackled only if their collective and personal esteem is improved. This process will eventually help them share resources and power with people of other mainstream communities creating egalitarian social structures. Their bargaining and negotiation skills in the aftermath of the Ockhi disaster showed their protest potential for ensuring their rights. With the lessons they learned from the Ockhi disaster, many of the fishers risked their lives and saved about 60 000 lives during the great flood in Kerala in August 2018. While they are being hailed for their bravery and nominated even for a Nobel Prize, many of their community members are lagging behind on the margins of Kerala Society as landless and homeless. Their legendary contribution is yet to be translated into their collective social capital.



The journey of the Magi

TONY HERBERT, SJ
HAZARIBAG PROVINCE

It is the feast of the Epiphany, so I take up T.S. Eliot's poem "The Journey of the Magi," a narration, in first person, of the Magi's experience of searching and finding the new born Child. Eliot's words describing, as they travel, their lack of sleep, loss of comforts, and gnawing doubts could well describe the journey of many Jesuits engaged in social action: "Sleeping in snatch-es, / With the voices singing in our ears, saying / That this was all folly."

As we recall and celebrate 50 (or, more accurately, over 400) years of our Jesuit social engagement, it might be fitting to cast a glance at the experience of the Magi.

The joys of finding the Child are well familiar to social activists – the hospitality of people, their spontaneous generosity even with





so little, their warmth in accepting us, their undoubted development and growth, their optimism that inspires us with hope and joy in the midst of the impossible, their mutual sharing that is so life-giving they exemplify the Beatitudes.

If the joy of finding is there, it is contrasted with the harshness of their journey, the “hard time we had of it... just at the worst time of the year,” as the poem says. “This Birth was hard and bitter agony for us, like Death, our death.”

What is this death for the social activist? It could be the death of self-giving experienced by anyone, anywhere, in any ministry, but when it goes to the “nobodies” on the margins, it is particularly demanding – and rewarding. Moreover, many have actually shed their blood in death as they struggled for faith and justice, not just our Jesuits, but sisters and other men and women, Catholic, Protestant, across the board.

It could be finding oneself out of step with the mainstream church or Society – a disconcerting but frequent

experience. Maybe we have watched our close companions drop out; thus, this jubilee might be an occasion to recall those who have left, “no longer at ease here,” but who have remained steadfast in their Gospel commitment to the poor.

One factor is the nature of social work. By its very nature, it will never finish. Unlike a job with a closure to its tasks, social engagement is open-ended; the needs of people are limitless. Further, we cannot always tell if our work is having any results; there is no easy score board.

On the streets or in the villages, the social activist enters the world of people, the Other from himself. There he is challenged to do on the terms of their world, not on those of his own. Their world may be very different from his, in culture, in economic class, in ethnicity, in religion, in language, or in a mixture of several. He is challenged to enter it, and he may constantly feel out of place in it.

Another death may be living the ambiguity our Jesuit rhetoric of “mis-

sion to the poor” and the actual reality. From the slums at the other end of town, their hutments on the banks of a stinking rivulet, he might come back to his Jesuit house with its state-of-the-art facilities. It is not the contrast that makes it difficult; each has its own logic. It is the difficulty in communicating and sharing about what happens to him as he moves from one world to the other.

Again, he may begin to see the world from a different standpoint and become more critical. If he is on the streets long enough, he begins to see the world from the viewpoint of people there. Their worldview becomes his own, and he begins to look back critically at his own world from that viewpoint.

All these experiences give the social activist a sense of alienation, like the Magi, who “returned to their places, these Kingdoms, / But no longer at ease here, in the old dispensation, / With an alien people clutching their gods.”

The invitation of the star and the harsh journey led the Magi to that which fulfilled their hopes. The invitation to our “option for the poor,” to embrace the excluded, is a search through dying that gives life – to us and to others. “Were we led all that way for Birth or Death?”

The Magi found a new possibility, a liberating freedom, their birth through the death of a journey that took them to the Child, and it was never the same again. For such a birth many a social activist, Jesuit – present, former – or whoever would endorse Eliot’s concluding line: “I should be glad of another death.”





Japan opens its doors to young foreign workers

ANDO ISAMU, SJ
TOKYO JESUIT SOCIAL CENTER



A short while ago, Japan's Catholic Justice and Peace Commission organized a national annual gathering in the City of Nagoya. Among 17 different workshops dealing with various social issues, our center's migrant desk was asked to organize a workshop on migrants in Japan. To our surprise, the one-day workshop was attended by about 60 people with different experiences.

We presented a 15-minute video for discussion focused on the unjust dismissal of four foreign workers from their jobs. To my surprise, for years they had been doing two extra hours of work daily without been paid. Frustrated and without hope in such a situation, they complained one day to the president of the company, and they were dismissed on the spot: "Get out from here! You are fired."

Our center introduced them to a private labor union, and after two months of negotiations they obtained 80 % of the remuneration due to them and are now well established in different jobs.

Jesuit Network on Migration in East Asia

The East-Asian and Pacific region – or the Jesuit Conference of Asia and the Pacific (JCAP) – where our Jesuit Provinces are located, is a very strategic region, from the point of view of migration. Japan, Korea, Taiwan and Australia, mainly, are countries accepting migrant workers, the rest are countries sending workers. Millions are moving around the whole region seeking jobs and safety. Different from other countries,

in Japan alone we have hundreds of thousands of Brazilians, Peruvians, and other Latin Americans.

Several years ago, JCAP selected "migration" as a priority issue. Since then, the Jesuit network for migration, comprising seven active countries, was established. Besides the activities with vulnerable migrants conducted in each country, the network has done research and published books on families of migrant workers left alone back in the sending country and migrants returning to their place of origin.

The third topic is "brokerage" in the region. Now, since the numbers of Vietnamese coming to Japan for work, under the name of "trainees," has greatly swollen to over 200 000 in the last five years we decided to



do research in Vietnam to study how so many young workers of poor rural areas could manage to come to work in Japan. We spent, in all, more than seven weeks in Vietnam, after doing something similar in Japan with the assistance of Vietnamese living here. Part of the findings will be printed in *Brokers*, the third book of the Jesuit network, which will appear soon.

In the early '90s Japan started an educational system for young train-

ees of developing economies that has attracted lots of criticism inside and outside Japan, due to the fact that it is being used to bring cheap labor to Japanese companies suffering from serious lack of manpower. The former idea was to provide technical training to young people of developing economies so that they could use the skills acquired in Japan to develop their countries.

The challenge is that Japan seriously lacks manpower, and most countries in our region of East Asia are jobless. When Japan provides fair human conditions to live and work on its territory and provides salaries with the same or similar standards as ordinary Japanese workers receive, both sides will be gaining.

Today as I am writing this article, a Tokyo newspaper has published two long articles on foreign workers in Japan. One refers to the



results of a research done nationwide by Kyodo News Agency. One of the main results of the survey concerned the two priority fields desired for the foreign workers to come to work : first (56 %) “nursing-care” and second (50 %) “agriculture and fisheries.” Both are fields young Japanese refuse to work in due to hard conditions and low reward. Construction work followed.

Everything considered, much work could be done to assist so many thousands and thousands of





young foreign workers. Filled with dreams to assist their poor families back home and to grow more to build a better future, they risk their own lives. Our center is short in personnel and in funds, but our options for the last 10 years have been legal assistance with lawyers and education in language training for the most vulnerable. One of our latest dreams is to open a Seminar House Center oriented to migrant workers. Maybe when this Year Book sees the light, this dream will finally have come true!



Lay leadership in a Jesuit work in Australia

JULIE EDWARDS
CEO, JESUIT SOCIAL SERVICES

I am personally and professionally passionate about my job. It is my vocation. I'm a Catholic and a social worker. Through my work and life experiences long before arriving at Jesuit Social Services in 2001, I valued good practice. Jesus is my model – reaching out to those on

the margins, healing people, being inclusive.

Through leadership positions held over a number of years I had learnt a little about what works well and how to foster leadership in others. The actions of Pope Francis point

the way: putting the focus on rejected and despised people and letting symbolic actions do the talking for him about who matters and what matters.

Only after coming to the role of CEO of Jesuit Social Services, however, did I see that one of my



main tasks as leader was to foster the Christian, Catholic, and Jesuit identity of the organisation. Good practice, the sort enacted by Jesus, needs good organisations if it's to be consistent and sustained beyond the good work of particular individuals. By Jesuit identity I don't mean branding the organisation with religious symbols or using "religious language" at every turn. I mean making the Catholic, Ignatian, and Jesuit tradition – with its knowledge, wisdom, and practice – overt, contemporary, accessible, and useful, especially for the staff and volunteers who live and work daily in the context of a Jesuit community service organisation. In short, I was called to "democratise" it: to use the key I'd been given to open the treasure box of Ignatian and Jesuit heritage to our broader staff group, with the variety of faiths, cultures, and philosophies they brought to Jesuit Social Services.

