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SOLIDARITY ACCORDING TO THE THOUGHT OF FR. PEDRO ARRUPE
AND ITS APPLICATION TO JESUIT HIGHER EDUCATION TODAY

A Dissertation

Submitted to the McNulty College & Graduate School of Liberal Arts

Duquesne University

In partial fulfillment of the requirements for
the degree of Doctor of Philosophy

By

James Menkhaus

May 2013

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James Menkhaus

2013

SOLIDARITY ACCORDING TO THE THOUGHT OF FR. PEDRO ARRUPE
AND ITS APPLICATION TO JESUIT HIGHER EDUCATION TODAY

By

James Menkhaus

Approved March 26, 2013

James Bailey, Ph.D.
Associate Professor of Theology
(Committee Chair)

Anna Scheid, Ph.D.
Assistant Professor of Theology
(Committee Member)

Dan Scheid, Ph.D.
Assistant Professor of Theology
(Committee Member)

James C. Swindal, Ph.D.
Dean, McNulty Graduate School
Of Liberal Arts
Professor of Philosophy

Maureen O'Brien, Ph.D.
Chair, Department of Theology
Professor of Theology

ABSTRACT

SOLIDARITY ACCORDING TO THE THOUGHT OF FR. PEDRO ARRUPE AND ITS APPLICATION TO JESUIT HIGHER EDUCATION TODAY

By

James Menkhaus

May 2013

Dissertation supervised by James Bailey

Fr. Pedro Arrupe, S.J. was elected the 28th superior general of the Society of Jesus in 1965 and served in that role until 1983. As superior general, Arrupe sought to shape the Jesuits in the spirit of the vision of Vatican II, as well as the original charism of the founder of the Jesuit, St. Ignatius. The questions this dissertation seeks to answer is how Fr. Pedro Arrupe understood solidarity in light of his own life and theological perspectives and then how his view continues to shape Jesuit education today.

The first chapter examines solidarity as an element of Catholic social teaching, which sets the historical and theological context for the rest of the dissertation. It briefly looks at the historical development of solidarity within papal encyclicals, as well as within selected contextual theologies.

The second chapter is the heart of the dissertation, which looks at Arrupe's contribution to solidarity through three lenses: solidarity with those suffering, solidarity through inculturation and solidarity created by the Eucharist. Drawing from historical, sociological and theological sources, Arrupe's vision of solidarity is strongly influenced by his twenty-seven years in Japan and his dedication to Ignatian spirituality. The chapter also puts Arrupe's work in dialogue with other theologians wrestling with similar issues in order to demonstrate how Arrupe adds to their analysis.

The third and fourth chapters examine the way Arrupe's ideas have influenced those who came after him. Chapter three explores the superior generals since Arrupe, Fr. Kolvenbach and Fr. Nicholas, and how they are extended Arrupe's ideas of solidarity towards Jesuit education and interreligious dialogue. The third chapter also looks at two other Jesuits, Fr. Howard Gray and Fr. Greg Boyle, each applying solidarity to Jesuit education and Jesuit social justice apostolates. The fourth chapter is a case study based on my experiences working with immersion groups at John Carroll University and the way solidarity is taught through these experiences. Specifically, the focus is on two experiences going to Immokalee, Florida in 2011 and 2013 and the positive and negative elements of immersion programs in developing solidarity in Jesuit educated university students.

DEDICATION

To Mike Sanzone, who always believed in me. Rest in Peace 10-10-12.

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Finally, I wish to thank Fr. Howard Gray for his guidance in Ignatian spirituality that has led me to this dissertation topic and to a greater appreciation of Fr. Pedro Arrupe and Jesuit education. I would also like to thank my parents, Ed and Carol, for supporting me for through all my years of study. Achieving this milestone would not be possible without their love and understanding.

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Introduction

A Man of Vision in a Time of Change

“But no one has ever criticized- or could even criticize- the generous dedication that animated [Arrupe’s] work adapting the life and apostolate of the Society to the demands of today’s world.”¹

On 31 July 1973 the 28th successor of St. Ignatius of Loyola as Superior General of the Society of Jesus, Fr. Pedro Arrupe, S.J., addressed alumni of Jesuits schools from throughout Europe. This man, the first Spaniard from the Basque region to assume the position of General since Ignatius, changed the trajectory of the Society of Jesus and Jesuit education with his historic words. In one of the most quoted excerpts from his speech, Arrupe declared,

“Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ- for the God-human who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.”²

Asking those present if the Jesuits had educated them to authentically work for justice, Arrupe rhetorically replied that they had not. Jesuits had failed to educate them “for others” and had been unsuccessful in teaching them that at the heart of the Christian faith was a call to serve the poor and marginalized in the footsteps of Christ. These challenges angered many who were present because they believed the success of their education was to be found in their affluent businesses and positions of prestige.

¹ “Address of Gratitude and Homage of Fr. Paolo Dezza to Fr. Arrupe,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), 473. The address was given on 3 September 1983 during the 33rd General Congregation to thank Fr. Arrupe for his service to the Society as his successor was elected.

² Pedro Arrupe, S.J., “Men for Others,” in *Justice with Faith Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1980), 124.

Almost forty years after Arrupe gave his speech in Valencia, it is difficult to imagine Jesuit schools without the motto “men and women for others” or “a faith that does justice.” These phrases are the hallmarks of Jesuit institutions that are apparent explicitly through signs and plaques, or implicitly in classrooms and service programs. In some ways, Arrupe’s vision for a greater awareness in Jesuit education towards justice has been realized, but there is still a long way to go. One of the challenges for offices of mission and identity in Jesuit schools is to continue to develop new ways of teaching students about the importance of social justice in ways that will not only affect them while they are in school, but will stay with graduates for the rest of their lives.

As schools wrestle with meeting Arrupe’s challenge, one of the popular concepts that has taken hold in Jesuit circles is “solidarity.” For example, Arrupe’s successor as superior general, Fr. Peter-Hans Kolvenbach, uses solidarity as one of the goals of a Jesuit education and he closely ties solidarity with justice. In his address at Santa Clara University in 2001, Kolvenbach proclaimed, “We must therefore raise our Jesuit educational standard to ‘educate the whole person of solidarity for the real world.’”³ Using solidarity in a similar way to Arrupe’s use of justice, Kolvenbach connects the two ideals in his speech using solidarity as a method of learning about injustice, as well as a way to work for justice.

Solidarity is also an important term for other Jesuit apostolates outside of the educational sphere. The most recent General Congregation⁴ (GC) of the Society of Jesus,

³ Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education,” in *A Jesuit Education Reader*, ed. George Traub, S.J. (Chicago: Loyola Press, 2008), 155.

⁴ A General Congregation is the highest authority in the Society of Jesus and is called to elect a new Superior General or for other important matters.

GC 35⁵, describes the Jesuit mission in the 21st century. In the conclusion of decree three, entitled “Challenges to Our Mission Today,” the Society states, “Our mission is not limited to our works. Our personal and community relationship with the Lord, our relationship to one another as friends in the Lord, our solidarity with the poor and marginalized, and a lifestyle responsible to creation are all important aspects of our lives as Jesuits.”⁶ For Jesuits, solidarity with the poor is not just about works, but about a way of living and an approach to life. It should influence their relationships, lifestyle and choices on how to live in the world in the 21st century.

All of these dimensions of mission - relationship with God, community, work with the poor, and respect for creation - have been part of the Society of Jesus since its inception by St. Ignatius Loyola and his companions in the 16th century. Solidarity with the poor was central to the training of the early Jesuits, although the word solidarity was not used because it would not come to its current usage until the 20th century.⁷ St. Ignatius wanted novices to experience poverty, especially those who sought to enter the Society that came from a life of privilege. Thus, within the Jesuit *Constitutions*,⁸ Ignatius established a series of experiments for young Jesuits to encounter the poor, sick and vulnerable. As John O’Malley, a Jesuit historian, explains about the early Jesuits, “The duties of the members were to visit the sick prisoners and care for them, beg and themselves contribute money in order to free debtors, and try to persuade creditors to remit debts... In

⁵ The 35th General Congregation of the Society of Jesus met from 7 January- 6 March 2008.

⁶ “The 35th General Congregation of the Society of Jesus,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 3, #85.

⁷ The development of “solidarity” will be examined in the first chapter.

⁸ “The Constitutions of the Society of Jesus,” in *The Constitutions of the Society of Jesus and Their Complimentary Norms*, ed. John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1996), part III, chapter 2.

all this, they contributed ‘not a little to the common good.’”⁹ Ignatius was hopeful that the young Jesuits would grow in a greater appreciation for a lifestyle, condition, or way of life as they came to discern how God was calling them to fight against injustice. Thus, the vision of “solidarity with the poor” articulated in GC 35 was not something new, but deeply rooted in the Ignatian charism.

Jesuit novices still undergo similar experiments of working with the poor and the sick, living with the homeless and being inserted into another culture or way of life that is different from their own. While the focus of the *Constitutions* was the training of future Jesuits and the governance of the Order, Ignatius’ wisdom and training can be applied to current educational opportunities in Jesuit schools. The experience of learning about another culture by insertion into that culture, understanding the plight of the homeless by visiting them on the streets, and comforting the terminally ill as they lay dying in hospitals all can be powerful moments of transformation for students. Ignatius understood that it is more difficult to turn one’s back on another person when you are aware of their existence and experience their plight. This same realization is one of many reasons Jesuit universities encourage learning through contact with the poor and marginalized as part of a Jesuit education.

While acknowledging the importance of Ignatius’ vision for training Jesuits, these techniques would not be prevalent in Jesuit schools without the influence of a man many called the “second founder” of the Society, Pedro Arrupe. What began in Valencia in 1973 soon snowballed into a movement towards an education for social justice. It is important to recall, however, that what Arrupe did was not revolutionary, but a *risorgimento*, a return to his sources. In his retreat notes that he wrote shortly after being

⁹ John O’Malley, *The First Jesuits* (Cambridge, Massachusetts: Harvard University Press, 1993), 168.

elected Superior General, Arrupe scribbled on the side of a page, “If St. Ignatius had lived today, he would have founded something different.”¹⁰ Arrupe’s task was not to be St. Ignatius, but to connect to his vision for the Society and to understand, in light of Vatican II¹¹, how to adapt that vision to the current times.

The Relevance of the Dissertation

As previously stated, this dissertation will explore Pedro Arrupe’s understanding of solidarity and its application to Jesuit higher education today. The culmination of the project is in the final section, which will put Arrupe’s contribution to solidarity and Catholic social teaching in perspective using a case study of an immersion program to Immokalee, Florida. The claim that Arrupe’s view of solidarity is at the heart of Jesuit education today contributes to the importance of the project as a historical and theological exploration of an issue that is changing students’ lives around the world.

First, one can ask, why Arrupe? Arrupe’s role as superior general of the Jesuits gave him an important and powerful place in directing one of the largest religious orders within the Catholic Church. As an order that focuses on education, the Jesuits reach many people around the world with their education systems and theological perspectives. Arrupe attempted to change the trajectory of the Society of Jesus to refocus the Jesuits on issues of social justice. Arrupe passionately believed his work was putting the Jesuits on the track St. Ignatius had intended when he originally created the Jesuits. Thus, his role

¹⁰ Pedro Arrupe, S.J., *Chosen by God: Pedro Arrupe’s Retreat Notes 1965*. trans. and intro., Joseph A. Munitiz, S.J. ed., Philip Endean S.J. and Elizabeth Locke (Oxford: The Way Books, 2010), 54.

¹¹ Arrupe was elected Superior General between the third and fourth sessions of Vatican II and he attended the fourth session. His vision for the Society of Jesus was greatly influenced by Vatican II’s challenge to religious leaders to return to the charism of their founders, as well as the focus on issues of justice within documents such as *Gaudium et Spes*.

as the superior general and the role of the Jesuits in the Church overall, make him an important figure for continued study and examination.

The time during which Arrupe lived also contributes to his importance. Becoming superior general after Vatican II gave him the task of attempting to implement the changes of Vatican II and to update the Church given the “signs of the times.” Therefore, Arrupe’s writings and reflections are important as an element of Church history as Catholics continue to wrestle with the question of how to bring the Church into line with Vatican II and what that means for issues of social justice, inter religious dialogue and the laity. Arrupe is also a spiritual writer whose writings continue to inspire Jesuits and non-Jesuits and their colleagues as well. His own perspective on spirituality challenges readers to reflect on their own relationship with God and the role of social justice in that relationship. Finally, very little work has been done on Arrupe and I was unable to find any dissertations focusing on his theological and spiritual contributions to Catholicism. Therefore, this project has merit as a ground breaking work on Arrupe which will hopefully inspire continued reflection on his spirituality.

There are numerous reasons for using an element of Catholic social teaching as the vehicle for unpacking Arrupe’s perspective. First, Catholic social teaching is an important perspective within the Catholic Church. The voluminous papal encyclicals on Catholic social teaching, including the most recent encyclical by Pope Benedict XVI, *Caritas in Veritate* (Charity in Truth), in 2009 demonstrate that issues of justice and solidarity are on the forefront of the Church’s mission. Therefore, examining an element of Catholic social teaching, such as solidarity, offers the contribution of a new perspective on solidarity that can shed a new light on Catholic social teaching. Solidarity

is also important as new issues of social justice are created and defended. For example, the dissertation briefly discusses how environmental or eco-theology is applying solidarity in its defense of God's creation. Human beings continue to understand solidarity differently as global issues such as war, discrimination, pollution, religious intolerance, and other dangers in the 21st century restructure human relationships and bring about potential conflict. As a concept that relies on the heart, as much as the intellect, solidarity is an idea that can be explored through a spiritual lens, especially in light of Arrupe's experiences in Hiroshima. The dissertation has implications beyond Catholic social teaching and can also be understood as a commentary on how to apply "solidarity" to make the world a better place.

Finally, Catholic, Jesuit education gains from this project in a variety of ways. First, the motto of the mission of Jesuit education, "men and women for others," presents a challenge to form graduates who have a concern for ethical living in a global community and continues to impact students daily. Arrupe's view of solidarity is at the heart of Jesuit education and has formed many of the practices and programs at Jesuit schools.

Arrupe also had a profound impact on the superior generals that followed him. Fr. Peter-Hans Kolvenbach, Arrupe's successor, and Fr. Adolfo Nicolas, the current superior general, owe a great deal to Arrupe's worldview, especially in the area of Jesuit education and social justice ministry. Kolvenbach's perspective is based directly on Arrupe as the "change of the mind" through the "movement of the heart" is one of the transformative tools for understanding solidarity that Arrupe advocated. Kolvenbach often stated that he saw his role as superior general as continuing and strengthening what

Arrupe began. Thus, Arrupe's contribution to Jesuit, Catholic education is not only felt in those programs he established, but continues to form the approach of his successors.

The Structure of the Dissertation

Honoring the importance of the influence of St. Ignatius and Ignatian spirituality, as well as the tradition of Catholic social teaching and the challenge of Vatican II, this dissertation will ask two major questions. First, what is solidarity according to the thought of Fr. Pedro Arrupe and second, how does Arrupe's understanding of solidarity affect Jesuit education in the 21st century? In order to answer these questions, the dissertation is broken into four chapters and a conclusion. While the dissertation will ultimately praise Arrupe's contribution to Catholic social teaching and Jesuit education, the conclusion is also critical of his vision and will demonstrate shortcomings of solidarity as a principle, as well as ideas for improving the application of Arrupe's vision on Jesuit campuses that are trying to teach their students about the importance of social justice.

Chapter 1: Solidarity: Theological and Historical Perspectives

Before looking more closely at Arrupe's perspective on solidarity, it is important to have a basis for the ambiguity and multifaceted dimension of the term "solidarity." While difficult to define, solidarity is an element of Catholic social teaching, which is a body of Catholic documents that address issues such as poverty, economics, labor, development, and responsibility. Describing the method employed by Catholic social teaching, Pope Benedict XVI states, "The Church's social teaching argues on the basis of reason and natural law, namely, on the basis of what is in accord with the nature of every

human being.”¹² Catholic social teaching attempts to articulate justice in terms of relationships between wealthy and poor nations, as well as the duty affluent people have to the impoverished. Using reason, the Church hopes it can appeal to those who are Catholic, as well as people of good will, in order to describe correct relationships between all people. The Pope continues in the same encyclical, writing, “The Church wishes to help form consciences in political life and to stimulate greater insight into the authentic requirements of justice as well as greater readiness to act accordingly, even when this might involve conflict with situations of personal interest.”¹³

While the fight for justice on behalf of the oppressed can be traced to the Bible and the early Church, Catholic social teaching as a cohesive perspective officially began with Pope Leo XIII’s *Rerum Novarum* in 1891. The Pope saw the unjust working conditions and the exploitation of the poor, which motivated the encyclical. Since that time, over twenty Church documents have been written that can be classified as belonging to the corpus of Catholic social teaching. The documents have inspired the development of principles that one should apply in the world in order to adhere to Catholic social teaching. Some of these principles are: the dignity of the human person, the importance of the common good, human rights, and solidarity.¹⁴

Given this background, the first chapter is broken into three sections. The first looks at selected papal documents that trace the development of the term “solidarity” to its current use today. These include: Pius XI’s *Quadragesimo Anno* (1931), John XXIII’s

¹² Pope Benedict XVI, *Deus caritas est: On Christian Love* (December 25, 2005), #28.

¹³ *Ibid.*

¹⁴ There is no official number of principles. Others that are sometimes included: the dignity of work, the person in community, rights and responsibilities, care for creation, subsidiarity, and peacemaking. For a discussion on these principles, see Edward P. DeBerri and James E. Hug. *Catholic Social Teaching: Our Best Kept Secret*, 4th ed. (Maryknoll, New York: Orbis Books, 2003).

Mater et Magistra (1961) and *Pacem in Terris* (1963), Pope Paul VI's *Populorum Progressio* (1967), John Paul II's *Laborem Exercens* (1981) and *Sollicitudo Rei Socialis* (1987) and Pope Benedict XVI's *Caritas in Veritate* (2009). These documents are not summarized, but gleaned for their contribution towards developing a definition of solidarity.

The second part of the chapter looks at the contribution of contemporary theological movements towards understanding solidarity. The contributions of Dietrich Bonhoeffer, whose suffering in prison led him to proclaim that only a suffering God could assuage the pain of those who suffer, and Schubert Ogden, who helped develop process theology's view of the suffering God, offer a new understanding of solidarity. Gustavo Gutierrez and Jon Sobrino represent the approach of solidarity with the poor that is found throughout Latin American liberation theology. Finally, ecotheologians Sallie McFague and Denis Edwards discuss solidarity with the planet and the universe as another aspect of Christian solidarity. Within these movements is an attempt to represent the logical outgrowth of solidarity from the origins of Catholic social teaching, as well as the papal documents.

The final section of chapter one offers a critique of solidarity from a feminist, third-world, and a utopian perspective. Maria Riley, Uzochukwu Jude Njoku, and Kevin Doran find fault with solidarity as a principle using their own contexts to push the idea further. Their insights on the weaknesses of solidarity are important, not only for the attempt to create a definition for solidarity, but for its application to Jesuit education.

Chapter 2: Pedro Arrupe: A Spirituality of Solidarity

Having established some of the developments and possible applications of solidarity, as well as its weaknesses, the dissertation turns to Pedro Arrupe in chapter two. Arrupe was born in Bilbao, Spain on 14 November 1907. Although spending many years in medical school and being one of the top students in his class, he discerned a new path for his life and joined the Jesuits on 15 January 1927. After his initial training, his ardent desire to be a missionary in Japan was answered and he arrived there on 15 October 1938. He was living just outside the city of Hiroshima when the atomic bomb fell and decimated the city on 6 August 1945. Many of his presentations, letters and homilies refer to this time and his efforts at saving lives from the smoldering city. On 22 May 1965 he was elected Superior General and served in that role until 1983. The final two years of his post as General were times of great personal trial as he had suffered a severe stroke on 7 August 1981. Pope John Paul II intervened in the normal governance of the Society, however, and did not allow a successor to be elected until 3 September 1983, at which time the Jesuits were permitted to hold the 33rd General Congregation. Living those final years debilitated and remaining in his room, frequented by many visitors, Arrupe died on 5 February 1991.

In order to analyze Arrupe's understanding of solidarity, chapter two is divided into three sections. The first section discusses the way he developed his view of solidarity. This section is further divided into three major pillars that illuminate different dimensions of solidarity. These are: suffering, inculturation, and the Eucharist. Suffering, at different points in Arrupe's life, taught him about how to be closer to other people and this is an important lesson that can be passed on about solidarity. The second,

inculturation, studies his experiences in Japan and the way he came to a close relationship with the Japanese through appropriating their reality into his own. And third, the Eucharist, was at the heart of Arrupe's theology and offers an insight into solidarity that is cosmic in scope and embraces all of creation. A final, fourth pillar that connects the previous three is Christ's love, exemplified through many of Arrupe's writings by the image of the Sacred Heart of Christ. Within Arrupe's devotion to the Sacred Heart is a powerful image of solidarity and love from God.

The second part of chapter two begins with Arrupe's role as Superior General and looks at the way he promulgated his vision of solidarity in major Jesuit addresses and documents. Specifically, it analyzes General Congregation 31, which elected him as Superior General, his "Men and Women for Others" speech in 1973, and General Congregation 32, which Arrupe called in order to establish support for his vision for social justice or to discern if the Spirit is calling the Jesuits in a different direction. These documents have much to say about the importance of solidarity in Jesuit apostolates, especially as they pertain to education and development.

Having analyzed the way Arrupe acquired his view of solidarity and teased out the elements of solidarity in his major documents as General, the final section of chapter two puts his ideas in dialogue with other perspectives. The first perspectives are other theological movements, which help established the validity of using suffering, inculturation and love as the pillars for analysis for Arrupe's thought on solidarity. Second, dialogue with the first chapter perspectives on solidarity demonstrates the importance of Arrupe's thought and what it brings to the overall discussion of solidarity as a Catholic social teaching principle. It also addresses the critiques made by Riley,

Uzochukwu, and Doran and how Arrupe's perspectives may answer those critiques. The conclusion of chapter two explains how Arrupe's contribution to solidarity is a "spirituality of solidarity" that is grounded in his own experiences and deep life of faith. These final thoughts explain how his experiences of suffering, inculturation and the Eucharist come together in Christ's love to inform the discussion on solidarity.

Chapter Three: Pedro Arrupe's Legacy of Solidarity

The importance of Pedro Arrupe extends beyond his own work and into the legacy he left for the Society of Jesus and Jesuit education. The third chapter will look at the successors to his position as superior general - Fr. Peter-Hans Kolvenbach and Fr. Adolfo Nicolás as well as other Jesuits whose theological perspectives are indebted to Arrupe. For example, Fr. Greg Boyle's work with gang members in Los Angeles and Fr. Howard Gray's exploration of Jesuit education both employ Arrupe's vision of solidarity from different perspectives through an Ignatian lens.

As already stated, Kolvenbach followed Arrupe as the superior general of the Jesuits and was elected at GC 33. He then convened GC 34 twelve years later, which continued to push for a focus on social justice as a crucial component to Jesuit education. Kolvenbach also made numerous addresses at Jesuit schools, including at Santa Clara University in 2001, which vowed to continue the trend started by Arrupe within Jesuit education. Kolvenbach used "solidarity" even more than his predecessor and, as previously stated, connected solidarity with social justice.

Both the works of Kolvenbach, as well as his successor Nicolás, will be analyzed to understand the debt they owe to Arrupe's notion of solidarity. Most recently, Nicolás has called the Jesuits to focus on inter religious dialogue and other issues in the world

community following General Congregation 35 in 2008. Nicolas has also made other addresses since his election as superior general and these, along with the documents of GC 35, hint at expanding the boundaries of solidarity towards issues of inculturation and inter religious dialogue. In the case of both Kolvenbach and Nicolas, they are building upon Arrupe's legacy and adapting it to the needs of their time as general.

Two other perspectives will be presented in chapter three. First, the writings of Howard Gray on Jesuit education as a "soul education," as well as his use of attention, reverence and devotion as ways of encountering God, are connected to solidarity. Gray's contribution is to explain Jesuit education in a more specific, student-centered method that borrows from Kolvenbach's macro-level assertions. As one who has worked in higher education and written extensively on Jesuit mission and identity, Gray's work demonstrates ways of achieving solidarity in the university setting in addition to immersion work.

The other exemplar of Ignatian solidarity in chapter three is Greg Boyle. Boyle writes books and speaks at numerous engagements about his work with gang member rehabilitation in Los Angeles. His often-used word to describe solidarity is "kinship" and his experiences working towards kinship with gang members is insightful for the way he describes his methods and how gang members of rival gangs come to work with each other in a spirit of love and community. Solidarity is at the heart of this movement of respect towards the other and is also at the heart of his ministry.

The importance of the third chapter is to make a case for Arrupe's legacy extending beyond his lifetime and into other areas of theology. Arrupe's vision was to change Jesuit education, Jesuit educated alumni, and the world through a greater understanding

of the role of justice in the Christian faith. These changes would not be accomplished in his lifetime, but are a part of an on-going process of dedication to the principle of solidarity. As the third chapter will demonstrate, Arrupe's legacy continues to live on and touch lives after his death.

Chapter Four: Case Study: Experiencing Ignatian Solidarity in Immokalee, Florida

The final chapter is an application of Arrupe's vision of solidarity applied in the context of Jesuit higher education. Using two immersion experiences I participated in while teaching at John Carroll University, the Jesuit university in Cleveland, Ohio, I examine the ways Arrupe's vision of solidarity is connected to Jesuit education. The chapter is a case study analysis of the preparation before the trips, experiences of the students while in Immokalee, and the follow-up reflections these students shared. I participated in the first immersion in March 2011 and the second in January 2013.

Immokalee is a small town of migrant farm workers. As recently as 2008, Immokalee was noteworthy because of the number of cases of modern slavery that had been discovered. Some of the workers were imprisoned in a truck and forced to work in the fields for months without receiving compensation. The injustices in this region, the low pay for the workers, the inhumane treatment by those who beat the workers and imprison them, and the implementation of immigration laws are all challenging issues to anyone visiting Immokalee. Protests against the food industry, such as the Taco Bell boycott in 2001, originated from the Coalition of Immokalee Workers, which was established to ensure humane treatment and fair pay for those who work in the fields. The conditions of the workers and history of their oppression set up the chapter and the purpose for the immersion experience.

The final chapter begins with a brief analysis of why Immokalee is a site for immersions programs and the history of the area. This section will be followed by a discussion of the types of social justice issues faced in Immokalee: economic justice, immigration, and attacks on human dignity through slavery practices. The most important section of the chapter is the student's reflections, which follow the social justice analysis of issues faced in Immokalee. These reflections lead into a discussion on the way solidarity is taught through immersions, the important lessons students can learn, and the shortcomings of this approach.

At the heart of this experience is Arrupe's understanding of solidarity at work within the educational and experiential motivations for the immersion programs as well as Kolvenbach's observations about the importance of students coming into contact with the world and suffering in the world in order to learn about solidarity. A case study approach to the question of solidarity is important to the dissertation because it makes the theoretical questions of solidarity become concrete and challenges the notion that solidarity is possible at all.

Conclusion

The conclusion looks beyond Jesuit, Catholic education and towards the implications for Arrupe's understanding of solidarity for Catholic social teaching and other theological perspectives. The importance of examining a figure like Pedro Arrupe is not only because he lived during a time of great change within the Catholic Church, nor because he held a position of authority within a major sect of the Church. While these are both true, the reasons to study Arrupe are his insights into the humanity of each person and his strong assertion that solidarity is a concept to be lived. The final portion of the

dissertation both looks back at Pedro Arrupe and looks forward to what his understanding of solidarity means for the 21st century.

Limitations of the Dissertation

As is the case with all theological endeavors, this dissertation is limited in a number of ways. First, Arrupe often discussed solidarity, but did not leave a definition that encompassed his thought. The use of suffering, inculturation and the Eucharist as three pillars for synthesizing Arrupe's perspectives are my choice as I saw these as reoccurring themes in Arrupe's work. While I attempt to remain as true to his writings as possible, my own bias and ability to see where his ideas led, colors the interpretation. Also, the analogy of solidarity in his thought as an asymptotic function¹⁵ is my own analogy and I am unsure if Arrupe would advocate this representation of his thought.

Another limitation is that there is no clear way to gauge solidarity, especially in the case study. While I report on conversations and reflections from the students, solidarity is not something measurable. I also include only two immersion experiences in my analysis and they are to the same location. A fuller study, worthy of its own dissertation, would be to compare numerous trips, both domestic and international, and at a variety of schools. However, such a wide-ranging analysis is outside the scope of this dissertation. The value of the case study is as an example of a way to teach solidarity, as well as a way to critique immersion experiences. While these limitations are valid, they do not decrease the importance and insights of the following research and dissertation.

¹⁵ This idea is explained in the conclusion of chapter two.

Chapter 1

Solidarity: Theological and Historical Perspectives

*“A change of mentality is needed, no longer seeing the poor as a burden, or as intruders trying to profit from others, but as people seeking to share the goods of the world so that we can create a just and prosperous world for all.”*¹

Solidarity is one of the newest elements in Catholic social teaching and its meaning continually developed throughout the 20th century. Even within the writings of an individual pope or theologian, he/she sometimes uses the term differently and its meaning can be obscured. In its earlier usage, solidarity was “close in meaning to friendship and social charity” as Catholic social teaching challenged people to move from the particular individual to a universal perspective.² By the pontificate of John Paul II, solidarity began to be viewed as a virtue, a transformative agent that contributes to the moral growth of the individual. Thus, “the first end of solidarity is the goodness of the person who acts.”³ According to John Paul II, this individual actor can and should be transformed by an action of solidarity into a more moral agent.

Within some contemporary theological movements, solidarity has also become an important concept. Growing from the insights of Vatican II and an attempt to foster a greater awareness to the plight of the poor, liberation theology and ecotheology have both broadened and changed solidarity to encompass their cause. Reminding people that the marginalized have a special relationship with Christ and that the earth is important for the future of humanity, solidarity is extended to all of creation. However, applying solidarity

¹ Pope John Paul II, *Centesimus annus: The One Hundredth Year* (January 5, 1991), #28.

² Kevin P. Doran, *Solidarity: A Synthesis of Personalism and Communalism in the Thought of Karol Wojtyla/ Pope John Paul II* (New York: Peter Lang Publishing, Inc., 1996), 120.

³ *Ibid.*, 193.

is not without its own difficulties as the term challenges the status quo and can leave ambiguity for how it is best applied in the real world.

This chapter will explore solidarity within selected social encyclicals following *Rerum novarum* up to the most recent encyclical by Pope Benedict XVI, *Caritas in veritate*. It will then examine the way solidarity is applied in other theological enterprises and how those views can add to the definition of solidarity. The objective of this chapter is to lay the groundwork for a comparison of Pedro Arrupe's understanding of solidarity in chapter two by: 1.) tracing a historical sketch that demonstrates how solidarity became an element of Catholic social teaching, 2.) analyzing how the term has multiple meanings within Catholic social teaching, 3.) seeing the universality of the term as it can be applied to a variety of theological perspectives, and 4.) touching upon some of the difficulties of applying solidarity within theological, sociological, economic and political contexts.

“Solidarity” in Papal Encyclicals

The development of Catholic social teaching and the idea of solidarity rests greatly upon the social encyclicals that followed *Rerum novarum*. Popes such as Pius XI, John XXIII, Paul VI, John Paul II and Benedict XVI have all contributed to the corpus of social teaching documents that outline the role of the Church as a prophetic institution with a “preferential option for the poor.” As the theological foundation of Catholic social teaching continually develops, so does the term “solidarity.” Although absent from earlier documents, and only scarcely mentioned in others, solidarity became a common concept by the pontificate of John Paul II and his influence and writings brought a new dimension to solidarity.

While not the only source of instruction, Papal encyclicals play an important role for the Catholic Church. Encyclicals are a part of the ordinary papal magisterium. These teachings represent official Church teaching that calls for an internal assent by all Catholics.⁴ While encyclicals are not infallible teachings, they should be considered authoritative. As Pope Pius XII explains in *Humani Generis*, “If the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the Pontiffs, cannot be any longer considered a question open to discussion among theologians.”⁵ Thus, while social encyclicals are not dogmatic in nature, they should not be dismissed by the faithful as irrelevant on forming one’s conscience. The development of Catholic social thought from the Bible and the Church Fathers finds a new and authoritative method of teaching in the papal social encyclicals of the 19th, 20th and 21st centuries.

Pius XI: Quadragesimo Anno (1931)

Quadragesimo anno was issued by Pope Pius XI on May 15, 1931 to commemorate the fortieth anniversary of Pope Leo XIII’s *Rerum novarum*. While the term “solidarity” is not used explicitly within the document, the principle of solidarity can be unpacked as this document not only updated *Rerum novarum*, but set the stage for a more comprehensive understanding of Catholic social teaching that followed. *Quadragesimo anno* was also the first encyclical to use the term “social justice” and focused on developing the concepts of subsidiarity and solidarism. From these two ideas one can easily detect the seeds of solidarity that would blossom years later.

⁴ Richard R. Gaillardetz, *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful* (Collegeville, Minnesota: Liturgical Press, 2003), 81.

⁵ Pope Pius XII, *Humani generis: Concerning Some False Opinions Threatening to Undermine the Foundations of Catholic Doctrine* (August 12, 1950), #20.

The historical context for the release of *Quadragesimo anno* coincides with the Great Depression and the unemployment of millions in America and Europe. Pius XI released the encyclical not only as an update to *Rerum novarum*, but to offer a blueprint for a more just social order that did not rest upon liberal individualism or community collectivism. The social institutions that were causing the gap between the rich and the poor to widen were unjust, and therefore needed to be reformed. *Quadragesimo anno* explains,

“To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is laboring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to and brought into conformity with the norms of the common good, that is, social justice.”⁶

In order to fight this disparity between the rich and the poor and to develop a more just social system, the document calls for restructuring the relationships found in many capitalist societies. The Pope did not reject some of the essential parts of capitalism, but sought to shift the focus towards labor unions, cooperatives and workers associations. However, the state should also play a role, because not everything can be handled by individuals. A free system of capitalism, if unchecked, continues to allow for a greater disparity between the rich and the poor. The focus should be that associations exist *for* the individual, in order to maintain an individual’s human dignity, but should not go unchecked, in order to care for the common good. Law professor Thomas Kohler explains his perspective, writing, “Subsidiarity is a truly conservative principle. In its insistence on ordering arrangements that reserve to individual persons the maximum opportunity to reflect, choose and act for themselves, it seeks to protect and promote the

⁶ Pope Pius XI, *Quadragesimo anno*: Encyclical on Reconstruction of the Social Order (May 15, 1931), #58.

full development of human potential.”⁷ This greater harmony in society could be achieved through vocational groups that would replace the current distinction between people through economic classes.⁸ While this is not a complete rejection of capitalism, it does reject unchecked competition as the basis for economics as that which has led to the current corrupted system.

