

# Promotio Iustitiae



## JESUIT-LAY PARTNERSHIP IN THE SOCIAL APOSTOLATE

**Fr. Peter-Hans Kolvenbach SJ**

*Sharing what we believe...  
Jesuit-lay Partnerships*

**Fernando Franco SJ**

**Elaine Rudolphi**

*Jesuit Apostolic Partnership*

**Partnership around the World**

**Mary Baudouin – Africa and the US**

**Paul Dass SJ – Asia**

**Jorge Julio Mejía SJ – Latin America**

**Elaine Rudolphi – Europe**

**Frank Turner SJ – Advocacy**

**Participants – List and Profile**

## Meeting of Assistancy Social Coordinators

Rome 15-20 May 2006

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**Experiences:** *AIDS in Africa: an issue of social justice* – **Severin Mukoko SJ**

*Priest Worker in an Organisation for Unemployed* – **J. Boudaud SJ**

**Chantal Gautier**

**Review:** *Globalization and Catholic Social Thought* – **David Hollenbach SJ**

*AIDS and the Church in Africa* – **A. E. Orobator SJ**



# ***Promotio Iustitiae***



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## EDITORIAL

This issue of *Promotio* represents a modest attempt to capture for our readers the spirit of the annual meeting of Assistancy Coordinators held in Rome last May. The meeting may be remembered, as one angry participant put it, as being too “intense,” forcing the participants to run a marathon when tiredness suggested to walk leisurely an old Roman street. I do confess that she had a point and, on the spur of the moment, I offered generously my apologies for including too many items in the agenda. In retrospect, however, and given the unexpected prior appointment of a Commission on Social Justice, I must admit that in the hypothetical case of having to plan the meeting again I would have followed a very similar course.

Let me add a few words to explain the introduction of a new theme in an already heavy agenda. The original scope of the meeting was to examine the topic of lay partnership. As we were preparing the meeting, Fr. General appointed a Commission on Social Justice with the mandate to review Decree 3 ‘Our Mission and Justice’ of General Congregation 34. In the light of the last ten years’ experience in the world and the Society of Jesus, the Commission has been asked to examine the relevance of Decree 3 and the new approaches that may be pertinently introduced. We thought that the joint meeting of Coordinators and lay partners could turn out to be a good opportunity for members of the Commission to have a brain-storming session with a larger group of lay people and Jesuits. Barely a month before the meeting we managed to squeeze 10 sessions in the agenda to accommodate four presentations dealing with each of the four sections of Decree 3, and to provide some time to reflect prayerfully in small groups on our mission and justice. The next issue of *Promotio* will present some preliminary work done by the Commission members on this theme.

This year’s meeting was memorable also for a different reason: for the first time, it was open to women and men partners in the social apostolate. The justification for venturing into this creative direction, or, as some Jesuit remarked, setting this unexpected precedent, may be found in the nature of the topic chosen: a reflection on Jesuit-Lay partnership in the Social Apostolate. Included in the three days of the meeting specifically allocated to this theme was a panel discussion on lay partnership. Invited as special speakers to this panel were Thomas Roach SJ, Secretary of the Educational

Apostolate, Eddie Mercieca SJ, Secretary of the Ignatian Spirituality, and Guy Maginzi, Executive International Director of the Christian Life Communities with offices at the Jesuit Curia in Rome.

As if all this were not enough, the last day of the meeting, in the middle of an almost friendly rebellion, we managed to have an inspiring presentation by Costanza Pagnini of the second, qualitative part on the study on 'Formation and the Social Apostolate,' followed by an illuminating discussion. One session of the last day was devoted to discuss freely the details of our participation at the forthcoming World Social Forum to be held at Nairobi. The presence of Elias Omondi SJ, appointed by Fr. Fratern Masawe to organise Jesuit participation at the World Social Forum helped to conclude the session with some clear guidelines and some homework to be completed.

The need to find concrete ways to strengthen advocacy in the social apostolate was one of the recommendations made by the Coordinators at last year's meeting. As a follow up the Secretariat organised a number of bilateral encounters between the Director from OCIPE (Brussels), Frank Turner SJ and the participants from Latin America, Asia and Africa. These meetings extended over a day after the formal meeting was over, and dealt with the feasibility of developing advocacy structures at Brussels with the European Union in collaboration with Jesuit institutions in other countries.

Let me turn to comment the contents of this issue. The reflections on apostolic partnership open up with the informal talk of Fr. Peter-Hans Kolvenbach. In his inimitable style, blending wisdom, wit and knowledge of Ignatian spirituality, Fr. General situates the present day relevance of lay partnership within the ecclesiology of the 'People of God,' a theological concept developed by the Second Vatican Council. At the heart of this expression is the affirmation that the laity are a necessary pillar and foundation of the Church. Emphasizing the universal perspective that St. Ignatius brings to the Society of Jesus, Fr. General interprets creatively the model of apostolic partnership as a blend of the particular, the gift of our personal talents and vocations, and of the universal, the offering of our personal gifts to be shared with others in partnership for mission.

Reflections on Jesuit-lay partnership started with an attempt to understand the variety of experiences in building partnership coming from social works and institutions all over the world. The method was to start with local narratives, with concrete stories of centres and provinces. The goal was to reflect on what was going on before building a model applicable to the whole Society. An Editors' Group made up of four participants have summarised in four articles the regional presentations. Without claiming to



take into account every type of partnership, and aware of the limitation of not having checked each narrative with the original presenters, the writers of these four articles provide a glimpse into the variety of experiments and partnership models existing in the social sector.

An important element of the methodology adopted at the meeting was to include some moments of prayerful reflection in small groups. Since the four articles do not deal explicitly with the groups' reflection, it may be useful to sketch here the most important insights offered by them. By incorporating them here these remarks may function also as a convenient introduction to the regional narratives or reports.

All groups were unanimous in singling out diversity as the most significant learning from the sharing. There was like a sudden discovery, a shared realisation that the forms of apostolic partnership and collaboration all over the world are quite diverse. The path followed, the points of reference to establish a framework of partnership, the emphasis, the modalities of exercising leadership had all developed differently. Rather than an obstacle, this variety of approaches was considered to be a richness, a wise way of proceeding, of adjusting to the different cultural and religious contexts. Some even concluded that, at this stage, it may not be feasible to have a new decree for the entire Society. Participants from Africa and Asia were deeply grateful for the richness, diversity, grace and creativity embodied in the presentations. Their joint declaration reads as follows:

*"We feel that the tangible reality which has emerged is that these 'proto-models' (i) describe realities which are already in existence, and (ii) tell our stories; stories of shared pain, hope, disjointedness, relationships, tensions and celebration. In exploring and discovering this Jesuit-Lay partnership we are at the experiential level; a level of growing in awareness and understanding; a level which needs future maturation and structuring. Only then we might feel more comfortable to postulate something more universal in character. We need universals but this is still in the future."*

The suggestion of considering the present stage of apostolic partnership as 'experimental' was not accepted by all. One Jesuit put it forcefully:

*"The experiment with lay partnership is over! As a matter of fact, the Jesuit mission is already carried out in partnership with others. Instead of talking about 'experiments' let us speak about inculturating partnership."*

One of the sources of diversity in the models is the role played by Christian faith and Ignatian spirituality in initiating and cementing apostolic partnership. Some models emphasize the spiritual and Ignatian motivation of those willing to share the mission; other models stress the commitment to

serve the poor and suffering as the binding force of the partnership. As one group remarked:

*“There is not a single way to develop this apostolic partnership. Concrete forms can only be developed in each region/Assistancy. It is crucial, however, that each region/Assistancy makes a firm commitment to help the social apostolate, and other sectors, to reflect jointly on the great pending issues: apostolic leadership, continuity in the partnership, labour and contractual relations, government of the Society, weakness of the social sector, and fostering an appropriate spirituality.”*

Small groups were always spaces for sharing more freely feelings of pain, frustration and fear. There were angry voices against favouring forms of partnership perceived as Western. These forms seem to correlate with provinces and regions facing the sharpest decline in Jesuits engaged in the social apostolate. Many talked about fears experienced by Jesuits and non-Jesuits. Some even talked of suspicions and serious reservations.

It is obvious that the topic of Jesuit-Lay partnership touches the sensitive issue of identity. As one participant remarked “for a Jesuit talking about lay partnership is to question very deeply his religious vocation and identity.” A woman in the group referred to a question put to her by a Jesuit: “Why should I be a Jesuit if you, a woman, can take my position?” The issue of identity affects also non-Jesuits: do Jesuits want to have partners who are different or partners who are ‘second-class Jesuits?’ More complex and less accepted seemed to be the fears of losing power and control, of being relegated, of abdicating responsibility for a work that we Jesuits ought to claim as such. Some mentioned abuses and confrontations. One Jesuit raised a question taken up by Fr. General in his speech: are not problems of identity intimately linked to the issue of power? This final question would find an echo among students of culture, ethnicity and conflict.

We shared also feelings of hope, joy and pride. Some lay persons pointed out the profound influence exercised by Jesuits and their way of living their commitment to the poor in inspiring and attracting lay collaborators. Other spoke of way in which a strong feeling to be with the poor had bonded Jesuits and lay people who were different. There was the excitement of anticipating a new way of being Church, of opening new paths.

The panel discussion gave the participants an opportunity to contrast the experiences of the social sector with those of the educational and the spirituality sectors. Though the topic of Jesuit collaboration with other associations never occupied centre-stage in our discussion, the presentation on Christian Life Communities highlighted the achievements, and the challenges of an Ignatian association managed and led by lay people and

helped from the outside by Jesuits, – acting as ecclesiastical assistants. The brief presentations by the Secretaries of Education and Ignatian Spirituality emphasized once more that the enormous work carried out in Jesuit educational institutions, retreat houses and parishes depends crucially and significantly on non-Jesuit collaboration and partnership.

The ensuing discussion highlighted certain ambiguities: “you Jesuits like to speak of collaboration but the fact that you are also the person signing every month my pay-cheque causes certain discomfort.” Many raised the issue of the insistence in certain quarters of demanding ‘Ignatian spirituality’ from non-Jesuit partners. This approach faces huge problems in contexts where partners may not be Christians, or when they are simply non-believers or agnostics. Partnerships developed in retreat houses and parishes rely heavily on sharing Ignatian spirituality. How do we develop this partnership in secular, and secularised contexts? The former may require the development of human values, what sometimes is called ‘humanism’. The latter elicits from many a more aggressive stance: “how can we, on the basis of respect and tolerance, become more daring in proclaiming our faith, in saying who we are?”

In spite of a consensus that a general framework to describe apostolic partnership in the social apostolate, was at the present juncture, a distant goal, this issue of *Promotio* publishes an article by Franco and Rudolphi presenting a broad approach to Jesuit Apostolic Partnership. Though it seems more appropriate to expect that regional conferences of provincials would be entrusted with the task of setting concrete guidelines to carry forward partnership between Jesuit and non-Jesuit partners, it may be also conducive to think of a general framework, a set of general guidelines marking off the acceptable playing field. It is in this spirit that the contribution on Jesuit Apostolic Partnership has been written as a concrete example of this collaboration.

I would like to conclude this exceptionally long editorial with an extract from the concluding remarks of a group. Their words express the determination to move ahead, and the conviction that diversity needs to be endorsed and accepted:

*“We have celebrated during these days the birth among us of very different models of and approaches to lay partnership. We propose a three-fold engagement with these models. First we need to acknowledge them, to respect the unique conditions giving rise to them. The thrust of our engagement need not be the dwindling number of Jesuits but the variety of opportunities open by sharing our call and mission with other. Second, we need to respect all of them. No one approach pre-empts the other. No one*

*model should be made to fit into another. Third, we need to build on them; to provide them with the space to grow on their own right. We want finally to draw attention to the specificity of the African and Asian regions, and to the demand to be open to receive and be enriched from partners coming from different cultural backgrounds."*

Fernando Franco SJ

# FATHER GENERAL

## SHARING WHAT WE BELIEVE... JESUIT-LAY PARTNERSHIP Fr. Peter-Hans Kolvenbach SJ

**Informal Talk at the Meeting of  
Assistancy Coordinators  
Saturday, 20 May 2006**

### Welcome to Rome

**L**et me express my gratitude to all of you for having accepted the invitation to be once more in Rome to reflect and discern on matters concerning the Social Apostolate and the Society of Jesus. I am particularly happy that, for the first time, Jesuits and lay persons have gathered together to discuss these issues.

Last December all the Provincials met in Loyola to find out which topics should be discussed at the General Congregation 35 which will be held in January 2008. During your meeting you have dealt with two of the five topics selected by the Provincials: collaboration with the laity and social justice. Our social apostolate is in danger: the number of Jesuits involved in this Apostolate is highly disproportionate; there are not enough Jesuits working in this sector to carry forward its mission effectively. We may say the same with respect to the educational sector where there are 5,000 Jesuits and 250,000 lay persons. As regards social awareness, progress in the whole Society is not clear. We need to repeat to the Provincials the need for establishing in each province a core steering group committed wholly to the social sector, made up of Jesuits who can inspire the rest. Without such a group of Jesuits the social commitment of the rest will remain superficial or, in practice, limited to just mere words. For this reason I am very happy that you have considered the two topics together because there is no doubt that, not only in the social sector but also in other sectors of our work, the future can be saved only with the help of this partnership.

We are becoming more aware of the importance of this 'partnership' at many levels. At a meeting of Superior Generals we spontaneously acknowledged that the same problem exists in many religious families. It was, however, remarked that we generally speak of religious-lay partnership, and rarely about partnership among religious. I have personally shared with them that we are friendly towards each other but we do not have one common project, especially in the social sector. We seem to be moving ahead in this ideal of partnership: for the first time, a group has been sent to Southern

Sudan to see whether a joint venture promoted by all religious families can be started in collaboration with lay people. The project is now on the table and it may still need a few more meetings to make it a reality.

I am very happy and I take this occasion to thank you for all you are doing to highlight the importance of the World Social Forum. At Mumbai you did a very good job and you worked in collaboration with other groups. Porto Alegre was different. Nairobi will host it in January 2007. We should prepare well our joint participation. It is all right to attend the World Social Forum to meet and encounter each other and other people. It will be more productive if we plan our joint participation beforehand. Mumbai showed us that this is possible. To benefit from networking with others requires careful preparation and a common platform. I feel that there is a great need in Africa to encourage Jesuits and others working in social centres and in other institutions to develop networking. In Africa there is undoubtedly a need to foster peace even before we think of development strategies. Given the fact that Jesuits have a Peace Centre in Nairobi, this meeting may prove fruitful. I hope that this gathering in Nairobi strengthens networking among those Jesuits and lay persons engaged in the struggle for dignity, justice, and peace in Africa. As you know, Africa is one of the five apostolic priorities for the Society.

### **The Church as the People of God**

I would like to comment briefly on the topic of lay partnership. Let me start by quoting to you a text you may have heard many times from General Congregation 34:

*"The Spirit is calling us as 'men for and with others' to share with lay men and women what we believe, who we are, and what we have in creative companionship, for the 'help of souls and the greater glory of God'" (D. 13, n.26).*

We are confronted here with a real call of the Spirit, a call heard strongly during the Second Vatican Council. The Spirit of the Lord is calling the Church to become once more the 'people of God', a term that includes not only the clergy but all the faithful. It is a source of amazement that every time we speak of the laity we have a problem of understanding them as a part of the people of God. We should not forget that the word 'laity' comes from the Greek *laos*, and this term refers to the **whole** people. This meaning is rooted in the liturgy of the Church. The liturgy is the celebration of the *laos*: not only the celebration of the priest but of the whole people. Saint Augustine said very clearly: 'I am a Bishop at your service, but I am a Christian with you and among you.' He was quite aware that one cannot speak about clergy without speaking about laity and that the laity represents the people of God.

The Second Vatican Council rediscovered the significance of the Church as people of God and this has raised some problems for understanding the place of religious men and women in the Church. Before the Vatican Council the Church was held up by three pillars: the clergy, the laity and the religious families. Inspired by the Holy Spirit, the Bishops discovered that the Church had only two pillars: the clergy and the laity. They make up the people of God because for many centuries there were neither religious sisters, nor monks, nor religious life, and yet the Church was still the Church. The Church could be herself without religious life.

This may be a strong statement and for many years an effort was made to see religious life as bearing witness to 'holiness' in the Church. The Church will always have members who are holy and it is true that often the role of witnessing to holiness has been played by religious people. In this matter too, Vatican II took an important step: it took away, so to speak, the monopoly of holiness that religious had taken on themselves. The Council said very clearly that holiness was the vocation of everybody among the people of God and not only of a specific group, the 'professionals' of holiness.

I am always amazed by the fact that we seem to have discovered this truth only in the past century. It is instructive to remember that during the third century in Egypt the monks started what we might, in a light vein, call the Olympic Games in asceticism, a competition to decide who was the best ascetic and the most holy person in Egypt. After a careful search it was finally discovered that the holiest person was the mother of a family who was beaten every day by her husband and still prayed daily to the Lord the *Trisagion*, the invocation of God as three times holy.

John Paul II always insisted that the Church of our century is the Church of the Laity. This statement has not been easily accepted, and we religious have been sometimes embarrassed by it. We ask ourselves: 'where is our place in the Church?' In this context, we need to remember also the rise of many ecclesial 'associations', groups like the neo-catechumenal communities (*Kikos*), or the Focolari movement, both of which have a large lay membership. Many of those who belong to these associations or movements are engaged in apostolic activities that were once considered to be the monopoly of religious. We religious seem to have lost, for all practical purposes, any apostolic monopoly in the Church. The practice of charity, running hospitals, managing educational institutions and serving the poor were activities considered the monopoly of religious life. This is no longer true today. The laity are involved in all these activities, even in what we used to call in former times the missions in foreign countries. This is our reality today and it gives us new opportunities and new challenges.

In this context you have taken for reflection the issue of partnership with the laity. Let me touch on another aspect you have mentioned. It is really true

that the number of religious is falling. Some years ago we spoke of one million as the total number of religious in the world. Of this total, 80 percent are sisters, five percent are brothers and fifteen percent are religious priests. Numbers are decreasing in all categories and by now we may be about 850,000. This, however, could be an occasion to reflect on the future of all the good work that was started by various religious groups and which continues even today.

I agree with you that the falling number of religious should not be the motivating reason for reflecting on the partnership with lay people. The true reason is quite different. To understand it we have to consider partnership not in terms of a power struggle among the partners, but as a matter of sharing apostolic responsibility for the same mission, or if you want, for the same Apostolate.

### **Ignatian tension between the universal and particular**

I would like to propose some reflections on the mind of St. Ignatius that may help us in discovering the true reason for this partnership. Saint Ignatius is a peculiar founder. He seems to have done all the 'good works', even giving the Spiritual Exercises, before he became a priest, a religious, and a Jesuit. The Lord taught him the Spiritual Exercises when he was a lay person, and he exercised this apostolate as a lay person with other lay people. It was only later that he realised that, in the social circumstances of his time, he could not carry forward this ministry without studying in the University and without becoming a priest. Church authorities could not believe that anyone who was not a priest or a consecrated person could say anything about the Gospel or about holiness.

It is not however correct to say that Ignatius paid specific attention to lay partnership because for him there was no such need. For him it was quite natural to think that in the Church we all work together as Christians, as believers. Whether one was a priest or a lay person was for him of secondary importance.

To grasp this point we need to remember that Ignatius was always universal in his thinking; his perspective always encompassed plurality. For example, he did not believe in talking about spirituality only in terms of the body or the soul. Spirituality, for him, always refers to the whole person. Similarly he found it difficult to conceive of an apostolic approach that would exclude either lay or religious. His apostolic activities were addressed to the whole people of God. It was here in Rome, as you know, that he started the famous Confraternities. They were the beginning of what later were called sodalities. At the church of Santa Marta, he involved the whole Church, clergy and lay people in a social activity. We even have a letter of his in which he



says that he would like to start a work in the hope that later the laity would take it up so that Jesuits could move and start the same work in another place.

Working with the whole people of God, laity and clergy was his way of proceeding apostolically. He did talk of the specific contribution of Jesuits in this partnership: they could become, using the language of chemistry, like catalysts, the substance making a chemical reaction happen more quickly.

Let me reiterate again that Ignatius' vision was universal; he would never hold a narrow or particularistic position. Looking in the dictionary of the Constitutions one finds that the word universal goes always together with the term particular. A few examples. The Superior should have a universal view and also a particular care for each one. As regards the Apostolate of the Society, Jesuits should be everywhere in the world, -- the universal dimension. The world is our community, and our house. This, however, does not mean that Jesuits should be flying around all the time. St Ignatius wants the Jesuit to be rooted in a very specific place and to do a very specific work--the local dimension.

Saint Ignatius brought to the Society a universal dimension and this perspective and direction remains the cornerstone of the famous and long article 622 of the Constitutions dealing with the "more universal good," the guiding principle in the selection of our ministries. Ignatius is capable of counterpoising the universal to the particular. In this article of the Constitutions we can even say that he looks at the particular from the perspective of the universal. He looks at both these elements as co-existing in a certain dynamic tension, related to each other not in a stable, once-and-for-all manner, but as moving in a dynamic process. This process is not something that develops according to our will as a sort of voluntaristic squeeze of our self-will, but rather as a decision to let the Lord become more and more the energy leading us. This is the dynamism that Ignatius wanted us to live. It is in this spirit that we have to look at the issue of Jesuit-lay partnership. We may never reach the ideal but we have to live through the tension between the universal and the particular and learn from it.

In this partnership each may have his or her own ideals, but the common good of the partnership has to be discovered in living it dynamically and seriously. This is the reason why meetings of this kind are important: to discover the new issues and challenges and to learn from each other's experience. We may have a document but it cannot exhaust all the richness of this dynamic relationship; it cannot say everything forever. It is clearly a dynamic process that we can only accompany and live through regular evaluations and sharing with one another.

The Society is engaged in this process and I believe that the Provincials are also convinced that even if progress has been made, there are clearly new problems coming up and new challenges to be faced. The main problem in this

whole field is to decide where we stand at a particular point. **The difficulty of this partnership is always that at one moment we have to be ourselves because this is the only gift we have and the only gift we can offer: this is our particularity. At the same time we know that we ought not to keep this gift for ourselves; it has to be shared in partnership: this is our universal dimension.** You can appreciate now where the difficulty lies.

### **Living partnership in our institutions**

How do we live this partnerships in our big institutions? The official position is that Jesuits should guarantee the Jesuit character of the institution. The word 'guarantee' is understood in a flexible manner. I know institutions where only one Jesuit works, thus guaranteeing the Jesuit character of the institution. You may ask: 'What is his function or role? And you may get the following answer: 'He is the Chairman of the Board of Trustees.' This is fine but we should be very honest with one another: can we really say that, in this way, we can guarantee the Jesuit values of an educational institution? I am aware that Provincials like to use the word 'guarantee', and I agree we have to maintain the use of this term. We are not there, however, to be the owners of Jesuit values, but rather to guarantee them and, in this manner, be really available to our partners in the institution or the centre.