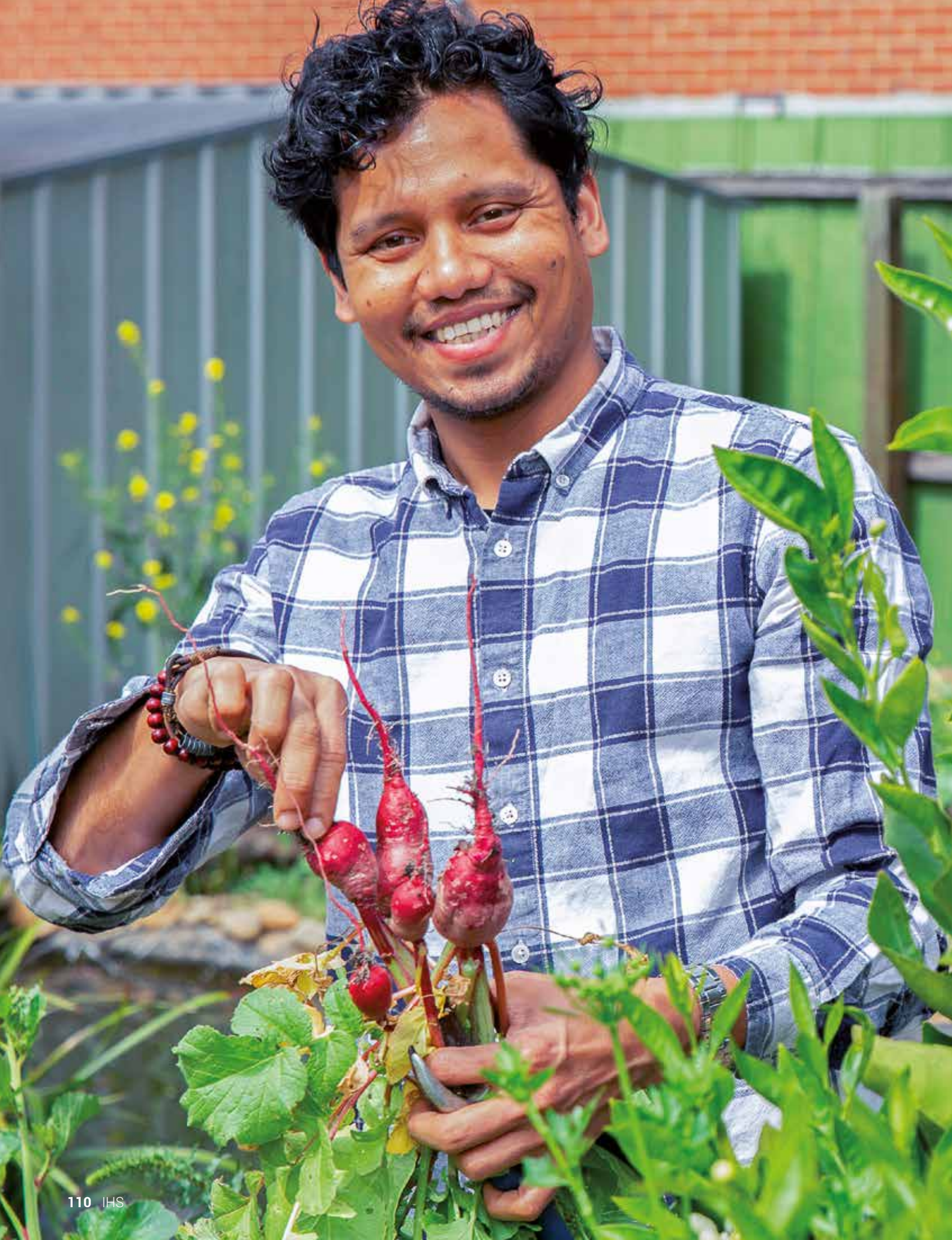
For me that required making a "double translation" – first, presenting the Ignatian story based in the

following of Jesus to staff in a way that they can readily engage with; second, translating that engaging story into what it means for the organisation and its members here and now for our identity, for what we do and how we do it.

When we get this right, our identity influences everything. It influences how we understand our purpose, our strategic direction and organisational priorities. It shapes how we form respectful, accountable relationships with people who use our programs. It decides what programs we provide and who we partner with to deliver them. It orders how we advocate to address structural injustice; how we recruit, induct, and develop our staff and how we engage with volunteers and

supporters. It shapes how we fund our work, how we treat resources (including financial investments), and how we care for the earth and for one another.

A community service organisation infused with a Jesuit identity has enormous potential to do good and bring about positive change in the world. Our Jesuit heritage encourages us to be free, to discern, to choose the greater good. The social sector and the broader community need this.



In our society, community service organisations must compete for survival, for lucrative contracts, and for growing their “businesses.” The deep roots that organisations like Jesuit Social Services have can anchor us in living values – if we find ways to make these accessible to people.

I believe that Jesuits, too, need community organisations infused with their identity. The social apostolate is a vital expression of “faith doing justice” and of Jesuits’ commitment to reconciliation with God, neighbour, and creation.

With diminishing numbers of Jesuits overall and fewer Jesuits working in the social apostolate, this critical dimension of Jesuit mission risks being weakened. That is a cause for concern. The Society increasingly relies on lay people to lead and staff its apostolates, including the social apostolate. This, however, is an opportunity, not a loss. It enables Jesuits to put into practice in their organisations the commitments enshrined in recent General Congregations. These include lay collaboration, working in partnership with women, and engaging in intercultural and interreligious dialogue with staff.

So many people, women and men, want to partner with their Jesuit colleagues to bring to life the commitment of “faith doing justice.” I have found the tree to be a powerful image of our organisation’s shared identity. The roots represent our Catholic, Jesuit identity that gives us our strong foundations. Though they are usually not visible, without them we would be ungrounded. The part of the tree above the ground is what people see – our organisation, our programs, our advocacy. The leaves represent

our staff who engage with the world and its peoples.

In the tree the roots fuel the rest of the tree. But that is not the whole story. The leaves trap and transform the energy of the sun

and bring nutrients down to the roots. Similarly, our engagement with the world through our staff of various faiths and cultures feeds our roots in Catholic and Jesuit identity, ensuring that the tree stays alive and flourishes.





Winds of peace from Korea

YON-SU KIM, SJ
KOREA PROVINCE

The Korean peninsula became independent from the 36-year-rule of Japanese colonization on August 15th 1945, with the end of World War II. However, the joy of liberation did not last long. The peninsula was divided into two parts along the 38th parallel, with the US Army stationed in South Korea and the USSR Army in North Korea. After the three years of the Korean War in the 1950s, the division of the Korean peninsula has lasted until now with an internecine feud between the two parts.

In 2010, the Society of Jesus in Korea established a National Reconciliation Apostolate Committee to carry out a mission of peace. I have been chairman of the committee since March 2013; but due to the cold relations between the South and the

North, there was no opportunity for ties with North Korea. So I decided to do a Ph.D. course on North Korea Studies. Although it was not easy, I managed to finish the course in February 2018. Since the summit between President Moon of South Korea and Chairman Kim of North Korea in April of that year, the relationship between the South and North has been improving. So I think it was God's will to lead me to do the Ph.D Course on North Korea at this timely period. My dissertation is about the characteristics of the Catholic Church in North Korea.

The Catholic Church there disappeared after the Korean War, but it was restored in the late 1980s. In 1988, the Association of the Catholic Church was established and the

Changchung Cathedral was built in Pyeongyang. In the 30 years from then until now, the Association has regularly performed the Sunday celebration of the Liturgy of the Word, but without a priest. There exist arguments in the South Korean Catholic Church about the fidelity of the North Korean Association of the Catholic Church to Catholic belief because it and the Changchung Cathedral are under the control of the





North Korean authorities and cooperate with them politically. I researched and analyzed the society of the Catholic Church in North Korea and studied effective methods of approaching it.

After finishing my dissertation, I have been asked to give lectures in the South about North Korea. People in the South have been taught about the North in distorted ways during the de-

cades of the military dictatorship after the Korean War, and some journalists report the realities of North Korea in a distorted manner even today. So, it is necessary for the Korean people to have an understanding of the actual situation in the North. I especially try to reveal the real situation of the Catholic Church in North Korea and give lectures to people of various status about the role that the Catholic Church in the South can have for

the development of the Church in the North.

In October 2015, I had the opportunity to visit the Changchung Cathedral and celebrate Mass there. I visited it with priests of the Catholic Priests' Association for Justice (CPAJ) of South Korea, which was organized informally to foster peace and justice in the 1970s during the period of the military dictatorship in the South. We

met the chairman of the Association of the North Korean Catholic Church, Kang Ji Young (Paul), a lay believer, who had been newly appointed chairman of that organization. We also visited several places in Pyongyang, such as a children's hospital, a folk village and a horse-riding club.

The most shocking event was the celebration of Mass in the Changchung Cathedral. Inside, there was the altar, a huge picture of Jesus Christ and the tabernacle, but the tabernacle had been empty for 30 years. On the walls around the altar, there was a picture of the Blessed Virgin Mary and one of St. Joseph holding the baby Jesus in his arms; and the Stations of the Cross were hung around the church walls. The people who attended the Mass were mostly





baptized by the leader of the Cathedral because there were no priests. They attended the Mass, sang hymns sincerely, and received Holy Communion devotedly. What I thought was unique was that they did not wear the obligatory badge of Kim Il-Sung and Kim Jung-Il during the Liturgy. This is unacceptable in North Korean society. If they do not wear that badge, they go to jail. But the North Korean authorities have given permission not to wear it while they are in the Cathedral. This is evidence that the authorities have some recognition of the autonomy and unique status of religion.

