

## We Proceed from Where We Stand: A Call to Action

KATHERINE LAUERMAN & REV. MARK RAVIZZA, S.J.

*How we walk into the future depends upon where we stand today.  
As globalization continues to reshape our world,  
the challenge for us to foster a genuine solidarity  
with those in greatest need becomes ever more urgent.*

Every age has its moral blindness. Speculating about ours, the philosopher Richard Rorty has imagined how future generations will judge us: “Just as 20th century Americans had trouble imagining how their pre-Civil War ancestors could have stomached slavery, so we at the end of the 21st century have trouble imagining how our great-grandparents could have legally permitted a CEO to get 20 times more than the lowest-paid employees. We cannot understand how Americans a hundred years ago could have tolerated the horrific contrast between a childhood spent in the suburbs and one spent in the ghetto. Such inequalities seem to us evident moral abominations, but the vast



CHARLES BARRY, SANTA CLARA UNIVERSITY

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majority of our ancestors took to them to be regrettable necessities.”<sup>1</sup>

Rorty’s remarks are telling, not only because they forcefully underscore the widening gap between rich and poor in this country, but also because they reveal how easily, albeit

unintentionally, our vision narrows. If our great-grandchildren will be horrified by the gap we accept today between the rich and poor in the United States, will they not be even more scandalized by the uncon-

*continued on page 3*

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## From the Office...

GEOFFREY CAMPEN

This issue marks a departure from past issues of *In All Things*. In the past, we have tried to assemble the journal in such a way that there was a healthy balance between analytical essays, descriptive pieces about some ministry or work, reflections, and essays on some advocacy issue. This methodology has served us well.

This issue is a Special Edition, focusing exclusively on the topic of globalization. The question of globalization poses complex, interwoven questions, not least for a Society whose work is so diverse. Much has been written about the phenomena we are experiencing: In culture, in politics, in spirituality. All manner of experts have begun to address the underlying questions, from social scientists to ethicists, from political figures to religious leaders. Jesuits are not trailing the prevailing discourse. This issue of *In All Things* intends to add to the conversation in a specific manner.

We have selected four sectors of Jesuit work: Spirituality/parishes, traditional advocacy for the poor, higher education, and secondary education. For each sector, we have paired two reflections: One specifically profiles ways in which the current ministry is affected by globalization; the second reflection pulls back and looks at the bigger picture, asking, "In what ways is our ministry likely to continue changing? What sorts of things do we need to be attentive to in the future?" In addition, there is an article about the Woodstock Theological Center's Global Economy and Cultures project.

Embracing new information technology ourselves, we also have developed an online—only supplement to the print issue of *In All Things*. There, you will find an archive of earlier issues of *In All Things*, an online version of this Special Edition, and additional content relating to spirituality ministry in the age of globalization. (See: [www.inallthings.org](http://www.inallthings.org))

Many suggest that any *bona fide* response to globalization ultimately requires an intentional and concerted embrace of a "faith that does justice." Perhaps the Holy Father has this notion in mind when he calls for a "globalization of solidarity." While this belief is true, it is just as true that the occasion of globalization has itself, by necessity, generated an increasing integration of the social dimension into all of our ministries. The articles in this issue demonstrate that each sector might plausibly reflect on this trend, in part because its effects are reaching down into our work in so many ways—touching the lives of the folks that we are accompanying, educating, advocating for, whose cultures we are studying, or those to whom we offer the *Exercises*. While there is much to analyze about these phenomena, consider first how good it is that the search for justice is becoming inextricable from and essential to all else that we do. This is no doubt one expression of the way that we strive to find God...in all things.

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*Associate Editor Mr. GEOFFREY CAMPEN has spent the past two years at the office of Social and International Ministries and was integral to the creation of In All Things. As of May 1, 2001, Mr. Campen has left the Jesuit Conference to participate in an immersion language program in Cochabamba, Bolivia.*



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### *In All Things*

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scionable disparity in wealth we tolerate around the world?

Despite economic progress in many areas, the gap between the lives of rich and poor continues to widen. For example, the income gap between the 20 percent of the world's people living in the richest countries and the 20 percent in the poorest grew. As our "global village" becomes increasingly interdependent, can we continue to believe that market forces will lead to a better world for all? Consider the following facts. In the year 2000, 1.2 billion people are reported to live on an income of less than \$2 a day; 2.4 billion do not have access to proper sanitation, and more than a billion lack safe water.<sup>2</sup> Our rapidly "globalizing" world leaves 100 million children working or living in the street each year.

As an old truism says, we proceed from where we stand. What we see depends upon where we look and what we hear, and upon those to whom we listen. Most importantly, how we act depends upon whose interests we take to heart. One of the dangers of globalization is that so many of our choices dramatically affect people in distant lands, often for the worse. Yet frequently we fail to take seriously these consequences, not out of malice or hardness of heart, but

TREVOR BONAT, GEORGETOWN PREP



*In recent years, more and more Jesuit universities have begun to send delegations of faculty, staff, and students on international immersion experiences. Such trips can serve as an important first step in developing the type of solidarity Jesuit institutions have been challenged to foster.*

**One of the dangers of globalization is that so many of our choices dramatically affect people in distant lands, often for the worse. Yet frequently we fail to take seriously these consequences, not out of malice or hardness of heart, but simply because these unseen lives never enter into our realm of concern.**

simply because these unseen lives never enter into our realm of concern. The lives of the poor remain images on our TVs, or numbers on a page, despite the fact that our global economy intimately ties their fate to everything we choose, from products to presidents.

At the October, 2000 Conference on Justice held at Santa Clara University, Rev. Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, issued a new challenge to Jesuit institutions of higher learning:

"We must therefore raise our Jesuit educational standard to educate the whole person of solidarity for the real world."

He went on to stress that "solidarity is learned through contact rather than through concepts...When the heart is touched by direct experience, the mind may be challenged to change."<sup>3</sup> (See article on page 21 by Rev. Paul Locatelli, S.J., entitled, "Educating the Whole Person of Solidarity For the Real World.")

In recent years, more and more Jesuit universities have begun to send

delegations of faculty, staff, and students on international immersion experiences. Such trips typically last from a week to ten days, and they give the delegation an opportunity to experience firsthand the social, political, and economic reality in places such as Chiapas, El Salvador, Haiti, and Nicaragua. These experiences can serve as an important first step in developing the type of solidarity Jesuit institutions have been challenged to foster. Statistics take on a new meaning when we meet the faces they represent.

### The Human Story

Maria Julia Guzman is a 43-year-old single mother of four, who works six days a week as a cook and maid in a suburban household in San Salvador. Each morning, she walks roughly a mile from her makeshift house in the out-

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COURTESY OF THE JESUIT REFUGEE SERVICE



skirts of town to catch two buses to arrive on time at work. After a full day of cooking and cleaning, she takes two buses back and walks the mile home to cook and care for her own family. Her children are grown, but one son, his girlfriend, and their three

Julia has lost her home. She now lives on top of the rubble, sheltered by plastic and pieces of tin. Her already precarious living situation has crumbled, leaving her even less to call her own. Her future now consists of the struggle to rebuild her life, relying on

than \$3 billion. The Salvadoran government is ill-equipped to deal with this situation. The army has built roughly 75,000 tin shelters for those without housing—but it has built them over the debris from the damaged homes. When the rainy season begins, mudslides and flooding are expected to destroy even these fragile shelters. A sustainable solution has yet to be funded. Already in Santa Tecla, 600 people have died from a mudslide caused by the January earthquake. Such tragedies will only multiply once the rainy season begins in May.

It is one thing to read statistics published in the *Human Development Report*, or to hear of these tragedies on the nightly news. It is something quite different to personally encounter people's lives and listen to their stories. How we walk into the future depends upon where we stand today. As globalization continues to reshape

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**It is one thing to read statistics published in the *Human Development Report*...it is something quite different to personally encounter people's lives and listen to their stories**

children still live with her. Maria Julia's salary as a maid must support all of them. Last year, while at work, she suffered a miscarriage. After going to the hospital for a day and staying home for two, she was back at work as if nothing had happened. Her life demanded nothing less.

Since the two earthquakes of January 13 and February 13, Maria

a salary that was stretched to the point of breaking even before this disaster.

Maria Julia's situation is not unique. The earthquakes in El Salvador have left more than one million people without shelter—over 20 percent of the country's population. The quakes claimed 1,200 lives, and the resulting damage totaled more

# Life at the Crossroads: Woodstock Studies How the Global Economy and Local Cultures Intersect

GEOFFREY CAMPEN

“ In our times there is a growing consciousness of the interdependence of all peoples in one common heritage. The globalization of the world economy and society proceeds at a rapid pace, fed by developments in technology, communication and business. While this phenomenon can produce many benefits, it can also result in injustices on a massive scale: [E]conomic adjustment programs and market forces unfettered by concern for their social impact, especially on the poor; the homogeneous “modernization” of cultures in ways that destroy traditional cultures and values; a growing inequality among nations and—within nations—between rich and poor, between the powerful and the marginalized. In justice, we must counter this by working to build up a world order of genuine solidarity, where all can have a rightful place at the banquet of the Kingdom.”