Let me share with you a frequently asked question. If in a country we have more than 20 Universities with the number of Jesuits falling in each University, would it not be better, in order to guarantee the Jesuit values of our educational institutions, to have only five Universities each with a stronger Jesuit presence? Rather than answering this question I would like to pose another: does the question raised here reflect an underlying issue of power or only one of exercising influence? In this context we may prefer to speak of responsibility. The question is then posed as follows. It may be true that we want to work with everybody, but, in the end, we carry the responsibility for the institution. In this context, how do we guarantee the exercise of this responsibility? If the guarantee cannot be kept, then we can only threaten the institution with removing the word 'Jesuit' from its name. A Provincial can, at the most, say to an institution: 'If you don't allow the poor to enter this institution I will take away the name of Jesuit.' Many Provincials say that this is like threatening to drop an atomic bomb: you can issue the threat but you cannot throw the bomb.

Talking about partnership the real problem that always comes up is that we talk about sharing responsibility and this, I think, is what we would like to do. Often however, we are engaged in a power struggle: it is not a question of responsibility but of who has more or less power. How is this problem to be solved?

### **Partnership and the 'new apostolic subject'**

In Latin America we are faced with an opposite kind of strong initiative. During the last meeting of the Conference of Provincials from Latin America at Santiago de Chile the issue was raised again. Partnership with the laity needs to be seen, it was argued, in terms of the **new apostolic subject**. This conception implies that Jesuits and lay people have one mission, one apostolate, and hence we have one centre, one institution where Jesuits and the laity work without any distinction. The absence or lack of distinction constitutes, let us say, the new apostolic subject. Some are in favour of this position and others are radically against it. Those against it argue that it is neither possible nor feasible.

It may be important for us to understand the context in which this initiative has come up. This type of partnership between Jesuits and lay people has flourished in institutions like *Fe y Alegría* which, for all practical purposes, are not owned by the Society. The Society has an inspiring influence in them and takes this function very seriously. The fact remains however that there is practically no difference among the Jesuits and non-Jesuits, mostly educators, working in *Fe y Alegría*. Jesuits are really there to animate, to inspire, to help and these functions are recognised and acknowledged. While at the level of the service rendered all are at the same level, differences of character and experience do exist. Some may argue that this is not a fair description of *Fe y Alegría*, since everybody knows very well who is a Jesuit and who has not only responsibility but power to decide. In practice, the truth of the matter is not so clear-cut. We may agree that a great effort has been made in these institutions to remove from this partnership any difference and distinction between lay persons and Jesuits.

We are therefore faced with two extreme situations. The first, very exclusive and still existing today, describes a situation where older and even younger Jesuits affirm that the institution (University) belongs to us and hence we are the bosses. 'We are happy,' Jesuits would say, 'that others come and work in the institution; and we want to collaborate with them. But we remain the owners of the institution.' In the second, more inclusive situation, Jesuits and lay persons agree to work in such a way that no difference of any kind is recognised. As is always the case, the solution lies in the middle, but it is very difficult to know where this middle point is and how to define it.

### **Partnership in multi-cultural contexts**

In apostolic partnerships where creative sharing among lay and Jesuit partners takes place we are confronted by another problem. In some continents we are living not only in multi-national but also multi-religious societies. The question arises: is it really possible to work together with partners belonging

to other religions? This question is especially important for Asia, and Africa but it is becoming relevant in Europe, the United States and Latin America. In some cases we may even raise the question as to whether it is possible to work with people who do not believe in any religion. Can we tell them 'we want to hire you to share our mission?'

We have to acknowledge that this issue becomes more complex when we have Muslims as lay partners. The fact is that we have worked with them, for example in our University in Beirut. I know from experience that without Muslim lay partners it would not have been possible to manage this University. As a Dean of the University I shared work with other Muslim Deans. We Jesuits spoke very clearly about the charter of our University; you must remember that the University was named Saint Joseph's! Though the name Joseph is well known in Islam, we took pains to explain clearly the Christian meaning of Saint Joseph. Let me also add that this experience may not be applicable to other Muslim contexts.

Experiences from other countries indicate that partnership with non-Christian lay persons is possible. During the meeting with ex-alumni from our schools in Calcutta (India) I had the feeling that they respected the celebration of the Eucharist and quite often expressed the fact that they were at ease in our institutions and with the values of Jesuit education. It seemed that Jesuits and Muslims could share in the same educational partnership.

The Holy Father is quite concerned about the dialogue between Christianity and Islam. At a theological level, reconciliation and unity may prove elusive. Christians believe in the Holy Trinity, and Islam was founded to defend the oneness of God. If by dialogue we mean to share our faith with one another and come to a new position, real dialogue does not seem to be possible. The Holy Father feels that dialogue is possible and necessary at the level of moral values. In a speech to the Muslim community at Cologne (20 August 2005) he said:

*I am profoundly convinced that we must not yield to the negative pressures in our midst, but **must affirm the values** of mutual respect, solidarity and peace. The life of every human being is sacred, both for Christians and for Muslims. There is **plenty of scope for us** to act together in the service of fundamental moral values.<sup>1</sup> [Underlining mine]*

He goes on to say in the same speech that our search for 'a common' ground becomes a search for a **set of shared values**: the dignity of each person, the need to eliminate rancour from our hearts and the commitment to heed and transmit the voice of our conscience.<sup>2</sup> This concern to look at inter-religious dialogue in a broader context may have motivated the decision of the Holy Father to place the Pontifical Council of Inter-religious Dialogue within the Council of Culture. We may remember also that the policy of the Church has

always been to encourage Christian people who are in a minority position to work together with others and avoid developing a ghetto mentality. This is a real danger.

In line with this principle of working with others in building a more just and value-based society we have spontaneously worked together with many NGOs and other organisations. Partnership, therefore, can be built on this principle and religion need not be an obstacle to collaboration. We have become more and more aware that in the face of a catastrophe like a tsunami that every human being is called to collaborate and contribute to alleviating human suffering.

This is the spirit that moved John Paul II to convoke all the religious leaders at Assisi and to proclaim jointly that no human being is allowed to kill another human being in the name of God. There are values like justice, peace, and truth that can be built together, respecting one another. This mutual respect, this mutual knowing our partners, is an important part of the dialogue. We cannot understand the meaning of Hinduism or Buddhism merely by reading a book but through direct contact with real Hindus and Buddhists. I value, therefore, the Asian initiative to expose our young Jesuits to Buddhist monks and Hindu ascetics. We need to learn from one another. Partnership can really start and grow from this mutual sharing. Later, with prudence we may be able to pray together, as the communities of Saint Egidio have been able to do.

### **Formation for partnership**

I would like to touch on formation as an aspect affecting Jesuit lay partnership. The whole affair of partnership will remain in the clouds as a beautiful dream if people are not prepared to be partners. Partnership is not something that happens naturally, something already given. We need to learn how to work together. Formation is not only necessary for our lay partners but also for Jesuits. Both Jesuits and non-Jesuits have to learn. I am aware that formation in this field is growing in many provinces. In Spain lay professors are invited for a two-day meeting at Loyola to reflect on the meaning of a Jesuit school or University. In the United States they follow this method with the members of the Board of Trustees so that they can reflect together on the meaning of the institution's charter. This is, at least, a way to make sure that all know what do we stand for, what is behind our apostolic endeavour and what are our goals. The reason is that one cannot have a real partnership if all these basic things remain hidden in the clouds.

On the issue of formation much more needs to happen and I think that now everybody feels there is a real need because lay leadership has increased in our institutions. Lay persons are now Presidents of Jesuit Universities. We

have now lay partners in positions of management, supervision, and direction. In other Jesuit institutions they are taking up professional tasks of increasing responsibility.

The need for formation becomes more urgent for future generations. We still have with us a generation of lay persons who have, at least, seen a Jesuit or have some knowledge about our institutions. We are traversing a critical dividing line: in future we may have a generation of lay partners who may know the Jesuits only by name, and who may not have encountered a single Jesuit in our institutions.

Let me look at a difficult question I have had to answer. Speaking at a meeting of Jesuits, it may not be uncommon to hear someone saying: 'Father General, let me be very frank. As long as the institution is ours, if we don't treat it as ours, it will not work.' As a linguist I have to explain that he is right in talking about 'our institution,' but he is using the term 'ours' in an exclusive, not in an inclusive way. There are many languages, for example the famous language of the Hopi Indians of North America, that have two different personal plural pronouns: one has an exclusive and the other an inclusive meaning. Old missionaries were not aware of this difference. Preaching to the Indians they used the exclusive form and said emphatically: "we are sinners." The people happily concluded: "that may apply to you but not to us." We often speak of our institutions in an exclusive way; we need to learn to speak of 'our' institutions in an inclusive manner.

Let me add that the whole Society may not fully favour this stand. This is not a generational problem in the sense that affects only older Jesuits. The problem also affects young Jesuits who would like to interpret the term 'our' in an exclusive sense. A lot needs to be done in the formation of young Jesuits. Novice Masters send the novices to a poor suburb of the city. Like good future Jesuits, novices immediately take the main responsibility for everything. I have often asked Novice Masters to send the novices to do these experiments through an organisation, so that they will not assume leadership positions and will have to learn how to work together with non-Jesuits, following the direction given by another who is not a Jesuit. This type of work under a non-Jesuit may not be their future activity, but at least they will have had the experience of working in other organisations and keeping their own identity as far as possible. We have not yet said the last word, but the formation of Jesuits to work in partnership is as important as the formation of non-Jesuits.

### **Closeness to the poor and personal competence**

Let me conclude with just two points known already to you. The first one is that in our collaboration and partnership we should remain fairly close to the reality of the poor. In former times every province kept as an ideal an insertion

community living in close contact with the poor. This ideal has not unfortunately become a reality. It doesn't mean Provincials don't think about the poor, but the fact is that nobody is living with them. In other cases it was decided that at least one Jesuit in every community should have direct contact with the poor in the name of the whole community. This ideal too has not been generally realised. Hence the need to reduce our personal and institutional distance from the poor. At one level, we all say that we have to be with the poor, but these words must be 'said' by our head as well as by our feet. Reducing our distance from the poor is also relevant for our social centres. Some of them can do an outstanding job in advocacy and in promoting think-tanks, but have lost, in some way, their real human link with the poor.

The second point I would like to mention, which seems to contradict what I have just said, is that we should pay attention to our professional competency. It is beautiful to shout, to protest, to participate in manifestations, to go into the streets, but our voice will not be effectively heard if it is not a professional and competent voice. I regret the fact that I did not push Jesuits sufficiently to go for studies in sociology, economics and management. These Jesuits could have uttered a professional word in big institutions like the World Bank, the United Nations, the Monetary Fund and others. Shouting may be sometimes necessary but it is not sufficient. Our help to the poor should be competent. On this issue there are still many things that ought to be done.

Let me end with a brief remark. I do not want to make my intervention any longer. I am extremely grateful to you for coming to Rome. A word of special thanks for your cooperation and partnership in contributing to the Commission on Social Justice. Social justice will certainly be on the agenda of the General Congregation. We need your professional help and your personal experience. Thank you once again.

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<sup>1</sup>[http://www.vatican.va/holy\\_father/benedict\\_xvi/speeches/2005/august/documents/hf\\_ben-xvi\\_spe\\_20050820\\_meeting-muslims\\_en.html](http://www.vatican.va/holy_father/benedict_xvi/speeches/2005/august/documents/hf_ben-xvi_spe_20050820_meeting-muslims_en.html)

<sup>2</sup>*Ibid.*

# NARRATIVES

## PARTNERSHIP IN AFRICA AND THE USA

Mary Baudoun

### 1. INTRODUCTION

**A**s a member who volunteered to form part of the Editors Group I was asked to prepare an article on the presentations and discussions concerning lay partnership in the two regions (or Assistancies) of Africa and the United States. I take them in this order. I have also dealt with the guiding principles separately for the two regions and included them at the end of the section for each region. It has not been easy to write the piece on Africa because of my lack of direct experience. My comments are based obviously on the presentation made by Antoine Bèrilengar SJ and the ensuing discussion.

### 2. COLLABORATION WITH THE LAITY IN AFRICA

Collaboration with the laity in Africa, a continent which does not have a Christian majority Christian, poses some challenges and offers some opportunities for developing new models of partnerships. As Fr. Antoine Bèrilengar, the Secretary for Social Ministries of the African Assistancy, stated:

*"We need a real partnership in which the lay collaborator brings to the Society his or her talents, and the Society shares its own gifts with the lay people. This would be a mutual enrichment for the promotion of the social apostolate."*

The Society of Jesus is growing rapidly in Africa, with a number of young native-born Africans being ordained. Still, there is a need for competent lay collaborators to make up for a lack of such competence within this very young group of priests and brothers. Many of the social centres in the country hire very proficient lay people, but, understandably, some of them are not as motivated by the mission and spirituality of the Society as they are by the opportunity for stable employment with a regular salary and good working conditions. Difficult work conditions and poor salaries in the society at large make employment in the Social Apostolate attractive as it offers a regular salary, pleasant working conditions and the chance to work with somebody who cares and respects you.

***Collaboration with the laity in Africa poses some challenges and offers some opportunities***

While there does not appear to be a problem with lay people and Jesuits working together, including instances where Jesuits work for lay directors, there is a lack of shared spirituality between the two groups. In some countries, this is exacerbated when the collaborators are Muslim or belong to



traditional religions, making it extremely difficult to reach a level of a shared spirituality in which Jesus Christ is the centre. As Fr. Bèrilengar says: "The reference to Jesus Christ seriously limits the sharing of Ignatian spirituality with non-Christians." In such cases, an understanding is achieved by discovering shared values, but this does not address spiritual needs and desires, especially for Jesuit collaborators like Fr. Berilengar.

Fr. Bèrilengar expresses his sincere wish that, "there existed a partnership with lay people which goes beyond the simple wish to make up for a lack of Jesuit manpower or the desire for a good job." He believes that Jesuits in Africa need to be not only more open to sharing their spirituality with lay people, but also to listening to, and learning from, lay people about their need for spiritual growth.

One hope on the horizon for developing this partnership is the strong growth of Christian Life Communities in many African countries, where people are looking for a spirituality beyond their professional skills, asking for retreats, showing interest in the Spiritual Exercises and seeking something to help them cope with their difficult lives. The Christian Life Communities can help them unify the different facets of their lives - professional, spiritual, and family. It may be possible to encourage the development of Christian Life Communities among the staffs of social centres and in the Social Apostolate for Christian staff members, and in some places this is already being done.

In developing a partnership between lay people and Jesuits we may consider, according to Fr. Bèrilengar, the following guiding principles.

- (1) **Culture and Religion.** The reality in Africa and other developing countries is premised on collaborators/partners from a multiplicity of cultural and religious backgrounds. Jesuits can share both their vision and spirituality with their partners, but should also be willing to receive from them in return. There is a need for an attitude of openness to the sharing of roles and responsibilities with people from other faiths. This is both a challenge and an opportunity for developing a new model for collaboration/partnership between Christians and non-Christians in developing countries.
- (2) **Reasons for Lay Collaboration.** The reality of Africa's manpower needs, or for that matter, the manpower needs of any work in any Assistency, should not be the reason for engaging in dialogue about Jesuit and lay partnership. This posture does not recognize the gifts and desires of the lay collaborators, and, in the Social Apostolate, the intense commitment of many lay people of good will to work for justice, peace, and equality. These shared values, which are embraced by people from many different cultures, may be the basis for moving forward with a common sense of mission and understanding.
- (3) **Listening Hearts.** Perhaps one of the reasons that a sense of a shared mission and spirituality between Jesuits and lay collaborators is not felt is

because the dialogue about this has not been initiated by either Jesuits or lay collaborators. It may be incumbent upon the Jesuits in Africa to begin this dialogue, especially in those works where lay people were not hired for mission but to bring a certain competency and set of skills to the work.

- (4) **Structures for Developing a Sense of Shared Mission.** Existing lay movements, such as the Christian Life Community in Africa, may prove to be useful if we want to start exploring deeper commitments from the laity to a faith-based approach in the mission for justice. Jesuits can support these movements and make them available to colleagues in the Social Apostolate.

### 3. PARTNERSHIP IN THE USA

Two programmes which recruit, train, form, support, and place volunteers to accompany the poor have offered a remarkable way for lay people and Jesuits to cooperate in, and extend, the Social Apostolate throughout the United States and developing countries.

- The **Jesuit Volunteer Corps (JVC) and Jesuit Volunteers International (JVI)** and
- the **Ignatian Volunteer Corps (IVC)**

These two (cluster) organisations were both founded by Jesuits and are seen as related to the Jesuits through the Jesuit Conference and strong participation by Jesuits in governance, training, funding, and support activities. Both programmes are strongly rooted in Ignatian spirituality and are as focused on formation of the volunteer as on service.

#### 3.1 Jesuit Volunteer Corps (JVC) and Jesuit Volunteers International (JVI)

This year (2006) marks the 50<sup>th</sup> Anniversary of a remarkable model of collaboration between young lay people and Jesuits. The first Jesuit volunteers were co-workers with Jesuits in their apostolates. In 1956 Jesuits of the Oregon Province needed assistance in schools they had established in Alaska, and men and women answered in response to the need. Gradually more and more people came, and they were sent to other sites in the Northwest and beyond. By the mid 1960s a more formal structure of support and formation began to evolve for these volunteers, and in 1975, the movement began to spread to other parts of the United States, and JVC offices were established by other provinces.

In 1984, the Jesuits Volunteers International office (JVI) was established and began placing Jesuit volunteers in developing countries throughout the world. Currently, there are six separately incorporated JVC/JVI organizations in the US; each has a formal relationship with the provinces in which they are

located. In the past 50 years, more than 12,000 volunteers have served the world, extending exponentially the Jesuit commitment of working for the faith that does justice.

The JVC/JVI offers younger women and men the opportunity to work full-time for a period stretching from 12 months to 2 years in ministries that either serve the poor directly, or work for structural change in the United States, or in developing countries with Jesuit works. Jesuit volunteers are challenged to integrate their faith into action by working with and living among the poor and marginalized, by living simply and in community with other Jesuit volunteers, and by examining the causes of social injustice. Jesuit Volunteers commit themselves to living out four values during their time of service: social justice, spirituality, community, and simplicity.

Most volunteers are recent college graduates; nearly half of them come from one of the 28 Jesuit colleges and universities in the United States. Each year, nearly 300 volunteers serve in NGOs – community-based schools, health clinics, social service centres, or legal advocacy agencies – which pay a part of their salaries. While about 30 of the volunteers work directly in Jesuit enterprises, most are in non-affiliated agencies which value highly the youthful enthusiasm and intense commitments of the volunteers.

An important part of the JVC/JVI pledge is to live simply on a modest stipend in a low-income neighbourhood as a way of coming to know and identify with the poor, and adhering to the value of simplicity. Volunteers live in a house with other volunteers and have a weekly commitment to praying, working and growing together as a community and participating in the life of their local neighbourhood. Each community has a cadre of support people, many of whom are Jesuit priests, brothers, or scholastics, who meet with volunteers formally and informally and help them adjust to their new locale and explore better ways of living the four values.

Spiritual growth is one of the hallmarks of the Jesuit Volunteer Corps. To that end, Jesuit volunteers attend several retreats throughout their year of service, including a silent Ignatian retreat, held at a Jesuit retreat house. They are also encouraged to have a spiritual director, and a number of Jesuits have volunteered to serve in this role. Jesuits also collaborate in other important ways with the JVC by providing training and professional development for staff, recruiting potential volunteers, and serving as presenters at formation retreats. At present, there are no Jesuits serving on the staffs of the 6 JVC/JVI organizations in the United States, but they do serve on the boards of all 6 organizations.

The Jesuit Volunteer Corps has formally stated that “our Jesuit foundation is the strongest dimension of our identity, our mission and our spirituality.” This foundation is strongly nurtured in volunteers during their year of service,

***An important part of the JVC/JVI pledge is to live and identify with the poor***

and as a result, many volunteers experience a conversion which leads them to lifelong commitments to working for social justice and spiritual growth. It is often said that a year of service with JVC/JVI leaves volunteers “ruined for life”! Many Jesuit parishes, schools, and other works, as well as many other organizations across the U.S., have been the beneficiaries of these ‘ruined souls’ who continue to transform the lives of the people and the communities in which they eventually settle.

### 3.2 Ignatian Volunteer Corps (IVC)

While JVC/JVI largely attracts young volunteers, the IVC was established to attract the talents and considerable expertise of retired individuals who both want to be of service to the poor and grow deeper in Christian faith. Since it was founded by two Jesuits in 1995, over 450 volunteers have joined the IVC. Volunteers work directly with the poor at a community agency for 2 days per week for at least 10 months out of each year. Unlike the JVC/JVI, which has 6 separate organizations, the IVC is a national organization, with 11 different offices in seven provinces. Jesuits also sit on the national board of this organization, and the provinces and the Jesuit Conference both provide funding.

The IVC is also guided by four values, but these are geared toward the more mature volunteer. During their years of commitment, volunteers commit themselves to, and are promised development in, the areas of grace, wisdom, experience, and action. Like the JVC/JVI, volunteers are often attracted to the programme as much by the opportunity to provide service as the opportunity for deepening their own spirituality. They do this through a rigorous reflection process in which they keep a spiritual journal, meet individually with a spiritual reflector, meet monthly in community with other IVC volunteers, and gather periodically for an overnight retreat or day of reflection. This spiritual development is often assisted by Jesuits. Volunteers also take part in an educational/formational curriculum of social justice and Ignatian spirituality which runs on a three year cycle.

Unlike the JVC/JVI, volunteers serve in their own communities and live in their own homes. This allows them to serve for several years and still tend to their family, church, and community responsibilities.

The IVC collaborates with Jesuits at a number of levels. Jesuits serve as spiritual reflectors (directors) and direct the annual retreats, which are often held at Jesuit retreat houses. Whenever possible, a Jesuit is recruited to be an “animator” in each region, a position akin to serving as chaplain for the local volunteer group. While the national and regional directors, all of whom are lay people, are steeped in Ignatian spirituality, this animator provides a strong

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connection to the principles and foundations of the Society, and helps to transmit this to eager volunteers.

Suzanne Geaney, the national director for the Ignatian Volunteer Corps, points out, "Our way of reflecting and praying in the Ignatian tradition helps volunteers discover and reflect on the deeper meaning of the work they do, which is a unique feature of the IVC." This dimension of the service also ensures that the volunteers are coming grounded, refreshed and intensely committed to their work of accompanying the poor.