The call for a refocusing of society to address the social ills of the time is a radical change from previous papal documents. Along with a social transformation, Pius XI also called for a spiritual transformation in society. As Christine Firer Hinze explains, “Pius insists that the Church, and the gospel she proclaims, hold the necessary key to social peace and well being- a spiritual rejuvenation that inspires individuals and institutions to dedicate themselves anew to serving the kingdom of Christ and the common good.”⁹

While the social order had caused many of the current injustices, the ruin of souls was the pressing issue keeping a more just social order from occurring. The vices of avarice and greed, derived from original sin, exist within the economic system and promote the ideas of self-interest that obscure the common good.¹⁰ The remedy for this deterioration is to create a social system that reflects the values of the Gospel. The document states that if one is infused with Christian moderation, “not only the production and acquisition of goods but also the use of wealth, which now is seen to be so often contrary to right order,

⁷ Thomas C. Kohler, “*Quadragesimo Anno*,” in *A Century of Catholic Social Thought: Essays on ‘Rerum Novarum’ and Nine other Key Documents*. ed. George Weigel and Robert Royal (Lanham, MD: University Press of America, Inc., 1991), 37.

⁸ Donal Dorr, *Option for the Poor: A Hundred Years of Catholic Social Teaching* (Maryknoll, New York: Orbis Books, 1983, 1992), 81.

⁹ Christine Firer Hinze, “Commentary on *Quadragesimo anno* (After Forty Years),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*. ed. Kenneth R. Himes, O.F.M. (Washington D.C.: Georgetown University Press, 2005), 153.

¹⁰ For more information on the moral issues that cause the social system, see paragraphs #130-#135.

will be brought back soon within the bounds of equity and just distribution.”¹¹ Therefore, it is everyone’s responsibility to restructure economic systems in order that they more closely reflect Gospel values.

While not specifically addressing, nor using the term, “solidarity,” *Quadragesimo anno* challenges an unjust economic structure and the widening gap between rich and poor. Applying “social justice” for the first time, the encyclical has within it elements of solidarity that are developed and refined by future encyclicals. For example, the realization that the poor and rich are connected and responsible for creating a more just society *together*, and the notion that those in power have an obligation to those who have nothing, indicates that there is a sense of solidarity between these people. At this stage of its development as a concept, solidarity is understood as an idea between workers and owners within a nation. Those hoarding wealth and caught in sinful structures of corruption were being instructed to be cured of this compulsion so they can see that solidarity should exist between the worker and the owner. Other encyclicals within the corpus of Catholic social teaching by John XXIII expand this concept even more.

John XXIII: Mater et Magistra (1961) and Pacem in Terris (1963)

Two encyclicals by Pope John XXIII, *Mater et magistra* and *Pacem in terris* offer a developing understanding of the meaning of solidarity in the Catholic tradition. *Mater et magistra* recalls the achievements of *Rerum novarum* and *Quadragesimo anno*, but states the importance of updating those documents due to the continuing changes in economics and politics. *Mater et magistra*, while responding to the imbalance in the world between the rich and the poor, also addressed those countries that are not fully industrialized and calls upon the laity to spread the Church’s social teachings in the world. *Pacem in terris*,

¹¹ Pope Pius XI, *Quadragesimo anno*, #136.

John XXIII's other major social encyclical, is the first to be addressed to the world community or "all people of good will," which was a departure from previous encyclicals that were only addressed to the Catholic faithful. Released during the first year of Vatican II, the document optimistically looked to the future and challenged the world community and governments to work for peace.

Mater et magistra signaled a new approach towards Catholic social teaching. While on one hand the Pope's position towards Capitalism seems softer, the document also challenged the rich and led the way for what would become the "option for the poor." Dorr explains, "One might say he removed from the rich and the powerful an exceptionally important weapon which they could use to maintain injustice in society."¹² The weapon Dorr mentions is the previously right leaning view of the Church towards the importance of private property and questioning State intervention in the lives of people.¹³ The movement of the Church away from the right, which had used the Church's teachings to resist changing unjust structures, signaled a new approach towards social teaching.

One example of the new direction set out in this encyclical is a section focusing on giving aid to less developed countries. Using the term solidarity, the document states,

"Probably the most difficult problem today concerns the relationship between political communities that are economically advanced and those in the process of development. Whereas the standard of living is high in the former, the latter are subject to extreme poverty. The solidarity which binds all men together as members of a common family makes it impossible for wealthy nations to look with indifference upon the hunger, misery and poverty of other nations whose citizens are unable to enjoy even elementary human rights."¹⁴

¹² Dorr, 132.

¹³ Ibid., 147.

¹⁴ Pope John XXIII, *Mater at magistra*: Encyclical on Christianity and Social Progress (May 15, 1961), #157.

As the first encyclical to address issues of international relations and economic development, *Mater et magistra* introduces the notion of a social solidarity between nations. The Pope called upon nations to end colonialism as all nations are responsible for the “hunger, misery and poverty” of other nations. The document also calls upon developed nations to realize the spiritual gains they may receive by working with less developed nations.¹⁵ These spiritual gains “signaled a shift from a spirit of detachment to a spirit of engagement.”¹⁶ In some ways, an engaged spirituality and a notion of God acting in different contexts, especially in the context of the poor, laid the early seeds to what would become liberation theology. Thus, this encyclical offered a new tone and attitude towards social problems as the Church began the work of Vatican II.

While *Mater et magistra* uses the term “solidarity” seven times, *Pacem in terris* uses it only twice. The encyclical was issued on April 11, 1963 and expresses John XXIII’s vision for a more just society based upon truth, justice and freedom. George Weigel reflects upon *Pacem in terris*, “as the most beloved text in modern Catholic social thought, a position it has held without serious challenge ever since.”¹⁷ The optimism of the document encourages all people of good will to accept the importance of human rights and their connection to the common good. The ideal vision of peace articulated in *Pacem in terris* may be unattainable but the articulation of human rights and the dignity

¹⁵ Ibid., #175.

¹⁶ Marvin L. Mich, “Commentary on *Mater et magistra* (Christianity and Social Progress),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*. ed. Kenneth R. Himes, O.F.M. (Washington D.C.: Georgetown University Press, 2005), 205.

¹⁷ George Weigel, “*Pacem in Terris*” in *A Century of Catholic Social Thought: Essays on ‘Rerum Novarum’ and Nine other Key Documents*. ed. George Weigel and Robert Royal (Lanham, MD: University Press of America, Inc., 1991), 61.

of all people qualifies the encyclical as crucial in the development of Catholic social teaching.¹⁸

John XXIII applies the term solidarity to the relationship between states and the importance of mutual collaboration between them to work for the common good. Under a section entitled “Active Solidarity,” the pope articulates the need for states to pool their “material and spiritual resources.” Because John XXIII holds that such collaboration currently yields positive economic, social and political results, it should be continued and expanded. He then states, “We must bear in mind that of its very nature civil authority exists, not to confine men within the frontiers of their own nations, but primarily to protect the common good of the State, which certainly cannot be divorced from the common good of the entire human family.”¹⁹ Thus, the existence of states is not to push people apart, but to bring them together in common solidarity. The application of solidarity towards the duty of states and across borders is a new use of the term and its understanding in Catholic social thought.

The contributions of John XXIII’s social encyclicals, *Mater et magistra* and *Pacem in terris*, towards solidarity demonstrate both a connection to *Quadragesimo anno*’s development of subsidiarity and an expanding understanding of Catholic social teaching. By taking the idea of the common good and applying it beyond trade unions and economics, John XXIII introduces a notion of solidarity and the common good as a global endeavor. No longer would the common good be identified within borders of

¹⁸ Some argue that the world envisioned by John XXIII was impossible due to human sinfulness. For example, see the critiques by Reinhold Niebuhr and Paul Ramsey explained in George Weigel, “*Pacem in Terris*” 66-69. Weigel refers to Niebuhr’s “*Pacem in Terris: Two Views*,” in *Christianity and Crisis*, (May 13, 1963) 81, 83 and Ramsey’s “*Pacem in Terris*,” in *The Just War: Force and Political Responsibility* (New York: Charles Scribner’s Sons, 1968), 85.

¹⁹ Pope John XXIII, *Pacem in terris: Encyclical on Establishing Universal Peace in Truth, Justice, Charity, and Liberty* (April 11, 1963), #98.

countries, but stronger nations would now be responsible for weaker nations and all people of good will would be responsible in a spirit of solidarity for each other. The vision of Vatican II, to adapt the Church to the signs of the times, would be aided by the continuing development of Catholic social teaching and new understandings of solidarity.

Paul VI: Populorum Progressio (1967)

Populorum progressio was issued by Paul VI March 26, 1967 and continued the urgency of the importance of social thought promulgated by Vatican II and John XXIII. The encyclical explores the nature of poverty and its connection to the hindrance of the development for people as well as challenging all Christians to work for justice. Paul VI also reflects upon the struggle between the rich and poor classes and the conflict that results from this injustice. Concerning solidarity, Allan Figueroa Deck, S.J. reflects, “He [Paul VI] took the concept of solidarity first expressed by Pope John XXIII, invested it with richer significances and urgency, and established it as a fundamental and distinctively Catholic norm of social and economic justice.”²⁰ *Populorum progressio*, while calling for economic planning to promote the development of poorer nations and equity in trade, universalizes solidarity to a new level that should embrace all people.

Populorum progressio is divided into two sections. The first looks at the development of humanity through such issues as social conflicts, the teaching of Christ, industrialization and programming. It is in the second section, entitled “The Common Development of Mankind” that Paul VI frequently employs the use of solidarity as a founding principle for this development. The section begins by affirming that individual development is also connected to the development of the whole human race. The

²⁰ Allan Figueroa Deck, S.J., “Commentary on *Populorum progressio* (On the Development of Peoples),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*. ed. Kenneth R. Himes, O.F.M. (Washington D.C.: Georgetown University Press, 2005), 292.

document then asserts that one of the duties of being a wealthy nation is to live in solidarity with poorer nations through direct aid.²¹ The problems of the poor, such as hunger, malnutrition and stunted growth are problems for all people, not just those experiencing these injustices. While it is not a crime for wealthy nations to enjoy the products they create, “The duty of promoting human solidarity falls on the shoulders of all nations.”²² It is not appropriate for wealthy nations to hoard what they have, in fact, the “goods of wealthy nations should be placed at the disposal of poorer nations.”²³ The Pope offers that the aid for the poor should take the form of supporting food and agricultural organizations, establishing a world fund, and continued collaboration and aid.

Within the section on the development of people, the Pope also discusses issues that keep people from achieving solidarity, such as racism and nationalism. He explains, “Haughty pride in one's own nation disunites nations and poses obstacles to their true welfare.”²⁴ The inclusion of a section on the destructive elements of nationalism indicates another example of solidarity as a common human obligation, as opposed to something within one nation. This notion of solidarity extends beyond borders and also extends to the stranger. Solidarity can contribute to world peace if viewed in this international, humanitarian scope. People need not just to change structures, but attitudes, because programs will not exist forever. However, changes to people’s understandings can be enduring.²⁵

Concerning the place of *Populorum progressio* in the corpus of Catholic social thought, Donal Dorr states, “[The document] does at the international level what *Rerum*

²¹ Pope Paul VI, *Populorum progressio*: On the Development of Peoples (March 26, 1967), #44.

²² Ibid., #48.

²³ Ibid., #49.

²⁴ Ibid., #62.

²⁵ Pope Paul VI, *Populorum progressio*, #73.

novarum did at the level of the nation.”²⁶ In a world where new nations were forming from former colonies, the role of developed nations in helping people recover from colonialism was a valid question. The extension of solidarity towards these people, who were once viewed as less or enslaved to more powerful countries, indicates a new shift in understanding the common ties of humanity. No nation could morally stand by and not help the development of a poorer nation. *Populorum progressio* argued for solidarity to become a moral obligation, rather than a vague concept.

John Paul II: Laborem Exercens (1981) and Sollicitudo Rei Socialis (1987)

The fullest treatment of solidarity as a theme of Catholic social teaching is articulated in the encyclicals of John Paul II. The term appears in his *Laborem exercens* eleven times, but receives a more complete treatment in *Sollicitudo rei socialis*. In *Laborem exercens* solidarity is viewed in similar ways to previous papal encyclicals, but updated for the current context of poverty and disparity that John Paul II witnessed in the world. *Sollicitudo rei socialis*, however, transforms the meaning of solidarity from a term denoting connection to a virtue that should become habitual and can transform the will of an individual. For this reason, *Sollicitudo rei exercens* has played an important role in developing this term within the corpus of Catholic social teaching.

Laborem exercens was issued on September 14, 1981 to commemorate the ninetieth anniversary of *Rerum novarum*. In his encyclical, John Paul II affirms the dignity of human work and supports the rights of workers and unions. Work should not be seen as something that takes human beings away from God, but rather as the opportunity to increase human dignity and grow closer to God. The conclusion of the document stresses

²⁶ Dorr, 184.

the need for the creation of a spirituality of work and the realization that human work allows people the chance to share in the creativity of God.

In paragraph eight, entitled “Worker Solidarity,” John Paul II discusses the importance of solidarity in a place of work. The Pope states, “This solidarity must be present whenever it is called for by the social degrading of the subject of work, by exploitation of the workers, and by the growing areas of poverty and even hunger.”²⁷ In order to battle these injustices, movements of solidarity should be formed that can unite the workers together to resist these forms of injustice. John Paul II calls the Church to remember her place as the Church of the poor and that often injustices are put in place and upheld because the human dignity of people’s work is not respected. Solidarity in the workplace, therefore, is an important dimension to overcoming these conditions.

Sollicitudo rei socialis, not only mentions solidarity, but transforms it. Also written by John Paul II, this encyclical was released December 30, 1987 and updates Paul VI’s *Populorum progressio* by looking at the condition of the poor. The Pope challenges the affluent world to see its role in creating structures of sin that keep people from attaining their human dignity. The encyclical views the world in terms of North and South, rather than the traditional view of East and West. Through this change of perspective, John Paul II “suggested the entire human family had reached a crisis stage in the relationship between the minority rich and majority poor.”²⁸ Similar to previous social encyclicals, the pope rejects both liberal capitalism and Marxist collectivism. In the conclusion, the Pope calls for people to act urgently to work for peace and justice in the temporal reality

²⁷ Pope John Paul II, *Laborem Exercens: On Human Works* (September 14, 1981), #8.

²⁸ Charles E. Curran, Kenneth R. Himes, O.F.M., and Thomas Shannon, “Commentary on *Sollicitudo rei socialis* (On Social Concern),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*. ed. Kenneth R. Himes, O.F.M. (Washington D.C.: Georgetown University Press, 2005), 415.

so that people may have the opportunity to rise above unjust social structures and to achieve their human dignity.

In paragraph 38 the Pope begins his discussion of solidarity and the importance of seeing solidarity as a virtue. John Paul II writes, “This [Solidarity] then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.”²⁹ The virtue of solidarity should oppose those structures of sin that are present in the world. The exploitation of the rich countries has caused an unjust balance that will only be overcome through a greater understanding of the connection between all people.

Similar to previous encyclicals that call for people to realize the dignity and worth of all people, *Sollicitudo rei socialis* holds that solidarity is impossible if people do not recognize other people as persons. Prompting the rich to see the dignity and value of the poor, the Pope explains, “Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess.”³⁰ But this does not mean the poor should be idle. They, too, play an important role in creating solidarity in the world as they should not adopt a passive attitude, but should claim their dignity while respecting the rights of others.³¹ Solidarity is also the path to peace because once people begin to see each other

²⁹ Pope John Paul II, *Sollicitudo rei socialis*: On Social Concern (December 30, 1987), #38.

³⁰ *Ibid.*, #38.

³¹ *Ibid.*, #38.

as entitled to the same rights as others, and as interdependent in the world community, they are less likely to distrust each other.³²

John Paul II explains that solidarity is a virtue because it goes beyond itself. He affirms, “One's neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit.”³³ This realization leads to loving the other person as the image of God, even if this person is an enemy. Understanding the commonality of all people in Christ changes the way one interprets the world. Instead of competition, people are inspired by self-sacrifice and a desire to lay down their own life for the other.

Concerning solidarity within the encyclicals of John Paul II, Patricia A. Lamoureux explains that solidarity can be viewed in three ways- as an attitude, a virtue and a principle.³⁴ Most of the examples in the encyclicals treat solidarity as an attitude. For example, referring to “solidarity between workers” and “movements of solidarity” indicates solidarity is an attitude directed outward towards others. These examples are similar to past encyclicals that have called people to a state of solidarity or a realization of the solidarity that exists between people, regardless of social status or national origin. Concerning this approach to solidarity, Lamoureux states, “Solidarity...is the primary authentic attitude towards society that signifies a constant readiness to accept one’s share in the community and to serve the common good.”³⁵ The connection between solidarity

³² Ibid., #39.

³³ Pope John Paul II, *Sollicitudo rei socialis*, #40.

³⁴ Patricia A. Lamoureux, “Commentary on *Laborem exercens* (On Human Works),” in *Modern Catholic Social Teaching: Commentaries and Interpretations*. ed. Kenneth R. Himes, O.F.M. (Washington D.C.: Georgetown University Press, 2005), 398.

³⁵ Ibid., 398-399.

and the common good has been articulated before as the common good is served when people act in a community of understanding and solidarity.

New to the notion of solidarity, though, is the emphasis that it is not just an attitude, but a virtue. As Lamoureux points out, this idea is at an early state in *Laborem exercens* and is implied, but in *Sollicitudo rei socialis* it is more developed. Explaining how it is a virtue, she states, “Solidarity is a virtue because it refers to the effect of solidarity on the individual’s moral growth.”³⁶ The first end of solidarity is the goodness of the person who acts.³⁷ Thus, the habitual nature of solidarity creates and perpetuates an understanding of the interconnectivity of all people.

The contribution of John Paul II towards solidarity lies in both his updating of solidarity for his time and his affirmation that it is a Christian virtue.³⁸ Solidarity is a human imperative that is rooted in the Gospel. For Christians, participation in the virtues should be transformative over time and lead to a deepening of the individual’s participation in the Body of Christ.³⁹ Solidarity, as a virtue, is no different. As one learns to practice solidarity, this virtue will be within the human soul and will lead to Christian hope and a greater sense of working towards the mission of the Gospel.

Benedict XVI: Caritas in Veritate (2009)

The most recent encyclical from Pope Benedict XVI on June 29, 2009 is the Pope’s own contribution to Catholic social teaching and the idea of solidarity. Within *Caritas in*

³⁶ Ibid., 399.

³⁷ Ibid., 399.

³⁸ The Encyclical also addresses environmental concerns and calls people to respect the natural world in paragraph #34. John Paul II points out the importance of caring for the environment, the limitations of natural resources and that pollution threatens the well-being of all people. He does not, however, use the term “solidarity” here, which will be applied to the environment in the next section under contextual solidarity.

³⁹ Stanley Hauerwas and Charles Pinches, *Christians among the Virtues: Theological Conversations with Ancient and Modern Ethics* (Notre Dame, Indiana: University of Notre Dame Press, 1997), 69.

veritate, “Solidarity” is used forty times, which is the most of any previous encyclical. The document focuses on the importance of love and truth in working towards the common good. Similar to previous social encyclicals, Benedict XVI warns against a complete acceptance of free-market capitalism and against a large government intervention in the rights of the people. Also similar to previous encyclicals, while many of the themes are the same, the Pope takes great effort to address the specific dangers to solidarity, human dignity and the common good that are present in the 21st century.

Caritas in veritate begins by reviewing the contribution of *Populorum progressio* to Catholic social teaching and affirms that encyclical as continuing the tradition of the Church’s teachings. In the second chapter, the Pope identifies globalization as a distinct and potentially harmful aspect of our current age. Benedict XVI cites issues such as corruption, exploitation of the earth’s resources, and the suffering caused by food shortages in the developing world as all cause for concern that hinder the development of people in our age. In order to combat these issues, chapters three and four offer gratuity and a proper understanding of one’s duty to society. It is here that the Pope frequently references solidarity.

One example of Benedict’s use of solidarity is his description of the social market. He explains, “The Church's social doctrine holds that authentically human social relationships of friendship, solidarity and reciprocity can also be conducted within economic activity, and not only outside it or ‘after’ it.”⁴⁰ This observation is to combat those who would say the market is independent of moral criticism or should be morally natural. Rather, the Pope says the market play an integral role in human development

⁴⁰ Pope Benedict XVI, *Caritas in Veritate: Integral Human Development in Charity and Truth* (June 29, 2009), #36.

and therefore should be structured and governed in an ethical manner. Benedict also refers to solidarity and its connection to duty. People have the duty to give aid, work through international organizations and to be part of the process of human development.⁴¹

This duty extends not only to people, but to the environment. Similar to John Paul II, Benedict XVI realizes that the environment is important for human beings and that the current environmental crisis plays a role in the achievement of human dignity for many people. Human beings must realize that the use of natural resources is also not value free and brings with it a duty to the poor and the world. Benedict XVI states, “Every violation of solidarity and civic friendship harms the environment, just as environmental deterioration in turn upsets relations in society. Nature, especially in our time, is so integrated into the dynamics of society and culture that by now it hardly constitutes an independent variable.”⁴² There needs to be a greater cooperation so that the use of resources may be more balanced between the richer nations and the developing nations.

The final chapters of *Caritas in veritate* address human cooperation and the use of technology. The pope makes the connection between solidarity and subsidiarity, echoing the observations of Pius XI. He explains, “*The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa*, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need.”⁴³ These principles should be taken under consideration when giving aid to developing countries in order that the aid does not create a welfare state. At the same time, the Pope also calls upon developed countries to increase the amount of aid given to developing countries. Such

⁴¹ Ibid., #47.

⁴² Ibid., #51.

⁴³ Ibid., #58.

interactions offer the opportunity for cultures and people to learn from each other. A greater solidarity in helping developing countries establish systems of education are also important in helping these countries rise above their poverty.

In the conclusion, Benedict XVI affirms, “Openness to God makes us open towards our brothers and sisters and towards an understanding of life as a joyful task to be accomplished in a spirit of solidarity.”⁴⁴ The Pope warns against the inhumanism of atheism, the denial of a Creator, because it is through the love that God gives human beings that enables them to struggle for the common good. This love continues to give people the courage to strive for justice and the good for all. The authentic development, truth-filled love, proceeds not from humans, but from God and true development must also include the spiritual as human beings trust in God and gain a greater fellowship with Christ.⁴⁵

Contributions toward Solidarity from Papal Encyclicals

There are certainly other Catholic documents that discuss the theme of solidarity that are not analyzed here. For example, *Gaudium et spes*, from Vatican II, focuses more on the concepts of human dignity and the common good, rather than solidarity. Nonetheless, the document cites the importance of solidarity as working together internationally to bring the Church’s message to the modern world and the solidarity that all people have with the Body of Christ.⁴⁶ Another important document from the World Synod of Catholic Bishops is *Justicia in Mundo*, or *Justice in the World*. Solidarity is mentioned four times in this document, which is a strongly worded challenge for all Christians to

⁴⁴ Ibid., #78.

⁴⁵ Ibid., #79.

⁴⁶ Paul VI, *Gaudium et spes*: Pastoral Constitution on the Church in the Modern World (December 7, 1965), #38 and #57.

follow the Gospel teachings and to work for justice. For example, challenging the Church, the document states, “That the Church may really be the sign of that solidarity which the family of nations desires, it should show in its own life greater cooperation between the Churches of rich and poor regions through spiritual communion and division of human and material resources.”⁴⁷ The importance of justice and liberation, as well as the destructive role of structural sin that keeps people from fully developing, are discussed throughout the text.

These documents, as well as others, illustrate the importance of Catholic social teaching and solidarity to the Church’s mission. For the Church hierarchy, solidarity is a concept that has developed over time into a virtue that calls upon Christians to form their conscience and to act in accordance to the common good. While in its nascent stage, solidarity was applied to the relationship between workers and corporations, and it later developed as a concept that could reach beyond national borders and into the hearts of all people of good will. Such a principle lies at the heart of Catholic social teaching and the Christian gospel. Solidarity is not a vague feeling, as John Paul II points out, but something much deeper, an imperative that calls for an action on the side of the oppressed.

“Solidarity” in Contextual Theology

While the roots of solidarity in traditional Catholic theology can be gleaned from papal documents, as well as the scriptures and traditions of the Church, there is also solidarity at the heart of some contemporary theological movements. Some of these theologies, such as process theology, liberation theology and ecotheology, can be labeled as contextual theologies because they focus on God’s continuing and sustaining actions in

⁴⁷ World Synod of Catholic Bishops, *Justicia in Mundo: Justice in the World* (1973), #59.

the *present* as the hermeneutic for speaking about God's revelation. This does not mean that contextual theology eschews tradition, but sees even traditional theology as a contextual theology for its own time that cannot always be applied completely to the 21st century.

Stephen Bevans, a professor at Catholic Theological Union and an advocate of contextual theology, writes, "The contextualization of theology- the attempts to understand Christian faith in terms of a particular context- is really a theological imperative."⁴⁸ Bevans contends that all theology should be seen in light of the experiences of those who encountered God at that time in history. This does not mean historical and traditional theology should be discarded because they do not contain truth, but that there are cultures for whom some traditional conceptions of God, sacraments, and the Church are difficult to comprehend and are, in fact, harmful to the faith.⁴⁹ Therefore, theologians should focus on the incarnational nature of Christianity. Jesus became present in a specific context through the incarnation and we should also recognize the importance of God's self revelation in other ways and at other times in history. This does not diminish Christ as God's Self revelation, but honors it. As Bevans explains, "Christianity, if it is to be faithful to its deepest roots and to its most basic insight, must continue God's incarnation in Jesus by becoming contextual."⁵⁰

While there are elements of solidarity that are universal, solidarity is also contextual as it is different for each culture, time and place. There are certainly important elements

⁴⁸ Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, New York: Orbis Books, 2002), 3.

⁴⁹ For example, Bevans cites the symbolism that wine must be imported from the west into the Philippines to celebrate the Eucharist and the use of water being poured over a person for baptism when this symbol curses some women in Africa with barrenness. Other examples can be found in Schreiter, Robert. *The New Catholicity*. New York: Orbis Books, 2004.

⁵⁰ Bevans, 12.

of solidarity in traditional theology that call for a realization that there is an overarching unity of personhood and human dignity that all deserve. Concurrently, solidarity cannot be universally applied outside of the context that people inhabit. Three examples of solidarity in contextual theology include: solidarity with God through suffering in process theology, solidarity with the poor in liberation theology, and solidarity with the universe in ecotheology.

Process Solidarity in Suffering

Process theology grew out of the philosophy of Alfred North Whitehead and was further advanced by theologians Charles Hartshorne and John Cobb Jr. While process theology is a theological perspective that is held by a minority of theologians, there are process theologians in Judaism, as well as a number of Christian denominations, including Catholicism.⁵¹ One of the core components of process theology is that God is not omnipotent in the traditional sense and can, in some aspects, change.⁵² It is within the perspective of mutability that allows many process theologians to hold that God, the Father, is capable of suffering with human beings.

Although he is not a process theologian as process thought was not yet a theological enterprise, Dietrich Bonhoeffer in his *Letters and Papers from Prison*, is often cited for his description of God by those who think God suffers. Bonhoeffer was a German Lutheran Pastor who was executed by the Nazis on April 9, 1945. His writings were smuggled out of prison by sympathetic guards and were later compiled into a single

⁵¹ For a Jewish theologian who wrestles with the problem of evil and is influenced by process theology see Kushner, Harold. *When Bad Things Happen to Good People*. New York: Schocken Books, 1989. One prominent Catholic theologian is Bracken, S.J. Joe. *Christianity and Process Thought: A Spirituality for a Changing World*. Philadelphia: Templeton Foundation Press, 2006.

⁵² For a more detailed description see Hartshorne, Charles. *Omnipotence and Six Other Theological Mistakes*. Albany, New York: State University of New York, 1984.

volume. He writes, “God is weak and powerless in the world, and that is exactly the way, the only way, in which he can be with us and help us...only a suffering God can help.”⁵³ Bonhoeffer’s insight is grounded in the experiences of a man undergoing suffering and oppression and he realizes that a traditional notion of the immutable God does not bring comfort to those being tortured and alone. However, a God who experiences, is changed, and suffers with God’s creatures is more relatable and in line with the Biblical affirmation that God is love.

Schubert Ogden, a process theologian and Methodist minister, points out the difficulty he has with traditional notions of God’s power, writing,

“Then, so far as our sufferings are concerned, the wholly absolute God can provide no consolation, no sense of peace, in the midst of our distress. Because he remains completely unaffected by the ills that befall us, he is, as Camus has charged, the eternal bystander whose back is turned to the woe of the world”⁵⁴

Ogden finds it impossible to affirm that God can truly love creation and yet be completely unaffected by the actions and choices of free creatures. In order to retain the possibility for God to love, Ogden asserts that God can change, and even more, suffer with humanity. He states, “Because they [our sufferings], too, occur only within the horizon of God’s all-encompassing sympathy, they are the very opposite of the merely indifferent.”⁵⁵ If God were to be unaffected by humanity’s plight, God would be totally indifferent, and to be indifferent is to not love. As another process theologian, Episcopal priest David Mason, explains, “Thus every finite instance of suffering has its effect on the divine life. And so divine suffering, as supreme sensitivity to all experience, continues

⁵³ Dietrich Bonhoeffer, *Letters and Papers from Prison*. ed. Eberhard Bethge and trans. R.H. Fuller (London: SCM, Press Ltd, 1953), 164.

⁵⁴ Schubert M. Ogden, “The Reality of God” in *The Reality of God and Other Essays* (Dallas: Southern Methodist University Press, 1963), 51.

⁵⁵ *Ibid.* 64.

everlastingly in God.”⁵⁶ For process theology, God is not only the fellow sufferer that understands, but the supreme sufferer who suffers out of love at the pain of the creature.

Process theology contributes to the discussion on solidarity by recalling that in some cases, when one does not suffer the same difficulties as another, that person cannot understand that plight and be in solidarity with the victim. For Bonhoeffer, “only a suffering God could help” because if God could not identify with him and be in solidarity with his pain, such a God would not be able to bring him comfort. One can identify with someone’s cause, feel for him/her and want to help that person, but if someone has not been through an experience it can, in many ways, decrease their ability to be present. It is difficult, and perhaps impossible, to know what it is like to be imprisoned and tortured unless one has undergone these experiences. Bonhoeffer, Ogden, Mason and other process theologians apply this same logic to God’s relationship to humanity. Because God is connected continually to all of creation, God experiences the pain of all of God’s creatures and is therefore in a constant state of solidarity with all of creation.

One of the contributions of process thought is to remind humanity that God is always in solidarity with God’s creatures. Whether one agrees with process theology or rejects the idea of a suffering God, there is an important insight that process theology recalls—that God is the ultimate presence of solidarity to creation. At the heart of Christianity is God’s love for creation and love is often demonstrated by being present during times of trial and pain. If God is all-loving it would make sense to see God as the ultimate presence of solidarity. To say that solidarity means we are “all in this together” the “all” must include God in some way and the answer for some theologians is to posit God as the fellow sufferer, the one in solidarity with all humanity’s pain and suffering.

⁵⁶ David R. Mason, “Some Abstract, Yet Crucial Thoughts About Suffering,” *Dialog*. 16:2. (1977), 95.

Liberation Solidarity in Poverty

Liberation theology, another contextual theology, advocates for solidarity with the poor and oppressed. Liberation theology grew out of Latin America and the poverty and injustice that caused theologians to question God's relationship to the poor in light of the love of Christ. The specific movement began with Gustavo Gutierrez and his publication of *A Theology of Liberation* in 1971. Similar to process theology, many liberation theologians challenge some of the traditional notions of God's power and also see God as relational and very connected to creation. Liberation theology has grown from a movement only concerned with the poor in Latin America to other liberation theologies, such as feminist theology, post-colonial theology, black theology and many others. In all of these cases, liberation from a type of poverty or injustice challenges those not experiencing that injustice to grow in solidarity with the oppressed.

While Gutierrez is the most well-known liberation theologian, Jon Sobrino, S.J. has also written numerous books and articles on the subject.⁵⁷ Describing the solidarity that is needed in Latin America, he explains, "In authentic solidarity the first effort to give aid commits a person at a deeper level than that of mere giving and becomes an ongoing process, not a contribution."⁵⁸ Sobrino continues to explain that solidarity creates a reciprocal relationship where each party grows from the other. He calls on the universal

⁵⁷ For other works and authors notable in liberation theology see: Boff, Leonardo. *When Theology Listens to the Poor*. trans Robert Barr. San Francisco: Harper and Row Publishers, 1988, Comblin, Jose. *Called For Freedom: The Changing Context of Liberation Theology*. trans. Phillip Berryman. Maryknoll, New York: Orbis Books, 1998, Ellacuria, Ignacio. "The Crucified People" in *Systematic Theology: Perspectives from Liberation Theology*, ed. Jon Sobrino and Ignacio Ellacuria. Maryknoll, New York: Orbis Books, 1993, Gutierrez, Gustavo. *We Drink from Our Own Wells*. trans. Matthew J. O'Connell. Maryknoll, New York: Orbis Books, 1984, 1985, Hennesly, Alfred T., S.J. *Liberation Theologies: The Global Pursuit of Justice*. Mystic, Connecticut: Twenty-Third Publications, 1995, Segundo, Juan Luis., S.J. *Liberation of Theology*. trans. John Drury. Maryknoll, New York: Orbis Books, 1976.

⁵⁸ Jon Sobrino, S.J. "Bearing with One Another in Faith" in *Theology of Christian Solidarity* by Jon Sobrino S.J. and Juan Hernandez Pico, S.J. trans. Phillip Berryman (Maryknoll, New York: Orbis Books, 1985), 3.