Father General Arturo Sosa has said in his letter *On Discernment of*



Universal Apostolic Preferences, “Reconciliation has been a central, intrinsic dimension of the pursuit of Justice, that is, of the earnest efforts to restore the fine fabric of manifold relations that constitute the human being according to the original design of the Creator. The mature fruit of Reconciliation is Peace.” He reminded us, moreover, that the 36th Congregation places “at the center of our life and mission the ministry of reconciliation in Christ which God the Father realizes through the Holy Spirit.” Though the Korean peninsula is a small land, it will play an important role in spreading winds of peace over the whole world just as the little town of Bethlehem has done as the birthplace of Jesus Christ.



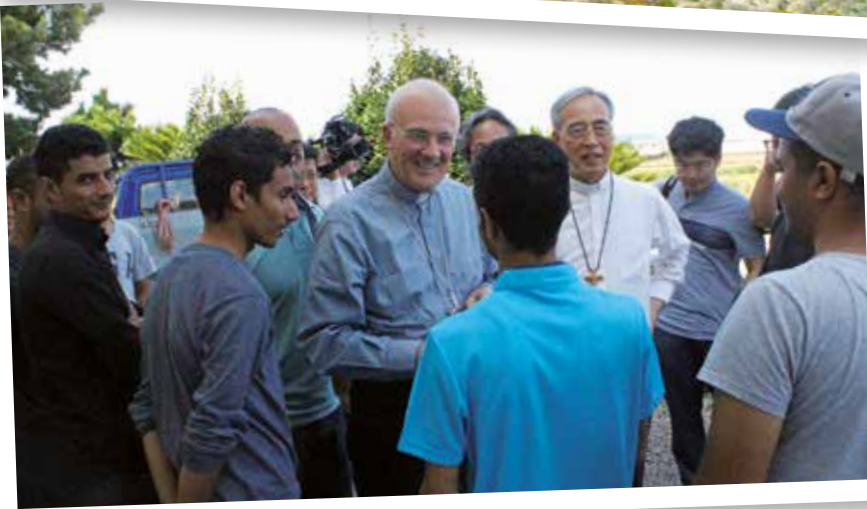
A mirror named Migration

KIM MIN, SJ
KOREA PROVINCE

When I went to Jeju Island last year, one of the most popular resort areas in Korea, I watched a Muslim selling sushi in the market. I realized that he was one of around 555 people who had fled from the civil war in Yemen and had arrived at Jeju. Their arrival made the Koreans flabbergasted. In a long history, the Korea peninsula stood back from migration. Only after being colonized by Japan did Korea join more actively in dynamic demographic movement. Korea had been a sending country rather than a receiving country. Korea has sent quite big numbers of refugees to Japan, the United States, and Middle East countries. The situation changed suddenly. Koreans began realizing the fact that they have new good neighbors with the nice title of “migrant workers.” It was 1988. But refugees! And Muslims! The first reaction of ordinary Koreans was a feeling of being flabbergasted. This was followed by a feeling of anger.

The presence of Muslims in Korea has not been recognized. During the Korean War, Turkey sent their troops to help South Korea, and





this was the beginning of the history of Muslims in Korea. Their numbers are still insignificant. In Korea, there are 200 000 Muslims including 30 000 Korean Muslims. The presence of Muslims usually fails to draw attention from Koreans. However, when one Korean worker was beheaded by a Muslim terrorist group in Iraq in 2004, the image of Muslims was stigmatized in Korea. Therefore, the Korean people consider the Muslim as a ghost-like-being. It is miserable image, and it is fearful and dreadful for the Muslims. Their presence was kept out of sight. Journalists shaped this image of Muslims in Korea very successfully. However, the refugees were suddenly at the gate of the Korean peninsula.

According to a poll of June 2018, 49 % of South Korean people opposed accepting Yemenese refugees, and 39 % were in favor of accepting them. When the government allowed them to have a license to work, the Korean people protested against the government's policy. They argued that the government allowed the refugees to steal the jobs of its own people. The person whom I met in the market was one of the people with this painful background.

Apart from their tragic background, the profile of the man's work is very interesting, because I never imagined that a Muslim could work in a restaurant that sells sushi. I asked myself, "Sushi ... Is it haram or halal? Is it legal for Muslims to touch Sushi?" I still don't have an answer.

I could catch a strange feeling of familiarity. What was it? I soon realized that the scene of Jeju was quite similar to that of Shimonoseki. The Zainichi are the foreign residents in Japan. When I went to Shimonoseki last year, the purpose was to build an area of agreement for our mission of reconciliation with the North Koreanophile School. I remembered the story of old generations and of teenagers, a story of discrimination and of their struggle to preserve their identity as Korean. I already mentioned the similarity between the refugees in Korea and the image of ghost. The image of Zainichi also has the image of a ghost: obscure, dangerous, and dreadful. The South Koreanophile Zainichis were usually hesitant to show their identity openly. They have

their Japanese names and go to the ordinary schools in Japan. But North Koreanophile Zainichi are very tough and brave. They insist on their Korean name, and some go to their own school. The problem is that their graduation has no legal recognition. So, they have great disadvantage when they try to go on to higher education.

It is strange that South Koreans protesting to the Japanese government about the rights of their fellow Koreans in Japan urge the Korean government to stop allowing refugees to enter Korea. The term “double standard” can be applied perfectly in this case.

The refugees and migrants are a mirror of how we treat and look

at others. China, Japan, Korea, and Singapore are the sending countries. Meanwhile, Taiwan, Japan, Korea, and Singapore, but not China, are suffering from demographic crisis. The influx of migration is inevitable. Otherwise, the only option is self-destruction. That is the reason why Abe Shinzo, the Prime Minister of Japan, issued a new migration policy that welcomes more migrant workers to the country. More migrants will rush into these countries. The presence of migrants and refugees is a wonderful chance to look at ourselves clearly and a merciful opportunity to live the prophetic life. The unfriendly approach to refugees/migrants that we perceive in our society ironically invites us to follow the way of the cross.





Learning to promote justice in a Chinese environment

FERNANDO AZPIROZ, SJ
CHINESE PROVINCE



The Ricci Social Services Logo is inspired by three Chinese characters: Humanity, Collaboration, and Today

To live a faith that promotes justice also means to operate and make decisions amidst difficult and challenging environments. When confronted with such environments, a variety of images will fill our feelings, imagination, minds, and hearts. Ignatian spirituality pays special attention to the discernment of images, when we are still searching for meaning as a previous condition before looking for solid solutions to concrete problems.

In these lines I would like to share reflections about three images with roots both in the Ignatian tradition and the Chinese culture. They express my personal learning and integration of those Ignatian elements that have influenced the way I carry out our mission in China. These images and learnings are expressed in three Chinese characters: to learn to dialogue with the different, represented by the character “Ren” (仁), which means “humanity;” to learn to hope for the improbable, represented by the character “Wang” (望), which means “hope;” and to learn how to become useless by building a sense of being “together for mission,” represented by the character “Dao” (道), which means “the Way.”

Since the time of Matteo Ricci Jesuits have been attracted to the character Ren 仁, which represents a person with a number two. What makes us human is the relationship with the other. Modern Confucianists express this as the capacity to feel with another person’s heart. The



Chinese character Ren (humanity)

bigger the gap between these two persons, the stronger this experience of becoming human. In my 13 years in China serving in Ricci Social Services, I have been blessed to be in close relationship with people who were very different from me. Leprosy-affected persons, children and adults living with HIV/AIDS, the Chinese sisters serving them, sex workers, government officials, etc. After all these years, it is impossible

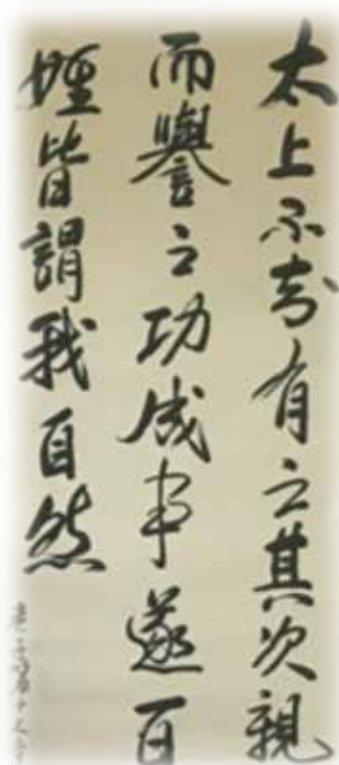


Fr. Fernando working the land together with his leprosy-affected friends in southern Yunnan Province (March 2018)

for me to understand myself without them. They have become part of who I am and how I understand our mission, which is the source of our Jesuit identity. Many of them, including government officials, have become my friends, my mission companions, and my best teachers. To dialogue with our differences has meant a long process of understanding what unites us, what complements us, and what pushes us in opposite directions. This dialogue has meant the construction of a space of mutual freedom that has transformed and deepened our identities. Dialogue – especially with those who seem to be against

us – is deep inside our Jesuit DNA. It is not merely a way of negotiating with challenging contexts in order to achieve our mission. Dialogue has been and is in itself a fundamental part of our mission of reconciliation and justice, as expressed in General Congregation 36.