### Principles at Work

Looking at the models of the Jesuit Volunteer Corps/Jesuit Volunteers and the Ignatian Volunteer Corps, a number of forces appear to have guided the development of this particular type of collaboration between lay people and Jesuits. An understanding of which can be used to build future efforts.

- (1) **Formation.** Both organizations recognized early on that it was important to spend a significant amount of time, money, and effort helping volunteers to grow spiritually and intellectually in an Ignatian tradition. Probably as much time is spent by programme staff in attending to this aspect of the programme as to placing volunteers in work with the poor. The result of this formation is tangible, however, for both the younger and older volunteers, in that the years of service lead to a lifelong commitment to spiritual growth and social justice. This expands the Jesuit influence far beyond what Jesuits are able to do alone. It is interesting to note that the responsibility for this formation is mutually shared by laity and Jesuits, and that in many cases, the Jesuit collaborators take the lead for both the content and process of the formation from the lay programme directors. If enough Jesuits were not confident partnering with lay people around Ignatian spirituality, this would definitely pose a problem for the organizations, but to date this has not been the case; in fact, the opposite has been true in that Jesuits have expressed great confidence in the capacity of lay leaders of the Jesuit Volunteer Corps to share the Ignatian tradition authentically.
 

***It was important to spend a significant amount of time, money, and effort helping volunteers to grow spiritually and intellectually in an Ignatian tradition***
- (2) **Leadership.** By design, both the JVC/JVI and IVC are organizations that are run by lay people and for lay people, but with a definite and desired Jesuit influence. As one local JVC director says "This is a lay programme. That was a conscious decision." Jesuits have a type of ownership of this programme (though this is not formal), but they do not have control of the organizations, which allow an equal partnership between Jesuits and

lay collaborators. This is not to say that Jesuits do not have a strong influence on the programmes; they do, but they exercise this through their role as board members and animators rather than as directors. This openness to looking at control in a new way seems to be a reason not only for the success of this collaboration, but also for the modelling of this type of mutuality with future endeavours.

- (3) **Links to provinces and formal Jesuit structures.** Although not formal in all cases, each regional JVC or IVC office has an association with the province that they serve in. Neither organization will move into a region without first building a relationship with the province and with the Provincial. In some provinces, the Provincial makes an annual visit with the regional directors just as he would to any other Jesuit work, but these directors are responsible to their own boards, which Jesuits serve on, not to the Provincial. In fact, the organizations are not formally sponsored by the Jesuits, but have more of a “franchise agreement,” the right to use the Jesuit name. This can be confusing to some, including some Jesuits, and makes the formal relationship with the organizations somewhat nebulous. To date, this has not posed a problem, but could pose a potential liability to both the Jesuits and the organizations. There is a strong sense, however, that the organizations belong to the “Ignatian Family”. Like many other Jesuit affiliated works, there is a need to clarify what a Jesuit work is, especially one that is run by lay people.
- (4) **Sharing of mission.** It is very clear from these models that the JVC/JVI and the IVC share the mission of promoting the faith that does justice. Certainly the volunteers feel that they are engaged in this mission, and that they extend the presence of Jesuits to corners of the country where there may not be any Jesuits working. This is not a mission that has been formally given to the volunteers by the Jesuits; rather it is almost as if they have claimed it themselves. While this could be threatening to Jesuits, it does not appear that this is the case, a fact that is a real tribute to both the Jesuits and the JVC/JVI and IVC and their desire to be in mutual ministry to, and with, the poor.

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## JESUIT-LAY PARTNERSHIP SOUTH ASIA & EAST ASIA, AND OCEANIA ASSISTANCIES Paul Dass SJ

**T**his article falls into five distinct sections. A very brief section clarifies the context within which the Church, and within it the Society of Jesus, functions. Then a selection of narratives is offered on the Jesuit-Lay partnership from those who actually participate in such an alliance so as to set the scene for the three sections that follow. These sections elaborate: emerging models and types of Jesuit-Lay partnership; the difficulties and challenges that confront us in this area, and recommendations based upon certain relevant principles.

### 1. CONTEXT

The situation of the Church in Asia is so different from that in other Assistancies that we feel the need to point out the salient features of the Asian context:

1. Only 3 per cent of Asia is Catholic. We live in a highly multi-cultural and multi-religious atmosphere.
2. Many of our Lay Collaborators and Partners belong to religious traditions outside Christianity.
3. Most of our Social Apostolates are in the informal sector; that is, non-institutional in character.

### 2. NARRATIVES

The following selection of narratives comes from both Lay partners and Jesuits. They represent a collective range of experiences in partnership, both joy-filled and concern-driven. These narratives are but a small part the great amount of material that was made available, but they are expressive of the range of responses from both partners. Reading their actual words will help us hear their voices and make their stands real to us; for this reason it has seemed useful to reproduce the extracts below.

- **The Joy**

*How could I have hoped to achieve what we have without the other seven on my staff? My partnership with lay persons need not be regarded as a separate goal with its own strategies set up to achieve it. It just happens as a by-product of the work we are doing. MICSEM has a reputation of a family of sorts – much more of a family than an office staff. We talk with one another about personal family problems, we plan together, we*

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*celebrate birthdays and special feasts with parties. We drink and dance, just as we become angry with one another and argue at times. It is hard to see how we could improve much on what we have without becoming a full-blown commune. The Society of Jesus, while rightly concerned about developing a deep sense of partnership between Jesuits and Lay collaborators, need not over-institutionalize the means of creating such a partnership. Much of it will happen from the grassroots. The spirit of camaraderie will grow from these roots, and with it the feeling that we are all sharing in an important ministry.*

- **Growing Together**

*We grow in a sense of mission by doing it. Conversations, sharing information, and other informal ways are effective. We are not working inside any institution. We address the problems of people who are young, sick, situated in rural areas and in various other circumstances, and we work with them in their own habitat and milieu.*

- **Rootedness**

*Collaboration with the laity is important because they have real-life situations and experiences.*

- **Worship**

*Prior to this, I had a notion that despite the Church's social teachings, the Catholic religion has more to do with doctrines and rituals than addressing social ills. Working with some Jesuits who have dedicated themselves to the social apostolate made me realize that even social development work, be it research, education or community organizing, can be a form of worship.*

- **Finding God**

*Ignatian principles have influenced me more than specific Jesuit personalities. The notion of finding God in everything made me consciously search for Him in every person, every occasion and everything around me.*

- **Spirituality**

*Priests have to keep reminding us that God is at the centre of all this ... and that God is in each and every soul that we try to help. Priests are the voices of calm reason and soothing comfort in a world made noisy by many ills. They recharge us with their deep, deep faith and belief in God & Mankind. Lay persons, in their zeal to go about their business of helping, often forget that God (and not Man) is at the centre of everything- and that's also part of why burnouts occur in this apostolate.*



- **Professionalism**

*Let's face it, priests are not the best of managers/administrators simply because that's not their training. Lay persons should execute the vision and execute it well. Lay persons with useful outside experiences (such as Corporate experience) will be able to correct many of the internal ills in the social action centres that are loosely run (and thereby "professionalize the business", so to speak). To be honest, some Jesuits are also the number one violators of rules and policies – because they always find a "Jesuit way" of helping others, even if it's contrary to policy or rules. Professionals should be able to set up mechanisms for catching these well-meaning aberrations and making amendments to the policies and rulebooks in order to allow this spirit of "helping" to continue.*

- **Total Welfare**

*We need to show trust and confidence in our Lay collaborators, assist them in their professional development and make it clear that we are concerned for their total welfare which means adequate salaries to raise a family, pension programmes, etc.*

- **Dropout Rate**

*Most staff join Jesuit social centres with good intentions: serving humanity and working for the poor. But, they do not survive long. Family status, consumerism, the culture of national and international NGOs, and new modes of social intervention by corporate companies woo the staff with various attractive packages. The recent history of the Indian Social Institute (ISI), New Delhi, which is a premier social institute of the Jesuits in South Asia is a clear example. In 2001, ISI had 15 qualified lay persons for research, training and advocacy work; these people shared responsibilities as unit or departmental heads. In 2006, only three of them remain. In the meantime 17 persons have come and gone. Now the institute has only 9 research staff and it is looking for new contract workers. ISI in the past has lost some committed staff. Increasingly, ISI finds it difficult to maintain a group of lay partners who combine payment and commitment, research and action and reflection and intervention.*

- **Upward Mobility**

*Yet another case could be the status of the lay director of the Behavioural Science Centre, Gujarat. This is the only centre which by policy has a lay person as director for a term of 3 to 6 years. Normally, the directors are chosen from the staff of the centre. The fact is that no director has continued his/her services to the centre after the directorship. Probably the centre could not provide space for such experienced leadership or the persons had other higher-level attractions. Jesuit Apostolate Partnership in relation to academically qualified staff turns out to be temporary.*

- **Clericalism**

*There is still some degree of clericalism in this partnership. Lay people want a Jesuit director, Jesuit head, Jesuit leader, etc. How to break this sense of overweening regard for the Jesuit magic is a real challenge. Perhaps there is a need to evaluate how we come across to them. We don't share enough of our spirituality with lay people. Although there are attempts in this direction, more can be done. Without the lay people, the Social Apostolate will not prosper and will not be sustained. We need to make them part of this whole enterprise from planning to participation, monitoring and evaluation.*

### 3. EMERGING MODELS AND TYPES

Having heard some of the voices in the Jesuit-Lay partnership, it is now appropriate to turn to the kinds of institutions, formal and informal, in which they are located. The experience of talking about Jesuit-Lay partnership in the Social Apostolate points to a rich diversity and variety in modes of collaboration. Each mode of collaboration and partnership rises out of its own unique context and need. They are concrete. They are evolving. At this stage of their evolution, they defy any neat categorization or classification. Nevertheless, an attempt to understand them and situate them might yield the following. They are viewed under the terms of **size, levels of engagement and degrees of ownership.**

#### 3.1 Size

##### **Small and Informal**

These are found in small apostolates, generally headed by one Jesuit, with a group of about seven to ten lay staff or volunteers. Examples are MicSem in Micronesia, Arubumi in Malaysia, and JESA in Thailand. In the case of lay staff, the work is more organized, and planning and engagement with lay staff is sustainable. In the case of lay volunteers, commitment is hard to secure and long-term sustainability is difficult to put in place. Work time is not nine to five but spills over into after-working hours. Terms and references for Jesuit-lay partnership are harder to fix. The sense of identity, strong or otherwise, depends on personal interest and availability.

***Jesuit-Lay partnership in the Social Apostolate points to a rich diversity and variety in modes of collaboration***

##### **Big and Institutional**

This description applies to social centres that hire a sustained number of staff, have infrastructure support (buildings, etc.), funding, management capability and institutional strength. Examples are ISI New Delhi, ICSI Philippines and Taman Tani Indonesia. They generally have a long history of existence, their

focus of work is well described, their direction is better defined, and planning and evaluation are more easily systematized. Work time is mostly nine to five. Professionalism is a necessary aspect of this model. Terms and references for Jesuit-Lay partnership are easier to place. Identity is stronger and more institutional.

### Medium-Sized and Growing

A great number of the social apostolates running on the principle of Jesuit-Lay partnership are to be found in the category of medium-sized and growing centres. Examples are ESSC Philippines and ACTS Malaysia. Included in this category are social apostolate networks. Networks generally grow out of a base of particular organizations that weave together for the sake of specific objectives to be achieved in common. Two such growing networks connected to the Jesuit Social Apostolate are the Asia Forest Network (AFN) and SAPI in India. Partnership with Jesuits in the case of networks occur more at the level of work than Jesuit-related identity.

### 2 Levels of Engagement.

Two levels of engagement stand out as types that condition Jesuit-Lay partnership in the social apostolate: the grassroots level, and the academic/research/administrative level.

***As grassroots lay partners, they constitute our strength in the social apostolate and give us credibility***

#### Grassroots

These are the largest group of lay partners in our social apostolates. They are people who work with us in the field. They are experientially strong, simple in their identification with us and participate in our works on very basic terms. They themselves belong to marginalised groups and so can very easily understand our purposes and actions. They are the prime actors in community mobilization, organization and awareness-raising. Many of them are not Catholics. In the case of South Asia, 80 per cent are not Catholics. They only have a minimum knowledge about Jesuits and their spirituality, or even the Church, but rely on us for guidance, support and training. As grassroots lay partners, they constitute our strength in the social apostolate and give us credibility.

#### Academic/Research/Administrative Level

Lay partners engaged in research and administration comprise a small group in the social apostolate. They are generally people who are highly qualified in their fields of study. They form part of the institutions that exist and are

themselves leaders, sometimes directors of our social apostolates. They possess a greater knowledge of who we are than grassroots workers and lay emphasis on being part of decision-making processes. Their expectations are high. They contribute effectively to a level of work that is gradually being recognized as important to the social apostolate: the work of research, writing, policy development and advocacy.

### **3. Degrees of Ownership**

#### **Jesuit owned**

These are works that are directly owned and administered by the Society of Jesus and located mostly in the large and well-established provinces. Examples would be our Social Centres. Lay persons are collaborators and partners by the prime virtue of being employees. Terms and references are well defined; thus the definition of such partnership, including its various levels, may be more easily arrived at and formalized.

#### **Church owned**

Many Jesuits conduct their social apostolates within the framework of the local diocese, and are themselves employees of the diocese. Their works are often referred to as ministries. The support system for such ministries is in several cases left to their own discretion, and the lay persons who assist them are often volunteers. These ministries, because they do not belong to the Society, do not allow for much interplay for the formalizing of a partnership relationship between the Society and the lay persons concerned. It must be noted however that many such lay persons are increasingly turning to the Society for their vision, motivation and spiritual sustenance. And they are true actors in the field. This elicits the search for new foundations that may be explored in order to facilitate and formalize this relationship as an instance of Jesuit-Lay partnership.

#### **Publicly owned**

Many Jesuits are active in, or are movers and initiators of, Civil Society Organizations and NGOs. Their relationship with those lay persons who undertake and run such organizations vary. There are cases where Jesuits themselves are the principal actors of these organizations as well as cases where lay persons take the lead, even, sometimes, in terms of legal ownership. The relationship with lay partners is nevertheless an important one, given that the primary orientation and focus of these organizations are derived from the principal apostolic concerns of the Society itself. This in turn could well elicit

the search for new foundations that might facilitate and formalize it as an instance of Jesuit-Lay partnership.

#### 4. DIFFICULTIES AND CHALLENGES

##### 4.1 The generally non-institutional nature of our social apostolate

Whereas the strength of the non-institutional character of the social apostolates is that it is needs-based, rural-biased, flexible, inserted among the poor and participates more directly in the joys and sorrows of people, the major weakness is that they are, as apostolates, vulnerable. They can be closed down any time - as they are not owned by the Society of Jesus as **much** as institutions are. They are seen to remain as individual initiatives based on individual commitment; they are seen as temporary in nature by the Jesuit administration and dependent on the commitment and availability of individual Jesuits.

The impact on the participation and position of lay partners involved in such informal and non-institutional sectors of our works is varied. First of all, it does not provide for a stable platform for the exploration of such partnership. And if a good number of our works in the social apostolate belong to this sector, then the space to establish, develop and learn from such partnership is itself generally restricted. Secondly, it does not contribute towards a serious consideration of the sustainability - possibly through the instrumentality of the lay partners - of these works of the social apostolate. As such, the apostolate itself suffers. Thirdly, the consideration of both the apostolate and the situation of its lay partners will always remain on the periphery and thus never promote the primary role it should play in the larger apostolic scheme of things.

***Unless the informal and non-institutional sector of the social apostolate is given due consideration, too much may be at stake***

In consequence, unless the informal and non-institutional sector of the social apostolate is given due consideration, too much may be at stake. There needs to be a balance between the formal and informal, the institutional and non-institutional sectors, in every assessment and consideration that is made.

##### 4.2 The multi-religious and multi-cultural context of our social apostolates

In a continent where 97 per cent of the population is non-Christian, most of our social apostolates are directed outside the Church and involve people outside the Church. This in itself poses a challenge as to how we project our works. The question remains of whether we should explicitly proclaim our Christian faith as the platform for our works or not, but find instead a more

common platform based on humanistic values and inter-religious principles in order to make ourselves accessible and trustworthy. This question becomes

***The question remains explicitly proclaim our Christian faith or find instead a more common platform based on humanistic values***

all the more urgent in the growing context of religious, ethnic and cultural polarizations that mark our societies. An explicitly Christian platform has been charged with proselytizing intentions.

The same condition applies to our lay partners who belong to other religious traditions. How do we pass our spirituality on to them? Under what terms? How do we motivate them and build them up even while respecting their own religious convictions and beliefs? Can non-Christians be lay partners of Jesuits? Are there new ways of thinking that can formulate

such partnership? These issues, peculiar to the Asian Assistency, call for very careful and sensitive attention.

#### **4.3 The Hierarchic Problem**

The hierarchic problematic exists both within the Jesuit framework and in the framework of the Church, particularly the Local Church. It touches on the questions of governance, leadership responsibility, decision-making processes and ownership. It was noted in the course of our discussions that, internally speaking, many Jesuits are not positively pre-disposed to having lay persons take charge and run the show. It is a question of authority and control. Jesuit leadership in the social apostolate has been remarked upon as a playing out of that proverbial 'individualism' that in effect cuts down the space for lay participation, and often reduces the relationship between Jesuit and Lay to one between employer and employee. The debate often devolves into the idea of 'ownership' at the expense of the idea of partnership.

The same hierarchic problem exists, and more so now, in the context of the governance of the Local Churches. In South Asia, Jesuits have been refused entry into some dioceses for the very reason that they are engaged in the work of the social apostolate. In other dioceses elsewhere, the local hierarchy simply withholds permission for Jesuits to enter into the social apostolate even if human needs stand stark and urgent. They undercut the

very vitality of the Society in this matter. Often the underlying issues are about control, authority, provenance and power, as well as name. In both instances, Jesuits have to sometimes resort to, or rely upon, lay people to do the work. They are not just mere instruments or puppets in our hands. They undertake the task out of personal conviction, and continue to rely upon the tacit support of the Society.

***The debate often devolves into the idea of 'ownership' at the expense of the idea of partnership***

The idea of the 'new apostolic subject' is eye-opening. It raises questions for the future, moving away from the idea of 'working for' to 'working with'; from the idea of 'ownership' to 'sponsorship'; from the grip of the 'fear of losing control' to a pursuit of the truly 'collaborative' by bridging the gap between the institutional (which the SJ is) and the non-institutional (which the lay is). Partnership means allowing both parties to make themselves vulnerable. The question remains whether the notion of the 'new apostolic subject' may not be the alternative we seek, a better description of what we are aiming for, especially in a Church that is becoming more and more institutionally defined along lay-clerical lines. The idea of the 'new apostolic subject' contains the germ of a new 'ecclesial' category that may be neither lay nor religious, nor clerical. In the same vein, it might well open up spaces for the exploration of the possibility of non-Catholics as true Jesuit-Lay partners, by virtue of their being in the true sense, 'new apostolic subjects.'

***The idea of the 'new apostolic subject' contains the germ of a new 'ecclesial' category that may be neither lay nor religious, nor clerical.***

## 5. PRINCIPLES AND RECOMMENDATIONS IN THE MAKING

It was commonly acknowledged that the growth of the idea of Jesuit-Lay partnership in the social apostolate is, at the moment, largely positioned at the experiential level. As such, there is still much to know, learn and understand. But this would be possible only if the experience itself, in all its modalities and uniqueness, is acknowledged, respected and built upon. To this end, the following recommendation and principles might help further ground this experience of Jesuit-Lay partnership:

1. Reconfirm the matrix of our mission which has for its coordinates faith, justice, cultures and religions. (Primary Principle)
2. Allow lay persons to not only share in but lead our social apostolates. (Principle of Leadership combined with a Compensatory/Affirmative Bias.)
3. Allow lay persons to participate to the full in our apostolic discernments and decision making processes. Integrate them into all levels of planning, monitoring and evaluation of our social apostolates. (Principle of Participation and Ownership.)
4. Pay special attention to grassroots partnership. Enable the experientially qualified co-worker. (Principle of Preferential Treatment combined with Compensatory, Affirmative Action)
5. Strengthen the informal and non-institutional sector of the social apostolate. Study, evaluate their viability and strongly re-commit

- ourselves to their structuring and sustainability, especially with a view to continuity through lay leadership. (Principle of Viability and Sustainability)
6. Explore apostolic possibilities outside the Church where lay persons may be in the best position to take on and develop works of the social apostolate, especially in the context of multi-cultural and multi-religious, but, also, ecclesiastical, sensitivities. Explore and structure partnerships along these lines. (Principle of Adaptability, Growth and Experimentation.)
  7. In all of the above, explore, broaden, firm up, clarify and confirm the principle of collaboration with Non-Catholic co-workers as a genuine form of Jesuit-Lay partnership in the Social Apostolate. (Principle of Inclusiveness and Non-Discrimination.)

Testing out and experimenting with some of the above principles and recommendations might well contribute towards a maturing of the experience necessary before we undertake a coherent and comprehensive analysis of Jesuit-Lay partnership in the social apostolate. This should in turn lay the groundwork for the discernment and decision in the future.

Above all, it was recognized that most of these experiences in Jesuit-Lay partnership, while still merging and acquiring shape, are, in themselves, powerful. They describe realities that already are in existence. They tell our stories of partnership, both in light and shadow, in shared pain and hope, in tension, sacrifice and celebration. It is hoped that even as we continue to share our Jesuit vision and spirituality with our lay partners, we will, together, bring *this* vision and spirituality of Partnership to full and happy fruition.

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## LAY PERSONS AND JESUITS IN THE SOCIAL APOSTOLATE LATIN AMERICA

Jorge Julio Mejía SJ

### EXPERIENCES

People from four social centres in Latin America shared their reflections on the experience of work done by both lay persons and religious together in institutions begun by the Society of Jesus. The centres were:

*Centro de Estudios y Acción Social (CEAS)*, [Centre of Studies and Social Action] founded in 1967 by the Jesuits from the province of Bahía (Brasil);

*Centro de Capacitación Agro-Industrial Jesús Obrero (CCAIJO)* [Centre for imparting agro-industrial skills: Jesus the Worker] of the Peruvian province founded in 1971;

*Centro de Investigación y Educación Popular (CINEP)* [Centre for Research and Popular Education] founded in 1972, belonging to the Colombia province, and

*El Programa por la Paz, (PpP)* [The Programme for Peace] founded in 1987, of the province of Colombia.

