SHAPING THE FUTURE

Networking Jesuit Higher Education for a Globalizing World

Report of the Mexico Conference, April 2010

Fr. Frank Brennan, S.J., Editor

Association of Jesuit Colleges & Universities
AJCU

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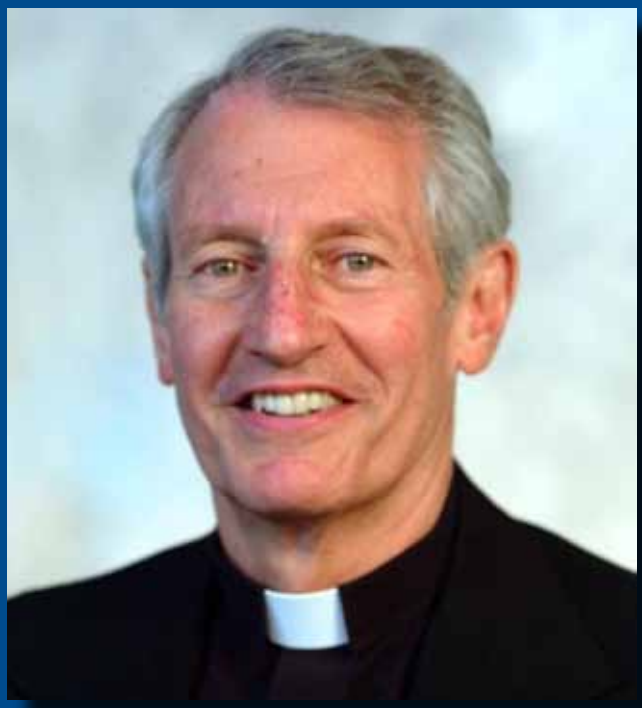

Dedicated to Paul L. Locatelli, S.J.
(1938-2010)

"We must challenge the illusion of privilege and isolated individualism. We must bind ourselves emotionally and functionally to others and to the earth."
-Paul Locatelli, S.J., 2005

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Introduction

Late in 2006, Fr. Peter-Hans Kolvenbach, then Superior General for the Society of Jesus, appointed Santa Clara University President Paul Locatelli as the first Secretary for Higher Education, headquartered in the Curia. His tasks were to convene meetings of the International Committee on Jesuit Higher Education, plan periodic meetings of Jesuit university presidents, encourage programs of collaboration among Jesuit universities, and provide important perspectives on higher education to the Superior General.

At first it was not considered a fulltime job, and Fr. Locatelli continued as a university president in California, but soon after the 35th General Congregation elected Fr. Adolfo Nicolás as the Society's 30th Superior General, Fr. Locatelli was asked to expand his role to include overseeing the worldwide Intellectual Apostolate, and he took up residence in Rome.

With some 180 institutions of higher education in roughly 50 countries, the Society of Jesus has an incomparable network of colleges and universities, and Fr. Locatelli was excited by the technology-based opportunity to develop a virtual Jesuit university that could in time be international and reach, through the Internet, any learner with a computer, benefitting students, faculty, and the Church, and addressing serious contemporary problems.

Fr. Locatelli's doctorate was in accounting, and he had written and spoken frequently on topics ranging from service-learning in accounting, the role of the teaching scholar, Jesuit education in a globalizing world, educating for justice, and Catholic education in the 21st century. So it was only natural that he soon began planning an international conference that would consider the shifting future for Jesuit education in that globalizing world and would invite as participants not just institutional presidents, rectors, and vice-presidents of academic affairs, but lay faculty and collaborators as well—the first time that had been done. And he decided, crucially, that the conference would be held not in the United States or Europe, but in a developing country.

Fr. José Morales Orozco, rector of the Universidad Iberoamericana, Ciudad de México, graciously offered to host.

In 2007, Fr. Locatelli had conducted a survey of the international Society of Jesus requesting that each region name five principal challenges it was facing. Consequently the conference, entitled "Networking Jesuit Higher Education for the Globalizing World: Shaping the Future for a Humane, Just, Sustainable Globe," focused on "frontier challenges" such as the ethical and religious dimensions of inequality and poverty;

theology, science, and culture; ecology and sustainability; Jesuit mission and identity; and human rights as they related to the work of Jesuit institutions worldwide.

Jesuit professors and their colleagues were invited to submit scholarly papers on their subjects of expertise—included in this volume—to which other authorities responded; Superior General Adolfo Nicolás agreed to deliver the keynote address on challenges to Jesuit higher education and the intellectual apostolate today; and mixed working groups were established to discuss and draw conclusions from the talks in order to facilitate a forward movement of the Society of Jesus into and through the 21st century.

The working group on "Catholic Identity and Jesuit Mission," for example, urged that there be a survey of all Jesuit institutions of higher education to note how mission statements reflected the Catholic, Jesuit values of the institution, and to query, measure, and evaluate how student outcomes reflected accomplishment of each element of the mission statement. The group imagined a team representing diverse regions that could function like accrediting agencies in examining the Catholic, Jesuit goals of the institution, ascertaining how those goals had been realized, and making recommendations that would encourage and inspire a closer alignment with the founding principles of Saint Ignatius Loyola.

Another international working group on "Theology, Science, and Culture" proposed a think tank dedicated to analyzing and evaluating culture. Regional consultations uniting similar cultural legacies would follow, and then Jesuit institutions would respond to the cultural analysis and evaluation with factual, imaginative, analytical, and experiential learning.

Through teaching, research, advocacy, and action, the working group on "Ecology and Sustainability" hoped that the network would encourage development of curricula that address sustainability issues and teach a certain level of environmental literacy; increase research on such things as the relationships among ecology, environmental justice, poverty, migration, deforestation, and the loss of biodiversity; and create a collaborative action project and an assessment tool to measure each institution's progress in sustainability.

The group imagined a team representing diverse regions that could function like accrediting agencies in examining the Catholic, Jesuit goals of the institution, ascertaining how those goals had been realized, and making recommendations that would encourage and inspire a closer alignment with the founding principles of Saint Ignatius Loyola.

A working group on "Human Rights and Civic Responsibility" noted that Jesuit institutions of higher learning were ideally suited for hosting a consortium of human rights practitioners and Jesuit apostolic partners to be better educators for justice and more effective actors countering injustice. The group proposed a foundational document on human rights that would be adopted by all Jesuit institutions, drawing on the statements about justice, peace, and human rights in recent General Congregations of the Society of Jesus. The group urged a continuing and rigorous self-examination by Jesuit universities regarding their just structures and

investment practices; an equal participation of women in governance; a closer linkage with human rights organizations; curricular exposure for all students to human rights and peace issues, inducing as far as possible Catholic social teaching; and a distinctively Ignatian and academic promotion of a culture of peace in which human rights might flourish.

All those collaborative goals are either in progress or in their incipient stages, and all were coherent with the goals of the conference initiator, who did not yet realize that he was suffering from pancreatic cancer when he helmed the conference in April, 2010. Fr. Paul L. Locatelli, S.J. entered into Eternal Life less than three months later on July 12th.

His "Shaping the Future" conference is just one shining aspect of his wonderful legacy as a Jesuit priest, scholar, administrator, and friend.

Ron Hansen
Santa Clara University

Introduction to Adolfo Nicolás, S.J.

Adolfo Nicolás, S.J., Superior General of the Society of Jesus, is the 29th successor to St. Ignatius. I want to offer three points about who he is.

Citizen of the World

Born and raised in Spain. Educated in Spain, Japan, and Rome. Lived most of his life in the Asia Pacific region, and now a global leader from Rome. Following his studies of philosophy in Alcalá, he went to Japan to immerse himself in the Japanese language and culture. He studied theology at Sophia University and was ordained in 1967 in Tokyo. Later he went on for graduate studies in theology at the Gregorian University, Rome.

Adolfo Nicolás, S.J., is a person with a world view who brings together the best of Asian and Western cultures—and, at the same time, who understands and appreciates every culture represented in this room and the importance of each. He understands and speaks with deep insight about the spirituality of the East and of the West, the eco¬nomic development challenges and issues of wealthy and impoverished societies, and the concern over the relation¬ship of the North and the South.

With his vast knowledge and experience, he will offer us new insights and inspire new ways of thinking and acting to help shape a globalizing world.

Joy describes his presence—a joy that comes from his deep and abiding faith in God and fellow human beings. Peace likewise describes his presence—a peace that comes from a clear and forceful commitment to justice that one sees in the words and actions of the ancient prophets and Jesus.

Citizen of the Church

He joined the Society of Jesus in the novitiate at small village near Madrid. After his studies in Rome, he returned to Japan as a professor of theology. Later, he served in several leadership roles, among them: the director of the Pastoral Institute at Manila, Philippines; rector for young Asian Jesuit students of theology; provincial of the Japanese Province; and president of the East Asia-Oceania Assistancy, now the Asia Pacific Assistancy.

As a theologian and spiritual person of depth and imagination, he leads with extraordinary energy and vision in service to the Church and Pope as well as service to the People of God. With his experience working for several years in the pastoral care of poor

Filipino and Asian migrant workers, he brings to his office a special care—a preferential love—for the poor.

For an increasingly complex and secular world, he offers us insights and ways to address the challenges of global secularism, of the new atheism of the developed world, of the poverty of inequality, and of the superfi¬ciality of globalization.

COMPANION OF JESUS, FRIEND OF THE SPIRIT AND PERSON OF GOD

As a member of the 35th General Congregation, I watched each elector greet and embrace him. We could experience in the aula an immense joy and sense of peace. Joy and peace are the qualities that he brings to his life, in his role as General, and as an exceptional servant leader.

Joy describes his presence—a joy that comes from his deep and abiding faith in God and fellow human beings. Peace likewise describes his presence—a peace that comes from a clear and forceful commitment to justice that one sees in the words and actions of the ancient prophets and Jesus. Most see in him many other qualities: affection and humor, that he is energet¬ic and prayerful, that he exhibits intelligence, pruden¬tial judgment, compassion, imagination, and insight in "reading the signs of the time."

It is easy to see him as a companion of Jesus and friend of the Spirit in and for the world of the 21st century. And he will challenge us to truly live a justice of faith with joy and peace.

Paul Locatelli S.J., Secretary of Higher Education
23 April 2010

Chapter One: Fr. General's Address

Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today — Adolfo Nicolás, S. J.

I am very happy to be with you this morning, on this remarkable occasion, as colleagues of nearly all of the roughly 200 institutions of higher education operating under the banner of the Society of Jesus gather to consider the importance of Jesuit education and its future. I am happy to greet all of you—collaborators in the mission and ministry of the Society, Jesuits, friends of the Society and of Jesuit higher education, and any students who might be present. I thank Fr. José Morales, president of the *Iberoamericana*, and the staff of the *Iberoamericana* for their hospitality and extraordinary efforts in ensuring all the arrangements for this conference. Finally, I thank all of you for your participation in Jesuit higher education and in this conference, which some of you began before arriving here by authoring the excellent papers that served to stimulate our discussions.

For the sake of simplifying language, I will use "universities" when referring to the wide range of higher education institutions represented in this assembly, ranging from specialized research centers to technical institutes, to colleges and to large, complex universities.

In the past two years in my present service, I have travelled to many parts of the world to encounter Jesuits and our collaborators, and I have always emphasized that I am as eager—in fact, *more* eager—to listen and to learn, rather than to speak from the lofty—and mythical—heights of Borgo Santo Spirito 4. I bring this same dialogical spirit to this meeting of Jesuit higher education. As I listened yesterday to your discussion of regional challenges and the three frontier challenges that you selected to address, I could see that you already tackle many of the "serious contemporary problems" that Pope John Paul II identified for us in his apostolic constitution, *Ex Corde Ecclesiae*, and that you are doing so with the depth of thought, imagination, moral passion, and spiritual conviction that characterize Catholic and Jesuit education at its best.

What I wish to share this morning, therefore, should be taken as adding my perspective to what I hope will be an ongoing and ever deeper conversation on the

future of Jesuit higher education. My own experience is that university people, especially university presidents, are not shy about sharing their points of view, so I am confident as you continue your consideration of important issues that your conversations will, at the very least, be spirited and insightful!

The theme of our conference—*Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe*—involves a bold proposal. It sug¬gests that we have today an extraordinary opportunity to have a hand in helping to shape the future, not only of our own institutions, but of the world, and that the way we can do that is through "networking." That word, "networking," so often used these days, is, in fact, typical, of the "new world" in which we live—a world which has as its "principal new feature" what Pope Benedict XVI calls "the explosion of worldwide interdependence, commonly known as globalization."[1]

The 35th General Congregation also saw our interconnectedness as the new context for understanding the world and discerning our mission. I am aware that the word "globalization" carries different meanings and evokes different reactions for people of diverse cultures. There has been much discussion on both the positive features and the negative effects of globalization, and I need not review them here. Rather, what I wish to invite us to reflect on together is this: How does this new context challenge us to re-direct, in some sense, the mission of Jesuit higher education?

You represent very different kinds of institutions from every part of the world, serving students, regions, and countries with widely divergent cultures, religions, resources, and having distinctive regional and local roles to play. Clearly, the question of the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances. But I wish to emphasize that it is also a question that calls for a common and universal response, drawn of course from your diverse cultural perspectives, from Jesuit higher education as a whole, as an apostolic sector.

Clearly, the question of the challenge of globalization for the mission of Jesuit higher education needs to be answered by each institution, in its unique social, cultural, and religious circumstances.

How then does this new context of globalization, with the exciting possibilities and serious problems it has brought to our world, challenge Jesuit higher education to re-define, or at least, re-direct its mission? I would like to invite you to consider three distinct but related challenges to our shared mission that this new "explosion of interdependence" poses to us. First, promoting depth of thought and imagination. Second, re-discovering and implementing our "universality" in the Jesuit higher education sector. Third, renewing the Jesuit commitment to learned ministry.

1 *Caritas in Veritate*, n. 33.

I. PROMOTING DEPTH OF THOUGHT AND IMAGINATION

I will begin quite forthrightly with what I see as a negative effect of globalization, what I will call the globalization of superficiality. I am told that I am the first Jesuit General to use e-mail and to surf the Web, so I trust that what I will say will not be mistaken as a lack of appreciation of the new information and com¬munication technologies and their many positive contributions and possibilities.

However, I think that all of you have experienced what I am calling the globalization of superficiality and how it affects so profoundly the thousands of young people entrusted to us in our institutions. When one can access so much information so quickly and so painlessly; when one can express and publish to the world one's reactions so immediately and so unthinkingly in one's blogs or micro-blogs; when the latest opinion column from the *New York Times* or *El Pais*, or the newest viral video can be spread so quickly to people half a world away, shaping their perceptions and feelings, then the laborious, painstaking work of serious, critical thinking often gets short-circuited.

One can "cut-and-paste" without the need to think critically or write accurately or come to one's own careful conclusions. When beautiful images from the merchants of consumer dreams flood one's computer screens, or when the ugly or unpleasant sounds of the world can be shut out by one's MP3 music player, then one's vision, one's perception of reality, one's desiring can also remain shallow. When one can become "friends" so quickly and so painlessly with mere acquaintances or total strangers on one's social networks—and if one can so easily "unfriend" another without the hard work of encounter or, if need be, confrontation and then reconciliation—then relationships can also become superficial.

When one is overwhelmed with such a dizzying pluralism of choices and values and beliefs and visions of life, then one can so easily slip into the lazy superficiality of relativism or mere tolerance of others and their views, rather than engaging in the hard work of forming communities of dialogue in the search of truth and understanding. It is easier to do as one is told than to study, to pray, to risk, or to discern a choice.

I think the challenges posed by the globalization of superficiality—superficiality of thought, vision, dreams, relationships, convictions—to Jesuit higher education need deeper analysis, reflection, and discernment than we have time for this morning. All I wish to signal here is my concern that our new technologies, together with the underlying values such as moral relativism and consumerism, are shaping the interior worlds of so many, especially the young people we are educating, limiting the fullness of their flourishing as human persons and limiting their responses to a world in need of healing intellectually, morally, and spiritually.

We need to understand this complex new interior world created by globalization more deeply and intelligently so that we can respond more adequately and decisively as educators to counter the deleterious effects of such superficiality. For a world of globalized superficiality of thought means the unchallenged reign of fundamentalism, fanaticism, ideology, and all those escapes from thinking that cause suffering for so many. Shallow, self-absorbed perceptions of reality make it almost impossible to feel compassion for the suffering of others; and a contentment with the satisfaction of immediate desires or the laziness to engage competing claims on one's deepest loyalty results in the inability to commit one's life to what is truly worthwhile. I'm convinced that these kinds of processes bring the sort of dehumanization that we are already beginning to experience. People lose the ability to engage with reality; that is a process of dehumanization that may be gradual and silent, but very real. People are losing their mental home, their culture, their points of reference.

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

I have no doubt that all our universities are characterized by the striving towards excellence in teaching and learning and research. I want to put this in the context of the Ignatian tradition of "depth of thought and imagination." This means that we aim to bring our students beyond excellence of professional training to become well-educated "whole person[s] of solidarity," as Fr. Kolvenbach noted.[2] Perhaps what I mean can be best explained by reflecting a bit on the "pedagogy" in the contemplations on the mysteries of the life of Jesus in the Spiritual Exercises—which pedagogy Ignatius later applied to Jesuit education.

One might call this "pedagogy" of Ignatian contemplation the exercise of the creative imagination. The imagination works in cooperation with Memory, as we know from the Exercises. The English term used for the acts of the faculty of memory—*to remember*—is very apropos.

Imagine a big jigsaw puzzle with your face in the middle. Now Ignatius asks us to break it into small pieces, that is, to DIS-member before we can remember. And this is why Ignatius separates seeing from hearing, from touching, from tasting, from smelling, and so on. We begin to RE-member—through the active, creative imagination—

2 Rev. Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," lecture at Santa Clara University, Oct. 6, 2000. See also Kolvenbach, "The Jesuit University in the Light of the Ignatian Charism," unpublished lecture from the International Meeting of Jesuit Higher Education, Rome, May 27, 2001.

to rebuild ourselves as we rebuild the scenes of Bethlehem, the scenes of Galilee, the scenes of Jerusalem. We begin the process of RE-creating. And in this process, we are RE-membering. It is an exercise. At the end of the process—when the jigsaw puzzle is formed again—the face is no longer ours but the face of Christ, because we are rebuilding something different, something new. This process results in our personal transformation as the deepest reality of God's love in Christ is encountered.

The Ignatian imagination is a creative process that goes to the depth of reality and begins recreating it. Ignatian contemplation is a very powerful tool, and it is a shifting from the left side of the brain to the right. But it is essential to understand that *imagination* is not the same as *fantasy*. Fantasy is a flight from reality, to a world where we create images for the sake of a diversity of images. Imagination *grasps* reality.

In other words, depth of thought and imagination in the Ignatian tradition involves a profound engagement with the real, a refusal to let go until one goes beneath the surface. It is a careful analysis (dismembering) for the sake of an integration (remembering) around what is deepest: God, Christ, the Gospel. The starting point, then, will always be what is real: what is materially, concretely thought to be there; the world as we encounter it; the world of the senses so vividly described in the Gospels themselves; a world of suffering and need, a broken world with many broken people in need of healing. We start there. We don't run away from there. And then Ignatius guides us and students of Jesuit education, as he did his retreatants, to enter into the depths of that reality. Beyond what can be perceived most immediately, he leads one to see the hidden presence and action of God in what is seen, touched, smelt, felt. And that encounter with what is deepest changes the person.