Church in Rome to learn from the local churches in Latin America, as these local churches are in closer solidarity with the poor. Sobrino writes, “Solidarity is therefore the Christian way to overcome, in principle, individualism, whether personal or collective, both at the level of our involvement in history and on the level of faith.”⁵⁹ For Sobrino, the type of solidarity needed is one that builds off the relationship local churches have to the poor and applies that to the universal Church, so all may be in a greater relationship of solidarity with the poor.

Sobrino also has published widely on the contributions of liberation theology to Christology. The role of the poor in understanding who Christ was/is is essential for Sobrino. The poor and the non-poor carry each other in faith and have a solidarity that is created through this relationship. Sobrino explains, “Since the poor are those to whom Jesus’ mission was primarily directed, they ask the fundamental questions of faith and do so with power to move the whole community in the process of ‘learning to learn’ what Christ is.”⁶⁰ Because of their life experiences and economic realities, the poor and the non-poor have different experiences of Christ and through sharing these differences, each can grow from the other. Sobrino strongly advocates that the poor are God’s preferred and it is in the Church of the poor that Christ becomes most present. Thus, the non-poor need to be in solidarity with the poor to truly become closer to Christ.

Similar to process theology, Sobrino understands the sufferings of Christ on the cross to reveal something about the suffering of the Father. He writes, “What God’s suffering on the cross says in the end is that God who fights against human suffering wanted to show solidarity with human beings who suffer, and that God’s fight against suffering is

⁵⁹ Sobrino, *Theology of Christian Solidarity*, 5.

⁶⁰ Jon Sobrino, S.J., *Jesus the Liberator* (Maryknoll, New York: Orbis Books, 1993), 30.

also waged in a human way.”⁶¹ Different from process theology, however, is Sobrino’s contention that God’s silence on the cross demonstrates a special connection to the poor, who have experienced more injustice than the non-poor in history. The victims of history and those who suffer injustices are those who are closest to Christ and most in solidarity with Him. Sobrino contends that in Latin America the suffering God does not indicate a desire for resignation in the face of injustice, but encourages liberation and reminds the people that injustice cannot be fought without bearing the consequences that sin creates.⁶² Only then can these injustices be eradicated.

Similar to process theology, liberation theology is not supported by all Christian theologians. For example, some in the hierarchy of the Catholic Church support the foundations of liberation theology, but struggle with what it sees as Marxist influences and a temptation to question the hierarchy of the Church. One of the issues the Church cites is the focus on social sin as the cause for evil in the world. The Congregation for the Doctrine of the Faith explains, “Nor can one localize evil principally or uniquely in bad social, political, or economic ‘structures’ as though all other evils came from them so that the creation of ‘new man’ would depend on the establishment of different economic and socio-political structures.”⁶³ The root of evil lies in those who need to be converted by Christ’s grace to become loving and to exercise virtue, rather than focusing on unjust structures that have been put in place by human beings. The document praises liberation theology for its denunciation of injustice and challenges those who keep the poor in a state of misery or those who are indifferent to the cries of the poor to a more complete

⁶¹ Ibid., 245.

⁶² Ibid., 246.

⁶³ Joseph Cardinal Ratzinger, Prefect for the Congregation of the Doctrine of the Faith. *Instruction on Certain Aspects of the ‘Theology of Liberation’* (August 6, 1984), IV #15.

understanding of the mission of the Church.⁶⁴ Overall, the official Catholic Church's position on liberation theology is that many of the 'theologies of liberation' go too far, but share an aspect of the preferential option for the poor, which is indeed an important part of Church teaching.

Whether one fully embraces liberation theology, or is cautious about its alleged Marxist elements, the core teaching on solidarity that can be distilled from this theological approach and connection with the poor is an essential element of Catholic social teaching. Liberation theology calls Christians, and others, to remember the Gospel and to realize that solidarity calls people to a radical and reciprocal relationship with the poor and the oppressed. A notion that all people are united should place a special focus on those that humanity most often forgets. While it is difficult for the non-poor to understand the plight of the poor, it is the call of the Gospel to seek out the poor, as Christ did, and to grow closer to Christ as we work with the impoverished for a more justice society.

Ecological Solidarity in the Universe

While solidarity is often applied to human relationships, theologians are beginning to connect this term with the environment. Much of the early work on the relationship between human beings and the environment within theological circles was pioneered by process theologians and those interested in liberation theology. Eventually, those exploring the relationship between the natural world and God developed into a branch of theology known as ecotheology. While not everyone who is applying solidarity towards the environment is an ecotheologian, many ecotheologians offer a number of important insights into the interconnectedness of humans with the universe.

⁶⁴ Ibid., #1.

Similar to liberation theology, ecotheology also owes a debt to process theology as it similarly questions some of the traditional models of God's relationship to the world. One notable ecotheologian is Sallie McFague, who has written extensively on the importance of understanding God's relationship to the world in a panentheist model, as opposed to the model of classical theism.⁶⁵ According to panentheism, God is in all things and all things are in God. This is not the same as pantheism, however, where God and creation are identical. It is important to understand that there are aspects of God that are not identical to the universe. While creation is dependent on God, God does not depend on creation to exist. McFague explains, "This description of a panentheistic view of the relation of God and the world is compatible with our model of God as the spirit that is the source, the life, the breath, of all reality."⁶⁶ Panentheism highlights the interconnectedness of God with creation and highlights another dynamic of solidarity because God is not just present above creation, but within it at every moment.

Applying the panentheistic model, ecotheology envisions a new approach to the ecological issues plaguing creation in the 21st century. Issues such as global warming, destruction of the air and water, dependency on resources such as oil, the destruction of the rain forest, and many others have increased the interest in environmental concerns inside and outside of theological circles.⁶⁷ While public opinion is still mixed on the authenticity of global warming, it is even more controversial what role theologians should play in describing the issue and working towards a conclusion to the ecological

⁶⁵ Process theology also uses this model of God's relationship to the world. For the process interpretation, see Charles Hartshorne or John Cobb. Also, for a Catholic perspective, see Morwood, Michael. *Tomorrow's Catholic: Understanding God and Jesus in a New Millennium*. Mystic, CT: Twenty-Third Publications, 1997, 2000.

⁶⁶ Sallie McFague, *The Body of God: An Ecological Theology* (Minneapolis: Fortress Press, 1993), 149.

⁶⁷ Many current ecotheology books include a description on the current ecological crisis. For a non-theological discussion about the perils of the planet see McKibben, Bill. *Eaarth: Making a Life on a Tough New Planet*. New York: St. Martin's Griffin, 2010.

crisis. Applying a panentheistic conception of God's relationship to the universe implies that theologians should play an important role in reclaiming the planet from the consequences created by humanity.

Sallie McFague, among other ecotheologians, contends that global warming *is* a theological issue. McFague believes that humanity should begin addressing the ecological question by first looking at the view humans have of themselves. If human beings are separate from the earth then we act as though we have no responsibility to creation. However, if we see ourselves as connected, not just to other human beings, but to creation, we come up with a different responsibility. Instead of being anthropocentric, human beings should recall God's incarnational revelation within Christianity. She then explains, "If salvation means the redemption of individuals from their sins so that they might live eternally in another world, then economics is not a central religious concern. However, if salvation means the well-being of all creation here and now, then economics becomes very important to religion."⁶⁸ God is not only interested in our souls, but the well-being of the entire human person. The conception of an ecological economics reminds humanity that the "good life" is not something that exists independent of the environment, but that human beings exist in solidarity with the rest of creation. Therefore, McFague holds that working for just laws and appropriate practices towards the care of the earth are religious issues.⁶⁹ To ignore this perspective would be to reduce salvation to the other-worldly and to deny the Christian message directed towards care for aspects of this world.

⁶⁸ Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minneapolis: Fortress Press, 2008), 36.

⁶⁹ *Ibid.*, 38.

Another ecotheologian, Dennis Edwards, looks to the Eucharistic dimension of discussing solidarity within environmental concerns. Reflecting on the Eucharistic prayer, Edwards states, “The Eucharist is an effective prayer for the transformation of the universe in Christ.”⁷⁰ The destruction that humans are doing to the environment is a denial of Christ and Christ’s attempt to transform the universe into an environment where creatures can exist and thrive. Applying Johann Baptist Metz’s perspective on the “dangerous memory” of the Eucharist⁷¹, Edwards connects the victims of global destruction through memory to those celebrating the Eucharist. Edwards explains, “The Eucharist, as a living memory of all those who suffer, calls the Christian community to a new solidarity that involves all the human victims as well as the animals and plants that are destroyed or threatened.”⁷² The Eucharist, as the “source and summit” of the Catholic experience, calls human beings to work for justice and solidarity, both for the least in society and the environment.

Another theologian who describes the importance of applying solidarity to the environment, but who is not an ecotheologian, is Daniel Scheid. Scheid, writing from the perspective of Catholic social teaching, explains that it is time Catholic social teaching incorporate an understanding of “ecological solidarity,” especially in light of the B.P. oil spill crisis of 2010 in the Gulf of Mexico. Scheid explains, “I submit that solidarity can be applied to creation because solidarity is first and foremost a virtue that channels into actions of feelings of compassion at the suffering of others with whom we are

⁷⁰ Dennis Edwards, *Ecology at the Heart of Faith: The Challenge of Heart that Leads to a New Way of Living on Earth* (Maryknoll, New York: Orbis Books, 2006, 2010), 104.

⁷¹ For more information, see Metz, Johann Baptist. *Faith in History and Society*. London: Burns and Oates, 1980.

⁷² Edwards, 106.

interdependent, and this dynamic also characterizes our relationship to the Earth.”⁷³

While Scheid acknowledges the importance of rights language being uniquely different for human beings, he sees no reason within Catholic social teaching to refrain from extending these rights to animals and the environment. Humans should see themselves as part of the world community and extending these rights to the environment does not contradict Catholic social teaching, but highlights the responsibility humanity has towards the environment. In a time where humans have the capacity for doing great harm to the world, Schied holds that “solidarity and rights address the fact of interdependent and orient us to the common good.”⁷⁴

Ecotheology, and those doing theology from an environmental perspective, challenge theologians and faithful Christians to see the Biblical witness and the Christian responsibility in the perspective of global responsibility. While humanity may have a special role in God’s creation, this should not give human beings the right or authority to destroy the environment. Given the ecological crisis of the 21st century, an ecological solidarity calls us to realize that a common care for all must include the world, and even the universe. While many ecotheologians work from the perspective of panentheism, the call for ecological solidarity also exists within the sacraments, spirituality, and the realization that this is the only world humanity has been given as a gift from God.

Contributions toward Solidarity from Contextual Theology

An understanding of solidarity can be informed by recalling the contributions of contextual theology. While there are universal truths, humans exist in a particular

⁷³ Daniel P. Scheid, “Expanding Catholic Ecological Ethics: Ecological Solidarity and Earth Rights,” in *Religion, Economics, and Culture in Conflict and Conversation*. ed. Laurie Cassidy and Maureen H. O’Connell. (Maryknoll, New York: Orbis Books, 2011), 200.

⁷⁴ *Ibid.*, 212.

context. As Bevens articulates, to ignore the contextual experiences of human beings is to deny the incarnational dimension of the Christian experience. Therefore, to discuss solidarity, one should not ignore the object of that solidarity, nor the lessons one can learn by being in dialogue with those within that context. Solidarity is not a concept that exists in the vacuum of theory, but is applicable and lived as human beings encounter new experiences, triumphs and trials.

Process theology recalls God's love and presence in creation to the point where God is moved by the suffering of those in pain. Liberation theology gives this pain a face. The faces of those most in need are the ostracized, orphaned and marginalized. To come to an understanding of solidarity, one cannot forget those who are most often forgotten by those in power. But solidarity cannot stop here. Not only the poor of the world, but the world itself, invites humanity to be in solidarity with its pain. Ecotheology challenges humanity to see that the future of the world is at stake and that this is not just a sociological, political, or scientific issue, but is an issue at the heart of theology. All of God's creation is an invitation to a deeper notion of solidarity. God may too be suffering as the poor of the world, and the world itself, are nailed upon the cross and in need of redemption.

Critical Perspectives on Solidarity

While the idea of solidarity within Catholic social teaching is essential to establishing a just system that defends human dignity and works for the common good, it is not without its flaws and difficulties in implementation. Before moving to Pedro Arrupe, it is important to examine some of the negative aspects of solidarity or the ambiguities that exist within the idea. These critiques flow from a variety of perspectives, some from a

specific context and others from the universal difficulty of applying solidarity. The critical perspectives that will be examined come from a feminist perspective, a third-world perspective and the general claim that applying solidarity in the world today is utopian.

Contextual Critiques: Feminist and the Third-World

One critique comes from a feminist perspective that emphasizes the importance of listening to other voices in discerning the meaning of solidarity. Writing in reaction to John Paul II's perspective and contribution to solidarity in *Sollicitudo rei socialis*, Maria Riley, O.P. offers a feminist analysis of the weakness of solidarity. While she praises the document for many of its aspects, she sees a weakness in seeing solidarity in interdependence and the common good because solidarity should be developed from an experience of relationship, rather than as a theoretical virtue. A feminist perspective "is rooted in several key feminist moral insights: the centrality of relationship in life, mutuality, and the underlying integral unity of experience."⁷⁵ She believes these insights go beyond Catholic social teaching's notion of the common good to seeing the unity within creation.

Riley believes that a woman's experience as a "primary nurturer" of the family offers women a different perspective on solidarity. This perspective transforms the way some women view Jesus- as a man in radical relationship with the poor. She explains, "Jesus' journey towards Calvary was not a journey toward self-sacrifice so much as it was a journey of radical acts of love that deepened relationships, embodied and extended

⁷⁵ Maria Riley, O.P., "Feminist Analysis: A Missing Perspective," in *The Logic of Solidarity: Commentaries on Pope John Paul II's Encyclical 'On Social Concern'*. ed. Gregory Baum and Robert Ellsberg (Maryknoll, New York: Orbis Books, 1989), 198.

community, and passed on the gift of life.”⁷⁶ As a Christian, one is called to pass on this gift of life that Jesus offered in his death. She concludes, “In a feminist understanding, solidarity is first of all an experience of relationship, rather than an abstract virtue.”⁷⁷ In order for this experience to occur, there must be a mutuality that goes beyond domination and paternalism. Riley holds that the encyclical does not do enough to foster this sort of understanding of solidarity and does not focus enough on the unity of creation.

Riley concludes her analysis of the encyclical by offering the insight that racism and sexism are not only unjust because of the suffering of the person receiving the insults and bigotry. Rather, these are also evil because they destroy the soul of the attacker. In the same way, political and economic domination of the developed countries over the developing ones destroy the soul of the powerful nations. Thus, solidarity is not just about helping those nations that need help in order to insure their chance for human dignity, but it is an imperative for everyone because it is a mutual struggle. Overall, she concludes that the papal document does not do enough to realize these perspectives from feminists because women’s issues are not marginal, but crucial to society, and many Church documents could be enriched by implementing a women’s perspective.

Another contextual critique derives from the third-world perspective. Writing from a Nigerian experience, Uzochukwu Jude Njoku believes that the current concept of solidarity needs to be pushed further and is not adequate to fight the growing poverty and underdevelopment in the world today. Njoku analyzes how the term is used by *Gaudium et spes* and by John Paul II and concludes that “the concept is too ambiguous as a guiding ethical principle in addressing the ever expanding challenges of world socio-economic

⁷⁶ Ibid., 199.

⁷⁷ Ibid.

problems.”⁷⁸ In order to refine the term, Njoku invites readers to ask how they are related to the “other” and how they are related to the structures of society.

To address this issue of viewing the other, Njoku begins with the view of *Gaudium et spes* and the document’s metaphor of human persons like a family under Christ, the head of the family. This notion is flawed, he holds, because a family can often be a place of contention and patriarchy. Njoku offers, “While I do not reject the image that human person share one heritage in God, I would rather like to present a foundation of solidarity that flows from the phenomenological path of experience.”⁷⁹ He explains that such a view leads to a justice and structural view of solidarity, such as is seen in Luke 18:1-5. In this parable, the poor widow and the rich judge depended on each other, even though they came from different social classes. Similarly, Njoku offers examples that rich countries should ask why immigrants are rushing to their borders and how this is derived from the socio-economic issues in the home countries of the immigrants.

Concerning Njoku’s second issue, the way people are related to structures in society, he applies a Marxist evaluation towards history. It is important to realize the historical processes that create social problems and unjust social structures. People then get trapped in these structures and these structures then influence people. Peoples actions are sometimes shaped by their socio-economic conditions and their reasoning is shaped by the consciousness that they structures help create.⁸⁰ Thus, solidarity is best understood taking account of these structures and the impact they have on forming a person, not just

⁷⁸ Uzochukwu Jude Njoku “Re-Thinking Solidarity as a Principle of Catholic Social Teaching: Going Beyond *Gaudium et Spes* and the Social Encyclicals of John Paul II” in *Political Theology* 9.4 (2008), 535.

⁷⁹ Ibid., 536.

⁸⁰ Ibid., 538.

on the way people form social structures. Njoku believes that *Gaudium et spes* and John Paul II do not place enough emphasis on these ideas when defining solidarity.

In his conclusion, Njoku states, “A vision of solidarity that is relevant in the face of contemporary challenges ought to involve both streams in a mutually supportive system—expressing the Christian commitment to neighbor love, not only through gifts and appeals to the powerful, but also through questioning the structures of society and in establishing such mediating institutions that give expression to the dignity of persons.”⁸¹ Solidarity should not be relegated to charity, but needs to do more to allow people to rise above poverty on their own in order to undo the negative effects of colonization and the sinful and unjust structures that were put in place by the colonizing powers.

Utopian Critiques

A final critique revolves around the question, is radical solidarity possible? While some people might agree with the importance of a vague care for others, what does it look like to treat solidarity as a virtue or to live in solidarity with the eco-system? These are not easy questions to answer. This final section will briefly examine a few of the economic, political and philosophical issues of actually implementing solidarity in the real world and will evaluate the importance of solidarity if it is “merely utopian.”

Economically speaking, the difficulty for first-world countries to live in solidarity with third-world or developing countries is not something to be dismissed. While the United States of America is a first-world power, the country is in debt and has its own problems with unemployment and recession. Even if the spirit is willing, a lack of resources makes a global solidarity nearly impossible. While people of good will could agree that it is important to help others, the traditional “we should help our own first”

⁸¹ Ibid., 542.

mentality is a popular stumbling block voiced by well-intentioned people. It is already difficult to establish systems to help the poor in the United States, but even more so when looking at the plight of people across the globe. Although the resources are available, mobilizing and encouraging others to assist in helping the poor is rarely first on the average person's agenda. Yet, apparently global solidarity calls people to realize that solidarity should exist without borders.

Philosophically, many people are individualistic. As Kevin Doran reflects, "Solidarity is hampered either when there is a lack of awareness of the implications of interdependence or when this awareness is ignored in the free decision, in preference for an individualism which is closed to others and their needs."⁸² If human beings concentrate more on themselves and their needs, how can they rise above this and see the needs of the other as just as important? The individualism that is associated with capitalism challenges people to better themselves through competition. In competition there is a winner and a loser, those who have and those who have not. For solidarity to truly work people must rise above this desire to win and better others at all cost. That does not mean erecting a communist society, but a controlled capitalist society, as the numerous encyclicals envision. But an actual blueprint for such a society has yet to be drawn and even if it were, human nature may keep it from becoming a reality.

Issues also exist from a religious perspective. Why work for improving this world when the Kingdom of God will never be fully realized in this world? For those who see this world as merely a testing ground for the next life, Catholic social teaching and solidarity have little meaning. This is not to conclude that those holding such views do not care about others, but it is not usually an imperative, at least at the level of structural

⁸² Doran, 220.

sin that the encyclicals discuss. Sure, Christ commanded his followers to feed the poor, but he did not command them to overthrow unjust governments, these adherents contend. Those who are strongly against any form of liberation theology would hold this view. Such groups contend that the Church has no place in politics and overthrowing governments because its sphere is only the spiritual. While the Vatican stops short of officially advocating revolutions supported by the clergy, John Paul II, and others, clearly think that working for justice in this world is part of the Christian vocation.

Finally, how can one live in solidarity with another when he/she has not had the same experience. If a person has never been homeless, how can someone say he/she is living in solidarity by spending one night on the street? Solidarity must go beyond the feeling of compassion, but is it possible to really be *in* solidarity with another who has a different context and life experience? If it is not possible, what is meant by solidarity is a weakened understanding of the term. It is, at the very least, difficult to be in solidarity with someone who has gone through an experience that is totally foreign.

Beyond the Critique

The critiques of Riley, Njoku and others are important to realize as one attempts to formulate an understanding of solidarity. While their perspectives, as well as the utopian objections, have merit, that does not mean that solidarity is not something to strive for and to continue to unpack. Remembering the importance of feminist and third-world contributions only serves to make solidarity more inclusive, which is the point of solidarity. Realizing the economic, political and philosophical issues of implementing solidarity in the real world should also not decrease the likelihood of its implementation, but should aid in envision how it is possible. No one knows if the solidarity of the papal

encyclicals and contextual theology is possible, but that does not mean that the Gospel does not call all people of good will to attempt to make it a reality.

Conclusion: Theological and Historical Perspectives on Solidarity

As Njoku remarks, “Solidarity is probably one of the most frequently used but elusive concepts in both religious and secular social ethics.”⁸³ While its meaning has changed from its earliest usage in papal encyclicals to the 21st century, a decisive definition remains elusive. On one hand, a life of solidarity is one lived realizing an interconnectedness of all people. Such a life is contrasted with an existence dedicated to domination and seizing power. However, some are pushing solidarity to extend beyond human life to all elements of the eco-system. Such a radical solidarity sees all of creation, and even the universe, as the body of God. This mutual connection calls for a care and concern that goes beyond a trivial awareness. Solidarity can also be a virtue, a way of living that changes the conscience of the acting person to a greater realization of the plight of others. No longer should the poor be passed over, but should occupy a central role in salvation and the transformation of individuals into caring persons. All of these perspectives arise from different contexts and demonstrate the elasticity of solidarity.

This chapter demonstrates the historical development of solidarity, the way different perspectives lead to different definitions of the term, and the difficulties of implementing solidarity in the real world. While these views are far from exhaustive, they offer a rough sketch of the background of the concept. The perspectives from papal documents, as well as from contextual theologies, will give a context to Arrupe’s contribution to solidarity. As a man who lived during Vatican II and the writing of many of these encyclicals, the

⁸³ Njoku, 525.

differing perspectives on solidarity certainly influenced his perspective as superior general. Having established this foundation, we can now turn to Pedro Arrupe and his contribution to solidarity.

Chapter 2

Pedro Arrupe: A Spirituality of Solidarity

“Why does witness have more power to persuade than teaching? Because teaching presents an ideal, but witness gives it life, embodies, incarnates it. Witness gives the ideal flesh and blood.”¹

Pedro Arrupe was one of the most influential Catholics of the 20th century as he challenged the Jesuits to reconnect to their original charism in light of the vision of Vatican II and the changing needs of the Church. There are numerous ways to analyze his contributions to the Catholic Church, Christian spirituality, and systematic theology. His collections of essays, homilies, addresses to Jesuits, speaking engagements around the world, radio addresses, interviews and other forms of communication allow us to understand Arrupe as a deeply spiritual man dedicated to his Catholic faith and the Holy Catholic Church.

This chapter will unpack the thought of Fr. Pedro Arrupe using the idea of solidarity as a prism for analysis. Acknowledging that a solidarity-based analysis is not the only way of understanding Arrupe, nevertheless the theme of solidarity plays a unique role in Jesuit education which can be traced back to Arrupe. Those working in the field of Jesuit education today often cite solidarity as an important principle in that enterprise and therefore, tracing the origins of the focus on solidarity to Fr. Arrupe is an important endeavor. The approach of this chapter will incorporate important points in his life, but will not follow a strict historical timeline. Rather, it will be broken down into three

¹ Pedro Arrupe, S.J., *A Planet to Heal: Reflections and Forecasts*. intro. John Harriott (Rome: Ignatian Center of Spirituality, 1975), 34.

sections that will allow for conjecture on first, how he *obtained* his understanding of solidarity, second, the way he *promulgated* this vision as Superior General, and third, a *comparison* of his understanding of solidarity with other theological perspectives and the definitions of solidarity articulated in chapter one.

The longest of these three sections is the first, which breaks solidarity into three principles that are all connected through a fourth, unifying foundation. The first three principles or ways that Arrupe acquired his vision of solidarity are through suffering, inculturation and the Eucharist. The fourth principle that brings these three elements together is love, specifically, the love of Christ. The section on suffering will apply a more historical analysis, examining key moments in Arrupe's life where he suffered or was present to suffering and how this creates solidarity. The second section involves a more sociological analysis, understanding the way inculturation invites solidarity between people. The third section relies on a theological view of the Eucharist, which was at the core of Arrupe's life. At the end of each section will be a short discussion on how the *Spiritual Exercises* of St. Ignatius illuminate that dimension of solidarity. Because of the centrality of the *Exercises* to St. Ignatius, Fr. Arrupe, and the Jesuits today, these sections help ground the historical, sociological and theological analysis in a lived spirituality. None of these are possible without love and thus the final analysis of this section will unpack how Arrupe sees the love of Christ connecting everything and creating solidarity in the world.

Having established how Arrupe obtained his view of solidarity, the second portion of the chapter will examine how he promulgated these views as Superior General, specifically in General Congregations 31 and 32 and his speech "men for others"

delivered in 1973. As General, Arrupe understood that it was his duty to lead the Jesuits the way the Holy Spirit was guiding them and to continue to stay true to the teaching authority of the Church. The official documents passed while Arrupe served as General reveal how he understood his role, and how he believed the Jesuits were being invited to live their calling in the 20th century in line with the call for reform from Vatican II.

The final third of the chapter will first compare Arrupe's insights on solidarity to other theological positions, demonstrating that Arrupe's views find support amongst other theologians, ethicists and spiritual writers. It will also compare Arrupe's views to the first chapter's analysis of Catholic social teaching and papal encyclicals. The final portion will articulate how Pedro Arrupe understood solidarity, what he added to other definitions of solidarity and the challenges his views pose for creating solidarity in our world today.

As the longest chapter of the dissertation, chapter two establishes how Arrupe understands solidarity in order that his vision may be applied in educational contexts. The chapter also sets up chapter 3, which analyzes Arrupe's legacy of solidarity in Jesuit education. The Superior Generals who followed him, Fr. Kolvenbach and Fr. Nicolas, drew from Arrupe's work when speaking about solidarity, Jesuit education, social justice, inculturation, ecumenism, interreligious dialogue and many other important issues. In order to understand Jesuit education in the 21st century, one must return to the man who reconnected the Jesuits towards a mission of solidarity and social justice. That man is Pedro Arrupe.

Solidarity Developed Through Suffering

One method of acquiring solidarity is through being present while another is suffering, or through actually experiencing a similar suffering with another person. This does not mean one should seek out suffering as an end in itself. Suffering for suffering's sake is not authentic to those who suffer an actual injustice because they have no other choice. However, an attempt to walk with others and be present to them can be a powerful tool for helping another person through a difficult situation. One of the best ways to acquire solidarity, to truly come to know another person, is to be with them at their lowest times and, in some cases, to undergo the same pain. This reciprocal process can not only transform the one suffering, but the person who stands with his/her suffering friend.

Arrupe's experiences of suffering can be divided into four lessons of suffering, which ultimately influenced his understanding of solidarity. The first period occurred when he was in medical school and his early days as a Jesuit when he encountered the suffering of the poor in a profound way. These experiences opened his heart in the nascent stage of his development. The second event was his solitary confinement in Japan, which taught him that solidarity can be acquired through desolation and loneliness. The third and most powerful experience of suffering occurred when he came to the aid of those dying from the atomic bomb at Hiroshima. Arrupe saw suffering on an enormous scale and this experience shook him to the core of his personhood. Finally, his fourth experience was living after a debilitating stroke that robbed him of much of his keen intellect and mobility. Once again, he was alone, but now in a different way. All four of these events taught Arrupe something about suffering. In the case of the first three, these experiences greatly molded his speeches, homilies, and writings concerning solidarity and care for the

poor. Before analyzing those writings, it is important to acknowledge their source within Arrupe's life and the impact those experiences had upon him.

Arrupe's Early Experiences of Suffering

Three time periods stand out from Arrupe's early life that taught him different lessons in solidarity through suffering. The first occurred during his time in medical school, the second an encounter with orphaned children in Mexico and the third as he worked in a prison just before being sent to Japan. While his Japanese experience is perhaps the most important in what it taught Arrupe about suffering, these early experiences demonstrate the seeds of experience that had been planted deep within his soul. If not for these events, Arrupe's reception of the horrors of the atomic blast might not have been as instrumental in his transformation.

Pedro Arrupe's early life was mostly positive and his family was very close until his mother's death when he was ten years old. His father died while he was in medical school eight years later. These two deaths caused Arrupe to view Mary as his new mother and Jesus as his real Father. Arrupe "was totally shattered as he experienced the utter senselessness of death."² The love of his parents, and especially his relationship with his father, stayed with him the rest of his life. Arrupe's experiences of the death of his parents early in his life certainly caused him pain, but he was able to continue with his studies, despite his loss.

Beyond the death of his parents, Arrupe would later recall two encounters with poverty that caused him to see suffering in the world differently. The first involves a small boy he encountered on the side of a road in the suburbs of a city while he was involved with the St. Vincent de Paul Society during his first year of medical school. The

² Hedwig Lewis, S.J., *Pedro Arrupe Treasury* (Gujarat, India: Gujarat Sahitya Prakask, 2007), 8.

boy was eating a roll, to which Arrupe asked him if he was having a snack. The boy replied that he was not having a snack as he continued to eat the roll. Rather, he was eating breakfast. Astonished, Arrupe pointed out that it was four in the afternoon. The boy retorted that it was his first meal. Arrupe, still unsure of what to say, asked if he had missed his noon meal and if his father worked. The boy's reply remained etched on Arrupe's soul. "I know, but this is the first time I am eating today. For you this is snack time; for me it's breakfast."³

The second story, also from his time in medical school, occurred as Arrupe and his friend Enrique Chacon visited a widow named Luisa in a slum neighborhood of Vallecas. Upon entering their room, the two men found a small living space for two women and six children. Theology professor Ronald Modras describes the situation of the people Arrupe and his friend encountered, writing, "Mornings they ate garlic soup; in the afternoon beans and bread. At night all eight of them shared the same mattress, three boys at the head, three at the foot, and in the space between them the two women."⁴

These two experiences were Arrupe's introduction to poverty. Describing his time in Madrid, he recalls, "I found terrible suffering- widows with children begging for bread, sick people begging for medicine, waifs running through the streets like stray dogs...I began asking, "Why did I come into this world?"⁵ Realizing the suffering in the world and asking these questions are the first steps to desiring to be in solidarity with others. Before one can even hope to be present to others, a person must first realize that others do exist and do experience tremendous suffering. Arrupe's true introduction to poverty

³ Ronald Modras, *Ignatian Humanism: A Dynamic Spirituality for the 21st Century* (Chicago: Loyola Press, 2004), 246.

⁴ *Ibid.*, 247.

⁵ Lewis, 7.

began on the streets of Madrid as his eyes were opened to the reality of another way of life.

The second formational event in Arrupe's experience of suffering as a young Jesuit occurred in September 1936, just after his ordination on July 31st. He was being sent to the United States to study medicine, having given a well acclaimed speech at an international Congress in Vienna. After a year of study Arrupe accompanied a Mexican Jesuit, Fr. Martinez, on a trip to Mexico City. They remained there for two weeks, hoping to find time to relax after working hard during his first year of study. The trip, however, was not restful, but challenging. There, Arrupe encountered five hundred abandoned and orphaned children, victims of the civil war in Spain who had taken refuge there. During this time, "Arrupe saw children with eyes sore from crying; a girl had her face bandaged to cover the burns she received; there were fleas all over her body. Another eighteen year old girl was taking care of her two small brothers."⁶ Arrupe tried to help these children and was greatly affected by this experience. He later recalled, "This time is very important to me because it was a moving human experience to be with other children at a time of persecution."⁷

Finally, a third experience happened after Arrupe returned from Mexico and spent three months in New York working in a maximum security prison. Over 500 Spanish speaking prisoners were being held for a variety of violent crimes. Arrupe recalls that he was able to talk to the prisoners about their lives and that "even the most hardened criminals softened when asked about their children."⁸ Arrupe came to see the humanity of the people he worked with and, despite, their crimes, that these men were entitled to

⁶ Ibid., 24.

⁷ Ibid.

⁸ Modras, 253.

love and were capable of change. Modras explains that Arrupe realized these men “had come to New York from all over Latin America hoping for a better life, but, pushed to the margins of society, they perpetrated outrageous acts and fell off the edge.”⁹ While the guards feared for Arrupe’s life, he never felt he was in danger. He reflected, “I was both a witness and confidant of remarkable cases of change and repentance.”¹⁰ Before leaving his ministry in New York, the prisoners celebrated all he had done for them by throwing him a party and singing Spanish songs. Arrupe, in return, sang to them. It was a tender exchange of sentimentality between the prisoners and the man they came to see as a friend.

All three of these experiences offered a new dimension to Arrupe’s growing realization of the destructive elements of poverty and pain. From the first, Arrupe meets a young child who had no food and a family living in horrible conditions. These events spark within his soul a realization of poverty. Seeing orphans in Mexico and attempting to minister to them demonstrates Arrupe’s growing awareness of his ability to be present, even if on a small scale. And finally, his experience in the prison taught him that it was acceptable to put one’s self in danger in order to be present to some of society’s most vulnerable. While not on the grand scale of the suffering he would see in Japan, young Arrupe’s heart was slowly formed to intuit the suffering of others.

Imprisonment in Japan

While one can learn solidarity witnessing the suffering of others, solidarity can also be cultivated spending time alone. Arrupe learned this lesson in 1940 after he had been in Japan for nearly 18 months. The traumatic experience of loneliness can teach someone

⁹ Ibid., 254.

¹⁰ Lewis, 25.

the importance of solitude and reflection. In these times of blocking out the world and relying totally on God's grace, a person can grow closer to God. Arrupe's over 30 days of solitary confinement in a Japanese prison, suspected of espionage, taught him important lessons on solidarity that could not have been learned in the presence of other people.