But dialogue does not work that fast in China, so I had to start “to learn to hope for the improbable.” When we started our service to people affected by leprosy in China 30 years ago, conditions were terrible. Even the leprosy patients could not understand why the sisters who work with us wanted to come to the most desolated places in China to stay and live with them. “When are you going to leave?” was the common question they asked of those heroic sisters in those days. The same happened when we started to serve HIV/AIDS patients 15 years ago, or women at risk five years ago. The Chinese character



*The Way of the Sage King
Book of Lao Tse, chapter 17*



for hope depicts a scholar looking at the moon but standing firmly on the ground. For me, this has meant to love the present and its circumstances and to hope for the future, to serve and to dialogue every day with the present reality, knowing that by doing so we were preparing ourselves for the gift of the future. Hope has been one of the most important words in our recent congregations and one of the biggest gifts I have received in my mission in China.

This brought us to my third character: to learn how to become useless. Lao Tse wrote that the best rulers are those whom the people hardly know exist. “The best ruler stays in the background, and his voice is rarely heard.” When he accomplishes his tasks the people declare: “We did

it by ourselves.” A core element in our Jesuit way of proceeding is the building of an apostolic body for the mission. The mission which does not belong to us – is not entrusted to individuals, but to the whole apostolic body. The Jesuit way here coincides with the Chinese way, or Dao (道), “the Way of the Sage King.” This is very important when mutual trust needs to be built in a Chinese context where everything changes very fast.

Ricci Social Services’ 30 years of service in China is evidence that it is the continuity of a whole community and not of individual persons that makes a mission progress.

To learn to dialogue with the different, to hope for the improbable, and to become useless. I am still far away from graduation. As we say in China, the longer you live, the more you have to learn.



Fifty years of creative initiatives

The Faith-Justice mission in the U.S. and Canada

ÉLISABETH GARANT, ANNE-MARIE JACKSON, FRED KAMMER, SJ AND TED PENTON, SJ

The 1960s social apostolate had three features. First, a few “labor priests,” often at universities, focused on workers’ rights, poverty, and race. Second, some parishes served the Hispanic and African-American poor and Native American missions. Third, answering the call of Pope Paul VI,

Provinces committed men to Latin America.

In 1965, *Gaudium et spes* stressed the “joys and hopes, griefs and anxieties” of the poor. Facing segregation, poverty, and the Vietnam War, our provinces became more involved in inner-city parishes, civil rights and anti-war activism, and social outreach. Provinces named provincial assistants and committees on social ministry and investor activism. They urged all apostolates to promote justice.

GC32 taught that “action for justice is the acid test of the preaching of the Gospel” (1975). Intentional small communities opened to live among the poor. The first of many Nativity Schools began for middle-school boys in Manhattan. Jesuits



engaged in community organizing, founding the Pacific Institute of Community Organizing network and similar local groups. The Center of Concern opened in Washington, D.C., for social analysis, education, and advocacy. In Montreal the *Centre justice et foi* was founded in connection with the longstanding magazine *Relations*. In Toronto the Jesuit Centre for Social Faith and Justice opened, later to become the Jesuit Forum, which continues to lead dialogues on faith-justice issues. Numerous Jesuits staffed the social offices of the U.S. and Canadian bishops' conferences.

In 1980, Fr. Pedro Arrupe, SJ, started the Jesuit Refugee Service.



A refugee sponsorship program began in Quebec, initially to welcome the Vietnamese boat people. Many parish-based social ministries were founded in the 1980s, including Holy Name Church in Camden, New Jersey, Immaculate Conception Parish in Baton Rouge, Louisiana, and Dolores Mission in Los Angeles.

The mission of Christian Life Communities incorporated faith-justice. The Jesuit Volunteer Corps, begun in 1956 in Alaska, expanded nationally and internationally. Lay colleagues began increasingly to assume leadership roles in many ministries.

When the Salvadoran Army murdered six Jesuits in 1989, we better understood the call to work for justice. Universities developed memorials and students mobilized for advocacy. The killings drew many to share peace and justice stories at the yearly School of the Americas protests in Georgia, giving rise to the Ignatian Solidarity Network. In Quebec, the mission of international solidarity



begun in the 1980s continues through the work of *Mer et Monde*. With the overthrow of Jean-Claude Duvalier in 1986, French Canadian Jesuits returned to Haiti, where many young men began entering the Society. Social engagement there grew into extensive networks of Jesuit Migrant Service, *Foi et Joie* schools, and CERFAS, a social center.



In 1990, Pope John Paul II's *Peace with God, Peace with All Creation* boosted environmentalism. Organic farm communities were already thriving – at *la Ferme Berthe Rousseau* in Quebec and at the Ignatius Jesuit Centre in Guelph, Ontario, which integrates ecology into its spiritual ministry. In 2002, Wheeling Jesuit University in West Virginia launched the Appalachian Institute to promote the building of healthier, more sustainable communities in the region.

In 1992, Homeboy Industries was founded to offer hope, job training, and support for former gang members in Los Angeles. That same year in Quebec City, *La Dauphine* began to welcome and assist homeless youths. In 1995, the Ignatian Volunteer Corps started providing volunteer opportunities and Ignatian formation for those 50 years and older. The first Cristo Rey Jesuit High School opened in 1996 in Chicago, bringing college prep edu-

cation and job experience to low-income students – the network now numbers 35 schools! In 1998, the Ignatian Spirituality Project started offering retreats for people experiencing homelessness. The Kino Border Initiative, a collaborative project of Mexican and U.S. Jesuits, women religious, and dioceses, began to accompany migrants and to advocate for just immigration policies in 2009.

In the new century, the Jesuit Secondary Education Association included “teaching and acting justly” as a criterion for *What Makes a Jesuit School Jesuit* (2000). In 2000, Fr. Peter-Hans Kolvenbach challenged 400 delegates from 28 universities at the Justice in Jesuit Higher Education Conference to make faith-justice transform their institutions, and they have responded in numerous ways. The Jesuit Social Research Institute, for instance, was founded in New Orleans in 2007 with a focus on issues of race, poverty, and migration in the region. In 2015, Loyola University Chicago added an innovative two-year associates program – Arrupe College – for low-income students.

These 50 years spurred many creative initiatives to embody the faith-that-does-justice, helping Jesuits and colleagues walk with the poor and marginalized.







Social Christianity in Quebec, inspired by the “Centre justice et foi” for 40 years

ÉLISABETH GARANT
DIRECTOR OF CENTRE JUSTICE ET FOI



In the 1980s, with the disappearance of the activities linked to the *Institut social populaire* (Popular Social Institute), which was the former *École sociale populaire* (Popular Social School, created in 1911), a group of Jesuits relaunched a project

for a centre for studies, research and social analysis around the magazine *Relations* (founded in 1941), a library created in 1945 and called upon to become a centre for documentation on social issues, and a series of public debates known as *Soirées Relations*.

Thus was born the *Centre justice et foi* (CJF - Justice and Faith Centre) in 1983.

From 1985 on, a new line of activities began to develop, dedicated to questions of immigration and



justice et foi is the fact that, since its creation, it has always been an intermediate space for reflection and social commitment, which allows the encounter and cross fertilization of academic and community knowledge. For more than 35 years, some 300 public debates (*Soirées Relations*) have been organized in Montreal, but also in other regions of the province of Quebec, not counting nearly 40 seminars, reading clubs, summer sessions, study days and colloquia, in which speakers from various sectors of society have participated to discuss fundamental issues together.

Through its positions and public activities, the CJF is an original and respected actor on the social and ecclesial scene. At a time when the spaces that favor the maintenance and development of a society and a Church in solidarity are shrinking, its team continues to animate citizen debates in which everyone, regardless of their beliefs or personal convictions, is invited to mobilize in the name of justice, the common good and human dignity. The CJF is the bearer of an original reflection on religion and transcendence in a secular context, a reflection that few organizations in Quebec are able to bring into the open.

The CJF also brings together socially committed Christians for moments of reflection and celebration. It is a meeting place for believers of different religious traditions and has also been animating, for the last three years, the *Maria'M* group: a feminist dialogue between Christians and Muslims that makes it a pioneering project.

pluralism, fruit of a prophetic discernment on the part of the founders of the social centre. This sector of the CJF, now called *Vivre ensemble* (Living Together), offers unique expertise to accompany the Church and society in Quebec in the face of the challenges of hospitality, as well

as those of a growing cultural and religious diversity.

A crossroads for reflection, commitment and celebration

One of the dimensions that constitute the originality of the *Centre*



Significant contributions to Quebec society

Since its foundation, the CJF has been an important actor in the many

debates in Quebec society, making several notable contributions to further the evolution of public policies and mentalities. Below are two examples:

Thirty years ago, the magazine *Relations* denounced the impoverishment of Quebec and the growing disparity between its regions in a shocking report entitled “*Le Québec*



cassé en deux" (Quebec split in two). Following this publication, the CJF organized a tour of the regions to mobilize numerous organizations and citizens to denounce this unac-

ceptable situation. The initiative forced the government to reveal information about regional inequalities and led some political leaders to take citizens' demands seriously.