—General Congregation 34 (GC34), Decree 3, no. 7.

**T**he Woodstock Theological Center's Global Economy and Cultures Project is an attempt to discern the effects of the current phase of economic globalization upon local cultures. It also seeks to empower local actors to more fully participate in, control, and respond ethically to the processes that are changing their everyday lives. The conception of a project that would involve the collaboration of Jesuit social research centers around the world arose from discussions involving Woodstock Center Director James L. Connor, S.J., held during the Society's 34th General Congregation (GC34), held in 1995. Since then, coordinated by Rev. Gasper Lo Biondo, S.J., Woodstock has invited Jesuit institutions to reflect jointly on the global economy.

Beginning in 1998, Woodstock and its partners began collecting narrative data conducted by social research centers across the world, regarding instances in which the global economy and local cultures have intersected. Analyzing the data, the Woodstock researchers have found that the phenomenon of economic and cultural opening that characterizes globalization is not experienced in the same way

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Rev. Gasper Lo Biondo, S.J., Coordinator of the Woodstock Theological Center's Global Economy and Cultures Project, observes: “Community and culture are not things that are out there, but rather who we are.”

across all cultures. For instance, narratives shared by Irish Jesuits, coming from a society that has been a huge beneficiary of economic globalization, do not tell the same story as narratives told by Indian Jesuits.

The participants' discernment has led them to recognize that the real value of this Jesuit project is its unique ability to critically engage complex, international dynamics as they play out in local cultures. The deep incultura-

tion of the Society within the world, in so many different contexts, might enable it to help form the decision-making of individuals and institutions with a view toward greater mutuality, understanding, and solidarity. Growing out of a pastoral and theological world view, the project is engaging academic approaches as diverse as economics, anthropology and ethics.

For a world in flux, this kind of *continued on page 6*

Associate Editor MR. GEOFFREY CAMPEN has spent the past two years at the office of Social and International Ministries and was integral to the creation of In All Things. As of May 1, 2001, Mr. Campen has left the Jesuit Conference to participate in an immersion language program in Cochabamba, Bolivia. (See lead feature, which considers such immersion programs: “We Proceed From Where We Stand.”)

reflective and comprehensive approach to concrete, local situations is essential. Fr. Lo Biondo states that culture can never be understood as a fixed entity. "Community and culture are not things that are out there, but rather who we are." As such, political, economic, and civic institutions are constitutive of culture. For this reason, the Woodstock project has been tailored to arise from and speak directly to the experience of these actors.

After the study of narrative data

**Woodstock researchers have found that the phenomenon of economic and cultural opening that characterizes globalization is not experienced in the same way across all cultures.**

is complete, educational materials and training programs will be developed for local actors. A comprehensive volume also will be published that exam-

have urged U.S. participants to claim a seat at the table, in part because our culture and economy are seen as such a powerful force within globalization in general. At the same time, Fr. Lo Biondo observes, we need to focus on the social-pastoral sector, where the Society is arguably closest to the poor and marginalized; in this area, there is a need for greater critical reflection upon current and developing changes.

The Global Economy and Cultures Project's bottom-up approach has already paid dividends. Fr. Lo Biondo cites the opening sentence of *Gaudium et Spes*:

"The joys and hopes, the grief and anguish of the people of our time, especially of those who are poor or afflicted, are the joys and hopes, the grief and anguish of the followers of Christ, as well."<sup>1</sup>

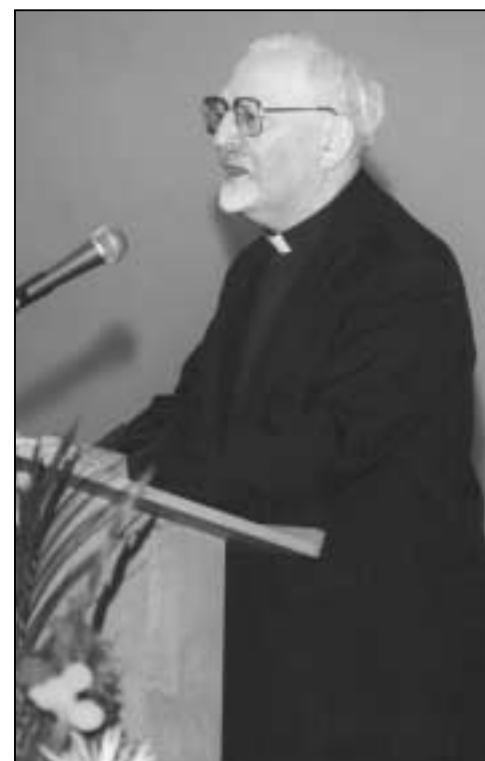
Deeply investigating these realities has allowed the Jesuits to better serve the Church. For example, in Africa the respective justice and peace commissions of Chad and Cameroon will have access to the expertise of the Jesuits involved in the Global Economy and Cultures Project to better understand the displacement of poor families due to the development of the oil pipeline. At the same time, within the Society, Fr. Lo Biondo notes that this project has underscored the value of and need for greater inter-Assistancy collaboration. He speaks of post-colonial realities and the need to recognize that we must work at fostering an authentic mutuality. Only by striving together to understand how Christ's Good News is present at "the grassroots"—in all of its hope, anxiety, and anguish—can we hope to find the deeper justice of the Incarnation.

NOTE: This is one of many ways in which the Society of Jesus is becoming pro-actively engaged with the phenomenon of globalization. For other ideas about how you can better understand and take advantage of our new global world, see "A Force for Good: Discerning the Consolation in Globalization," on page 11. ♦

<sup>1</sup> Pastoral constitution on the Church in the modern world, *Gaudium et Spes*, promulgated by His Holiness, Pope Paul VI on December 7, 1965.

our world, the challenge for us is to a foster a genuine solidarity with those in greatest need becomes ever more urgent. Immersion experiences are perhaps just a small step toward such solidarity, but they can be an important step. As Fr. Kolvenbach has said:

"When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection."



*Superior General of the Jesuits, Rev. Peter-Hans Kolvenbach, S.J., recently challenged Jesuit universities in the U.S.: "When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection."*

<sup>1</sup> Richard Rorty, "Fraternity Reigns," *The New York Times Magazine* (September 29, 1996), p. 155.

<sup>2</sup> *Human Development Report 2000*.

<sup>3</sup> 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, October 6, 2000. For the full text of this lecture, see the online version of the June 2001 *In All Things*, at:

[http://www.jesuit.org/JCOSIM/in\\_all\\_things/index.html](http://www.jesuit.org/JCOSIM/in_all_things/index.html)



*The Woodstock Theological Center's Global Economy and Cultures Project, coordinated by Rev. Gasper Lo Biondo, S.J., is examining the effects of the current phase of economic globalization upon local cultures. Here, U.S. participants are seen in front of the entrance to the Woodstock Theological Center.*

ines selected ethical issues, with original essays that will make grassroots wisdom accessible to policymakers. All materials will be geared toward developing a deeper understanding of the inter-related aspects of globalization, especially with respect to how it plays out within local cultures. Currently, some 15 narrative examples have been developed. In time, there will be a meeting of interested U.S. Jesuits and their colleagues, to analyze the specific narratives and the major themes they are raising.

Reflection by U.S. Jesuits within the broader Woodstock project has been slow to develop. Other regions

## Ignatian Spirituality: Passing On the Flame

REV. ALLAN FIGUEROA DECK, S.J.

A gradual change is taking place in the attitude toward and practice of Ignatian spirituality in today's world. The Church's emphasis on defining her mission as evangelization, along with the emphasis on the promotion of a faith that does justice and the "option for the poor," have led to new initiatives in the adaptation of the *Spiritual Exercises*. As a result, more effort is given to adapting the spirituality and avoiding a certain elitism in its practical applications. Rev. Joseph Tetlow, S.J., the Secretary for Ignatian Spirituality at the Jesuit Curia in Rome ([www.sjcuria.org](http://www.sjcuria.org)), regularly reports on these developments in the *Review of Ignatian Spirituality*.<sup>1</sup> He has established a Council on Ignatian Spirituality made up of Jesuits and lay collaborators from around the world.

### The Global Church: Returning to Our Ignatian Roots

The basic change in Ignatian spirituality has to do with how the *Exercises* are given. People in developing countries, as well as racial/ethnic minorities in developed nations like the United States, are rooted in cultures that are more communal than modern Western cultures. As a result, the *Exercises* are being offered more to groups than to individuals. Obviously, the dynamic of the *Exercises* is personal, but the context is quite properly ecclesial and collective: We are not created, redeemed, or liberated on our own. The Christian spiritual journey is never a one-person affair. Yet the prevailing context of much middle class spirituality in the United States favors individuals pursuing their personal well-being. Spirituality becomes part of the quest for self-fulfillment. Much of today's interest in spirituality,

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unfortunately, is functional, shaped largely by the materialistic, hedonistic, and therapeutic ethos of U.S. culture. That is why the emergence of the global Church and the demographic growth of non-traditional cultures in the West is nothing short of a blessing. It is helping us get the Jesuit and Ignatian spiritual heritage back on track.