Number of non-Jesuit and Jesuit partners working in the following social centres			
Centres	Lay Non-SJ	Jesuits	Total
CEAS	16	1	17
CCAIJO	45	0	45
CINEP	57	3	60
PpP	14	1	15

The history of all four centres share **common elements**. To begin with, they were all started at the initiative of the Society of Jesus and committed to the goal of finding solutions to the situations of social injustice prevalent in their respective countries. In pursuance of this goal they created an instrument to analyse and understand the social situation and to engage in informed action with different communities of poor people. This action was supposed to help the poor to take up their own initiatives in solving their problems. The activities generally involved development projects, popular education, and the

promotion and defence of economic, social and cultural rights. The apostolic option was defined in terms of service to the poor within the broader perspective of structural changes. The target group in the four centres was made up of peasants and urban residents of the periphery of Bahia, peasants of Peru, and workers and residents of the big cities of Colombia.

All these centres were founded by Jesuits. In CEAS, initially, all were Jesuits; CCAIJO had only one Jesuit, CINEP had ten, and PpP had three Jesuits. As the years went by, the numbers changed. As the table above shows, there are one Jesuit in CEAS, none in CCAIJO, three in CINEP and one in PpP. Various factors are responsible for this fall in the relative proportion of both partners. The first is the decline in the number of Jesuits in each country. Secondly, the relative importance that these centres occupied in the apostolic projects of each province underwent a change. This led to a disconnect with the apostolic body of their respective provinces, at least in the case of CEAS and CINEP. In Peru, the local community continued to promote CCAIJO. The Colombian PpP was born under the institutional support of the Society and its director was the Provincial of the province.

The importance of lay persons in carrying forward the work of the centres increased as a consequence. Without their collaboration the centres had no future. Today they carry the burden and responsibility of the various projects. In CCAIJO, the directors were always lay. In CINEP, and in PpP the directors

***The importance of lay persons in carrying forward the work of the centres increased***

have always been Jesuits. In CEAS the were directors were Jesuits for the first three decades, but exclusively lay people in the last ten years. After General Congregation 34, the presence of lay persons took on more than just a utilitarian aspect. Their presence was no longer merely “necessary for the survival of the work”, but seen as a sign of the times, as an essential part of considering the ecclesial community as one body with diverse functions,

where the head cannot subsist without the body and all its parts.

One of the characteristics of the work done in the social centres is that it demands from the persons working there a background in social sciences. To this we may add the tensions generated in Latin America by the Liberation Theology-based social commitment of many Christians for whom reflection on our Faith rested on the basis of our commitment to justice. All this resulted in a highly secularised way of proceeding. Projects needed experts in the social sciences, experts on development, technical people, and social workers. All these people came from non-religious backgrounds, and some of them had had a Marxist formation. All this explains (a) the difficulty in articulating an Ignatian discourse in the works, and (b) the inability of young Jesuits to be involved in these works for lack of the requisite skills and expertise.

### CHARACTERISTICS OF THIS PARTNERSHIP

As a consequence of what we have described so far, the Social Centres became a combination of two very different groups of people with diverse personal trajectories, and political ideologies.

**Areas of encounter and agreement were:** service to the poor, the goal of achieving structural changes and the humanistic character of the option.

**Areas of disagreement were:** the definition of work in the centres as a mission of the Society of Jesus. Depending on the distance they kept from the Society, the feeling of being part of the apostolic body varied widely.

Some lay partners who form part of the various teams are non-believers and declare themselves to be agnostics or simply indifferent. There is, however, a common axis: a personal life-project looking for social justice and peace. This requires 'collaboration' and partnership to be sustained by the relationships built around common tasks, common analysis of the situation, challenges and risks shared in a team, and the solidarity felt in more conflictive and painful moments.

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The relationship between lay and Jesuits may be of two kinds:

- (1) With a **partner**, who assumes the mission, vision and axiological principles of the institution in a personal manner, independently of the role he plays in the work. To be engaged in a work of the Society means to have a life-project devoted to serving the poor and excluded, and an acceptance of the fact that she/he is in some way part of the apostolic body. Belonging to this body does not form part of a contract (though in fact there may be one); rather, it is a matter of sharing the same spirit. The life-project and service to the poor and the common values shared around the social work create a close bond; one then shares in the founding project of the work in which one is engaged. For those who have as motivation faith in Jesus Christ and have gone through an experience of the Ignatian Spiritual Exercises there is one more reason to share the project proposed by the Society in a particular social work.
- (1) **With the Employee**, who is a professional committed to a work without a sense of affiliation with the *raison d'être* of the work, with the mission of the Society.

Are the women and men lay partners different from the Jesuits working in the social apostolate?

They are the same because they share, first and foremost, the same human condition. Besides, they live in the same immense continent of Latin America.

They are the same in as far as they identify themselves with a common commitment: to work in solidarity, searching for ways to establish social justice in the hope that it will transform the lives of more than 50 per cent of inhabitants living, according to the statistics of the United Nations Development Programme (UNDP), below the poverty line. The lay persons and Jesuits both want to have an impact in the organising of truly democratic institutions; they want to free people from various forms of corruption, and from the irresponsibility and personality-cults that have eroded political life. To achieve all these goals they are engaged in educating the people and promoting different ways of exercising the responsibilities of public office. They always keep in mind the interests of the community, not their own personal interests or the interests of small groups.

They are the same in so far as living with the poor inspires them to live a simple life, close to each other and with a capacity to share, protected from unresponsiveness and apathy. They are predisposed to living in community and keeping the group as a reference-point in considering any proposal to organise society, distribute wealth or deal with conflicts.

Differences between lay persons and Jesuits stand out when we consider the way in which they relate to religious faith. The former may distance themselves from religious institutions and declare themselves to be agnostic, secular; the latter define themselves as believers, servants of Christ's mission. Among the latter, those who belong to the Society of Jesus are committed by the bond of their religious vows to share material goods, to live a love relationship differently from the way a couple would, and be obedient to a religious superior. Above all, they are committed to follow God's call manifested in the cry of the poor. Others serve the mission of Christ by relating to human beings in an attitude of solidarity and commitment to life.

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Hence, in the social centres the identity markers are:

- The preferential option for the poor
- The necessary reflection to develop an informed course of action
- Educational processes to be developed for the achievement of social justice
- Treating each member of a working team as a person

- Transparency in rendering accounts
- The constant search for “greater service”.

These social centres are, in the end, work that is done in frontier-spaces. The work in these centres creates an atmosphere in which plurality and diversity are respected; this is a great richness because it inhibits dogmatism of all kinds. Contact with the poor generates a humanistic attitude, something that is important after the radicalisms of the 70s and 80s. Most of those radical positions, rather than being a free ideological and methodological option taken by those classes committed to the cause of the poor, were born out of an anger and indignation in the face of the situation of the poor.

Social work can turn Jesuits and lay persons into life companions because they share with the poor their experience of life, their suffering and ensuing social conflicts. In these circumstances there is always a great opportunity to grow and be a different kind of professional.

#### DIFFICULTIES OF PARTNERSHIP

The difficulties of this partnership arise the moment we talk of defining responsibilities in matters of leadership and economic management. Up to the 80s and 90s, when the Jesuit presence was quantitatively and qualitatively important, the most serious obstacle was the democratic character of the institution or centre. There was a kind of disagreement, sometimes very clear, sometimes not so clear, regarding the privileges enjoyed by the Jesuits. These advantages started from the very moment of joining the centre for they were generally appointed by the Provincial without consulting the members of the team in the centre. Lay persons, on the other hand, had to face a formal selection process that required them to possess skills of a very high order. This made it difficult later for a group of lay people to tell a Jesuit what to do and where to go. Unfortunately this situation improved only as the number of Jesuits continued to diminish.

The other important threat to this partnership is related to a more complex question since it does not depend only on the two parts (lay and Jesuits) of the partnership. It has to do with the structure of the social sector, manned almost exclusively by Jesuits and where apostolic priorities are determined. Lay persons hardly ever participate in this space.

In any case, social works belong to the Jesuits. Partnership is difficult when they feel themselves to be the ‘owners’ of the work. If this happens relationships of subordination tend to develop.

***The difficulties of this partnership arise the moment we talk of defining responsibilities in matters of leadership and economic management***

## CHALLENGES

As we consider the future, it is clear that one of the most important challenges is accepting that the main role of a lay person in a work is to exercise a qualified leadership. By 'qualified leadership' we mean that the person leading the institution:

- (i) has the capacity to lead it very effectively;
- (ii) can ensure that the institution is led in tune with the Ignatian charism and with the sense of a body;
- (iii) has reached a certain 'mature age' in his relationship with the Society and the Jesuits, and is capable of establishing an equal relationship in carrying forward the institution with a sense of co-responsibility.

***One would ask the Jesuits not to feel that they are the only proprietors of the institution***

One would ask the Jesuits not to feel that they are the only proprietors of the institution, to acknowledge that only with a sense of co-responsibility can the institutions be carried forward to realise that that they need not necessarily always have the last word.. Their 'authority' has to come from other sources: their way of being, style, spirituality, generosity and professional capacity. It should not come only from the fact that they are 'Jesuits.'

It is desirable that lay partners to participate in discussions about provincial or regional organisational structures of the social apostolate. Like Jesuits, their role in these commissions needs to be clear. The commission ought not to be made up only of Jesuits. Despite the qualms expressed by some, it is worthwhile deepening the concept of the 'new apostolic subject' proposed by the Latin American Conference of Provincials. In this way, the partners (it may be better to call them 'apostolic companions') could take a more active part in the social apostolate.

All this presupposes that Jesuits can explain the Ignatian charism more clearly, are more open to partnership and more capable of reviewing the concrete structures which serve to organise the social apostolate.

If we have an idea of the Christian community as the people of God, a community where we are all equal, having different charisms and ministries, this relationship need not raise any problem. If, on the other hand, the institution has a vertical organisational structure, if it is characterised by a clerical culture manifested in the superiority complex of the Jesuits, in the attitude that considers lay people as belonging to an inferior level than religious, then this relationship will always be a subordinated one. In such an atmosphere 'the cult of the Fathers' flourishes: they have the last word, they are the owners, they are the employers, they are the ones who decide; they do

not have to submit to the rules that govern the others; they do not have to observe procedures or protocols.

There are undoubtedly a number of conditions or situations where the partnership between lay and Jesuits does not raise any problem. This is the case when they are together in their commitment to create a society with strong social ties based on justice, democracy, equality and participation; when the constant relationship with the communities of the poor defines life-styles and values linked with the search for a life with dignity for all; when there is a team-spirit in work, and when values and ideals are shared to introduce a humane concern into economic and political life.

***Formation of Jesuits and laity is an essential factor in creating the conditions for the partnership***

Formation of Jesuits and laity is an essential factor in creating the conditions for the partnership with lay people in the mission of the Society of Jesus, and in fulfilling the goal of giving responsibility of the social centres. This formation should have the following aspects or components:

- (i) Ignatian spirituality.
- (ii) Leadership.
- (iii) Service to justice that comes from our faith.
- (iv) Responsibility vis-à-vis society: capacity to propose viable alternatives to serve their own country.
- (v) Knowledge of the Society of Jesus, its structures and forms of government, its priorities and apostolic projects and its relations with other sectors.

#### **PRINCIPLES GUIDING PARTNERSHIP WITH LAY PERSONS**

After reflecting on the experiences of these four centres we propose this inventory of guiding principles that characterise and at the same time orient the future relationship Jesuit-lay persons in the social sector of Latin America. We have come across success stories of partnership and collaboration, a good set of practices to achieve the mission. There is need of neither much theory nor of many documents. These principles are rooted in a healthy relationship where friendship prevails between Jesuits and lay persons.

- (1) The criterion of partnership is **inclusion**. In the existing diversity accompanying the best practices we have been able to confirm the fact that there is no desire to erase the difference between lay and Jesuit. The attitude of the partner who is a religious or believer does not turn into an obstacle but, on the contrary, ought to be essentially inclusive. This is a key criterion of the partnership.

- (2) **Sharing a common motivation** inspiring service to all, that is, the commitment to love and serve suffering humanity, is very important. In this attitude one finds a shared feeling and a certain 'spiritual' trait. To some, the social sector offers an explicit way of being spiritual according to the tradition of St. Ignatius. We may distinguish various levels of relationship: some lay persons may be more willing to be identified with Ignatian spirituality than others, but all possess valid forms of celebrating life. We need to take the personal vocation of each one seriously into consideration. For this reason it is important to respect all the different calls. There are a variety of vocations for service to the mission. This *tension* is constitutive of this relationship.
- (3) A distinction between lay and Jesuits is not normally established on the basis of professional competences, generally in the field of social sciences. **They are colleagues.** Social sciences are not nowadays included in the formation of Jesuits and this may lead to a reduction in the number of Jesuits in the social sector.
- (4) **Social Centres are more affected by social conflicts.** Sometimes their bond and relationship with the Society of Jesus renders them vulnerable before the Church because the latter expects them to play what is considered a 'prudent' role in society. This may create a **distance between the centre and the Society.** Lay persons are not obliged to obey the Provincial; the Jesuits are. Lay autonomous leadership may become uncontrollable and this can be problematic. A tension may emerge between responding to the exigencies of a conflictive social reality and obedience to a religious authority, be it the Society or the Church. This often causes tension between the Social Centre, the Society and the Church. Sometimes the tension emerges within the centre itself between lay and Jesuit partners.
- (5) This **relationship bears a number of creative tensions:** it is important to be aware of them and know how to handle them. In any case, this partnership and the allocation of responsibilities and collaboration that it entails need to be thought out at the level of the mission of the Society, from the consciousness of being an Apostolic Body.
- (6) There are **other persons highly committed to our mission,** persons engaged in providing various types of services-- administrators, librarians, secretaries and drivers. They too need to be taken very seriously for they are making an important contribution to the mission and draw the lowest salaries.
- (7) The fall in the number of Jesuits affects the vitality of the sector. This has also happened because Jesuits who are working in this sector have been those most available to take up responsibilities at the provincial level in other sectors or tasks.



- (8) As for young Jesuits, it is true that they have difficulties working under the direction of a lay person. We need to form Jesuits who can work with lay people. Formation has an important role to play in setting the foundation for a partnership between lay people and Jesuits.
- (9) In the matter of government, there is an urgent need to plan the reform of the structures in favour of governance that allows lay persons to participate in the apostolic body. Why is it that a lay person responsible for one of the Society's works receives a different treatment from the treatment given to a Jesuit?

This reflection is the fruit of an important experience in which a group of Jesuits and lay persons were called to Rome by the Social Justice Secretariat before General Congregation 35. The meeting allowed us to examine an important challenge together at a time when the relationship between Jesuits and lay persons is evolving, becoming clearer and affording new perspectives of joint apostolic action.

Original Spanish

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## LAY PARTNERSHIP IN EUROPE

Elaine Rudolphi

This overview of the relationship between Jesuit and lay partners in the works and institutions of the social sector in Europe is based on interventions at the meeting of Jesuit Social Apostolate coordinators held in Rome in May 2006. The interventions were made by the persons listed below:

Robin Schweiger SJ (Coordinator Eastern Europe, EOR),  
Higinio Pi Perez SJ (Coordinator Southern Europe, EMR),  
Eduardo Ibañez (Coordinator of the Bética, BET Province, Spain),  
Andreas Gösele SJ (Coordinator Central Europe, ECE),  
Stephen Power SJ (Assistant Director JRS), and  
Elaine Rudolphi.

No representative for the Western European Assistancy was present at this meeting.

The experience of collaboration between Jesuit and non-Jesuit partners varies widely across the four Assistancies in Europe, while the experience of the JRS differs very considerably yet again.

All the Assistancies however have in common the one fact that non-Jesuit collaborators entered the Social Apostolate's works and institutions only because not enough Jesuits were available. At which stage this happened, early or otherwise, and whether the change was welcome or not varies from province to province

### 1 OBSERVATIONS FROM THE EASTERN EUROPEAN ASSISTANCY

The Eastern European Assistancy's experience of collaboration with non-Jesuit partners is neither long nor deep. The reasons for this go back into the past, to the existence of communist regimes which influenced the respective provinces in different ways. In many of the East European provinces, the mindset of the Roman Catholic Church is still overwhelmingly clerical with very little lay participation. Lay collaborators are virtually 'invisible' in such an environment. The Social Apostolate has an additional specific difficulty: how is this apostolate to be built up without evoking negative memories of a "socialist" endeavour? Few Jesuits work in the Social Apostolate here.

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### 1.1 Some factors determining collaboration

In many cases, collaboration exists with persons who have, in a certain sense, a 'prophetic' aura, a fact that generates positive as well as negative consequences. Both Jesuits and non-Jesuits tend to bind people to themselves and to goals which they personally, wish to serve, and this can be seen as 'using' others to push forward purely personal interests.

While this may not be true for the whole of the Eastern European Assistancy, the Catholic Church and its social institutions are widely perceived as capable to disburse great sums of money. This vision of available wealth functions as an incentive for lay people to come forward to collaborate. People susceptible to that kind of attraction may work for a while, but if a higher salary is offered elsewhere they leave the Jesuit institutions where they work. Social institutions can, in such circumstances, be seen as entities to be 'used' and 'abused'. The consequence is that non-Jesuits identifying with a specific work of the Social Apostolate are discouraged, lose trust and confidence and abandon the institution.

It is crucially important to be fair and just and pay non-Jesuit collaborators salaries in accordance with state laws. Equally, Jesuits should be paid, but this is the exception rather than the rule in the Eastern European Assistancy.

Well-formed collaborators obviously guarantee a creative and constructive atmosphere in the institution. This formation requires an investment on both sides. Time for reflection and prayer together is a great help in ensuring that one does not get 'lost' in activities, and ultimately fosters creative collaboration. Positive examples of such collaboration can attract persons with high levels of confidence, a sense of responsibility and the spirit of service to the Social Apostolate.

Positive experiences are often possible only after many failures on the part of both Jesuits and non-Jesuits. Genuine listening and attentiveness to needs are crucial to partnership. Everyone concerned needs humility and an awareness of his or her own limits so as to foster a positive attitude towards partnership. Successful models are based on an honest evaluation of the contribution of each partner and the willingness of all partners to use the gifts they have been given (education, spirituality, experience, imagination, willingness to take responsibility) in the roles that fall to them, whether in leadership or service.

### 1.2 Difficulties encountered

The main difficulties for real collaboration are false expectations and unreal images. A Jesuit can expect to be in charge of the work or critically independent in his attitude towards it. The non-Jesuit similarly may expect Jesuits to take charge automatically and make decisions, which is a false expectation and absolves the non-Jesuit from taking responsibility. Some

difficulties arise from the paternalism of Jesuits and from the exaggerated confidence that collaborators have in them.

Other difficulties arise at the administrative level. It is easy to re-assign a Jesuit or to change his work because his livelihood is guaranteed by the Society. It is less simple to reassign collaborators or dismiss them as this involves job security and human relations and affects family members dependent on the salary.

These difficulties can indeed be overcome once all are aware of the many issues involved in the partnership between Jesuits and non-Jesuits.

### 1.3 Opportunities

The positive connotations of collaboration become obvious when the need for committed workers grows and when the skills they bring are appropriate to the apostolate. The challenge is to use the gifts at hand, whether in Jesuits or non-Jesuits, as best we can.

If the persons involved in an Apostolic Sector project their abilities and competencies effectively, if they communicate well, if they dare to propose new ideas and projects and think creatively, then trust and a sense of purpose will flourish within the apostolic mission.

## 2 The situation of the Southern European Assistancy

It needs to be said right at the start that these reflections on the Southern European Assistancy contain a number of references to the experiences shared by the Coordinator of the Bética Province, comprising Andalusia in the South of Spain and the Canary Islands.

Social changes in the last decades have inevitably had their effect on the number of vocations to religious life in Spain. This holds true for the Jesuit order too, although the five provinces in Spain are still blest with a huge institutional diversity. The Social Apostolate, however, finds itself with fewer works as well as reduced space for action and social reflection. Most of the activities are carried out by volunteers.

The paucity of Jesuits makes collaboration a pressing issue and the Social Apostolate is by now unthinkable without the presence of qualified and professional non-Jesuit collaborators. On the other hand, the 'Jesuit' character of this apostolate would be difficult to maintain if Jesuits were to pull out of this sector completely. The complexity of change and the speed at which it occurs are a challenge to social reflection and appropriate action, to apostolic efficiency. Seen in this light, partnership between Jesuits and non-Jesuits seems the right path to take.

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Many different types of collaboration exist in the Betica province. Especially challenging is the vast number of volunteers. Core collaborators, on the other hand, who are appointed as permanent salary-receiving employees so as to guarantee continuity, are very close to Ignatian spirituality; they are highly motivated and identify with the sense and the mission of the Social Apostolate. An important aspect of partnership is highlighted by persons having a juridical bond with the Society.

### 2.1 Needs and difficulties

A real need expressed by non-Jesuit partners is the possibility of encountering individual Jesuits and Jesuit communities that "connect" to the common mission at a deep level and who are open to building the future together with non-Jesuit partners. Not many Jesuits, on the whole however, share this ideal of collaboration.

Jesuits sent into Communities of Insertion or who are directors of works belonging to the Social Apostolate sometimes distance themselves from the community or the work, which then has to be given up. A lack of reflection on the relationship between works and communities makes for awkward situations with the collaborators.

Close non-Jesuit collaborators today are confident that they are reasonably familiar with the way the Society of Jesus is governed and hope that real partnership will make itself seen and felt in this field. Using Governance as an excuse to exclude non-Jesuit partners from decision-making after consulting them as collaborators is no longer acceptable. Fatigue sets in when collaborators see no real transition from rhetoric to partnership as an actual practice. There are examples of collaborators who have migrated to other organisations because they see no opportunity to 'inject' their experience into the Social Apostolate networks.

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of collaboration***

Traditionally, leadership positions are held by Jesuits; that is true even today to a large extent; the only change is that responsibility for the day-to-day running of an apostolic activity may be handed over to non-Jesuits. Setting guidelines and taking decisions outside routine matters remain with those in leadership positions.

### 2.2 A common vision

Without a common vision shared by all persons contributing to the Social Apostolate, partnership is extremely difficult to foster and seems to have little future. In order to build partnership, the persons involved, Jesuits and non-Jesuits alike, will have to share at least substantial parts of the goal, the vision, the mission, of a specific apostolic work. There is at present ongoing reflection

on whether this initial motivation should be a requirement and criterion for selection. The consensus reached on this matter will determine whether a person is best described as an employee or as a collaborator/partner. It is worth noting that a mere 'social' interest ("I carry out a social task and my motivations are not to be considered") is not considered to be enough; partnership calls for a shared vision or spirituality. There could otherwise be the danger of an exclusively contractual and professional relationship, and excessive professionalism can kill the spirit of "faith that does justice."

Dedicating time to sharing this spirituality is therefore of vital importance. This shared spiritual vision will create the confidence that all involved may presuppose that "every good Christian is to be more ready to save his neighbour's proposition than to condemn it." (SE 22). Sharing this vision equally helps to develop and orient the future of works and institutions in the Social Apostolate, to concretise apostolic planning, create a plurality of platforms for social participation and link a person's work to the more universal mission of the Province and the Society of Jesus as a whole. Formation is thus critically important but it may be noted that ongoing formation in Ignatian spirituality is inhibited by lack of financial resources.