Having come from the United States to Japan, Arrupe was a logical target for suspicion. When the *Kempetai*, or Japanese military police, burst into his Church during services and demanded to search the premises, Arrupe knew he would be in trouble. Finding letters from Jesuits all over the world in his office, written in a variety of languages, the police felt they had enough evidence to take him away as a spy. They told him he had been observed for months and that he had been preaching peace in a time of war.¹¹ While Arrupe agreed that he had been preaching *heiwa*, or peace, he said he did this not to undermine Japan, but because wars of aggression were not appropriate. His captors responded that it was not a war of aggression, but rather of defense against the western imperialists, that Japan was fighting.

His captors were not convinced that he posed no threat and escorted Arrupe through the streets like a common criminal on his way to Yamaguchi prison. Arrupe was placed at the end of the open truck so that people could see his disgrace as the truck carrying the prisoners went into the busy market in town, again demonstrating to others the price paid for espionage.¹² Upon reaching the prison, he was put into a cell with an area of four square meters. There was nothing in the cell except a dirty straw mat and a metal

¹¹ George D. Bishop, *Pedro Arrupe, S.J.: Twenty-Eighth General of the Society of Jesus* (Anand, Gujarat, India: Gujarat Sahitya Prakash, 2000), 13.

¹² *Ibid.*, 18.

receptacle in the corner. There were rats and blood stains on the walls.¹³ Describing his first night, Arrupe later wrote, “It was very cold. One could not sleep; I was shivering and my teeth were chattering. There is absolute silence. The hours pass with the increased slowness of waiting.”¹⁴

Arrupe’s time was spent either alone in the quiet of a cell, or under interrogation from the *Kempetai*, who thought he would break and say he was a spy. At times the guards would come to speak with him about his religion and Arrupe enjoyed preaching to them about God. These friendships would remain once Arrupe was released from jail. During interrogations, Arrupe often told his life story, how he was a doctor and became a priest after witnessing miracles at Lourdes. While interesting to his interrogators, these stories could in no way prove his innocence. The letters that had been taken from Arrupe’s home seemed to be the evidence the Japanese needed to put him to death for crimes against Japan.

On Christmas evening Arrupe especially yearned for the opportunity to say mass, but his captors would not allow him this opportunity. As he sat miserable in his cell, he heard voices from outside. Arrupe explains,

“Suddenly, above the murmur that was reaching me, there arose a soft, sweet, consoling Christmas carol, one of the songs which I had myself taught to my Christians. They were my Christians who, heedless of the danger of being themselves imprisoned, had come to console me, to console their Shimpu Sama (their priest), who was away that Christmas night which hitherto we had always celebrated with great joy. What a contrast between that thoughtfulness and the injustice of senseless imprisonment!”¹⁵

This experience brought him a new understanding of the comfort of Christ and encouraged him at one of the lowest times in his confinement. Arrupe explained this

¹³ Ibid., 19.

¹⁴ Ibid.

¹⁵ Pedro Arrupe, S.J., “The Eucharist and Youth,” in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 299-300.

experience by stating, “I felt that He [Jesus] also descended into my heart, and that night I made the best spiritual Communion of all my life.”¹⁶ Such a time of desolation, loneliness and fear allowed Arrupe to totally give himself over to Christ. In that time of mutual donation, Arrupe felt Christ’s love abundantly in his heart and this experience became a consolation of this communion.

At midnight on 11 January 1942 Arrupe’s cell was thrown open as the guards burst in and escorted him out. He feared that it was for his execution. What followed were 37 hours of continuous interrogation, where he was questioned about politics, religion and numerous other “inconsistencies” concerning his beliefs. After this interrogation he was escorted back to his cell. But only a half hour later his door opened again. This time he was escorted to the prison Governor’s office and, to his surprise and delight, was told that he was being released. He was told that he had been imprisoned because of rumors against him, but that the Japanese believed “one of the best ways of judging the innocence or guilt of the accused is to examine him closely in his everyday actions.”¹⁷ Such observations reveal the inner person and character within one’s inner being. It was not his theological arguments that had saved his life, rather, “his internal completeness, his simplicity, his transparency of soul” that had saved him.¹⁸

Upon hearing this news, Arrupe thanked his guards. To their astonishment, this man who had been mistreated and isolated for over a month was thanking them for the experience. Arrupe then told the Governor that he had helped Arrupe and done him good. Again shocked, the Governor asked him to explain. Arrupe replied, “Yes. You have taught me to suffer. I came to Japan to suffer for the Japanese people. For a

¹⁶ Ibid.

¹⁷ Bishop 75.

¹⁸ Ibid., 76.

Christian to suffer is not a matter of pain or strain. Jesus Christ suffered more than any other man. The believer is not afraid to suffer with or like Christ. You have helped me to understand this.”¹⁹ The policeman fought back tears and told Arrupe he was free to preach his religion.

Before leaving, Arrupe returned to thank his guards as well and to tell them goodbye. After the war, the U.S. War Crimes Investigators asked Fr. Arrupe for the names of those who had held him captive, but he refused to give their names. He did not want revenge on those who had done him wrong, but wanted to move to forgiveness and healing.²⁰ Just as Christ did not return to get even with those who had tortured him, Arrupe returned to his cell one last time to offer consolation and thanks as well.

Arrupe later reflected on this experience that despite his suffering, it was an instructive thirty-three days. He reflected, “How much I learned then! I believe that it was the month in which I learned the most in my life. Alone as I was, I learned the knowledge of silence, of loneliness, of harsh and severe poverty, the interior conversation with ‘the guest of my soul’ who had never shown himself to be more ‘sweet’ than then.”²¹ Arrupe also learned what it means to be powerless and how much loving deeds can mean to someone who is alone when his young Christians came to sing at his cell.²²

While not physically with people, Arrupe learned a new dimension of solidarity though his time in solitary confinement in Japan. It was a solidarity with those who are not close at hand, but who are suffering false imprisonment. Such solidarity can allow one to grow closer to Christ, as it did for Arrupe. The “inner guest” of his soul brought

¹⁹ Ibid.

²⁰ Ibid., 77.

²¹ Arrupe, “The Eucharist and Youth,” 298-299.

²² Lewis, 31.

him the comfort and knowledge that he was not alone. Christ's presence was his invitation for solidarity with Jesus, who had also undergone false imprisonment and torture. For Arrupe to consider this the most instructive time of his life speaks volumes to the power of silence and loneliness in bringing one to solidarity with Christ and others. Such a statement should not mean one seeks out suffering because it is the only way to learn such lessons. Rather, it is a call to discover God and connect one's suffering to Christ at those moments when one is most alone and defenseless. From his time in confinement, Arrupe gained a new perspective on solidarity and a new way to intuit God's love.

The Atomic Bombing of Hiroshima

Arrupe's early encounters of suffering as a young medical student and in his early years in the Society of Jesus could not have prepared him for the suffering he encountered when the bomb fell on Hiroshima. A few years after his imprisonment and interrogation at the hands of the *Kempetai*, the tables had turned and Arrupe found himself amidst one of the greatest sources of suffering the planet has known- the dropping of the atomic bombs on Japan. Perhaps more than any other experience in his life, Arrupe's presence as one of the first people to come to the aid of victims of an atomic bomb blast taught him solidarity and suffering.

The Jesuits had two houses in Hiroshima, one was a parish church in the city and the other the novitiate in the hills outside the city at Nagatsuka.²³ Arrupe was charged with the care of thirty-five young Jesuits in the novitiate house. The morning of 6 August 1945 began like any other. Pedro Arrupe said mass on the Feast of the Transfiguration at 5:30 a.m. At 7:55 he heard the sound of the usual B-29 circling above, but thought little

²³ Modras, 259.

of this common occurrence. Around 8:10 he walked into his study with another Jesuit. No longer hearing the planes, Arrupe assumed they had left.

At 8:15 a blinding flash of light filled the house. The doors, windows and walls fell in upon the men. Some were thrown across the room from the power of the blast. While it happened in seconds, Arrupe reflected, “Three or four seconds seemed an eternity because when one fears that a beam is about to crash down and flatten one’s skull, time is incredibly prolonged.”²⁴ Arrupe immediately checked on those in the house and was relieved to find no one had been injured. Suspecting a bomb had fallen just outside the house, the men went out to investigate, but found no crater.

Continuing to search for the cause of the explosion, they looked down toward the city and saw smoke. Moving to high ground to ascertain what was going on, Arrupe recalls, “From there we could see a ruined city: before us was a decimated Hiroshima.”²⁵ The entire city was engulfed in flames. Given that many of the structures were built of wood, paper and straw, combined with the timing of the blast coinciding with the lit ovens used for cooking morning meals, the city was consumed in a lake of fire. Clouds gathered in the sky above the city and a black, heavy rain fell in the northern part of the city. Arrupe and his novices tried to enter the city, but were prevented at first because of the sea of fire blocked their advance.²⁶

Not knowing what to do in the face of tragedy, the men did the only thing they could think to do- “We fell on our knees and prayed for guidance, as we were destitute of all

²⁴ Pedro Arrupe, S.J. *Recollections and Reflections of Pedro Arrupe*, S.J. trans. Yolanda T. DeMola, S.C., intro. Vincent O’Keefe, S.J. (Wilmington, DE: Michael Glazier, 1986), 23.

²⁵ Ibid.

²⁶ Ibid., 25.

human help,” Arrupe later reflected.²⁷ 200,000 victims of the blast needed help, yet there was no water to put out the fires and the wounded began to stream out of the city, searching for aid. Arrupe recalls that God answered his prayers “in a very special way” with a “simple and essential idea.”²⁸ The men cleared as much room as they could in the chapel and made it into a hospital. They were only able to care for 150 people, but Arrupe’s expertise as a doctor gave him the ability to work with the sparse means at his disposal and nearly every person they treated in that chapel lived through the disaster.

Because neither Arrupe, nor any other human being, understood the type of burns that appeared on the bodies of the victims, Arrupe was unsure how to treat them. When he would ask the patients if they were burned, they often would reply that they were not and were unsure where the burns were coming from. Many would say they saw a flash of light, but then thirty minutes later burns appeared on their body. Some of the work included lancing blisters that covered over half of a person’s body. Kettles and basins had to be used to catch the liquid that flowed from these wounds. Arrupe described the situation stating, “The suffering was frightful, the pain excruciating, and it made bodies writhe like snakes, yet there was not a word of complaint.”²⁹

After 12 hours the Jesuits were able to enter the city, but still could not get near the center where the flames roared on. Thousands of people lay in the streets begging for help. Arrupe recalls a child with glass in his eye, a man caught between two pillars with his legs calcified up to the knees, people burning alive, and children searching for their parents.³⁰ When they reached the house of the other Jesuits, all five were badly wounded.

²⁷ Ibid., 26.

²⁸ Ibid., 26-27

²⁹ Ibid., 29.

³⁰ Ibid., 29-30.

They tried to escort them to Nagatsuka, one being carried on a home-made stretcher. As they left the city they saw thousands of people in or near the river, trying to put out the fires and cool their bodies. As the evening approached the tide slowly rose and many were unable to move, half buried in the mud. Arrupe recalls, “The cries of those drowning are something I shall never forget.”³¹ The fires burned throughout the night as the Jesuits reached their destination at 4:30 a.m.

George Bishop describes some of what Arrupe witnessed as the Jesuits walked around the city when he writes,

The sight of those badly burned by the hot breath of the atomic blast was beyond imagination. Some had been burned to a cinder standing up. Others had literally been roasted alive. Those who had survived were wrapped in what looked like wisps of smoke- but the smoke was their skin peeling off from their bodies in red strips. They looked like so many cadavers emerged from their graves. The skin of their hands was torn away at their wrists, and hung from their fingernails looking like gloves turned inside out. You couldn't tell the men from the women.³²

While there are a number of stories Arrupe told concerning specific encounters with those suffering, one of the most moving is his encounter with Nakamura. She was a fervent Christian and received communion every day at 6:30 a.m. mass. As Arrupe was passing through the streets in the days following the bomb, he entered what was left of her home. There, lying on a table in the room was Nakamura. She was burned as pus oozed from the sores on her body. She had been laying there for fifteen days, only getting some rice for her wounded father. Her muscles were hallow and rotten as a mass of worms ate away at her insides. She saw Fr. Arrupe and only said, “Father, have you brought me Communion?”³³ After receiving it, she died a short time later. Arrupe

³¹ Ibid., 31.

³² Bishop 146.

³³ Ibid., 169.

reflected how much that encounter had taught him about faith, and Christ's presence in the Eucharist.³⁴

Arrupe also reflected on the pain that was caused to children from this experience and the effect the suffering of the children had on him. When the bomb was dropped, many were in schools and were separated from their families after the disaster. Arrupe and the Jesuits did their best to treat these children, many with deep cuts from flying glass and burns. Arrupe reflected, "Our hearts were torn apart during these treatments, but greater was the consolation at being able to restore the children to their parents."³⁵ The reverence shown by the Japanese to their children according to their culture made this situation of separated families even more difficult to witness.

Despite the many people who needed aid, Arrupe and the Jesuits continued to say Mass in the chapel as bodies were strewn across the floor. Arrupe remembers seeing people looking up to him who did not know Christ and who had no clue what he was doing. Despite the horrible circumstances and the suffering that surrounded him, Arrupe recalled, "In spite of it all, I do not think I ever said Mass with such devotion."³⁶ Remembering the mass, Arrupe explained, "I can never forget that terrible feeling I experienced when I turned toward them and saw this sight from the altar. I could not move. I stayed there as if I was paralyzed, my arms outstretched, contemplating this human tragedy."³⁷ Nearly every person who was treated by Arrupe and his novices survived. Even more powerful for Arrupe was the number of survivors that were so

³⁴ Ibid.

³⁵ Arrupe, *Recollections and Reflections*, 36.

³⁶ Ibid., 31.

³⁷ Bishop 157.

inspired by Arrupe's actions that they asked to be baptized Christians six months after the experience.

The experiences of Pedro Arrupe in the aftermath of the bombing of Hiroshima taught him much about the human person, the power of destruction and the helplessness of not being able to save everyone. If it is possible to gain an awareness of solidarity from being present to immense suffering, then this likely occurred from Arrupe's experiences in Hiroshima. It is impossible to divorce his later words as Superior General concerning the importance of being with the poor and suffering of the world from his life, especially his experience as one of the first people trained in medicine to save the lives of atomic bomb survivors.

Arrupe's Debilitating Stroke

On 6 August 1981, thirty-five years after Arrupe aided the survivors of the atomic bomb, he was flying back from visiting the Jesuits in the Philippines and refugee camps in Thailand. The next morning, August 7th, the plane landed in Rome. While reaching down for his bag on the carousel, Arrupe froze. He could not close his hands around the bag. Those with him offered assistance and realized that something was wrong. They immediately rushed Fr. Arrupe to the hospital, where it was declared he had suffered a severe stroke. The solitary confinement that he had suffered in Japan was now a new form of solitary confinement. He was imprisoned within his own body and barely able to communicate with others.

Due to papal intervention,³⁸ it wasn't until 13 September 1983 that Arrupe's successor, Fr. Kolvenbach, was elected through General Congregation 33. In his closing

³⁸ Pope John Paul II appointed Fr. Paolo Dezza to run the Society for two years before he would allow the process of electing a successor to Fr. Arrupe to begin.

address as Superior General, read by Fr. Ignacio Iglesias, Arrupe mused how he was totally in the hands of God, something he had wanted since his youth. He wrote, “It is indeed a profound spiritual experience to know and feel myself so totally in his hands.”³⁹ At the conclusion of his short speech, Fr. Arrupe offered the prayer of St. Ignatius, which states, “Take, O Lord, and receive all my liberty, my memory, my understanding and my whole will. All I have and all I possess are yours, Lord. You gave them to me and I return them to you. Dispose of them as your will. Give me your love and your grace, and I shall want for nothing more.”⁴⁰ Those assembled gave Arrupe a standing ovation. The man who was unable to move freely and communicate on his own, offered his condition fully to God and reacted out of thankfulness for his life, rather than bitterness for his condition.

In his final homily as General of the Society the following day, read by Fr. Fernandez Castaneda, Arrupe recalled the faith of St. Ignatius at La Storta. There, Ignatius had the vision of God telling him that he would place Ignatius with his Son and that He would be favorable to him in Rome. Arrupe reflected on how favorable God had been to him, even through his illness. He said, “But never has God failed to stand by me. And now more than ever I find myself in the hands of this God who has taken hold of me.”⁴¹ The early Jesuits knew that following Christ could lead to suffering and the challenge to carry their own cross, and it was now Arrupe’s time to experience trial.

Arrupe lived for ten years following his stroke and had many visitors during his final years. A man who had spoken seven languages was reduced to a broken form of Spanish,

³⁹ Pedro Arrupe, S.J. “Final Address as General of the Society of Jesus,” in *Pedro Arrupe: Essential Writings*, intro. and ed. Kevin Burke, S.J. and foreword Peter-Hans Kolvenbach, S.J. (Maryknoll, New York: Orbis Books, 2004), 201.

⁴⁰ *Ibid.*, 203.

⁴¹ *Ibid.*, 204.

but with the help of the Jesuits who cared for him, his intentions could often be interpreted. On 27 January 1991 Pope John Paul II came to visit Arrupe for a second time, but he was unconscious. A few days later, on 5 February 1991, Arrupe died. On the anniversary of the martyrs of Nagasaki, and with his last known words being “amen” the man who had spoken on behalf of the suffering of millions, breathed his last.

It is apparent from his final address and interactions with those who would come to visit him that Arrupe did not take his illness as a punishment from God, nor as something he reacted to out of anger. To be sure, it was a time of trial, but Arrupe drew upon his faith and all he had endured in his life to remain positive and inspiring up until his death. While one cannot say he learned from this experience, it is obvious that his previous encounters with suffering, loneliness and desolation helped prepare him for these final ten years of life. His ability to handle his pain, while keeping his unceasing love focused on God, are a testament to the man he was and the message he preached. Solidarity, reveals Arrupe, can also involve and unwavering faith in God’s love and support, despite the circumstances and trials.

Lessons in Solidarity from Suffering

While these sample experiences are far from exhaustive of the difficult positions Arrupe faced in his life, they do illustrate some of the most difficult times of trial that he endured. This selection of experiences also offers different types of suffering and the different approaches one can use to gain solidarity from the experience. In the first example, Arrupe’s heart was broken from seeing the suffering of others. In the second, he felt extreme desolation and used the time to grow closer to Christ, the only one who was with him. Treating bomb victims in the third example intensified the pain from the

first example as he also endured some hardships as he helped those who were in immense pain. Finally, his experience with his stroke caused him to revisit his time in solitary confinement, but in a new way, a solitary confinement that lasted for years, despite his physical presence among other people.

From Arrupe's experiences with suffering, four perspectives or lessons on solidarity can be articulated that would later influence Jesuit education. The first lesson, which comes from Arrupe's early experiences, is that suffering can break one's heart and be an impetus for solidarity. For Arrupe, the little boy with no father who survived on one meal a day, the orphans in Mexico and the Spanish prisoners in New York stirred within his soul a desire to create a change. While seeing the suffering of others is not a good thing, it does bring about a realization, an awareness of the pain of others. Without an awareness, that might then become a desire to offer aid, solidarity cannot be established. Thus, the first lesson is the turmoil of the heart that leads one to desire a relationship of solidarity with the other.

The second point is that in some cases, a person can share the burdens of another by working to alleviate the direct cause of the pain of another person's suffering. In Arrupe's examples, he saved the lives of 200 Japanese people who had been wounded when the bomb fell. Using his medical knowledge, Arrupe's direct actions alleviated the cause of the suffering of the victims. He risked his life, as did the other Jesuits, to go into the city so soon after the bombing. They did not know the effects of the bomb, the cause of the blisters, or the existence of radiation. Yet, they saved people's lives. Arrupe remarked later in life how close he became to people he had saved and that many desired to become baptized, believing in the sincerity and love that Arrupe demonstrated. While

Arrupe was not himself a victim of the bombing, he shared the burdens of the Japanese as he worked to save their lives and grew in solidarity with those he saved.

A third lesson that comes from Arrupe's experiences is that sometimes you cannot work to directly alleviate the cause of suffering but you can be present to those who are in pain. When Arrupe encountered the many people he could not save he had to learn this lesson. Upon entering the house of Nakamura and putting his hands into her sides, Arrupe knew no medical knowledge could save her body. Yet, as he gave her communion, that moment of solidarity was one that stayed with him his entire life. It is not always possible to physically heal those who suffer, but one can be a suffering presence to others, which may bring more consolation and grace than a medical cure. Arrupe learned the power of presence from Nakamura, from the children in Mexico and the prisoners in New York. He could not heal her body, could not give the children new parents, nor could he free the prisoners. However, his presence and solidarity brought them a joy they may not have known without him.

A fourth and final lesson on solidarity is the one learned as a person opens up and allows another to be present to them. When Arrupe was in solitary confinement, he opened his heart and soul to God. The "inner guest of his soul" taught him what it meant to rely on God and to be totally at the mercy of another. Later in his life, he again was able to invite God's presence and solidarity to be with him while also allowing others to sit with and visit him. While some may have rejected the love of God and the presence of others, Arrupe wanted to be in solidarity with those who sought to console him. Not only did Arrupe learn from Nakamura how to be present to the dying, he perhaps also learned how to allow others to be present when she (or later he) is the one dying. An

invitation to be with a dying person not only takes a desire from the one not suffering to be present, but also an invitation from the sufferer to be present at the moments of greatest vulnerability.

These four lessons in solidarity through suffering are helpful in articulating the way Arrupe learned solidarity. Beginning with a breaking of the heart, learning to treat the cause of a tragedy, understanding the importance of presence, and realizing the power of vulnerability are all elements of solidarity that can be learned through suffering. Again, this does not advocate seeking out suffering or causing one's self or others to suffer. Rather, it is about being attuned to the needs of those in the world and honing a desire to alleviate their pain. Like Pedro Arrupe, one can learn much from suffering and it can bring people together who previously were enemies.

Solidarity with the Suffering Christ in the Spiritual Exercises

Many of the observations concerning suffering were made in terms of the ability of suffering to bring people together with other people. Certainly Arrupe mentioned the importance of growing closer to God during his solitary confinement and in the final years of his life, but these observations can also be contextualized through one's personal relationship with Christ. For Arrupe, Jesus Christ was "everything."⁴² While his Christology and Eucharistic theology will receive more attention in another section, it is important to mention the role of the suffering Christ in Ignatian spirituality, and specifically the *Spiritual Exercises*, as a final way to synthesize the role suffering can have on bringing a person closer to God as Arrupe would have understood that relationship.

⁴² This expression will be examined more fully in the section on the Eucharist.

The Third Week of the *Spiritual Exercises* is an appropriate way to synthesize the lessons on solidarity through suffering using a theological lens. During the Third Week, retreatants are invited to contemplate the suffering and death of Christ. Having made the election in Week Two, the retreatant has decided to follow Christ, but this choice comes at a great cost. One could be called to suffer as Christ suffered. Ignatius knew this was a possibility and challenged the early Jesuits, and still anyone undergoing the *Exercises* today, to be present to Jesus during his time of trial. One cannot reach the joy of Christ's resurrection that embodies Week Four without the suffering and death of Week Three.

Jesuit Andrew Hamilton reflects concerning the Third Week, "The movement of the Third and Fourth Week is distinguished by the deepening affective identification with Christ."⁴³ The retreatant is asked to reflect on his/her sorrow in order to come to a greater understanding of what He experienced. Through the week, a person grows closer in friendship to Christ, partly because of the shame people feel that Christ must undergo this punishment because of the sins of humanity. Also, as Jesuit Howard Gray writes, in *Joy and Friendship in the Fourth Week*, "The humanity of Jesus knows this, and the Third Week teaches this union in the suffering friendship can evoke."⁴⁴ As with any friendship, suffering together brings people together. Coming to terms with Jesus' suffering, which was for each individual, leads to a deepening awareness of all Christ has given for humanity.

Jesuit Peter Fennessy, in "Praying the Passion: The Dynamics of Dying with Christ," examines the psychology at work during the Third Week. Fennessy reflects, "As in the

⁴³ Andrew Hamilton, S.J., "Finding our Identity," in *The Way Supplement: Ignatian Horizons*, 70 Sp (1991), 11.

⁴⁴ Howard Gray S.J., "Joy and Friendship in the Fourth Week," in *The Way Supplement: Resurrection and Beyond: The Fourth Week* 99 (2000), 18.

third degree of humility, we are not choosing suffering, but to be with Christ in his suffering. If we love anything more than Christ, we will not leave it behind when the Third Week brings us to the point where we must surrender it.”⁴⁵ Because the retreatant has already chosen to be with Christ through the election, he/she can now experience the pain of Christ as a confirmation of this election. Each instance of suffering encountered as the meditations advance allows the retreatant to confirm his/her commitment to following Jesus.

Fennessy also writes that the suffering of Jesus during this time is grounded in the experiences of his life. In the same way, the sufferings we contemplate during the Third Week connect the retreatant to Christ. “So we enter into a suffering that is not just ours and not just Christ’s, but a suffering that is mysteriously ours and Christ’s at the same time.”⁴⁶ Similar to Gray’s insight, this unification and sharing of suffering will allow for a deeper relationship to develop between the retreatant and Christ. This is how the election is both confirmed and deepened during the Third Week.

These observations on the process of the *Third Week* of the Exercises correspond with the lessons on solidarity and suffering from Pedro Arrupe. Describing the Third Week, Arrupe said, “If we wish to be ready for this participation, we will certainly find it opportune, and essential...to accept suffering that will come to us, with a view to being faithful, as Jesus Christ, to our vocation, and in order to feel our solidarity, with Him and as He does, with the suffering endured by mankind.”⁴⁷ Solidarity is not only about growing closer to other human beings, but also closer to Christ. The reflections on the

⁴⁵ Peter Fennessy, S.J., “Praying the Passion: The Dynamics of Dying With Christ,” in *A New Introduction to the Spiritual Exercises of St. Ignatius*, ed. John E. Dister, S.J. (Collegeville: Liturgical Press, 1993), 80.

⁴⁶ *Ibid.*, 81.

⁴⁷ Pedro Arrupe, S.J., “The Jesuit and the Christ of the Spiritual Exercises,” in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 272.

Third Week illustrate the potential for relationship available by becoming closer to Christ during that time.

Solidarity Appropriated Through Inculturation

A second method of acquiring solidarity is through inculturation. While it has a number of nuanced definitions, inculturation involves the way one approaches another culture, race, ethnicity, or people that are different from one's own. This may be something as large as global differences between the East and West or between people of a different religion. Inculturation can also be, however, the differences between a teacher and a student, or a generation of people within the same family. Whatever the difference between the two groups, inculturation challenges people to move beyond those differences towards a unity or solidarity. That does not mean the differences are minimized or declared unimportant. In fact, to eschew them is the opposite of what inculturation calls for. It is not about removing those things that keep people separate, but recognizing them for the value they possess, identifying the similarities between positions, and mutually offering one's self to the process of appropriating these differences into one's life.

Inculturation was a central aspect of Arrupe's life as a missionary. He called Japan his home from 1938-1965, much of his adult life, and would have likely remained there if he had not been elected Superior General. He came to understand how to be a missionary by studying great Jesuits who came before him and worked in similar territories. Those men, such as Francis Xavier and Matteo Ricci, taught him the way to learn about the soul of another people and how to humbly respect what others have to teach. While it was difficult, this enabled Arrupe (and those before him) to spread the Gospel through trust

and admiration, rather than through imperialism and the sword. Above all, authentic inculturation recognizes that God is “in all things” as St. Ignatius taught his Jesuits companions. There is much that can be understood about how to create solidarity by examining the lessons one can learn from Arrupe’s experiences with inculturation.

Jesuit Precedents for Inculturation: Xavier and Ricci

In 1549, nearly 400 years before Pedro Arrupe, Francis Xavier set foot upon Japanese soil. The companion of St. Ignatius arrived there from Goa, where he had worked for years baptizing and translating Christian ideas into the language of a non-western culture.⁴⁸ When he arrived in Japan, Xavier hoped to convert the whole country by starting with the emperor. Realizing, however, that the emperor had no real power, he sought to have an audience with the daimyo (great lord) of Yamaguchi. Upon meeting with Yoshitaka, Xavier learned that to win the favor of such a leader he must alter his dress to silk and present the daimyo with respectable gifts. Pleased by his appearance and gifts, Xavier was given a Buddhist temple as his headquarters for missionary activity.⁴⁹ During this time, Xavier wrestled with how to teach the Japanese about God and what words would best express the Christian concepts in Japanese.

While Xavier had some success with the Japanese, he soon learned that they looked to the Chinese for confirmation in their beliefs. If the Chinese did not think the Christian God was the true God, why should they?⁵⁰ Attempting to respond to this perspective, Xavier set his heart on getting to China to convert the Chinese emperor. However, it was nearly impossible for a Chinese citizen to see the emperor, much less a western Christian.

⁴⁸ Modras, 89.

⁴⁹ Ibid., 91.

⁵⁰ Ibid., 92.

Despite his best attempts, Xavier died off the coast of China on 15 December 1552, never being given an audience with the Chinese ruler.

The same year that Francis Xavier died, Matteo Ricci was born and it was Ricci who, in his lifetime, would accomplish the feat of entering China that Xavier had longed for in his final years. While Pedro Arrupe sought to imitate Francis Xavier by following him to Japan, it is Matteo Ricci who, in many ways, laid the groundwork for Arrupe's approach to the Japanese. Ricci, an Italian Jesuit, was himself inspired by Xavier and the efforts to bring Christianity to the East and incorporated some of Xavier's ideas into his assimilation into Chinese culture.

In 1582 Ricci landed in China as a Jesuit missionary, accomplishing the task that Xavier had been unable to do 30 years earlier. Ricci was one of the few western scholars to master the Chinese language and composed the first European style map of the world in Chinese. Ricci also created the first European-Chinese dictionary using Portuguese. In 1601 Ricci presented a clock to the emperor and was the first European granted access to the Forbidden City. While he never met the Wanli emperor in person, the emperor did help fund his missionary work in China. Ricci died in 1610 and was granted permission to be buried in Beijing by the emperor.

Ricci knew the best way to spread Christianity in China was to start at the top of society and hope that Christianity would filter downward. It was through publications in Chinese, maps, clocks, mathematics, astronomy and music that Ricci was able to reach these elites. Ricci's publications drew heavily on Chinese classics and Confucian schools of thought. Ricci's major publication, *The True Meaning of the Lord of Heaven* had a profound impact in China. Because of the connections he drew, some scholars and

officials came to the realization that Catholicism was compatible with Confucian views. Douglas Lancashire and Peter Hu Kuo-chen SJ state in their introduction to a translation of Ricci's work, "The book stressed self-cultivation, equated God with Shang-ti and used Chinese classics to prove that some of the basic religious concepts of Catholicism were already to be found in the China of ancient times. The work thus provided Christian thought with an entrance into Chinese culture."⁵¹

Another issue Ricci had to tackle was ancestor worship, which the Chinese engaged in to honor those who had died. The memories of these ancestors would be erected on tablets in their homes.⁵² He studied this issue for many years, trying to discern if such practice was antithetical to Catholic understandings of life after death and other views. In the end, he concluded that these rites were "national and social forms devoid of religious significance."⁵³ He believed that converts would be able to judge what was appropriate in this area and allowed for continued ancestor worship by the new Catholics.

Ricci's work did attract negative attention, however, both inside and outside of China. Within, adherents to Buddhism and neo-Confucianism challenged Ricci's notions of the doctrine of the soul, incarnation, human nature, heaven and hell and the problem of evil. Other missionaries quarreled with Ricci's approach, such as the equation of the Christian God with the Chinese deity Shang-ti. Rome eventually outlawed Ricci's methods in 1704 and held that it was no longer appropriate to venerate the ancestors and Confucius and that missionaries could not use "heaven" or "sovereign on high" as names for God.

⁵¹ Matteo Ricci, S.J., *The True Meaning of the Lord of Heaven*. trans. and intro. Douglas Lancashire and Peter Hu Kuo-chen, S.J. (The Institute of Jesuit Resources: St. Louis 1985), 40.

⁵² William V. Bangert, S.J., *A History of the Society of Jesus* (The Institute of Jesuit Resources: St. Louis, 1986), 159.

⁵³ *Ibid.*, 160.

However, the importance of Ricci's work, both inside and outside of China, demonstrates the power of dialogue and an honest attempt at trying to understand the religious other. Commenting on the applicable nature of Christianity to the East, Ricci said:

“This catechism does not treat all the mysteries of our holy faith, which need be explained only to catechumens and Christians, but only of certain principles, especially such as can be proved and understood with the light of reason. Thus it can be of service both to Christians and to non-Christians and can be understood in those remote regions which our fathers cannot immediately reach, preparing the way for those other mysteries which depend upon faith and revealed wisdom.”⁵⁴

Ricci's underlying method for gaining the trust of the Chinese was solidarity created through inculturation. His decision to learn Mandarin, to dress like a Buddhist monk, to take on a Chinese name, Li Madou, and to study the classic Confucian texts to discuss with scholars reveals a man who allowed the reality of the Chinese life to be present to him. Not only this, he respected this reality and demonstrated his respect through his emulation of their customs and ways. When realizing that his style of dress made him appear more as a Buddhist monk, he adapted again, eschewing those robes and dressing in the purple silk robes of Confucian scholars.⁵⁵ As Ronald Modras points out, “He was not in Rome, but China. Li Madou had become a Confucian man of letters.”⁵⁶

Matteo Ricci took solidarity to mean more than dressing like a Chinese scholar, however. He believed in the compatibility of selected Confucian teachings with Christian morality and theology. He did not act like a Confucian scholar, he became one.

⁵⁴ Ricci, 43.

⁵⁵ Modras, 106.

⁵⁶ Ibid., 105.

Ricci's work reveals a man who was convinced that Christian and Confucian principles could work hand in hand. This book, and many other writings by Ricci, indicate a man who not only took in what was around him, but revered the encounter and made it his own. Ricci's view, expressed in his letters sent back to Rome, was transformed from a man who thought he was bringing God to a people who did not know God. Instead, he explained that God was already present to the Chinese and that by transforming himself into a Chinese, he could clarify doctrine and make connections where so many already existed. Ricci's understanding of missionary activity was not one of imposition, but one of relationship and encounter. Instead of taking the approach that he would show the Chinese where they were wrong, he would show them where they were already Christian.