A number of years ago, the Ministry of Education of Japan conducted a study in which they found that modern Japanese education had made great advances in science and technology, mathematics, and memory work. But, in their honest assessment, they saw that the educational system had become weaker in teaching imagination, creativity, and critical analysis. These, notably, are three points that are essential to Jesuit education.

The globalization of superficiality challenges Jesuit higher education to promote in creative new ways the depth of thought and imagination that are distinguishing marks of the Ignatian tradition.

Creativity might be one of the most needed things in present times—real creativity, not merely following slogans or repeating what we have heard or what we have seen in Wikipedia. Real creativity is an active, dynamic process of finding responses to real questions, finding alternatives to an unhappy world that seems to go in directions that nobody can control.

When I was teaching theology in Japan, I thought it was important to begin with pastoral theology—the basic experience—because we cannot ask a community that has been educated and raised in a different tradition to begin with speculative theology. But in approaching pastoral theology, I was particularly puzzled by creativity: What makes a pastor creative? I wondered. I came to realize that very often we accept dilemmas where there are no dilemmas. Now and then, we face a true dilemma: We don't know what

to choose, and whatever we choose is going to be wrong. But those situations are very, very rare. More often, situations appear to be dilemmas because we don't want to think creatively, and we give up. Most of the time, there is a way out, but it requires an effort of the imagination. It requires the ability to see other models, to see other patterns.

Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed?

In studying that issue, I found one concept developed by psychologists particularly helpful: floating awareness. Psychologists study Sigmund Freud, Erich Fromm, and others from different schools of psychology to develop what they call "floating awareness." When psychologists encounter a patient and diagnose the person, they choose from different methods of helping people, deciding on the process that is going to help most. I think this is exactly what a Spiritual Father should do. And I wish we had this floating awareness when we celebrate the liturgy: the ability to see the community and grasp what it needs now. It's a very useful concept when it comes to education as well.

It strikes me that we have problems in the Society with formation because, perhaps, our floating awareness is not so well developed. For about 20 years or so, we have been receiving vocations to the Society from groups that we didn't have before: tribal groups, Dalit in India, and other marginal communities. We have received them with joy because we have moved to the poor and then the poor have joined us. This is a wonderful form of dialogue.

But we have also felt a bit handicapped: How do you train these people? We think they don't have enough educational background, so we give them an extra year or two of studies. I don't think this is the right answer. The right answer is to ask: From where do they come? What is their cultural background? What kind of awareness of reality do they bring to us? How do they understand human relationships? We must accompany them in a different way. But for this we need tremendous imagination and creativity—an openness to other ways of being, feeling, relating.

I accept that the dictatorship of relativism is not good. But many things are relative. If there is one thing I learned in Japan, it is that the human person is such a mystery that we can never grasp the person fully. We have to move with agility, with openness, around different models so that we can help them. For education, I would consider this a central challenge.

Our universities are now teaching a population that is not only diverse in itself; it's totally unlike the former generation. With the generational and cultural change, the mentality, questions, and concerns are so different. So we cannot just offer one model of education.

As I said, the starting point will always be the real. Within that reality, we are looking for change and transformation, because this is what Ignatius wanted from the retreatant, and what he wanted through education, through ministry: that retreatants and others could be transformed.

Likewise, Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn't alter us. What kind of encounter do we have with our students if we are not changed? And the meaning of change for our institutions is "who our students become," what they value, and what they do later in life and work. To put it another way, in Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world. The experience of reality includes the broken world, especially the world of the poor, waiting for healing. With this depth, we are also able to recognize God as already at work in our world.

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence *and* the experience of having, in some way during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to ensure that we are not simply populating the world with bright and skilled superficialities?

II. RE-DISCOVERING UNIVERSALITY

I would now like to turn to a second challenge of the new globalized world to Jesuit higher education. One of the most positive aspects of globalization is that it has, in fact, made communication and cooperation possible with an ease and at a scale that was unimaginable even just a decade ago. The Holy Father, in his address to the 35th General Congregation, described our world as one "of more intense communication among peoples, of new possibilities for acquaintance and dialogue, of a deep longing for peace." As traditional boundaries have been challenged by globalization, our narrower understandings of identity, belonging, and responsibility have been re-defined and broadened. Now, more than ever, we see that, in all our diversity, we are, in fact, a single humanity, facing common challenges and problems, and, as GC 35 put it, we "bear a common responsibility for the welfare of the entire world and its development in a sustainable and life-giving way."[3] And the positive realities of globalization bring us, along with this sense of common belonging and responsibility, numerous means of working together if we are creative and courageous enough to use them.

In today's university world, I know that many of you experience this breakdown of traditional boundaries in the contemporary demand that you internationalize, in order to be recognized as universities of quality—and rightly so. Already many of you have successfully opened offshore or branch campuses, or entered into twinning or cross-border programs that allow your students or faculty members to study or work abroad, to engage and appreciate other cultures, and to learn from and with people of diverse cultures.

When I travel, I am often asked why the number of Jesuits fully involved in social centers or social apostolate has come down; we are far less than we were before. This is true. But also in our schools we have far fewer Jesuits. And yet, at the same time, in our universities and our schools, we have many more programs than before with a social relevance. When I visited California last year—my first visit to the United States—I was

3 GC 35. Decree 2, n. 20.

greatly encouraged to see that in every one of our schools there was an outreach program, a broadening of horizons: bringing students to other countries, to other continents, to heighten their awareness and concern.

You have also been able to welcome more international students into your own universities, and all of these cross-cultural encounters and experiences surely enrich the quality of scholarship and learning in your institutions, as well as help you to clarify your own identity and mission as Catholic, Jesuit universities. Internationalization is helping your universities become better.

It is not this, however, that I wish to emphasize at this point. What I wish to highlight flows from your discussions yesterday. I will break down my argument into three points.

First, I am sure that all of you will agree with Pope John Paul II who, in Ex Corde Ecclesiae, observed that in addition to quality teaching and research, every Catholic university is also called on to become an effective, responsible instrument of progress—for individuals as well as for society.[4] For Ignatius, every ministry is growth, transformation. We are not talking about progress in material terms but about progress that supposes the person goes through a number of experiences, learning and growing from each of them. I know that, in different ways, every Jesuit university is striving to become what Ignacio Ellacuría, the Jesuit rector of the Universidad Centroamericana Simeon Cañas, who was martyred 20 years ago, called a *proyecto social*. A university becomes a social project. Each institution represented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society. We could say every university is committed to *caritas in veritate*—to promote love and truth—truth that comes out in justice, in new relationships, and so forth. We would be here all day if I were to list all that you do for your regions or countries, all the programs and initiatives in public education, health, housing, human rights, peace and reconciliation, environmental protection, micro-finance, disaster response, governance, inter-religious dialogue, and the like.

Second: however, thus far, largely what we see is each university, each institution working as a *proyecto social* by itself, or at best with a national or regional network. And this, I believe, does not take sufficient advantage of what our new globalized world offers us as a possibility for greater service. People speak of the Jesuit university or higher education system. They recognize the "family resemblances" between Comillas in Madrid and Sanatadharma in Jogjakarta, between Javieriana in Bogota and Loyola College in Chennai, between St. Peter's in Jersey City and St. Joseph in Beirut. But, as a matter of fact, there is only a commonality of Ignatian inspiration rather than a coherent "Jesuit university network": Each of our institutions operates relatively autonomously of each other, and as a result, the impact of each as a *proyecto social* is limited. The 35th General Congregation observed that "in this global context, it is important to highlight the extraordinary potential we possess as international and multicultural body."[5] It seems to me that, until now, we have *not* fully made use of this "extraordinary potential" for "universal" service as institutions of higher education. I think this is precisely the focus of many of your presentations and your concerns here.

4 *Ex Corde Ecclesiae*, n 32.
5 GC35, Decree 3, n. 43.

This brings me to my third and main point: Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always been part of Ignatius' vision of the Society? Isn't this the moment to move like this? Surely the words used by the 35th General Congregation to describe the Society of Jesus as a whole apply as well to Jesuit universities around the world:[6]

The new context of globalization requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community—and, simultaneously, as a network of local communities—that we seek to serve others across the world.

To be concrete, while regional organizations of cooperation in mission exist among Jesuit universities, I believe the challenge is to expand them and build more universal, more effective international networks of Jesuit higher education. If each university, working by itself as a *proyecto social*, is able to accomplish so much good in society, how much more can we increase the scope of our service to the world if all the Jesuit institutions of higher education become, as it were, a single global *proyecto social*? So it is expanding already the awareness that you and we all have.

A university becomes a social project. Each institution represented here, with its rich resources of intelligence, knowledge, talent, vision, and energy, moved by its commitment to the service of faith and promotion of justice, seeks to insert itself into a society, not just to train professionals, but in order to become a cultural force advocating and promoting truth, virtue, development, and peace in that society

Before coming here, I met with the provincials of Africa in Rome; some other provincials from Latin America were passing through as well. A couple of them mentioned, "Since you are going to Mexico for this meeting, can you tell the directors and the deans and the universities to *share* the resources they have? We who have only beginning institutions—if we could access the libraries and resources that are offered in universities with tradition and know-how and resources that we cannot afford, that would be a great, great help."

As you know, the Society of Jesus is moving from having a historical institute in Rome to having branches or small historical institutes around the world. I hope that these branches can network, because this is the time that every culture, every group can have its own voice about its own history—and not have Europeans interpreting the history of everybody else. In Rome, we are going to work in our own archives to copy, digitalize, and do whatever we can so that this can be shared with other centers. Likewise, it would be a tremendous service if the universities possessing tremendous resources of materials, libraries, etc., could open these to universities that could not hope to build a library in 10 years.

6 GC35, Decree 2, n. 20.

Your presence at this conference indicates your openness to a more universal dimension to your life and service as universities. My hope, however, is that we can move from conferences and discussions like those we had yesterday to the establishment of operational consortia among our universities focused on responding together to some of the "frontier challenges" of our world which have a supra-national or supra-continental character. The three discussion groups you participated in yesterday could serve as the start of three such consortia.

First, a consortium to confront creatively the challenge of the emergence of aggressive "new atheisms." In Europe they don't use this term. They use "new aggressive secularism" and it is very anti-Church. Interestingly, Japan has been secular for 300 or 400 years, with total separation of church and state, but they have a secularism that is peaceful and respectful of religions. In Europe I have found a very aggressive secularism, not peaceful. Secularism without peace has to be anti-something or against somebody. Why have we come to that? We see it particularly in countries that have been most Catholic: Spain, Italy, Ireland. There, secularism goes against the historical presence of a church that was very powerful and influential. These new atheisms are not confined to the industrialized North and West, however; they affect other cultures and foster a more generalized alienation from religion, often generated by false dichotomies drawn between science and religion.

Second, a consortium focused on more adequate analyses and more effective and lasting solutions to the world's poverty, inequality, and other forms of injustice. In my travels, a question that comes up over and over again is: What are the challenges of the Society? The only answer is: the challenges of the world. There are no other challenges. The challenge is looking for meaning: Is life worth living? And the challenges of poverty, death, suffering, violence, and war. These are our challenges. So what can we do?

And third, a consortium focused on our shared concerns about global environmental degradation which affects more directly and painfully the lives of the poor, with a view to enabling a more sustainable future for our world.

This third consortium could further network the already existing ecology network currently under the direction of the Secretariat for Social Justice and Ecology of the *Curia Generalizia*. We have been very blessed with a very imaginative and active Secretary, who is here. And we are now developing a section on social justice and ecology. So this would also be a point of reference in this networking.

Let me end this section by reminding you that universities as such came very late into Ignatius' understanding of how the Society of Jesus was to fulfil its mission in the Church. What is striking is that, in the Constitutions, Ignatius makes clear why he is won over to the idea of what he calls "Universities of the Society": the Society of Jesus accepts "charge of universities" so that the "benefits" of "improvement in learning and in living . . . be

spread more universally."[7] The more *universal* good is what prompts Ignatius to accept responsibility for universities. With all the means globalization makes possible, then, surely more effective networking in the manner I have described will allow us to spread the benefits of Jesuit higher education more universally in today's world.

III. LEARNED MINISTRY

In a sense, what I have described thus far as challenges to Jesuit higher education in this globalized world correspond to two of the three classic functions of the university. Insofar as universities are places of instruction, I have stressed the need to promote depth of thought and imagination. Insofar as universities are centers of service, I have invited us to move more decisively towards international networks focused on important supranational concerns. This leaves us with the function of research—the genuine search for truth and knowledge—but what is often called today "the production of knowledge"—a theme that, in today's university world, has generated much discussion on questions like the modes of research and its communication, the centers of knowledge production, areas of study, and the purposes of research.

I am sure you will agree that, if we are true to our Ignatian heritage, research in our universities must always ultimately be conceived of in terms of what the 34th General Congregation calls "learned ministry" or the "intellectual apostolate." (*This is Jesuit jargon. And a tangential but important point to note is that the intellectual apostolate, sometimes a confusing term, applies to all Jesuit works and apostolates.*)

All the virtues of the rigorous exercise of the intellect are required: "learning and intelligence, imagination and ingenuity, solid studies and rigorous analysis."[8] And yet, it is always "ministry" or "apostolate": in the service of the faith, of the Church, of the human family and the created world that God wants to draw more and more into the realm of his Kingdom of life and love. It is always research that is aimed at making a difference in people's lives, rather than simply a recondite conversation among members of a closed elite group. Again, I am sure that if I were to enumerate all the serious scholarly work and discussion being done in Jesuit universities to address "the serious contemporary problems" Pope John Paul II enumerates in *Ex Corde Ecclesiae*—that is, "the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of nature, the search for peace and political stability, a more just sharing in the world's resources, and a new economic and political order that will better serve the human community at a national and international level"[9] —if I were to enumerate all that is being done, my allotted time would not be enough, and both you and I would faint in the process!

Insofar as universities are places of instruction, I have stressed the need to promote depth of thought and imagination. Insofar as universities are centers of service, I have invited us to move more decisively towards international networks focused on important supranational concerns.

7 *Constitutions of the Society of Jesus*, n. 440.
8 GC 34, Decree 26, n. 20.
9 *Ex Corde*, ibid.

In keeping with my approach throughout this reflection, I would now like to ask what challenges globalization poses to the "learned ministry" of research in Jesuit universities? I propose two.

First, an important challenge to the learned ministry of our universities today comes from the fact that globalization has created "knowledge societies," in which development of persons, cultures and societies is tremendously dependent on access to knowledge in order to grow. Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and excluded? We also need to ask some specific questions of faculty and students: How have they become voices for the voiceless, sources of human rights for those denied such rights, resources for protection of the environment, persons of solidarity for the poor? And the list could go on.

In this connection, the work-in-progress of the "Jesuit Commons," which you will discuss tomorrow, is extremely important, and it will require a more serious support and commitment from our universities if it is to succeed in its ambitious dream of promoting greater equality in access to knowledge for the sake of the development of persons and communities.

Second, our globalized world has seen the spread of two rival "isms": on the one hand, a dominant "world culture"[10] marked by an aggressive secularism that claims that faith has nothing to say to the world and its great problems (and which often claims that religion, in fact, is one of the world's great problems); on the other hand, the resurgence of various fundamentalisms, often fearful or angry reactions to postmodern world culture, which escape complexity by taking refuge in a certain "faith" divorced from or unregulated by human reason. And, as Pope Benedict points out, both "secularism and fundamentalism exclude the possibility of fruitful dialogue and effective cooperation between reason and religious faith."[11]

The Jesuit tradition of learned ministry, by way of contrast, has always combined a healthy appreciation for human reason, thought, and culture, on the one hand, and a profound commitment to faith, the Gospel, the Church, on the other. And this commitment includes the integration of faith and justice in dialogue among religions and cultures. The training of the early

10 Cf. GC 35, Decree 3, n. 10, n.20.
11 *Caritas in Veritate*, n. 56.

Jesuits, for example, included the study of pagan authors of antiquity, the creative arts, science and mathematics, as well as a rigorous theological course of study. One only need consider the life and achievements of Matteo Ricci, whose 400th death anniversary we celebrate this year, to see how this training that harmoniously integrated faith and reason, Gospel and culture, bore such creative fruit.

Many people respond, "Please, don't compare me to Matteo Ricci. He was a genius." I take the point. But at the same time, the formation he received gave him the tools to develop his genius. So the question is: The formation that we give today—does it offer such tools? Are we that integrated? Are we that open in our training?

Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge. Thus, we need to ask: who benefits from the knowledge produced in our institutions and who does not? Who needs the knowledge we can share, and how can we share it more effectively with those for whom that knowledge can truly make a difference, especially the poor and excluded?

As secularism and fundamentalism spread globally, I believe that our universities are called to find new ways of creatively renewing this commitment to a dialogue between faith and culture that has always been a distinguishing mark of Jesuit learned ministry. This has been the mission entrusted to us by the Papacy in the name of the Church. In 1983, at the 33rd General Congregation, Pope John Paul II asked the Society for a "deepening of research in the sacred sciences and in general even of secular culture, especially in the literary and scientific fields." More recently, this was the call of Pope Benedict XVI, to the Society of Jesus, its collaborators and its institutions during the 35th General Congregation. The Holy Father affirmed the special mission of the Society of Jesus in the Church to be "at the frontiers," "those geographical and spiritual places where others do not reach or find it difficult to reach," and identified particularly as frontiers those places where "faith and human knowledge, faith and modern science, faith and the fight for justice" meet. As Pope Benedict observed, "this is not a simple undertaking" (Letter, No. 5), but one that calls for "courage and intelligence," and a deep sense of being "rooted at the very heart of the Church."[12]

I am convinced that the Church asks this intellectual commitment of the Society because the world today needs such a service. The unreasoning stance of fundamentalism distorts faith and promotes violence in the world, as many of you know from experience. The dismissive voice of secularism blocks the Church from offering to the world the wisdom and resources that the rich theological, historical, cultural heritage of Catholicism can offer to the world. Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?

12 GC 35, Decree 1, n. 13.

CONCLUSION

According to good Jesuit tradition, the time has now come for a *repetition*!—a summing up. I have sought to reflect with you on the challenges of globalization to Jesuit universities as institutions of learning, service, and research. First, in response to the globalization of superficiality, I suggest that we need to study the emerging cultural world of our students more deeply and find creative ways of promoting depth of thought and imagination, a depth that is transformative of the person. Second, in order to maximize the potentials of new possibilities of communication and cooperation, I urge the Jesuit universities to work towards operational international networks that will address important issues touching faith, justice, and ecology that challenge us across countries and continents. Finally, to counter the inequality of knowledge distribution, I encourage a search for creative ways of sharing the fruits of research with the excluded; and in response to the global spread of secularism and fundamentalism, I invite Jesuit universities to a renewed commitment to the Jesuit tradition of learned ministry which mediates between faith and culture.

From one point of view, I think you can take everything I have said and show that the directions I shared are already being attempted or even successfully accomplished in your universities. Then, one can take what I have said as a kind of invitation to the *magis* of Ignatius for the shaping of a new world, calling for some fine-tuning, as it were, of existing initiatives, asking that we do better, or more of what we are already doing or trying to do. I think that is a valid way of accepting these challenges.

I would like to end, however, by inviting you to step back for a moment to consider a perhaps more fundamental question that I have been asking myself and others over the past two years: If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?