In March 2013, *Vivre ensemble* proposed a study day on Islamophobia. This phenomenon, denounced and documented at the international level, was absent from public debates in Quebec. The CJF team wondered about the particularities of its appearance in our context. In order to denounce the exclusion mechanisms at work and to get out of the false representations that feed this Islamophobia, a photographic report entitled "*QuébécoisEs, musulmanEs... et après...*" (Quebec muslim (wo)men... And then what?) was created, as well as an educational guide. These teaching materials were used in more than 60 different settings with conferences and awareness-raising activities to better understand Islam in Quebec.

A strategy of working in networks and coalitions

The CJF participates in various committees, coalitions and solidarity networks; it maintains links with grassroots organizations that pursue objectives similar to its own. Team members are also invited to give lectures, within their specialty, on the occasion of activities programmed by other agencies.

It is in this collaboration of all the members of the team with others that reflection and action are enriched, becoming more pertinent, more in conformity with the aspirations of those affected. It is within these solidarities that the work of promoting the CJF is most effective, allowing us to create with others a balance of forces that makes possible a change of mentalities and policies.

For more information, see < cjf.qc.ca >



Teach-In for Justice

The commitment of the Ignatian Solidarity Network

KELLY SWAN AND ISN STAFF



Since 2004, the Ignatian Solidarity Network (ISN) has been inviting individuals and institutions to respond to the reality of suffering in the spirit of the UCA martyrs. But ISN's evolution began almost a decade earlier with the first "Ignatian Teach-In," initiated by a former Jesuit near Fort Benning, a United States military base in the southern U.S. The base was home to a military training school for soldiers from Latin America where 19 of the 26 soldiers who killed the Jesuits received training funded by U.S. taxpayers.

The event, which came to be known as the Ignatian Family Teach-In for Justice (IFTJ), came to fruition in 1997 under a large tent about a mile from the gates of Fort Benning, providing a space for attendees from the Jesuit network and beyond to learn more about the issues facing Central America while joining together in prayer and fellowship.

In the early 2000s, the Jesuit Conference of the United States – as

On November 16, 1989, six Jesuits, their housekeeper Elba Ramos, and her 15-year-old daughter Celina Ramos were murdered at the University of Central America (UCA) in El Salvador by U.S.-trained Salvadoran soldiers. The UCA mar-

tyrs were killed for their commitment to standing with the marginalized through their teaching, research, and public discourse that regularly called attention to the realities of human rights abuses and oppression inflicted by the Salvadoran government.

it was then called – developed a feasibility study to explore the idea of building on the energy of the Teach-In and the growing interest in a more explicit expression of the faith and justice mission of the Jesuits. Just a few years earlier, Fr. Peter-Hans Kolvenbach, then Superior General of the Jesuits, had given his famous “Justice in Jesuit Higher Education” address at Santa Clara University, and there was a growing desire among institutions to explore collaborative work on this front.

With positive feedback and a hunger for the idea of a Jesuit-Ignatian network that would work for social justice, the Ignatian Solidarity Network was founded in 2004. ISN was intentionally initiated as a lay-led organization that would work in partnership with the Jesuits and their institutions across the U.S. It was intended to mobilize people who were inspired by the Jesuit faith and justice mission to work more collectively in solidarity with their marginalized brothers and sisters throughout the world. A tent was chosen as the symbol of ISN, emphasizing the idea that the work of the network could move with the signs of the times, responding to contemporary issues of justice, wherever they may be.

And move it did. As IFTJ grew, the gathering left the tent for a larger convention center. In 2010, the gathering then moved from near Fort Benning to Washington, DC, allowing the Ignatian family to gather in proximity to the U.S. capitol to incorporate legislative advocacy as a method of working for justice. IFTJ continues to be held in Washington, DC, gathering nearly 2000 people each year to learn, pray, network, and advocate.

As the network has grown, ISN has initiated a broad range of programs designed to gather members of the Ignatian-Jesuit network for formation and collaborative work for justice. High school and college students, faculty, and staff have an opportunity to network and innovate with peers from across the U.S. and beyond at annual leadership summits. Staff and parishioners gather periodically to discuss best practices for engaging their parishes in justice work in the Ignatian

tradition. Alumni gatherings allow those who have connected with the Jesuit network or Ignatian spirituality to stay connected to those roots and explore living “a faith that does justice” as they move forward in life.

ISN continues to respond to the signs of the times, venturing more each year into the virtual realm. The network continues to grow, engaging nearly a quarter million people each year via social media, webinars,





livestreamed programs and networking events, and active digital news and blog series.

ISN has mobilized this growing network to respond to the suffering of others as Ignatian advocates – prioritizing issues surrounding immigration – including engagement with the root causes of migration in Central America, criminal justice reform, and environmental justice. This response includes direct advocacy and action campaigns, paired with coalition-building and sharing of best practices both in person and through virtual gathering spaces.

Clearly, there is much work to be done by this broader network of Jesuit institutions and Ignatian-inspired partners as the legacy of the first gatherings of the Ignatian family under the tent continues to grow. The Jesuit martyrs continue to guide ISN's work, offering an example of what it means to respond to the reality of suffering – yesterday, today, and in the future.





Stopping, looking, touching, speaking

The Encuentro Project – El Paso, Texas

MARY BAUDOUIN

PROVINCIAL ASSISTANT FOR SOCIAL MINISTRIES (USA-CENTRAL AND SOUTHERN PROVINCE)

From the front porch of the Encuentro House in El Paso, TX, you can see Ciudad Juárez, glimpsing the slim Rio Grande River that

barely separates these two cities and the countries of the United States and Mexico. A large red X sculpture is visible in the distance, but from

the vantage point of the Encuentro House it is impossible to tell if the structure is in Mexico or the United States. (It's in Mexico.) On the streets

surrounding the Encuentro House, Spanish is heard more often than English. From the moment you walk from the street into the Encuentro House, there is a sense of being in two worlds, two cultures, two realities at the same time, in the same place.

This house is the home of the Encuentro Project, a new collaborative and intercongregational ministry involving the Jesuits of El Paso, the Marist Brothers of the United States and Mexico, and the Hope Border Institute, a grassroots community organization working in the El Paso-Ciudad Juárez-Las Cruces region that seeks to bring the perspective of Catholic social teaching to bear on the social realities unique to this border region. The Encuentro Project, which opened its doors for its ministry of encounter in December, 2018, offers programming and lodging for border immersion experiences for groups from high schools, universities, and parishes. The project aims to help participants gain greater understanding of the complex history and present reality of migration in the border community and to challenge the borders in their own communities that marginalize immigrants and refugees. The project draws its inspiration from Pope Francis' call for a "culture of encounter" to address the fear and indifference that marginalize migrants and refugees.

Immersion programs are typically four to six days in length and are tailored to the needs and ages of participants. Each experience typically includes:

- Direct work or encounter experience with asylum seekers, migrants, or refugees, either in an area emergency shelter or detention center or through the education and social service programs





offered by El Sagrado Corazon, the Jesuit parish in El Paso

- Education in Catholic Social Teaching on migration
- Analysis of the push-pull factors causing migration from Central America and Mexico into the United States
- Opportunities for deepening understanding of border/migrant realities through site visits, including a trip to or across the U.S.-Mexico border
- Evening reflection and prayer using the examen.

Under the leadership of director Fr. Rafael Garcia, SJ, the Encuentro Project is profoundly impacting participants' attitudes toward and understanding of the harsh realities faced by migrants at the southern border of the United States through experiences like:

- Visits to "the wall," where participants can reach through the huge steel slats separating the United States and Mexico and touch the

hands of Mexican children just on the other side of the border, children who may have parents or relatives living in the United States but who can not cross the border themselves. In a recent visit by students from Jesuit College Preparatory School in Dallas, Mexican children passed their puppies to the young men through the wall that they could not pass through.

- Sharing Eucharist with men and women being held at a detention center. Lena Chapin, the leader of a recent immersion trip for adults sponsored by the Ignatian Solidarity Network, described the significance of this encounter for her: "As we entered into communion with these men and women and shared signs of peace and brief conversations, internal and external borders faded into the background. We were Christians, family, one body of Christ."
- Being in the presence and hearing the stories of asylum-seekers at a shelter after being released by Immigration and Customs Enforcement. Ms. Chapin

expressed the feelings of many of the Encuentro participants who visited the shelter during their trip. "There weren't divisions just because they had passed through the wall or crossed a borderline. There was no 'us' and 'them.' There were simply parents sharing understanding glances as children made messes out of cookies and juice. They were weary travelers appreciative of clean sheets and the promise of a good night's sleep."

The Encuentro Project hopes to give many more people the opportunity to have the kind of encounters with migrants that will move them from indifference and inaction to genuine compassion and understanding, the kind of experiences that Pope Francis called for in one of his daily meditations given in September 2016: "If I do not look – seeing is not enough, no: look – if I do not stop, if I do not look, if I do not touch, if I do not speak, I cannot create an encounter and I cannot help to create a culture of encounter."



Creating “undocu-joy”

The Center for Undocumented Students at Saint Peter’s University

ANNA BROWN AND JENNIFER AYALA
TCUS (USA-NORTHEAST PROVINCE)



It began, perhaps, in the early 2000s, with a sea of T-shirts that read “Why sleep when you can’t DREAM?” In a campus “sleep-out,” students challenged their peers and professors to pay attention to undocumented immigrant communities and the need for legislation that forges a clear pathway to citizenship (at that time called the DREAM Act, focusing on minors). We hear the echoes of these calls today, the acoustics taking on an ever sharper resonance, in the work of the Center for Undocumented Students (TCUS) at Saint Peter’s University in Jersey City, NJ.