***Dedicating time to sharing this spirituality is therefore of vital importance***

In the Betica province fostering a shared vision is facilitated by two annual meetings: an encounter for reflection and prayer; and secondly, the sectoral meeting. Dedicated and formed Jesuits and collaborators who see the wisdom of collaboration will help to keep the horizon open in a complex world and not fall prey to defeatist visions or victimisation. The biggest growth occurs where Jesuits and their partners jointly decide to invest in the Social Apostolate with the aim of strengthening this sector, linking it back to Province planning. Partnership and the formation of non-Jesuit collaborators for positions of leadership is necessary for apostolic efficacy. Non-Jesuit collaborators believe that the role of a Jesuit should be to encourage and promote this type of "vocation to collaboration" in the Social Apostolate. Jesuits should offer possibilities to their collaborators which they will not obtain in other places.

### **3 Views from the Central European Assistency,**

It is important to emphasize at the outset that the views reflected in this section are based on the experiences shared by representatives of the German province. Due to the special character of Church-state-relationships in Germany, the overview covers only observations concerning salaried personnel in Jesuit institutions. In Germany, the Catholic and Protestant Churches are among the most important employers with special legislation allowing employment practice in accordance with their legal autonomy.

Central to this is the idea of a “community of service” which is seen as incompatible with industrial action and collective agreements. Employees are mostly paid in accordance with the collective wage agreement of federal employees. The Society of Jesus is a rather minor employer but adheres to the special labour law of the Catholic Church.

### 3.1 Collaborators are employees

Most of those present- Jesuits and non-Jesuits alike - stressed the importance of the relationships characterising employment. The people working with us are employees and the Society of Jesus is the employer. Professionalism in this relationship is of utmost importance, a fact that is generally recognised. In various fields however Jesuits lack professional competence and find themselves dependent on lay collaboration, which is necessary if, to use their own words, “we want to fulfil our mission.” A fair number of collaborators see themselves first of all as professionals who are employed because of their specific competence. Collaborators, on their part, generally stress the good working atmosphere in Jesuit institutions, where the human person is at the centre.

Most collaborators are Catholics or Christians, a requirement for many positions, especially in works entrusted to the Jesuits by a diocese. As a result, one finds a general sympathy with the Jesuit mission, with all collaborators identifying with the special objective of the specific institution. For many, the objective is one of the main reasons for working with Jesuits, involving, as it does, work for the poor and disadvantaged, for a more humane and just society. While identification with the concrete institutions is high, most collaborators have little idea of the Social Apostolate or the province planning, let alone the global Society. Networking with other Jesuit institutions and outside the social sector is thus a challenge that needs to be addressed.

When spirituality is evoked, the tendency is to identify it with Jesuit or Ignatian spirituality. The role spirituality plays in the Jesuit institutions varies but is generally at a low-level. In some institutions deliberate efforts are being made to alter this, and Jesuits hope to offer their collaborators elements of their spirituality. Both Jesuits and collaborators stress the importance of discretion in this regard: the personal freedom of the collaborators has always to be put first. Some collaborators have discovered Ignatian spirituality to be “their” spirituality but consciously prefer to not to mix personal spiritual journeys with work.

***One finds a general sympathy with the Jesuit mission, with all collaborators identifying with the special objective of the specific institution***

### 3.2 Collaboration and leadership

Almost all works in the social sector are led by Jesuits, a fact that many Jesuits see as very important, convinced that their Jesuit character would be weakened, perhaps even lost, if non-Jesuits take over the leadership or if Jesuit participation in the institutions tends towards zero. Lay leadership is only thought of in the context of an ongoing decline in the number of qualified Jesuits. Some collaborators stress that, given the special structure of Jesuit works, non-Jesuits cannot easily take over the role of Jesuits. This is especially true when it comes to representation in the outside world where it makes all the difference whether a Jesuit speaks or a collaborator.

On the whole, a highly collaborative style of leadership prevails, with decisions taken together in team meetings and collaborators being given a high degree of responsibility in their respective areas.

## 4 SOME OBSERVATIONS CONCERNING THE WESTERN EUROPEAN ASSISTANCY

While the Western European Assistancy stretches, for historical reasons, from Canada to the Near East, the overview here is limited to the European part of this Assistancy. This European section is characterised by fairly diverse cultural backgrounds, encompassing at least two broad cultural groups: one the Romance languages sphere (that is, French, Italian, Spanish and related languages), and the other the Anglo-Saxon languages sphere (that is English, Dutch, Flemish and related languages). No direct contribution was made at the meeting; hence the observations made below come from my personal contact with Jesuits and collaborators in the French, Irish and British province, as well as the two Belgian provinces.

### 4.1 The inclusive “we”

In the Anglo-Saxon sphere, collaboration and partnership covers a wide spectrum, while a clear sense of being rooted in common ground and called to mission prevails. The Irish Provincial’s way of speaking about 200 Jesuits and 700 non-Jesuit partners- “We are 900 in the Irish province” -clearly indicates the shared mission.

Tensions or obstacles arise when there is reluctance to look at the specific “call” or way of being rooted. When non-Jesuits express a “call” to involvement with the Society of Jesus it forces the Jesuits to think about their own call. Maybe it is worth rediscovering that Ignatius talked about “*diferencia de grados*”, a difference of grades, a concept that may well be developed. Jesuits and non-Jesuits live this “rootedness” in different ways, and the future calls for many steps that must be taken if trust and partnership are to be built on both sides. The adoption of “Good Practices” described in the next section will be a significant step forward on this path towards partnership.



## 4.2 Creative tensions

In all sessions, very many of challenges and tensions were mentioned. There was nevertheless a strong feeling that tensions would be creatively positive if acknowledged and addressed, but if swept under the carpet, could constitute a threat to the common task or mission. Some of the challenges that call for appropriate response are: an adequate culture of consultation and decision making; the issues of responsibility, authority and leadership; individualism and the requirements of team work; professional competence and apostolic availability.

## 4.3 A theological reading of partnership

A fruitful development of partnership might be helped when looking at a theological triangle classically used to describe the Church: the triangle of *martyria*, *leitourgia* and *diaconia*.

Partnership in the Social Apostolate may grow if all involved, Jesuits and non-Jesuits alike, feel motivated to give witness jointly to a 'faith-doing justice' (*martyria*). It may grow if people sense that they are called to the service of God (*leitourgia*) and allow themselves to celebrate that they are the living stones of an apostolic body. Lastly, it may grow if all involved understand themselves as called to serve those in need and the immediate community (*diaconia*). If these three dimensions are present, a fourth dimension develops that of *koinonia*, the "community of service" to those in need, constituted by Jesuit and non-Jesuit partners.

## 5 LEARNING BY DARING - THE JESUIT REFUGEE SERVICE (JRS)

The JRS was founded in 1980 and is structured in two different ways: regions reporting directly to the international office and regions which work within the Jesuit provincial structure. The JRS is part of the Social Apostolate. In Europe and in the Americas, JRS works directly under the authority of a Provincial or Moderator. In Africa and Asia, JRS Regional Directors are directly linked to the international director in Rome. The composition of JRS staff is 85% lay people, 7% Jesuits, 6% Sisters and 2% other Brothers and priests. In all, there are approximately 1200 people who work on full-time contracts. Partnership implies several different types of relationships, including a large number of unpaid volunteers.

### 5.1 Experiences

JRS activities are characterised by the urgency of the work, something that affects the way of working together. People simply "give themselves". Many non-Jesuits saw the urgency and were prepared to work for little pay and

hardly any security. The modalities of collaboration often came later, with positive, and sometimes not very positive, results.

On the positive side, bureaucracy was kept to the minimum, 'status' was treated in a healthy way (the question "who is the boss?" got sorted out in action), and diversity was the norm accepted by all. Networking is an important part of JRS. Non-Jesuits are accepting a strong commitment to work out of a 'voluntary' spirit and without much security.

Among the less positive features is the absence of mechanisms to treat people's needs in situations of insecurity. Further, in some cases, orientation or formation is inadequate. Living and working with diverse cultural groups presents a challenge as this does not necessarily 'come naturally'. Works as a disadvantage is the fact that long-term non-Jesuit collaborators often get neither means to provide for their future nor provision for long term social security.

JRS is a work where, in some regions and for some kinds of work, religious, priests and lay people not only work together, but share living quarters. This helps to test theories of participation and partnership to the limit!

What has been the experience? On the whole, very difficult conditions, rather than they setting people apart, have brought them together. The sharing threw up a number of interesting revelations. To begin with, religious have at least as many problems adapting as lay people. Being a 'religious' does not always show they are meant to be part of a JRS community. Lay people can live as 'simply' as religious and may be even more prepared. Religious seem to be as diffident in sharing about their lives as lay people.

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## 5.2 Structures

JRS takes different structures depending on what is most efficient. The structure of JRS, a new one within the Society, is fairly simple. There are ten regions with responsibility within each region. This structure implies some inconsistencies for partnerships, with parts of the structure not being representative of the general proportion of Jesuits and collaborators. The position of Regional Director has been open to all since 1997 but nine out of ten posts are still held by Jesuits. The Board of the International Director works like a Provincial Consult, which means that only Jesuits are members of the Board. One might ask whether there is a need to diversify. Special short-term placements are arranged for Jesuits (e.g. Tertians) but not, as a rule, for others.

### 5.3 Vision and mission

The Mission and the Vision of JRS are best expressed in GC 34 (65): "The Jesuit Refugee Service accompanies many of these brothers and sisters of ours, serving them as companions, advocating their cause in an uncaring world." This mission statement is widely accepted and has a strong unifying effect. However, the concept of Ignatian spirituality remains broad. Those working with the JRS were committed because the spiritual vision of the Gospel and/or because a humanitarian commitment to refugees. Those committed to an active Church participation have found in JRS the answers to certain needs: for a faith community, regular prayer, and concern for more explicit pastoral work. Those committed to the humanitarian perspective without religious commitment have emphasised more the networking with other like-minded organisations, commitment to refugee participation and empowerment. Religious 'fundamentalism' on the one hand, and a certain secular attitude devoid of Catholic background and culture on the other, are the two extremes to be avoided.

### 5.4 Points for Development

Among the points that came up during discussion are the following:

- i) While leadership training is needed today to develop a style that is participatory and able to involve the opinions of all, the question arises of how consistent this can be with a highly hierarchical organisation with strong central control.
- ii) Long-term commitments are needed if expertise and knowledge are to be retained and continuity maintained. Just as JRS needs staff, including Jesuits, who are committed to stay, even so, all staff need a long-term commitment from the organisation. This affects staff development and promotion and has financial implications as well.
- iii) Assessment procedures can be used as a cover-up for poor participation – there is a need to involve non-Jesuit collaborators fully. The criteria for starting, continuing and ending JRS projects are similar to those listed in the Jesuit Constitutions, and it is felt that in evaluating JRS work a discernment process has sometimes been short-circuited. The question here is, 'Are non-Jesuit staff fully involved in the discernments undertaken for the selection of projects?'
- iv) As the work of JRS is done in teams, the discrepancy between high ideals and somewhat different practices has to be addressed. Life together in a team needs facilitation. More could be done to develop spiritual direction for all involved and to facilitate annual retreats. Where there is little or no 'care for staff', there will be a more or less sterile working environment and poor

commitment. Much more can be done by simply taking recourse to enlightened management practices and, of course, maintaining 'justice'.

## 6. GOOD PRACTICES FOR GROWING TOGETHER IN THE SOCIAL APOSTOLATE

From the experiences shared and from my own observations I feel that any attempt to characterise a set of good practices to grow in partnership should contain the following elements:

**Basis of the partnership:** nurture in the partners the passion for faith that does justice.

### **Principles for apostolic planning:**

- install participatory, inter-sectoral planning processes that allow for cross-exchange among different Jesuit ministries and sectors, among provinces and/or regions/Assistancies;
- develop a framework of analysis that links the different apostolic concerns in a structural and pedagogical way

### **Communication:**

- value the importance of clear and appropriate prioritization, implementation and evaluation;
- consult others, be transparent and accountable;
- evaluate according to the criteria of GC 34, D 26

***Install  
ombudsmans at  
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governance in  
the Society***

### **Concrete steps:**

- staff relevant Province committees with Jesuit and non-Jesuit collaborators alike;
- create a specific committee on collaboration where there are more collaborators/employees than Jesuits in one province/region; and
- install ombudsmans at all levels of governance in the Society.

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**CALLED TO SERVE:  
JESUIT APOSTOLIC PARTNERSHIP IN MISSION  
AN APPROACH FROM THE PERSPECTIVE  
OF THE SOCIAL APOSTOLATE  
Fernando Franco SJ    Elaine Rudolphi**

**1 INTRODUCTION**

**T**he need for a deepened understanding of collaboration and partnership is keenly felt today in many Provinces, Regions and Assistancies of the Society of Jesus. That this need was equally felt at the meeting of Jesuit Provincials in Loyola in December 2005 is evident from the fact that they chose this topic as one of the priority-themes for the next General Congregation. The approach proposed in this document is based on reflections shared by Assistancy coordinators and partners at their meeting held in Rome in May 2006. It has also benefited from a position paper on this topic by the Social Justice Secretariat.

The term *Jesuit Apostolic Partnership* refers to the joint apostolic ventures undertaken by Jesuit and non-Jesuit partners in response to a call to serve humanity, to be servants of Christ's mission.<sup>1</sup> We have decided to refer to the members of this partnership as *Jesuit partners* and *non-Jesuit partners*. The latter term has been preferred because it takes into account the diversity of the partners the Society works with: lay, religious, priests and other.

This proposal is addressed primarily, though not exclusively, to Jesuit and non-Jesuit partners working in the Social Apostolate (ministries); it aims at deepening their understanding of this partnership, and helping them to respond more generously to the call to serve those in greatest need. It also aims at providing a contribution to the Commission on Lay Collaboration appointed by Fr. General in view of the forthcoming General Congregation.

The approach presented here does not deal directly with employment-related issues. The type of partnership discussed in this paper assumes that relationships between Jesuit and non-Jesuit partners within social institutions are based on fair and accepted labour practices. In this approach, the concept of partner takes on a broader connotation than the term *employee*. The tendency of some Jesuits to manage institutions of the Society with employees rather than partners is not a happy one.

We are aware that the proposed approach has a general character and hence cannot capture the richness of all the local forms this partnership takes, but it is presented with the humble conviction that, in the spirit of St. Ignatius, "partnership ought to be put more in deeds than in words."<sup>2</sup>

This paper contains four sections. The first provides a general introduction; the second examines the various contexts in which partnership takes place; the third discusses the main elements characterising Jesuit Apostolic Partnership; and a final fourth section makes practical suggestions for carrying forward this partnership in the future.

## 2 CONTEXTS OF PARTNERSHIP

### Partnership in the Social Apostolate

The apostolic activities of the Social Apostolate are carried out largely by non-Jesuit partners. A recent study on Jesuit Social Centres<sup>3</sup> forcefully underlines the fact that a significant proportion have non-Jesuit partners assuming roles of leadership. On the basis of the data available, an estimated 700 Jesuit and 15.760 non-Jesuit partners work in the Jesuit Social Centres.<sup>4</sup> Assistancy-wise, the percentage of Jesuit partners working in the Social Centres varies greatly. They account for about 7 per cent of the salaried staff. The Society of Jesus needs to face up to this fact squarely.

### Diverse nature of partnerships

Jesuit and non-Jesuit partners come from a wide variety of backgrounds. They live and work in a great diversity of contexts. This diversity, rather than being a limitation, constitutes a rich source for mission and ministry in today's complex societies and the way partnership is established and develops is affected by these diversities.

- **Socio-economic and cultural.** Social structures and economic levels of development have an impact on the way partnerships are developed. Cultural diversity (linguistic, ethnic, gender, racial, etc.) may affect the form these partnerships take and the way social institutions interact with the environment.
- **Motivational.** Persons entering this partnership may be motivated by various factors: religious convictions (Christian or otherwise), and humanistic concerns. In our globalised world our approach to partnership must take these differences seriously and attend to them.
- **Life-choices.** Persons may be married or single; they may belong to a religious congregation or not, be in ordained ministry or not.
- **Modes of involvement.** Both Jesuit and non-Jesuit partners may be paid or unpaid, full- time or part-time.

Concrete partnerships contain a combination of these diversities, and in our globalised world, the Society of Jesus and its non-Jesuit partners need to

develop a framework for a Jesuit Apostolic Partnership that is open to this diversity.

### **Recommendations of General Congregation 34**

The approach to the Jesuit Apostolic Partnership proposed here must be seen as a further development of the recommendations proposed by decree 13 of GC 34.<sup>5</sup> Our reflections on Jesuit Apostolic Partnership develop specifically the part dealing with Jesuit cooperation with non-Jesuits in works of the Society.<sup>6</sup>

Without denying the importance and significance of other forms of cooperation, this form of Jesuit Apostolic Partnership offers practical and concrete possibilities for carrying forward the mission of the Society. Non-Jesuit partners who have a juridical bond with the Society may be easily integrated in this model of partnership.

## **3 JESUIT APOSTOLIC PARTNERSHIP**

### **Origin and source**

At the root of this partnership is the acceptance (by both Jesuit and non-Jesuit partners) of a call to serve, to become servants of Christ's mission. The call is generally perceived as originating beyond the confines of our self-centred lives and is capable of being interpreted in a variety of ways: for some it may be a call experienced during an Ignatian retreat; for others it may be a way of fulfilling their vocation to another religious body, or simply of being truly human beings. It is the one call that enables Jesuit and non-Jesuit partners to be equals in mission.<sup>7</sup>

Putting this call into practice is mediated by different instances. For a Jesuit partner, the call to a specific task is lived by virtue of his religious vows and the mandate received from his Major Superior. For a non-Jesuit partner the call to engage in partnership is concretised through a mission given by the Major Superior. In both cases personal and joint discernment will be required. Though the process of mediation is different, both partners share an acceptance of working together in a common task or mission.

### **Characterising Jesuit Apostolic Partnership**

Jesuit Apostolic Partnership is characterised by the fact that the Jesuit and non-Jesuit partners share a common responsibility to fulfil an apostolic mission, and a common vision, a 'culture' or a way of understanding life. This common vision is based on a set of values and attitudes congruent with the Jesuit way of proceeding.<sup>8</sup>

Following General Congregation 34, these values and attitudes inspiring the commitment to the mission may be set down as follows:

*Gratuitousness* is the attitude that gives freely what one has freely received. In the Ignatian tradition this gratuitousness is nourished by a deep and personal love for Jesus Christ.

*Solidarity* with those most in need is born of a deep compassion for and friendship with those who suffer injustice.

*Reflective interiority* refers to the value attached to the development of a certain interior coherence and discernment. The Ignatian tradition describes this as being a contemplative in action.

*Learned competence* brings to the apostolic endeavour “learning and intelligence, imagination and ingenuity, solid study and rigorous analysis.”<sup>9</sup>

*Availability* reflects the attitude of being open, adaptable and eager to accept a new task for the sake of the mission.

Searching for the *magis* is the value or characteristic permeating all the others. It refers to “a certain apostolic aggressivity”<sup>10</sup> typical of the Jesuit way of proceeding.

### **Missioning and the Jesuit Apostolic Body**

Entering into Jesuit Apostolic Partnership brings about the *Jesuit Apostolic Body*. The act of *missioning* received from the Major Superior binds together all the members of this body.

The Jesuit Apostolic Body is composed of those Jesuit and non-Jesuit partners who have received a specific mission.<sup>11</sup> Each conference of Major Superiors may develop appropriate juridical or contractual forms to express this unique apostolic reality.

*Missioning* describes the Major Superior’s act of entrusting a mission to the Jesuit and non-Jesuit partners. In the case of a Jesuit, it becomes the essence of his juridical vow of obedience and is concretised in a specific mandate. In the case of a non-Jesuit partner, it is an official recognition, through a contract or in some other form, of the non-Jesuit partner's call to share in the mission of the Society.

One of the tasks of a Major Superior is governing the Jesuit Apostolic Body, both through *cura personalis* and *cura apostolica*. The exercise of the *cura personalis*, though required for the Jesuit partner,<sup>12</sup> is equally beneficial for the non-Jesuit partner.



### Identity in diversity

Belonging to the Jesuit Apostolic Body affirms one specific identity of the Jesuit and non-Jesuit partners. This identity need not preclude recognition of the variety of identities that co-exist in the Body. Legitimate plurality does not endanger identity or the recognition of a common belonging. Individuals are capable of living various identities simultaneously.

The diversity existing among members of this Jesuit Apostolic Body facilitates achieving the common task. The complexity of the tasks and the variety of aspects to be taken into consideration require a plurality of gifts. Major Superiors may be able to allocate roles and functions according to each person's capacities.

### 4 PREPARING THE FUTURE

Although this approach to Jesuit Apostolic Partnership has been developed on the basis of experiences in the Social Apostolate (ministries), it is evident that this partnership constitutes a *transversal issue* touching all sectors (ministries) and all levels of governance (province, conference/region, universal).

Following the intuition of St. Ignatius, the establishment of Jesuit Apostolic Partnership requires, on the one hand, the formulation of clear guidelines or norms applicable to the universal Society and, on the other hand, the freedom to adapt them locally.

This way of proceeding demands a concerted effort on the part of Major Superiors to engage Jesuit and non-Jesuit partners in discerning jointly the mission's apostolic priorities and concrete ways of exercising this partnership. This may include the development of appropriate juridical or contractual forms defining this partnership in concrete works and at the provincial or regional levels.

The development of this partnership depends crucially on taking seriously the issue of formation. From the beginning both Jesuit and non-Jesuit partners need to be prepared for this partnership. Formation needs to be continuous and Major Superiors ought to take special care that partners in institutions of the Society develop a set of values and attitudes of the kind described above. Appropriate mechanisms to exercise common responsibility over the outcomes of apostolic action need to be developed.

Every Province and/or Conference is encouraged to prepare a specific plan of action to develop a model of apostolic partnership. The plan ought to include appropriate mechanisms of monitoring and evaluation.

Jesuit Apostolic Partnership finds an almost natural place to grow and develop in *Communities of Solidarity*, "open apostolic spaces, open to all [...],

committed to the common good, sharing the concerns and perspectives of the marginalised and looking forward to a transformed reality.”<sup>13</sup>

In conclusion the authors would like to offer this contribution to the Commission on Lay Collaboration in the hope that it may become useful to the deliberations of the next General Congregation.

Fernando Franco SJ  
Social Justice Secretariat  
Rome – ITALY

Elaine Rudolphi  
OCIPE  
Brussels – BELGIUM

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<sup>1</sup>GC 34, D. 2, n. 1. The same document also states (D. 2, n. 3): “The Church, whose mission we share, exists not for itself but for humanity...”