Already in 1995, General Congregation 34 saw that the universities were growing in size and complexity, and at the same time, the Jesuits were diminishing in number within the universities. In 1995, when GC 34 spoke about the diminishing number of Jesuits in universities, there were about 22,850 Jesuits in the world. Today, in 2010, there are about 18,250—about 4,600 fewer Jesuits. I need not go into further statistics to indicate the extent of this challenge. I am very aware of and grateful for the fact that, in the past 15 years, there has been much creative and effective work aimed at strengthening the Catholic and Ignatian identity of our institutions, at creating participative structures of governance, and at sharing our spiritual heritage, mission, and leadership with our collaborators. I am also very aware of and delighted to see how our colleagues have become true collaborators—real partners—in the higher education mission and ministry

of the Society. These are wonderful developments the universities can be proud of and need to continue as the number of Jesuits continues to decline.

I believe we need to continue and even increase these laudable efforts of better educating, preparing, and engaging lay collaborators in leading and working in Jesuit institutions. I can honestly say that this is one of the sources of my hope in the service of the Society and of the Church. If we Jesuits were alone, we might look to the future with a heavy heart. But with the professionalism, commitment, and depth that we have in our lay collaborators, we can continue dreaming, beginning new enterprises, and moving forward together. We need to continue and even increase these laudable efforts.

I think one of the most, perhaps *the most,* fundamental ways of dealing with this is to place ourselves in the spiritual space of Ignatius and the first companions and—with their energy, creativity, and freedom—ask their basic question afresh: What are the needs of the Church and our world, where are we needed most, and where and how can we serve best? We are in this together, and that is what we must remember rather than worrying about Jesuit survival. I would invite you, for a few moments, to think of yourselves, not as presidents or CEOs of large institutions, or administrators or academics, but as co-founders of a new religious group, discerning God's call to you as an apostolic body in the Church. In this globalized world, with all its lights and shadows, would—or how would—running all these universities still be the best way we can respond to the mission of the Church and the needs of the world? Or perhaps, the question should be: What kind of universities, with what emphases and what directions, would we run, if we were re-founding the Society of Jesus in today's world? I am inviting, in all my visits to all Jesuits, to re-create the Society of Jesus, because I think every generation has to re-create the faith, they have to re-create the journey, they have to re-create the institutions. This is not only a good desire. If we lose the ability to re-create, we have lost the spirit.

In the Gospels, we often find "unfinished endings": the original ending of the Gospel of Mark, with the women not saying a word about the message of the angel at the tomb; the ending of the parable of the prodigal son, which ends with an unanswered question from the father to the older brother. These ambiguous endings may be unsettling and precisely meant to provoke deeper, more fundamental questioning and responses. I therefore have good precedents to conclude my talk in this open-ended way. I hope I leave you reflecting to what extent the challenges I have offered this morning are about improving our institutions and the mission and ministry to help shape a more humane, just, faith-filled, sustainable world or are calls to, in some sense, re-found what Ignatius called "the universities of the Society."

Chapter Two: Responses to Fr. General

I. Fernando Franco, S.J.

I am deeply grateful to the organisers for having invited me to be one of the respondents and showing thus their willingness to work across apostolic sectors. Let me acknowledge from the outset the outstanding way in which Jesuit universities are responding to the call of a faith engaged in justice and dialogue. My response is developed in three interlinked steps.

1. Engage and imagine another reality

As Fr. General has remarked, the worst effect of globalisation is that it has globalised superficiality. The remedy, he suggests, is a return to the Ignatian tradition of a profound engagement with the Real, with experience, with what is different. It is this experience that leads students, faculty and Jesuits to an interior conversion, and to start new relationships with God, the others and the earth. I suggest that this body entrusts a small group the task of systematising these lived experiences of the "other" and proposing ways of introducing this method as part of Jesuit pedagogy.

2. The condition for true universality

Fr. Adolfo Nicolás calls us boldly to re-discover the true meaning of universality. Universality is mainly a quality of the imagination and an attitude of the mind. Universality, as an attitude, cannot be developed if we favour or support, even secretly, **the new subtle forms of intolerance**, social prejudice and even xenophobia. I like to call this phenomenon the "tsunami" of identity-reductionism that is afflicting all of us.

Identity-reductionism is to see my opponent, the unknown "other," or my enemy under the prism of a ***single*** identity:

As Fr. General has remarked, the worst effect of globalisation is that it has globalised superficiality. The remedy, he suggests, is a return to the Ignatian tradition of a profound engagement with the Real, with experience, with what is different.

I see him only as a Muslim, a Christian, a Dalit or an immigrant. The truth, however, is that the other is also a human being, a student, a mother, a professional, a scientist. Our identity is made up of a set of collectivities to which a person belongs, and none of them may be taken to be the person's only identity. Identity is always a matter of personal choice. As [Nobel Prize-winning economist] Amartya Sen puts it:

"The imposition of an allegedly unique identity is often a crucial component of

the 'martial art' of fomenting sectarian confrontation (*Identity and Violence. The Illusion of Destiny, p. xiii*).

While it is foolhardy to disregard the importance of identity, it is also true, as Pierre Bourdieu reminds us, that political interests are over-producing "differences when none existed." Personally and institutionally the character of being universal lies in affirming the plurality of our identities and not in the constant invitation to reduce our choices to a single dominant identity.

3. The call for a global *proyecto social*

Like you, I am appalled at the widespread **lack of fairness (and justice)** in a world of different groups and disparate identities. By lack of fairness (and justice) I mean primarily the unequal access that groups in the world have to quality education, health and security. These people have concrete faces: the third-generation immigrants living in the outskirts of Paris, the Dalits in rural India, and the indigenous people in Latin America and Asia.

A global social project calls for an engagement in changing public policy and perceptions, for an advocacy for and with those who suffer.

One way of dealing with this injustice is to have "single global *proyecto social*" for our universities and colleges. I sketch a few proposals to develop this idea.

(i) The foundation of a global social project needs a shared understanding of reality and the capacity to imagine a new order. I propose the formation of **small, inter-cultural think tanks** or working groups, each entrusted with the task of presenting alternatives to today's global challenges.

(ii) A global social project needs a committed leadership to carry it through. I propose the creation of short **international leadership programmes for lay persons and Jesuits** in key positions organised at various places in the world. The programme might integrate (i) an immersion in other cultures and realities; (ii) a guided experience of interiority; and (iii) the elements of apostolic leadership.

(iii) A global social project today needs the collaboration of all. I propose that we follow recent UN projects and emphasize a **pragmatic stakeholder approach** involving all those who suffer and those who can change public policy. A global social project calls for an engagement in changing public policy and perceptions, for an **advocacy for and with those who suffer**. The efforts to strengthen the existing advocacy networks on peace and human rights, ecology, education, governance of mineral and natural resources and migration could benefit with collaboration with Jesuit Universities.

If we want to move beyond the idea of having "loose family relationships," we may have to find ways to give up some of our institutional "sovereignty" to create an effective common project under one line of command. For establishing a true global proyecto social we need to move in the direction of creating apostolic structures of effective global governance. Are we willing and ready? Do we want to start taking the first steps in that direction?

II. FRANK BRENNAN, S.J.

Fr. General, last night you suggested that today you would be preaching to the choir. But we all know that any choir with a significant number of Jesuits will include a number of discordant voices. Let me offer a word on each of the three challenges you put to us.

Promoting depth of thought and imagination

Already as General, you have the reputation of one who takes genuine delight in true intellectual freedom at the frontiers, across borders, including cultural and religious borders. You could do no other having immersed yourself as a European in the deep cultures and diverse religions of the East Asia Assistancy

You really do engage in the ministry of listening, bringing what you call the dialogical spirit to any meeting.

We saw last night the quality of this listening presence when we heard a word from our sponsors at the end of the dinner with the address from the chief executive of the Bank of Mexico. It is no disrespect to him to note that the speech he gave last night was distinctive, not the sort of speech we normally expect to hear from a banker. But he spoke as he did because as an alumnus he not only "Dis-members" what he was taught but he still "Re-members" the deeper things he was taught and because he has an ongoing relationship with us, the Society of Jesus. As you said, "This process of dismembering and remembering engages us at a deeper level than our minds, and results in personal transformation as the deepest reality of God's love in Christ is encountered."

Michael Paul Gallagher, in his paper for this conference, has that wonderful quote from Emily Dickinson: "The possible's slow fuse is lit by the imagination." Fr. General, you have invited us to ignite our spirit with imagination, and to go away and actually DO SOMETHING new, creative, practical and networked.

Each of us here believes in the benefits of a Jesuit education in shaping a new world, though some of us are a little more world-weary than others. Our alumni and we through them and sometimes ourselves directly are to "shape the future, not only of our own institutions, but of

the world"—all the time avoiding the globalisation of superficiality.

You have called us back to the key tasks John Paul II set out for a Catholic university: not only quality teaching and research but also being an effective, responsible instrument of progress for individuals as well as for society" —being a *proyecto social*. This task often results in more rhetoric than outcomes. Let me be anecdotal about my own small country, Australia, where there are no Jesuit universities but many well-positioned alumni from our colleges.

In 1999, three years after the election of a centre-right government, I spoke to a national conference of fellow Jesuits

and pointed out that there were then five ministers in the new government who were graduates of our schools.

I reflected with my fellow Jesuits that this representation at the cabinet table was the fulfilment of a dream about Jesuit education, regardless of which side of politics these fellows were serving. I then pointed out that I was spending a fair amount of my time with Aboriginal leaders and with asylum seekers and refugees. These groups seemed to think that the new government was very tough and non-inclusive with them. They thought it was the most unsympathetic government they had ever dealt with. I opined that we could invoke the Evelyn Waugh defence and say that we could not know how much more tough the new government would be if there were none of our graduates at the cabinet table. I said, "Only a fool would presume that this government will be more reconciling and more inclusive than any other, simply because there are a record number of Jesuit alumni at the table."

Gerard Windsor, an ex-Jesuit who is a national literary figure, acknowledges that the phrase "a man for others" has been a virtual motto for Jesuit schools in the last 30 years. He is consoled that there are Jesuits who are "decidedly in this mould," but notes:[13]

> *It's a case of a religious program that points its pupils in one direction, but has no effect in actually moving them that way. The lesson here seems to be that the demography of such schools, not anything that is actually taught or held up as an ideal, is what's going to be decisive in terms of forming social and political attitudes.*

Rediscovering universality while also thinking with the Church

You spoke of "the extraordinary potential we possess as international and multicultural body." I see it all the time in my work with the Jesuit Refugee Service (JRS). At the moment in our part of the world, we have a steady flow of boat people—asylum seekers fleeing Afghanistan and Sri Lanka, landing in Indonesia and then coming by boat to Australia. With JRS operating in Australia and Indonesia, we are able to network together conducting research and advocacy, all the time putting a human face on the policy challenges we are confronting. In the slide presentation, you will see a couple of slides with me and a 15-year-old Hazara lad Ali who is languishing in Indonesia trying to reach freedom and a new life in Australia. He came to the JRS office in Yogyakarta after a day of policy discussions there. This sort of networking motivates you for action.

It can be very fashionable in Jesuit circles to say that we are not the Church. We are more liberal, we do not carry the baggage of the institutional church or of the hierarchy. But we do! Ours may be more a ministry of listening than of telling. We are all painfully aware these days that we are part of a global institution that has failed to adapt to contemporary demands for transparency and accountability in the exercise of power.

I have just come from Ireland. It is six years since I was last there. On the economic front, The Celtic Tiger has turned into a very sick pussy cat. The people's trust in their elected leaders and in their political institutions has plummeted. The revelations about child sexual abuse

13 Gerard Windsor, "A curiously awesome figure," Review section, *Australian Financial Review*, 1 September 2006, p. 8.

in the Church and the hierarchy's failures to deal adequately with complaints have left the faithful devastated. One Irish commentator has noted, "Concentrations of power are not divinely mandated or divinely supported." Pope Benedict's announcement of the Year of the Priest by the invocation of the Cure d'Ars, "After God, the priest is everything," has left many faithful listeners distraught, waiting to hear the declaration, "After God, the child is everything."

One Irish priest who himself was abused as a seminarian, recently wrote:

> *A further scandal within these scandals is that those engaged in such cover-up believed they were acting "for the good of the church." There is a Latin phrase said to have originated with St Ignatius Loyola: sentire cum ecclesia, "think with the Church." No doubt some of those Church leaders implicated … had managed to convince themselves they were acting out of "love for the Church," that they were "'thinking with the Church."*[14]

Some of my Jesuit colleagues were internally a little critical of me when I made the observation publicly during World Youth Day in Australia two years ago that I thought the Pope's apology to victims would have been better heard if a couple of the local bishops, who were still waiting to make apologies for particular utterances or actions that had led up to World Youth Day, had made those apologies prior to the Pope's own apology. I thought there then would have been a much healthier environment, both within and without the church, for the reception of the papal apology.

I respect those Jesuits who usually think that in such circumstances we should say nothing publicly while faithfully

labouring behind the scenes to inform better outcomes. But may it not be time to acknowledge that thinking with the Church requires that those Church members engaged in ethics, political science, media and communications, and the law be heard publicly and seen publicly working for greater transparency and accountability within the Church—inviting the conversation? Is this not an integral, respectful role for us as we rediscover our universality in the world and our home in the Church?

Learned Ministry

Nowadays we are all living with the ambiguity of justice in a broken world—what you have called "a dizzying pluralism of choices and values and beliefs and visions of life." The philosopher Amatya Sen, who won the Nobel Peace Prize for economics, has just published a book, *The*

14 Patrick McCafferty in "The Dublin/Murphy Report: A Watershed for Irish Catholicism?" The Columba Press, 2010.

Idea of Justice. He gives a simple example of three children and a flute. Bob is very poor and would like to have the flute because he has nothing else to play with. Carla made the flute and wants to keep it. Anne is the only one of the three children who knows how to play the flute and she plays it beautifully, bringing pleasure to all who hear her. Who has the best claim on the flute? Sen tells us that the economic egalitarian would give it to Bob. The libertarian would insist that Carla retain the fruits of her labour. I know that most Australians without a second thought would simply assert, "Carla made it; it's hers; the rest should stop complaining; if they want a flute they should make their own!" The utilitarian hedonist would give it to Anne. Fortunately, we have more than one flute to appropriate for Jesuit education throughout the world. The resources are divisible. What are the relevant considerations when it comes to distributing the Jesuit education dollar? Education for the poorest? Education for those who would most profit by it? Education for those who can afford it? These are real tensions for all of us making judgments on formulae for the allocation of scarce education resources.

What are the relevant considerations when it comes to distributing the Jesuit education dollar? Education for the poorest? Education for those who would most profit by it? Education for those who can afford it? These are real tensions for all of us making judgments on formulae for the allocation of scarce education resources.

As you well know from your time as president of the East Asian Assistancy, Fr. General, the provision of education in post-war Cambodia has been an issue of considerable tension in the Jesuit community. Were we best offering higher education to the elite, or service to the poorest of the poor, providing the basic education required for survival? A prophetic commitment was made to providing education and training to the victims of land mines. In the slides, you will have seen images from the school for the handicapped.

We are all challenged to move from "idea" to "exercise" in the spirit of those free Sufis you were reading on the plane en route to Mexico. I hear your call for a deeper, more universal and learned ministry as an invitation for us individually, institutionally and in a networked way to be more true to our world, our Church, our intellectual disciplines and to ourselves so that all those to whom we listen might find clarity of vision and the passion for action to help shape a more humane, just, faith-filled sustainable world."

Remembering that "The possible's slow fuse is lit by the imagination," let's start to imagine what those consortia to engage in the identified frontier challenges would look like. And let's leave Mexico committed to doing something about it—with our alumni, thinking with the Church, while not just being passive listeners to the alumni nor to the hierarchy. Let's always be available for the conversation and for the mission. Thank you for spending this time with us, Fr. General. Thank you for listening.

III. JAIME ORAA, S.J.

The perspective from which I will respond to the excellent address by Fr. Nicolás is that of a Jesuit university located in a southern European country with a great historical tradition that is Catholic but which in recent decades has undergone a process of "aggressive secularism" with a substantial impact.

My comments will focus on four points raised by Fr. General.

1. "GLOBALIZATION OF SUPERFICIALITY" (*on the holistic development of our students*)

Fr. General vividly alludes to this feature of the culture of our time, especially the culture in which college students move, producing some negative effects from the impact of new information technologies and communication.

The negative effects identified by Fr. Nicolás are evident. However, I would like to highlight the need to not get carried away by an excessively negative view of the postmodern culture of our youth. We need to approach youth with a positive emotional attitude and insight, applauding their new values and strengths, without avoiding their clear limitations. We can watch and learn from the purest Ignatian vision that God is present and active in the third millennium, in the new culture at the heart of the young, in their positive values just as our former colleagues did with the new culture that emerged during the Renaissance. Certainly in the countries where we experience a severe aging of the Society of Jesus, this contact with young people and their culture, and its positive assessment, become more difficult and problematic.

The ultimate goal of education is always the same: to become mature, happy, achieving one's potential, with a knowledge of reality as it is, not a "virtual reality" that exists only on computers; being "honest with reality," even with the unjust reality and suffering of our world;

being committed to change, to becoming "agents of change" (Arrupe), "adults in solidarity" (Kolvenbach).

So the Jesuit education in our universities, following the "Paradigm Ledesma-Kolvenbach," should include four dimensions: *utilitas* (maximum professional competence); *humanitas* (an entire worldview of the person, the world, and history); *iustitia* (personal involvement in building a more just society), and *fides* (opening to the mystery of the God of Jesus as a source of humane life).

As noted by Pope Benedict XVI in his address to the University of Rome, the final major problem is choosing the anthropology to teach our students: an anthropology that conceives the human being as closed, self-centered and seeking only their interest, or an anthropology that conceives the human being as open to God and to their brothers and sisters.

2. Formation of our collaborators

A second aspect that stands out is the importance of training our staff in the identity and mission of our universities.

The discovery of the role of the laity in evangelization after Vatican II, coupled with the huge decline in the number of Jesuits in the educational activities of many countries with a Christian tradition, has highlighted the importance of this issue.

The future of our educational apostolate of the laity is critical where they are already the majority. The apostolic future of our works will depend in large part on their training in the identity and mission, and their free membership of the works. Critical to our future are: the formation of groups of "lay Ignatian" workers sharing our spirituality, even forming "apostolic communities" in the works, animated by Ignatian spirituality, and exercising shared leadership through "Ignatian corporate leadership." This is our way of proceeding.

3. Networking

Collaboration between institutions of higher learning in the Company worldwide is another aspect developed by Fr. General.

It is now a commonplace to say that no other organization in the world has 202 such institutions. And yet we do not get all the apostolic fruit we could, and we should establish more collaborative networks.

Time is passing, and in this field we are not quick enough in taking the necessary steps to foster greater collaboration. We all know that this international networking is not easy, but we have to walk wisely in this direction.

The problems confronting the international community today are global and we know that these problems demand common answers: poverty and inequality for much of humanity, violence and conflicts, violation of human rights (now converted into the "common language of humanity" and its ethical minimum), global governance, democratization and socialization of international institutions (including economic institutions), and galloping deterioration of the environment.

Many of our universities research, study, and work on these issues individually, but we have strong peer networks that have the capacity to work together with a multiplier effect on these topics both nationally and internationally. We have a database of universities in the Society of Jesus, including research institutes and the priority areas covered. And yet we do not relate. We should study the best way to organize this great network, finding what structure would be needed, and where centers should be located, whether in Rome or elsewhere. These global networks could help to present proposed solutions to

the serious social problems of international organizations.

It is worth highlighting by way of example how many of our universities have faculties of business training and business schools. There is even an international association of these business schools, but with little practical effect in the sense outlined above.

4. The social project

Finally, I would like to take up Fr. General's challenge about the social project. Today, at least in our European context, we focus on the transformation of our universities in the areas of teaching (teaching-learning), research and knowledge transfer. No doubt these are some of the most important functions of the university, but perhaps we have given less emphasis to the responsibility of the university in shaping a new society, fostering a critical awareness of the changing world.