The founding of TCUS was not unlike that of the Catholic Worker as described by Dorothy Day: A community of students, faculty, and staff sat around a table in our Social Justice House and spoke about how we might better understand and tend to the needs of immigrant students at Saint Peter's. The work was kindled by student organizing efforts; scaffolded by a research report conducted by our fellow Jesuit universities urging educators to support undocumented students; concretized in the creation of the physical space of TCUS; and sustained by immigrant youth leaders who guide, inform, and ground these efforts.

The resources available for TCUS are minimal by conventional standards. TCUS is situated on the second floor of the university's Dr. Martin Luther King, Jr. – Kairos Social Justice House; donations fund a good part of its budget, and student leaders and faculty/staff volunteers primarily staff it. "La Casita," as some of us affectionately refer to TCUS, houses an unparalleled richness, however, that is found in the students who lead it and in the Saint Peter's community that loves its students. There is no more excellent a gift than love, and TCUS gives us the opportunity to practice on a daily basis the love for one another – regardless of one's station in life – that Jesus spoke of and lived in his life.

The works of TCUS include educating staff and faculty on ways to support undocumented students; helping TCUS students gain access to financial aid; hosting legal clinics; facilitating healing circles; co-sponsoring lectures, vigils, and social justice teach-ins; and offering retreats through campus ministry.



equality for
the world.

unity, peace
and common
understand-
ing ☺

respect
existence
or
expect
RESISTANCE

We
are all full, leg-
citizens of
this one world

Perhaps most important, TCUS offers a physical space of warmth and welcome, unapologetically naming who we are serving. TCUS invites the larger Saint Peter's community to be bridge-builders rather than wall-builders. Our desire is to invite more people to the table, share a meal, and build a beloved community rather than to detain, deport, and exclude our immigrant brothers and sisters.

Amidst all of the tragedy and catastrophe that has been inflicted on the community, our students remind us that we need to create and maintain space for what one DACamented (DACA = Deferred Action for Childhood Arrivals) young woman expressed as "undocu-joy." They remind us that we need to be courageous, creative, and daring, which they show by example. As in the case of the founding of TCUS, it is our students and recent graduates who are leading the way in this struggle for justice. Two of our recent graduates, for example, are lead organizers with the Cosecha community, a community that struggles for the dignity and protection of all immigrants. These two students have protested peacefully and, in so doing, risked arrest and deportation. They have also walked 250 miles to Washington, DC, engaged in weeklong hunger fasts, and orchestrated community support for families torn apart by detention and deportation. Current students are continuing this fight at the local level; along with the immigrant rights group Make the Road NJ, they are fighting for – and winning – access to state financial aid and, most recently, a statewide minimum wage increase.



These students – and many of our other students – are the civil rights leaders of our day. Further, they powerfully exemplify the Christian imperative of laying down one's life for the sake of another. These efforts are not because of TCUS but are attributed to the strength, endurance, and resistance of immigrant youth organizers who push us all to do better, to remember why we as educators are here, and to ensure that our commitments move beyond words or kind intentions to fruitful action. Even, perhaps especially, when it's not personally or institutionally "safe." To walk hand-in-hand with our students and to accompany them is both joy-filled and humbling. We must persevere in this work.

The final two lines of Fr. Daniel Berrigan, SJ's poem "Prayer for the Morning Headlines" are: "Seed Hope. Flower Peace." Father Berrigan well expresses what animates TCUS at Saint Peter's University. Despite modest means, the example set by our students shows us that the world does not have to be a place of hatred, exclusion, violence, and impoverishment. We can engage in works both large and small that show otherwise, which is to say, to shine brightly, to share our gifts, talents, and resources, and to welcome all who knock at the door.



Jesuits for the European common good

MARTIN MAIER, SJ
JESC

Since its beginnings, the Society of Jesus has been a European project. Today, eight Jesuits from six European countries work in

Brussels committed to building Europe. At a time when Europe is in deep crisis, the challenge is considerable.

In Paris, in 1534, Ignatius of Loyola consciously gathered, in his group of friends, members from different European countries. This group



was the mother cell of the Jesuit order, European in its origins, but soon universal in its missionary dynamic. Therefore, it is not surprising that there have been Jesuits accompanying the European unification project since its inception. One of the pioneers was Father Jean du Rivau, who founded in 1949 in Strasbourg the *Secrétariat catholique pour les problèmes européens* (Catholic Secretariat for European Problems). In 1956, the *Office catholique d'information sur les problèmes européens* (OCIFE - Catholic Office for Information on European Problems) was created. With the transfer of the European institutions to Brussels, an office was opened in that city in 1963. Since 2012, the European Jesuit office is called JESC (European Jesuit Social Centre), currently made up of a team of three Jesuits and five lay people.

JESC wants to offer a vision and transmit values for Europe. European unification, after the two deadly wars of the first half of the 20th century, was a project of forgiveness, reconciliation and peace. The founding fathers, mostly Catholics, were inspired by the principles of the Church's social doctrine: human dignity, the common good, solidarity, subsidiarity. Welcoming the delegations that signed the Schuman Declaration in 1950, Jean Monnet summed up this vision: "We are here to do a common work, not to negotiate benefits but to seek our benefit within the common benefit." This is the golden rule of the European project.

In keeping with the Jesuit commitment to faith and justice and the preferential option for the poor,

the JESC wants to be "the voice of the voiceless" in Europe. According to official statistics, more than 100 million men, women and children in the countries of the European Union live in poverty. To reflect and act on this painful issue, JESC works closely with the interparliamentary group on extreme poverty and human rights in the European Parliament. Inspired by Pope Francis' encyclical *Laudato si'*, JESC now gives greater importance to the link between ecology and justice and publishes *Eco-bites* (a monthly online newsletter).

Another important dimension of JESC is to bring together and accompany groups reflecting on a refounding of Europe. One of them is called *Passion pour l'Europe* (Passion for Europe). Its members have written a programmatic text



entitled *Redécouvrir le bien commun européen* (Rediscovering the European Common Good), based on the speech of Pope Francis on the occasion of the award of the Charlemagne Prize in 2016. On the basis of this text an important debate was organized at the *Chapelle pour l'Europe* in November 2018 with Herman Van Rompuy (President emeritus of the European Council), Archbishop Jean-Claude Hollerich, Pastor Christian Krieger and Marie de Saint-Chéron as representatives of the Christian Churches at a European level.

Now that Europe is going through a deep crisis, which is simultaneously political, economic and of identity, the challenges it has to face demand more than ever a common approach and a keen

awareness of the common good, which it seems to have lost. These challenges were the main theme of a session organized in 2018 at the spirituality centre *La Pairelle*, near Namur, by JESC and the group *Passion pour l'Europe*. As an introduction, the Christian roots of this European common good were recalled and, to inspire the common search that characterized this very special weekend, it closed with a Eucharistic celebration in several languages and an Our Father prayed in the languages of all the participants, as a great sign of unity.

A new JESC program is aimed at training future



European leaders. It combines elements of political formation with community life, spiritual formation and social commitment to the most disadvantaged. Ideally, this program will help to reform the spiritual, social and political life in Europe, orienting it towards the search for the common good. Pope Francis, in one of his discourses on Europe, quoted a passage from the Letter to Diognetus, which dates from the beginnings of Christianity: “Christians are in the world what the soul is in the body.” This is reminiscent of the expression attributed to Jacques Delors: “Give Europe a soul.” The work of the Jesuits in Brussels is based on the hope that today’s Christians can live up to that task.



For more information:

www.jesc.eu

On the European Leadership Program:

www.jesc-elp.eu

Twitter: JESC | Jesuit European Social Centre



The Xavier Network: responding to the signs of the times

JENNY CAFISO

DIRECTOR OF CANADIAN JESUITS INTERNATIONAL

PAUL CHITNIS

DIRECTOR OF JESUIT MISSIONS, BRITAIN

When Typhoon Haiyan struck the Philippines in 2013, the Xavier Network (XN) liaised with the Philippines Jesuit Province to determine if and how they would respond. That started a five-year effort which saw the Xavier Network work in partnership with the Jesuits in the Philippines on a multi-year, multi-million dollar project to help those affected by Haiyan.

The Xavier Network brings together 13 Jesuit mission offices and international development organizations of provinces in Europe, Canada, and Australia. Our *raison d'être* is to foster international solidarity based on justice. While many of the member organizations have existed for decades, the XN was established in 2004 in the belief that we can be more effective by





working together. Our collaboration is the fruit of a patient, sometimes difficult effort to work together but one that has enormous potential.

We are distinct agencies, with different histories and structures, but we bring experience of working alongside Jesuit partner organizations which accompany the poorest and most marginalized people in the world. In this sense, the XN is an embodiment of the second of the Jesuit *Universal Apostolic Preferences* (UAPs): walking with the poor and excluded. Our mission is guided by the church's understanding of integral human development and inspired by the Society's commitment to reconciliation and justice.