### Focusing on the Poor in the Global Village

Today, the *Exercises* are being given to economically disadvantaged peoples in Latin America, Africa, and Asia. This effort has led to an explosion of Ignatian Spirituality Centers throughout the world. Many are not residential retreat centers, but rather places from which programs are taken to local parishes, congregations, and communities through days of prayer, conferences, parish retreats, and faith-sharing groups. This trend also values the instrumentality of Christian Life Communities (CLC), whose relevance to the promotion of Ignatian spirituality is becoming more evident.

There is a link between faith

sharing and the dynamics of a small Christian community. The spiritual journey is basic to the CLC experience. In the United States, this trend is exemplified by the Hispanic Lay Leadership Program, a work that New York Province Jesuits initiated three years ago. The Loyola Institute for Spirituality (LIS) is pioneering several initiatives in Ignatian spirituality among Hispanic and Asian residents of Southern California. The LIS began four years ago, after the California Province boldly decided to close a residential retreat center and experiment with a new cross-cultural, more mobile model of ministry. The Institute was a direct response to globalization, with its powerful trends of mobility and multi-culturalism.

Another characteristic of the shift taking place in Ignatian spirituality has to do with the rediscovery of the 18th Annotation to the *Spiritual Exercises*, in which Ignatius encourages the adaptation of the *Exercises* to diverse individuals and groups. This trend is adding to the very valuable rediscovery of the directed retreat, which took place in the 1960s. It also

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Rev. Tacho Rivera, S.J. (center) meets with a parish planning committee to shape a parish-based Ignatian retreat. Such retreats adapt Ignatian spirituality for today's parish communities, which are becoming increasingly diverse.



COURTESY OF LOYOLA INSTITUTE FOR SPIRITUALITY.

accounts in part for the growing popularity of 19th Annotation retreats or “*Exercises in Everyday Life*,”<sup>2</sup> as they are called. The emphasis in both of these trends has been to promote the full dynamic of the *Exercises*, and to do so in as practical a way as possible.

The emphasis on the 18th Annotation serves to inspire creativity and expand the imagination regarding the many levels of spiritual growth—the small and not so small steps—that eventually may take a person to experience the full value of the *Exercises*. The 18th Annotation retreat is coming to be valued for its own sake. It provides ample opportunity to

tion. The LIS has developed 18th Annotation retreats to help local congregations that are involved in community organizing to link their social justice activities with their yearnings for personal, spiritual growth—as individuals and as a community.

#### New Retreats for the New Diversity

A traditional paradigm for advancing in Ignatian spirituality often moves from 1) the concern for spiritual growth of an isolated individual, to 2) the experience of a weekend retreat, perhaps silent, in a retreat house

paradigm is not bad, it is less than desirable for today's global environment, insofar as it disregards the person's true ecclesial and community base, and reinforces the ontological individualism about which sociologists Robert Bellah and John Coleman, S.J., have so eloquently warned us.<sup>3</sup>

The emerging new paradigm looks something like this—A community of faith desires to grow and sees opportunities for such growth in:

1. Learning about and using the variety of prayer forms in the *Spiritual Exercises* (i.e., meditation, contemplation, rhythmic prayer, Examen of consciousness);
2. Gradually gaining exposure to the experience of silence via parish-based retreats during which retreatants do not stay overnight;
3. Receiving some input on basic themes from the *Exercises*—such as freedom, sin and reconciliation, and finding God in everyday life;
4. Engaging in spiritual conversation and faith-sharing, two resources for spiritual growth that are rather under-rated by the prevailing paradigm, but which are “naturals” for many Hispanic and Asian cultures.

The Superior General of the Jesuits, Rev. Peter-Hans Kolvenbach, S.J., has referred to the new approach to the giving of the *Exercises* as “evangelizing retreats.” He speaks of this as one of the more creative ways in which the Society of Jesus is responding to the Church's contemporary understanding of her mission to evangelize, by reaching out with the Gospel message across the barriers of social class and culture. Integral to such evangelization is action for justice, in which prayer and life come together—or to use the phrase often repeated by Ignatius in the *Spiritual Exercises*, where “love shows itself more in deeds than in words.”



**The emergence of the global Church and the demographic growth of non-traditional cultures in the West is nothing short of a blessing.**

**It is helping us get the Jesuit and Ignatian spiritual heritage back on track.**

respond to the spiritual needs of particular communities, which may be as elemental as a growth in self-esteem or exposure to Ignatian contempla-

tion. Finally, if the person is lucky, it progresses to 3) regular visits with a spiritual director. While this

1 For more information on Fr. Tetlow's work, see the online version of the June 2001 *In All Things*, which includes a detailed narrative by Fr. Tetlow: <http://www.inallthings.org>

2 For instance, Creighton University offers an online version of the “Exercises in Everyday Life” retreat. For information about this and other online resources for spiritual development, see sidebar in this issue: “A Force for Good: Discerning the Consolation in Globalization, p.11.”

3 Robert Bellah, *Habits of the Heart*; and John Coleman, S.J. *An American Strategic Theology*.

PHOTO BY IRMA RODRIGUEZ



*Los Angeles has an ever-increasing immigrant population from all over the world. Blessed Sacrament Parish today is 75 percent Hispanic, with ancestry from every country in Latin America. At left, the parish's Youth Aztec Dance Group on the feast of Our Lady of Guadalupe.*

## The Impact of Globalization on Parish Life

REV. MICHAEL MANDALA, S.J.

*The following is an interview of Fr. Mandala, Pastor of Blessed Sacrament Parish and School in Los Angeles, by Associate Editor of In All Things, Geoffrey Campen.*

**F**rom the parish perspective, how do you see globalization having an impact on people's lives? What has it meant for the composition of Blessed Sacrament? What has it meant in the family lives of your parishioners?

Blessed Sacrament Parish and School are located in the center of old Hollywood. Once the focal point for the entertainment industry, Hollywood is currently very much an inner city. Although there is a movement to bring back the glory days of Hollywood, it is going to take much more than economic make-up to put a shine to this haggard old star. Blessed Sacrament Parish, at one time the "parish of the stars," now would be better referred to as the "parish of the domestics of the stars." The vast majority of our parishioners are working-class. We are 75 percent Hispanic

with ancestry from every country in Latin America. We are about 10 percent Filipino-American and about 15 percent European-American.

Globalization has some very pos-

itive effects for our large immigrant population. Parishioners can easily keep in contact with relatives in distant lands by telephone. Even after the recent earthquakes in El Salvador, parishioners were able to communicate with relatives by cell phones. E-mail and other communication media have also made far-away homes seem much closer.

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tion from all over the world.

**What are some examples of struggles that those you minister to must deal with?**

The problem with globalization is that its benefits are not for everyone. In fact it can wreak horrible hardship on those not enthroned on the seats of power. Just as developing countries can be squeezed by debt owed to developed countries, so can immigrants be squeezed by a government policy that on the one hand takes advantage of cheap immigrant labor,

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<http://www.catholic-tv.net/blessedsacrament>

but on the other hand disparages the immigrant. This inconsistency causes much suffering to an immigrant work force. Stories about this abound. (See *Business Week*, April 2, 2001, p. 94)

One parish family facing these tensions can provide an example. The father is Salvadoran with only a high school education. He has a good, paying job as a doorman at a local hotel. He does not have resident status, but because he is from El Salvador, he may be able to get special refugee status. The mother is Mexican with a university degree. She does not have legal status either, and she has very little hope of getting it on her own. Their two daughters are American-born citizens. The father is contributing to the economy at a low-skilled job. The mother could be contributing to the economy at a highly-skilled job but cannot because of her immigration status. Economics and global communication convinced them that their talents would be useful here, but immigration law is inconsistent with the economic message that is being sent to the world.

Another example is that of an

this country.

**In a slightly wider perspective, how has the economic and social climate of L.A. been changed?**

L.A. is now a majority minority population. There are hundreds of languages spoken in this city every day. L.A. has become a microcosm of what California, and perhaps the nation, will become. For better or worse, globalization is making the world smaller. How well the various communities meld together is the challenge for us all.

**What are some lessons for our current immigration and economic policies and perspectives that we might extract from the experience of your people? What do we need to pay attention to?**

I believe that it is paramount for the healthy future of Los Angeles (and perhaps the nation) to bring economic and immigration policies into synchronization. Presently, with one hand we are waving people forward from around the world—encouraging them to take low paying, menial jobs that will not be filled by an American work

**For better or worse, globalization is making the world smaller.**

**How well the various communities meld together is the challenge for us all.**

Indonesian woman. She is single and unskilled, but a very caring person. She was attracted to California by the pull of a better life and freedom from religious persecution. She is a well-qualified nanny, but she is in the country without documentation and her employers take advantage of her constant fear of being deported. Clearly, globalization is a mixed blessing for those who are vulnerable in

force. However, with the other hand we are dismissing immigrants and using them as scapegoats for all that is wrong with our society. If globalization purports to create a world without discriminatory borders, then our domestic policies must eventually reflect such equity.