The university since the beginning of history has always been characterized as a critical instance of society with the culture of thought and deep reflection. Historically, the university has been an axiological reference point to enlighten society about its evolution and development. The university has helped to distinguish those elements of humanization and dehumanization which can be identified in the many aspects of social development.

The university, and especially the Jesuit university, should not lose sight of this important social function: arresting the loss of basic values for the future of mankind, maintaining the religious dimension in the wake of the very strong secularism in much of the planet, and being sensitive to the major problems of injustice that affect the vast majority of the international community.

IV. LUIS UGALDE, S.J.

We are exceptional witnesses to the gratuitous love of God who has revealed himself in Jesus. As members of the Church, our one specific service to humanity is to live and proclaim the gratuity of God and the consequent human freedom of every man in his circumstances and personal identity. Without the experience of God's free love, we cannot be "all love and service." From that perspective, I argue that this experience is essential for university life in human form and for academics to contribute to the humanization of a globalized world.

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One of the biggest challenges to the recognition of God's love is not the autonomy of the secular in relation to religious authority, but the secularism inherent in a kind of rationality closed to other key dimensions of human identity. That rationality, with its successful capacity for instrumental organization in the economy and politics, leaves most of the "little ones" as losers in these two areas.

Militant religious fundamentalism is an understandable reaction to this threatening secularism, but the consequences of this conflict are disastrous for all in postmodern humanity. More serious is the rejection of rationality itself and its extraordinary fruits and benefits in science, technology, legal rationality and modernity.

So my questions are particularly focused on the striking conclusion

of Fr. General's presentation: "Can Jesuit universities today, with energy and creativity, continue the legacy of Jesuit learned ministry and forge intellectual bridges between Gospel and culture, faith and reason, for the sake of the world and its great questions and problems?" Nothing seems more decisive and destructive than the collision between secular rationalism and religious fundamentalism. This collision is radically opposed to the mystery of the Incarnation, which saves by taking the form of another, assuming it can save and humanize rationality.

We, as university authorities, are pressured by the daily life of a university and its constant demands. But this meeting is a privileged place to raise our heads and look at the university world with an Ignatian perspective, asking Fr. General's question: "If Ignatius and his first companions were to start the Society of Jesus again today, would they still take on universities as a ministry of the Society?"

Fr. General evokes Fr. Ricci, celebrated for 400 years as the Jesuit scholar in mathematics, physics and technology of clocks, leading to the Chinese emperor, along with the wisdom of God's love, which gives us the key to happy human mystery and the sense of what they are—instruments created by human knowledge.

How can we make this synthesis operative for inspiring young people at the universities of today and tomorrow?

Fr. General, these questions take us to another that connects us with the idea of Ignacio Ellacuria, the Jesuit university president assassinated 20 years ago with five of his fellow Jesuits and two employees at the Jesuit University of El Salvador for the crime of linking the university project to the humanization of his country mired in poverty and war. Fr. General takes this idea of the university as a *proyecto social* and posits it in this globalized world shaped by the "knowledge society," which is shaping the future of humanity. Hence the question: "Who benefits from the knowledge produced in our institutions and who does not?"

Then come the big questions: of recognition and affirmation among the various peoples of different race, nation and religion, who were unknown to each other or facing death; of dialogue, world peace, sharing the progress of science and technology to banish poverty, ignorance and destruction of the habitat or the monopolization of natural resources, vital to all and not just the few strong and dominant ones. Answering these questions, we come to an affirmative acknowledgment of the other's freedom, sharing human progress, which is unique in its variety. This generosity comes from the gratuity of God.

None of this can be done if love is not within the university—creating, researching and guiding the social application, inspiring the wisdom of translating science and technology into life, not death. Without love there is no real ethics. Our interest and application need to be guided by the logic of love and not by power and business.

If we think about this seriously, it is clear, as stated by Fr. General, that the good we already do in universities enters a new global dimension and becomes more and more powerful as the central inspiration of all our college work. This challenge is not marginal, but central and decisive. Where and how to introduce gratuity as a value and experience that leads us to recognize and affirm the other? How can our universities be the seeds of this experience that permeates and illuminates hope in all aspects of the professional and social life of members of the university and its alumni?

HUELGA

Chapter Three: Frontier Challenges

I. THEOLOGY, SCIENCE AND CULTURE

In a Materialistic Culture, a new Apostolic challenge

Oscar S. Tirkey, S.J.

Religious fundamentalism is tearing the social fabric of life, dividing the people and communities and killing en masse. In the name of development, big industries, dams and mines are displacing millions of poor and indigenous people, rendering them homeless. Youths are finding themselves empty, frustrated and lost. There is an erosion of traditional religious belief and growing interest in popular religiosity. In this broken world, God is continuously labouring to establish His kingdom where everyone has right relationships with God, with one another and with creation. We are collaborators with Christ to establish the kingdom of God.

Science is a blessing for the modern world. It has made the world a global village, and our relationships have grown. It has helped us to come in contact with other cultures. It has enabled us to know the deepest mysteries of life. It has saved us from various sicknesses. But it has brought unhealthy technology and weapon-acquiring competition. Today we have nuclear bombs that can destroy the earth hundreds of times. We have become more unsafe than ever. The human body, which is created in the image of God, is reduced to simple living material.

Culture is the expression of people's life. Culture gives them identity. Through symbols they express their ethos. But the dominant world culture is alienating individuals and groups from their very lives. People are feeling uneasy, out of place and lost. They are struggling to find meaning in their lives. They are losing their identity. In the materialistic culture there is no place for human dignity, respect and concern. There is no relationship but only bargaining. GC 35 takes this as a new apostolic challenge and opportunity to counteract materialism. Giving the Spiritual Exercises to many is one of the ways we can lead people to a deeper and right relationship with God, with one another and with creation.

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Jesuit Theology, Scientific Culture and the Challenge of Climate Change

Paul G. Crowley, S.J.

Jesuit universities and theology centers have the opportunity engage larger cultures framed by science. If theology cannot engage the sciences, then it has no voice at the table concerning the significant issues facing humanity today. This pushes not only theology, but faith itself, to the margins of a culture where the natural sciences provide leading paradigms for understanding. One pressing concern, global warming, offers a challenge to Jesuit universities and theology centers for a theological address of the urgent problems at hand, particularly given the fact that climate change most adversely affects the very poor.

If theology is to engage cultures framed by scientific paradigms and epistemes, then it must first recover its primary focus, which is the mystery of God.

If theology is to engage cultures framed by scientific paradigms and epistemes, then it must first recover its primary focus, which is the mystery of God. As Rahner has argued, this is necessary if theology is in fact not to come timidly to the table of dialogue with the natural sciences, but rather with a reminder to all that there is a larger, transcendent dimension to the realities that we all face as human beings and which we are trying to address. Theologians within Jesuit universities in particular can deploy their imaginative resources as well as formidable history of dialogue with the sciences to offer a bona fide theological contribution to dialogue with the sciences in the service of human needs and of the sustainability of the earth.

If theology is to engage science on these global issues in ways beneficial to humankind and not merely academic, and if Jesuit universities are to play a significant role in this endeavor (as they are specially called to do by virtue of our heritage), then we need to imagine new models of cooperation with one another—on a global scale. It seems that today we have the capacity (or nearly so) for communication with one another on a scale and to a depth not previously possible.

The Jesuit University, A New Humanist Endeavor

Fernando Montes Matte, S.J.

It is impressive how the shortcomings of daily culture allow us to discover the Gospel of Jesus, making it incredibly pertinent. A vision of incarnated transcendence, an understanding of the value of genuine freedom and human responsibility in the field of morality, of the fraternal characteristics of existence, of the value of giving, of the sense of death is so necessary today. The position of Jesus before God, before the powerful, before the wealthy, the poor, the law, justice, never ceases to cause surprise. These are issues of passionate relevance today.

In this same sense, the richness of the way Ignatius taught us to come closer to Jesus and the Gospel should be underlined, through: personal love, the following of Christ, the mission incarnated creatively in a world undergoing profound change.

Without a doubt this brings us back to our universities that are part of a caravan and a tradition. The centre of our mission is the humanization and incarnation of the Gospel within the structures of the world in which we live. Our congregation was founded in a period of humanism now

gone by, and our principal mission is to contribute to the recreation of a spirit of humanism, which allows us to incorporate all the progress without losing the soul, without being destroyed along the way.

Imagining a spirit of humanism is the task of universities, to form men and women soaked in these ideals, creators of a new world. This should characterize our research and above all our pedagogy.

Our universities, located throughout the world, cannot allow globalization, managed by extreme economic liberalism, to scatter inhumanity, inequalities, loneliness and tears.

The position of Ignatius was to take on, to use correctly all the means at his disposal, redirecting them adequately towards the end. This approach seeks to complement and enrich those areas where there are shortcomings. If we want to survive, we have to rediscover, accentuate and manage our founding charisma, contributing to the reestablishment of a spirit of humanism. This is not a task of a day and neither is it the work of a few. Few institutions have as many opportunities as we do to make a lasting contribution to humanity.

Restoring the Person: Towards a New Christian Humanism

Louis Caruana, S.J.

Immediate action seems to be needed in three main areas. First of all, a point about science itself: we need, of course, to desist from demonizing science. We need, rather, to retrieve the fullness of the scientific experience; give credit where credit is due; encourage scientists and show them the dignity of their vocation; bring into the laboratory the historical and ethical dimension; recall how science is itself the vehicle of a specific kind of virtue, which may be called heuristic courage. Secondly, the international community needs to rediscover the idea of trans-cultural virtues, those that closely associated with basic, human, biological needs. For this important task, different traditions, different viewpoints, should be consulted; the more viewpoints there are, the better the result. Thirdly, we need to rediscover the importance of educating the students' affective dimension.

The foregoing arguments point towards the following project: to explore the possibility of establishing an international network with the aim of seeking the characteristics of wisdom from the viewpoint of various cultures. These studies can deal with two tasks.

First, they can try to determine a list of trans-cultural virtues, this being done with due sensitivity towards the culture where the inquiry is situated. The virtues being sought here are those associated closely with the basic, biological features of human beings, such as parental care, growing up, dealing with authority, facing the prospect of death, and so on. Secondly, the inquiry can determine a list of efficient strategies for the teaching of wisdom. The hope is that the international pooling of resources on these issues will show convergence, and that the results will be beneficial for the globalized world of the 21st century. This project is in line with the basic inspiration behind the 1599 *Ratio Studiorum*, which was aimed essentially at secondary education. This time we aim at tertiary education. If the project works, it can be the beginning of a practical handbook on character-formation for university lecturers in Jesuit institutions worldwide.

Theology and Culture(s) in Higher Education: An African Perspective in a Global Context

Yvon Christian Elenga, S.J.

From the African perspective, since the so-called Independences, many events have structured the political context and determined the cultural imagination in such a way that one should not envisage a relevant analysis of the continent by stressing only the collapses of states and institutions or economic uncertainties. There is a global uncertainty that characterizes the complexity of political and economic activities in the world today. Africa, for sure, is no exception. Beyond this uncertainty, there are undoubtedly the preliminary possibilities of social transformation.

Religious trends, along with economic and political trends, are the main parts of this change. In terms of theological imagination in the African cultural context, the challenges of coherence and appropriateness concern predominantly the articulation of a language that speaks to African people while affirming the faithfulness to the living tradition of the Church. One level of analysis and imagination is the re-visitation of some classical themes in providing epistemological elements to discern afresh the articulation of culture and the interpretation of dogmas. Another level is the understanding of African culture that does not stick to the pre-colonial or colonial Africa.

Now that African societies are on the move, with essential categories of Christian faith having been or being appropriated, the hermeneutical reflections in this post-colonial time bring to the surface structuring factors of the continent. One can detect two paths that mark the lines for a hermeneutics of the self. The first path entails self-examination of African philosophical and theological discourse. The second path is a deconstructive critique of stereotypes usually displayed by some Africanists who view Africans of African culture as a monolithic pattern. In this pattern, particular attention has been brought on the everyday culture and human condition. Here the point is to consider theological imagination in connection with the historicity of language, and to conceive theology as an autobiographical reflection.

Theology, Science and Culture

Heru Prakosa Y. Berchmans

Scientific progress has produced quick and dramatic changes in our human condition, both socially and ethically. Scientific progress has always produced new hopes as well as new risks and uncertainties for the human race. Progress in science of information may accelerate and widen communication but at the same time may also threaten or endanger the quality of interhuman communication; progress in medical science may increase the life expectancy of many people but at the same time may reduce the meaning of the human body into a mere thing; and the like. Scientific progress and its implementation do not always increase the dignity of the human race but may also result in new paradoxes that need to be resolved.

Uneven scientific progress and cultural domination reduced into economical categories has proved to harm the quality of one's communication with others as well as with oneself. This may result in moral insecurity in its various forms in many communities regardless of their religious or ideological backgrounds. Moral

insecurity emerges when one fails to get the appropriate and sufficient knowledge to understand what is happening in one's surroundings and hence it becomes difficult for the person to take truly genuine moral options.

In the midst of a situation where higher learning institutions have to comply to the demands of the government bureaucracy and the market, within the boundaries of freedom that they still hold, Jesuit higher-learning institutions have the opportunity to exert themselves as alternative higher-learning institutions with a paradigm that enables science, culture, and theology (with a special emphasis on ethics) to critically interact with each other. Now is the time to realize the mandate of the 34th General Congregation that Jesuit universities should be 100 percent Jesuit and 100 percent university.

The Study of the Christian East on the Church's Priority List, and What We Jesuits Could Do to Revamp It

Edward G. Farrugia, S.J.

The Pontifical Oriental Institute (PIO), Rome, exercises a worldwide influence far disproportionate to its size, one moreover that can be kept going with relatively few well-attuned Jesuits. The East belongs to Ignatius' formative years (his Jerusalem plans) and the Society's universal mission (from the Middle East to Ethiopia, from India to Eastern Europe), an on-going engagement with its focus in the PIO. By renewing its study programme, the PIO deepens the Society's commitment to what also constitutes the Church's primordial identity.

But while the PIO has made norm-setting contributions in many fields, its programme was initially closely modelled on Latin scholasticism. Through outstanding teachers it has nonetheless provided the inspiration to (a) start where the original East was (*topography*), namely Mesopotamia and that Orient which largely withstood the Hellenistic globalisation of its time (M. Guidi), and

(b) define what distinguishes the Christian Orient (*typology*), namely the primacy of the Spirit (I. Hausherr, S.J.). On the basis of (a) even the Byzantine and the Slavic East are seen as derivative; and on the basis of (b), system gives way to synthesis, whereby theology is seen in organic union with spirituality as its soul. To retrieve the initial inspiration, we have to coordinate better typology and topography of the East not only on the theoretical level but also on the practical, in an organic plan of studies presenting the East as Rites (liturgies), rights (canon law), and right faith (theology) as dimensions of the Spirit.

II. MARKETS, INEQUALITY AND POVERTY

State, Market, Poverty, Inequality and Social Exclusion in Latin America

Mauricio de Maria y Campos

The political context: the struggle to overcome poverty and inequality during times of international and structural crisis.

The crisis in Latin America today is the consequence of the impact on the region of the international crisis—which formally began in the United States in 2008—and is now engulfing the planet. However, more importantly, it is the result of a chronic and structural crisis in the region caused by unequal globalisation, regional economies dominated by "free market" legislation and by the reduced role of the state in the economy and society, referred to in recent decades as the "Washington Consensus."

It is clear this current paradigm has been jeopardised by stubborn realities. Society demands profound change, starting with the restoration of the role of the state in a mixed economy. This perspective foresees a mixed economy in which the business sector, as well as employees, academics and civil society organisations, are given a key role in the future development of the region and in the construction of more dynamic societies, where renewed economic growth, investment and employment go hand-in-hand with greater equality, social inclusion and sustainable development.

Experience over the last few decades has confirmed the belief that the market is a good servant but a bad master and that lesser developed countries demand and deserve a more just globalisation.

For Jesuit universities the challenge is twofold, given their traditional commitment to social justice and their role in training leaders from all sectors of society: government, business, employees, academia and social civil.

In Mexico, we are making progress, through the Strategic Area of Poverty and Social Equality, the System of Jesuit Universities (SUJ in Mexico) and through our active participation in the activities of its regional counterpart, the Association of Jesuit Universities in Latin America (AUS.J.AL).

Will we be able to face new challenges successfully? Only time will tell, but it is better we start now. The poor and marginalized of Latin America and the world cannot continue waiting… Let us ensure that our awareness and wishes also become impatient … constructively impatient in the search for freedom, equality and brotherhood! …after two centuries of independence and a half a century after the Universal Declaration of Human Rights.

Each Jesuit institution or Province will do well to articulate its core competencies and do an exercise *in dreaming* on how best its competencies could be extended to serve the poor.

The Idea of Justice in Amartya Sen and Legal Education in Jesuit Colleges

César Arjona and Josep F. Mária, S.J.

There is insufficient attention paid to the issue of justice in contemporary legal education, in part, because of the prevailing theory of justice, the best exponent of which is John Rawls. Amartya Sen criticises this theory for being institutionalist and exclusionary: institutionalist because it concentrates on institutions rather than on human behaviour; and exclusionary because it does not take into consideration perspectives from beyond the boundaries of a specific political community. Although both characteristics are shared by the prevailing model of legal education, the dimensions of inculturation and dialogue that the Society of Jesus considers essential for its mission could help in overcoming these problems.

Rawls' theory of justice is institutionalist because it identifies the realisation of justice with the existence of a series of fair institutions, ignoring the actual behaviour of individuals and social realisations. Similarly, the prevailing model of legal education focuses on the study of rules and institutions and not on the human behaviour involved in the latter.

Rawls' theory of justice is exclusionary because it does not take into consideration perspectives from beyond the boundaries of a specific political community. Similarly, the model of legal education is controlled by the dogma of the identification of law with the state, according to which law is a local reality, which contradicts the global character of the problems relating to justice.

The Jesuit mission, defined as the service of faith aimed at the promotion of justice, is carried out through the dimensions of inculturation and dialogue with other traditions. These two dimensions correspond to the very points highlighted and lead to the overcoming of the institutionalist and exclusionary character of legal education.

Markets, Inequality and Poverty

Leonard Chiti, S.J.

The basic thesis of neoliberal economic policies is that the state is an inefficient and ineffective allocator of scarce resources. The market is seen as a better allocator. These policies are predicated on the existence of free and perfect markets. Markets allow free entry and exit of economic actors. This facilitates market forces of supply and demand to determine prices. Economic actors respond to prices by exchanging goods and services leading to optimal efficiency. At this stage, resources are redistributed in society by an "invisible hand" to meet the needs of the population. The logic of markets is that economic actors are motivated solely by maximising utility.

The theoretical assumptions underpinning the neoclassical economic theories are flawed. Neoliberal models of development advocated by pro-market fundamentalists in the 1980s and 1990s failed to lift the vast majority of people out of poverty. Such policies promoted by international financial institutions such as the World Bank and the IMF have done very little to significantly reduce poverty and narrow existing inequalities. Community organisations including the church have been advocating a tempering of the push for market-oriented reforms in order to lessen the adverse impact of neoliberal economic reforms.