Our tradition, experience, and presence within our own countries and overseas makes the Xavier Network highly individual. We choose to collaborate not only for pragmatic reasons but also because so many of the issues that impoverish or marginalise people are global.

The development of a joint approach to emergencies is one of four areas of collaboration in the Xavier Network. The others are international programs, advocacy, and volunteering.

The network supports hundreds of projects in Africa, Asia, and Latin America. We also support common strategic projects of the Society of Jesus in the Global South that foster networking, institutional strengthening, innovation, and social transformation. The network actively collaborates with international Jesuit organisations such as JRS (Jesuit Refugee Service), *Fe y Alegría*, AJAN (African Jesuit AIDS Network), and the Global Ignatian Advocacy Network, among others.



A fourth focus is volunteering. Pope Francis reminds us that “Jesus wants us to touch human misery (...) to enter the reality of other people’s lives.” Many Xavier Network members run volunteering programmes in the Global South to help people be transformed toward a commitment to justice. In 2018, the Xavier Network had over 60 volunteers overseas.

There are challenges. The differences between the members’ capacity, history, and type of work slow down our progress. A second challenge is how to balance the diverse local expressions of work and the need to respect the Jesuit structure deeply rooted in the Ignatian mission while making the best use of the technical skills, procedures, and experience which exist in mainstream organisations.

Three strategic issues, among others, will dominate our thinking in the near future: first, how to build stronger partnerships with Jesuit provinces in the Global South so that there is a greater level of equality, reciprocity, and accountability between us; second, how to increase the participation of southern partners in the network to improve understanding and increase collaboration; third, how to achieve the greatest impact with our limited human and financial resources.

It has been said that St. Ignatius possessed “great energy in undertaking extraordinarily difficult tasks, great constancy in pursuing them, and great prudence in seeing them to completion.” The Xavier Network aspires to nothing less in exercising its collaborative and Ignatian leadership.

We are working on a common approach with our partners around funding, project implementation, and accountability. A current priority is the development of a common policy on child safeguarding in our organizations and in the projects we support.

A third focus is advocacy and awareness-raising. Pope Francis writes: “The need to resolve the structural causes of poverty cannot

be delayed.” The UAPs state that the promotion of social justice is “a necessary dimension of the reconciliation of individuals (and) peoples.” We advocate both at the national and the international level. We have lobbied our governments to protect human rights defenders in Honduras; XN members have collaborated on the need for tax justice in Africa. Others have campaigned to secure justice in the mining sector.





Fight against social exclusion: a challenge for the Society in Western Europe

JÉRÔME GUÉ, SJ

PROVINCE OF FRENCH SPEAKING WESTERN EUROPE

It is the end of the schoolyear. The whole team of the Toulouse production school is gathered in front of the secretary's computer. She clicks and we discover that all our students have obtained the professional diploma as industrial mechanics of milling lathe operator. We are then filled with great joy. These young people came to us at the age of 15 or 16, discouraged, lacking self-confidence, after years of

school failure, exclusion and being relegated to poor neighborhoods. Two years later, they have their first diploma and will find work in a valued profession at the forefront of the aeronautical industry. Joy for these young people, joy for the whole journey we have made together, but also the joy of that good news that tastes like the Gospel: the most marginalized in society can have a place in it.

This is what we experienced in the *Loyola Formation* network, made up of about fifteen formation centers of this type within the Province of French-speaking Western Europe (EOF), how powerful Ignatian pedagogy is with young people in difficulty. The social mix is also an important lever: among these centers are the production schools that the *Institut Catholique des Arts et*



Métiers (ICAM - Catholic Institute of Arts and Crafts) wanted to open in each of its six engineering schools in order to truly offer a place to these young people, in the midst of university students.

No matter how rich our western societies are, they are continually generating exclusion. Thus, the social apostolate of our Province tries to fight against this, especially by demonstrating that the most fragile, the most marginalized, have their place, first and foremost in our institutions and communities. The battle has not been won, because we ourselves are also affected by this fundamental mechanism of our societies.

The education sector faces a major challenge: expanding recruitment in some of our large schools in affluent neighborhoods to prevent us from further reinforcing a kind of social inbreeding. Some schools in France have taken action in this direction: opening small classes for pupils who have dropped out of school or who come from abroad, cooperation with a school in a very poor neighborhood, etc. Evidently, there is still much to be done. In Belgium, things are moving faster, because now the law forces schools to have a significant percentage of young people from disadvantaged backgrounds.

This openness is also happening little by little in other fields of the apostolate. For example, the spirituality center of Penboc'h, in Brittany, has just been re-founded with the project of welcoming disabled people or people in precarious social situations as well as executives from the business world. The *Magis* house, which we have just inaugurated in the heart of Paris, welcomes students for pastoral activities, young professionals who practice coworking and



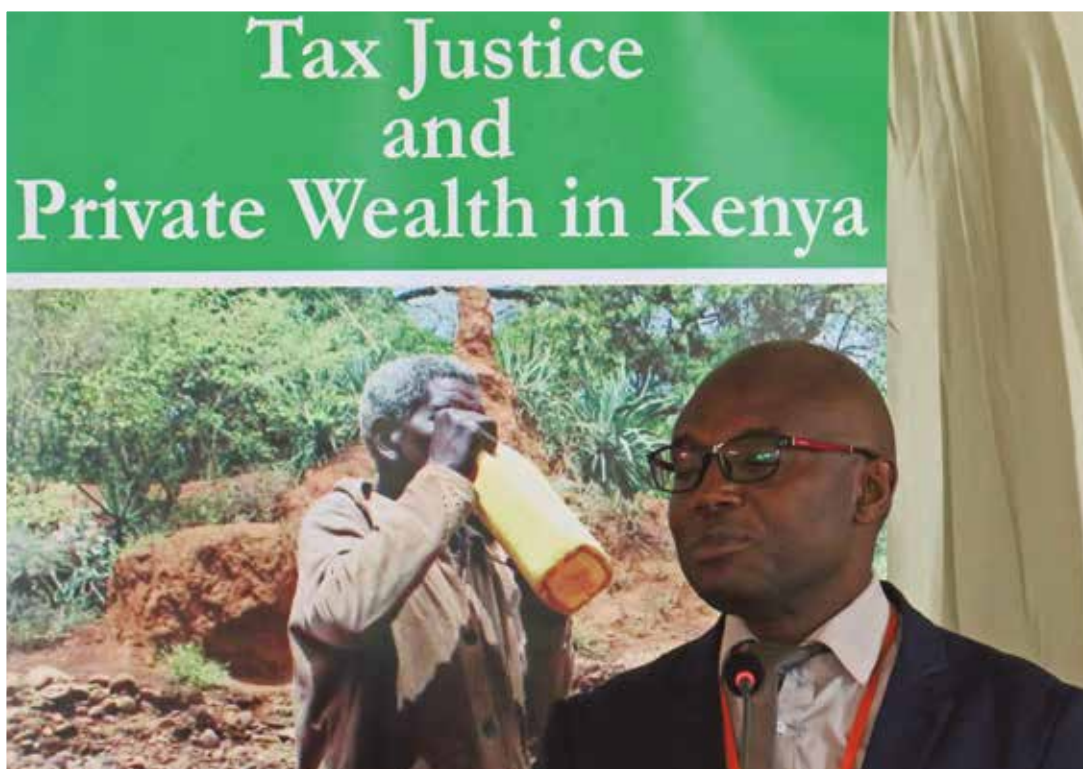
asylum seekers seeking integration. The Jesuit Refugee Service (JRS) has promoted the reception and accommodation of asylum seekers in families and, consequently, also in quite a few of our communities.

Together with this, our Province has been marked by the commitment of working priests since the 1960s. Through their work, their commitment to labor unions and their place of residence, some Jesuit companions joined those who were at the bottom of the social ladder and from whom the Church was far away. Today they are retired, they are elderly; some still work as volunteers in associations. The inheritance that they have left us consists of a few small community insertions in social housing in very working-class neighborhoods. Living there are companions who often have another mission, sometimes in the parish of the district or participating in local associations, and, in the Paris region, some Jesuit scholastics. The gratuitousness of the daily presence, the simplicity of this way of life and

the proximity to the excluded allow us to interact with them and learn to see the world from their point of view.

Going to meet these people in their neighborhoods is a challenge for our Province, since most of the Jesuit companions, due to their mission, are mainly associated with well-to-do or very well-to-do social milieus. The great weakness of Christianity in popular environments, the decrease in our numbers, the concern to train elites and many other factors have led us to this situation.

Here are two movements of the social apostolate of our Province: on the one hand, to try to include these people in our communities and institutions, in order to allow them to recover a link with the established society; on the other hand, for some Jesuit companions, to live simply in their neighborhoods or to have a principal social activity working for their integration and for greater justice in society.



Advocacy: addressing causes of injustice rather than symptoms

JÖRG ALT, SJ
GERMAN PROVINCE

CHARLES CHILUFYA, SJ
ZAMBIA-MALAWI PROVINCE

Advocacy is different from lobbying: While lobbyists try to procure advantages for those individuals or businesses who pay them, advocacy is pleading for justice on behalf of those

who do not have access to the movers and shakers of today's world. This, however, is still both humiliating and patronizing, since those on whose behalf advocacy happens are at best

indirectly involved in it. Given the Society of Jesus' growing awareness of the need for advocacy, the procurator of the German *Jesuitenmission*, Klaus Vähröder, felt the need in 2010

to look for cooperation with African institutions at eye level so “that research results and advocacy have effective practical benefits for society and the environment” and “serve the poor” (35th General Congregation, Decree 3, No. 35).