The next issue of *In All Things* will come out in the fall. Topics for upcoming issues may include such diverse questions as Missiology and Justice, Hispanic ministry and the evolving demographics of the U.S. Church, urban sprawl, and Federal funding for faith-based initiatives. We welcome submissions of photographs, reflections, essays, and articles. Over the next year, we hope to push forward the development of the online venue of *In All Things*. Each issue will have an online supplement, and every article we place online will include resources and links for enhanced web navigation. We hope that, in addition to being a print publication, *In All Things* will become a virtual “space” in which discussion about the social apostolate can take place.

On a personal note, I want to thank the readers of this journal as well as the contributors to it, for their outstanding support over the past year and a half. From my perspective, helping to put together *In All Things* has been a cherished experience; how talented and gracious so many of you have been! Alas, because I am soon leaving the national office, I give all this up reluctantly. To be sure, there is a sense of unfinished business about my impending departure, as there might be for any work-in-progress—and perhaps we would all recognize that there is no greater work-in-progress than the slow progress of building up the Kingdom. But business and thoughts of measured movement aside, I have only one question now, and it is this: To whom do I speak about receiving a complimentary subscription? ✧

# A Force for Good: Discerning the Consolation in Globalization

“In the exercise of our mission, we bring a simple criterion from our Ignatian tradition: In our personal lives of faith, we learn that we are in consolation when we are fully in touch with what God is doing in our hearts, and we are in desolation when our lives are in conflict with his action. So, too, our ministry of evangelizing culture will be a ministry of consolation when it is guided by ways that bring to light the character of God’s activity in those cultures and that strengthen our sense of the divine mystery. But our efforts will be misguided, and even destructive, when our activity runs contrary to the grain of his presence in the cultures which the Church addresses, or when we claim to exercise sole proprietorial rights over the affairs of God.”

— *General Congregation 34, Decree 4, No. 88*

**Globalization, for all its risks, also offers exceptional and promising opportunities, precisely with a view to enabling humanity to become a single family, built on the values of justice, equity and solidarity.**

—*Pope John Paul II*  
*World Day of Peace Message, 2000*

Much has been said, and needs to be, about the ethical perils of globalization. However, as with all other movements in human history, this new “global age” contains both evil and good—the potential for depredation or worldwide charity.

It is by no means simple, nor is it optional; globalization is here to stay. The challenge we face as Jesuit institutions and Ignatian-inspired individuals is to meet our world head-on, with conscious minds and discerning hearts. Using Ignatius’ divining rod of “consolation/desolation,” we have no choice but to become fully and prayerfully engaged with our new reality.

As Harvard University professor Mary Ann Glendon recently observed in her address to the General Assembly of the Pontifical Academy of Social Sciences: “The Church’s work in the ever-changing world is...perhaps best regarded as an ongoing crusade to shift probabilities in favor of what John Paul II calls the civilization of life and love. Globalization undoubtedly poses formidable challenges to that never-ending task. But the resources that the Church brings to meet those challenges are formidable as well.”<sup>1</sup>

Many visionary Jesuits and their colleagues already are using globalization as a powerful and innovative force for good:

- The **Irish Jesuits** maintain a website that enables visitors to pray, study and reflect online: [www.jesuit.ie/prayer](http://www.jesuit.ie/prayer)
  - In a similar vein, **Creighton University** offers an online version of the 19th Annotation retreat (*see article on page 7 by Rev. Allan Figueroa Deck, S.J.*), <http://www.creighton.edu/CollaborativeMinistry/online.html>
- Note: See our online version of *In All Things* for a feature article by Creighton University about spirituality on the web ([www.inallthings.org](http://www.inallthings.org))
- At **Loyola University** in New Orleans, through the **Twomey Center for Peace through Justice** website, visitors can do everything from feed the hungry to combat racism: <http://www.loyno.edu/twomey/>

The number and array of such resources increase daily. We encourage you to seek them out, and take advantage of the rich potential for spiritual growth online. If nothing else, globalization allows each one of us to more genuinely live out a “faith that does justice.” For a handy overview of Jesuit spirituality sites on the World Wide Web, see:

- <http://www.jesuit.org/resources/spirituality.html>



<sup>1</sup> For the full text of Dr. Glendon’s address, see our website: <http://www.inallthings.org>



REV. MARK RAPEL, S.J., COURTESY OF THE JESUIT REFUGEE SERVICE

## Advocacy Without Borders?

REV. EDWARD B. ARROYO, S.J.

Where might advocacy for justice be headed in the next ten years, given the reality that our world is becoming more and more inter-dependent? Social problems such as pollution, global epidemics, and the plight of refugees increasingly transcend national boundaries. At the same time, we hope that the emerging global reality may offer new opportunities for solving such worldwide problems.

### Lobbying and Global Ethics

For almost three years, I have coordinated the Woodstock Theological Center's program on Ethics in Public Policy. Our interdisciplinary team (comprised of a lawyer-lobbyist, political philosopher/ethicist, theologian, journalist, and sociologist) is investigating the ethical challenges facing public policy advo-

cacy, with a focus on lobbying the U.S. Federal government. In consultation with a variety of lobbying experts, we are developing a set of guidelines for the ethical practice of advocacy in a democratic society.

For the purposes of our research, we understand lobbying to be the deliberate attempt to influence political decisions through numerous forms of public advocacy. The lobbyist uses various means, such as personal reputation, professional obligation, cultivated rapport, and financial inducement to achieve selected political goals. Gaining the trust of policymakers leads to "earned" access, through which a lobbyist can share information and opinions that influence the formation of public policy. Lobbyists also may rely on their "positional" influence, which is based on one's standing in the public realm rather than "earned" through other means.

As we look to the future of the

Ethics in Public Policy project, we realize that there are dual, countervailing political trends at work: On the one hand, lobbying activity is devolving from the Federal level to the state and local levels, as the details and implementation of social policies have become more decentralized in recent years. At the same time, however, the emergence of overarching, more universal economic, political, and cultural patterns is presenting new challenges for public policy advocacy at the global level.

### Worldwide Advocacy

When we look at the interaction of globalization and lobbying, many complex questions present themselves. Some analysts maintain that we are rapidly moving beyond the point where

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# Macro vs. Micro: The Challenge of Globalization for Jesuit High Schools

REV. JOSEPH O'CONNELL, S.J.

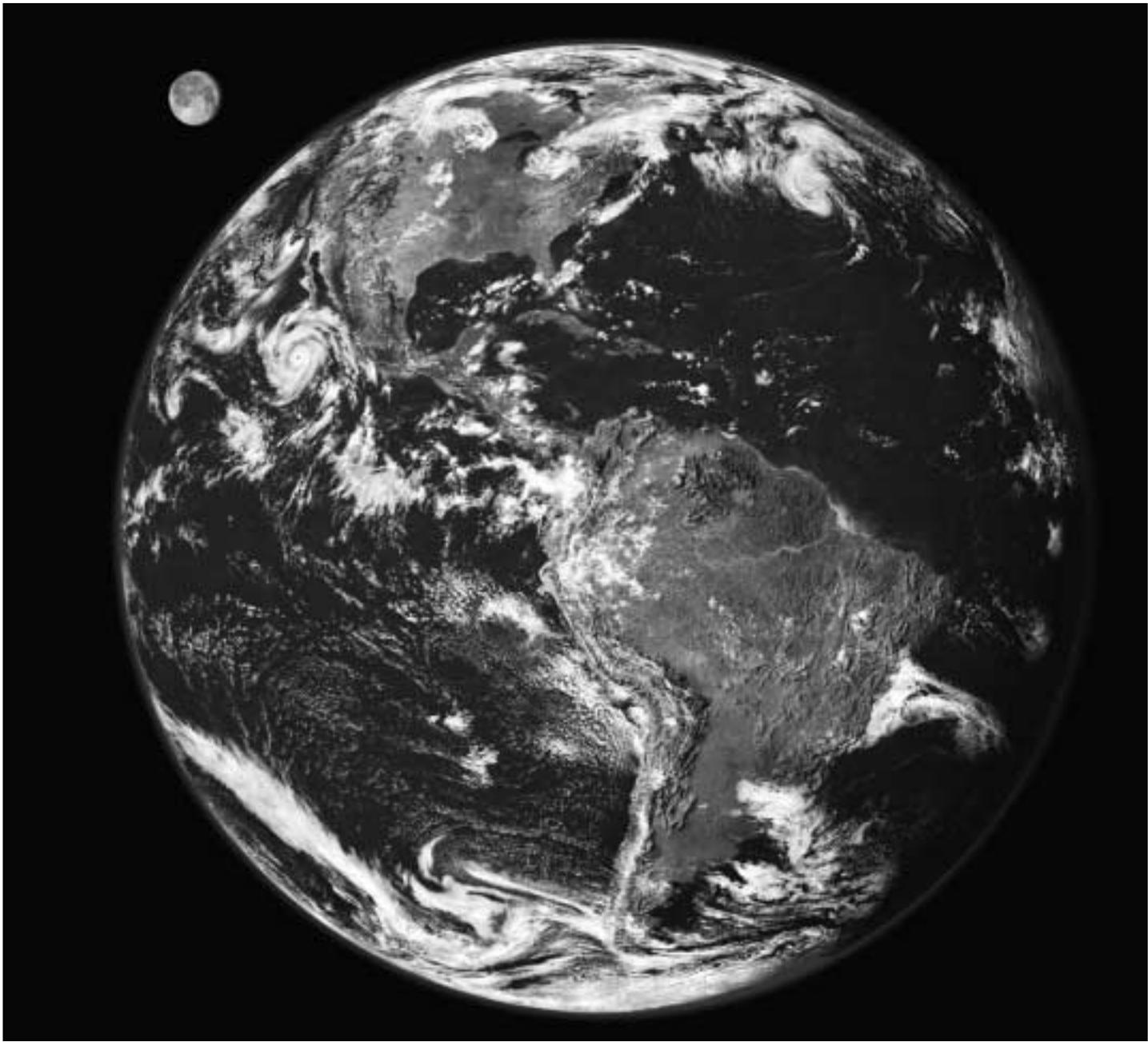
It was only a few generations ago that it was rare for people to travel more than 40 miles from home during their entire lifetime. Now it is possible to tour other country's cities, museums, and points of interest, and even read their newspapers, without even leaving the comfort of one's home. In the U.S., there was a time when people thought long and hard about whether they could afford to place a long-distance telephone call to relatives in the next county. Today,