<sup>2</sup>free adaptation of SE 230.

<sup>3</sup>*Jesuit Social Centres, Structuring the Social Apostolate*, Social Justice Secretariat; 2005, Rome, p. 14.

<sup>4</sup>*Jesuit Social Centres, Structuring the Social Apostolate*, Social Justice Secretariat; 2005, Rome, p. 26.

<sup>5</sup>GC 34, D. 13, n. 5: “... we offer recommendations concerning (a) the Society's service to the laity in their ministry; (b) the formation of both laity and Jesuits for this cooperation; (c) Jesuit cooperation with laity in works of (or sponsored by) the Society, and in apostolic associations of Ignatian inspiration; and (d) opportunities for the future.”

<sup>6</sup>GC 34 speaks of “collaboration in works of the Society” (n. 11). The legal scope of the term “works of the Society” is given by the *Instruction on the Administration of Goods*, Curia General of the Society of Jesus, Rome 2005, nn. 1.3.1.

<sup>7</sup>Jesús Orbegozo SJ, “Colaboración con los Externos”, contribution at the Provincials' meeting, Loyola 2005.

<sup>8</sup>GC 34, D. 26.

<sup>9</sup>GC 34, D. 26, n. 20.

<sup>10</sup>GC 34, D. 26, n. 27. This expression is from: Pedro Arrupe, *Our Way of Proceeding*, n. 12, AR 17 (1979): p 697.

<sup>11</sup>*Jesuit Apostolic Body* does not signify an entity established by Canon law nor does it refer solely to the Jesuit order as in GC 34, D. 13/24 (“body of the Society”).

<sup>12</sup>For a Jesuit partner this *cura personalis* is exercised normally through the account of conscience. The importance of *cura personalis* for the non-Jesuit partner has been stressed in the intervention of Mark Raper SJ at the Provincials' meeting, Loyola 2005.

<sup>13</sup>Globalisation and Marginalisation. Our global Apostolic Response, Social Justice Secretariat, Rome 2006, n. 77.

## OCIPE'S MEETING WITH THE SOCIAL APOSTOLATE COORDINATORS

Frank Turner SJ

OCIPE,<sup>1</sup> which was founded in December 1956 by the Bishop of Strasbourg, Monseigneur Weber and entrusted to the Society will soon celebrate its fiftieth anniversary. It is currently going through a phase of reformulating its basic concerns, a kind of institutional 're-foundation.' First of all, much of its core work has of late concerned issues arising from the accession to the EU of ten new member-states (May 2004). Secondly, there is re-thinking on the values embodied in what, to use inimitable European Union jargon, is called 'the construction of Europe', and the main vehicle of that process, the Constitution. On both these issues, OCIPE has been well served by having offices in Budapest and Warsaw (and an antenna in Strasbourg) as well as in Brussels.

Naturally, these two issues have not gone away. On the matter of enlargement, there are other countries standing in the queue to join the EU, more or less problematically; further, for the first time, the problems of their entry relate not only to a given country's supposed fitness for entry according to political, economic and human rights criteria, but also to the EU's own capacity and willingness to integrate them. The quintessential and hugely complex case is Turkey, which, if it enters, may well be within a decade the most populous state of the Union. It will also be largely part of the Asian, not European, land-mass, and in addition, a Muslim country, though a secular state. As for the Constitution, some way must clearly be found to resolve the present impasse (somewhat mockingly called the 'period of reflection', rather as some people have a period of reflection after a heavy lunch), at least by 2009. The EU's formally articulated account of its own identity and purpose remains a topic eminently worthy of the attention of a Jesuit European office.

However, OCIPE's emphasis now appears to be shifting from a predominant concern with intra-European affairs; rather, we hope to place our access to the European Institutions, such as it is, at the service of the Jesuit worldwide ministry of social justice. Individual persons have no identity apart from their relationships. Analogously, the quality of Europe's future will largely be determined by its relationships with the rest of the world; here, precisely the gravest issues of social justice may well arise. In the case of OCIPE's Brussels office, our first real project, externally funded, is devoted to building a peace advocacy network, and beginning to practice the advocacy itself in relation to the Democratic Republic of Congo. On key issues such as the impact of the illegal exploitation of the Congo's immense natural resources on the attainment of a sustainable peace, OCIPE's comparative advantage stems from Belgium's unique though tainted historical and commercial

relationship with the Congo, as well as from the EU's wholehearted support of UN peacekeeping operations there. We shall carry out this two-year project with the backing and participation of African Jesuit social centres (such as CEPAS in Kinshasa), with the US Jesuit Conference, and with local partners such as the Catholic University of Leuven, which provided much of the initial impetus. Thus the project is one of inter-continental relationships.

Institutionally speaking, relationships mean 'networking'. So I was pleased when Fernando Franco suggested that the Rome meeting in May on lay-Jesuit collaboration be followed by an extra session involving OCIPE. Elaine Rudolphi of OCIPE had been present throughout the general business of the Rome meeting. I replaced her at the meeting as we began to map potential relationships between Jesuit social apostolate co-ordinators and OCIPE, in particular its Brussels office. From 1997-2004 I served as adviser to the Catholic Bishops' Conference of England and Wales on international affairs. This rewarding job nevertheless removed me from Jesuit networks, and now I had a chance to reconnect. I was therefore grateful for the opportunity to meet Paul Dass, Margaret Rose Martinez and Joe Xavier from Asia; Luis Herrera, Jorge Julio Mejía from Latin America, as well as Luis Arancibia and as Miguel Gonzales from the Red Javier in Spain; Antoine Berilingar and Elias Omondi from Africa; as well as our host Fernando Franco. I introduced OCIPE, and we then held a series of separate continent-based conversations before closing with a plenary session.

For me, this meeting was a work of **initial** exploration and networking. It seems that the notion of networking embodies an interesting tension. Required are:

- a sufficiently clear idea of what one needs and what one can offer to avoid the convivial exchange that does not advance any useful work, or, to put it bluntly, to avoid wasting time. The network must have, or must soon acquire, a clear sense of its function and the appropriate structure to fulfil that function: the participants must quickly see a clear advantage to their participation;
- **but:** sufficient openness to the unknown, sufficient freedom from too narrow a notion of short-term efficiency, and a capacity to be surprised by new possibilities;
- **and:** patience, given that networking commonly takes 2-3 years to pay off, and the willingness to forego immediate results in favour of a gradually flowering shared work.

Seen from this standpoint, the social apostolate coordinators are a key group for OCIPE, which is too small to make any serious contribution without drawing on the strengths of partners. Sometimes we will identify our best contribution only through internal and external dialogues.

Let me now describe what we discussed in Rome and the areas of agreement.

Given OCIPE's Congo project (which we hope will lead to longer-term African partnerships), it was no surprise to find that the conversation on Africa was constructive. We have already begun to engage with CEPAS, and with Elias Omondi of the Hakimani Centre in Nairobi; and we shall attend the World Social Forum in Nairobi before visiting DR Congo with our US Jesuit colleagues. One of our fundamental aims is to link advocacy at the EU with advocacy at the African Union and in Washington. Further, if the project of forming an African Social Justice secretariat materialises, or an African Jesuit university, future partnerships may more easily be coordinated.

If that result was somewhat expected, I was happily surprised at the Latin America possibilities outlined by Luisa Herrera and Jorge Julio Mejía. Few people realise that Europe is now a greater investor in Latin America than is the USA: but much recent investment has consisted of the buy-up and control of Latin American public utilities and services (water, electricity, telephones) by European corporations. Any response to that from Latin American civil society might profit from a European voice. Secondly, more positively, Europe could offer a counter-balance to the style of USA outreach in Latin America, for example in the modalities of regional trade agreements. Thirdly, given that the World Social Forum of 2008 is expected to be held in Peru, could a common Jesuit perspective be developed covering Latin America and Europe? From the Jesuit viewpoint, it appears that CEPAL, the Latin American Jesuit Conference, still lacks a properly regional structure for social justice matters, and so cannot readily articulate regional priorities, but this problem parallels the difficulty facing the Society in Europe, where its governance structures are not yet ideal to develop a mission to **the continent itself**.

Thirdly, Asia. I admit I had few expectations, simply since I know little of Asia. Here came for me the greatest surprise. The Association of South-East Asian Nations (ASEAN) has agreed to elaborate a charter over the next ten years covering three topics: human rights, woman and children, and migrant labour. Strikingly, ASEAN has mandated the Jesuit Ateneo Human Rights Centre in Manila to coordinate this exciting work. There are bound to be significant pressures on some Asian nations to allow this project to drift, or to dilute any commitments, nor is ASEAN noted for its transparency. Might it be possible to enhance the profile of the ASEAN Charter at the European Union? On other issues (such as human rights in China in the approach to the 2008 Olympic Games, or the fact pointed out by Joe Xavier that the issue of caste was excluded from consideration at the UN's 2001 'World Conference against Racism, Racial Discrimination, Xenophobia and Related Intolerance'), OCIPE may at least be able to offer European contacts to our Asian partners.

Finally, Europe itself. Fernando Franco referred to the remarkable contribution made to social justice by the Mission offices of European

provinces. Some such offices are now expanding well beyond fundraising and hospitality into -- for example - advocacy and volunteer programmes. The Red Javier is also at the heart of this development, which could spawn effective new networks.

It would be tragic if the evident shrinking of the Society's membership in Europe led the shrinking of our **perspectives**, to a new continental introversion. We hope our Rome meeting will help sustain a universal perspective on Jesuit social ministries. OCIPE would seek to be a useful partner in this endeavour.

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<sup>1</sup>OCIPE, as the website informs us, stands for *Catholic European Study and Information Centre*. In addition to the main representation in Brussels, there are three offices in Strasbourg, Warsaw and Budapest. <http://www.ocipe.org/enindex.htm>

## ASSISTANCY COORDINATORS' MEETING PARTICIPANTS

NAME	APOSTOLIC RESPONSIBILITY
1. Baudouin, Mary	Assistant Social Ministries, New Orleans Province
2. Bérilengar, Antoine SJ (AOC)	Coordinator Africa and Madagascar Member Commission for Social Justice
3. Costa, Iran	Editor <i>Cadernos do Ceas</i> Bahia, Brazil
4. Dass, Paul SJ (MAS)	Coordinator East Asia
5. Francis, Cheryl	Director Social Work, St. Xavier's College, Calcutta, India
6. Gösele, Andreas SJ (GER)	Coordinator Central Europe
7. Herrera, Luis SJ (PER)	Assistant Coordinator CPAL
8. Ibáñez, Eduardo	Coordinator Betica Province, Spain
9. Martinez, Margaret Rose	Assists the Coordinator of East Asia
10. Mejia, Jorge Julio SJ (COL)	Coordinator CPAL
11. Pi Perez, Higinio SJ (CAS)	Coordinator Southern Europe
12. Power, Stephen SJ (BRI)	Assistant Director JRS International, Rome
13. Rudolphi, Elaine	Jesuit European Works, Brussels
14. Schweiger, Robin SJ (SVN)	Coordinator Eastern Europe
15. Stormes, James SJ (MAR)	Secretary Social and International Ministries Jesuit US Conference
16. Xavier, Joe SJ (MDU)	Coordinator South Asia Member Commission for Social Justice

### MEMBERS COMMISSION ON SOCIAL JUSTICE

17. Haers, Jacques SJ (BSE)	Professor Theology, Leuven
18. Locatelli, Paul SJ (CFN)	President, Santa Clara University, USA
19. Magriñá, Lluís SJ (TAR)	Director, JRS International, Rome
20. Franco, Fernando SJ (GUJ)	Secretary Social Justice Secretariat Convenor of the Commission

### SPECIAL INVITEES

Gonzalez, Miguel	ALBOAN, Bilbao, Spain
Omondi, Elias SJ (AOR)	Director Hekimani Centre, Nairobi
Turner, Francis SJ (BRI)	Director OCIPE, Brussels

**Note:**

- (1) Frank Brennan SJ (ASL), and Roberto Jaramillo SJ, Regional Superior of the Amazonia are also members of the Commission who could not attend the meeting.
- (2) Liliana Carvajal, Costanza Pagnini and Judy Reeves from the Social Justice Secretariat provided much appreciated assistance.

## KNOWING THE PARTICIPANTS

### MARY BAUDOIN

Mary Baudouin is Assistant in the Social Ministries of the Jesuits of the New Orleans Province. In addition, she is responsible for the planning process of the province's Commission on Ministries and Ministry of Management Training for priests and lay leaders of Jesuit works. Prior to joining the NOR province staff in January 2003, Mary worked for 14 years in social justice ministry with Catholic Charities and the Office of the Social Apostolate of the Archdiocese of New Orleans. When the U.S. bishops wrote their pastoral letter on the U.S. economy in 1987, Mary coordinated their Office of Implementation for the United States Catholic Conference Office of Social Development and World Peace. She also worked for seven years as a consultant with faith-based and social service not-for-profit organisations in the South of the United States, specializing in the areas of strategic planning, board development, and grant-writing. Mary holds a Master's degree in Social Work with a specialization in community development from Washington University in St. Louis. She and her husband, Tom Fitzgerald, are both graduates of Loyola University, New Orleans. They are the parents of three children - Kevin (15), Claire (13) and Liam (9).

### ANTOINE BERILENGAR SJ

Father Dathol Antoine Bèrilengar entered the Society of Jesus in 1987 and was ordained a priest in December 2000. Coordinator of the Jesuit Social



Apostolate in West Africa since 2001, and Assistancy Coordinator of the JESAM Social Apostolate since 2003, he is a social anthropologist who lives in Chad, working as administrative and financial director of a social centre run by Jesuits, teaching courses in human resources and conflict resolution, and acting as curate in a parish of 2500-3000 people. As a religious representative on the oil revenue inspection board which includes both Muslims and Christians, he represents the Commission for Justice and Peace within the Catholic Church in Chad. His multiple roles keep him in touch with many lay people but he regrets the fact that the relationship is not yet one of partnership.

### **IRANEIDSON SANTOS COSTA**

Iraneidson Costa is currently completing a Ph D in Social History and has extensive university teaching experience. His current post is with the Universidade Catolica do Salvador - UCSAL where he lectures in Political Economics, and Work and Social Formation. He has organised and acted as a consultant in research programmes on a range of social issues, is editor of the *Cadernos do Ceas*, the author of books and articles, and counsellor to CEAS (Centro de Estudos y Acción Social). He has read papers at several seminars organised by the Social Apostolate of the Society of Jesus.

### **PAUL DASS SJ**

Father Paul Dass works in the community of Johor Bahru in Malaysia, a town located at the southern tip of Peninsular Malaysia across the straits from Singapore. He coordinates the Migrant Worker Desk of the Melaka - Johor Diocese. He is Coordinator of the Jesuit Social Apostolate in the Malaysia - Singapore Region and also the Assistancy Coordinator of the JCEAO Social Apostolate.

### **CHERYL FRANCIS**

Cheryl graduated from St Xavier's College, Calcutta in 1989 and obtained a Master's degree in Social Work in 1992. She has attended numerous workshops and courses on a range of social issues. Currently the Director of Social Work and the National Service Scheme (NSS) at St Xavier's College in Calcutta, she encourages young people in the college to become agents of social change by means of development projects and other work with the underprivileged and marginalised. Formerly she worked on social issues for the Research Society associated with the College. Other work experience includes writing project proposals for NGOs and conducting adolescent development programmes in schools. She has also been liaison officer to

SERVE (Society for Students Empowerment, Rights and Vision through Education). She worked in project management as a volunteer for CRY (Child, Relief and You) and has been Social Worker Coordinator for the Archdiocese of Calcutta in counselling and awareness programmes.

### **ANDREAS GÖSELE SJ**

Father Andreas Gösele was born in 1959 in Singen, Germany, and is a Jesuit of the German Province. He entered the Society of Jesus in 1980 and went through the standard process of Jesuit formation. He is an economist by training, and a member since 1995 of the "Institute for Social and Development Studies", the Jesuit social institute in Munich. He also teaches at the Jesuit Faculty, the Munich School of Philosophy, mainly in the field of social ethics. Two experiences that have particularly marked him were his time with JRS in Ethiopia and the study of theology in Brazil.

### **LUIS HERRERA SJ**

Father Luis Herrera is Assistant to the Coordinator of the Latin America Social Sector and Coordinator of the Social Sector in the Province of Peru. Parish priest in Andahuaylillas, a small rural Quechua parish in the Peruvian Andes, he works in the CCAIJO social centre for rural development in Quispicanchi, Cusco. He is a Councillor in the Province of Peru and a member of the Commission for Apostolic Planning.

### **EDUARDO IBAÑEZ**

Eduardo Ibañez studied law in the University of Seville and thereafter undertook a Doctorate programme in advanced studies on Human Rights and Development. He obtained an MA in International Cooperation and NGO Management in 2000. Eduardo is the Regional coordinator for ENTRECULTURAS-FE Y ALEGRIA in Andalusia and the Canary Islands, and the Social Apostolate Coordinator for the Society of Jesus in Betica Province. He also worked in programme management in Namibia for the Fundacion INTERMON-OXFAM. He has taken part in several courses and congresses on development, human rights and NGO management. Currently President of the Andalusian network to fight poverty and marginalisation, he worked as a volunteer in Paraguay for 18 months as part of the Jesuit programme *Proyecto Marginados Urbanos* [Project for the urban marginalised]. He is married to Maria Teresa Gonzalez Perez and has two little girls aged three and four. His link with the SJ goes back to October 2004 and with Christian Life Communities (CLC) to 1993.

**MARGARET ROSE MARTINEZ**

Having studied and worked in education for many years, Margaret Rose Martinez is currently principal of Stella Maris Catholic School, Kuala Lumpur. Her collaboration with the Jesuits began in 1998 when she helped set up the Firm Foundation Ministry where Fr Paul Dass was Spiritual Director. Her initial experience was with an educational support project for children of the urban poor. Later she began to run the Secretariat of MARGIN, a group involving collaborators from the Social Apostolate of Malaysia-Singapore, and organised meetings, study days and retreats. She finds her most authentic calling in facilitating (and thereby herself growing) the spiritual formation of those involved in social ministry. In 2003 she attended a workshop in the Philippines on Jesuit and lay partnership in mission based on Ignatian Spirituality, where an attempt was made to define the partnership and reflect on ways of future cooperation. Last year she was one of the presenters at a MARGIN Study Weekend on Partnership based on common experiences in Ignatian Spirituality in Singapore. She also works as a trainer in facilitator formation and catechesis.

**JORGE JULIO MEJIA SJ**

Father Jorge Julio Mejía is Colombian and currently director of the Peace Programme, which has been set up by the Society in Colombia to confront the war in which two guerrilla groups, various paramilitary organisations and the Colombian army are engaged. This programme, the aim of which is to create a culture of peace, build capacity for peaceful conflict resolution, and offer formation in reconciliation, disseminates responsible media information in wartime. From Colombia Fr. Jorge Julio acted for a period of three years as Coordinator of the Social Sector of the Conference of Provincials in the Society of Jesus in Latin America (CPAL). CPAL has its headquarters in Rio de Janeiro.

**HIGINIO PI PEREZ SJ**

Father Higinio currently lives in a Community run by the Society in Madrid in the district of *Pozo del Tío Raimundo*, a district in the suburbs of Madrid with a working class tradition where the Jesuits have been working for fifty years. Though reformed, it still forms part of the Fourth World ring surrounding big European cities. Part of his work is in the district developing a prevention project called *Amoverse* for young people and children. An educational project outside school hours, *Amoverse* aims at helping adolescents with educational, social and personal difficulties so as to enable better integration in the school system. For three years now he has been the Social Apostolate delegate for the Province and in the last year has been responsible for the Spanish provinces

and the Southern European Assistancy. These duties entail organising a series of meetings to support and inspire the Social Apostolate in the provinces and visiting all social projects run by the Jesuits in the Province.

### **STEPHEN POWER SJ**

After graduating in Engineering and Industrial Relations and working for several years, Stephen joined the Society of Jesus in 1980. After the novitiate, he helped run Loyola Hall retreat house near Liverpool. Studies in theology included the Pastoral Year at Heythrop College. He has worked for Jesuit Refugee Service (JRS) since 1987 in Europe and was Regional Director in Eastern Africa. Since 2002 he has been the Assistant International Director at the Rome office. As a brother in a clerical order, he has a particular view on how lay collaboration works!

### **ELAINE RUDOLPHI**

Elaine Rudolphi, who has lived and studied in several European countries, is currently working for the Jesuit European Works in Brussels in a capacity that calls for both team spirit and leadership qualities. Linked with the Social Apostolate, a member of several Interprovincial Collaboration Groups, she has long been connected with the Jesuits. Her first encounter with Jesuit Spirituality was at the age of 14 and this has continuously inspired and inspires all discernment processes. She studied theology and philosophy with the Jesuits, has taken part in individually guided retreats and began giving them herself in 2000. She is particularly interested in Jesuit-Lay cooperation and would like to explore the structure and nature of the Social Apostolate from a supra-provincial perspective. The main focus of her work in OCIPE is managing several Inter-provincial SJ networks in the field of the Social Apostolate, SJ publications and communications

### **ROBIN SCHWEIGER SJ**

Father Robin Schweiger entered the Society of Jesus in 1984 and was ordained in 1994. After finishing his doctorate at the Gregorian University in Rome in 2004 and tertianship in Chile he returned to Slovenia in 2005 to work in JRS and has been the director of JRS since the beginning of this year. Father Robin took part in the Naples Social Apostolate meeting in 1997 and contributed to the renewal of the Social Apostolate. He has been the Coordinator of our Assistancy for many years.

### **JAMES R STORMES SJ**

Jim Stormes has a background in international ministries and economic development as well as a number of years in Jesuit governance. A native New Englander, Jim studied at Holy Cross College before joining the Jesuits. As a Jesuit, Jim studied philosophy at St. Louis University and Theology at the Weston School of Theology in Cambridge, Mass. He spent two years in Chile and had a number of brief stints in Guatemala, the Dominican Republic and Nicaragua. His work in Guatemala led him to study economic development at the University of Texas, and then pursue a doctorate in political economy at the University of Massachusetts at Amherst. He then taught economics at St. Joseph's University in Philadelphia until the Jesuit Provincial called him to internal work in the Province. Since then he has been responsible for coordinating Jesuit international work both in his own Maryland Province and now at national level. His work for the Maryland Provincial includes coordinating social, pastoral and international ministries as well as serving as executive assistant to the Provincial. Currently he continues in this field as the Secretary for Social and International Ministries of the Jesuit Conference, which includes coordination with the Jesuit Refugee Service USA.

### **JOE XAVIER SJ**

Joseph Xavier has been full time Secretary for the Social Apostolate of South Asia for five years. He has spent about seven years building up dalit movements in two places in Tamil Nadu. He belongs to the Madurai Jesuit Province and is a lawyer by profession.