Different ways of perceiving the world yield different ways of intervening to bring

about positive social change. A neoliberal worldview sees social change in terms of increasing aggregate wealth which then is redistributed by inhuman market forces to bring about a convergence in living standards between the rich and the poor. This way of perceiving the world has been found wanting. Economic growth does not necessarily lead to poverty reduction and declining inequality. In some cases economic growth does very little to change existing poverty situation and inequalities. Neoliberalism with its stress on individual action as a precursor to group welfare has not fared well in Zambia. Much of the failure of neoliberalism can be located in its universalist pretensions that what works in one place can work everywhere. The one-size-fits-all approach has now been discredited even though the fall of Communism appeared to give a thumbs-up to Capitalism. In recent times, the once derided economic planning has made a comeback and the state has been reinstated in order to curb the excesses of the market and strengthen the distributive dimension of human well-being.

Men and Women for Others in the Context of Frontier Challenges of Markets, Inequality, and Poverty: Jesuit Educators' Intervention to Lead the Poor from Poverty to Prosperity

Albert Muthumalai S.J.

We need to find meaningful, effective, and relevant ways for students and ourselves to involve with the life of the poor, by reading and interpreting the signs of the times. Except in an emergency or a calamity, we will do well to avoid charity and giving out doles. Other times, we better focus our engagements on helping the poor get their returns for their labour in the market. Let's consider the emerging opportunities with five key signs of the times.

1. *Markets without barriers*. Post-World Trade Organization, past barriers to trade have collapsed, and a sense of freedom has set in for import and export of goods and services between nations.
2. *Self-help efforts of the poor*. Looking around at the efforts the poor are already putting in to break free of their poverty, we do find certain encouraging "movements" that are specific to our times, the most visible being their organizing themselves into self-help groups and cooperatives.
3. *A shift in the nature of work people do*. In the last few years, we observe the economy of India shifting from agriculture to manufacturing, and more so towards the service sector, as observed from changes in the distribution of the labour force between sectors.
4. *Agriculture moving towards organic farming*; requires collective farming. Farming is still the major activity in the economy involving the poor. Introducing organic farming, food processing, packing and marketing could be our contribution in this field.
5. *Rich nations face skilled labour shortage*. The affluent countries are facing a skewed distribution of population with respect to the age distribution of its members, making the average age rise up. There are fewer young people in affluent countries to do skilled physical labour like driving, plumbing, and taking care of children, the old, the sick, etc.

Each Jesuit institution or Province will do well to articulate its core competencies and do an exercise in dreaming on how best its competencies could be extended to serve the poor. Some examples:

- Help improve production processes;
- Help set up post-production processes like packing, storing products;
- Establish institutions to certify quality of products;
- Find markets for the poor to sell directly, avoiding middlemen;
- Create markets for their products/ services; and
- Recognize the changing nature of the world and respond creatively.

Shrinking Middle Class and Changing Income Distribution of Korea: 1995-2005

Joonwoo Nahm

Over the last three decades, the economy of South Korea (hereafter simply "Korea") achieved a remarkable economic growth rate of 7 percent per year. This has rendered Korea to be labeled as a "miracle economy." This exceptional economic growth has been accompanied by an even more exceptional fall in labor income inequality. However, recently, analyses of income distribution trends of Korea have repeatedly reported increasing inequality of income distribution and included discussions of the "disappearing middle class." This relatively new concept is typically equated with the concept of increased income inequality. At the heart of the fear of increasing disparity is a belief that the majority of the lost middle fell to the lower part of the income distribution.

There has been a withering of the middle class in Korea from 1995-2005. The mobility of workers and families has

changed over this period. The decrease of the middle class has been accompanied by the increase of the lower and upper classes. However, during the sample period, while the size of the bottom low class is stable, the size of the top high class is rapidly increased; thus the income distribution of Korea is bi-polarized. The analysis of Markov transition probabilities also confirms that disappearing middle class goes to the lower and upper class equally. Constructing the ordered probit model using the data of two consecutive years, it is explained that government officials, white collar workers, and skilled blue collar workers are winners and unskilled blue collar workers are losers. The household head with higher education is the winner. While elderly and single mother households are losers, dual earning households are winners.

And Who Is My Neighbor? Research, Advocacy, and Student Formation in a World both Smaller and Bigger: A Discussion on Markets, Poverty and Inequality

Douglas Marcouiller, S.J.

Jesuit universities form an important global network, one of the few not-for-profit networks that are as global as contemporary markets. We have considerable resources for cross-border research, advocacy, and student formation, resources that ought to be used to expand our vision and broaden the scope of our solidarity.

The challenges we face are global, and so is our network. Research is at the core of university life. Universities exist to ask questions. Jesuit universities in particular are distinguished by the questions they ask about the lives of the poor, the *mayorías populares*. The fact that Jesuit universities work on both sides of many borders is a tremendous advantage for us, since the *mayorías populares* themselves are crossing geographic and cultural borders. Work with migrants and refugeesappears among the apostolic preferences of the Society, and international migration could be one fruitful field for collaborative research. One can easily imagine cross-border studies of the impact of migration on language, music, literature, and religious expression. One can imagine studies of the dynamics of social organizations that themselves cross borders, organizations ranging from "home town" associations to gangs. I myself am interested in the impact of fluctuations in family remittances on investment in microenterprises back home. Collaborative work in law might be helpful as national legal systems increasingly bump up against one another. One can easily imagine joint research in medicine, public health, ecology, and resource use. Of course, whatever research is done ought to be done well, and it ought to pay special attention to the well-being of the *mayorías populares*.

Research is not often done by residents and provincials. It is done by professors and graduate students. For joint research to flourish, we need to build better bridges between departments and individual researchers on different sides of "the border," whatever the relevant border may be. Faculty tend to develop collaborative research projects when they meet other faculty with complementary interests. As a very modest first step, it might be helpful for the AJCU and AUS.J.AL to host receptions for researchers from Jesuit universities within the context of the meetings of major professional associations like the American Economic Association and the Latin American and Caribbean Economics Association.

Markets, Inequality and Poverty: The Response of *Rerum Novarum*

Henry M. Schwalbenberg

I argue that a strong and dynamic civil society, where individuals and families are empowered and local communities are created, is fundamental to promoting economic systems that are both equitable and that meet the needs of the poor. While this line of reasoning is very prominent within Catholic social thinking, it is almost totally absent from contemporary mainstream economics.

In understanding how to foster markets that adequately address the problems of inequity and poverty, economists ignore civil society. Instead they focus on the

role of the State. Economists see only the importance of the private sector to generate growth and the public sector to properly regulate it. Within such a limited framework, economists are then at a loss to understand how actors in civil society can cause fundamental shifts in the ability of other actors in both the public and private sectors to affect the economy. For example, without an understanding of civil society, it would be impossible to understand what is occurring today in Egypt or the collapse of communism in Poland or the rise of democracy in the Philippines.

Catholic social thought, whether it is expressed by Leo XIII in *Rerum Novarum* in 1891 or by Benedict XVI in *Caritas in Veritate* in 2009, gives a much more prominent role to the role of civil society. It emphasizes the need to empower individuals and families by creating free and independent non-governmental organizations. Catholic universities therefore are in a unique position to use Catholic social thought to broaden the framework of economists in order to create a more robust understanding of how society can better utilize markets for the common good.

III. ECOLOGY AND SUSTAINABILITY

Challenges of the Environmental Crisis to the Universal Mission of the Society of Jesus

José Roque Junges, S.J.

In response to the earth's increasing degradation and appeals for its reconciliation with creation, the 35th General Congregation highlighted ecology as challenge to the universal mission of the Society. The clear consequences of global warming require new perspectives rethinking the environmental crisis because it is always the poor who have suffered most from its effects and who will increasingly be impoverished. Ignoring this injustice is to down play the ecological problem. There is an externalization of environmental damage for the poorest people and countries. Globalization has permitted the exportation of environmental costs towards poorer regions. The response to this problem takes on global proportions, and demands the reconsideration of market-dominated globalisation. This requires the construction of a model of

Can we plan concrete steps towards our universal commitment and the construction of bonds of solidarity that forge us into the one body of creation outside of which we cannot exist?

globalisation that encompasses humanity into global awareness and citizenship and an environmental globalisation which conceives the earth as biosphere. Education is the privileged way to build this new ecological and planetary culture. The works of the Society have a role to play in this process beginning with environmental education, which acquires increasing importance in education institutions as advocates of ecological awareness. The universities of the Society can contribute to the search for development models that promote environmental sustainability and social justice.

Global climate change raises three essential, ethical issues:

1. The rampant consumption of current generations is sacrificing the wellbeing of the future generations.
2. The poor populations of the world are those who suffer the most from the malevolent consequences of global warming, while the richest populations are those who contribute most to the climatic disequilibrium, and are those who possess the resources to escape its effects.
3. All non-human living beings in their habitat are directly affected by the consequences of global warming, creating disequilibrium in their living conditions, when in reality those who are responsible are humans. The fundamental ethical issue of global warming is those who will suffer most from damage caused by the climatic disequilibrium are those who did not cause the problem: future generations, the poor and non-human living beings.

By virtue of their approach to educating the whole person, Jesuit institutions of higher education around the world are poised to facilitate the development of an environmental ethic, a broad cultural change toward greater stewardship of natural resources for future generations.

Questions for reflection and debate:

1. With regards to environmental injustice, what are the new challenges for the defence of faith and the promotion of justice presented to the mission of the Society?
2. Can the universal mission of the Society help overcome market-dominated globalisation? And how can it contribute to the shaping of the concrete universalism of humanity and the biosphere?
3. How can our education works contribute to the development of global awareness and citizenship, based on planetary ethics?
4. How are our apostolic works involved in environmental education of the new subject ecology?
5. In what way can our universities contribute to research of the feasibility of eco-development to promote environmental sustainability and social justice?

Suggestions of the Network regarding the two principal challenges posed by the present environmental crisis:

1. Jesuit colleges and universities should establish a network for discussion and exchange of experiences about how formal and informal environmental education is taught in our works.
2. Jesuit university research centres could elaborate common research guidelines on development models for peripheral countries to promote environmental sustainability and social justice within the perspective of eco-development.

Frontier Challenges: Ecology

Jacques Haers, S.J.

From an Ignatian perspective, the real and profound challenge in today's worldwide environmental crisis is ecclesiogenetic: How to bring about an equitable common discernment that is apostolic in its desire—born out of the vision of God's Reign—to serve the universe, in particular one of its planets and the human beings living on Earth, to build up sustainable life for this universe as creation. Universities and centers of learning play an important role in this game, as they can act as conveners at the table of common apostolic discernment, while bringing in their assets of research, education, willingness to listen to the poorest and those who are left without a voice in decision processes that also concern them, theology, spirituality, influence on public opinion and political decision-making. The questions, therefore, are questions about the first steps on the road to how to take on this leadership and how to exercise it in an excellent and humble way.

Awareness

To what extent are we aware of (a) the crisis, (b) our capacities, (c) the opportunities that the worldwide environmental crisis holds for the development of our institutions, (d) the suffering that awakens us from all complacent academic slumber and selfish career mongering, and (e) the responsibility that rests on our shoulders amidst God's groaning and growling creation?

Preconditions for a discernment platform

Are we ready to enter into a common apostolic discernment process? Are we—and "we" refers also to our institutions—free to open up our minds and hearts and wills to dive into the deep of listening to others, particularly to those who have no voice or are suffering the consequences of climate change, and also to the planet as it presents itself in all the variations of being that it carries?

Universality

Are we willing to engage—in line with the so-called fourth vow, which is a vow to respect the universal perspective at all cost—on the path of "universality," gauging our decisions not only by our own immediate interests, but by the equitable and sustainable well-being of our planet? Can we plan concrete steps towards our universal commitment and the construction of bonds of solidarity that forge us into the one body of creation outside of which we cannot exist?

Global Challenges: Response to GC 35: Ecology and Eco-Justice

Samuel Jeyaseelan, S.J.

Economic and social progress in South Asia depends on base ecosystem services and a healthy environment. Development also implies an improvement in the quality of life through education, justice, community participation, and recreation. Our strategy could have the youth placed at the pivotal centre—from planning through execution insured with community liaison. The 35th GC urges Jesuits and all partners engaged in the same mission, particularly the universities and research centres, to promote studies and practices focusing on the cause of poverty and question of the environment's improvement.

Strong analytical educational supports, such as those based on systems thinking and practice, could be considerably improved by including creative and practical learning methods observed in ecological processes. There is the need to reinforce the realization that not everyone shares information, definitions, and perspectives, even when ostensibly pursuing similar goals and using identical words.

Agenda 21 of the Convention on Biodiversity unambiguously reaffirmed that education was critical for promoting sustainable development and improving the capacity of the people to address environmental and development issues. Education is indispensable in changing people's attitudes so that they have the capacity to assess and address their sustainable development concerns. It is also critical for achieving ecological and ethical awareness, values and attitudes, skills and behavior consistent with sustainable development, and for effective public participation in decision-making. In addition, as universities are an integral part of the global economy and since they prepare most of the professionals who develop, manage and teach in society's public, private and non-government institutions, they are uniquely positioned to influence the direction we choose to take as a society. Therefore, universities have a critical and fundamental obligation for ecology through their teaching, research and outreach activities. The success of higher education in the 21st century will be judged by our ability to put forward a bold agenda that makes ecology and sustainability a cornerstone of academic practice through institutional policy and commitment, operational activities, outreach, and professional development activities.

Economic integration has extended the dynamics that continue to generate poverty, increasing inequality. The laudable intention of covenants, declarations and conventions contrasts with the reality of a world still enslaved by fear and misery.

Energy and the Environment

Shigeru Ikeo

The G8 leaders agreed to set a common long-term goal of a 50 percent reduction in the global emission of greenhouse gases by 2050 to prevent global warming. Carbon dioxide caused by human economic activities, especially by fossil fuel consumption, is at present the major cause for the greenhouse effect. To achieve this reduction, the developed countries should make efforts to convert energy from

fossil fuel to other energy sources (such as renewable energy, nuclear energy) and the developing countries should pursue economic growth with environmental attention not to increase CO2 emissions. Also, in providing support for developing countries, developed countries should include consideration to provide not only advanced technologies to achieve economic growth and improvement of living standards but also appropriate technologies that allow these countries to manage and control CO2 emissions on their own.

In order to reduce global greenhouse gas emissions 50 percent by the end of 2050, it is mandatory that we reduce fossil fuel consumption and carefully consider alternative energy sources. Nuclear energy is a stable energy source, but it needs to be discussed seriously how to dispose of the nuclear waste and allow time to gain public understanding. Solar energy is a promising renewable energy that can be generated by the massive amount of sunlight collected on the existing solar energy panels spread across the Gobi Desert to satisfy the need for the entire world. The potential is high, but problems of cost and maintaining a stable supply must be solved. Economic growth, stable supply of energy and environmental preservation are a trilemma. However, it is a gross misunderstanding to think that "there is nothing we can do any more about global warming. It is simply too late." There are many things to be done and they must be tackled one by one.

Ecological Sustainability and Human Population Growth: Today's Challenges for the Future of Civilization

Nancy C. Tuchman and Michael J. Garanzini, S.J.

As humans across the world strive to increase the quality of life, natural resources are being increasingly strained. If all of humanity enjoyed a standard of living equivalent to the average U.S. citizen, it would require 5.3 earths to sustain us. Compounding this is exponential world population growth, projected to reach 9 billion by 2050. The intersection of rapidly increased numbers of people seeking higher standards of living, and the unprecedented rate of depletion and deterioration of natural resources represents the tipping point for the Earth's ability to sustain human life. New technological advances have enabled human populations to exceed the natural ecological carrying capacity of the Earth. These advances can present us with a moral dilemma of "competing goods," as they often come with negative consequences that are not anticipated, discovered or acknowledged until we reach a crisis state, such as with global climate change, air and water pollution, the loss of biodiversity, and human population increases.

By virtue of their approach to educating the whole person, Jesuit institutions of higher education around the world are poised to facilitate the development of an environmental ethic, a broad cultural change toward greater stewardship of natural resources for future generations. In addition, our institutions can build highly energy-efficient buildings and develop programs that better serve the critical need to educate girls in developing

countries, providing them with employable skills, which often results in their choice to have smaller families. These tactics, combined with a surge of clean energy technology innovations, would provide the systematic approach required to change our world's course of action and avoid wide-scale global destabilization.

Ecology and the Quest for Integrity in a Broken World

Daniel Syauswa Musondoli, S.J.

In a context of globalization, Africa calls for true and authentic friends, since ecological crisis is a global question calling for a response informed by Christian faith. Its connection with the rest of the world includes shared global environmental threats like global warming.

Globalization evokes for many a sense of proximity and belonging to an integrated world expressed in the concept of "global village." But in concrete situations, integration is contradicted by the experience of brokenness expressed in forms of disruptions between human communities, and between people and their environment. These disruptions can be so complex that they require a vision of hope to imagine alternative ways of reshaping the human-human and human-nature interdependences. Such disruptions are experienced all around the world and, in a particular way, in the Great Lakes Region of Africa. The Great Lakes Region, made up of Burundi and the Democratic Republic of the Congo, offers an example of how the ecological crisis is related to the mechanisms of economic globalization and illustrates the intrinsic connection between the integrity of the human community and the integrity of creation. The question of peace (more accurately lack of peace) has complex ecological dimensions in this region.

In the midst of tragic disruptions by which the African continent is described, raising difficult questions constitutes a duty of faith where one must articulate the lament and cries of both the people and the land embodying their suffering. Unlike what is portrayed by global media, that exercise pays due attention to the destruction of the natural environment resulting from the ongoing violent conflicts and of the disruption of the whole social fabric. Similarly, the degradation of the human communities by conflicts has adverse impacts on the ecology. Both dynamics constitute real concerns for the Church's mission and an opportunity for Jesuits to get involved in networking their initiatives.

Optimizing Asymmetries for Sustainability

Amar KJR Nayak

Today, the issues of sustainability are being seen from the triple challenges of

climate change, global economic recession and cultural changes. It is also believed that the issues of unsustainability can be resolved by negotiating with science and technology. While these macro issues are indeed significant in order to address the issues of un-sustainability, macro-level institutional arrangements and greening the neutral agents of science and technology will bear little fruit until the micro agent—the traditional firm, the key "engine of growth" and change in our industrial economies—undergoes an internal transformation.

The firm or enterprise is a single entity that integrates all fields of logic, language, and philosophy in its pursuit of commerce. It may be appropriate to understand whether the nature and characteristics of the firm/enterprise have had significant impact on the triple challenges of climate change, global recession and cultural changes. If the so-called "engine of growth," the large multinational enterprises, were at the root of un-sustainability, a review of the design of the traditional firm becomes essential.

IV. HUMAN RIGHTS AND CIVIC RESPONSIBILITY

Universal Human Rights and Local Demands

Luis Arriaga Valenzuela

The human rights discourse currently occupies an important place in the proclamations of politicians, numerous intergovernmental organizations and civil organizations dedicated to advocacy. Significant steps are being taken towards building ever more efficient mechanisms to guarantee human rights in the various regions of the world and to command our respect. Examples are the creation of the UN Human Rights Council and the strengthening of regional systems. These provide an efficient instrument for the vindication of human dignity being brought within the reach of the poor majority. But they have to be appropriate in the context of local demands.

More than 60 years after the Universal Declaration of Human Rights was issued, these rights seem to be becoming a universal ethical framework. The provisions of the declaration have been complemented with other declarations and conventions. Currently, we have a human rights system with an operating structure, both at universal and regional bodies. The strengthening of human rights systems has also included the translation of these rights into legal frameworks designed to guarantee and make them enforceable.

While we progress these frameworks, our everyday experience does not correspond with them. Economic integration has extended the dynamics that continue to generate poverty, increasing inequality. The laudable intention of covenants, declarations and conventions contrasts with the reality of a world still enslaved by fear and misery.