their descendants, jaywalking across the streets of their city, direct dial friends and associates thousands of miles away. Global Positioning Systems (GPS) make it possible for lost souls (who can afford it) to pinpoint their exact location on the globe at any given moment. MTV daily defines culture and clothing alike for the youth across continents. The golden arches, Coke ads, and NIKE logos pop up unexpectedly in some of the least likely spots on the earth. Free

market forces and the commerce of communications and information, willy-nilly, have become the world's e-business. The click of a mouse (the computer cousin, that is) at a bank in Milan in nanoseconds transfers millions of lira to dollars in a bank in New York. The whoosh of felled trees in Brazilian rainforests may eventually be felt in arid winds sweeping across parched lands in Turkey.

Globalization has become the  
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*REV. JOSEPH F. O'CONNELL, S.J. is President of the  
Jesuit Secondary Education Association (JSEA) in Washington, DC.*



*The reality of globalization is that we are no longer alone on this world, nor are we able to act independently and without consequence.*

CREATED BY RETO STOCKLI WITH THE HELP OF ALAN NELSON, UNDER THE LEADERSHIP OF FRITZ HASLER. COURTESY OF NASA.

nation-states can or should determine global policy. Thus, advocacy for a particular global policy will have to take place at a more global level. Much of our advocacy in the future will have to target supra-national entities such as the United Nations. We also will have to work with transna-

transnational lobbyist explained: "[T]he U.S. is now the only 10,000-pound gorilla in the global jungle... [M]uch of the advocacy for a more just world will have to target the policy-makers in the U.S. government, who [will] have even more influence on global developments in the future." Likewise, U.S. and Jesuit-related investments in the MNCs might provide entré to advocacy through participation in stockholder meetings, perhaps best accomplished

ment. Our coherent tradition of Catholic social teaching, especially John XXIII's magisterial treatise on the web of human rights in his *Pacem in Terris*, provide us with an excellent "ecumenical" framework for faith-based advocacy. This framework is readily understandable and often readily acceptable to people of other faiths, as well as to people with no faith tradition.

**Advocates for a more just global reality in the 21st century will have to be familiar with the multinational and multicultural realities of a more globalized world.**

tional policy-making organizations, usually categorized as inter-governmental organizations (IGOs, such as the World Bank), non-governmental organizations<sup>1</sup> (NGOs, such as the Red Cross or even our own Jesuit Refugee Service), and multi-national corporations (MNCs, such as Exxon/Mobil).

While these global developments imply that advocacy necessarily will involve transnational organizations, lobbying within the U.S. Federal government will remain an essential element of lobbying in the future. As one

through corporate responsibility coalitions, in conjunction with other advocates of social justice.

The UN's globally-recognized *Universal Declaration of Human Rights* and its Covenants comes the closest to a "constitutional" framework for future lobbying in an interdependent world. Of course, for the most part these agreements depend upon voluntary enforcement, as the 150 or so nation-states who have agreed to this universal "bill of rights" have not agreed to universal modes of enforce-

## Coalitions of Concern

Advocates for a more just global reality in the 21st century will have to be familiar with the multinational and multicultural realities of a more globalized world. As is increasingly the case at the Federal level in the U.S., much of this advocacy will have to be done in coalitions among interest groups that share a concern about particular issues. Perhaps the precedent set by the coalitions of international interest groups who accomplished significant debt relief in the year 2000 will set an example for the future.

In the field of global justice advocacy, faith-based international organizations such as the Society of Jesus may have a head start in setting ethical standards for the future. It may be advisable to consider registering the Society of Jesus as an NGO, in order to empower us to take more active advocacy positions on specific global issues such as the AIDS epidemic or refugee policies. The Franciscans already have taken this step, and the Carmelites are working on it. The question appears to be as-yet unresolved within the Society, although the issue of the Society taking advocacy positions on global policies was discussed at the recent "Loyola 2000" meeting of Jesuit major superiors. Both the Jesuit Refugee Service and the Christian Life Communities already are registered as NGOs at the United Nations, giving them some access to "lobbying" at that more global level.

## High-Tech Lobbying

Within the U.S., lobbying techniques are becoming more and more sophisticated. Web-based technologies allow

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## Recent Trends in U.S. Lobbying

1. Lobbying has become more and more sophisticated.
2. However, the essential characteristics of lobbying still involve:
  - a. Access
  - b. Trust
  - c. Building ongoing relationships
  - d. Truth-telling
3. The old image of direct lobbying between one actor and one policymaker is rarely the heart of the ethical matter any more.
4. Journalism, public relations, government relations, and the legal profession are often also lobbying professions. Their codes of ethics need to be examined, and possibly updated.
5. New technologies have had a dramatic impact on the way lobbying is done, raising new ethical questions which need to be examined.
6. At the same time, lobbying the Federal government seems to have become more ethical than it was 100 years ago.<sup>1</sup>
7. The lobbying profession needs to implement higher standards of professionalism and self-monitoring.
8. Many lobbyists with whom we have consulted agree that the development of a sharper sense of professional ethics is crucial for the credibility and advancement of their profession.
9. As noted above, lobbying is at once devolving from Washington to the local level and expanding toward a global reality. This has ethical ramifications which demand close examination and reflection.
10. Under the U.S. constitution, lobbying remains an essential element of the people's right to petition their government in the formation of public policy.

greater communication and networking of advocacy positions. On the other hand, the Internet may simply multiply the quantity, but not necessarily the quality of advocacy. Also thanks to the Internet, lobbying techniques are all too often becoming more deceptive: It is sometimes impossible to clearly identify precisely who is behind a particular advocacy effort. Unethical lobbyists now can develop "phantom lobbies," that is, non-existent interest groups, intentionally misrepresenting the agenda and identity of those behind the policy position being advocated. So-called "Astroturf lobbying" involves the generation of simulated grass-roots "advocates" for a particular position. Such dishonest lobbyists even go so far as to produce quantities of false faxes, phone call messages, and e-mails, to mislead policymakers about the true positions of actual grass-roots activists.

In the future, similar ethical problems will arise; issues of full disclosure, among others, will have to be addressed. The new technologies which are blossoming in the U.S. soon will have analogues at a more universal level. There are bound to be other (and perhaps even more complicated) ethical challenges facing social justice advocacy in the global arena.

### The Most Pressing Global Advocacy Issues

In her excellent recent anthology on the global issues we must face in the future,<sup>2</sup> Woodstock consultant Dr. Maryann K. Cusimano Love states: "Trans-sovereign challenges have no passports, [and] are difficult, if not impossible, for states to solve alone."<sup>3</sup> She then provides an ample list of some of the many new global policy issues emerging, none of which can be



solved by unilateral, single, nation-state policy formation. These are some of the global problems which "cross borders with no passports:"

- Disease epidemics, such as AIDS
- Pollution of the environment
- International criminal organizations
- Narcotics and weapons proliferation
- Terrorism
- Refugee flows
- Internet crime and pornography
- Military intervention
- Human rights violations
- Famine
- Energy
- Nuclear arms smuggling and trade

Will all of this call for the development of guidelines for global advocacy ethics? As we are now synthesizing the results of our research on lobbying ethics at the Federal level (expecting a publication of these by the end of 2001), the question presents itself: Where do we move next with Woodstock's "Ethics in Public Policy" program? Certainly, one direction will be the hard work of persuading lobbyists to sign on to the guidelines we develop, which will

demand a good deal of "ethical lobbying" on our own part. Another direction for the future may be investigating how to expand these ethical guidelines in order to encompass lobbying ethics at the global level.