# EXPERIENCES

## AIDS IN AFRICA: AN ISSUE OF SOCIAL JUSTICE<sup>1</sup>

Séverin Mukoko SJ

I would like to share with you the results of research conducted during a two-month stay with the African Jesuits AIDS Network in Nairobi (July-August).

The motivation for my research is based on an experience of pastoral care among persons infected and affected by HIV in the parish of Christ the King in Kisangani, eastern Congo-DRC – a country that has been ravaged by war for the last nine years. From this experience, the idea and desire to continue researching this topic grew. This feeling was reinforced, on the one hand, by the fact that the Society of Jesus considers the fight against AIDS a priority for the social apostolate in Africa, and on the other, by the fact that the credibility and pertinence of the Christian message is at stake.

The mission of the Church is to announce the Good News. However, in the wake of the African synod we also ask ourselves:

*“How can the Christian message be Good News for a continent, which has been saturated by bad news? Amidst pervasive despair, where is the hope and optimism which the Gospel brings?”<sup>2</sup>*

How to speak of salvation, of hope and of a God who-is-love, who comes to free humanity and to heal the wounds of those whom, because of AIDS, have been destined to die, abandoned to their own sad fate? What does the goodness of God mean for these people?

It would appear that these questions touch the heart of major and unavoidable concerns of Christianity, especially as principles of faith and issues of justification and sin are called to question.

From this stems the need for a responsible and consistent engagement alongside Christ who was called to announce the Good News to the poor and free the captive (Luke. 4, 18-19). Therefore, this engagement, following Christ’s footsteps, becomes an option to plead the cause of those who have been challenged throughout their lives, marked by the weight of suffering and the silence of despair, as is the case of those sick with AIDS.

### The fight against AIDS in Africa

In her article entitled ‘Seven Wrong Assumptions about AIDS,’<sup>3</sup> the independent journalist Tina Rosenberg asks herself:

*“Twenty years have passed and millions of dollars have been spent ... yet the scourge is unbeaten! Has the money of donors been spent wisely?”*

As we become more aware of the impact of the AIDS pandemic in our societies, this question is especially pertinent, in particular, in a continent overflowing with an impressive number of organisations and associations, both national and international,<sup>4</sup> which benefit from a significant funds to respond

effectively to the challenge of this scourge decimating our planet. It is sad to discover that despite the massive presence of organisations, and the money spent, far from receding, the rate of HIV is increasing at a worrying pace.<sup>5</sup> With regard to this situation, we must ask ourselves how is the fight against AIDS being undertaken in Africa.

Many organisations, which have taken on this task, do not take into account the real needs of those for whom this project has been put in place. They are often prejudiced and make alarming assertions<sup>6</sup> poorly masking certain tendentious ideologies. One cannot claim to effectively combat an epidemic, which concerns the behaviour of individuals, without taking into account their cultural environment. By failing to take this into account the response to the challenge of AIDS will be of little effect. By placing individuals at the centre of the struggle we are called to undertake, we are able, not only to question the way in which information is disseminated and understood,<sup>7</sup> but also to make an analysis of society relevant and pertinent to a society which is confronted and shaped by AIDS. The consequence of inappropriate understandings of this deadly pandemic in Africa is the creation of oversized bureaucracies that risk exhausting all the funds available. Persons infected and affected by HIV, for whom this aid has been granted, far from being actors become mere devices in the functioning of a business. There is no interest in poor people dying beyond a photo for a magazine or a journal.

Where does the Church place itself in general, and the Society of Jesus in particular, within this debate?

### **On the engagement of the Church and the Society of Jesus**

Although the initial response of the Catholic Church was somewhat timid,<sup>8</sup> it was nevertheless among the first social institution to engage in the fight against AIDS in Africa, in particular with regard to outreach to persons infected and affected by the virus within a number of social structures. However, it was almost completely absent in relation to prevention. Among other things, pastoral workers were not trained to speak publicly about sexuality because of cultural reasons. As the epidemic persists and is becoming increasingly critical and existential for African societies, the Church is convinced that the fight against this deadly virus must be an integral part of its evangelising mission in Africa. The Church no longer hesitates to confirm this in its pastoral agenda.<sup>9</sup>

The Jesuits in Africa are not insensitive to this situation. There is a remarkable amount of work being done by Jesuits to contribute to the struggle of the international community against AIDS, especially in some of the most affected countries (in Eastern and Southern Africa). In order to be more effective, on the initiative of the Major Superiors of the African and Madagascar Assistancy (JESAM), a coordinating network was established three years ago in order to reinforce the initiatives of particular Jesuits and the capacity of the Society of Jesus in Africa to respond effectively to the damage caused by AIDS.

Without failing to recognise the efforts of this network, it is import to mention the fact that the Church is often caught up in the logic of humanitarians which consists of investing considerable time and money in reports- the main purpose of which is not to describe the reality on the ground but justify the way in which funds are spent.

### **Towards a new approach in the fight against AIDS in Africa**

A new reading of the development of the AIDS in Africa and the mechanisms put in place to respond to this epidemic, reveal the amateurism with which the problem has been approached and demands new strategies regarding the challenges, which this poses to our society.

I agree with Tina Rosenberg that in the absence of an effective therapy able to halt the advance of the virus- source of so much bitterness in a continent marked by bad news- only coherent, pragmatic and realistic policies of prevention will put an end to the propagation of this virus. We cannot win the battle against AIDS without placing the individual at the centre of our interventions or a better understanding of cultural factors, which play an important social function and influence all aspects of everyday life.

In a continent where countless human beings are lying by the side of the road, sick, wounded, crippled, marginalised and abandoned, closeness to the sick is important and beneficial. The time of humanitarian tourism, which constructs its own image on the misery of others, is past. It is therefore time to take leave of these organisations, including those within the Church.

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<sup>1</sup>These lines are intended to be a plea in favour of those infected and affected by HIV/AIDS, victims of the deliberate exploitation of groups which claim to fight against this epidemic in Africa.

<sup>2</sup>*Ecclesia in Africa* n. 40, 1.

<sup>3</sup>*Jeune Afrique/L'Intelligent*, 11th September 2005.

<sup>4</sup>Many organisations, in particular international organisations, have had to include AIDS projects alongside their original programmes.

<sup>5</sup>If we take into consideration the estimates and statistics, sometimes fantastical, which these organisations provide.

<sup>6</sup>Sometimes not very courteous comments such as 'African women are a species at risk of extinction' made by Stephen Lewis, the representative of the Secretary General of the United Nations for AIDS in Africa, at Rio de Janeiro.

<sup>7</sup>Information is a critical issue in the fight against AIDS.

<sup>8</sup>For reasons we all know, it should be understood that initially AIDS was considered to be an illness affecting homosexuals and since the Church is against this practice, it kept its distance.

<sup>9</sup>Recalling the meeting of bishops from Africa and Madagascar held in Dakar in 2003 and several pastoral letters by the African Bishops.



## PRIEST WORKER IN AN ORGANISATION FOR THE UNEMPLOYED

Joseph Boudaud SJ    Chantal Gautier

### Introduction

Joseph Boudaud, author of the following article, is a retired priest worker in Mans, France. A milling machine turner in the metal industry, he was laid off in 1981. In 1985, with other unemployed workers, he founded the Sarthe Association of Workers Seeking Employment (ASTRE!) in the context of the first 'house for unemployed' in Paris. The unique and original nature of the 'houses for unemployed' lies in the fact that they combine a number of different activities--offering various concrete services to those seeking work (help in looking for jobs, different workshops), defending their rights, and letting the unemployed run the association themselves. A volunteer in A.S.T.R.E. for 21 years, Joseph Boudaud explains his commitment as follows:

*"I find there, in the negative, the importance of work and the relations of work which I enjoyed during 16 years in a factory. I live a daily routine and form relationships over time. I live in a group where closeness matters, filled with a presence gratuitously given, and sharing with the trade unions the desire to change society.*

*An association of unemployed seems to me a privileged place where human fortunes are deeply at stake.*

*At issue are: the image a person has of himself or herself and the image others have of him or her; her social recognition and her relationships; her capacity to take life in her own hands in spite of the handicaps which weigh her down.*

*The realities of unemployment seem to me a place for "judging" society in the sense of St John. They underline, in a negative way, the disorders of the world; they call for a radical challenge to the values of dominant society, for a revision of the meaning of work, of leisure, of technical progress, of trade unionism... One cannot go deeper into them without discovering Europe, the Third World.....*

*An association of unemployed is a bid for hope in an apparently blocked society.*

*One lives in contradictions: being open to solidarity and others when one is often submerged in personal problems; being open to a possible future when one seems caught up in a fatal decline; believing that the most destitute person can move ahead, become educated, be useful to society when the dominant values point to the exclusion and contempt for the weak.*

*Humanisation? Evangelisation? Do things have to be spelt out? The important thing is to follow Jesus in his action of helping men and women stand on their own feet, to support the power of the Risen One at work among the 'precarious'. In retrospect, one of my joys is to hear my comrades say from time to time regarding a demonstration: 'You at least are always there...'"*

The text that follows was delivered on the 21<sup>st</sup> of April 2006 at Clermont Ferrand on the occasion of the 20<sup>th</sup> anniversary of the founding of the National Movement of Unemployed and Those at Risk (MNCP<sup>2</sup>). It has been modified to make it more easily understandable for non-French readers. It was given by two people, witnesses of the entire history of the Movement.

### **Twenty years of the MNCP (1986-2006) - A few landmarks in our history**

#### **1984-1986**

This recollection will be presented by two people (hopefully in agreement!) more in the style of bearing witness than in the form of a rigorous historical account. Given the short time at our disposal we are forced to be brief. What we are going to tell you will necessarily be rapid, incomplete and partial. It will recall the main dates of the MNCP as we have lived them.

Chantal has shared the existence of the MNCP since 1987 at the Administrative Centre and in the office till 1999, and I took part in the meetings that created the movement at Bais en Mayenne in 1986. I left the board of directors five or six years ago.

Honesty impels us to admit that the **MNCP was started as a legacy** of the national trade union of unemployed founded by Maurice Pagat in 1982, the year that marks the massive increase of unemployment in France. Maurice Pagat, himself long unemployed, realised with a group of unemployed in Paris, that there existed no social force in France, not even a trade union, giving serious attention to the lot of the unemployed. So he formed the trade union for the unemployed.

This was quickly followed in **1984 by the creation of the first house for the unemployed** at Fontaine aux Rois, close to Paris. This house already combined services for those seeking work with organisational activism. One can speak of a genial intuition behind this: to create a place where the unemployed really felt at home. This creation inspired the functioning of all the associations of the MNCP. I was lucky to visit this first house. It was a real hive, full of all the excitement of new beginnings. Since it was an innovation, the media, including the international media, were interested.

In **1985**, on the 30<sup>th</sup> of May to be precise, that is, exactly 21 years ago, **the first big national demonstration of the unemployed took place in Paris**. Unemployed came from all over France, mostly by car, with the sort of financial problems you can readily imagine. I am proud to have taken part in this demonstration with my comrades from Mans. For many it was their first experience of taking part in a rally. There were between five and seven thousand of us, but far fewer according to the police! Unfortunately, the media gave little support.

In April **1986 a 'Centre for Social Experimentation' in rural areas was created at Bais in Mayenne**, with unemployed to cultivate farm products. They

were hired under TUC,<sup>3</sup> a contract to work in public works. It was the first attempt by unemployed to insert themselves in the economy. One can say that it is a remote ancestor of MNCP activities in the areas of social economy and an economy of solidarity. It was the setting for putting into practice one of the four great claims of the MNCP: to contribute towards creating socially useful activities.

### 1986-1992

May 1986 saw the **creation of the MNCP**: National Movement of unemployed and workers at risk in the same castle at Bais. It is worth noting that, from the outset, workers at risk were explicitly taken into account.

The MNCP brought together in one single movement the national trade union of unemployed based mainly in Paris and the cluster of regional associations for the unemployed, which, up until then, had been dispersed. We must point out that the following four main claims determining the movement's history were present from the very beginning and have not yet lost their force:

- (i) the presence of associations of unemployed wherever their interests are at stake;
- (ii) the adoption of a minimum wage equal to 2/3 of the SMIC (the RMI<sup>4</sup> had not yet come into existence);
- (iii) the promotion of a more just sharing of work and incomes, particularly the adoption of a 35 hours week;
- (iv) the participation in the creation of an alternative economy producing socially useful jobs (today we speak of 'an economy of solidarity')

The following years were marked by different events:

In 1987 the first meeting of European associations of unemployed at Bais took place in Mayenne: 9 countries were represented.

In **1988** the **first state associations** of unemployed and work were created with the goal of bringing together all the social forces concerned with the issue of unemployment. They comprised hundreds of researchers, social workers, and unemployed. The dominance of intellectuals put off many and discouraged others. How much 'grey matter' was dedicated to the problem of unemployment with so little change!

In **1990** there was the attempt to stage **decentralised demonstrations** in the country on a symbolic theme: constructing a wall of indifference, marching with empty grocery carts, etc.

We reach **1992**, a **turning point** when the movement was in danger of collapsing through a lack of resources and internal divisions. The President, Maurice Pagat, considered dissolving the movement. The majority of members present resisted this, including both of us. While Maurice Pagat had already distanced himself from the movement, we decided to restart it and called for a general meeting at Nanterre to introduce some radical reforms. One can say this meeting laid the foundation of the present MNCP under the leadership of Hubert Constancias. The statutes were reformed to give more place to local associations, and a charter of membership containing the essentials was drawn up which expresses the MNCP's identity. But there were no premises for the national headquarters, nor any paid official, and obviously no resources. The ASSOL at Nanterre gave us provisional accommodation but going to the toilet was a real problem. It had to be seen to be believed!

#### **1993-2004**

The years **93-94 are also important**. We could describe them with this one sentence: 'Trade unionists rejoin the unemployed.' In fact a group of trade unionists from several Federations such as SUD<sup>5</sup> and CFDT in ANPE<sup>6</sup> became aware of the gap between trade unions and the world of the unemployed and wished to bridge it. The MNCP was asked to take part in the process. It was the start of the AC: 'Acting together against Unemployment.' At the beginning it was not an organisation of unemployed but a sort of federation of organisations and individuals determined to undertake joint initiatives against unemployment. Whence the great national march of spring 1994: five groups of marchers converged on Paris, coming from the five extremities of metropolitan France. The MNCP played a very active part.

A certain dynamism was created and **Jean Desessart**, one of the driving forces in the AC, rejoined the MNCP as its first paid official. With him came the setting up of a headquarters and a social secretariat. The movement also became better organised.

We come to **the great movement of the winter of 97-98**. This movement starts from Marseille with the CGT unemployed and spreads rapidly and unexpectedly with the reduction of ASSEDIC's social funds.<sup>7</sup> The media reflect these preoccupations. Public opinion discovers both the poverty and dignity of the unemployed and their ability to organise themselves in the AC. MNCP, CGT unemployed and APEIS<sup>8</sup> work hand in hand and obtain direct contact with the left-wing government. The government is slow to react. It raises basic welfare benefits and passes a law against dismissal.

This movement had **repercussions in Europe** and, in the following years, the European movement of unemployed was organised with marches in Amsterdam and Cologne in 1999. Aware of the challenges of globalisation, we were also present in the European social forums held in Paris and London. We sent delegates to Porto Allegre.

To sum up these last years in brief, we need to stress the importance of the operation that returned rights of receiving compensation<sup>9</sup> to the unemployed in 2004. An agreement between the administrators of unemployment insurance had in fact decided on retroactive reductions in unemployment compensation. The national organisations of the unemployed took the matter to the courts, which decided to return their rights to the unemployed affected, who were known thereafter as “the recalculated”. This clearly had an important impact on the compensation of thousands of those who were reimbursed. One must also emphasise the interest taken by the associations of the unemployed in using legal means and the impact this had. In union with other organisations of unemployed we have used legal means effectively at the highest level, the council of state, and at the level of county courts. Together, in spite of meagre resources, we have succeeded in influencing enormous powers like the State and the trade unions, signatories of the 2001 convention.

### **What are the Results?**

It is true that in 20 years of increasing unemployment and risk at work, we have not succeeded in reversing the tendency. Nor have we succeeded in creating, together with our partners, a great social movement of the unemployed. Is this possible? Is it desirable? (We will doubtless return to this in a moment). Anyway, without being ‘bulldozers’, we have succeeded in becoming an itch that agitates society, and this is perhaps not so bad.

Since we are evaluating our work we may recall now that in France and Europe there is an enormous lack, an absence of dialogue and collaboration with the trade unions and the workers organisations. This is a sign of weakness and inefficiency on both sides. On the contrary, when there is unity, we live it out in the struggle against the CPE<sup>10</sup> and we sight victory at the end of the road. This ought to be already perceived as something true among ourselves--organisations of unemployed.

But let us **speak of the positive side:**

- (1) For a start there have been concrete results. The MNCP played an active role in the launching of the RMI in 1987.
- (2) At the end of the movement of 1997-1998, we were able to get through the doors of the ANPE as an organisation in the liaison committees.
- (3) Thanks again to this movement we were able to achieve the pegging and indexing of a social minimum wage, and to create a fund for social emergency with the CASU.
- (4) Together with other organisations, we were the initiators of the law against exclusion, including different measures regarding energy, the telephone, but above all the CMU.<sup>11</sup>

- (5) With other organisations of unemployed, we have helped hundreds to obtain an improved compensation for unemployment.<sup>12</sup>
- (6) We have also sown ideas which we have later shared with others: of a house of employment, a unique ticket-office, the plurality of unemployment assurance, basic welfare benefits and paid activities, etc.
- (7) Benefits are not only counted in figures. As a positive result, an important moral element must be mentioned which alone would justify our existence: the warm welcome given over 20 years in our associations to thousands seeking employment, a welcome that is open and brotherly, and which for many has led to new starts in life, revivals, decisions to continue the struggle, and the discovery of a collective life in solidarity,
- (8) Finally - and this cannot be estimated in figures - we have enabled the unemployed to take part in the social debate. Even if we have not yet succeeded in being legally present in the ASSEDIC and various other instances where the lot of the unemployed is decided, we have already succeeded in having our representatives recognised at both local and national levels. The proof lies in the fact that our organisations are systematically consulted by the media when decisions concerning the unemployed are being taken.
- (9) In doing this, we have begun to help those looking for employment to escape from the oblivion of loneliness and shame and to rediscover together a sense of dignity. And this, which cannot be measured in euros, is invaluable!
- (10) And all this in spite of wholly inadequate financial and human resources, completely inadequate for the challenges that face us in a continual and exhausting struggle for the survival of our associations.

It is here we must pay homage to all the comrades in our institutions, the volunteers as well as the salaried members who have followed each other over 20 years.

Chantal and I are proud to have taken part in this struggle.

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<sup>1</sup>ASTRE stands for the original French, *Association Sarthoise des Travailleurs en Recherche d'Emploi*.

<sup>2</sup>MNCP stands for the original French *Mouvement National des Chômeurs et Précaires*.

<sup>3</sup>TUC: In the original French '*Travaux d'Utilité Collective*', that is, works of public utility, in many countries called simply 'public works'. The reference is to a type of subsidized labour contract.

<sup>4</sup>The French RMI stands for '*Revenu Minimum d'Insertion*', a kind of social minimum wage distributed by the French State to citizens without resources.

<sup>5</sup>SUD and CFTD are the abbreviations of two national French Federations of trade unions.

<sup>6</sup>ANPE, the French abbreviation for '*Agence Nationale Pour l'Emploi*', the National Agency for Employment, a government office in charge of the reception, orientation, and control of the unemployed.

<sup>7</sup>ASSEDIC is the organisation in charge of distributing the unemployment subsidy and of collecting the funds for this subsidy.

<sup>8</sup>APEIS is the abbreviation for one of the four national organisations of the unemployed

<sup>9</sup>In French the granting of the compensation is described as the granting of rights to those whose compensation was 'recalculated' [Editor's note].

<sup>10</sup>In French the abbreviation CPE stands for '*Contrat de Première Embauche*', a first-time labour contract, that is, a labour contract for those being hired for the first time. The conditions of this type of labour contract were rejected by the demonstrations held in France during the spring of 2006.

<sup>11</sup>CMU: '*Couverture Maladie Universelle*', General Sickness Insurance, a sort of social insurance for those who are outside the social security net.

<sup>12</sup>They are called in French '*recalculés*', those persons whose compensation has been calculated again.

## REVIEWS

### NEW DIRECTIONS FOR THE CHURCH AND THE IGNATIAN FAMILY

David Hollenbach SJ

**John A. Coleman and William F. Ryan** (ed), *Globalisation and Catholic Social Thought: Present Crisis, Future Hope*, Novalis, Orbis, St. Paul University, Ottawa, 2005, pp. 310.

**T**he phenomenon of globalization is one of the most important signs of the times in the early twenty-first century. It is a central new reality that must be addressed by Roman Catholic social thought as this tradition charts its course into the future. Globalization is also a challenge for the Society of Jesus and the entire Ignatian family as we seek to move forward in our mission of promoting the justice that is an essential component of our service of faith. John A. Coleman and William F. Ryan, Jesuits from the USA and from Canada, gathered a group of outstanding scholars and advocates from around the world to discuss responses to the challenge of globalization at a conference held in Guelph, Ontario. The results of this conference are now available to a wider audience in an important volume they have edited entitled *Globalization and Catholic Social Thought: Present Crisis and Future Hope*.<sup>1</sup>

Grappling with the realities of globalization is central to the Ignatian mission, especially in light of the February 2006 report on *Globalization and Marginalization: Our Global Apostolic Response*, commissioned by the Jesuit Social Justice Secretariat. The Coleman/Ryan volume will therefore be of considerable interest to readers of *Promotio Justitiae*. This review essay will serve only to open the questions treated in much greater depth in the book and to stimulate an appetite to read the essays in the volume itself. With this goal in view, I will present some of the central themes discussed in the book, raise a few questions about the approaches taken, and suggest several ways in which the book is particularly relevant to all partners in the Ignatian mission today.

First, a brief clarification of the meaning of globalization is needed. Globalization has become a much-used word in recent years. Indeed the term has become the focal point of intense intellectual and political controversy. Analytically, some see globalization as the defining characteristic of a new historical epoch, while others view it as a continuation of trans-border interconnections that have periodically risen and receded throughout history. Practically, some are enthusiasts for the economic or political aspects of globalization, viewing it as a boon that will lead to reduced poverty or greater global peace. Critics of globalization, on the other hand, see it as a cause of unjust inequality and poverty or as a threat to prized cultural traditions. In light of these disagreements, John Coleman notes in his opening essay that globalization is “an inherently contested process” and that no precise definition



of globalization is practical at this time (11). Indeed he comments that because globalization has multiple dimensions and effects, including those that are economic, political, cultural, technological, military, environmental, and religious, it may be advisable to speak of “globalizations” in the plural, rather than as a single, one-dimensional concept.