Matteo Ricci holds a special place among Jesuit missionaries for his ingenuity, adaptability and insight. Accomplishing what few westerners had before or since, he was welcomed by a society that had a strong distrust of outsiders. The favor he gained was a result of the way he created solidarity between himself and those he encountered. As Modras points out, "He understood the ways of friendship. A measure of humanism at any time is the ability to be in solidarity with people who are culturally, racially, and socially different from ourselves."⁵⁷ Without Francis Xavier and Matteo Ricci, Pedro Arrupe would not have had a blueprint for inculturation, which led to his ability to grow in solidarity with the Japanese.

Arrupe's Experiences Learning Japanese Inculturation

Since early in his Jesuit training, Pedro Arrupe wanted to go to Japan to be a missionary in the footsteps of Francis Xavier. In 1938, while in the United States, Arrupe

⁵⁷ Ibid., 129.

received a letter from the Father General, telling him that his request to be sent to Japan had been approved. On 30 September 1938, Arrupe left for Japan, the answer to his prayers. He arrived at the Bay of Tokyo on 15 October and immediately set out to learn Japanese customs. He studied Japanese calligraphy, the tea ceremony and adopted a Japanese prayer posture by squatting on a small mat.⁵⁸ Early on, Arrupe knew he had to learn as much about the Japanese as possible in order to work with them.

Arrupe struggled to learn Japanese, despite his background in languages. He also suffered from ‘culture shock’ as he attempted to learn Japanese customs. However, as Bishop points out, “Without assimilating the culture and without speaking the language there was no possibility of preaching Christianity.”⁵⁹ In the mid 1940’s he was sent to Ube to continue practicing Japanese.⁶⁰ Later that year he was appointed missionary and assistant parish priest in Yamaguchi, the same parish where Xavier had begun his work so many years before.

During his time in Yamaguchi, Arrupe slowly began to win the hearts of the people. One of his first converts was a man named Hayashi, who would later become the first professed Jesuit of the Japanese province.⁶¹ As Robert Rush, a good friend of Arrupe’s later in life, reflected, “His missionary activities were sometimes unique. The most extraordinary, perhaps, was the use of the concerts he gave...It was a case of anything that would help to make Christ and his Church better known.”⁶² It was also early during his time at Yamaguchi that Arrupe was detained by the *Kempetai* for treason against the Japanese. After being released from prison, Arrupe “was never as well supported by his

⁵⁸ Lewis, 28.

⁵⁹ Bishop, 8.

⁶⁰ Lewis, 29.

⁶¹ Ibid., 30.

⁶² Ibid.

parishioners and the general Japanese public.”⁶³ Even the soldiers who had held him came to visit their former prisoner.

On 9 March 1942 Father Lasalle, the Superior, asked Arrupe if he would like to go to Nagatsuka to become the novice master because the current novice master was very ill. Arrupe was fearful of undertaking this task because his knowledge of Japanese language and customs was still not as strong as he wished if he were to be the novice master. However, two days later, he said goodbye to his parishioners in Yamaguchi, traveling to the outskirts of Hiroshima. Staring at the valley he had called home and had been the beginning of Xavier’s journey, he “left part of his heart behind in Yamaguchi.”⁶⁴

As novice master, Arrupe knew he had to know more than the Japanese language to work with the novices and to be accepted. As George Bishop points out, “He would have to know and appreciate their culture. He became obsessed with knowing all about Japanese people and culture from the inside.”⁶⁵ Hedwig Lewis offers some examples of the way Arrupe sought to learn more about the Japanese in this manner, citing a statement from Arrupe concerning his approach in Japan:

“Which paths (of inculturation) was I to follow to reach the Japanese soul? The paths (do) of Zen. In other words, the manner of serving tea (chado)...the manner of shooting with a bow (kyodo)...the manner of arranging a bouquet of flowers (kado)...the manner of defending oneself (judo)...fencing (kendo)...And finally (shodo) the way in which a poem is composed and written.”⁶⁶

Arrupe sought to gain insight into Japanese cultures and customs, just as Xavier and Ricci did in their work in the Far East. Pulling this perspective together, Arrupe reflects, “To sum up, I would say: If a man truly wishes to work with a people, he must

⁶³ Bishop, 78.

⁶⁴ Ibid., 82.

⁶⁵ Ibid., 85.

⁶⁶ Lewis, 33.

understand the soul of that people.”⁶⁷ It is within this insight that solidarity through inculturation finds itself exemplified. To work with others, to enter into a relationship of solidarity, a person should work to understand the soul of the other. This does not mean that you truly become another race, religion or nationality. Arrupe was always a Spaniard. But in working with the Japanese, he honored and learned their customs and treasured them as his own. In this way he gained their trust and admiration and learned much for himself about life and etiquette from his Japanese teachers.

Within a few days of his arrival, Arrupe sought out a teacher to instruct him in the tea ceremony. In Zen Buddhism, the tea ceremony was “one of the means of getting insight into one’s inner soul.”⁶⁸ Knowing the importance of this ceremony in Japanese culture, Arrupe worked diligently to understand it. One day, he asked his instructor how long until he could lead the ritual. The reply given was that in three years he may be qualified.⁶⁹ Aside from the tea ceremony, George Bishop points out, Arrupe would “master every other means of getting into the Japanese soul.”⁷⁰ For Arrupe, acquiring this knowledge wasn’t a mastery of skill or technique, but a way into the soul, the essence of what it meant to be Japanese. Culture, and inculturation, are not surface level demonstrations, but allows one to get to the heart of what makes people different and attempts to appropriate these differences into one’s own life.

While Arrupe’s efforts sound authentic, their success lies in the responses he received from Jesuits and from those who converted because of his efforts. One example of the way he touched the lives of the Japanese during his time as Novice Director involved a

⁶⁷ Ibid.

⁶⁸ Bishop, 85.

⁶⁹ Ibid., 86.

⁷⁰ Ibid.

young man named Jo Hayazoe, who joined the Novitiate at Nagatsuka.⁷¹ He assisted Fr. Arrupe with catechism classes. One day he asked an old Japanese man who attended these classes if he understood what was being said by the priest. The old man replied that he was deaf, but that he had been looking into Arrupe's eyes every day and that his eyes convinced him that Arrupe's lessons were true. "What he believes, I believe," replied the old man.⁷²

Years later, Fr. Hayazoe reflected that Arrupe was the model of a Japanese saint. He was humble, not violent and never cross to those who would seek him out.⁷³ Other novices would comment on how he was personable to each of them. Describing him, they would say "He knew each novice personally and treated each individually, adapting his approach according to different circumstances and personalities. He would often ask forgiveness of his students."⁷⁴ Arrupe would also do tasks usually reserved for lower classes in society, such as cleaning the novice's shoes and cleaning the sewage system himself. Arrupe passed the importance of humility onto the novices as well, having them walk behind horses to collect their dung with a bucket.

While Arrupe was novice master at Nagatsuka, the war between Japan and the allies became more intensified, bringing a new type of novice to join the Jesuits- those who had served in the war and returned home. Understanding the psychology of these men was another test for Arrupe. He not only had to adapt to culture by understanding the way of the Japanese, but time period and circumstance. The on-going war made life hard for the community as supplies ran low. However, Arrupe continued to adapt and knew the needs

⁷¹ Ibid., 88.

⁷² Ibid., 89.

⁷³ Ibid.

⁷⁴ Ibid.

of those who returned from the front. It was during his time at Nagatsuka that Hiroshima was bombed and these novices, trained so well by Fr. Arrupe, rushed to save people after the blast.

After the Japanese surrender and the end of the war, the number of those entering the Novitiate again increased. Sixteen new arrivals were former officers of the Imperial Japanese Army and Navy.⁷⁵ He knew that pride would be an issue for these men and thus had them dress in their formal attire and do lowly tasks. This was not meant as a humiliation for their rank, but a realization that they, like he, must be humble before Christ. Arrupe knew what these men needed to learn most and again, knowing the Japanese soul as well as he did, was able to bring them closer to Christ. These men became cornerstones in the future of the Japanese Province.

Arrupe remained the novice master until 22 March 1954, when he was appointed Vice-Provincial and a few years later, on 18 October 1958 he was appointed as the first Provincial of the new Province of Japan. During this time, the Japanese Province expanded rapidly. Arrupe himself visited each Jesuit house in the province and made sure to spend time with each Jesuit individually. He also traveled the world and spoke as a survivor over Hiroshima over 1,000 times.⁷⁶ He was constantly on the move, consoling Jesuits, inspiring people with his words and offering his genuine warmth to people all over the world. His time in Japan would end, however, when he was elected to be Superior General on 22 May 1965 at the 31st General Congregation.

Arrupe's Reflections on Inculturation

⁷⁵ Lewis, 39.

⁷⁶ Ibid. 42.

As Superior General, Arrupe spoke and wrote about the importance of inculturation numerous times. In one letter, written in 1978, Fr. Arrupe continued to elucidate the importance of inculturation.⁷⁷ In a letter to the whole Society of Jesus, Arrupe begins by drawing on his own past experiences and highlighting the importance of inculturation for spreading the Gospel. While the Society has come a long way, there is still much that needs to be done in this area and he hopes that through continued consultation and discernment, the Jesuits can more greatly embody the vision GC 32 offered in regards to inculturation.

Arrupe establishes a definition of inculturation as:

the incarnation of Christian life and of the Christian message in a particular cultural context, in such a way that this experience not only finds expression through elements proper to the culture in question (this alone would be no more than a superficial adaptation), but becomes a principle that animates, directs and unifies the culture, transforming and remaking it so as to being about a 'new creation.'⁷⁸

Arrupe's definition understands that Christian experience takes place in the world and that people in the world both have a culture and interact with others cultures. This tension creates a process of transformation where the existing culture needs to learn how to assimilate others without losing its own identity. The same is true as a culture incorporates Christianity into its original matrix. Arrupe explains, "In other words, it is the experience of a local Church which, accepting the past with discernment, constructs the future with its present resources."⁷⁹ This need for inculturation is universal and even poses questions for countries that are Christian and attempt to understand how Christianity takes shape within their cultural identity.

⁷⁷ The letter was written in the wake of responses to General Congregation 32. The following section will give background on the General Congregation and how solidarity played a role in the Congregation.

⁷⁸ Pedro Arrupe, S.J., "On Inculturation" in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 173.

⁷⁹ Ibid.

Christianity can play a special role in this experience of bringing cultures together. Arrupe points out, “Its mission is that of searching the depths of the past with lucid discernment, whilst it opens a culture both to values that are universal and common to all human beings, and to the particular values of other cultures: it must ease tensions and conflicts, and create genuine communion.”⁸⁰ Finding that within a culture that is already Christian, as opposed to forcing Christianity upon another culture, is a much better method for creating unity and easing conflict. If the core truths of Christianity are universal, they should exist within those cultures so working with other cultures should not be about imposition, but discovery and illumination.

In working with others cultures to make this discovery, Arrupe offers a stance of indifference and discernment. Indifference, which does not mean not caring, but rather an openness to what another culture can teach the one bringing Christianity. A stance of open giving and receiving allows for mutual donation and growth. Similarly, Ignatian discernment is important “so that we neither overestimate the elements of our own culture nor underestimate elements that can be found in other cultures.”⁸¹ These stances of indifference and discernment remind one working with others of the importance of humility and mutual acceptance that are crucial to spreading the Christian message and creating solidarity.

Arrupe also spends time in this letter explaining the personal ramifications of a stance of inculturation. When one approaches the other with a stance of open humility, it awakens them to the importance of being “creators of communion.”⁸² In order to accomplish this, however, studying another culture is not enough. Certainly recalling his

⁸⁰ Ibid., 174.

⁸¹ Ibid., 177.

⁸² Ibid., 178.

own experiences in Japan, Arrupe states, “We need the ‘shock’ of a deep personal experience. For those called to live in another culture, it will mean being integrated in a new country, a new language, a whole new life.”⁸³ Arrupe refers to this as “experiential assimilation of the way of life” of another group.⁸⁴ Just as Arrupe took on the way of life of the Japanese, he now instructs other Jesuits to do the same. The culture shock of learning a new way of life, accepting it, and finding value in it are crucial to creating solidarity within in a community that can allow Christianity to flourish. Becoming an agent of inculturation in this way can also benefit the one who is becoming more like the other. Arrupe reminds the Jesuits, “The experience of what is called insertion into another culture should free us from so much that keeps us shackled: class prejudice and narrow loyalties, cultural and racial discrimination, etc.”⁸⁵ In the event of this mutual growth, both sides come to a new understanding of themselves.

While his letter in 1978 focused on the sociological importance of inculturation for spreading the Gospel, an address given a few years before in 1972 to all the Major Superiors of the African Assistancy approaches other cultures from the perspective of a missionary. Arrupe offers that being a missionary not only means bringing Christ to the world, but encountering Christ in the world.⁸⁶ While it may be easy to find Christ in the world within Christian cultures, it can be a greater challenge within those that do not profess to know Christ by name. Borrowing from *Nostra Aetate*,⁸⁷ however, Arrupe emphasizes the importance of the positive morality and ray of Truth that can be found

⁸³ Ibid., 179.

⁸⁴ Ibid.

⁸⁵ Ibid.

⁸⁶ Pedro Arrupe, S.J., “Missionary Vocation and Apostolate” in *Challenge to Religious Life Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1979), 62.

⁸⁷ *Declaration on the Relation of the Church with Non-Christian Religions* of the Second Vatican Council, promulgated by the Pope Paul VI, October 28, 1965.

within these cultures. Arrupe explains, “One of our principle tasks today is to discover in other religions and in the traditions and ways of life of the peoples who do not know Christ, the signs that point to Christ.”⁸⁸ Such an experience is accomplished by a “lively personal interest” that invites one into the culture of the other.

In explaining the difference between forcing a culture to change versus finding Christianity within a culture, Arrupe offers an example of the Buddhist family altar. This example obviously drew upon his own work with Buddhists in Japan. Instead of destroying the Buddhist family altar, as missionaries in the past may have done, “today, our effort is rather to transform it into a Christian family altar.”⁸⁹ Instead of seeing the altar as a foreign symbol that challenge Christianity, one can see it as the center of what is good for that family as a step towards the truth. Arrupe rightly questions, “Why inflict unnecessary psychological trauma, when a constructive substitution and a catechesis of consolation is possible?”⁹⁰

Both of these addresses are rooted in an understanding of Ignatian spirituality that values “finding God in all things.” The humility of the missionary to not impose norms that are cultural and the removal of a superiority of ethnic or cultural control allows for one to come together with another, despite differences in lifestyle. A stance of indifference towards these disparities and a spirituality of discernment can aid one in identifying what truly is antithetical to the Christian message, versus what is culturally created and impinging upon the solidarity that is needed for growth and transformation. Arrupe’s letter and address explain well the stance of a missionary and the importance of a humility of soul in order to find God in *all* things, not just those things that are familiar.

⁸⁸ Arrupe, “Missionary Vocation and Apostolate,” 63.

⁸⁹ Ibid.

⁹⁰ Ibid., 64.

Lessons in Solidarity from Inculturation

Similar to learning lessons in solidarity from suffering, lessons and insights can also be gleaned by examining Arrupe's experiences and reflections on inculturation. Again, these points are far from exhaustive, and illustrate some important points and ways that inculturation can help develop a definition of solidarity. First, in the same way that suffering can break the heart, inculturation can "shock" the heart as one is integrated into a new way of life. Arrupe learned this from his early days in Japan and challenged his Jesuits to allow this to have the same effect on them because studying another culture is not enough, it must be encountered. Second, after one is shocked or disturbed, the person takes on a humility that makes solidarity possible. Third, humility and mutual donation allow one to spread the Gospel. Arrupe's widespread success in Japan and his admiration by the novices demonstrates that the humble learner can spread Christianity much more effectively than the forceful conqueror. Finally, a fourth lesson is that one can discover "God in all things" which is central to Ignatian spirituality, and thus, the character of Pedro Arrupe. True solidarity sees God, not just in the familiar, but the universal as all things can call forth a greater realization of God's presence.

Arrupe had dreamed of following Xavier and Ricci to the East, yet he still experienced a culture shock when he arrived. A man who knew many languages struggled to learn Japanese. However, he did not let this dissuade him from pressing on. He sought to learn the "soul" of the Japanese people, despite the difficulty. The tea ceremony, for example, which took him three years to be able to lead, was not viewed as an obstacle, but an opportunity. Just as Ricci and Xavier before him, Arrupe let the culture shock his heart, but not deflate it. The first lesson deals with the specifics that one must undergo,

the experience of learning a new way of life that is central to inculturation. Without this first lesson, without allowing one's predispositions to be shocked and challenged, one cannot move towards solidarity. The first step to discovering solidarity through inculturation is in the doing, the shocking that goes beyond reading about a culture and invites one into it.

The second lesson, the creation of a stance of humility within a person that is brought outside into the world, is about an approach or vision. One can be shocked, but remain aloof and imperial towards the other. But Arrupe instructed his Jesuits to do as he had done, become shocked and then becoming a true student of the culture and way of life. As Xavier and Ricci did before him, do not simply take on an appearance, but allow it to go deeply into your soul. This is impossible without humility. If the other has nothing to teach, then neither side will learn. The humility of Arrupe to clean the sewers and wash the shoes of the novices enabled him to request the former Japanese military leaders to pick up horse dung in front of other Japanese. His humility set the standard, and others followed. Humility creates solidarity because it removes the superiority of one group over another that is crucial to inculturation.

The third lesson involves spreading the Gospel. While one can be shocked, and then react humbled, it does not mean that such a stance has anything to do with Christianity. However, Arrupe believed that one of the calls of Vatican II and GC32 was to become "agents of inculturation" to spread the Gospel. When Ricci, Xavier and Arrupe preached Christianity, they did their best to honor the customs of the people they encountered. Especially in regards to ancestor worship that is prominent in Eastern religions, these men had to reconcile whether this custom was more cultural or religious. It would be

easy, and damaging, to remove all that is not Western and replace it with European ways of living. But this approach does not honor the culture and customs of another and will likely fail. Thus, they had to discern with open hearts which customs were not antithetical to Christian values. During this process, solidarity is created because the missionary is honoring the way of life of those he/she is encountering. When spreading the Gospel to others, an authentic attempt at discernment of values and customs is far better in creating solidarity and conversion than colonialism and imposition.

Once the missionary has discerned these values that are inherent within the culture, he/she will better be able to find God in all things. One of the key ideas in Ignatian spirituality and one of the outcomes of proper, humble inculturation is the ability to find God within a culture. As Ricci wrote back to Europe, he thought he was bringing God to the people of the East, only to find that God was already there. This stance on inculturation, inherent within Arrupe's addresses, looks for the way a people already value the central components of the Christian faith. The question is not "how do I make them do more of x" but how is x, which they already do, Christian." The humble seeker of solidarity knows this will bring people together far better than forcing values and because God is in all things, it is sometimes more about readjusting an understanding, than destroying a way of life.

These four lessons in solidarity through inculturation articulate how inculturation can bring people together in the spirit of solidarity. Inculturation must begin by shocking the heart into seeing the differences of another, which may lead to a stance of humility and a desire to learn more. This humility invites the donation of the Gospel values, but such a reception creates solidarity much more effectively if the giver understands that God is in

all things, including the culture he/she has encountered. Arrupe, following in the footsteps of Jesuit missionaries before him, knew the value of inculturation and challenged his fellow Jesuits working in missionary lands to create solidarity as effectively as he did among the Japanese.

Inculturation in the Spiritual Exercises

Inculturation and adaptability are essential aspects to the *Spiritual Exercises* of St. Ignatius and thus, to Ignatian spirituality. At the start of the *Spiritual Exercises*, Ignatius lays out twenty introductory annotations that are offered to help the director of the retreat guide the retreatant more effectively. Specifically, the eighteenth annotation speaks to the importance of adaptation. Here, Ignatius instructs, “The *Spiritual Exercises* should be adapted to the disposition of the persons who desire to make them, that is, to their age, education, and ability.”⁹¹ At the heart of such a statement is the realization, by Ignatius, that God will work through and with the time and circumstances in a person’s life. The *Exercises*, focusing on one’s individual relationship with God, are not a cookie-cutter approach to spirituality, but an invitation for an individual to come to know God and God’s call personally. The nineteenth annotation also speaks to the importance of adaptability, allowing retreatants who cannot leave the world for 30 days to make the retreat “in daily life” by spending some time in prayer each day.

Pedro Arrupe often spoke of the *Exercises*, especially in talks with fellow Jesuits. In a letter to the Jesuits, he explained how Ignatian spirituality, via the *Exercises*, offered “a unifying vision of salvation history and its ideal of service to the whole human race”

⁹¹ Ignatius of Loyola, “The Spiritual Exercises” in *Ignatius of Loyola: Spiritual Exercises and Selected Works*, ed. George E. Gnass, S.J. preface John W. Padberg, S.J. (New York: Paulist Press, 2991), 126.

regardless of dress, behavior and time period.⁹² While Ignatius never used the term “inculturation,” Arrupe believed that Ignatian spirituality and the *Exercises* have “been able to promote both the dynamism of the Spirit and human creativity, in a never ending process of adaptation to all peoples and times.”⁹³ Concerning the value of the *Spiritual Exercises* in this endeavor, Arrupe beautifully articulates the challenge for a missionary and the importance of the Exercises, stating, “The personal experience of Christ and his message which we live in the Exercises, the interior knowledge of the Lord (104), helps us discern correctly what is inalienable in Christian faith and what might merely be its cultural wrappings.”⁹⁴

In another address he discussed the way the *Exercises* help Jesuits understand and honor the call of reform within the Church by Vatican II. Arrupe explains, “Thus we come to a paradox, very enlightening when one thinks of the essential nature of the Society: it is the fruit of the Exercises, and yet the Exercises are in fact universal.”⁹⁵ The Exercises, like the Society itself, are adaptable and flexible. It is this flexibility that allows the Jesuits to be open and more universal towards the needs of the Church as it adapts to non-European needs and cultures. Arrupe points out, “No other Institute could have understood or welcomed more the appeal of the Second Vatican Council to seek renovation and accommodation to the changing circumstances of the times.”⁹⁶ The Spiritual Exercises are not just an example of this openness to inculturation and adaptation, but are emblematic of the Jesuit way of proceeding.

⁹² Pedro Arrupe, S.J., “On Inculturation” in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 174.

⁹³ *Ibid.*, 175.

⁹⁴ *Ibid.*

⁹⁵ Arrupe, “The Jesuit and the Christ of the Exercises,” 257.

⁹⁶ *Ibid.*, 258.

An example of the *Exercises* accomplishing this task in contemporary times has been the effort to approach them from the perspective of those in other religions. Taking to heart annotation eighteen's invitation to openness and Arrupe's insights about the universality of the *Exercises*, these attempts believe that an inculturation of the *Exercises* would be profitable for both Christians and non-Christians. Such an enterprise does not believe that by allowing a Buddhist, Hindu or Muslim to undergo an adapted version of the *Exercises* would suddenly lead to their conversion. Rather, the God of the Exercises, the God of Christ, can work through another's culture or religion and that by adapting the Exercises in this way, it can invite dialogue into the meaning of life and the mystery of God.

One example of this trend is the effort to point out similarities between Buddhist meditation and Ignatian contemplation within the *Exercises*. Given Arrupe's interaction with Buddhism in his work in Japan, such an analysis is especially apropos. For example, Buddhism focuses on an individual's direct sensory experience during meditation. Roger Jackson, a Buddhist scholar, explains that undergoing these meditations is like "water being poured into water" and that in Buddhism direct cognition is the primary means of knowing.⁹⁷ This is similar to the experience of the *Exercises* because as the one undergoing the retreat relinquishes control of his/her desires and allows the Spirit to be present, he/she is allowing the Spirit to direct the contemplation. The thoughts of the individual are no longer based on the perception of physical objects, but are allowed to go free. The Spirit and the person's inner desires come together. As Ignatius stated, the *Exercises* allow a person to see that his/her inner desires are also

⁹⁷ Roger Jackson, "Atheology and Buddhology in Dharmakirti's Pramanavarttika," in *Faith and Philosophy: Journal of the Society of Christian Philosophers* v 16.4 (October 1999), 475.

concurrently God's will for that person. The methodological common ground between Buddhist meditation and the *Spiritual Exercises* is the notion that direct cognition can be a guide towards direction of one's inner self.

Aside from the similarity in method, there are other similarities that one could focus on to see connections between the two approaches. Within the First Week, retreatants look at their own lives in order to gain a sense of indifference. For Ignatius, indifferent did not mean not caring. Rather, as Michael Ivens, S.J., a scholar on the *Spiritual Exercises*, explains, "Indifference is proposed not as an end in itself but as a means to God-directed choices regarding the use of or abstention from creatures."⁹⁸ Indifference is a tool used by the retreatant to discover how to make choices aligned with God's will for God's creatures. While Buddhism does not use "indifference" in the same way Ignatius uses the term, a central notion of Buddhism is detachment, which is very similar to Ignatian indifference. Ignatius calls the exercitant to not desire anything specifically, but to be open to God's will. The desire of specific objects, status or riches could interfere with the freedom that is needed for listening to the Spirit. Buddhism also sees attachment to things in the world as fetters that constrain the individual from attaining liberation. The heart of the *Exercises* is the willingness of the exercitant to avoid attaching himself/herself to one shortsighted goal and this is also a key to Buddhist philosophy.

Using the *Spiritual Exercises* as an example of adaptation and inculturation is a fruitful experience of offering solidarity. Being in solidarity is not only about working with, but learning from the other. Offering the *Exercises* to non-Christians, or Christians of other cultures, and learning how to adapt them to one's life and disposition is at the

⁹⁸ Michael Ivens, S.J., *Understanding the Spiritual Exercises* (Trowbridge: Cromwell Press, 1998), 29.

heart of Ignatian spirituality and may lead to solidarity. This process of mutual gift of spirituality and dialogue underscores the Ignatian paradigm of “God in all things.” The God that Xavier and Ricci encountered in the East is not only the God Arrupe encountered in Japan. It is the same God they encountered in the West. The God of the *Spiritual Exercises*, of Christ, calls out to be known through cultures to demonstrate the power and presence of solidarity.

Solidarity Crystallized Through the Eucharist

The third method of acquiring solidarity, aside from suffering and inculturation, is through the Eucharist.⁹⁹ Unlike suffering and inculturation, which are easily applied outside of a religious context, the Eucharist is a theological issue that is more difficult to explain from a secular perspective. However, for Arrupe, the Eucharist was central to his life and his articulation of how he understood solidarity cannot be divorced from this reality. In his retreat notes written during a personal retreat following his election as Superior General in 1965, Arrupe wrote concerning the Eucharist, “A deep and very clear feeling of the real presence of Jesus Christ in the Eucharist. Jesus is really present in the tabernacle. He, the Saviour of the world, the King of all creation, the Head of the Church and of the Society. He is there and He speaks to me, He guides me.”¹⁰⁰ Arrupe’s strong devotion to the Eucharist, which began at an early age and lasted until his death, is foundational to his understanding of his life, the Jesuits and the mission of the Society of Jesus in the world.

⁹⁹ This section will focus on the Eucharist, while the following section will examine how the love of Christ unites all three aspects of learning solidarity. Splitting the sections on the Eucharist and Christ is not meant to demonstrate a theological bifurcation between the two. In the case of the section on the Eucharist, the emphasis is on receiving Christ and being sent into the world. The following section is on Christ’s love for the world and the Sacred Heart.

¹⁰⁰ Arrupe, *Chosen by God*, 37.

This section will unpack Arrupe's love and dedication to the Eucharist by first examining personal experiences that created this devotion. Following these experiences, two addresses Arrupe gave on the Eucharist, which highlight his understanding of the Eucharist as connected to social justice, will be discussed in order to determine the core of this devotion. The lessons Arrupe learned from the Eucharist and the centrality of the Eucharist in the *Spiritual Exercises* will be obvious from his writings and personal experiences. Jesus' *real* presence in the Eucharist, for Arrupe, was a source of healing, friendship and mission that connects the entire world in solidarity with Christ, who sacrificed Himself so that all may be redeemed.

Arrupe's Personal Eucharistic Experiences

When Fr. Arrupe was interviewed during his time as Superior General in 1980-1981 he was asked why he once responded to the question, "What can we do to know Christ better?" by saying more about the Eucharist than the Gospel. He replied to Fr. Jean-Claude Dietsch, S.J., his interviewer, stating, "The Eucharist is the center of my life. I cannot imagine a day without the celebration of the Eucharistic sacrifice."¹⁰¹ The Eucharist is closely related to the Gospels because the Gospel accounts are the word of God describing Jesus, who lived during a time and place. However, it is in the Eucharist that we find Christ living with us today. Thus, we need both the accounts of Jesus and the Eucharist to inspire and transform us into being Christ in the present. Arrupe concludes his answer to the question, explaining, "On the other hand, the Eucharist is the body and blood of Christ risen, living, present, although he is hidden under the

¹⁰¹ Pedro Arrupe, S.J. *One Jesuit's Spiritual Journey: Autobiographical Conversations with Claude Dietsch, S.J.* trans. Ruth Bradley (St. Louis, MO: The Institute of Jesuit Sources, 1986), 30.

appearances of bread and wine. He makes himself present, he speaks to us, he inspires us, and he gives us strength.”¹⁰²

Following this answer, Fr. Dietsch invited Arrupe to explain how he came to such a close relationship with Christ in the Eucharist. In response to this question, and other follow up questions, Arrupe described moments in his life that solidified the importance of the Eucharist in his spiritual life. These four examples, along with a few others, are important to describe before looking at his theological statements about the Eucharist. Before unpacking why Arrupe calls the Eucharist the “center of his life” and what this means for solidarity, one should begin by asking *how* the Eucharist became the center of his life and spirituality.

One of the earliest reflections on the Eucharist that he spoke of was his experience at Lourdes in 1926. Just after his father died, and while he was in his fourth year of undergraduate studies in medicine at Madrid, Arrupe observed the Blessed Sacrament carried down the street at Lourdes. There, before his eyes, a series of experiences that he would later call miracles occurred. One miracle was a nun who had been paralyzed and stood up and praised the Sacrament, a second was a woman with stomach cancer who was cured and another was a young man who had suffered from infantile paralysis, but stood up and was cured.¹⁰³ In all three of these cases, Arrupe was able to examine the medical records of those who claimed to have been cured, since he was a doctor. In all three cases, he confessed that there was no natural explanation that could be found for these occurrences.

¹⁰² Ibid.

¹⁰³ Modras, 249.

In all three cases, prayer before the Eucharist had caused what Arrupe believed to be a miraculous healing. Arrupe explained this experience, “But I had been an eyewitness of a miracle worked by Jesus Christ in the Eucharist, by that same Jesus Christ who had during the course of His life cured so many who were ill and paralytic.”¹⁰⁴ Arrupe recalled how the image of the Host raised in the air remained in his mind as he saw the boy jump from the stretcher. Arrupe returned to his medical studies, but was a different man having seen these events. After three months he entered the Society of Jesus. The love and curing power of the Eucharist was the beginning of Arrupe’s vocation as a Jesuit.

Arrupe also experienced the Eucharist as having the power to send him forth on mission. In October 1938 he was sailing from Seattle to Japan. One night he was celebrating Mass alone in the cabin of the ship and he looked down at the consecrated Host. Recalling Xavier’s mission to preach the Gospel, Arrupe realized how special it was that he had been chosen for this mission like Xavier before him. Arrupe reflected, “I experienced great joy and was inspired with the thought of the work which I was about to begin in Japan. It seemed to me that Jesus Himself, whom I held in my hands, was teaching me as he taught the crowds.”¹⁰⁵ While he could not foresee or understand what was to take place, the Lord had sent him outward on a mission to the same place as Xavier and it was Christ, present in the Eucharist, that called him to that mission.

A Eucharistic experience soon after Arrupe arrived in Japan had a similar experience of calling Arrupe on mission and inspiring awe within him. While in Tokyo, Arrupe and Brother Moses Domenzain climbed Mt. Fujiyama, Japan’s sacred mountain. They

¹⁰⁴ Arrupe, “Eucharist and Youth,” 290.

¹⁰⁵ *Ibid.*, 292.

arrived at the top of the mountain as the sun was rising and there, Arrupe said mass on behalf of the people of Japan. Arrupe describes the experience and the beautiful surroundings, “Above us the blue sky stretched out pure and majestic like the dome of an immense temple...Piercing the lofty dome of the material sky, my spirit rose to the throne of the Divine Majesty, to the throne of the Holy Trinity, and I seemed to see the heavenly Jerusalem, the Holy City.”¹⁰⁶ Arrupe also saw and felt the presence of Christ and Francis Xavier, standing beside him. Reflecting on this moment, Arrupe recollected, “I also was being confronted by the same Japan as Xavier had been. The future was entirely unknown. If I had known how much I would have to suffer, my hands would have trembled as I raised the sacred host.”¹⁰⁷ In this moment the Eucharist not only sent Arrupe onto his mission in Japan, but consoled him for sufferings that he did not yet know he would encounter.

After the dropping of the bomb on Hiroshima, Arrupe again encountered the consoling power of the Eucharist, perhaps in a similar, but more heightened way, than he had at Lourdes. After the Jesuits dragged the survivors into the chapel to operate on them, Arrupe said mass amongst those laying in agony. Arrupe began mass early the day after the bomb had dropped, knowing that those laying around him had never experienced mass and knew nothing about what was going on. As he turned and saw those before him and thought of those who had dropped the bomb and caused such suffering, he prayed for both, for pardon for the aggressors and for faith and strength for the victims. Arrupe describes this powerful scene, stating, “Torrents of graces certainly poured forth from the

¹⁰⁶ Arrupe, *One Jesuit's Spiritual Journey*, 32.

¹⁰⁷ Arrupe, “Eucharist and Youth,” 293.

Host and that altar.”¹⁰⁸ So few of those in that room died and many eventually converted to Christianity. This powerful mass stayed with Arrupe his whole life. He reflected on this experience, saying, “Such masses as these are moments replete with a sacramental intuition which arrives at understanding what is so difficult or so impossible to understand without faith, that is, the value of suffering, the beauty and sublimity of the sacrifice of charity. From this mass, Arrupe came to a new awareness of the consoling and transformative power of the Eucharist and the graces that come from Christ’s presence.