We hear much of the rhetoric, if not the substance, of "subsidiarity talk" in our current U.S. political debates. While politicians may be more than ready to use this basic principle of Catholic social teaching when it suits their purposes, rarely do we hear them insert the correlative qualifier which always must accompany the statement of this principle, that is, that intervention should take place at the lowest level where it can effectively deal with the problems being addressed. A quick review of the 12 global advocacy issues listed above should awaken many observers to the reality that very few of the problems (and perhaps unintended consequences) of a globalizing world will be solved without the formation of more universal norms and policies, to be agreed upon beyond the nation-state. Clearly, those of us who are committed to justice will have to expand our vision and skills, if we are to be effective advocates in this new and rapidly more globalized world. ♦

*Social problems such as pollution, global epidemics, and the plight of refugees increasingly transcend national boundaries. At the same time, we hope that the emerging global reality may offer new opportunities for solving such worldwide problems.*

1 In the mid-19th century, there were no legal guidelines for lobbying the federal government. Gifts and other *quid pro quos* could flow without shame between lobbyist and policymaker. Today, there are thorough legal codes which severely limit such direct transfers between lobbyists and Federal office holders. According to Paul Herrnson: "...[E]thics in the lobbying business have improved dramatically over the past four decades, not because of legislative edicts and regulation, but because of the quality of the members of Congress, the quality of the lobbyists, and the dispersion of power away from the Sam Rayburn prototype to something close to a 'one-person one-vote' regime in Congress. This last development carries with it some heavy baggage, however; legislative bodies need a structure that facilitates leadership. And that is difficult to manifest under the

current system." (p. 34, *The Interest Group Connection Electioneering, Lobbying, and Policymaking in Washington*. Herrnson, Paul S. [Chatham House Publishers, Inc. Chatham, New Jersey, 1998.])

2 On the topic of NGOs and lobbying in the UN, see Jane Remson, O. Carm, "The Path to Global Solidarity: The Roles of the UN and the NGOs," in *Blueprint for Social Justice*, Vol. LIV, No. 3, November, 2000, available on our website: [www.loyno.edu/twomey/blueprint-November2000.htm](http://www.loyno.edu/twomey/blueprint-November2000.htm)

3 Maryann K. Cusimano Love, Ph.D. *Beyond Sovereignty: Issues for a Global Agenda* (Boston: Bedford/St. Martin's, 2000).

4 *Ibid.*

## Globalization's Flip Side: Worker Justice

MICHAEL DANIELS



*Many of the janitors, home care workers, and hotel employees for whom the author advocates barely receive minimum wage, let alone access to health care.*

I work as Coordinator of the Interfaith Committee for Worker Justice of San Diego, in the area of the U.S. known as “the Border Region.” In this role, I have a unique opportunity to witness and experience the direct effect of globalization upon the working people of the United States. These individuals, both documented and undocumented, con-

labor movement offers me the chance to befriend and stand in solidarity with those who traditionally benefit least from globalization: The working poor and the oppressed.

The people I serve are low-income working men and women who are immigrants from a variety of foreign countries, primarily Mexico. The opening of the world's borders,

(NAFTA). Unfortunately, NAFTA has enabled many countries to exploit other countries' work forces, most notably through the employment of cheap labor. Working conditions in countries like Mexico, in which foreign investments play a crucial economic role, force many to flee to the United States. Hoping to escape the poverty-level wages that are paid in their own country's factories (which are largely foreign-owned), these individuals come to the U.S. seeking the “American Dream” of a fair reward for their labor.

Sadly, most of the workers I encounter on a daily basis are not rewarded fairly. Many of the janitors, home care workers, and hotel employees for whom I advocate barely receive minimum wage, let alone access to health care. While in general the U.S. wages are higher than those in their native countries, the cost of living is higher here, as well. Thus, their wages often are not sufficient to provide for

**These individuals, both documented and undocumented, contribute to the most profitable economy in the world, yet they often are denied the chance to reap the fruits of their labor.**

tribute to the most profitable economy in the world, yet they often are denied the chance to reap the fruits of their labor. Being part of the

particularly the border dividing the U.S. and Mexico, has been made possible through policies like the North American Free Trade Agreement

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themselves and their families. Quite simply, they are not earning a living wage.

A belief in the right to a living wage is the principle on which the Interfaith Committee for Worker Justice is founded. Dedicated to improving the lives of the working poor, we educate and mobilize San Diego's faith communities regarding the injustices that are occurring in what has been described as "America's finest city." We work to improve wages, working conditions, and benefits for all members of the work

force. We do this by building relationships with politicians and other community leaders, and educating the various faith traditions about the plights of workers in our area. We also meet with

various hotel and building management representatives on behalf of those workers in San Diego who are struggling to survive.

The fact that the majority of

**It is through organizations like the Interfaith Committee for Worker Justice that we, as people of faith, can continue to combat the negative effects of globalization, in the hope of one day using it as a means of spreading God's message of equality, dignity, and respect for all people.**



these workers are immigrants severely limits their access to the American Dream. They face language barriers and racial discrimination, and are confounded by the challenges of becoming immersed in an entirely new culture. In addition, they face the daily fear of being deported. These individuals, the majority of whom are escaping countries in which they were being exploited by globalization, are simply trying to better their lives. Documented or undocumented, these courageous souls are like many people who have shaped our country: Immigrants working for a better life for themselves and their families. The globalization that compels them to leave their own countries does not justify their exploitation here in the U.S. A fair and just compensation for their hard toil, along with access to health care for them and their families, is absolutely necessary, if we are to end this cycle of exploitation and truly provide "justice for all."

San Diego's religious community has partnered with the labor force to challenge the structures that oppress the city's working poor. The Interfaith Committee for Worker Justice provides an avenue for all people of faith to voice their concerns over unjust situations. As a community organizer, the many phone calls I make, numerous postcards and letters I collect, and many meetings I coordinate, all work toward establishing God's kingdom here on earth. It is through organizations like the Interfaith Committee for Worker Justice that we, as people of faith, can continue to combat the negative effects of globalization, in the hope of one day using it as a means of spreading God's message of equality, dignity, and respect for all people. ✧

buzzword attributed to and blamed for almost everything and anything that is seen to have a worldwide impact—from the expansion of economies to the exploitation of indigenous peoples; from the explosion of technological

monitor. One of the cube’s six faces displays NASA’s recently-published, composite photograph of the world at night. Up until now, most satellite pictures of Earth have shown a serene planet basking in the sun’s rays, a sort

India, Europe, Africa, and the Americas stand out as glittering constellations of electric lights. NASA’s night map of earthlight could be used to trace the roots (routes) of economic and ecological interconnections that are globalization.

The globalization that is taking place with economies and the environment is taking place with cultures, as well. Sometimes differing cultural patterns complement one another in a Joseph’s coat of fantastic hues, but all too often the beliefs, values, norms, and practices of one people clash violently with those of another that seeks to bleach their culture out and leave them colorless. As Archbishop Rembert Weakland, OSB pointed out at the 2001 NCEA Convention in Milwaukee, “globalization” from perspectives other than that of the United

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**What adjectives will be used to describe our pattern of relationships and belonging in the future? Accessible, spontaneous, instantaneous, asynchronous, rapid, vapid, anonymous, multitudinous, carefree, uninhibited, unlimited, unimpeded?**

advancements to the exhaustion of earth’s resources; from the mass migrations of refugees to the insidious exportation of terrorism.

For me, the reality of globalization—that we are no longer alone on this world, nor are we able to act independently and without consequence—is caught by the rotating cube of the screen saver on my office computer’s

of blue and white, marbled bowling ball with globs of green and brown mixed in. An alien examining Earth in the light might well wonder if anybody inhabits this sleepy planet. It is brilliantly clear, however, from NASA’s night image of the earth how populated our world is. Not only is the globe not asleep; it is glimmering with life. Huge population centers of Asia,

### Students Speak Out about Globalization

The comments of students who contributed to the Think Tank offer some indication of its importance:

- We should have the “ideals necessary to define one’s place in the making of the world vs. one’s place in the world.”
- One force having impact on the world of young adults is “the global economy which will further the exploitation of poorer countries.”
- There are “masses of people who think they are totally different (culturally, economically, geographically) but are really quite the same. Globalization could be a good thing if we would look out for everyone.”
- “The division of power and wealth is accelerating. The new global economy (mega-international corporations) is supported by the wealthy, the government, and military. What is good for Wall Street is not necessarily what is good for 95% of the world’s population. We continue to exploit the poor, the weak, indigenous populations, the unorganized.”
- “Through advances in technology and a greater awareness of other cultures, we envision a world that is accessible and one in which we truly have a global community.”
- “The world will continue to shrink as countries of the world become more politically, economically, and socially interdependent.”
- “One of the most important things Jesuit high schools of 2020 will need to prepare their students for is a very competitive, technologically advanced, fast-paced, [and] economically and politically interdependent

world in which natural resources are stretched to their limits and in which family life and personal reflection time are not particularly valued...all of which will require making difficult moral decisions.”

The graduates of our schools consistently listed the following priorities among the five most important things for which a Jesuit high school of 2020 should prepare its students:

- College and beyond, for effective leadership in a global community with ethnic diversity.
- Informed and responsible discernment and decision-making, by developing critical minds and genuine and generous hearts, to discern not only right from wrong, but also substance from accident, the unchanging from the ephemeral; and the readiness to deal effectively and responsibly with (and even initiate) necessary or inevitable change.
- Critical adaptation to new challenges, e.g., in the media, technology, language skills, demographic shifts, and other changes still unforeseen.
- Informed understanding and appreciation of our faith traditions and their positive role in building community and influencing societal values.
- A commitment to heal the wounds of injustice, hatred, and prejudice, and to bridge the gap between rich and poor.