With the constant denunciation of human rights violations, there has resulted a strengthening of systems including agreements, institutions and procedures that protect the interests of society and which, as expected in a democratic society, are multiple and plural. But these systems are not sufficient. It is necessary to create conditions for the respect, protection and promotion of human rights. One precondition is the appropriation and reformulation of these rights in the context of local demands. It is not enough to create appropriate legal frameworks. There is a need for social, political and economic implementation.

Human Rights and Civic Responsibility

Frank Brennan, S.J.

The challenge is to articulate a philosophy of human rights that strikes the appropriate balance between rights and responsibilities, avoiding a mindset that encourages a sense of individual entitlement at the cost of collective responsibility and the common good. The problem is that many people of good will simply assume that primitive majoritarianism is sufficient to protect human rights. There has long been a suspicion in the Catholic Church that human rights discourse and advocacy are a means for pursuing a left-of-centre, secular agenda, which could undermine Church teachings and the freedom of the Church to constitute itself and act according to its teachings without outside interference.

"Human rights" is the contemporary language for embracing, and the modern means of achieving, respect and dignity for all. It has taken some time for the Catholic Church to embrace the cause of human rights. Respect for the dignity of the human person created in the image of God provides the theological underpinning for the growing international consciousness of the full range of human rights. An overemphasis on rights can lead to a disregard for duties. Duties set a limit on rights because they point to the anthropological and ethical framework of which rights are a part, in this way ensuring that they do not become licence.

The concept of human rights has real work to do whenever those with power justify their solutions to social ills or political conflicts only on the basis of majority support or by claiming the solutions will lead to an improved situation for the mainstream majority. Even if a particular solution is popular or maximises gains for the greatest number of people, it might still be wrong and objectionable. There is a need to have regard to the well-being of all members of the community.

Though there may often be a case for legislating human rights, it becomes more difficult to legislate responsibilities. There is little point in prosecuting people for failing to discharge their social responsibilities. These responsibilities must be voluntarily assumed.

Human Rights in a Pluralist, Unequal Globe: Contributions of Jesuit Universities

David Hollenbach, S.J.

There are many ways that Jesuit universities can contribute to advancing the cause of human rights in our globalizing world, both within the Catholic community itself and in the larger, religiously diverse world. Let me briefly suggest just a few.

1. The educational mission of Jesuit universities should lead students to a deeper understanding of the common humanity they share with people of other religious, cultural, and ethnic traditions. Education that supports human rights will be education in dialogue across diverse traditions.
2. Jesuit education should be education in the social solidarity that is essential if the most basic economic rights of the poor of today's global society are to share even minimally in the resources needed to protect their basic dignity. This requires intellectually serious investigation of how global economic institutions can and should be changed so they provide these rights to all. It also calls for a kind of experiential engagement by students with poor people in ways that can help them develop a genuine sense of solidarity.

3. Jesuit professors should be enabled to conduct collaborative research that reaches across the national, cultural, economic, and religious boundaries that divide our world. Intellectual solidarity across these borders should become a hallmark of the style of Jesuit universities.
4. The Catholic Church's commitment to the equal dignity and equal rights of all persons is frequently accompanied in official church teaching by support for a kind of "complementarity" of the roles of men and women. This often slides into a claim that women should be excluded from some of these roles. How this is compatible with genuine equality is rarely clear. So there is urgent need for serious intellectual exploration of the intersection of gender roles and equal human rights in the diverse cultures of the world.
5. Among the persons whose human rights are most gravely violated today are refugees and migrants. Jesuit universities can and should collaborate with each other and with the Jesuit Refugee Service in developing advocacy strategies to promote the rights of the displaced.

Human Rights and Civic Responsibility

Aquiline Tarimo, S.J.

International human rights debate is apparently declining because the plight of the poor is not adequately addressed by the theories of academia and international politics. The competing approaches among scholars and political organizations tend to confine the human rights debate within the parameters of speculative disputes and conflicting ideals. Unless human rights debate recognizes the basic needs of the poor, it will become irrelevant as well as lose its opportunity to promote just societies, and thereby left to survive under the whims of power brokers and the control of the global market.

People from different cultural systems have different conceptions of the human person and the good life. This correlation validates the claim that cultural differences justify contextualization of moral knowledge. Such perspectives mold diverse understandings of human rights. Traditions themselves are subject to change insofar as the conditions of life change. Static cultural traditions and moral norms do not exist. The encounter between value systems provides the stage where different understandings of human rights converge. Such convergence is justified by human dignity and the common good, which leads to the overlapping consensus of the concept of universal human rights.

Moral norms are embedded in a complex web of diverse experiences arising from social relationships. Ethical norms are situated within the historical-cultural realities in which moral agents are nurtured. Efforts geared to promote human rights must therefore be more than a mere application of a set of conventions. They have to take into account diverse experiences of life in terms of value systems and cultural traditions. In order to understand the contemporary challenge of promoting human rights, one must go beyond a mere rediscovery of traditional belief systems, cultural traditions, and political ideologies. One must venture to take seriously the innovation of moral norms. Such an enterprise requires creative thinking and localized initiative.

Chapter 4: The Intellectual Apostolate

"Aware of the importance of the intellectual apostolate for the life and mission of the Church today," and seeking to respond fully to the mission as outlined by Pope Benedict XVI, the 35th Congregation noted that, "To be missioned to this work at the new frontiers of our times always requires that we also be rooted at the very heart of the Church. This tension, specific to the Ignatian charism, opens the way to true creative fidelity."(GC 35, D.1, n.13)

The Intellectual Apostolate: A Necessary Discernment

Arturo Sosa, S.J.

The mission to serve faith and promote justice in dialogue with other religions and cultures, received by the Company of Jesus from the Church, requires priests, religious and laity who devote time and energy to understand the reality and find alternatives for human life through the intellectual apostolate and the intellectual dimension of all ministries.

The charism of the Society of Jesus, since the beginning of its history, is marked by continuing tension between erudition, apostolic dedication and pietas. The intellectual apostolate, from the personal choice of following Christ, seeks to understand the reality through systematic knowledge to initiate changes in the social, cultural and personal in the direction of the reign of God.

The contemporary challenges to the intellectual apostolate of the Society of Jesus arise from our awareness of living in a changing historical time, confronted by serious social and environmental problems.

The Society of Jesus, entering into an apostolic discernment process, is obliged to take appropriate action to seize the opportunity that opens to the intellectual apostolate and to the intellectual dimension of all apostolates.

The possibility of revitalizing the intellectual apostolate as a characteristic of the modus operandi of the Society of Jesus depends on apostolic discernment attentive to some key nodal points. One is the tension between intellectual work and management of the apostolate. The Society of Jesus is responsible for managing thousands of schools, hundreds of universities and dozens of research centers in various areas of knowledge and culture, plus thousands of parish churches and temples, centers of social communication, spirituality and pastoral. Experience shows how the management can take over the time, people and resources to the detriment of intellectual work.

The contemporary challenges to the intellectual apostolate of the Society of Jesus arise from our awareness of living in a changing historical time, confronted by serious social and environmental problems.

If the social focus of the intellectual apostolate of the Society of Jesus is the world's poor, there are still other knots

to untie. As apostles, priests, religious or laity, we are required for pastoral service that consumes time and energy as an essential part of our vocation and mission. Often we find ourselves in a position where public services are such as constant electricity, connection to the virtual network, and transport are weak so that it is very difficult to perform even the most basic tasks. Access to expertise is difficult and costly for many of the scholars and institutions in which we work. Many of the sites for the apostolic mission of the Society of Jesus are places of high social and political conflict, even war scenarios, that affect everyday life.

The 35th General Congregation of the Society of Jesus impels us to engage with great fervour in the in the intellectual apostolate. To seize this opportunity, we need a genuine deepening of the spiritual life in which we can establish an apostolic discernment process leading to institutional conversion to respond to the challenges of our time: moving from thought to action in the service of faith and the promotion of justice.

Many provinces do not have universities or scholasticates, but that does not exempt them from the intellectual apostolate.

Cassandra Speaks. A Position Paper on the Intellectual Apostolate

John O'Malley, S.J.

A Jesuit friend of mine has been asking recently, "Are we today seeing in the Church the end of the long tradition of priest-scholar that includes Anselm, Aquinas, Mendel, Teilhard de Chardin, Copleston and countless others?" Enough evidence points in that direction to make us pause for a moment to ask ourselves whether and/or to what extent the phenomenon impinges upon the Society. If it impinges, we need to ask ourselves what the consequences are and what our response should be.

There is no overnight way to change the situation, but there are at least two steps that might be taken. First, whatever those measures are, a clear distinction must be made and maintained between "the university (and scholasticate) apostolate" and "the intellectual apostolate." In the past half-century, the former has in many provinces been the engine that drove and to some extent created the latter. The two are even today closely related. But they should not be treated as if they are identical in the Society. Many provinces do not have universities or scholasticates, but that does not exempt them from the intellectual apostolate. Moreover, problems with the former should not be transferred to the latter. The intellectual apostolate rests on the assumption that the person engaged in it has himself been changed by his program of studies and is therefore capable of addressing issues in a variety of contexts from a more reflective and informed perspective.

Secondly, a clear and urgent message needs to be delivered by the Society to its members on the high priority of the intellectual apostolate, with its implied

component of "special studies," and on its integral relationship to our charism and way of proceeding. It should insist that learning is not one among many but a solid foundation for all our ministries. This means of course rigorous academic programs for all Jesuits in all phases of Jesuit formation. But, beyond that, the intellectual apostolate as such means that provincials and others early identify the scholastics qualified for this specific apostolate within the general context of our learned ministry, support them and, given the long and arduous training required, even "destine" them for it. It should, that is to say, promote a pro-active program.

The message should also encourage provincials to broaden their vision beyond the "needs of the province"—encourage them, indeed, to indulge, even in these straitened times, in a certain prodigality in assigning men to advanced studies, on the assumption that a Jesuit well trained in one field will be an asset in others. Just because a province does not have a university, a philosophate, or a theologate is not sufficient reason for closing the door to future studies for those with the aptitude.

While the message should of course be clear that it is not a call to send scholastics and young priests into advanced training without regard for their aptitude and interests, lest the mistakes of the past be repeated, it should at the same time insist provincials, novice masters, and directors of formation do all in their power to encourage those who have an interest in that apostolate or those in whom that interest can genuinely be fostered and enkindled. The hour is late.

Catholic Identity and Jesuit Educational Mission in South Asia

Frazer Mascarenhas, S.J.

South Asia has three major issues confronting higher education: excellence, expansion and accessibility for

marginalised groups. Catholic and Jesuit higher education have made a significant contribution in these very three areas. The All India Catholic Education Policy 2007 calls for a "second freedom struggle" of providing relevant and quality education to the marginalised communities. Jesuit colleges share in this vision. The separate Jesuit identity comprises a quest for excellence in all-around formation and in academics, integrity, value clarification, social outreach and human rights education, inter-religious sensitivity and environmental consciousness, spirituality and networking. An excellent opportunity for networking among Jesuit Institutions across the globe presents itself.

The educational mission of the Jesuits in the region could be characterized by certain distinguishing features which merit elaboration:

1. The quest for excellence in humanistic and all-around formation.
2. Academic excellence and research as an intellectual apostolate.
3. The integrity shown in campus culture.
4. Ignatian pedagogy and value clarification.
5. The social analysis and outreach which is at the core of our education.
6. Human rights education, gender sensitization and pro-life stances.
7. Inter-religious dialogue and common action.
8. Environmental sensitisation.
9. Prayer and spirituality.
10. The transformation of the neighbourhood and networking with civil society.

The identity of Jesuit higher education is a complex subject which explores the dimensions of faith and justice in engaging culture and religions. Jesuit institutions of higher education in the subcontinent have profited from networking with each other in yearly meetings of heads of institutions and rectors, in developing this identity, and in sharing best practices in living up to the common identity. A lot of inspiration has come from between Jesuit colleges in different regions.

The lack of networking among Jesuit institutions of higher education across the globe is a matter of surprise and consternation, given the excellent opportunities that globalisation and the communication revolution offer. Most Jesuit colleges in India have extensive collaborations with other universities across the world but hardly with Jesuit universities. Developing the common Jesuit identity for higher education would be a fruitful area for research and common action. Research collaboration on topics like inter-religious dialogue, inclusive education, global economic and justice issues, and a plethora of related subjects, would be very effective, given our common mission and ethos, and our global reach. Jesuit institutions would be enriched in authenticating their international Jesuit identity and they could make a very valuable contribution to understanding and transforming our globalised world.

Some Considerations on the Intellectual Apostolate: A View from Europe

Alfredo Dinis, S.J.

Pope Benedict XVI tells us that the intellectual apostolate must be a priority for us. The radical changes that post-industrial societies are undergoing are leading to the predominance of secular, rational and self-expression values. Religion is not disappearing, but the churches and their fixed doctrines are giving way to more subjective beliefs and practices. However, the fact that people in developed countries are concerned with issues such as the meaning of life opens up some possibilities for the announcement of faith. Faculty working together in interdisciplinary and highly specialized

groups as experts and advising committees may have a great impact upon both national and international policy makers.

The central problem of the intellectual apostolate is to find the right way to reach the men and women of our time, especially the more educated people, in secularized Europe as in every other continent, so that we may announce to them the Gospel of Jesus Christ. As the cultural and economic levels of European citizens are rising, people turn away from both the traditional, organized religions and churches and the idea of a personal God, or even of any god. This is especially true in the northern European countries like Sweden, Norway, and others. But this trend is rapidly extending throughout the traditionally more Christian countries, like Portugal, Spain, Ireland, Poland, and Italy. It is also extending throughout the developing world. Economic development, liberal democracies, technological and scientific development, and the impact of mass media upon everybody and every domain of human life are creating a new world with new languages, new mental images, new ideas of freedom of thought and of speech, that lead more and more people to believe that the traditional world of religion has come to a definite end.

These are some of the main challenges we need to face:

1. The challenge of discerning priorities.
2. The challenge of going beyond the intellectual/pastoral divide.
3. The challenge of reframing the Jesuits' formation.
4. The challenge of long-term results and rewards.
5. The challenge to be at the unsecure frontiers.

A way to establish a global network of faculty members is to gather people who share similar views on the goals, methodology and the value of the intellectual apostolate in its different modalities; people who speak English fluently and at least another language; people who are familiar with the more updated ways to communicate; people who are willing to work in interdisciplinary groups with clear goals and methodology, as mentioned above; people who are able to work together with others, who are aware of the urgency to be at the frontiers, especially those where others are unable to live. This global network may be based either on individuals or in small groups living in different countries and permanently interconnected.

The Intellectual Apostolate

Frank Brennan, S.J.

Most of the world's intellectuals are no longer people of faith. There are now more intellectual disciplines than when the Catholic Church was so dominant in Europe. There are fewer Jesuits than there were at the time of the Second Vatican Council. The modern Society of Jesus is defined by and committed to the faith that does justice. Jesuit universities are privileged loci for building the bridges and working at the frontiers of faith, knowledge and justice.

The term "intellectual apostolate" is classic Jesuit-speak. There would even be many academics at Jesuit universities who would be hard-pressed to understand the term. The core example is of a Jesuit himself. He is missioned by his superiors. Having been missioned, his work is then much more than a daily job. It is his life—and thus the risk that a Jesuit without family will become a workaholic. Every Jesuit is expected to apply himself

intelligently to his apostolic tasks whatever they be. Jesuit institutions of higher learning are expected to have an apostolic dimension to their intellectual activities. Many intelligent people committed to intellectual tasks now think that these tasks are best performed without consideration of religious belief, tradition or authority. Reflecting on how these tasks can be performed and enhanced in conformity with religious belief, tradition and authority is central to the work of the intellectual apostolate.

Being so subject to intense scrutiny—whether by gossip, peer review, or the media—the person engaged in intellectual work needs "a humble ability to accept praise and also to face rejection and controversy."

In 1995, at the 34th General Congregation, the Jesuits issued a decree entitled "The Intellectual Dimension of Jesuit Ministries." While insisting on the need for Jesuits to be trained specifically for the intellectual apostolate, the Congregation "strongly reaffirm(ed) the distinctive importance of the intellectual quality of each of our apostolic works." Anything done by a Jesuit, anything done by someone in a Jesuit work should be done intelligently, and those involved in the diverse apostolates of the Society need to have cultivated the life of the mind. The Congregation said, "In apostolic works which are more directly intellectual, professional formation and competence are to be accompanied by that legitimate responsible autonomy and freedom which are requisites for progress in scholarly teaching and research."

The intellectual work, the intellectual apostolate, the intellectual dimension of every ministry and task are all facets of the intellectual life. The Congregation noted that those engaged in the intellectual life encounter more than the usual "periods of exaltation and of doubt, of recognition and of being ignored, of intense satisfaction and of bitter trial." It is hard work! It can be very lonely, hard work! Being so subject to intense scrutiny—whether by gossip, peer review, or the media—the person engaged in intellectual work needs "a humble ability to accept praise and also to face rejection and controversy." One domain of the intellectual apostolate that is very demanding for practitioners seeking to exercise their autonomy and freedom responsibly is "theological research and reflection."

What Are the Essential Features of the Intellectual Apostolate in Africa?

Hyacinthe Z. Loua, S.J.

The diversity in Africa does not allow us to make a general statement on the African continent. However, some challenges remain common to all African countries: the mismanagement of resources, political instability, and social disorientation. The fate of the continent is clear: "Africa has practically become an irrelevant appendix, often forgotten and neglected" (*Ecclesia in Africa*, no. 40). In this context, education, reflections, and social analysis of the major ethical issues related to the continent are challenges to the mission of the Church and the Society of Jesus in Africa. But some positive changes are taking place.

Politically, there is an awareness of African leaders of their responsibility to prevent and resolve conflicts. Also, the creation of the African Union (AU)

and the New Partnership for Africa's Development (NEPAD) have been considered as a sign of the willingness of African leaders to lift Africa out of poverty and marginalization. The African Peer Review Mechanism (APRM) is, according to the *Instrumentum Laboris* (2009), "a tool that Africa has developed to assess its efforts as well as the economy in a democratic culture" (No. 8).

In terms of religion, the undeniable support of religious leaders to projects promoting peace, justice, and the fight against corruption is a heartening sign. Moreover, it is in these projects that people are basically living a dialogue between Christians, Muslims, followers of traditional religion and others. To the question of theological reflection on inculturation, Benin theologian Alfonso Quenum has observed some commendable efforts. He was pleased that, "we begin to realize that inculturation cannot be reduced to dancing in Church and, it can no longer be an Africanism pittance or a time of collective emotional release. The joy and legitimacy cannot neglect the nobility of the sacred rights of interiority, which can permit people to face themselves."

Given these positive developments, we do not delude ourselves; the challenges of Africa are many: poverty, the AIDS pandemic, political instability and various forms of oppression. The issues of the African Synod of 1994, 16 years ago, must be brought back into the current context: "How could one proclaim Christ on that immense continent if one forgets, that this is one of the poorest regions of the world? How could anyone fail to consider the history of suffering of a land, where many nations are still struggling with hunger, war, racial and tribal tensions, political instability and the violation of human rights? All this constitutes a challenge for evangelization" (*Ecclesia in Africa*, no.51) and a conducive environment for an intellectual apostolate, whose ultimate goal is to understand the roots of the visible and invisible suffering of the people. This is the context in which our Jesuit companions are working in Africa.