Not long after this mass, Arrupe was walking through the streets looking for survivors when he encountered Nakamura. While this story was used previously to explain the power of being present to suffering, it is also important for what it can teach about Arrupe’s understanding of the Eucharist. Although she was dying, his young friend Nakamura did not blame those who had caused the tragedy, nor did she cry out in pain. When she saw Arrupe, she merely asked if he had brought her communion, as he had done so many mornings before at mass. The only healing and help she desired was that which Christ offered her in the Eucharist. Arrupe reflected on how much this encounter taught him, stating, “The value of the Eucharist for souls who have truly experienced it, the desire to receive it that causes one to forget every other kind of suffering and need, the joy of receiving it, all the greater the longer one had been deprived of it, the strength that Christ gives us under the sacramental species, communicating to us His love and His incomparable joy.”¹⁰⁹ Arrupe was inspired, not only by her request, but by her

¹⁰⁸ Arrupe, *One Jesuit’s Spiritual Journey*, 34.

¹⁰⁹ Arrupe, “The Eucharist and Youth,” 297.

understanding of the Eucharist and this experienced only enhanced his own admiration for Christ's healing power and love.

A final personal example happened when Arrupe was in Latin America, visiting Jesuits there as Superior General. He was invited to offer mass in a poor local slum. Arrupe was astonished by the joy of the people celebrating mass, despite the poor conditions in which they lived. He found it difficult to say mass, choking on his words as he realized how much these people loved Christ. He reflected, "At the consecration I elevated the Host and perceived in the absolute silence the joy of the Lord which is found among those who love him."¹¹⁰ Arrupe's homily was short and was more of a discourse with the people as they thanked him as Superior of the Jesuits for sending Jesuits to offer mass for them. While distributing Communion, Arrupe "noticed big tears like pearls on many of these faces, which were dry, hard, baked by the sun; they recognized Jesus, who was their only consolation. My hands trembled."¹¹¹ These people, who were so materially poor, taught Arrupe more about the Eucharist and Christ's love within it than he taught them.

After the mass a large man came over to Fr. Arrupe and told him he had something he wanted to show him at his house. Arrupe was fearful of going with him, but another one of the Jesuits encouraged Arrupe and told him that he would be in no danger because they people were good and kind. Arrupe entered the house of this man, a structure that was barely standing. The man offered him a rickety chair and asked him to sit down. A short time later, the sun began to set. The two sat in silence for several minutes. The man then said, "I didn't know how I would thank you for all you have done for us. I have nothing

¹¹⁰ Arrupe, *One Jesuit's Spiritual Journey*, 35.

¹¹¹ *Ibid.*

to give you, but I thought you would like to see this sunset.”¹¹² Arrupe reflected that he learned so much about people from that mass in the slums. The goodness of the people, and their thankfulness for receiving Christ in the Eucharist, inspired Arrupe and taught him even more about the poor and Christ’s presence.

While one can speak of Eucharistic theology, this theology is irrelevant when divorced from the actual reception of the Eucharist by an individual. One can talk about being sent into the world, about the way the Eucharist can heal or the way grace can bring consolation. A person can preach about how Christ loved the poor and the importance of being present to the poor and sharing the Eucharist. However, these actions are hollow without taking steps to make them a reality. Arrupe’s understanding of the Eucharist was not based on reading theology alone, it was based on his experience of Christ in the world, inviting solidarity with those encountered. With these powerful, personal Eucharistic experiences in mind, it makes more sense to turn to Arrupe’s theological reflections on the Bread of Life, the presence of Christ in the world.

Arrupe’s Reflections on the Eucharist

Arrupe gave a number of talks on the Eucharist, often starting these discussions with his personal experiences of the Eucharist, such as those described above. After offering his personal experiences, Arrupe would challenge the audience to see the Eucharist as a call to be Christ in the world. Arrupe understood Eucharistic reception as more than a testament to faith, but a testament to faith in Christ that propelled the receiver to act like Christ in the world and towards those people one encountered.

One address that Arrupe gave on the Eucharist was to the “Youth’s Eucharistic Movement” at Assisi in 1979. Speaking to 1400 boys and girls, Arrupe explained his

¹¹² Ibid., 36.

own love of Christ and the importance of the Eucharist in his own life. He taught them, “It is a fact that Jesus Christ, especially in the Eucharist, is a source of energy for all: for us Jesuits, for you young people, for all, since Jesus Christ is present and lives for us in the Eucharist.”¹¹³ They should become close to this energy source, he told the youth, because they will come to love him the more they become close to him. While some leaders throughout history have had followers, none have had followers as Jesus, the one who offers eternal life. Through the Eucharist, the Jesus of Gospel history is brought alive today and the Eucharist can strength those who follow Him.

After sharing his personal experiences, Arrupe challenged them to consider their own stories of Christ revealing Himself through the Eucharist in their lives. Christ, through the Eucharist, has revealed His will for Arrupe. To the children, he encouraged them to become “new” young men and women in Christ. While culture tells them to be new by keeping up with the latest fads, Arrupe described a new man and woman as “the one created by God after the model of Jesus Christ ‘in justice and in holiness’ (Eph 4:24), ‘renewed (to God) to bring you perfect knowledge and to make you like to Him who has created you’ (Col 3:9-10)...”¹¹⁴ After accepting the Eucharist, one becomes a new person in Christ.

Arrupe summed up his address by encouraging the youth to become friends with Christ, true friends, who continue their lives through Him. “There is no more direct route than that which passes through the Eucharist”¹¹⁵ to become close to Christ, Arrupe explained. The fact that the Eucharist is something ingested is also important because Christ becomes a part of us on an intimate level, but he is also a new food. Arrupe

¹¹³ Arrupe, “The Eucharist and Youth,” 287.

¹¹⁴ Ibid., 305.

¹¹⁵ Ibid., 306.

explains, “Jesus Christ in the Eucharist, hidden under the sacramental species, remains near us in the tabernacle as a faithful friend to encourage us and to teach us to be ‘new’ as he was.”¹¹⁶ Thus, one takes on Christ, the new food, which transforms the receiver into a new man or woman, who hopefully becomes closer to Christ in order to help Him build a new Kingdom of love.

Arrupe ends this address with the image of building a new world of justice as those who receive the Eucharist become “other Christs” in the world. This message is similar to another address he gave a few years earlier at Philadelphia in 1976. The event was the “International Symposium on Hunger” In this presentation, Arrupe clearly connects the problem of world hunger and the Eucharist. This powerful address connects the theological implications of accepting the Eucharist with social justice and the human experience of consumption.

Arrupe begins the address asking those present to imagine the hungry of the world who would die that day, the day of the Hunger Symposium. “There would be thousands of them, probably more than all of us who are gathered in this hall,”¹¹⁷ Arrupe noted. It does not matter where these people are, Arrupe explained, but the fact that they exist, all over the world, is an injustice. And for this injustice, all people must take responsibility, especially those who take the Eucharist. Recalling Mathew 25, Arrupe states as Christ did, “I was hungry, did you give me to eat? I was thirsty, did you give me to drink?... I tell you solemnly, insofar as you neglected to do this to one of the least of these my brothers, you neglected to do it for me.”¹¹⁸ Thus, Christ is present in those who die daily

¹¹⁶ Ibid.

¹¹⁷ Pedro Arrupe, S.J., “Eucharist and Hunger” in *Justice with Faith Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1980), 172.

¹¹⁸ Ibid., 173.

from hunger and those who have food, and refuse to share it with the hungry, are refusing to share it with Christ. But within the Eucharist, “Jesus becomes the voice of those who have no voice.”¹¹⁹ He speaks for those who have no one to speak for them. Applying the idea of solidarity, Arrupe states, “Yes, we are all responsible, all involved!”¹²⁰

Within his presentation, Arrupe connects the amazing achievements in technology that have allowed human beings to travel to the moon or to create destructive weapons that kill in huge numbers. However, despite the fact that humans have made great achievements in so many areas, people still die of hunger at an alarming rate. Arrupe rhetorically asks if this is because we do not have the capability. He replies that it is not the capability we lack, but the will to do something about this injustice.¹²¹ The problem of world hunger is a moral issue, not a technological, political or economic one.

Applying the insights of the early Christians concerning *koinonia* (communion) Arrupe explains that the early Christians saw themselves in *koinonia* with God, the Father, Christ, through the Eucharist, and each other. Yet, all of these levels of communion are actually one that cannot be separated. Arrupe explains, “And the Eucharist is the visible bond which both signifies this fellowship and brings it about. It recalls and proclaims our communion with God and with our fellow man.”¹²² Thus, the Eucharist brings about solidarity by brining all together in communion. The Eucharist symbolizes this unity, concretizes it in reality and proclaims it for all to see.

If we are all connected, Arrupe continues, it is apt to use the St. Paul’s metaphor of the body. When one part is hurting, all are hurting. If one person is hungry all are hungry.

¹¹⁹ Ibid.

¹²⁰ Ibid.

¹²¹ Ibid., 175.

¹²² Ibid., 176.

Clearly, many are hurting, hungry and dying and the Eucharist, which connects us all through Christ, challenges those who receive it to act on behalf of the other parts of the body. Arrupe proclaims, “We cannot properly receive the Bread of Life without sharing bread for life with those in want.”¹²³ We are bound to all people, regardless of “barriers of race, wealth, class or culture” and the commitment to help people must be universal.¹²⁴ Again, without using the word “solidarity,” Arrupe is harnessing one of the key components of solidarity- the connection all have as members of the body of Christ for each other, crystallized in the Eucharist gift of Christ’s Self.

Arrupe concludes his address with practical applications and ideas for his theological reflection. One idea he offers is to reinstate a “Eucharist fast,” where one would not eat from midnight until the reception of the Eucharist, on a voluntary basis. He offers this idea, not for ascetical reasons, but “as a token of our commitment to world justice and a concrete expression of our solidarity with the hungry and oppressed.”¹²⁵ Thus the reception of the Eucharist will more symbolically be a sharing of bread for the hungry of the world while one is receiving the Bread of Life. The money saved from forgoing a meal could be donated to people in need to fight hunger. However, it is not an issue of financial requirements alone. Fighting hunger, oppression, violence and injustice must go deeper and the Eucharist, the symbol of Christ’s love for human beings, is central to fighting this injustice.¹²⁶

These two powerful addresses by Fr. Arrupe offer some insight into his close relationship with the Eucharist, founded upon his own experiences of Christ’s love. In

¹²³ Ibid., 177.

¹²⁴ Ibid.

¹²⁵ Pedro Arrupe, S.J., “Eucharist and Hunger” in *Justice with Faith Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1980), 178.

¹²⁶ Ibid., 179.

both cases, the Eucharist is about relationship- growing closer to Christ through its reception and close to others throughout the world. The link between hunger and Eucharist is also insightful. While other sacraments are enacted, the Eucharist is consumed. Yet, so many in the world cannot consume anything as they live in abject poverty and die starving. Arrupe challenges his audience in these addresses to see the Eucharist calling out to those who have no food and to become Christ by feeding those in need. But it is not only a physical hunger, but a spiritual hunger as the Eucharist can transform those who receive it into people who will not live for themselves, but for others, as Christ did. As Arrupe states world hunger “will be satisfied when the inner law of love, and not merely self-interest, greed or ambition, governs our individual and collective existence, inspires our policies and regulates our social structures and institutions.”¹²⁷ Arrupe’s challenge, appropriate for the 1970’s, is even more timely in the 21st century.

Lessons in Solidarity from the Eucharist

Just as there are lessons for solidarity that can be uncovered within suffering and inculturation, there are points that the Eucharist can teach about solidarity as well. First, Arrupe’s experiences with the Eucharist are very much healing and consoling. From a young boy until his final years, Arrupe believed this strongly. Second, Christ’s friendship is offered in the Eucharist and acceptance of the Eucharist can lead to a strong friendship with Christ. This friendship can lead to a third lesson, that the Eucharist sends one on a mission. Consuming Christ means becoming Christ in the world. Finally, a Eucharistic world view is not limited to borders and cultures or even humanity, it is cosmically affirming. All of creation is in solidarity within the Body of Christ.

¹²⁷ Ibid., 175.

The first lesson, similar to the first lesson from suffering and from inculturation, involves the heart. While seeing suffering breaks the heart and sharing in inculturation shocks the heart, partaking in the Eucharist can mend and heal the heart. Arrupe learned of the healing power of the Eucharist over physical ailment when he witnessed the miracles at Lourdes that eventually led to his Jesuit vocation. Arrupe truly believed the prayers of the faithful before the raised Host invited the healing power of Christ into the lives of the believers. This same healing power consoled Nakamura when Arrupe found her in the ruins of Hiroshima. Despite being in physical agony, this healing was of the spirit as she yearned for Christ's presence in the Eucharist before she died. Arrupe's recollection of her reminded him of the joy of accepting Christ in the Eucharist and the power of healing present within it. Whether it is a physical healing or a spiritual one, the Eucharist was a source of mending and healing the heart within Arrupe's life. These moments of healing create solidarity, not only between Christ and the receiver, but between Christ, the receiver and all Christian believers.

Just as the second lesson from inculturation towards solidarity was to share the burden, a second lesson from the Eucharist is that it allows Christ to share our burden and creates solidarity between Christ and those who work for justice. When Arrupe offered mass the day after the bombing of Hiroshima, he always recalled the graces that were poured forth that gave strength to continue his healing ministry. He could not have accomplished what he did in saving people's lives without Christ's presence in the Eucharist. Arrupe reminded the youth of the power of Eucharistic friendship as he reminded them that Christ is always present to them, but most directly through the Eucharist. Christ's friendship, like most friendships, creates solidarity as two people

work together to share a burden. Through Eucharistic friendship, however, He who shares all our burdens in the world can be present to those in need. Thus the Eucharist goes beyond other forms of friendship because where human beings can fail, He will always be present.

Christ's friendship is also transformative and this transformation into Christ in the world is a third lesson. For Arrupe, the Eucharist challenged those who received it to be on mission. When he celebrated mass on the ship approaching Japan, Arrupe felt the sending power of the Eucharist, inviting him to be a missionary in the footsteps of those before him. This sending power is also present as he challenged the Hunger Symposium audience to be in solidarity working to heal the hungry of the world. Accepting the Eucharist, a form of nourishment, means to be sent on a mission to be Christ in the world. The Christ as consoler and healer will be present and the Christ as friend will never leave one's side, but Christ also challenges through the Eucharist to go into the world and to create solidarity with others and to work with the poor.

A final lesson from the Eucharist for solidarity is the cosmic scope. As Arrupe offered mass upon Mt. Fujiyama, he saw how it brought together all of Japan under Christ. The Eucharist not only unites all people, but all of God's creates together in the love of God. Such a universal notion of Eucharistic salvation brings back the realization of God in all things, central to Ignatian spirituality. All of creation can be redeemed through the love of Christ and the Eucharist is the representation of this possibility that can be fulfilled by accepting God's love present in the Eucharist.

All four examples create solidarity. Christ's healing brings one closer to Him. Whether it's a physical healing or a spiritual one, just as one grows closer to a human

being who brings healing, so one grows closer to Christ through Eucharistic healing. As friends share a burden, this can bring people together, but Christ's sharing this burden and becoming a friend through the Eucharist again leads to solidarity and friendship. Being sent on a mission by the Eucharist unites all who are sent to work with the poor and those that Christ spent time with in the Gospel. This common goal of being Christ in the world unites all people who want to bring solace to those in pain. And finally, on a cosmic level, God is in all things, united by the Eucharist and saved by Christ's sacrifice. All the world is redeemed through Christ's love and the Eucharist is one's acceptance of this reality. Christ, through the Eucharist, offers solidarity in a way beyond the scope of human reality and allows creation to partake in the divine offer of love.

The Spiritual Exercises in the World: The Call to Be Eucharist

While Christ is obviously central to the *Spiritual Exercises*, this section will focus on how the experience of Christ within the *Exercises* acts as a sending on mission, similar to the understanding of the Eucharist articulated by Pedro Arrupe. While one may encounter Christ during prayer and have a powerful experience, one can question its authenticity if the retreatant does not carry this message into her or his life beyond the *Exercises*. Just as Arrupe understood one of the roles of the Eucharist was to send forth on mission to create solidarity within the world, similarly, this offering of self to Christ and His mission is at the heart of the *Exercises*.

While the Third Week focuses on the suffering and death of Christ, the Fourth Week focuses on the resurrection of Christ and the appearance narratives. Offsetting the heaviness of being present to Christ in death and suffering is the joy of Christ bringing consolation and love. The Fourth Week is surrounded by joy because, not only has

Christ risen, but the retreatant has decided to follow Him. As Ivens states, “The joy petitioned in the Fourth Week of the *Exercises* consists in the transforming experience of a joy which is a union in that of the risen Christ himself, just as the suffering in the Third Week was such a share in the suffering of Christ.”¹²⁸ This joy should not simply be an emotional exhilaration that will wear off after the retreat. The experience of the *Exercises* is one that should create a solid change in the life of the retreatant. This change should embody the joy that the retreatant experiences during the Fourth Week.

Howard Gray writes about the experience of the Fourth Week when he explains, “Ignatian joy is not simply being happy, or sensual satisfaction, or easy hilarity. Ignatius describes joy as participation in the joy of the Risen Christ.”¹²⁹ This joy will help bring others joy and peace because God’s presence will be available in a new way to both the retreatant and to the people the retreatant encounters. The joy of the Fourth Week is the joy of the realization of God’s presence in the life of the retreatant and the love that God has for all of creation.

One way to understand the joy of the Fourth Week is that the retreatant has accumulated wisdom which can allow the retreatant to comfort others who are in pain. Having experienced the companionship of the suffering Christ in Week Three, the retreatant can now become that companion to another sufferer because he/she has a deeper understanding of the need for companionship during a time of pain and loneliness. There is also a deeper awareness of the suffering of the poor, introduced during the Second Week, which could call the retreatant to serve as a companion to the poor. The understanding of mission for a retreatant might take the form of fellow sufferer to the

¹²⁸ Ivens, 162.

¹²⁹ Gray, “Joy and Friendship in the Fourth Week,” 20.

poor, following in the footsteps of Christ. Thus, being called on mission with Christ creates solidarity and teaches someone how to be present to others.

The theological field of virtue ethics offers another way to understand this relationship between Christ and the retreatant that is now offered to the world. Virtue ethics focuses on the way friendship with a person of a high level of morality can teach another person the virtues of friendship, compassion and love. So, a virtue ethics perspective of the *Spiritual Exercises* would understand the retreatant as becoming closer to Christ, as friend, in order to bring those values of friendship to those after the retreat. Servais Pinckaers describes this transformation as “the interior revolution that the grace of Christ works within us. It teaches us to employ institutions and exercise authority in a spirit of service...imitating the service of Christ.”¹³⁰ Applied to the *Spiritual Exercises*, these interactions make an individual more likely to greet others with the same joy of the risen Christ. As I argue elsewhere, “Moral formation can develop or refine virtues of friendship or presence, and once these begin to grow, they are seen to imply a call to action, an emulation of Christ.”¹³¹ Overall, a virtue ethics approach to the *Exercises* demonstrates that one is to take on the virtues learned in the retreat from being with Christ, but that the retreat experience is lost if those virtues are not carried into the world. Once carried into the world, friendship and presence should move one to solidarity with others, especially those who have no one else.

Finally, Arrupe also speaks of the importance of the *Exercises* sending Jesuits on mission for Christ. Arrupe explains, “In order to deepen and renew his vocation which

¹³⁰ Servais Pinckaers, O.P., *Morality: The Catholic View* (South Bend, Indiana: St. Augustine’s Press, 2001), 94.

¹³¹ James Menkhaus, “The *Spiritual Exercises* as a Path to Virtue,” *Review for Religious* 70.1 (January-March 2011), 40.

contains in itself the reality of ‘mission’, the Jesuit must read the Gospel from this particular perspective: namely that of one who is sent by Christ to continue his redemptive work, one who is sent to be an ‘apostle’, *one who is sent*.”¹³² As the Jesuit works through the *Exercises*, he must pay attention to the Gospel to understand the message for him and how Christ is speaking to him. These lessons will be central to the experience of the *Exercises* and the way Christ is calling the Jesuit to apply those insights in the world and on his mission. This call and the experience of a Jesuit, or anyone who undergoes the *Exercises*, is unique and the call from Christ a personal one. Thus, one undergoing the experience needs to have that close friendship with Christ and an attentive ear and heart to hear His call.

Christ and the call of Christ are central to the *Spiritual Exercises*. The reception of the Eucharist during the retreat everyday reminds the one undergoing the retreat of Christ’s presence and call in the form of bread and wine. However, it is the living out of this call, being bread for the world, that is the culminating event of the retreat. Has the individual become a friend to Christ such that he or she can bring that grace to the world? If one is not in solidarity with Christ through his suffering and resurrection, it is much more difficult to bring that to the world and to become in solidarity with others. Within the Eucharist, however, is an invitation, a challenge to become “christs” in the world by bringing solidarity and transformed by His reception, made new in His love.

Solidarity Unified by Christ’s Love

¹³² Pedro Arrupe, S.J., “The Exercises and the Jesuit” in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 280.

In his interview with Fr. Dietsch, Fr. Arrupe was asked, “Who is Jesus Christ for you?” Arrupe replied, “For me, Jesus Christ is everything.”¹³³ It is within Jesus Christ that the three pillars of creating solidarity, suffering, inculturation and Eucharist, come together. As a way of articulating Arrupe’s vision of solidarity through these concepts, the role of Christ is central, as “everything” serves to ground solidarity in Christ’s love. Describing Christ, Arrupe said, “He embodies in his person love in its fullest measure, because it expresses the Father’s gift to us of His Son incarnate, and because it is in itself the perfect synthesis of his love for the Father and of his love for all men.”¹³⁴ Christ’s love, His offer of self, bring together suffering, inculturation and the Eucharist into Himself and offers solidarity for the world. This section will begin by looking at Arrupe’s devotion to the Sacred Heart and will then discuss how Christ brings the concepts of suffering, inculturation and Eucharist together to create solidarity. Christ’s love, unifies these concepts and will complete the picture of the way Arrupe obtained his perspective on solidarity.

Arrupe’s Devotion to the Sacred Heart of Christ

In the same interview cited above, Arrupe was asked about the importance of the Heart of Christ in his spirituality. He responded, “From the time of my novitiate, I have always been convinced that in what we call “devotion to the Heart of Jesus” is contained a symbolic expression of the Ignatian spirit and an extraordinary effectiveness both for personal perfection and for a fruitful apostolate. I still have this conviction.”¹³⁵ He continues in the interview to explain that he has not often written on the Sacred Heart as

¹³³ Arrupe, *One Jesuit’s Spiritual Journey*, 37.

¹³⁴ Pedro Arrupe, S.J., “Devotion to the Heart of Christ” in *Other Apostolates Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1981), 333.

¹³⁵ Arrupe, *One Jesuit’s Spiritual Journey*, 38-39.

General, despite its importance in his own spirituality and his belief in the importance of the Sacred Heart for all Jesuits. While this may be true, there are a number of homilies and letters to the Society that explain how and why the devotion to the Sacred Heart is so important for him.

In an article written in January 1980, Arrupe offers what is thought to be his most complete theological exposition on the Sacred Heart. The use of heart for a metaphor, as opposed to way, truth, light, or bread demonstrates the closeness of Christ and the love he shared with others. This does not mean the other words do not describe Christ, but heart has a special connotation, one that offers insight into “the inner depths of Christ’s life and being that we must try to discover through his words and deeds.”¹³⁶ The heart is not only a symbol of love, but of the inner self that friends of Christ seek to understand and emulate.

Love also comes closest to a definition of God as scripture states that God is love. Arrupe explains, “Christ’s heart is the smelting vessel of his love for the Father as Word and as man, and also of his love for mankind.”¹³⁷ This love grew from the Old Testament understanding of Yahweh, where those who were unclean were removed from society due to cleanliness laws. Christ’s commandment, however, was to love one’s enemies and this new law of love is demonstrated through Christ’s actions. He spends time with those same outsiders and enemies, telling parables of the Good Samaritan, those who were enemies of the Jews. Arrupe points out concerning this new law of love, “In this way the love of God is manifested no longer through actions alone but through a divine Person who, by the very act of his Incarnation in the nature of man, shows concretely the heights

¹³⁶ Pedro Arrupe, S.J., *In Him Alone...Our Hope* (Dublin: Irish Messenger Publications, 1983), 62.

¹³⁷ *Ibid.*, 63.

of this love.”¹³⁸ In becoming man, God concretely demonstrates the new law of love as Christ reaches out to those ostracized.

In explaining how Christ both loves and creates solidarity, Arrupe states,

Christ breaks down the fences of a restricted brotherhood, and this is his great revolution of love: universal salvation, universal filiation, universal brotherhood and universal love, are all correlative ideas logically connected and interchangeable. We will see that there is only one exception: the preference for the neediest.¹³⁹

Unlike the Old Testament, which embodied a system of laws that excluded, Christ seeks to include. Salvation was now not only open to Jews, but Gentiles. This solidarity of all people, one in the Body of Christ, underscores the importance of Christ’s love for creating solidarity in the world. While it is impossible for one culture to become another, or for one person to completely understand another’s pain, it is Christ whose message tears down these boundaries. Solidarity exists within Christ, despite brotherhoods and boundaries because of His love that brings all of creation together. As Arrupe proclaims, “This is one of the highest points of the Gospel, because here we discover the essence of Christianity, unconditional fraternal love.”¹⁴⁰

These insights come at a cost, however, and that is Christ’s command to love others as he has loved. Christ’s new standard of love does not only mean acceptance, but sacrifice. As he tells those who were with him just prior to his death, laying down one’s life for another is the greatest form of love. Arrupe points out, “Love is measured by self-giving. Jesus faces death and accepts it, conscious of the fact that by his death he proclaims his love for all men.”¹⁴¹ Christ’s command to love others as he loved them comes to

¹³⁸ Ibid., 66.

¹³⁹ Ibid., 69

¹⁴⁰ Ibid.

¹⁴¹ Arrupe, *In Him Alone... Our Hope*, 72.

fulfillment soon after by his death, thus demonstrating that love of others can ultimately mean sacrifice of one's life.

Self-sacrifice and death are not the only possibility. It is also a call to be Christ for others to feed the hungry and to clothe the naked. Arrupe states, "Jesus is indeed the ideal 'man for others' who was deeply pained when it happened that his hearers went without eating for three days to follow him."¹⁴² The challenge in the Gospel of Matthew that Jesus' followers did for him as they did for the least of those around them is emblematic of the importance of treating others with love. Arrupe reinforces this position, writing, "We have not true and full love of God if we do not also manifest it toward our brothers, concretely toward those in whom Christ said we should recognize him."¹⁴³ The call of this new law of love is to allow the love to issue forth in deeds and actions into the world.

Arrupe's beautiful exposition on the Sacred Heart concludes by a warning not to split Christ into more God or more man, each play a role in understanding Him and His mission. He explains, "In the one divine person of Christ the two natures establish an encounter of love."¹⁴⁴ In the interchange of the Trinity is an offer of self and love that is offered to the world through Christ. If the world can come to accept this offer, to see with the eyes of solidarity that boundaries do not need to exist, the world would be a much better place. Instead, division keeps people separate and does not allow Christ's love to be universally recognized. As Arrupe laments, "All the modern tragedies are ultimately a wounding of love or a challenge to our capacity to love."¹⁴⁵

¹⁴² Ibid., 77.

¹⁴³ Ibid., 76.

¹⁴⁴ Ibid., 63.

¹⁴⁵ Arrupe, *In Him Alone... Our Hope*, 76.

Arrupe's thoughts on the Sacred Heart are also illuminated in a homily on the Feast of the Sacred Heart in Rome in 1979. In his homily, Arrupe focuses on how the Heart of Christ reveals the mysteries of God. "The heart of Jesus is a doorway to God,"¹⁴⁶ Arrupe states. This doorway shows humanity how to better understand the mysteries of the Trinity and the work of God. The Sacred Heart symbolizes the mystery of love within the Trinity, "a life of communion and communication."¹⁴⁷ In explaining this interplay between and within the Trinity, Arrupe states,

The Father begets the Son, fully communicating with Him throughout all eternity the completeness of His divine Being, and the Son replies, also throughout eternity, by returning Himself in full to the Father with all the impetus of His love. Here is the mystery of divine love, in which, as they are perfect Beings in themselves, they communicate fully by giving their own selves. This communication of love between the Father and the Son is so strong, so intimate, so profound, that in some way (a divine way!) it is itself a Being, in other words the Holy Spirit. Each one of the three has no separate existence; their Being is defined by each giving of Himself completely to the Other Two at the same time and at all times.¹⁴⁸

This well crafted description of Trinitarian love and self-gift leads Arrupe to discuss how this love becomes important for human beings. God's love has caused Him to communicate Himself throughout creation and within all creatures, which means all things are a reflection of this love.¹⁴⁹ This full self gift of God calls human beings to realize their own potential of self-gift to others. Because God sent Jesus into the world,

¹⁴⁶ Arrupe, *Recollections and Reflections*, 75.

¹⁴⁷ Ibid.

¹⁴⁸ Ibid.

¹⁴⁹ Ibid., 76.

human beings can become a part of the communion of love. Jesus then offered Himself through death on the cross. Again, if we are to love others as Jesus loved his disciples, this love may include the ultimate sacrifice of one's life, as Jesus' love did. Arrupe explains, "This is the perfect answer to our egoism; we will love with the same love which Christ shows for us, and which is a part of that one love of the Father and the Son."¹⁵⁰ Thus one can say God became man so that humanity may know the love of God and offer that same love to others in this world. The Sacred Heart of Christ teaches this love to human beings.

The Heart of Christ is a powerful symbol for Arrupe as he believed it more appropriately exemplified Christ's love for the world, Trinitarian love and the love human beings are called to show for each other than any other metaphor. Arrupe's rededication of the Society to the Sacred Heart, which replaced the one used by a previous Superior General Fr. Beckx, recalled Ignatius' encounter with God at La Storta, an important moment in Ignatius' life that was dear to Arrupe. During this vision Ignatius saw God the Father and Christ carrying His cross. God assured Ignatius that He would be with him in Rome and that Ignatius was to be placed with Christ, His Son. The New Formula of Consecration of the Society to the Heart of Jesus in 1972 recommits the Society to the call of the Father at La Storta. Arrupe states, "We, the successors of that handful of men who were the first members of the 'Company of Jesus', repeat in our turn the same request 'to be placed with your Son' and to serve under the Standard of the Cross on which Jesus is nailed by obedience, with side pierced and heart opened as the

¹⁵⁰ Ibid., 77.

sign of his love of you, Father, and of all humanity.”¹⁵¹ For Arrupe, the Sacred Heart was not only a matter of personal piety, but one that was central to the whole Society.

The Heart of Christ creates solidarity through love. It tears down the boundaries of the Old Testament law and calls all people to see the universal relationship of humanity. It calls all people to follow Christ, invited to join Him on His mission of love from the Father. Arrupe explains, “*Being with Jesus* is to adopt, like him, the radicality of his dedication to and *solidarity with one’s fellow men*.”¹⁵² The radical nature of his message is that all are to be loved, whether sinner or outcast. By becoming a human being, fully human, Christ demonstrated God’s solidarity with humanity and love for creation. Through his actions, Jesus explained how this law of love was to be lived out and offers a glimpse into the Trinitarian love and self-gift that emanates from the Three Persons. For Arrupe, solidarity begins with Christ and ends with Christ as all creation was created by God’s love and is a reflection of that love.

The Suffering Christ, The Christ Beyond Culture, The Christ of the Eucharist

Through his times of trial in his early life, his work in Japan and the stroke at the end of his life, Arrupe learned something about solidarity from suffering. He learned that suffering can break your heart, invite you to share a burden physically, mentally or emotionally. He also learned how to be present to others suffering and how to let others be present to him at the end of his life. For Arrupe, Christ unites all suffering through his Self sacrifice. In an address in 1974 to the Apostleship of Prayer, Arrupe stated, “This loving attention to Christ glorified, wounded by love, *agnus tamquam occisus*, reveals the sacrificial nature of this life of prayer and action for transformation of the world to which

¹⁵¹ Ibid., 40.

¹⁵² Pedro Arrupe, S.J., “To Be and To Work With and Like Jesus” in *Challenge to Religious Life Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1979), 179.

members of the *Apostleship of Prayer* commit themselves.”¹⁵³ Christ totally sacrificed himself to suffer for others in his suffering and death and our suffering unites us to His. Arrupe continues in that same address, “Sacrifice means suffering, which means total forgetfulness of oneself, which means dying to oneself.”¹⁵⁴ In one’s own way, Christ calls each person to sacrifice, to suffer on behalf of those who have no voice and to realize that the suffering is not in vain. Christ sacrificed Himself in love, and when others sacrifice in love, they are united to Him. Suffering can bring about solidarity.

As a missionary living in a foreign land, Arrupe also learned about solidarity from inculturation. While his heart was shocked at his new environment, he was humble enough to be open to new ways and ideas, learning the Japanese soul. Arrupe knew God was in all things and that if he wished to spread the gospel, he must first become in solidarity with a people who were different from him. In the same way, Christ has no boundaries. Whether He was preaching to a Samaritan woman, talking to outcasts, dining with tax collectors or debating with Pharisees, Christ created no boundaries. All were invited to be in solidarity with Him. When Arrupe first arrived in Japan, he sought to dedicate as many homes as possible to the Sacred Heart. While theology and debate would not win over a Japanese convert, he knew the love of Christ and the authenticity of /his message would. He explains, “The friendship which we owe to Christ our Friend who died for us, the atonement necessitated by our sins and those of others, the reciprocal love which God lavishes on us at all times, these are the things that seem obvious to him [the Japanese convert] and which will produce in him admirable reactions.”¹⁵⁵ Christ invites those elements of Christianity that are authentic to cross cultures and through His

¹⁵³ Arrupe, *In Him Alone... Our Hope*, 51.

¹⁵⁴ *Ibid.*

¹⁵⁵ *Ibid.*, 92.

love, one can grow in solidarity with others, even those who are different. Inculturation can bring about solidarity.