States often is seen simply as a process of “Americanization.”

Sadly, the “made in USA” drive that is exported into global marketplaces, particularly by the media and films, trivializes the real wealth of our national heritage: Freedom and justice for all. Harold Hongju Koh, former Assistant Secretary of State for democracy, human rights, and labor, noted at a U.S. Institute of Peace seminar that the truly radical globalization that is taking place is not the globalization of commerce or communications but the globalization of democracy and human freedom. More than 120 countries—four times the number just 25 years ago—claim to be committed to self-governance and democracy. What contribution as a nation are we making, through both word and example, to that revolution?

Boundaries and barriers are vanishing, not only for countries (i.e., Europe and soon the Americas) but for corporations, as well. International mega-mergers are becoming regular phenomena. Nonetheless, as the world quickly comes closer together, its citizens seem to be growing farther apart, becoming “rootless cosmopolitans” (Rev. Kevin Wildes, S.J., Georgetown University), with little sense of history, tradition, or allegiance. Fundamental social units such as family, neighborhood, and even nation-states are gradually disappearing, or at least losing their influence. It may be argued that the “new” social unit will likely be virtual “net-

summer concluded (*see box on page 18*), the reality of globalization is a powerful, changing context for Jesuit high schools in the 21st century. Tip O’Neill argued that “all politics is local.” Yet how local and meaningful is the politics of globalization for today’s Jesuit high school students?

What might Jesuit high schools do locally about globalization? Definitely, in the face of the demise of the family and the disintegration of societal bonds, Jesuit schools will need to stress even more the building of relationships and community, starting with one-on-one relationships, including the family, moving to the Church and larger society, and finally to global networks of responsibility for human justice. Jesuit schools can continue to challenge their students to grow into mature, responsible citizens of the world and servant-leaders dedicated to the betterment of humankind. They can work to educate their students in ways of critical thinking, moral decision-making and spiritual discernment that make *Ad Majorem Dei Gloriam* the foundation of their lives. Jesuit schools can seek to enrich their students’ faith experience, especially of God’s love for the poor, so that they grow in the desire to stand in solidarity with the poor and oppressed.

In leadership courses, Jesuit high schools can instruct their students in models of stewardship, collaborative decision-making, and teamwork that genuinely incorporate the needs, con-



*Globalization is not new to the Society of Jesus. Within just a few years of the Society’s founding, Ignatius was already sending Jesuits on missionary journeys to the far corners of the world. At right, a woodblock print of the Annunciation of the Virgin by an anonymous Fujian Province artist (1608). Details from an Antwerp Jesuit Gospel from are translated into Chinese conventions.*

effectively integrating more problem-solving activities relating to world issues into the curriculum (e.g., human rights violations, migrations of refugees, socio-economic trends, ethnic-religious conflicts, food scarcities, resource needs, land uses, etc.), Jesuit high schools can help their students to gain an intelligent global grasp of what is required to bring peace and justice to all parts of our world.

Certainly for Jesuit high schools with an Ignatian vision, globalization should rank high, even on the local level. After all, Ignatius thought globally; he even prayed globally. His meditation on the Incarnation begins with a powerful contemplation of the Trinity looking out upon the whole world, considering all of its people in all of their diversity. Within just a few years of the Society’s founding, Ignatius was already sending Jesuits on missionary journeys to the far corners of the world.

Ultimately, for Jesuit schools, the phenomenon of globalization calls for a globalization of learning. “We need to teach and learn with our students in ways that actively seek connections among subject areas, among people, among issues globally,” says Dr. Lorraine Ozar, Associate Headmaster at Loyola Academy in Wilmette, Illinois. With our vast, worldwide network of Jesuit educational works, it should not be difficult, in conjunction with our sisters and brothers from other faiths and cultures, to “think globally—act locally.” ♦

**Certainly for Jesuit high schools with an Ignatian vision, globalization should rank high, even on the local level.**

**After all, Ignatius thought globally; he even prayed globally.**

works” or webs modeled after the Internet. Will the new social unit take the best and brightest or the worst and dullest of this new, information age tool? What adjectives will be used to describe our pattern of relationships and belonging in the future? Accessible, spontaneous, instantaneous, asynchronous, rapid, vapid, anonymous, multitudinous, carefree, uninhibited, unlimited, unimpeded?

As our JSEA Think Tank of last

cerns, interests, talents, and abilities of others. Through the Internet, foreign exchanges, immersion programs, and other sources, schools can help students expand their knowledge of, appreciation for, and proficiency in other languages, cultures, and religions. Our schools can lead their students to reflect upon world issues from the viewpoints of other cultures and not solely from the perspective of an American or European bias. By

# SECONDARY EDUCATION PROFILE

## Cristo Rey Jesuit High: The Human Face of Globalization

REV. JOHN P. FOLEY, S.J.

As the world pushes on towards globalization, it is all too easy to lose sight of the human effects of this vast and seemingly unstoppable movement. At Cristo Rey (Christ the King) Jesuit High School, one easily can see the human side of globalization. This is a place where Latino students strive to overcome the obstacles of economic inequalities, as well as the cultural and linguistic barriers that are ever-present in their immigrant communities of Pilsen and Little Village on the southwest side of Chicago.

The population of the Pilsen and Little Village neighborhoods is 80 percent Latino and ranks as the most densely populated and least educated community in Chicago. The two local public high schools serving these communities are severely overcrowded, and together have dropout rates that top 65 percent. In 1992, after taking over St. Procopius Parish in Pilsen, the Jesuits approached the local community and asked what was needed. The overwhelming reply was: Better education for our children. Opened in 1996, Cristo Rey provides college preparatory education to inner city youth of Pilsen and Little Village. Our students are living proof

of globalization, right in our own backyard.

Cristo Rey Jesuit High School is pioneering an innovative educational model that couples work and study. The students at Cristo Rey have accepted the challenge of obtaining a solid education, which includes working five days a month to cover 74 percent of their tuition. By embracing this model, the students at Cristo Rey not only are discovering the value of education but also are gaining valuable workplace experience. Graduates of Cristo Rey are attending institutes of higher education with great enthusiasm. At present, 67 percent of Cristo Rey Jesuit High School graduates are enrolled in college/university. Our alumni are fighting the trends indicated by recent census figures, which found that less than 11 percent of Latino adults hold a college degree.

The students of Cristo Rey are either immigrants themselves or the children of immigrants, and their lives illustrate the human story of globalization. We see the students and their families struggle to live and work in a place where their language and culture are second choice. In response, we attempt to embrace the Mexican heritage of our students through our dual

language curriculum, which places a high value on being bilingual and bilit-erate in multiple subjects. Our dual-language curriculum empowers Cristo Rey students to become active participants in the global economy.

We look into the proud faces of parents who are making sacrifices to provide their children with an opportunity for a better life. We look into the faces of young adults as they leave to become the first person in their family to attend college. We see our students' satisfaction as they advance in their jobs and earn the respect of their law firms, banks, and advertising agencies. Every day, the students at Cristo Rey demonstrate their ability to overcome obstacles and achieve success, when given the opportunity and adequate resources.

In response to the success at Cristo Rey, the Cassin Educational Initiative Foundation recently was established. It is a \$22 million educational fund designed to replicate the Cristo Rey educational model in other regions across the country. In Portland, Oregon, a school modeled after Cristo Rey is set to open in the Fall of 2001, where it will serve another culturally diverse community. Feasibility studies also are being conducted for setting up "Cristo Rey-like" schools in Los Angeles, New York City, Cleveland, and the south side of Chicago.

At Cristo Rey Jesuit High School, we encounter globalization not in terms of abstract economic shifts and telecommunications victories, but in the lives of the students and alumni whom we consider our extended family. We look to human development as the true measure of globalization's success or failure. At Cristo Rey Jesuit High School, we do not set up walls or borders, but rather extend our hearts full of hope to the young people of our community. We greet migrant and immigrant families of Pilsen and Little Village with the face of love and charity exemplified by Christ the King. ♦

*REV. JOHN P. FOLEY, S.J., a veteran of 34 years of ministry in Peru, is the President of Cristo Rey Jesuit High School in the Pilsen section of Chicago. Cristo Rey currently serves 400 students and will increase its enrollment to 500 the 2001-2002 school year.*

*Mexican American students from Cristo Rey Jesuit High School celebrate Mexican Independence Day with enthusiasm.*



COURTESY OF CRISTO REY JESUIT HIGH SCHOOL

# Educating the Whole Person of Solidarity for the Real World<sup>1</sup>

REV. PAUL LOCATELLI, S.J.

*For a profile of  
Higher Education,  
see the feature article  
beginning on page 1.*

For 450 years, Jesuit education has sought to educate “the whole person” intellectually and professionally, psychologically, morally and spiritually. But in the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the 20th Century. Tomorrow’s “whole person” cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow’s whole person must have, in brief, a well-educated solidarity.

We must therefore raise our Jesuit educational standard to “educate the whole person of solidarity for the real world.” Solidarity is learned through “contact” rather than through “concepts,” as the Holy Father said... “When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection.”