Nonetheless Coleman offers a rough description of the phenomenon so we can at least know what we are arguing about. Globalization includes an increase in “the volume and intensity of trans-boundary transportation, communication, and trade relations,” which, in turn, have significant impact on the economic, social, and political activities of national societies themselves (11-12). Coleman’s point echoes Robert Keohane and Joseph Nye, who describe globalization as the increase in networks of interdependence among people at multicontinental distances.<sup>2</sup> This description highlights the fact that globalization involves networks of interdependence, not single threads of interconnection such as increased trade or increased communication via new electronic media. Globalization is occurring on multiple levels of social life: the economic (including trade, finance, investment, production, and consumption), the political, the social-cultural, the technological, and the environmental. Our evaluations of globalization are in fact often influenced by which strand of the growing global network we focus upon.

Because of the harsh effects of economic globalization on the poor it is certainly appropriate that the economic strand of this complex network of globalization is the most often discussed. For example, James Hug’s essay on “Economic Justice and Globalization” makes a vigorous critique of the effects of some of the economic aspects of globalization. Hug sketches how the almost exclusive stress on the role of free markets and free trade by major international financial institutions such as the IMF and World Bank during the post 1989 decade led to grave suffering in the poorest nations. Though growing social protests against the effects of the neoliberal ideology has forced some modification in these market-based Structural Adjustment Programs, the situation of poor, indebted nations remains desperate (57). Indeed, Hug argues that the institutionalization of a free trade ideology in the World Trade Organization effectively subordinates crucial values such as human rights, community well being, and ecological concerns to powerful corporate interests (60). Catholic social thought has long held that markets alone do not and cannot guarantee justice and the common good. So Hug and many other authors in the volume appeal to the deep values and principles of Catholic Social Thought to offer a critical assessment of economic globalization. These values and principles include the dignity of the person, the limited but important role of the state in securing the common good, and the fact that both distributive and social justice require placing restraints on the free market when the market threatens society’s most vulnerable members.

The central place of the plight of the poor and most vulnerable in a Christian assessment of globalization is presented by Fernando Franco in an eloquent

essay. Writing from the context of his work in India, Franco looks at globalization from the standpoint of those variously referred to as the wretched of the earth, the poor, the subalterns, or the victims of history. From the perspective of these people, globalization's promised benefits look like a mirage, while its actual consequences have been devastating (187). Franco argues that an authentically Christian interpretation of globalization must begin from the standpoint of the cross, standing with our crucified Lord and with all those who are being crucified today by unequal distribution of resources and by uncontrolled use of power (197). This starting point means that the fate of history's victims is the hermeneutical key to understanding the dynamics of our world, including the dynamics of globalization.

In a provocative way, Franco also suggests that the suffering of the poor can be rendered invisible not only by economic ideology but by cultural forces as well. He observes that discussions of deprivation with his colleagues and peers in India could remain free and expansive until the issues of caste and gender were brought to the table. Initiating talk about the suffering of the dalit, the adivasi, and of women could draw a "cold stare" even from Marxists supposedly committed to fundamental social change. Franco suggests that failure to address the plight of the dalit is the result of certain aspects of Sanskritic and Brahminical culture, so it will need to be challenged on a cultural level. He appeals to the fundamental Christian symbol of the crucified saviour to challenge insensitivity to the plight of victims everywhere, whether the dalits of India or the poor and excluded elsewhere. Franco argues that Catholic social teaching will only be able to address globalization effectively when it addresses the powerful economic and political institutions of our world from a position of identification with the victims. The Catholic community will have something creative to say about globalization when it addresses inequality of resources and power directly. Fidelity to our crucified saviour demands this and makes it possible.

It may seem paradoxical that this call to fidelity to the gospel as the deepest root of the response to globalization has been voiced by a representative of India, where commitment to interreligious dialogue is so advanced. Franco is clearly committed to dialogue and inculturation in the Indian context. But he is also ready to challenge those aspects of Indian tradition that could legitimate the victimization and marginalization of large numbers of dalits by taking caste off the political agenda. Dalits have been excluded from the benefits of technology and communication that globalization has brought to some parts of India. Response to these patterns of exclusion is simultaneously a matter of economic justice and of mutually critical interreligious and intercultural engagement.

Other authors in the volume, such as Catholic Gregory Baum, Anglican Wendy Tyndale, and Muslim Farhang Rajae, address ways in which interreligious dialogue can be essential if religious communities are to contribute to developing more just responses to growing global networks.

Baum, for example, stresses that interreligious cooperation is essential if the Catholic church and other religious communities are to be open to the universal solidarity that is a precondition for effective pursuit of peace and justice in a globalizing world (142). Religious communities that are closed in on themselves cannot be agents of solidarity and peace. Indeed, closed religious communities are too often agents of conflict and violence today. At the same time, dialogue cannot be all one way. The Christian community will sometimes be called to challenge cultural and religious values that support injustice.

The need for such cultural critique is certainly true in the West, where prevailing values such as commitment to individual freedom often overshadow genuine solidarity and justice. It should not be surprising, therefore, that critique of cultural values could also be called for elsewhere. Peter Henriot begins his approach to globalization seen from an African context with a call for deep respect for the indigenous cultures of Africa. Such inculturation is essential to overcoming the racist roots of domination that shaped colonial history and that continue to have influence today. Taking indigenous cultural patterns very seriously is also essential to generating models of development that can build on the way people actually live. At the same time, Henriot notes that some African cultural traditions need to be challenged, such as the economic disempowerment of widows who are stripped of all their family resources when their husband dies. Truly effective responses to globalization, therefore, need to have carefully discerning approaches to all religious and cultural traditions. Such discernment is essential to determining when the gospel calls for affirmation of a tradition and when it calls for cultural critique. Such discernment is required not only in the cultures of the global south. It is even more needed in North America and Europe because the cultural values of these regions have such influence on the well being of all the earth's people.

The environmental aspects of globalization also raise challenges for both north and south. Mary Evelyn Tucker argues that without a healthy biosphere and without ecosystems that can sustain life, other issues will be secondary. The multiple strands of globalization, including the economic, political, cultural, and technological, all overlap with the physical and biological interconnectedness of the environment. The decisions made in one part of the world can have effects on the environment throughout the globe, as the phenomena of climate change and species loss testify. Tucker argues that religious communities have a major responsibility in helping us learn how to address the environmental dimensions of globalization. In particular, the Catholic tradition possesses notable spiritual and intellectual resources that can frame a new picture of sustainable planetary civilization. Among these resources are a vision of the sacredness of creation, a recognition of the intrinsic value of life in all its forms, and the importance of thinking on behalf of future generations. Taking these values seriously could lead to an "ecological conversion" that sets us forth on a path that integrates care for creation with justice for the poor in a sustainable kind of development (see 97-98). Such a vision can grow from deep theological roots. Once again, it

becomes clear that globalization raises religious and spiritual challenges. The Christian community thus has a crucial role to play in sustaining the common good of a sustainable environment.

The common good is one of the central standards of Catholic social thought. Indeed, as Western social thought moved in an increasingly individualistic direction as modernity developed, the Catholic tradition became a kind of countercultural witness to the importance of the social interconnection and solidarity associated with the idea of the common good. As globalization brings new challenges of interdependence, therefore, the Catholic common good tradition has become newly salient. Lisa Cahill calls the common good the “centrepiece of Catholic social thought” and she discusses several ways it can guide our response to the new global order. The idea of the common good arises from the experienced needs and goods of human beings and from the recognition that these needs and goods can be attained only in social relationship and solidarity with others (44). The dignity and freedom of the person and the bonds of social interdependence and solidarity are both essential to human well being. Social interdependence can thus be supportive of the well being of persons when it is organized in ways that are just and supportive of human rights. The question thus is one of determining which form of social interdependence will be supportive of human dignity and freedom in our globalizing world. Cahill argues that this question must be answered inductively rather than by seeking to employ the top-down, hierarchical models of social organization and authority that have often been associated with Catholic social thought in the past.

John XXIII noted in 1963 that the structure and form of governments and the way the nations of the world are governed “must be considered inadequate to promote the universal common good.” He called for the establishment of a “worldwide public authority” having the power and necessary means to promote the global common good (*Pacem in Terris*, nos. 135, 138). Cahill believes that though the Pope’s analysis of the problem is correct, his proposed solution of a new worldwide authority is misdirected. The institutions suited to implementing the universal common good of our globalizing world will be neither a kind of global government nor even an aggregate of national governments. Rather, in an inductive way, we can see that a host of communal connections are emerging among people that cross national borders in social movements, nongovernmental organizations, advocacy groups, and active communities founded on religious belief and loyalty as well. These movements and groups have at least some capacity to influence the direction and shape of the global order that is evolving. They can enhance the moral agency of individual citizens and empower groups to influence the direction taken by larger economic and political institutions. The importance of communal connections that are close enough to the grass roots to enable people to become actively engaged has long been recognized by the principle of subsidiarity in Catholic social thought. Cahill notes, though, that subsidiarity needs to be

reconceived in a way that avoids a hierarchical model of social order, with the greater authority of the state "above" and the people "below." Rather, she calls for a reconceived version of subsidiarity that stresses horizontal exercise of authority and agency across borders. Such "transversal" connections can empower people to have a genuine influence on the major institutions shaping the global order.

Cahill's analysis echoes that of the international relations scholar Anne-Marie Slaughter, who has recommended that we should begin thinking of the international system as a complex network whose many strands are various parts of governments along with intergovernmental and nongovernmental agencies as well.<sup>3</sup> In Slaughter's analysis the well being of the world we are moving into will not be shaped by a single institution approximating a world government. Rather, the world of the future will be a world of networks that link people across borders in numerous ways: through the interaction of the states of which they are citizens, through the intergovernmental bodies formed by their states, through voluntary associations they freely form for advocacy purposes, through non-state communities into which they are born such as ethnic communities extending across the borders of nation states, and through the religious communities that are increasingly playing major roles in the dynamics of world affairs.

The emerging world cannot be adequately pictured by drawing a map of nation states, each of which is sovereign over a discrete piece of geographical territory. Rather, the globalizing world is a world shaped by networks of crisscrossing communities. Both states and interstate agencies like the UN will continue to play very important roles in this world, as Bryan Hehir points out in his essay. Nevertheless, non-state actors and the many different kinds of communities that form global civil society are playing increasingly important roles today. Indeed their actions have an important influence on the way transnational interactions are shaped. They therefore play important roles in global governance, *de facto* if not *de jure*. For this reason, it is all the more important that the actions of the agents forming global civil society be shaped by a commitment to the common good of all people. The emergence of a more humane global order in part depends on this.

This analysis of the potential role of global civil society opens the door for further consideration of the role of the church and the Jesuit family in responding to the challenges of globalization today. John Coleman notes that the "Catholic church is, quintessentially, a transnational actor" (20). The Catholic church has a greater global reach than any other community on earth. It is present in the poorest barrios and slums of the developing world and also has a voice in highest reaches of international diplomacy and business. It is pastorally engaged with the poor and also possesses a serious intellectual tradition of social thought that can help us understand what will lead to a more just global order. The complexity of the phenomenon of globalization calls the church to intellectual and spiritual humility. But the church's spiritual,

intellectual, and institutional resources place it in a position to grapple with the human challenges of globalization as perhaps no other organization else can. As one of the most highly developed communities in global civil society, the Catholic community can and should take the lead in seeking just global institutions and policies.

The Society of Jesus and the Ignatian family are themselves key elements in the global reach of the Catholic community. Some years ago, Bryan Hehir gave three examples of effective transnational actors operating on the world stage today: IBM, Phillips Petroleum, and the Jesuits.<sup>4</sup> Today we sadly need to include Al Qa'ida or Hezbollah as another kind of religious actor that operates across borders. But the Jesuit community and its affiliated social centres, schools, and universities have the capacity to address globalization in ways that few other components of our networked world do. Jesuit parishes, retreat centres, and other pastoral and spiritual ministries also have key roles to play in shaping agents of global transformation.

In his essay in this book, Johan Verstraeten shows how our response to globalization is deeply shaped by our most fundamental beliefs about God and our most fundamental hopes for human existence. Do we conceive of the emerging global society as governed by a mechanistic pursuit of self-interest in the market or as shaped by a covenant of solidarity? Is our world a house of fear or a house of love? Is the encounter with cultural and religious diversity an experience of a new Babel or does it open us to a new Pentecost? Verstraeten holds out Teilhard de Chardin's Ignatian vision of a world unified in Christ, the alpha and omega of all that is. This cosmic vision that the entire globe, indeed the entire universe, is destined for fulfilment in the love of Christ can lead us to challenge all the injustices that fragment and divide our world. It can also help us see what Ignatius saw in his *Spiritual Exercises*, that God is "at work in all creatures on the surface of the earth." Such a cosmic spirituality can give us both hope and gratitude as we work for justice in our globalizing world. This is perhaps the deepest gift the Ignatian tradition can give us today. We can be grateful for the way John Coleman, William Ryan, and all the contributors to this volume have passed on this gift to us.

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<sup>1</sup>Ottawa, Ont./Maryknoll, N.Y.: Novalis/Orbis, 2005. References will be indicated in the text by page numbers in parentheses.

<sup>2</sup>Robert O. Keohane and Joseph S. Nye, "Globalization: What's New? What's Not? (And So What?)" *Foreign Policy* (Spring, 2000), 104-119, at 105.

<sup>3</sup>Anne-Marie Slaughter, *A New World Order* (Princeton: Princeton University Press, 2004), 5.

<sup>4</sup>J. Bryan Hehir, "Overview," in *Religion in World Affairs*, the findings of a conference organized by the DACOR Bacon House Foundation, October 6, 1995, 15.

## CHURCHES' RESPONSE TO THE CHALLENGES OF HIV/AIDS<sup>1</sup>

A. E. Orobator SJ

**Michael Czerny SJ.** (ed.) *AIDS and the Church in Africa: To Shepherd the Church, Family of God in Africa, in the Age of AIDS*, Nairobi, Kenya: Paulines Publications Africa, 2005, pp 88.

**T**he HIV and AIDS pandemic constitutes a crisis as daunting as the reach of the Church in Africa is extensive. It would seem impossible to contain these two realities in such a short book; that it has been done so successfully is due to the genius of the editor Michael Czerny, who presents in a single volume 'the contributions made at the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) Workshop on AIDS, Dakar, Senegal, 6-7 October 2003'.

This book focuses primarily on the Catholic Church's response to the challenges of HIV and AIDS. The various facets of this response are examined in the five sections that make up this book. Strikingly, the essays are devoid of sterile speculations; the contributors speak from their concrete and ongoing medical, pastoral, social, political and ethical and spiritual experience in combating HIV and AIDS. Another significant aspect of this book is the variety and diversity of the Church's ministries in the areas of prevention, pastoral care, management and advocacy with and for men and women infected and affected by the disease.

In the first section, 'Facing AIDS', the lead article by Dr. Ibra Ndoye makes the salient point that a partnership between the Church, public authorities and Non-Governmental Organisations (NGO) lies at the core of successful church involvement in the fight against HIV/AIDS. That the second article in this section is written by a high-ranking UNAIDS representative, Ambassador Marika Fahlen, is a significant demonstration of this partnership at work. Fahlen asserts that this fight is not alien to the mission of the Church. It belongs, instead, to the mainstream of the Church's vocation to reach out to the socially marginalized and demand a more caring and compassionate society. The third and final article in this section by Sr. Dr. Raphaela Händler discusses the crucial necessity of advocating access to care and anti-retroviral treatment for people living with AIDS (PWA), while keeping in mind the fact that, in the face of the alarming statistics and from the perspective of the Church's pastoral ministry, 'each figure means a human face, a human tragedy.'

The second section, 'Pastoral Challenges and Responses', looks at diverse aspects of the Church's ministry to PWA. The contributions cut a wide swathe across the pastoral terrain. Bishop Jean-Noël Diouf of Tambacounda, Senegal, advocates a 'case-by-case' discernment of the vocation and suitability of HIV-

positive candidates for the priesthood and religious life. He notes that while this may be 'conceivable' and 'valid' under present canonical norms, 'the Christian people are not yet fully ready to accept the idea.' Bishop Maurice E. Piat of Port-Louis, Île Maurice, draws on the experience of the group *L'Action Familiale* (Family Life) to underline the vital contributions of committed lay couples to a fuller and deeper understanding of human sexuality and conjugal love. Francistown (Botswana) Bishop Frank Nubuasah offers an incisive analysis of how the pairing of 'stigma and discrimination' in church and society demonstrates the essentially destructive nature of both, and is a hindrance in the fight against HIV/AIDS and an assault on the dignity of PWA. Archbishop Peter Sarpong of Kumasi, Ghana, examines African cultural practices that constitute risk factors, while Sr. Händler concludes this section with a poignant conjecture that, a century down the line, 'the Church will be judged by our response to this pandemic.' Hence the need to integrate the Church's pastoral response to HIV/AIDS 'into all aspects of the mission and ministry of the Catholic Church.'

Congolese moral theologian Fr. Bénézet Bujo opens the third section on 'Moral and Theological Questions' with a succinct but penetrating account of 'a community ethic' that should inform the Church's pronouncements and pastoral practice in the time of HIV/AIDS. A narrow and individualistic ethic falls short of the requirements of this community ethic because 'AIDS is not only something that affects the individual, but ... concerns and affects the whole community ... the whole human community in its entirety.' In the second article, Fr. Alexandre Mbengue examines the challenges posed by AIDS to the Church's doctrine. Of particular importance is his point that the pastoral accompaniment of PWA involves a learning process: learning 'how to listen, but also how to speak.' He also argues that, in the fight against AIDS, a return to religion offers a sure path to 'the decisive action of *human rebirth*'. The final article in this section by Fr. Enda Mc Donagh offers the finest example of Catholic moral and pastoral theology in the context of HIV/AIDS, which he defines as 'faith, hope and love in search of understanding and enactment.' It takes faith to perceive God's transforming presence in the human suffering caused by AIDS; love to practice just and compassionate individual and social ministry with and to PWA; and a combination of both to generate 'Christian hope in history and eternity.'

The fourth section, 'Taking Stock of Present Actions,' is sub-titled 'The Church Responds Pastorally and Publicly'. This response is described in the form of three examples. The first by AJAN coordinator Michael Czerny briefly presents the introductory video 'If you want to . . .' and 'highlights what the Church is doing in response to the HIV/AIDS pandemic in Africa.' Mons. Michael Charo Ruwa follows with a rich presentation of an inventory and directory of the Catholic Church's response to HIV/AIDS in Kenya. His regret that the extensive scope of the Church's interventions and experiences remains



undocumented seem to have been partially answered by the overall purposes and intent of this book. In the final contribution, SECAM General Secretary Peter Lwaminda and Michael Czerny briefly present the book, *Catholic Bishops of Africa and Madagascar Speak out on HIV and AIDS* (Paulines, 2004), a collection of pastoral letters, communiqués, messages and statements of African Episcopal conferences dating from the outbreak of the pandemic.

One such document, the historic SECAM statement on HIV/AIDS, constitutes the final section entitled the 'The Bishops of Africa and Madagascar Speak'. Besides its positive, warm and concrete pastoral tone and orientation, this message sets a milestone in the Church's response to the scourge, being the first public document to address the issue by committing the *entire Church of Africa* to a solidarity with 'all who suffer, but especially towards you, our Christian brothers and sisters, who are *one single body, with millions who make up the communities of Africa and Madagascar.*' The Bishops of Africa include a 'Plan of Action' in their statement, which, if faithfully and courageously implemented, would revolutionize the Church's engagement in the fight to make the HIV/AIDS scourge history.

A book of this nature and length cannot, and does not, cover in detail all the facets of the challenges posed by AIDS to the Church. But the question of AIDS and human sexuality and methods of prevention loom large in this book. Some of the contributions reflect the apparent difficulty and discomfort of the Church in dealing with these questions.

Interspersed throughout this book are some unsavoury labels ('poor stop-gap', 'licence to sin', 'wide path' leading to destruction, 'incentive to commit adultery or fornication') which aim to discredit the use of condoms, while promoting the Church's primary line of defence: abstinence before marriage and fidelity in marriage. Meaningful dialogue is needed to address the trenchant question raised by Fr. Enda Mc Donagh - whether the use of condoms to protect the lives of men and women trapped in the throes of risky sexual behaviour 'for their own sake and that of their families would be unloving as an interim measure,' as well as the poignant claim that marital fidelity has itself become a risk factor in the spread of HIV, the virus that causes AIDS.

What is the relationship between (sexual) sin and AIDS? As some contributors to this book demonstrate, a rigid and uncritical association of sin with AIDS intensifies stigma and discrimination. Fr. Bénézet Bujo's wise counsel to avoid equating AIDS with the sixth commandment, and Fr. Mbengue's assertion that those who are sick 'do not feel less human if they are surrounded and supported,' seem to have gone unheeded. Bishop Sarpong provides a contrary and prejudicial example when he asserts categorically that 'the HIV virus is the result of adultery or fornication.'

In the light of the foregoing, one key issue appears between the lines of the text of this volume - ignorance and the imperative of learning and education.

On the evidence of this book, one may safely conclude that in this time of AIDS, we all – laity, the clergy and episcopate, each and every one of us – need to be learners.

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## IN MEMORIAM

### TO MY COMPANION WHO DROWNED

Mustafa Samite

You don't know what love is  
You who are born with no heart.  
You're a gypsy, an Arab, an uprooted nigger,  
Knowing only how to fight and steal.  
No romantic singer of love,  
You dream of driving a red car  
Having a blonde woman.  
You spread misery;  
you're a time bomb.

This is what they think of you  
This is how they talk!

Son of a burning sun,  
Son of the desert,  
Son of a slave woman,  
Son of a colonised land,  
Son of the subjugated.  
Your fate written thus for all time.  
Don't they see a victim  
Of arrogant power?  
Why do the judges not look at you now?

Who are those mothers lamenting their dead,  
The ones thrown into the sea  
Engulfed by the waves  
Eaten by sharks  
Fishing boats sweeping you away,  
Guards' guns killing you?

They cannot know you chose death  
That your heart may live.  
How could they know that love  
Makes you a knight,  
Your dream, your sword  
Your heart, your mount?  
You ride it to heaven  
To gather the stars  
Freely scattering  
Poems that sing  
Of safety and peace.

They forgot you have dignity.  
Wounded, you turned rebel,  
Resisting pain and, even as you bled,  
Refusing to die  
To save the heart  
So love might live.

A young Moroccan, Mustafa Samite, composed this poem in memory of his friend who drowned at sea. The context is the death in recent times of thousands of Africans who have died trying to reach Italy and Spain.

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