Finally, Arrupe experienced solidarity through Eucharistic celebration. Learning from the Eucharist how to mend the heart, healing and sharing in the burdens of others and being sent on mission by the Eucharist create solidarity with Christ and with those on mission. Within the Eucharist is the power to bring people together, to work for justice, to feed the hungry. The cosmic understanding of the Eucharist also creates a relationship between all of creation, which is redeemed by Christ's love. As Arrupe said, "Thus, this love [Christ's] gives life to everything else. Jesus Christ is a friend to me, especially in the Eucharist. Mass and prayer before the tabernacle nourish my thoughts and my activities."¹⁵⁶ Christ communicates to Arrupe in prayer and through the Eucharist. The power of the Eucharist to bring Christ's love to the world and send all on mission are central to creating solidarity. The Eucharist can bring about solidarity.

The three pillars of analysis (suffering, inculturation and Eucharist) taught Arrupe solidarity that unifies itself in Christ's love. Without suffering, one may not be moved to action or realize that others need help. Suffering can be a call, an invitation for a deeper relationship of solidarity. Without inculturation, borders, cultures and religious differences can keep people from creating solidarity. But learning about others lowers these walls and shrinks these differences allowing for the creation of solidarity between people. Within the Eucharist is the call, the challenge to be sent forth on mission. The Eucharist gives courage to face suffering and humility to practice inculturation. The Eucharist gives strength to face a world, greatly in need of solidarity. But who suffered with the poor and offered himself for all suffering? Who crossed borders and saw no

¹⁵⁶ Arrupe, *One Jesuit's Spiritual Journey*, 38.

outsider? The Christ of the Eucharist. The one who sends on mission and unites all of creation together. For Arrupe, Jesus Christ was everything, the one in whom ultimate solidarity rests. He who gave himself to the world in love, challenges those who follow Him to love all. Arrupe's vision of solidarity is firmly grounded upon these principles and upon the love of Christ.

Love in the Spiritual Exercises

St. Ignatius' belief that God loves creation is what makes the *Spiritual Exercises* possible. Therefore, it is appropriate for the final section of analysis on the role of the *Spiritual Exercises* in creating a spirituality of solidarity for Jesuits and for Pedro Arrupe should focus on the love of God and Christ manifest through the *Exercises*. At the town of Manresa, just after his conversion, Ignatius experienced God in a profound way. In his *Autobiography*, Ignatius explains,

“God treated him at this time as a schoolmaster treats a child whom he is teaching. Whether this was because of his lack of education and of brains, or because he had no one to teach him, or because of the strong desire God Himself had given him to serve him, he believed without doubt and has always believed that God treated him this way.”¹⁵⁷

The schoolmaster image is not one intended to describe harshness or punishment. Rather, Ignatius saw God as a helping God, one who loved. The seeds for what would become the *Spiritual Exercises* were sown during the months St. Ignatius spent near Manresa.

As Superior General, Arrupe often looked back to Ignatius, attempting to implement the call of Vatican II for religious orders to return to their roots and the intentions of their founders. The importance of Ignatius' illuminations and the centrality of the *Spiritual Exercises* to the Jesuits are just a few of the numerous ways Arrupe looked to the Jesuit

¹⁵⁷ Ignatius of Loyola, “The Autobiography,” in *Ignatius of Loyola: The Spiritual Exercises and Selected Works*, ed. George Ganss, S.J. (New York: Paulist Press, 1991), 79.

founder. Just like Ignatius, Arrupe drew strength from God's love and guidance that one could intuit through the *Exercises*. Arrupe explains, "The Jesuit should revitalize it with the solid and virile Christocentric spirituality of the Exercises which, integrally Christocentric and culminating in total commitment, prepare us to 'feel' the love of the Heart of Christ giving unity to the whole Gospel."¹⁵⁸ The love of the Heart of Christ is the cornerstone to the *Exercises* and finds itself most profoundly in two places- the Principle and Foundation and the Contemplation to Attain Divine Love.

The Principle and Foundation is the 23rd annotation of the *Spiritual Exercises* and sets the stage for the First Week, and subsequently, the entire retreat. Its purpose is to remind the retreatants of God's constant love. Karl Rahner, the renowned Jesuit theologian, writes, "It [the Principle and Foundation] is, as it were, the framework of the *Exercises* placed at the beginning, containing the key ideas that are to run through the meditations."¹⁵⁹ The Principle and Foundation is not only a chronological starting point, but a methodological starting point as well. "The Principle and Foundation is described in the 1599 *Directory* as 'the groundwork of the whole moral and spiritual edifice of the *Exercises*."¹⁶⁰ The lessons gleaned from the Principle and Foundation are crucial to the rest of the retreat and to living a life with a knowledge of God's love for humanity beyond the retreat. In a retreat experience that is based on discerning God's will for a person and trying to align the creature's will with the will of the Creator, the Principle and Foundation invites a person to begin to examine the choices one has made and

¹⁵⁸ Arrupe, "Devotion to the Heart of Christ," 334.

¹⁵⁹ Karl Rahner, S.J., *Spiritual Exercises*, trans. Kenneth Baker, S.J. (New York: Herder and Herder, 1965), 15.

¹⁶⁰ Ivens, S.J., 25.

whether those choices have led to God. These themes of the retreat, and many other topics from the *Spiritual Exercises*, begin with the Principle and Foundation.

The first paragraph of the Principle and Foundation emphasizes the relationship between God and human beings. The Principle and Foundation begins, “The human person is created to praise, reverence and serve God our Lord, and by so doing save his or her soul.”¹⁶¹ The use of “created” has special significance because creation is not static, but rather an on-going process that involves God in the world.¹⁶² God has not left the world to its own devices, but remains intimately connected to it and to God’s wider creation. God has not stopped creating, but continues to create and sustain all of existence.

The terms “praise, reverence and serve” are also important because they have the connotation of giving glory to God. As Ivens states, “We give praise, reverence and service in becoming involved in God’s ‘project,’ which is simultaneously the ongoing conversion of our own lives and the establishment of his reign in the world.”¹⁶³ Praise, reverence and service are not meant to describe a sense of servitude, but are rather given to God as a gift of love. Because God infinitely loves God’s creatures, those creatures should return this gift through praise, reverence and service. Rahner writes, “God’s love is the basic foundation of the human existence of each one of us. This is not an ordinary gift; it is rather the self-gift of God Himself to each and everyone of us.”¹⁶⁴ God’s love is constant, unceasing, and allows each of us to return that gift of love to God and to others.

¹⁶¹ *Ibid.*, 29.

¹⁶² *Ibid.*

¹⁶³ *Ibid.*, 30.

¹⁶⁴ Rahner, *Spiritual Exercises*, 17.

While the retreat begins with these insights, it ends in a similar manner with the Contemplation to Attain Divine Love. The Contemplation to Attain Divine Love is more than the Principle and Foundation, however, because it invites the retreatant to carry the love of God forward, beyond the retreat. As Ivens writes, “The Contemplation to Attain Divine Love presents in the form of a contemplative paradigm the spirituality of finding and loving God in all things which is the lasting outcome of the *Exercises*.”¹⁶⁵ Michael Buckley also clarifies the Contemplation to Attain Divine Love when he states, “So also the purpose of the contemplation for attaining love is developmental. It immediately aims at an elevation of consciousness, a growth in awareness, that kind of total human perception and experience which Ignatius called ‘interior knowledge.’”¹⁶⁶ Although this contemplation can be located at the end of the *Exercises*, Ivens and Buckley see it, not as an end, but a beginning of a new life that can be lived with a greater sense of God’s love. A retreatant can now live with an awareness of God in all things, having had the experience of the *Exercises*.

When examining the *Exercises* the Contemplation becomes important as a capstone for that experience. God’s love is more powerful than human suffering and it is through God’s love that suffering can be overcome. Suffering could be the mission which Christ calls the retreatant to experience after he/she has meditated on the Two Standards¹⁶⁷. Or, someone could be called to help a person dying of disease and that companionship during a time of suffering could resonate with the companionship with Christ during His

¹⁶⁵ Ivens, 169.

¹⁶⁶ Michael Buckley, S.J., “The Contemplation to Attain Love,” in *The Way Supplement*, 24 (1975), 95.

¹⁶⁷ For more information on the Two Standards meditation, see Michael Ivens, 105. He explains the Two Standards, stating “The Two Standards puts before the exercitant a faith—vision of reality in terms of two value-systems, that of Christ and that of the enemy of human nature: while in the colloquy the exercitant is invited to make him or herself the kind of response which in the Kingdom is only observed.”

suffering. As Buckley writes, “This ascendancy of purpose evolves into its own fulfillment in service. One has been loved in all things, so one returns to God in love and service in all things.”¹⁶⁸ Having experienced these stages of suffering, the retreatant can have a greater appreciation for God’s love. This is not only as an awareness that God loves all God’s creation, similar to the Principle and Foundation, but realizing that God loves each person to such a degree that one can pray, “Take Lord, and receive all my liberty, my memory, my understanding and my entire will, all that I have and possess.”¹⁶⁹ Arrupe echoes this, writing, “The life of the Jesuit is perfectly integrated in his response to the call of the Eternal King and in the ‘Take, O Lord, and receive’ of the Contemplation for obtaining love, which is the crown of the Exercises.”¹⁷⁰

Conclusion: Arrupe’s Attainment of Solidarity

Pedro Arrupe’s experiences were his own and throughout his life, especially during his time in Japan, he came to understand how a person can grow in solidarity with another. The suffering he encountered enabled him to heal and be present to others. The differences he encountered taught him to be humble and to appreciate the value of another way of life. The Eucharist sent him on mission to preach the Gospel in foreign lands and enabled him to be near and with Christ on his journey. All of this is possible, for Arrupe, because of the love of Christ, symbolized by the Sacred Heart. In a word, Arrupe learned solidarity by living. But it was an intentional living. A living of a man broken by the suffering he witnessed, yet buoyed by his faith in Christ’s love and gift of Self. Arrupe’s spirituality of solidarity is one of a process of growing closer to another by growing in love with Christ. This spirituality, wed into the fabric of his humanity,

¹⁶⁸ Ibid., 96.

¹⁶⁹ Ivens, 174.

¹⁷⁰ Arrupe, “Devotion to the Heart of Christ,” 334.

became a cornerstone for his time as General. While Arrupe is often known for his commitment to social justice, it is a social justice undergirded by a firm commitment to grow in solidarity.

The 28th Superior General of the Society of Jesus

On 5 October 1965 Superior General John Baptist Janssens, a Belgian who had been elected as Superior General in 1946, died after suffering numerous medical issues during his final years as General.¹⁷¹ On 7 May 1965 the Jesuits gathered to begin the 31st General Congregation to elect a successor to Fr. Janssens. Meeting between the third and fourth sessions of Vatican II, the Jesuits gathered voiced their desire to elect a successor who would lead the Jesuits in the vision of reform voiced by the Second Vatican Council. Pope Paul VI, opening the General Congregation, addressed the Jesuits, reminding them of their duty to the vision of Ignatius and their fidelity to the Church. He instructed them, “Now when more than ever, as a result of the decrees of the Second Vatican Council, the extent and possibilities of the apostolate are seen to be so vast...she asks of the you that...you bring from the treasure of your heart new things and old for the increase of God’s world-wide glory.”¹⁷² Having been instructed, the over 200 Jesuit delegates set out to elect a general who would be faithful to their past, yet pave the way to their future.

When Pedro Arrupe left Japan he had booked a round-trip ticket and assured those in Japan that he would return to them following the General Congregation.¹⁷³ However, by the third vote, on 22 May 1965, Arrupe was elected Superior General. He was now in charge of the 36,000 Jesuits around the world and his vision and temperament would

¹⁷¹ Bangert, 499-500.

¹⁷² “Address of His Holiness Pope Paul VI to the Members of the 31st General Congregation” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), 230.

¹⁷³ Bishop, 215.

affect the future of every Jesuit. As he walked forward to offer his first remarks, the newly elected General and speaker of seven languages quoted Jeremiah, “Ah! My Lord God, I do not know how to speak...”¹⁷⁴ Causing laughter among the assembly, Arrupe continued the quote “Be not afraid, for I am with you.”¹⁷⁵ The Spaniard, who had spent over twenty-five years in Japan, returned to Rome and became the 28th Superior General of the Society of Jesus.

Having established the circumstances around which Arrupe acquired his vision of solidarity in the previous segment, it is now possible to examine the methods and circumstances through which he promulgated his vision as Superior General in this second portion of chapter two. The first section below will sift through some of Arrupe’s retreat notes from a silent retreat he underwent immediately following his election as General. These notes help set the stage for his way of proceeding as Superior, as well as offering insight into Arrupe’s spirituality that is even more deeply authentic than some of his public discourse. The rest of the sections will examine documents from General Congregation 31 and 32, how these pertain to solidarity and what they mean for creating solidarity in Jesuit education. Because of its importance for both Arrupe and Jesuit education, there is also a short discussion of his Men for Others speech, which he gave in 1973. Many credit this speech as the foundational point for the shift in Jesuit education to a greater focus on a faith that does justice. When examined together, these documents and their focus on solidarity and justice make sense in light of a man who learned solidarity through suffering, inculturation and the Eucharist and who grounds his life in his faith in Christ.

¹⁷⁴ Arrupe, *One Jesuit’s Spiritual Journey*, 22.

¹⁷⁵ Ibid.

Chosen by God

Due to the importance of the business surrounding General Congregation 31, the Jesuits continued to meet after Arrupe's election until 15 July 1965, but then met again from 8 September 1966 to 17 November 1966. Thus, in August 1965, Arrupe had the opportunity to reflect on his new election. His silent retreat began on 1 August and lasted until 11 August. During the retreat Arrupe took numerous personal notes about how he understood his role as General, his personal love and connection to Christ and the Eucharist, how the Society could best battle atheism (which was the specific task given to the Jesuits by Pope Paul VI), and other personal reflections. Gathering these notes together for publication after his death, editors picked the title *Chosen by God* to reflect how Arrupe understood his new role and the responsibility that had been placed before him on account of his new post.

One of two introductions to the compilation of Arrupe's retreat notes is an informal talk given by one of Arrupe's closest companions, Fr. Ignacio Iglesias. It is included as a preface for the retreat notes so that the reader may better understand who Arrupe was and the type of person whose spirituality the reader is about to encounter. Iglesias' talk also hits upon some of the themes that have already been explored concerning Arrupe's vision of solidarity. Above all, Arrupe was a man who was "all things to all people" according to Iglesias.¹⁷⁶ This characteristic, along with a deep commitment to the incarnation, is pivotal to understanding Arrupe. The incarnational aspect was central to his trust in inculturation while working in Japan. Iglesias states, "The self-emptying process of the

¹⁷⁶ Arrupe, *Chosen by God*, xxxi.

incarnation runs like a blood-stream through all 27 years of Arrupe's missionary activity in Japan."¹⁷⁷

The self-emptying that Iglesias describes is a method of losing one's self in order to fill one's self with either those things that are from God or from another person. It was Arrupe's method of identifying with others, allowing his identity and understanding to become exchanged with another person or culture. Iglesias cites Arrupe directly as stating, "One has gradually to lose oneself to become identified with the way of being of others."¹⁷⁸ While neither Arrupe nor Iglesias use the term solidarity in this example, it is solidarity that is created through this willing self-emptying that Arrupe is describing. Iglesias later states, "In my opinion Arrupe's most precious and fruitful contribution to evangelization is to be found in what he saw as the essence of inculturation, the giving of the self."¹⁷⁹ This is only possible through the love of Christ, willing discernment and trust in God who will guide one through this process.

Arrupe's understanding of his role as Superior General could not be divorced from his relationship with Christ. "Union with Christ and His constant communication are absolutely necessary,"¹⁸⁰ writes Pedro Arrupe on the first day of the retreat. In order to cultivate this relationship, he must spend time in long prayer on his own, time in short prayer, in "individual conversations with certain persons," during his work, and during his recreation.¹⁸¹ The close relationship Arrupe must have with Christ to succeed as General is also referred to as a friendship. On day five he begins by talking about Christ's real presence in the Eucharist, which guides his actions. He writes, "The real

¹⁷⁷ Ibid., xxxv.

¹⁷⁸ Ibid., xxxvi.

¹⁷⁹ Ibid., xxxix.

¹⁸⁰ Ibid., 1.

¹⁸¹ Ibid., 3.

presence of Christ, of my friend, my alter ego, my great chief, but at the same time, my intimate confidant. The task belongs to both of us. He informs me of His plans, His desires; my part is to collaborate ‘externally’ with His plans, which He has to bring about internally through His grace.”¹⁸² Arrupe explains that Christ will always be with him in this task, guiding him, and that he must be as faithful to Christ as Christ is to him. “I forever with Him! Always hanging on His lips and His wishes,” Arrupe proclaims.¹⁸³

On the final day, Arrupe writes a personal reflection on his relationship with Christ and the relationship with Christ that the Society must have in general. He begins, “It is quite certain that the personal love for Christ is necessary and that an increase in that love is an increase both in graces personal to me and in the graces granted to the Society as a body.”¹⁸⁴ Because Jesus is the only thing that lasts, he should turn to Him for help and support. While circumstances and friends may change, Jesus is the sole friend who will not change and that he can always count on. “Jesus is my true, perfect, everlasting friend,” Arrupe writes.¹⁸⁵ As General it is also his duty to see that love of Christ is present within the Jesuits. He should channel this love and the graces of Christ for all in the Society so that they may also partake in Christ’s mission with the same supernatural enthusiasm and optimism.¹⁸⁶

It is this humble man, chosen by God to lead the Society of Jesus on 22 May 1965, who loved the Church and sought to be a strong leader for the Jesuit order. His writings from the retreat following his election as General reveal a man dedicated completely to Christ and the Church, to his role as General and spiritual guide to over 36,000 men, and

¹⁸² Ibid., 38.

¹⁸³ Ibid.

¹⁸⁴ Ibid., 73.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid., 74.

to discerning the will of God for the Jesuits in line with Papal mandates and the vision of Vatican II. Arrupe understood that to be a good leader, he must also be a faithful follower of God and a man of integrity and purity of intention. Perhaps more than any speech or address, these notes unpack Arrupe's spirituality and relationship to Christ. However, in the following years, Arrupe interpreted the calling of the Holy Spirit to move the Society in a new direction, more in-line with Ignatius' vision for the Jesuits and the challenges facing society in Arrupe's time.

General Congregation 31: Seeds of Solidarity

The seeds of the "new" direction of the Jesuits were planted with General Congregation 31, which elected Arrupe as Superior General. While Arrupe's vision of solidarity remains here in its nascent stage, these documents set a tone for his address in 1973 and for the affirmation of his approach in General Congregation 32. While the primary mission of GC 31 was to establish the mission of the Jesuits in contemporary society, it also articulates a vision for the relationship to the poor and the place of justice in that mission which would be more fully expounded upon in the following years of Arrupe's term as General. Therefore, a brief discussion on the importance of GC 31 for Arrupe, the Jesuits and the Jesuit's relationship to others is important.

In the first Decree, the authors contend the purpose of GC 31 as "To take a very close look at its own nature and mission in order that, faithful to its own vocation, it can renew itself and adapt its life and its activities to the exigencies of the Church and the needs of contemporary man."¹⁸⁷ The renewal, as has already been stated, is that which is called for by Vatican II as religious orders were asked to return to the intentions and spirituality

¹⁸⁷ "The 31st General Congregation of the Society of Jesus," in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 1, #1.

of their founder in order to meet the needs of society. This task was on the forefront of Arrupe's mind throughout his time as General as he pondered how Ignatius would have crafted the Society if he had lived during the time of Arrupe.

Two Decrees from this Congregation offer support towards a vision of solidarity. The first is Decree 32, entitled "The Social Apostolate." Reiterating thoughts from previous congregations, it first reminds Jesuits that the aim of the social apostolate is "to provide most men, and indeed all of them insofar as earthly conditions allow, with that abundance or at least sufficiency of goods, both temporal and spiritual, even of the natural order, that man needs lest he feel himself depressed and despised."¹⁸⁸ Jesuits should especially work for this aim in areas of economic depression or in those places which are less developed. They should work to build a "fuller expression of justice and charity into the structures of human life in common."¹⁸⁹ The humanization of social life calls for Jesuits to work for a more universal good for those who are struggling the most.

The document goes on to specify those populations and issues that need attention in today's time. Racial inequalities, working conditions, malnutrition, illiteracy, underemployment and overpopulation are some of those issues which keep people from being fully human.¹⁹⁰ However, the Jesuits and the Catholic Church have a duty to work with those who are in need and suffering. But suffering should not be reduced to a temporal reality either. The document reminds Jesuits that while they should work to establish a peace in the world based on truth, justice, love and freedom, these concepts should also be infused with Christian values in light of the Church's teaching and with

¹⁸⁸ "The 31st General Congregation of the Society of Jesus," Decree 32, #569.

¹⁸⁹ Ibid.

¹⁹⁰ "The 31st General Congregation of the Society of Jesus," Decree 32, #571.

proper respect for the hierarchy.¹⁹¹ In order to accomplish these goals, the 31st General Congregation recommends “in the planning of apostolic activities, the social apostolate should take its place among those having priority.”¹⁹²

While it is not a lengthy Decree and it is near the end of the General Congregation 31 documents, the articulation of the social apostolate is still present and uses language that would be reiterated more strongly in the next General Congregation. It does articulate a vision of solidarity amongst people. While not using that word, the idea of working to ensure that “most” people have a sufficiency of goods and to work to have justice and charity worked into the “structures of human life in common”¹⁹³ sees a link between all people. Using the language that this is a “universal” issue also demonstrates an awareness of connectivity between those who are suffering and those who are called to work with others.

In a different way, the Decree that follows, Decree 33 “The Relationship of the Society to the Laity and their Apostolate” demonstrates a different understanding of solidarity. Here it is not between the rich and the poor, but between Jesuits and non-Jesuits as they work together for justice. The document states, “In all things we should promote an apostolic brotherhood with the laity, based on the unity of the Church’s mission.”¹⁹⁴ Such a relationship should be based on love and cordial cooperation. Jesuits can help the laity, who can profit from undergoing the *Spiritual Exercises* and through their vision of prayer, while the laity can help the Jesuits by helping them to “understand

¹⁹¹ “The 31st General Congregation of the Society of Jesus,” Decree 32, #573.

¹⁹² Ibid.

¹⁹³ “The 31st General Congregation of the Society of Jesus,” Decree 32, #569.

¹⁹⁴ “The 31st General Congregation of the Society of Jesus,” Decree 33, #589.

more fully the world and Christian truth itself.”¹⁹⁵ The greater good of the Church can be served through a closer relationship of solidarity between the laity and Jesuits that will allow the Church’s mission to be more effective in the world.

General Congregation 31, meeting during the closing of Vatican II, elected a man who would lead the Jesuits in light of the vision of that council. While social justice is an element of the council, and referred to as the most important social apostolate, the document worked off previous insights and updated them to the common times instead of breaking new ground. Arrupe’s vision of solidarity, still being formulated and applied to the work in terms of justice, is lightly present in the descriptions of the social apostolate and lay collaboration, but is not explicitly mentioned in either case. Like the development of solidarity in papal encyclicals which developed over time, solidarity as a principle for Arrupe took time to grow.

Men for Others¹⁹⁶ (1973)

In between General Congregations 31 and 32, Arrupe delivered a speech on the Feast of St. Ignatius, 31 July 1973 in Valencia, Spain. Those gathered for the speech were Jesuit-educated alumni from around Europe, many from affluent backgrounds. Drawing upon the 1971 Synod of Bishops and their document “Justice in the World,” Arrupe delivered a speech that both challenged and angered many in the audience. Perhaps his best known speech, “men and women for others” has since become a motto for Jesuit high schools and colleges around the world. Analysis for some of the themes from the speech deserve attention here as building off of GC 31 and setting the stage for GC32 less than two years later.

¹⁹⁵ “The 31st General Congregation of the Society of Jesus,” Decree 33, #582.

¹⁹⁶ Later changed to “Men and Women for Others” by Arrupe himself. I will refer to it as the “Men for Others” speech here for historical accuracy.

Early in the speech, Arrupe states the most often quoted lines that have become catch-phrases in Jesuit circles. He proclaims,

“Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ- for the God-human who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.”¹⁹⁷

Challenging any notion that the faith does not call one to action, Arrupe establishes the mission of Jesuit education as forming people who will live for others. Life for others includes a life dedicated to Christ and to God, not to self gain and personal achievement. Just as Christ sacrificed Himself in love, this same love should be taught at Jesuit schools as alumni should be willing to give of themselves as Christ did. Especially in need of this love are the poor and vulnerable in society. For one to say he/she loves God, but does not enact this love in the world goes against Jesus’ words in the Gospel, and the love He showed to those He encountered. Arrupe’s challenge to those who say they love God, but do not love their neighbor remains central to Jesuit education today.

Arrupe then reflects on Jesuit education and whether his audience, who had been educated in Jesuit schools, had been educated for justice. He responds to his rhetorical question, no, they have not done so. Arrupe states, “If the terms ‘justice’ and ‘education for justice’ carry all the depth and meaning which the church gives them today, we have not educated you for justice.”¹⁹⁸ However, Arrupe believes that despite the work ahead to correct this problem, it can be accomplished. As Jesuits, adaptation is important and being able to adapt to the way the Spirit is speaking to people in a certain age is also important. Such attunement to the movement of the Spirit refers back to Ignatian

¹⁹⁷ Kevin Burke, S.J. “Men and Women For Others,” in *Pedro Arrupe: Essential Writings*, intro. Kevin Burke, S.J. and foreword Peter-Hans Kolvenbach, S.J. (Maryknoll, New York: Orbis Books, 2004), 173.

¹⁹⁸ Ibid.

indifference, “this is not being tied down to anything except God’s will.”¹⁹⁹ If Jesuit education teaches its graduates to be open to the signs of the times, to listen to the call of the Gospel, then the alumni will understand the importance the Church places on education for justice.

The desire to educate for justice is not merely a Jesuit initiative, nor Arrupe attempting to put forth his own agenda. He clearly traces his position back to the 1971 Bishop’s synod “Justice in the World,” which developed from the vision of Vatican II. These ideas come from *Populorum progressio*, the 1968 meeting of bishops at Medellin, the 1969 meeting of African bishops at Kampala, the 1970 meetings of Asian bishops at Manila, and Paul VI’s *Octogesima adveniens* in 1971.²⁰⁰ The 1973 bishops, however, took these positions even further. For these bishops, working on behalf of justice is a constitutive dimension for preaching the Gospel. Arrupe reflects, “We cannot, then, separate action for justice and liberation from oppression from the proclamation of the Word of God.”²⁰¹

This love is connected with the love of God as well. Given Jesus’ words in Matthew 25 that how one treats the least in society is how one treats Christ, and given who Jesus spent his time with- the poor, oppressed and outcast- it becomes clear that one’s love of God is connected to one’s love of others. If Christians are called to love all people, as Christ commanded them, then this love must be connected to justice. Arrupe states, “Take justice away from love and you destroy love. You do not have love if the beloved is not seen as a person whose dignity must be respected, with all that that implies.”²⁰²

¹⁹⁹ Ibid., 174.

²⁰⁰ Ibid., 176.

²⁰¹ Ibid., 177.

²⁰² Ibid., 178.

Protecting human dignity is strongly connected to loving the other person. If human dignity is removed, if justice is violated, one cannot be said to love another person. And if one does not love another person, and does not work for the dignity of others, one cannot be sure his/her love of God is authentic.

Arrupe continues by explaining what he means by works of justice, which should go beyond an individual's actions. First, he means an attitude of respect towards people where one is not treated as a means to profit. Second, people should never be oppressed by positions of power derived from privilege because to do so "even passively, is equivalent to active oppression."²⁰³ Arrupe strongly contends, "To be drugged by the comforts of privilege is to become contributors to injustice as silent beneficiaries of the fruits of injustice."²⁰⁴ And third, Arrupe advocates not just an attitude that refuses injustice, but counterattacks it. This position should involve "a decision to work with others toward the dismantling of unjust social structures so that the weak, the oppressed, the marginalized of this world may be set free."²⁰⁵ Ignoring injustice or allowing it to happen contributes to it by not standing against it. A Jesuit education, according to Arrupe, must teach students to stand against these unjust structures actively, in order to overturn the oppression.

While some may reply that Christianity is about individual freedom from sin and not social sin, Arrupe sees these as connected. Purification of one's inner sins is not separated from the social sin that exists rampantly today. Purification of the world is also the call of Christ. Arrupe explains, "God's grace calls us not only to win back our whole selves for God, but to win back our whole world for God. We cannot separate personal

²⁰³ Ibid., 179.

²⁰⁴ Ibid.

²⁰⁵ Ibid.

conversion from structural social reform.”²⁰⁶ Just because the efforts of those working for justice will never be fully accomplished in this world does not mean that the fight should not be fought. “God wants partial success, states Arrupe, because “they are the first-fruits of the salvation wrought by Jesus.”²⁰⁷ These partial successes are the signs of the coming Kingdom of God and is the calling of Christians to work for justice.

Arrupe ends his speech describing how the Church needs women and men for others. Such people who hear the call to go outside themselves and to give themselves in love. Arrupe states, “Only those who love fully realize themselves as persons.”²⁰⁸ He contrasts this with egoism, those who dehumanize themselves through reckless ambition, competition and self-destruction. Dehumanization of oneself leads to the dehumanization of others as people exploit others for their own gain and power. Egoism has its roots in a denial of love, which is the very core of the Christian message.²⁰⁹ In order to fight this egoism, people should not fight evil with evil, but with good instead.

While this will be difficult, Arrupe offers three attitudes to cultivate in a person’s life to overcome egoism. First, he says to live more simply. This will slow down the trending tide towards consumerism and luxurious living spurred through social competition. Arrupe says to this point, “Men and women who, instead of feeling compelled to acquire everything that their friends have will do away with many of the luxuries which in their social set have become necessities, but which the majority of humankind must do without.”²¹⁰ Second, people should not draw profit from an unjust source. Instead, they should work to reduce privilege in favor of the underprivileged.

²⁰⁶ Ibid., 181.

²⁰⁷ Ibid.

²⁰⁸ Ibid., 183.

²⁰⁹ Ibid., 184.

²¹⁰ Ibid., 185.

And third, they should commit themselves to be agents to change in society. This does not mean “resisting unjust structures and arrangements, but actively undertaking to reform them.”²¹¹ Again, ignoring an injustice makes one a party to it, which devalues human dignity and Christian love. Arrupe calls his audience to be men and women for others, in order that they may become fully human themselves because it is only in loving others, as Christ commanded, that one becomes a full person.

While he does not use the word “solidarity” to describe these relationships and challenges to Christian love, solidarity is strewn throughout his speech. First, the importance of love of all people, especially one’s enemy, as the call of Christ is a challenge to be in solidarity with all people. To love someone, to respect their human dignity, to work for their justice is a challenge to be in solidarity with them. Second, Arrupe’s challenge to rise above an egoism that puts people against others in competition in favor of collaboration is a form of solidarity. If those of privilege work to give aid to the underprivileged, it creates solidarity between the two. Arrupe’s speech in 1973 was one of many impetuses for General Congregation 32, the attempt to concretize his new vision, or draw back from it, depending on the will of the Spirit and the advice of those gathered. But it is this speech that demonstrated to the Society that Arrupe’s heart was fixed on a faith that does justice as he continued to renew the Jesuits in light of Vatican II.

General Congregation 32: Blossoming of Solidarity

In his unpublished notes written during the 32nd General Congregation, Fr. Arrupe rhetorically asks if the Congregation is ready to take up the questions which will be put before it. He writes, “Is it ready to enter upon the more severe way of the cross, which

²¹¹ Ibid., 186.

will surely mean for us a lack of understanding on the part of civil and ecclesiastical authority and of our best friends?”²¹² Arrupe knew that if the Congregation decided to continue down its path, some Jesuits may be killed, leaders of countries may want them removed and some of their biggest donors may refuse to support them. Undeterred and truly believing he was following in the footsteps of St. Ignatius and the call of the Spirit, Arrupe convened General Congregation 32.

The 32nd General Congregation of the Society of Jesus met from December 2, 1974-March 7, 1975. The Congregation was meant to either solidify Arrupe’s “new” trajectory upon which the Society was embarking, or would inform him that the Spirit was not leading the Jesuits in that direction. While GC 31 focused on implementing the challenges of Vatican II within the Society, GC 32 addressed the split that had occurred within the Jesuits about how it was most appropriate to implement these changes. The first Decree of the GC 32 documents states, “Some Jesuits have resisted renewal and have even criticized the 31st General Congregation publicly, as though it were somehow a departure from the genuine Ignatian spirit.”²¹³ In the spirit of bringing the Jesuits together, Arrupe called another Congregation and through this action, officially concretized the Jesuit emphasis on the relationship between justice and faith.

The most controversial selection in GC 32 is Decree 4, which is entitled “Our Mission Today: the Service of Faith and the Promotion of Justice.” This lynchpin to GC 32, begins by clarifying its purpose, stating, “To the many requests received from all parts of

²¹² Pedro Arrupe, S.J., “Unpublished Notes of Fr. Arrupe” in *Follow-up on General Congregation XXXII. Unedited Papers, Articles, Experiences and Bibliography on the General Congregation* (Roma: Centrum Ignatianum Spiritualitatis, 1975), 6.

²¹³ “The 32nd General Congregation of the Society of Jesus,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 1, #3.

the Society for clear decisions and definite guidelines concerning our mission today” and continues, “The mission of the society is the service of faith, of which the promotion of justice is an absolute requirement.”²¹⁴ The uncertainty left in the attempt to institutionalize GC 31 is clarified, especially within Decree 4. While the service of faith has always been central to the Jesuits, the importance of the promotion of justice is now linked with service. Similar to Arrupe’s numerous personal accounts, such as his men for others speech in 1973, the service of faith is now codified by the highest governing body of the Society, a General Congregation.

While Decree 4 points out that the Society has always stood against injustice, it is especially important given the new challenges faced by humankind. Injustice is now institutionalized in ways that it never was before. The document explains that injustice is “built into economic, social, and political structures that dominate the life of nations and the international community.”²¹⁵ In order to combat these injustices, Jesuits should practice discerning in order to come to a “deeper grasp” of the struggles in the hearts of others.