He therefore approached the then-President of the Jesuit Conference of Africa and Madagascar (JCAM), Michael Lewis, asking: “Is there an issue of mutual interest for Africa and the *Jesuitenmission* which could be the focus of joint research and advocacy?” The choice was eventually between migration and the link between tax justice and poverty. The decision eventually was taken in favour of the latter because of the assumption that Africa would not need any developmental aid if African governments were able to tax people and businesses adequately and prevent illicit financial outflows. This, then, would also stem migration. Cooperation partners were the *Jesuitenmission*, the Jesuit Centre for Theological Reflection (Lusaka, Zambia), and the Jesuit Hakimani Centre (Nairobi, Kenya). The research phase lasted from 2012 to 2018.

Research results proved our hypothesis to be correct: There is more money leaving Africa illicitly and illegally every year than is entering the continent via both developmental aid and foreign direct investment. And even though the three participating countries were very different, we stated a number of mutual problems: Inequality in our countries is on the increase while tax administrations are incapable to tax private and corporate wealth holders in accordance with the principle of ability to pay. The impotence of the tax administrations is, among other reasons, because the mobility of capital enables private and corporate wealth

holders to move assets across borders while tax administrations lack legal and resource capacities to enforce legal compliance.

The empirical results of our research, in combination with a social-ethical reflection based on the principles and norms of Catholic social teaching, soon proved applicable to a number of advocacy initiatives. The most recent brought once more together the two original areas of interest for our trans-continental cooperation, namely migration and financial flows. When Austria took over the presidency of the Council of the European Union

in the second half of 2018, their first and most important goal was to curb illegal migration from Africa. What was lacking was an adequate treatment of the root causes of migration: If there were more resources to invest in public goods and services, the upgrading of infrastructure or the handing out of grants and loans for the establishment of small businesses, etc., migration pressure would decline.

Jesuit Fathers Charles Chilufya, Jörg Alt, and Avelino Chico therefore drafted a letter plus a detailed backup note in which we emphasized the following points:



© Photo: *L'économiste maghrébin* - 2016



- Illegal migration is also a market mechanism: As long as there is the desire for illegal out-migration, as long as there are service providers (“traffickers”), and as long as there are employers of illegal migrants, fortifying borders will not stop this movement. It will at best increase risk and price.
- Remittances of legal and illegal migrants have enormous impact on poverty reduction in their countries of origin and need therefore to be harnessed as a potential source for development.
- In consequence of the above, legal alternatives to migration should be developed.
- Rather than securing shareholder profits from investment in Africa, European governments have to ensure that those investing in Africa are accountable to their workforce and to the community within which they produce.

This will prevent profit-shifting and increase corporate social accountability.

- Increasing transparency of financial flows from Africa to member states of the European Union will assist African states to tax private and corporate wealth holders better and in that way improve domestic resource mobilization.
- Increasing cooperation between European and African tax administrations, e.g. in joint tax audits, will better pierce the “corporate veil,” behind which all sorts of illicit and illegal practices can be hidden, and improve the uncovering of aggressive tax planning, tax avoidance, tax evasion, and other malpractice.

The current president of JCAM (Jesuit Conference of Africa and Madagascar), Agbonkhianmeghe Orobator, SJ, and the Provincial

Superiors from Austria and Germany signed the letter.

As was to be expected, we could not persuade the Austrian presidency of the Council of the EU to amend their priorities, but we could increase awareness among church and developmental groups about the issues, gain their support, and thus succeed in increasing our support base on which we will be able to build our future advocacy efforts. We will try to combat the root causes of structures of injustice rather than being content to heal or mitigate its symptoms.

More information:
www.taxjustice-and-poverty.org



Faith and Politics in Venice



EDMOND GRACE, SJ
FAITH AND POLITICS WORKSHOP

The view from the rear of the Jesuit University Hostel in Venice does the soul good, and the front door opens onto a charming piazza complete with a magnificent baroque church. The decision to hold the Faith and Politics Workshop there was easily made, but only during the first work-

shop in 2006 did we realise that there is more to Venice than meets the eye. There are no cars, no loud engines, no irritating swishing of tyres; if you do hear a boat engine, it is muffled and made friendly by the water. As the days pass, silence seeps in and you can really begin to listen.

Every two years, in late August, a lively interesting and good humoured group of young adults from different countries around Europe spend a week in Campo dei Gesuiti. What do they have in common? You could call it altruism, idealism, public spiritedness, but it involves taking an interest



ing, and in the afternoon we invite three speakers – with backgrounds in electoral politics, public administration, and civil society – to come and talk about living their faith in these three different areas of public life.

On Thursday morning, an input on Christ as a public figure is followed by a visit to Saint Mark's Basilica. This magnificent building is itself an expression of the relationship between faith and politics from a very different time and culture. That difference provides food for thought. At the end of the visit, everyone is encouraged to spend an hour or so on their own, in silence, to reflect on what they have seen and heard.

Friday morning is spent preparing for a conversation with someone who has experience of public life at a European or international

in things beyond their own immediate needs or those of their family or neighbourhood. The workshop seeks to provide them with the resources necessary to engage in public service “in a world damaged by sin.” The means to achieve this end is Ignatian spirituality.

A highlight of the week is the daily experience of shared reflection in a small group. As the days go by, trust grows and, with it, a willingness to speak about deeper issues, to encourage each other, and to share new and valued insights. Another significant daily moment is the period of silent prayer in the evening. The Eucharist is celebrated each morning and, while it is not a required part of the programme, it is attended by a good proportion of the participants.

The first few days are given over to reflecting on where we come from – our own individual stories, the changing role of faith in European culture, the stories of our countries

and of Europe. On Tuesday afternoon, each national group presents itself on its own terms; it tends to be lively. On Wednesday morning, there is an input on Church social teach-



level. They have included Pat Cox, former president of the European Parliament, Romano Prodi, former president of the European Commission, Hanna Suchocka, former prime minister of Poland, and Luc Cortebeeck, former president of the International Labour Organisation. This session gives the participants a sense of what it is like to deal with those practical realities, which few of us can influence directly, but which none of us can ignore.



Saturday is our final day together, and in the evening we celebrate the closing Eucharist in the beautiful baroque church of *I Gesuiti*. In one way, it dwarfs our little group, but in another way we fill it. Afterwards there is a party, and everyone is ready to celebrate.

The Venice Faith and Politics Workshop drew much of its inspiration from the *Politique et Bonnes Nouvelles* sessions in Aix-en-Provence in France. It was adapted to a European context by a group from five different countries. Four of the original five already knew each other well, but when we came together for our first planning session in 2004 we found our task much more difficult than we expected. It turned out to be a deeply frustrating weekend, but it was redeemed, literally in the last 60 minutes, when everything seemed to fall

into place around a programme based on the Spiritual Exercises. The outcome was a tribute to both the challenging nature of networking in

the Society and the rewards it can bring.

The Faith and Politics Workshop marked something of a turning point. The Society's mission to promote justice has been primarily understood as one of accompaniment and advocacy, but Faith and Politics is about the formation of leaders who are capable of accompaniment, of advocacy, of listening to those on the margins and capable of a consistent service, which is generous, joyful, and discerning.

By the end of that first workshop those of us in the organising group sat down to review the week. There was a real sense of achievement and companionship and a quiet awareness of another group of friends who had walked the streets of this city four centuries ago. Their dream of going to Jerusalem was disappointed, but their disappointment led to something new, which made our friendship – and this workshop – possible.



Appreciation and recognition



The days when Jesuits could give the impression that they could do everything on their own are long gone. For decades, the Society of Jesus has opened spaces for collaboration. Lay men and women, as well as from varying religious congregations, participate in the apostolic activities of the Jesuits. Jesuits themselves become collaborators with others in a mission that goes beyond them, the mission of Christ in this world.

At the end of this overview of Jesuit commitments, in the spirit of the *Apostolic Preferences* and in the service of social justice and ecology, we would like to say a huge THANK YOU to all those who have supported us. The Society's benefactors are an essential part of the preservation and development of the works. This has been the reality since the time of Saint Ignatius who did not hesitate to travel long distances to meet benefactors to share the vision and mission of the Society in seeking their help.

Financial support is important, but so is the support of prayer. Our gratitude is therefore expressed to all those people who pray for the Jesuits. Those who pray for the advancement of the mission that the Lord entrusts to the Society – often through Pope Francis – participate in our collective discernment. This discernment directs us in our responding to the needs of the world through the means and with sensitivities appropriate to our times.



**Do you want to help the Jesuits and their partners in mission?
Your support is greatly appreciated.**

- To make a donation, contact the Development Office or the treasurer of the Jesuit Province where you live. The staff will advise you on how best to do so in accordance with the tax laws and regulations of each country. Contact details of Jesuit Provinces can be found online.
- And above all, pray with and for the Jesuits. “Sacred Space” and “Pray as you go” are examples of wonderful online tools utilizing Ignatian spirituality and are available to you.









UNIVERSAL APOSTOLIC PREFERENCES