—Fr. General Peter-Hans Kolvenbach, S.J.<sup>1</sup>

At the Higher Education Conference on Justice held at Santa Clara University in October, 2000, Rev. Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, challenged all Jesuit colleges and universities to connect the education of the whole person with issues of global justice and injustice. This new perspective, which is integral to our faith commitment, shifts and expands the traditional moral question of humanistic education from, “How should *I* live in this world?” to “How should *all of us* live together in this time and place?”

Fr. Kolvenbach made two important points for Jesuit education in this new 21st century. The first locates the whole person in the whole contemporary world, thus making education as a private, individual quest no longer adequate. The second point establishes educating for justice within this new ideal of educating the “whole person.” It is not an add-on but is integral to the process because the world which our students must

engage is a place of great injustice and oppression. Justice has both social and faith-related dimensions.

In this context, I’d like to consider briefly the emerging global reality with its great possibilities and deep contradictions—this world for which we are called to educate our youth.

The emerging reality, which is commonly labeled “globalization,” means very different things to different people. All see the same basic factors pulling the world into greater connectedness: Reconfigured international relations, new sources of information and technology, new cultural

process. At the risk of oversimplifying it, the argument goes like this: The rules of globalization are set by the market, rather than by sovereign political units or by distinctive cultures. Markets dominate the relationships across nations and people. Markets encourage the free exchange of information and cooperation, which will lead to democratic structures. Markets provide the appropriate mechanism for resolving problems of injustice. In the long run, people in the developing nations should look to markets as the real source of growth and social benefit.

**The emerging reality, which is commonly labeled “globalization,” means very different things to different people.**

forms, and new market structures that transcend political borders, with capitalism reigning supreme.

The most typical understanding of globalization is that it is not a political but predominantly an economic

Unfortunately, these global economic assumptions tend to be reductionist, insofar as they are based on a belief that human behavior is fundamentally driven by economic motivation.

*continued on page 22*

REV. PAUL LOCATELLI, S.J. is the President of Santa Clara University.

tions of enlightened self-interest, at best—and greed and fear, at worst. The person becomes merely a consuming and producing entity, not a full human being, and society is only the market

from courts to school systems actually function as they should. The market cannot accomplish all this without a sound public authority that is responsible for the common good.

**As educators, we must ask how it is possible to advance the great possibilities of globalization while eradicating its deep contradictions.**

writ large, where there is no common good beyond the value of property and the right to enter freely into economic contracts for personal gain.

As educators, we must ask how it is possible to advance the great possibilities of globalization while eradicating its deep contradictions. Without question, the flow of capital, technology, and information into the world's 48 poorest countries would improve people's standard of living and quality of life. However, such improvements could occur only if corruption and cronyism are minimized, the rule of law is established, and public agencies

Colleges and universities are in the best position to raise fundamental questions which many politicians, executives, and writ-

ers choose to ignore. For example: Will the expansion of first-world capitalism into these poorest countries become merely a new form of colonialism? In the latter half of the 19th century, rich nations confidently dic-

tated economic and social arrangements to poor nations. Prior to the era of tariffs and protectionism following the First World War, there was another form of globalization at work, in which raw materials flowed from poor colonies to the factories of rich European nations, only to return as manufactured goods. Such imperialist colonialism relied upon the physical occupation of overseas territories and the forcible undermining of indigenous cultures.

Is the 21st century witnessing a more polite and thus more insidious form of colonialism, which eschews physical occupation but just as effectively undermines the cultural integri-

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*Market forces are not laws of nature that operate without human influence. They are complex human creations and must be held accountable to human values and moral principles.*



CHARLES BARRY, SANTA CLARA UNIVERSITY

ty of indigenous peoples via pervasive advertising, capital flow, trade deals, and international debt?

Globalization presents fundamental moral questions about how we see the world. Do we see, for example, persons as economic commodities or as people of inalienable dignity with equal moral standing? Are other cultures unique sources of wisdom and meaning, or are they anachronisms to be displaced by Western commercial culture? I suspect that one test of our estimate of other peoples is whether we consider the sufferings of the present generations seriously and do not dismiss their suffering as a stage of historical progress, as the Marxists did when they willingly sacrificed the wellbeing of present generations for the sake of a future “workers’ paradise.” If the economy exists for people and not people for the economy, no generation can be sacrificed, especially when that sacrifice brings enormous profits to an elite.

Do we continue to act as if markets are morally and ethically neutral? We know from history that they never have been. Market forces are not laws of nature that operate without human influence. They are complex human creations and must be held accountable to human values and moral prin-

COURTESY OF THE JESUIT REFUGEE SERVICE



*Globalization presents fundamental moral questions about how we see the world. Do we see, for example, persons as economic commodities or as people of inalienable dignity with equal moral standing? Are other cultures unique sources of wisdom and meaning, or are they anachronisms to be displaced by Western commercial culture?*

transnational level in the way that the emerging economy does. Does that mean that globalization is essentially beyond morality?

Of course, colleges and universities cannot expect to erect structures of worldwide morality. However, globalization should be integrated as a subject across every discipline. Universities and colleges can conduct serious research and promote dia-

a political economy that allows the poor to share in economic advancement. Social research can help preserve indigenous cultures from the detrimental effects of Westernization, and can help them develop economically while preserving a sound ecological balance. Social and political action on the part of our graduates and members of our campus communities can effect change for the common good in the 21st century.

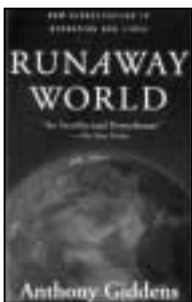
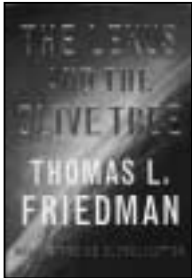
In short, our colleges and universities can and should address issues of global justice. Through both research and teaching, we must educate our students as “whole persons,” by providing them with the knowledge, skills, and above all the values to make a difference in their world. Today’s young people need the moral and ethical courage to make difficult decisions, and the vision to fashion a more humane, just, and faith-filled global society. ✧

**Today’s young people need the moral and ethical courage to make difficult decisions, and the vision to fashion a more humane, just, and faith-filled global society.**

ciples. Public authority has the responsibility to make the economy serve the common good. The obvious problem with our emerging global economy is that there is no political—and more importantly, no moral—authority that operates on the

logue among policymakers regarding the global realities we face. They can expose the myths that comfort and protect the powerful elite, while blinding them to the real needs of the poor. Research and policy analysis provide the foundation for developing

<sup>1</sup> Fr. General Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education.” Lecture at Santa Clara University, October 6, 2000. For the full text of this lecture, see [http://http://www.scu.edu/news/releases/1000/kolvenbach\\_speech.html](http://http://www.scu.edu/news/releases/1000/kolvenbach_speech.html)



## Books on Globalization

- John C. Edmunds, *The Wealthy World: The Growth & Implications of Global Prosperity*
- Thomas Friedman, *The Lexus and the Olive Tree*
- Anthony Giddens, *RunAway World*
- Anthony Giddens & Will Hutten, *Global Capitalism*
- Robert Gilpin, *The Challenge of Global Capitalism*
- Thomas C. Holt, *The Problem of Race in the 21st Century*
- Held, McGrew, Goldblatt & Perraton, *Global Transformations*
- John Micklethwait & Adrian Wooldridge, *A Future Perfect*
- James Mittleman, *Globalization Syndrome*
- Patrick O'Meara, Howard Mehlinger & Matthew Krain, *Globalization and the Challenges of a New Century: A Reader*
- Roland Robinson, *Globalization, Social Theory and Global Culture*
- Amartya Sen, *Development as Freedom*

## Food for Thought

# Social Justice Falling Out of Fashion

REV. MARCO CARDINALI, S.J.

*450 years ago St. Ignatius founded the Roman College. Its successor, the Pontifical Gregorian University, celebrated this anniversary in early April, 2001.*

E vangelization that includes the promotion of justice in dialogue with cultures and religions is the mission of the Society of Jesus, and so too of the first Jesuit university. Among the many distinguished speakers [at the Pontifical Gregorian University's anniversary celebration], Mr. Jacques Baudot, who was General Secretary of the 1995 World Summit on Social Development in Copenhagen, talked about "Mission and Justice," unmasking sources of injustice in our zeitgeist.

Too many people like to believe that globalizing capitalism will eliminate material poverty, even though there's no past or present evidence to support such wishful thinking. Men and women are spoken of as "human capital" or "the labour market," countries are categorized as winners or losers according to their economic performance, and nearly the whole of Africa remains on the sidelines of the world economy. Social relations having been reduced to commercial ones, the much-praised "market economy" is giving us a "market society." Individualism easily degenerates into selfishness, utilitarianism into cold apathy.

The very notions of social justice or equality are falling off the United Nations agenda and disappearing from the language of international organizations. "We need a deepening reflection on the moral foundations for social justice," said Baudot, urging social scientists, philosophers, and theologians to work closely together. "Thinking should be rigorous and yet daring, imaginative, even lyrical, while action, notably political action, should be moderate." ✧

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