The intellectual dimension of their ministries lies in the analysis of the cultural situation and in reflection on the ethical issues and educational projects. It is a work of social analysis of unjust structures and an exploration of the practical requirement of divine compassion and solidarity. These scientific researches aim to release the old continent of all forms of oppression. If the term "praxis" is used to indicate the interaction between theory and practice in the service of human liberation, then we can say that the intellectual apostolate belongs to the Jesuit praxis as its cognitive dimension. It is an exercise of intelligence enlightened by faith, hope and love.

Chapter Five: Identity and Mission

Culture and Imagination as Battlegrounds

Michael Paul Gallagher, S.J.

We can start from a fascinating line of the poet Emily Dickinson: "The possible's slow fuse is lit by the imagination." In her inimitable way she invites us to understand imagination as able to glimpse and grasp possibilities, or as her metaphor implies, a gradually explosive power of new perception. In this light imagination has a key role in how we experience the world, interpreting it and responding to it. It involves an alternative form of rationality, or better, a holistic rationality, larger in its scope than the Enlightenment model. It is an area of pre-conceptual sensibility that shapes our horizons and worldviews. Thus we can begin to see its crucial role for religious faith and for religious education. Culture and imagination are key battlegrounds for meaning, values, and in particular for religious faith. We need to ponder two enlargements of our horizons: moving from personalist to cultural model of education, and from a visualizing to a prophetic understanding of imagination.

In the complex field called culture, a three-fold distinction can summarise what was already seen: culture as conscious creativity; as unconscious codes; and as hidden conflict. Traditionally universities have engaged in a conscious study and creative shaping of human meaning. But today, the anthropological or "lived" version of culture is the one that has most influence on people's way of imagining the meaning and goal of existence. The third interpretation highlights culture's frequent collusion with the "rulers of this world." Perhaps this analysis of culture as a deep battlefield is of particular relevance for religious-based universities.

The struggle of culture is not just of explicit meaning and values, but more hiddenly a clash of images—rather like the contrast of images proposed by St. Ignatius in his meditation on the Two Standards.

The scripture scholar Walter Brueggemann speaks of the shadow of an antihuman empire over today's lived culture, showing itself in "technological individualism" and "unbridled corporate power." In his judgement, there "are times when church and cultural context can live in some kind of mutuality; but this is not one of those times, for gospel rootage requires resistance" to such dehumanising influences. This is a valid and important perspective, but the wisdom of Ignatian discernment is needed here if we are to avoid excessive negativity and blanket judgements. What emerges from

consulting, even briefly, such a series of experts is a reminder of the complexity of cultural contexts for education today and also a call to revisit the Ignatian stress on imagination in the light of more ambitious theories available to us. If culture is more multifaceted and conflictual than is often realised, at the heart of that conflict lies human imagination. The struggle of culture is not just of explicit meaning and values, but more hiddenly a clash of images—rather like the contrast of images proposed by St. Ignatius in his meditation on the Two Standards. The Spiritual Exercises offer a scaffolding for readiness for various transformations of our imagination through the grace of God, and these conversions involve struggle. In this spirit we can re-read our contemporary culture, seeing it as often blocked from faith not on the level of creed or doctrine but rather in the ante-chambers of faith, on the level of disposition and imagination. But if imagination is the area of vulnerability or "dis-affection" from faith, imagination can also be the zone of healing for new possibilities.

Working toward integral human development rests at the very core of the Catholic Church's mission. In this, Jesuit institutions of learning have an important role to play.

Identity and Mission of Jesuit Higher Education in East Asia and Oceania: Its Uniqueness and Universality in a Highly Pluralist Region

Antonio Moreno

In the light of the characteristics of the present world, where human development seems to center on the accumulation of wealth, Jesuit universities must take to heart the call of Pope Benedict XVI as articulated in his encyclical that humanity must collectively reflect anew on the question of humanism. The question of what a human being is must take the center stage in every Jesuit and Catholic university. In this quest for a "new humanism," we ask what it means to be human; who or what people are in relation to others and to God. Working toward integral human development rests at the very core of the Catholic Church's mission. In this, Jesuit institutions of learning have an important role to play.

There are key frontier areas that our institutions can and should pursue. Since collaboration is really at the heart of mission, by extension, our institutions ought to promote global levels of partnership. Collaboration, or in the language of Fr. General Adolfo Nicolás, the frontier of universality, is the way forward for our institutions and ministries. Left to ourselves, we are very limited considering the complexities and magnitude of our concerns today. Issues around migration, environment and globalization do impact not only on individual communities or nations separately, but on our global society. These are no longer concerns that require response from individual communities and nations, but collective and coordinated action from our global society. For this intervention, it is crucial to build networks

and linkages even with people, institutions and communities who do not share our faith but have some goodwill to promote integral human development.

This partnership can be done in different levels: between and among universities in our region, between our universities and other institutions (bilateral or multilateral), and even between our educational institutions and association of states. We have pursued our Student Learning Program, essentially a gathering of our students to have a common structured learning experience. We have likewise planned to conduct collaborative research on various themes such as interreligious dialogue, environment, economics, migration, technology and social justice/human rights. To elevate our level of collaboration further, our universities have considered engaging ASEAN (Association of Southeast Asian Nations), and even in its extended version, that is, ASEAN plus Japan, South Korea and China. These dreams, however, have yet to be realized.

Another area which Jesuit education can pursue is the frontier of depth, again borrowing from Fr. General's idea. This frontier beckons Jesuit universities to go beyond the common indicator of excellence or achievement, that is quantity. It is not the number of achievements, tangible indicators of success, medals, awards that count but the impact of Jesuit education that is unseen as it becomes ingrained in the very being of those students who work under the tuition of Jesuit schools. This unseen seed planted through education in the Ignatian spirit will bear fruits as manifested in students' ability to discriminate the essential from the trivial, the valuable from the nuisance, the serenity from noise, and the right from wrong. This unseen seed will enable the

student to know and recognize his unique self in the midst of faceless but equally valuable individuals. It will allow him to pause and go back to his values when confronted by a situation that promises an easy but ethically questionable life. It empowers him to find meaning in the simple but important things as opposed to promise of immense material gain. Jesuit universities must strive to form men and women who are "firmly rooted on God at all times, while simultaneously being plunged into the heart of the world."

Identity and Mission: What is Distinctive of Catholic, Jesuit Higher Education in Africa and Madagascar?

Bernard K. Muhigirwa, S.J.

Jesuits in Africa have been engaged in higher education for almost half a century. A quick look at the existing establishments of tertiary education distinguishes between Jesuit houses of formation in philosophy and theology, colleges for technical or professional training, and a research center offering degree programs in various subjects.

Our Jesuit education is challenged to account for its relevance to the modern African society, not through apologetic discourse but through the quality of its teaching activity, its scientific research

and community service. It is because of its Catholic identity and its Ignatian charism that Jesuit higher education can be relevant and meaningful to our African society.

Although Jesuit values are distinctive features in our schools, non-Jesuits do not seem intimidated by who we are as long as fair treatment, honesty, integrity, and respect are part of our way of proceeding. In dealing with others, we remain sensitive to dialogue, to a commitment to a sense of community, to excellence, to responsible leadership and teamwork.

Our effort to enhance diversity on campus, in school programs, in student enrolment and staffing is our response to the challenge of a modern pluralistic society which Africa has become today. When the Church in Africa speaks of the need for reconciliation, for justice and peace, for inter-religious and intercultural dialogue, for managing globalization, etc. it sets apostolic priorities which shape our mission and objectives as we carry out our task of formation and scholarship.

Our common houses of formation represent today the main investment of the Society in Africa in terms of higher education. They are not just seminary-style colleges where young Jesuits are being prepared for Church service, but they are also research-oriented and embody the Jesuit spirit and Catholic tradition. Our technical colleges are not just places where students come to acquire the skills needed for a specific job; they are also communities of learning, discernment, and growth. People look to this type of education to shed light on their own search for truth and the meaning of life in the face of death, poverty, violence, and injustice.

In short, Jesuit higher education in Africa and Madagascar is committed to the work of teaching, research, and community building that requires an integration of faith and science in a context of pluralism and interdisciplinary dialogue. Thanks to this effort, it enables the Church to affirm her identity in the contemporary world and promotes favorable conditions for the determination of a meaningful social life. In an environment where higher education is generally of poor quality and irrelevant to society, our firm commitment to this apostolate is a prophetic message and a beacon of hope for Africa today. In carrying out her mission within a faith vision of the reality, the Society of Jesus contributes through her schools and colleges of higher learning to meet the fundamental demands of an education that fashions a society responsive to the human need for growth and fulfillment.

Pursuing Jesuit, Catholic Identity and Mission at U.S. Jesuit Colleges and Universities

Charles L. Currie, S.J.

Our colleague, Monika Hellwig, would often point out that we are not trying to recover something that has been lost, some neatly packaged, precisely described and circumscribed identity, or even a museum piece. Rather, we are trying to create something that has never existed: a Jesuit, Catholic identity combining Ignatian spirituality, the Catholic intellectual tradition and Catholic social teaching, all forged with diverse colleagues, in a pluralistic, postmodern university setting, while facing all of the challenges of a globalizing world.

The magnanimous vision of the first part of *Ex corde* reflects this world view, as does Pope Benedict's recent address to Catholic educators, when he emphasized that Catholic identity for universities is not a question of statistics nor a question of orthodoxy; rather colleges and universities are privileged places for a dynamic dialogue between faith and reason, Gospel and culture, with the dialogue reaching out to embrace the whole world, especially the world of the poor and disadvantaged. The recent Jesuit General Congregation and the words of our new Superior General echo the same message.

All the excellent activity to foster our Jesuit, Catholic identity and mission on our campuses, including a vibrant campus ministry, is not enough unless these efforts are part of a larger coordinated effort to make Catholic intellectual life and Catholic social teaching "perceptibly present and effectively operative" in our colleges and universities.

It is encouraging to see the development of Catholic Studies programs of various kinds on more than half of our campuses, more and more faculty research and teaching that reflect a Jesuit, Catholic identity in the selection of research topics and curricular content, in student living and learning communities, and in the ever-increasing immersion experiences, not only for students, but for faculty, administrators and trustees. In the spirit of the magis, there is much more we can and need to do.

At the recent General Congregation, Fr. General Nicolás, and the Congregation itself accepted the challenge from Pope Benedict to "explore new horizons and reach new social, cultural and religious frontiers, borderlands that… can be places of conflict and tension." The Pope entrusted the Society (and Jesuit colleagues) to "build bridges of understanding and dialogue, according to the best tradition of the Society." All the good work our colleges and universities have done and are doing to foster our Jesuit, Catholic identity, and to make come alive the best of Catholic intellectual life and Catholic social teaching has prepared us for this challenge.

> Our Jesuit education is challenged to account for its relevance to the modern African society, not through apologetic discourse but through the quality of its teaching activity, its scientific research and community service.

For those who ask "Are we still Jesuit and Catholic?" we can respond that we are very seriously and intentionally engaged in an ongoing quest to realize the promise of being Jesuit and Catholic

today and into the future—no easy task, but a magnanimous venture. With the strengths we have built in our schools, we have opportunities (and responsibilities) to participate in the transformation, not only of our schools, but of our Church, nation and world.

The Latin American Jesuit University

Luis Ugalde, S.J.

Since the Enlightenment, Western universities have been conceived as temples of enlightened reason. The Enlightenment was a powerful human liberation proposal that was designed to replace the God of Christianity with the Goddess of Reason. The Enlightenment proposed that the miseries, delays, denials and limitations on human existence could be overcome by the development of rational knowledge and the discovery of the hidden laws of the universe—with rational human beings showing full respect for themselves, without external interference or external moral authority. To be a university in Latin America one had to adjust to such reductive notions of instrumental knowledge. The modern university put on trial the "obscurantist" religious faith, excluding the dilemma between faith and reason.

Another later version of rationalism in Europe characterized religion as essentially opposed to social justice desired by the proletarian masses subjected to inhuman exploitation and poverty conditions in the first industrialization. A mid-nineteenth century Karl Marx, who believed in the material and rational laws inherent in the story, thought he had discovered a law under which the elimination of private ownership of the means of production would bring an end to human exploitation, thereby producing abundance, a paradise on earth and the new man without alienation. Marx thought faith and justice were incompatible.

Christianity responded to both challenges (each with its anthropological view) with statements of faith and reason, faith and justice. In Latin America in the last half century, the Church (and in it the Society of Jesus) responded to these challenges by creating universities and community centers and claiming that Christianity respects reason, recognizing its legitimate autonomy and that the Christian faith is a liberating force that promotes the building of just societies.

But the Church has remained on the defensive. Central elements of Christian anthropology other than reason were left marginalised. Religion was relegated to the private area of subjective beliefs. To some extent, we Jesuits were forced to approach university rationalists as if they were small Chinese emperors who were not interested in Ricci's faith, but providing them with clocks and

astronomical and mathematical knowledge in the hope that someday they might be interested in the wisdom of faith. Under these conditions, for half a century, we assumed the challenge of demonstrating that our universities were of the highest quality in the terms established by modern science and technology, but without consideration of the fully human.

In community centers (and to a lesser extent in some universities), the Society of Jesus came to demonstrate that Christian faith was liberating, not oppressive or the legitimation of oppression. The acceptance of these challenges led us to assume and discern both the contributions of liberal rationalism and Marxism as ways of liberation. In countries crucified by poverty, exclusion and political confrontation (such as El Salvador), a strong commitment from a university in the service of the excluded majorities was able to prepare the way for inclusion, promoting national dialogue to replace the bullets. The ultimate price was paid when the military arm in the service of the privileged killed the Rector Fr. Ellacuría, five other Jesuits who taught at la Universidad Simeón Cañas (UCA), and two of their assistants.

Chapter Six: Regional Challenges

Europe and Lebanon (AS.J.EL.)

José Ramon Busto, S.J.

Probably the biggest challenge faced by our European institutions of higher learning is the conservation of Jesuit identity. This is due to several factors: first the Jesuit vocation shortage in the European provinces, which obviously implies a lack of Jesuits dedicated to higher education in these institutions. The centers also nurture teachers outside the Society of Jesus, in some cases very identified with our identity and mission and in other cases not. Also felt, especially in civilian research centers, is the prevailing secularization in European societies. In seeking an answer to the challenge, these schools need to move in two complementary directions. On the one hand they should seek to attract young Jesuits to the intellectual mission, and secondly, they must make an effort to train the laity in the Christian and Jesuit identity of our institutions. It is not enough that the laity who work in our institutions are very competent in their field of academic specialization. They must also be able to share and support the identity aspects of our institutions.

Next to maintain their Jesuit identity, these centers, especially those engaged in civilian studies, must strive to provide training in values consistent with the objectives of the mission of the Society. Throughout his time as Superior General, Fr. Kolvenbach developed a teaching on the university mission of the Company, inspired in part by the Spanish Jesuit Diego de Ledesma (16th century), which might be called the "Kolvenbach Ledesma" model. Above all, our schools have to prepare our students for a profession. But this, though important, is not enough. In addition to providing our students with useful studies for practice, training in a Jesuit university must meet three characteristics: it must serve a full human education, training for justice, and training that enables each one of our students to fulfil their Christian vocation.

In addition to providing our students with useful studies for practice, training in a Jesuit university must meet three characteristics: it must serve a full human education, training for justice, and training that enables each one of our students to fulfil their Christian vocation.

We need to be able to train our students in the faith. The formation of the Society of Jesus respects religious freedom as a value and accepts religious pluralism as a fact but it is oriented to make it possible for the human person to discover his ultimate destiny in God

and to respond generously to the call to follow with His Son. Usually there is no university to consider the first three dimensions mentioned outside their work.

All aim to train competent professionals, honest citizens and fair persons. But not all pretend to be believers. It is precisely the dimension of openness to the mystery of God that should tell most about us in the academy.

Throughout Europe, we need to pay attention to training in a context of increasing secularization within increasingly pluralistic societies, culturally and ethically, and subject to increased waves of immigration. Also we find that students are continually entering university with lower cultural preparation, worse training and less human and psychological maturity.

East Asia and Oceania

Joel Tabora, S.J.

The AJCU-EAO schools are so diverse that they run parallel to each other and disconnected in concretizing the Jesuit mission rather than convergent and coordinated.

For instance, the majority of their schools are situated in countries where Catholics constitute less than two percent of the population: China and Japan, where Buddhism, if not atheism, prevails; Indonesia, which is a bastion of Islam; and Vietnam, where Confucianism is virtually a state religion. In South Korea, half of the population does not practice any religion. Only the Philippines and East Timor are predominantly Catholic. Even those countries like Australia, which are predominantly Christian, are seriously challenged by rising secularization and the active proselytising efforts of some sects.

Ironically indeed, Christianity today seems to be a countercultural force in Asia where it actually started. The Society and the Catholic Church, in general, still experience difficulties similar to those of the early missionaries in trying to bring Christianity to Asia. In Vietnam, religious practices and documents are still subject to surveillance. In China, the government is still suspicious of the Catholic Church's obedience to the Pope and therefore strategizes to split the clergy and congregations off from Rome; its Communist Party still considers the Catholic religion an international threat that advances the "imperialism" or "capitalism" of the West. In Indonesia, Catholicism and other minority religions also have their share of government restrictions. In fact, Pope Benedict XVI has complained of state governments suffocating the Catholics' practice of religion. But this is a situation that the members of the Society had been warned to expect: difficult challenges and inconvenient working conditions. As Jesuits, in collaboration with the laity and others, they are called to live with these creative tensions as part of their commitment to the mission.

Hence, many Jesuits and their partners in mission, as other Catholic missionaries today, need to put the proclamation of Jesus the Christ on the back burner, in favor of a quiet personal witness to His sustaining presence and love as they provide long-term education to diverse peoples with conscious care and sensitivity to local cultures and religions. This quiet witness is a part of their driving brand of Ignatian spirituality, which they willingly share with those who would partake of it, and quite different from the Ignatian spirituality that drives public, and oftentimes courageous, proclamation and prophecy in societies where Christianity has long taken historical root.

Even in the Philippines, where at least 85 percent belong to the Catholic Church, three Jesuit institutions are situated where there are overwhelmingly diverse cultures. Even if Catholics still make up the majority of their population, they are challenged to co-exist harmoniously with the Bangsamoro and Lumad peoples and other indigenous groups through inter-faith and inter-cultural meeting. In the process, the local traditions, which are often not consistent with the Catholic faith, militate against evangelization.

North America

John J. DeGioia

These are challenging times in higher education. These are also times of extraordinary opportunity to re-imagine the mission and purpose of the university. I write from the perspective of North America, seeking to capture the forces that frame the work of our colleges and universities, the challenges that define this moment, and the opportunities that are present. These reflections assume three different ways of looking at our work.

First, there is the work of *administration*: are we providing the context that will ensure a confidence, a stability, a sense of security that the conditions will be sustained that support teaching and learning, scholarship and research? Our faculty, staff, and students look to us to ensure that we can competently manage the affairs of complex institutions. Second, there is the work of *inspiration*: are we able to interpret for our colleagues the meaning of our Catholic and Jesuit heritage and make it alive in ever new ways, in ever changing circumstances? In the face of a declining number of Jesuits, can we sustain a spirit that will continue to deepen as we move into an uncertain future? Third, there is the work of providing *direction*: can we provide a context that engages our colleagues in imagining the future of our colleges and universities? How do we see ourselves as *generative*—as fostering leadership for a new generation of Catholic and Jesuit higher education?

Ironically indeed, Christianity today seems to be a countercultural force in Asia where it actually started. The Society and the Catholic Church, in general, still experience difficulties similar to those of the early missionaries in trying to bring Christianity to Asia.

Our colleges and universities respond to the challenges and opportunities of this moment, not merely by orienting resources and attention to areas where the university is uniquely capable of response, but by framing this response *creatively*, engaging the resources of our Catholic

and Jesuit identity. The Ignatian *magis* signifies not simply amplitude but depth, a deeper richness of insight of how to provide administration, inspiration, and direction for our academic communities—an adaptation in ways that we have not, perhaps, thought of before. The challenge before us is a profoundly spiritual experience of institutional conversion.

There are three large forces that converge to influence the direction of higher education at this moment: globalization, postmodernism, and de-secularization. I believe these three forces impact all of our institutions, but I think there is a particular salience in North America.

Globalization offers the opportunity to connect in places and contexts that would have been unimaginable just a generation ago. Due to advances in both information and transportation technologies, our colleges and universities have the capacity to be interconnected in truly extraordinary new ways.

Postmodernism has led to both the destabilizing of the categories and concepts through which we interpret the world and establish meaning and the acknowledgment of this contingent world view as being reality. Specifically, it gives rise to a relativism about our deepest values.

De-secularization refers to the re-emergence of religion in both public and intellectual life. Since the Treaty of Westphalia in 1648 brought an end to the Thirty Years War in Europe, through the Enlightenment and into the Modern era, religion was pushed to the periphery of public and intellectual discourse.

Today, religion is re-emerging as a necessary element of such discourse. Religious belief can be used to foment violence. Our religious traditions are also the repositories of our most deeply held values and can be a source for justice and peace. Capturing what is at stake in this emerging de-secularization is a condition that frames the current context for our colleges and universities.

Latin America (AUS.J.AL)

José Morales, S.J.

Ther are five major challenges and priorities relating to Jesuit higher education institutions

1. *Strengthening the identity of Jesuit higher education institutions.*
   We are fully aware of the importance of higher education institutions, inspired with the Christian conception of life and the Jesuit mission faith-justice-culture. Each component of the identity of the Society's institutions represents a set of major challenges, prompted as the consequences of the ending of an era. This has forced the re-construction and re-formulation of the identity of Jesuit universities, rooted in the nurturing tradition of the Society of Jesus and capable of influencing innovative situations of a multicultural world, in tension between the global and local spheres. The mission, faith-justice- interreligious dialogue, of the of the Society of Jesus is being reshaped by the context of 35th General Congregation, which will undoubtedly be an opportunity to reformulate the identity of Jesuit educational institutions.
2. *Appropriate management of the mission*
   The management of Jesuit higher education institutions represents another enormous challenging priority. The ability to develop a long-term strategic vision from and constantly evaluate a university's progress depends largely on its social and apostolic

relevance and pertinence. The formation of Jesuits and lay teams—who identify with the mission-vision and who are aware of the responsibility in the proper management of the institution—is key to meeting this challenge. Organisational development and future challenges also require the development of new forms of governance of higher education institutions which incorporate "our way of proceeding" adapted to meet the needs of the "people, times and places."

3. *Training of all personnel in Jesuit identity*
   Without the systematic programs and resources dedicated to the training of all Jesuit university staff, academic, administrative, and manual, it is impossible to consolidate and promote the Jesuit identity, in line with the complexity of the mission. It is worth recalling that in the past, the staff of educational institutions of the Society were practically all Jesuit. Therefore, they had participated in the lengthy formation characteristic of the Society. Without a training program for all staff, one that is lengthy and catering to all the aspects of their lives, it will not be possible to meet the challenges of university education mission and the demands of the intellectual apostolate with the Society's charism. It requires special attention to the training of managers (lay and Jesuit) of the universities in which the needs of an academic career are combined with the acquisition of experience and necessary management and inherent leadership skills. Jesuit higher education institutions cannot leave to others the development of vocations of lay people and Jesuits working in the intellectual apostolate who feel ready to lead a Christian life in the demanding university environment.

4. *Economic sustainability*
   Higher education is increasingly expensive. Securing resources to support institutions with the identity and mission of the Society of Jesus is certainly a challenging priority. Funds are required to ensure the quality of the institutions in a highly competitive environment, but not funds that could produce private or public sector dependencies that influence the focus of the work arising from the Jesuit identity and mission. Facilitating access to Jesuit higher education institutions of impoverished social sectors is another challenge in obtaining adequate resources for economic sustainability.
5. *Building a network of networks*
   The members of AUS.J.AL are aware of the advantages and difficulties of establishing positive synergies between higher education institutions of the Society. Therefore, establishing an effective network of networks between

Jesuit higher education institutions, other apostolic works of the Society, of the religious life, and of the Church becomes a challenge and a priority for the next decade.

The challenge for the Society of Jesus even includes that of establishing a global system of Jesuit universities giving more coherence to joint work and to the work in the network of networks in the intellectual apostolate, regarded as a priority of the mission of the Society of Jesus.

Moreover, the network of Jesuit university networks cannot be conceived as something internal to the Society or the Church. By their very nature, universities are open institutions and the effectiveness of their work is inextricably linked to their active participation in the world academic community and to the effective linkages between universities and the global Jesuit university structure.

Africa and Madagascar

Isangu Mwana-Mfumu, S.J.

As far as higher education is concerned, the following five characteristics of Africa can be outlined as its unique challenges:

1. *A great diversity.* The continent shows a great diversity among its countries and among the regions and the populations within each country. The socio-political and economic situation may be very different between two regions in the same country, like in the Democratic Republic of the Congo, where the province of Kivu at the East has been ravaged by war for years, whereas the Western provinces are quite in peace.
2. *Context of war and regional and ethnic division.* Although, as John Paul II put it (*Ex Corde Ecclesiae*), "a Catholic university should help the Church and the countries respond to the need of reconciliation in a context of wars and division," this same context makes it difficult for countries in wars to have common institutions, such as common universities, where students from any country would feel at home. Here is the place to mention the efforts being made in the Society of Jesus to move from the traditional province-owned formation houses towards common works, such as the philosophy school in Harare, the two schools of theology in Nairobi and Abidjan, and the Hekima Institute of Peace Studies and International Relations in Nairobi, Kenya.
3. *Need for good leadership.* In most countries, there is a lack of a leadership fully devoted to the good of the people with high morality and unselfishness. That brings leaders to stick to power even though they are making their country go astray. They weaken the political institutions which become ineffective and unable to stop them in their ill doing. They even corrupt or kill their opponents so that nobody can topple them from power. In order to remain in power, they are ready to rely on the culture of death that we are observing in a fragmented and broken world, with people being displaced due to poverty, oppression, armed violence, ethnic differences, and other factors that come from this culture of death. The traditional culture and worship of life seem dead, but our people are still longing for the fullness of life.
4. *Need for good quality institutions of education*. Many African nations, exploited by outside actors and plagued inside by war, AIDS, and corruption,

have become more and more marginalized. As a result, the education is very poor and not competitive at all, to the extent that students from these countries cannot pretend to study abroad. There is a great need for good quality institutions of higher education. Many of the existing public and three private institutions are of low standards. In The Democratic Republic of the Congo, for example, the minister of higher education closed down, one month ago, many institutions which, he said, were not viable.

5. *A great desire*. A high proportion of the population is made of young people seeking very much to learn and to go to the universities. This gives an incredibly high number of students going to the existing universities and an unlimited number of would-be students who would join the universities if they had the means for it.

India and South Asia

Xavier Alphonse, S.J.

Higher education in India has expanded enormously during the last 60 years. It is also encountering a few important and significant challenges. The concept of education itself has gone through a sea change. The number of universities has increased from 20 in 1947 to 378, colleges from 500 to 18,064, teaching staff from a meager 15,000 to nearly 480,000 and students population in higher education from 100,000 in 1950 to over 11 million in 2005. Manyfold expansion in institutional capacity of higher education has enhanced enrolment ratio from less than 1 percent in 1950 to about 10 percent in 2007.

The growing privatization of higher education in India while meeting a vital national need seems to have had an unintended negative side effect. It has selectively improved access particularly among the well-to-do and those on the higher rungs of the Caste ladder. Along with privatization has come also commercialization of education and forbiddingly high fees (and capitation fees) effectively excluding the poor. What were intended to be inclusive measures are making the system even more exclusive and less equitable. Special care of the economic and educational interests of the underprivileged sections, particularly the Scheduled Castes and Scheduled Tribes, is laid down as a constitutional obligation of the state. Yet, as the country celebrated 60 years of its independence, the sad reality is that the benefits of higher education have not percolated through to them.

The spread of higher education was achieved through active state support whereby public funding was considered necessary in order to provide equitable opportunities of higher education to all. It has, however, been a proclaimed policy of the country to also encourage private investment in higher education so long

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as they are driven by charitable and non-profit motives. While universities have largely been in the public domain, India has had a history of having large number of colleges established and maintained by private management.

In recent times, the private self-financing institutions, colleges and other degree-awarding institutions have gained prominence. At the same time, there has also been witnessed a tendency among the public-funded institutions to start and run courses on a self-financing basis. More recently, the private universities, either under state legislature or through the deemed university mode, have also come to be established.

We do need proper regulatory framework for the private sector, to ensure the quality of higher education and also the equity. It is, therefore, important that we develop a regulatory framework for the private universities, particularly in terms of their admission, fees, teaching/learning process and governance. The regulation of self-financing courses in government and aided colleges and also those in the self-financing institutions with respect to fees, quality, and inclusion of girls, and socially and economically deprived groups is imminent.

No Jesuit education is complete without attention to the development of the moral and intellectual qualities of leadership: love for the country, integrity, human relations, understanding, hard work, organizational ability, cooperation and teamwork, and the power of expression in speech and writing.

The private sector now constitutes 80 percent of the institutions. How do we regulate the self-financing colleges? Can Jesuits start self-financing colleges without sacrificing our preferential option to the poor and the social mission?

Jesuit Education

J. Felix Raj, S.J.

Jesuit educational methods derive directly from the Order's own spirit. There is first a willingness to use any branch of human knowledge—modern languages, philosophy, theology, medicine, law, media and every branch of science and technology—nothing is taboo in Jesuit education. Secondly, there is the stress on character formation and discipline combined with the development of freedom. Next is the continual drive towards self-improvement, by stretching talents and abilities in every field as far as they can go. Ambition and individual emulation are stimulated by prizes and awards; simultaneously, teamwork is encouraged through the "house system" in schools—a Jesuit innovation.

No Jesuit education is complete without attention to the development of the moral and intellectual qualities of leadership: love for the country, integrity, human relations, understanding, hard work, organizational ability, cooperation and teamwork, and the power of expression in speech and writing. A Jesuit school or college aims to form "men and women for others" who will be agents of needed social change in their country. Jesuits view their work as "the service of faith in God and the promotion of Justice in the world." Special and preferential treatment is given to economically poor students in terms of financial and academic support.

To quote from Paul Johnson's *History of Christianity*, "What in fact they did was to provide an educational service on demand. If a Catholic prince or prince-bishop wanted an orthodox school, college or university established and conducted efficiently, he applied to the Jesuits; he supplied the funds and buildings, they trained personnel and techniques. They were, in effect, rather like a modern multi-national company selling expert services. And they brought to the business of international schooling uniformity, discipline, and organization that was quite new."

Jesuit educational methods have been criticized by some as being too rigid, too stereotyped, and geared chiefly to the elite, intelligent and the determined, owing to the excessive stimulation of ambition. Modern Jesuits are probably more aware of their educational approaches in the context of the national and local socio-economic realities, and as a result there is a very different atmosphere prevailing in today's Jesuit institutions, an atmosphere at once more relaxed, less formal, more pluralistic and more tolerant of individual idiosyncrasies. One may wonder what keeps these Jesuits united or keeps them going. The answer lies in their basic characteristics, which are, first of all the Order's "humanism"—its refusal to condemn anything that is human—and its willingness to use all human knowledge and achievements in the service of God and people.

Another Jesuit characteristic is obedience or flexibility, willingness to adjust and to compromise. The only thing a Jesuit is taught to be rigid and

uncompromising about is moral evil or sin. Another mark of the Jesuit is the way of combining stern inner discipline with maximum freedom for each individual member in external life and in the choice of methods. Finally there is a certain typical thoroughness in all that is undertaken. This is expressed by the frequent use of the word "magis," "greater," "higher" in relation to the goals the Jesuits, as individuals and as a community, strive for.

Chapter Seven: Tribute to Paul Locatelli, S.J.

Homily Delivered at the Funeral Mass at Santa Clara, 16 July 2010
Michael McCarthy, S.J.

Isaiah 25: 1, 4, 6-9
1 Corinthians 2: 1, 4-10
Matthew 25: 31-46

"Inherit the kingdom prepared for you from the creation of the world."

Paul always hated long homilies and extended eulogies. In fact, he used to tease me. "The Irish," hewould say, "are the worst of the lot." (Sorry, Bishop). Then he would really get in his digs. "In fact," he would add, "Whenever I attend an Irishman's funeral, I have my secretary cancel all my appointments for the whole day and night." So when Paul informed me a couple of years ago that he named me, "Mick McCarthy," to preach at his funeral Mass, I asked what accounted for his miraculous conversion. He looked at me with that big Locatelli smile. "At that point, Mick, I'll be in a box and it won't matter to me anymore. At that point, Mick, who's counting the time? At that point, you can talk as long as you like."

But I know you're listening, Paul. So however many words it takes, it all amounts to this. We love you, Paul. We shall miss you dearly, Paul. We are exceedingly grateful for the man you are, Paul—a man of God. In fact, the Gardens have never been so full of people longing to show their respect and affection. And we are here, Paul, to commend you to the same Lord who graciously sent you to us and gave us so much through you. We pray, Paul, that you hear him say: "Inherit the kingdom prepared for you from the creation of the world. For I was hungry, and you gave me food."

It is difficult, frankly, for most of us to wrap our minds around the events since Paul's diagnosis in mid-May. Like others, I have never known anyone with as robust a constitution as Paul. So the swiftness of his death has rocked us all, especially his family. Al and Harry, I know that your brother has always been a colossus of strength for you and your families, and I know there is a hole in your hearts. I had the privilege of seeing Paul in many different contexts, from state occasions to family meals prepared by Lydia or Diane. You need to know sincerely that Paul was at his absolute best anytime he was with you as brother and uncle. Especially at the end.

To my mind, the love and loyalty he experienced with you ran so deep and started from such an early age, that it set the pattern for his whole life, including his tenure as president of Santa Clara. Paul once related to me the story how, as kids, he and Harry

got in a car accident while he was driving. His own scrapes and bruises were nothing so painful as what he felt for his injured little brother, Harry. So it's no surprise that on the hardest day of his illness, he told Sonny and me that above everything else he wanted us to comfort you. Tell them, he said, what Jesus said before he died: "Don't let your hearts be troubled. Trust in God and trust in me." For me, though, that image of a 17-year old Paul Locatelli intensely anxious for little Harry explains every speech I heard him give about the virtue of compassion and solidarity with the least of our brothers and sisters.

It explains every speech, but it also grounds his sense of who this God is that he served his whole life long. It fills out his sense of who is this Christ, for whom Paul gave up everything he had and followed to his final day. Christ is the one who—even when he comes in all his glory, surrounded by angels and sitting on a throne before the nations—identifies with the hungry and thirsty, the alien, the condemned, the sick. This is the God Paul knew and believed in; this is the Christ Paul preached with his very life. This is the God Paul taught us to follow and worship and love. And this is the vision with which he led and formed Santa Clara University.

Moreover, he made clear it is the ultimate metric of our success. This passage from Matthew's Gospel, besides being a cosmic vision, is a final accounting, and don't ever think Paul's priesthood did not build on his training as a CPA. The last few years he has been teaching me to read audits. "Whatever numbers any financial genius may give you," he would say, "you always need to find out the bottom line." But to Paul there was always a bottom line *under* the dollar amount. He used to joke that his 20 years as CEO of the oldest and most trusted corporation in Silicon Valley gave him the authority to remind everyone—from professors focused on academic excellence to business people striving to boost their profits—that they have crucial social obligations to those in need—whether on the other side of the street or the other side of the globe. When people complained they were tired of hearing about all this social justice and solidarity, he had a classic Locatelli response. It's an Italian word his older brother Al taught him: "tough."

"[We] must challenge the illusion," he wrote in 2005, "of privilege and isolated individualism. [We must] bind ourselves emotionally and functionally to others and to the earth." It was precisely this capacity to bind himself emotionally to others that made him such a wonderful priest.

If it were not for the fact that, as a professor, I have close contact with the students SCU produces, I might easily regard Paul's passionate challenge to educate for solidarity with the poor as a lot of noble rhetoric. But the reality is: he changed us. Let me quote, with her permission, the final paragraph of a spiritual autobiography written by a senior named Hilary. Paul never knew her.

> I came to Santa Clara looking for the "typical" college experience. It took me two months to realize that wasn't what I was in for. Things I wasn't searching for at all found me. God found me. I have been haunted ever since. God was always present in my life, always a lingering thought, always a point of confusion, always called on in times of need, but now God's call is real. God's call to live in global solidarity with others is something I just can't shake. There may be times when I forget to pray. I go through phases of feeling God's presence in everyday life, but often I don't. But this call to a different kind of freedom and salvation has imbedded itself in me. The road is confusing and difficult, but I am forever grateful.

This, Paul, is just a single fruit of your labors, and yet the full harvest multiplies exponentially. How many people will Hilary touch throughout her life? And how many others besides Hilary do you leave as your legacy? Oh, Paul, in the kingdom prepared for you from the creation of the world I pray God give you a complete vision of the long and mighty chain of souls whose names you might not even know but whose lives have been transformed by virtue of your fidelity to the Gospel.

Of course, that vision has already begun. In the car when we drove you from the hospital to Los Gatos, you broke down sobbing. "People have been so kind," you said through tears. On your hospital bed, you asked me to read the following words at your funeral. "Eye has not seen, ear has not heard, nor can the heart conceive what God has prepared for those who love him." You emphasized how true this is. You said that, although it has not been without struggle, in your last days you felt a love that always attended your life but which you never saw with such depth and clarity. Through all the signs of affection and notes and emails Jerry McKevitt read to you from friends, Jesuit brothers . . . and especially through the presence of your family, you came to know just how abundantly God has loved you. You told us to rejoice and be glad at what a blessed life you've had.

You spoke of your abiding hope that the same God who gave you your blessed life shall one day reunite us, when we shall hear our names and rise again in wiser lives. How that shall happen beggars our narrow imaginations, but it must surely be linked to what the Son of Man says about being given food, drink, and a hearty welcome.

If you're an Italian used to family reunions at the Locatelli Ranch up there in the Santa Cruz Mountains, the vision of the prophet Isaiah serves us well for what we may look forward to.

In the meantime, Paul, pray for those of us still down in the valley, where we continue the work you once shouldered like a mighty Hercules.

Pray for those of us who pause now in this Garden you once tended and loved but which tonight reminds us only of you.

Pray for those of us who stop now and breathe in the evening smells of the Garden, though our eyes look up to the mountain of reunion.

For on the mountain, the prophet says, on the mountain the Lord of hosts will provide for all peoples a feast of rich food and choice wines. On that day, on the mountain the Lord will provide a feast of splendid, rich food and pure choice wines.

And on the mountain everything that divides all people . . . the veil will be torn away and death will be destroyed forever.

And the Lord God will wipe away every tear from every face.

And whatever shame and reproach that covers us: that too shall be removed.

And on that day we shall say: "See, this is our God. This is our God. This is our God, in whom we hoped for salvation. Let us rejoice. Let us rejoice. Let us rejoice, and be glad."

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