Within section C of Decree 4, the authors make a specific appeal to the importance of solidarity in honoring this commitment to the service of faith and the promotion of justice. The four points under the heading “Solidarity with the Poor” bear special attention for illuminating the importance of Arrupe’s vision of solidarity and its application to the Society. For solidarity with the poor to become a reality, the document encourages Jesuits who are in more affluent assignments to “share” more closely with those Jesuits who work with the poor and oppressed. The authors explain, “We must all

²¹⁴ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #47.

²¹⁵ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #48.

acquire deeper sensitivity from those Jesuits who have chosen lives of closer approximation to the problems and aspirations of the deprived.”²¹⁶ Solidarity is not only about being close to those who suffer, but learning from those who are directly working with the poor. Since not everyone is called to work directly with the poor, such an approach is the only way for solidarity with the poor to become a reality for the whole Society.

Concerning the importance of working with the poor, they explain, “If we have the patience and the humility and the courage to walk with the poor, we will learn from what they have to teach us what we can do to help them.” Similar to Jon Sobrino’s perspective that it is indeed the poor who teach the rich when true solidarity occurs, GC32 affirms the importance of the poor as a transformative element in society. It is not just the rich who bring something to the poor, but true solidarity is reciprocal. The document continues by highlighting the importance of ministering to the poor in order to allow them to “take charge of their own destiny, personal and collective.”²¹⁷ Instead of viewing the promotion of justice as a handout, GC32 affirms that aid should be given in order that people can find their own way and their own destiny. The good actions on behalf of the poor are not the ends, but the means to helping them achieve a greater autonomy. However, due to the sinful structures that are in place, the poor cannot do this on their own. Solidarity, through fighting against these injustices, is what is most needed.

The section concludes by putting solidarity and the struggle for justice in light of the Gospel. “Through such humble service, we will have the opportunity to help them find, at the heart of their problems and their struggles, Jesus Christ, living and acting through

²¹⁶ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #98.

²¹⁷ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #99.

the power of the Spirit. Thus can we speak to them of God our Father who brings to Himself the human race in a communion of true brotherhood.”²¹⁸ Similar to Arrupe’s personal texts, solidarity is not left in a vacuum or as a purely secular concept. It is thought of in conjunction with Christ, who came to humanity in solidarity. It is not enough to help people achieve justice without inviting them into the faith that grounds the Jesuit desire to work for justice.

Supporting the link between faith and justice, the section following “Solidarity with the Poor” is entitled “The Service of Faith.” The first part of this section proclaims, “To promote justice, to proclaim the faith and to lead others to a personal encounter with Christ are three inseparable elements that make up the whole of our apostolate.”²¹⁹ The service of faith means helping those who already have faith in Christ to keep it and strengthen it. The section also mentions the importance of inculturation for those Jesuits working in other countries where Christianity is not the primary religion. Recalling Arrupe’s experiences in Japan, it states, “The incarnation of the Gospel in the life of the Church implies that the way in which Christ is preached and encountered will be different in different countries, different for people with different backgrounds.”²²⁰ The importance of recognizing languages, cultures and customs is central to the service of faith.

Inculturation was found to be so important to the service of faith, Decree 5 gives it special attention. This Decree, “The Work of Inculturation of the Faith and Promotion of Christian Life” reminds Jesuits of the importance of inculturation for preaching the Gospel, especially in Asia and Africa. Recalling the work of previous Jesuits in this area,

²¹⁸ Ibid.

²¹⁹ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #100.

²²⁰ “The 32nd General Congregation of the Society of Jesus,” Decree 4, #103.

the authors explain, “the Congregation judges that this work must be pursued with even greater determination in our own day and thus it deserves the progressively greater concern and attention of the whole society.”²²¹ Inculturation will not only help local churches, but will serve the whole Church, helping to bring others back to Christ and restore Christian unity. The short Decree ends inviting Fr. Arrupe to write a letter to the Society explaining the importance of inculturation so that all Jesuits may understand its importance.

General Congregation 32 is considered to be Arrupe’s strongest mark on the Jesuits. Decree 4, which supported and justified his work as General and vision for the Jesuits, continues to impact Jesuit apostolates in the 21st century. His description of solidarity with the poor, the reciprocal power of solidarity to teach and affect both parties, the importance of humility and courage to walk with the poor and to give them charge of their own destiny are all elements of solidarity derived from Arrupe’s experiences. Now, the man who spent time with the suffering in Hiroshima and dedicated countless hours to learning to be in solidarity with the Japanese soul, could apply his experiences to the governing of the Jesuits. The linking of the service of faith and the promotion of justice is also a linking of solidarity across cultures, between religions and within humanity.

Arrupe’s Reflections on General Congregation 32

After General Congregation 32, Arrupe was often asked about it in interviews and was challenged to defend the link between faith and justice that the Congregation so strongly cemented. Inside the Jesuits, some wondered if things were moving too fast and if the Congregation had misread the “signs of the times” in its emphasis on justice. Some outside the Jesuits questioned the faithfulness of the Society to the Church or referred to

²²¹ “The 32nd General Congregation of the Society of Jesus,” Decree 5, #131.

Arrupe's views as Marxist and dangerous to authority. Arrupe attempted to answer these challenges by focusing on the Gospel elements of the Decree, the call of Christ to be with the poor, as well as the solidarity that is created through working with the poor and marginalized. A Jesuit should not be politically aligned, Arrupe believed, except to the call of the Gospel to stand against them who oppress others.

In March and April, 1976, Arrupe gave similar addresses to different groups of Jesuits concerning Decree 4 of GC 32 in an effort to explain its application and to clarify what it was calling Jesuits to change and how they were called to adapt to the signs of the times and the needs of the poor. In one section of his address, Arrupe discusses insertion into the reality of another person and another way of life. He explains, "A genuine insertion thus requires a change of personal attitude, the giving up, under many aspects, of our manner of being, thinking and acting, so we can understand and come closer to the new realities that we want to evangelize."²²² The giving up of these ways of seeing things in order to enter into the life of another brings a person closer to experiencing the life and hardships of another person. The special knowledge one gains from this experience "makes us solidary with men, particularly with the poor and the weak."²²³

Arrupe connects this experience with Christ's words in the Gospel and the *Spiritual Exercises*. Within the *Exercises*, one should pray that he/she is actually present to the events of the meditation and also the questions found in the *Exercises* "What shall I do for Christ?" (Ex. 53) and "being poor with the poor Christ" (Ex. 167). These meditations take on a new meaning when combined with Jesus' statement in Matthew that whatever

²²² Pedro Arrupe, S.J., "Some Far-Reaching Vistas of Decree 4 of GC 32" in *Justice with Faith Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1980), 149.

²²³ Ibid.

one did for the least of my brothers, you did for me.²²⁴ Arrupe explains that connecting these insights from the *Exercises* and the Gospel passage, “Everything takes on a new light, whose brilliance shakes our conscience.”²²⁵ Insertion should always be guided by the Gospel, by an apostolic motivation, and by one’s sense of mission that goes beyond one’s own desires.²²⁶ All three of these points are grounded in Jesus’ Gospel command in Matthew.

Arrupe also explains how solidarity is created through these insertion experiences. He states, “This insertion or ‘incarnation’ means solidarity with those who suffer, even to being identified with their lives.”²²⁷ One grows in solidarity with Christ through the contemplations and prayers to be with the poor Christ, just as one grows in solidarity with other people by walking with them in their poverty. One must not be afraid to be identified with their lives, Arrupe states, because to walk with someone in their poverty means to experience it as well. These insertion experiences are one way to accomplish the challenge of GC 32’s Decree 4.

In an interview conducted in Rome in July 1979 Arrupe was asked why he had previously asked, in 1978, for all provincials and superiors to write him a letter concerning what they have done in the area of exposure to and experience of poverty. Arrupe had done this to gauge the extent to which Decree 4 of GC32 had taken effect in the life of Jesuits and what steps needed to be taken to further this goal. He replied to this question citing the danger of being insulated from the outside world that is possible within Jesuit institutions. For those who do not fall under this category, there is also the

²²⁴ Ibid.

²²⁵ Ibid.

²²⁶ Ibid., 150

²²⁷ Ibid., 149.

danger that exposure to poverty becomes conceptual instead of actual. Arrupe stated, “We see things from a distance, often through our TV screens or the press. Consequently we become detached and problems seem unreal, remote, less urgent. This is why GC 32 insists on ‘real contact’ and ‘experience.’”²²⁸ Experience of the poor is the best source of knowledge of the poor. While someone may see something on TV or read about it in a book, rarely will people take action until they have experienced the injustice in person (or encountered someone who has) in the real world.

Fr. Arrupe was also asked why Jesuits need to spend time with the poor as part of their experiments and training. His answer to that question applies, not only to Jesuits in training, but to those trained by the Jesuits in universities and grammar schools.

Encountering the poor is an educational experience which frees people from their delusions about the world. He explains, “This is one of the main reasons for insisting on exposure or insertion experiments. They enable us, at least for a time, to get away from a world in which we feel secure, perhaps even comfortable, and experience in our own flesh something of the insecurity, oppression and misery that is the lot of so many people today.”²²⁹ Arrupe explains that without such an experience, it is impossible to say a Jesuit really knows what poverty is.

During the interview, Arrupe recalls some of his own experiences that brought about this realization for him. His time in the prison in New York, working with the poor in Tokyo, saving people after the bombing of Hiroshima and being falsely accused of treason in Yamaguchi. “These experiences are still alive in me and influence the way I

²²⁸ Pedro Arrupe, S.J., “Exposure To and Insertion Among the Poor” in *Justice with Faith Today*, ed. Jerome Aixala, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 1980), 308.

²²⁹ *Ibid.*, 309.

think and feel,” Arrupe explained.²³⁰ However, Arrupe wants to make clear that living in a poor area is not the same as having experiences with the poor. A Jesuit (and Jesuit educated person) should seek out and try to “share the life of the people and learn from their experience and culture.”²³¹ Such a challenge again recalls Arrupe’s own experiences in learning solidarity as, in many cases in his life, he went to the people, listened to their stories, and learned about their lives and cultures.

Prayer and reflection should also accompany these experiences to create an internal conversion. Combining prayer with reflection, one can grow from the experience of working with the poor and understanding the call of the Jesuits. While not all Jesuits in training are able to undergo this experience, and certainly not all those educated at a Jesuit school can either, Arrupe believes nearly every Jesuit should. He explains, “Thus no formation programme can be considered complete unless it includes some direct experience of poverty, injustice or powerlessness among slum-dwellers, rural peasants, immigrants, the abandoned, or any other group of underprivileged people.”²³² The importance and centrality to direct experiences with the poor for nearly every Jesuit is one of the emphases by Arrupe that came from his own life experiences that he passed along as General.

Arrupe also refers to the solidarity that is created from such an experience. He explains, “The experiments should confirm his desire for spiritual and intellectual growth since he will see these not only as necessary for himself but also as means to make his very solidarity with the poor more real and effective.”²³³ Solidarity that is attempted

²³⁰ Ibid., 311.

²³¹ Ibid.

²³² Ibid., 314.

²³³ Ibid.

without direct experience seems to be ineffective and imposed. Drawing back upon his experiences with suffering and inculturation, Arrupe is challenging Jesuits to have an experience where they come face to face with injustice, suffering and poverty and learn about another culture. Arrupe does not think solidarity can be established without direct experience with those one wants to grow closer to because direct contact breaks the heart and challenges a person to see things differently.

In both of these addresses, Arrupe focuses on the importance of experience and personal attitude as key to developing the solidarity with the poor that is encouraged by GC32 Decree 4. While one can read about solidarity or hear stories about the poor, and this may have value, it does not replace direct contact. Such contact often leads to transformation, as Arrupe knew from his own personal experiences. These were hard concepts for some Jesuits to accept, which is why Arrupe spent much of his time as Superior General explaining the importance of the social apostolate and working with the poor. While Arrupe knew it was impossible to communicate what he learned through his own experiences, challenging others to have similar moments of inspiration and grace through contact with the poor was the next best possible method for teaching solidarity.

Conclusion: Arrupe's Promulgation of Solidarity

While one can trace Arrupe's insights on solidarity from his life experiences, one can also discern a trajectory of development of solidarity during his time as General. General Congregation 31 devotes less time to issues of justice, but the documents still point towards a trajectory that a short time later focuses on social justice. While it mentions the importance of the social apostolate and collaboration with the laity, it does not make

solidarity with the poor a central theme. Arrupe's speech in Spain to Jesuit alumni becomes a precursor to General Congregation 32, which, in Decree 4, takes a firm stand against injustice and in favor of solidarity. Through his time as General, Arrupe's vision of implementing solidarity grew. Following the lead of Vatican II and the calling of the Holy Spirit, Arrupe believed he was aligning the Jesuits with the signs of the times. The challenge of implementing solidarity into Jesuit education did not end with Arrupe, but has been left to his successors. Before analyzing Arrupe's legacy, however, it is important to compare his perspectives to other theological views and to put his contribution to solidarity in context with other perspectives on solidarity.

Arrupe's Solidarity in Dialogue with Similar Theological Perspectives

Pedro Arrupe's contribution to solidarity does not exist, nor was it developed, in a vacuum. In this third and final section of chapter two, Arrupe's views will first be placed in dialogue with similar theological perspectives and then with the development of solidarity articulated in chapter one. The importance of placing Arrupe's perspectives in dialogue with others is to first demonstrate the roots of his understanding, while then articulating the ways he adds to Catholic social teaching and Jesuit education.

Arrupe's experiences, which helped generate his perspectives on solidarity, are his own and were unique to the time when he lived. However, the lessons he articulated from these experiences through Jesuit documents while he was Superior General allow his lessons to be adapted to other people's lives and different contexts. Similarly, other theologians have articulated themes and ideas analogous to Arrupe that help shed light on how to appropriate his ideas beyond Jesuit contexts and classroom circumstances.

In the case of suffering, inculturation and the Eucharist, theologians and ethicists have developed systematic schemes to more fully explore Arrupe's points and spiritual reflections. The power of presence and the reciprocal relation-building dimension of suffering have been addressed by Duke University ethicist Stanley Hauerwas and Jesuit liberation theologian Jon Sobrino. The challenges Pedro Arrupe faced in Japan learning Japanese culture, customs and language in order to learn the "soul" of the people are described by Homi Bhabha, a literature professor at Harvard University, as well as theologian Robert Schreiter, who currently teaches at Catholic Theological Union in Chicago. Finally, an understanding of the Eucharist as a call for justice and equality is represented in the works of, among others, Monika Hellwig, a former distinguished professor at Georgetown before her death in 2005, and Margaret Scott, an ethics professor at St. Joseph's University. In all these cases, exploring the works of these other figures helps examine the development of solidarity from suffering, inculturation and the Eucharist and also provides an additional way of approaching these issues in the aftermath of Arrupe's work in the 1970's and 1980's.²³⁴

Suffering and the Plight of Others

The lessons Arrupe learned from suffering are similar to the perspectives of two theologians, Jon Sobrino and Stanley Hauerwas. Both theologians offer ways to articulate the experiences that Arrupe had concerning suffering and the lessons he took from suffering to apply to solidarity. Thus, Arrupe's experiences are not just those of one man, but can be more universalized and experienced by many people in similar

²³⁴ The remarks in this section are far from exhaustive, as there are numerous theologians and thinkers who could be cited to support Arrupe's positions. This section is offered to demonstrate the interconnectivity of Arrupe's thought with other theologians, as well as theology with other disciplines. It is also offered as a stepping stone towards future conversation.

situations. Therefore, it is important to isolate how these experiences are similar and what can be borrowed from them and applied to Jesuit education and beyond.

Jon Sobrino is a Jesuit liberation theologian whose experiences working with the poor in Latin America offer many connections to the experiences of Arrupe. For example, Arrupe's work with the victims in Hiroshima after the atomic bomb left him sharing the burdens of the "poor" and the outcast. His time helping to rebuild the city in the following years and listening to the heartbreaking tales of those who survived is similar to those who work with the poor in Latin America. While the Japanese he worked with were not necessarily "poor" economically, the similarity is the way Arrupe and Sobrino worked side-by-side to bring aid to those suffering. The way Arrupe was able to become close to these people through sharing their hardships mirrors what Sobrino describes as a daily occurrence for him and others in Latin American villages.

For Sobrino, solidarity is created when the poor and non-poor interact and learn from each other. Working with the poor in their homes and sharing their pain creates a link between the two parties. "This response to the suffering of the poor is an ethical demand,"²³⁵ states Sobrino. When the non-poor work with the poor, they "often recover in their own life the deep meaning they thought they had lost; they recover their human dignity by becoming integrated into the pain and suffering of the poor."²³⁶ While the poor receive physical aid, those helping them receive a new vision of the meaning of life. Sobrino concludes, "In this manner the initial aid becomes solidarity- giving and receiving, bearing with one another."²³⁷ Sobrino describes events of mutual donation of

²³⁵ Jon Sobrino, S.J., *Theology of Christian Solidarity* trans. Philip Berryman (Maryknoll, New York: Orbis Books, 1985), 10.

²³⁶ *Ibid.*, 11.

²³⁷ *Ibid.*

the self, which are similar to what Arrupe experienced as he grew closer to the Japanese in the wake of the atomic tragedy.

Stanley Hauerwas, an ethicist at Duke University, has an insightful way of describing another method in which Arrupe learned solidarity through suffering. When Arrupe was present to Nakamura, despite his inability to heal her physical condition, he took upon himself some of her suffering. She was also able to give him a gift as well, despite her death. This gift was the memory of who she was and the strength of her faith. Once she took communion, Arrupe stayed with her as she died. Hauerwas refers to this activity, being with someone despite not being able to heal their condition, as being a suffering presence.

In explaining the meaning of being a suffering presence, Hauerwas offers a personal story and an observation about the Book of Job. His personal story involves the death of a friend's mother who had committed suicide. Hauerwas recalls getting the phone call to come to be with his friend Bob. Once he heard what had happened, he was fearful of seeing his friend because he did not know what to do. However, despite his apprehension, he went to be with his friend. After embracing and hugging, they spent the rest of the day together. Hauerwas describes the day, stating, "For the rest of that day and night we stayed together. I do not remember what we said, but I do remember that it was inconsequential."²³⁸ They talked about normal things and treated the day as they would any other. However, as he looked back, Hauerwas believes that was one of the most important days of his life. He reflects, "I did not know what should or could be said. I

²³⁸ Stanley Hauerwas, *Suffering Presence: Theological Reflections on Medicine, the Mentally Handicapped, and the Church* (Notre Dame, Indiana: University of Notre Dame Press, 1986), 64.

did not know how to help him start sorting out such a horrible event so that he could go on. All I could do was be present.”²³⁹

Hauerwas realized that he could not take away the pain of the death of Bob’s mother any more than Arrupe could take away the pain of Nakamura. While one is a physical trauma and the other is a psychological one, the situation is similar. Neither words nor medical practices can change the predicament. Hauerwas began his story by using the Book of Job and chapter 2 where Job’s friends sat with him for many days, even though they did not support him through his ordeal later. But when they saw he was hurting, at first, they sat with him without speaking. There was nothing Hauerwas or Bob could do, in the same way Job’s friends lacked the words to console. Arrupe gave Eucharist, and sat, Hauerwas gave a hug and embrace, and sat. Both were a suffering presence.

A suffering presence does not mean, however, that one watches idly by as another suffers. While one can imagine Sobrino’s support as “active” and Hauerwas’ presence as “passive” these are not actually fair labels. In both cases, healing can occur. Not all healing, though, is physical. The diversity of support demonstrates that solidarity is learned not only by sharing in the physical burdens of another or by helping to cure a problem through direct action towards the cause of the pain. Arrupe was transformed by his time with Nakamura in the same way as Hauerwas was changed by his experience with Bob. Applying the fourth lesson, both not only supported the other, but learned how to offer, and thus later in life, receive that same support.

Suffering can take many forms. In some cases, another person can help heal the cause of suffering, while in other cases, presence can help heal something that may go even deeper. Hauerwas and Sobrino, in different ways, help illustrate Arrupe’s experiences

²³⁹ Ibid., 64.

through a theological lens that goes beyond one man's experiences. Arrupe experienced great suffering, both with others and within himself, throughout his life. While these are unique to his own narrative, his lessons, and the applicability of his experiences universally, demonstrate their value is greater than the events in one man's life. They are applicable to many other people around the world.

Inculturation, Post-Colonial Theology and Tomorrow's Church

Just as Arrupe's perspectives on suffering are present in other theological circles, so too are the issues he faced with inculturation. One of the most pressing challenges in today's Catholic Church is the issue of inculturation. The process of being shaken to see things differently, to respond with humility, and to spread the Gospel to people without imposition and a colonial dimension is a challenge in the 21st century as well. While the corpus of material on issues on Christianity and inculturation is enormous, examining a few perspectives aids in putting Arrupe into conversation with this issue and the larger Church. Such a comparison also sheds more value upon Arrupe's words and experiences working with the Japanese.

In his book *The Location of Culture*, Homi K. Bhabha, offers a story that illustrates one of the difficulties of inculturation. One story took place in May 1817 as Anund Messeh, an Indian catechist, spoke to some natives on why they should convert to Christianity. While preaching to them, Messeh attempted to explain that the copy of 'The book of God' that was written in their language was based off a European book. He explained, "It is THEIR book; and they printed it in our language, for our use."²⁴⁰ But the natives could not believe this and said the book must have come from God, not the Europeans, because the Europeans eat cow's flesh. Messeh implored them to return to

²⁴⁰ Homi K. Bhabha, *The Location of Culture* (New York: Routledge, 1994), 146.

Meerut, with him, so the group could be baptized, but they explained that they needed to return to their harvest. Perhaps they would be baptized next year, but they would not take the sacrament because Europeans ate cow's flesh and to this sacrilege, they would never conform.

The questions of the natives are grounded in the idea that because they eat cow's flesh, the Europeans could not be the origin of the word of God. It is not a European book, it is a gift to them, in their own language. Through this example, one can see how the natives were caught between two cultures. On one hand, they had accepted Christianity and were willing to be baptized. Thus, they had moved away from the authority of the Brahman's and their own tradition. However, they could not accept everything from the Europeans and refused to eat cow's flesh. They had created a third space or an interstitial space. Bhabha explains, "This [is an] interstitial passage of cultural hybridity that entertains difference without an assumed or imposed hierarchy."²⁴¹ In rejecting the hierarchy of their tradition (the Brahmins) and the attempted imposed hierarchy of the Europeans, the natives created a new cultural hybrid that mixed the traditions.

Applying Bhabha's insights to a contemporary theological context, theologian Gerald Boodoo explains in his presentation *Theology in the Caribbean: Identity and Reality*, "Identity is not about being, it is about the production of ways of existing in the space of in-between that requires continuous negotiation and rephrasing/reinterpreting of relationships."²⁴² One does not live in a vacuum, but lives in relationship to others who hold different beliefs and ideas. The continuous reinterpreting of relationships is

²⁴¹ Ibid., 5.

²⁴² Gerald Boodoo, "Theology in the Caribbean: Identity and Reality," *Conference on Theology in the Caribbean Today*, Dominica, 2007, 9.

important because change in one's culture is not localized to that culture but can have a rippling effect throughout other societies. Thus, one's identity is formed and changes continuously as an individual navigates the space of the in-between, searching for an identity that is never static, but is always being changed as its context changes.

Another theologian, Robert Schreiter, applies these insights on inculturation in his work on envisioning how the Catholic Church will mesh global and local concerns in the 21st century. He refers to the importance of hybridity as well, similar to Bhabha. He explains, "Defined simply, a hybridity results from an erasure of a boundary between two (cultural or religious) entities and a redrawing of a new boundary."²⁴³ Again, returning to the natives working with Messeh and to Boodoo's point on identity, the hybrid culture that was created through the rejection of the two traditions caused the creation of a new identity, an interstitial space between the others. These hybrids are important for Schreiter because the future of the Church will be the way it brings the global (Roman) Church and the local (cultural) Church together. The implications for how this process is handled for solidarity are obvious. As Bhabha explains, "The non-synchronous temporality of global and local cultures opens up a cultural space- a third space- where the negotiation of incommensurable differences creates a tension peculiar to borderline existences."²⁴⁴ What will it mean for the Church to be in solidarity with itself and its members as these hybrids are created and how will these tensions be resolved?

The struggle to articulate the creation of cultures as the old and new collide are taken up by, amongst others, post-colonial theologians. Related to liberation theology, post-colonial theology wrestles with the way one can do theology in a context that was

²⁴³ Robert J. Schreiter, *The New Catholicity: Theology Between the Global and the Local* (Maryknoll, New York: Orbis Books, 1997), 74.

²⁴⁴ Bhabha, 312.

colonized by an oppressor and was forced to adhere to Christianity. The continued distribution of power across the world, the differences in cultures and customs, and the distrust of third-world countries towards the first world are all elements of doing theology in the 21st century. The editors of *Postcolonial Theologies: Divinity and Empire*, Catherine Keller, Michael Mausner, and Mayra Rivera, explain in their introduction, “All poststructuralists point to the cultural power dynamics at work in this ontology that reduces otherness, alterity, difference to a unifying sameness.”²⁴⁵ And so, just as with Bhabha and Boodoo, it is a quest for identity, what makes one “other” and not “same.”

These questions are important for theology today. As those editors point out, postcolonial hybridity is created by the empires who colonized, invaded, and violated those who received Christianity. This is a historical fact. In order to preach the Gospel to those who have undergone this oppression, the Church must come to terms with its past and find ways to reach these interstitial spaces of identity. Postcolonial theory in theology will increase the Church’s capacity to speak meaningfully within an ever more globalized and cosmopolitan environment.²⁴⁶ These are the frontier lands of theology, the third-space that calls out for the word of God, unfettered by the domination of culture and European hegemony. Much of the future of theological discourse will be done in this interstitial space.

While these reflections may seem far from Francis Xavier, Matteo Ricci and Pedro Arrupe, they are in fact, quite similar. When Arrupe sought to become Japanese, he was still a Spaniard. When he learned about Buddhism, he was still a Christian. Yet, as he

²⁴⁵ Catherine Keller, Michael Nausner, and Mayra Rivera, “Introduction” in *Postcolonial Theologies: Divinity and Empire*, ed. Catherine Keller, Michael Nausner, and Mayra Rivera (St. Louis: MO: Chalice Press, 2004), 9.

²⁴⁶ *Ibid.*, 14.

worked to “understand the soul of a people” he became more than the Spaniard he was, without becoming Japanese. He was creating an interstitial space within which he could spread the Gospel without the dominance of his European heritage. Approaching another culture with humility, recognizing the presence of God in the Japanese people, caused Arrupe to create a new space for the Gospel to flourish. Unlike Messeh in 1817 outside Delhi, Arrupe did not walk away confused as to why the “natives” did not accept what he was saying. Arrupe did not force, he learned and invited. The theological method of Robert Schreiter and Gerald Boodoo, both informed by the sociological analysis of Homi Bhabha, is quite similar to the approach of Pedro Arrupe in Japan. These scholars demonstrate that inculturation is not about imposition, nor about acquisition, but about finding one’s identity within the landscape of cultural hybridity. Such a process is essential to creating solidarity.

The Eucharist as a Call for Justice

Fr. Arrupe also does not stand alone in understanding a connection between the Eucharist and social justice. A number of theologians, including Monika Hellwig, Margaret Scott and Kevin Seasoltz, have written on the importance of seeing the Eucharist as a call for justice. In all three of these cases, the authors point out the transformative power the Eucharist should have upon the receiver and the importance of carrying Christ’s message to the world. A vision of solidarity through the Eucharist invites the receiver to see all people as connected through the Eucharist and this connection should challenge the receiver to act on behalf of those experiencing injustice. Eucharistic solidarity demands action on behalf of all, especially the marginalized and defenseless.

In *The Eucharist and the Hunger of the World*, Hellwig discusses the Eucharist in terms of hunger in the world, both physical hunger and the emotional/psychological hunger for fulfillment and belonging. She discusses the importance of hunger as an experience because it teaches a person that to be hungry is to be human. Though painful, hunger can teach dependence on others which leads to a deeper understanding of the importance of community. Hellwig explains, “But hunger also brings into focus the human person’s dependence on other human beings.”²⁴⁷ We need people to grow, deliver and sell much of what one person consumes. Thus, solidarity is demonstrated through the activities of satisfying one’s hunger, both physical hunger and the desire to be loved. In both cases, hunger is a dimension of existence, of coming into maturity, and of becoming a human person.

Jesus, as the bread of life, attempts to heal these aspects of hunger in a variety of ways. Jesus is the manna given by God and is the bread of life described in John’s gospel. The receiving of the Eucharist calls upon people to become this source of sustenance for others in our world, especially the poor and oppressed. However, Jesus did not accomplish this mission alone. Hellwig points out, “He called forth life in others so that he could summon ever widening circles of people to collaborate in the radical reconstruction of all human society.”²⁴⁸ Therefore, once one is nourished by the Bread of Life, one should join this fellowship and mission that Jesus invited those who met him into.

Hellwig also sees the Eucharist as a blessing that helps us remember and acknowledge the other gifts of God. As a sacrament, the Eucharist calls people to bring about change

²⁴⁷ Monika Hellwig, *The Eucharist and the Hunger of the World* (New York: Paulist Press, 1976), 14.

²⁴⁸ *Ibid.*, 38.

in the world. Like other sacraments, the Eucharist establishes a covenant with God's people that calls on the people to act as Jesus did. Finally, the Eucharist calls us to participate in the sacrifice of Christ. His sacrifice is characterized by God's creative love. Hellwig attempts to demonstrate that receiving the Eucharist is not a passive action, but an active call that challenges its recipients to grow in their desire to serve the world. Hunger in the world is not only physical, but psychological, and all forms of hunger should be understood through sinful structures that cause people to need the healing love of the Eucharist.

Applying a similar analysis, in *The Eucharist and Social Justice*, Margaret Scott connects the liturgy and the Eucharist to issues of justice. Her overall theme is that celebrating the Eucharist is about inclusivity and an empowerment that calls on those present to challenge the injustices in society. Drawing upon examples of God's justice in the Old and New Testament, Scott sees the celebration of the Eucharist as an extension of God's preference for the poor and oppressed. Scott also sees the Eucharist as calling for justice for the earth. Using the imagery of oppression and death, she writes, "The grain must be ground into flour and the dough kneaded to become bread; the grapes must be crushed and trodden underfoot to become wine."²⁴⁹ This imagery of destruction to the food that comes from the earth is not only imagery when it involves other people. She continues, "In that bread and wine, the death of so many people in our world every day, precisely through a lack of food and drink, is placed on the paten and poured into the chalice."²⁵⁰ As the bread and wine are products from nature, we are also called upon to

²⁴⁹ Margaret Scott, *The Eucharist and Social Justice* (New York: Paulist Press, 2009), 51.

²⁵⁰ *Ibid.*, 51-52.

realize the damage we are doing to the world and to each other. The body of Christ is not just humanity, but the universe that calls for healing.

Finally, in the phrase “Do this in memory of me” she highlights the aspects of “do this” and “memory.” The “do this” calls upon those who receive the Eucharist to take action, just as Christ took action on the side of the poor. She explains, “The Eucharist is active: it does what it says. It is about change. The Eucharist changes bread and wine, and it changes us.”²⁵¹ This transformative power is not only in an individual, but within the world. Also important is the use of “memory.” The aspect of memory reminds us to center our reflections on Jesus, but also recalls the suffering of human beings throughout history. Forgetting the injustices of the past risks allowing them to be repeated. Calling people to understand the powerful interconnectivity to people of the past through memory and the power to change the present, Scott states, “The Eucharistic prayer is also a call to solidarity that catches us up into the divine reaching out to all people...It is a call to solidarity for *justice*.”²⁵²

A third theologian, R. Kevin Seasoltz, wrote an essay entitled “Justice and the Eucharist,” which recalls the work of Monsignor Geno Baroni, who died in 1984 after 30 years of ministering to the poor. One of the last times Seasoltz saw Baroni, he read him John’s Last Supper gospel, which creates a link between the Eucharist and social justice. Seasoltz believes that reception of the Eucharist transforms the one who accepts Christ. The real test of Christian faith is not what doctrines one believes in, but what one hopes for in the future. In accepting the calling to be Christian, an individual should be led by the Spirit into identifying with the poor. In the second section of the article, Seasoltz

²⁵¹ Ibid., 96.

²⁵² Ibid., 78.

explains how the Eucharist is a symbol of Christ's life and mission. Similar to Arrupe, he states, "Christ became incarnate primarily to free people from sin and then from other forms of slavery which find their roots in slavery to sin. If the Eucharist is to be celebrated with integrity, the church must be about the same liberation."²⁵³ He believes that just like Paul's audience at Corinth, we should eschew individualism, spiritualism, and the privatization of the Christian faith. Seasoltz ends his essay with the notion that the Eucharist mediates the unity of the Church and the unity of humankind. In the Eucharist, Christ's power is unleashed. Just as the Eucharist roots us in the life of Jesus, it also thrusts us into the future.²⁵⁴

Within all three authors, the importance of the Eucharist as a command to "go and do likewise" is paramount. Hellwig address the power of hunger over people and the way the Eucharist can address that hunger, both physical and spiritual. Scott, focusing on oppression, challenges those who receive the Eucharist to rise above oppression and understand the solidarity with the earth that is created through reception of the Eucharist. And Seasoltz challenges his readers to see the Eucharist beyond doctrine, but as a beacon of hope for the oppressed and a symbol of unity and solidarity for all people. Arrupe, when he addressed his audiences at the Youth Eucharistic Movement and the International Symposium on Hunger voiced similar themes. The Eucharist creates solidarity with all people and this connection should not be minimized because people are hungry and ostracized. In fact, because we all are members of the Body of Christ, it should be emphasized. To accept Christ, to receive the Bread of Life, means to receive

²⁵³ R. Kevin Seasoltz, "Justice and the Eucharist," in *Living Bread, Saving Cup: Readings on the Eucharist*, ed. R. Kevin Seasoltz. (Collegeville, Minnesota: The Liturgical Press, 1987), 318.

²⁵⁴ *Ibid.*, 323.

the responsibility of being Christ in the world, giving food to those in need, and working for justice where injustice dominates.

Future Trajectories for Dialogue on Solidarity

As previously stated, these observations and connections between Pedro Arrupe's experiences with suffering, inculturation and the Eucharist are only preliminary. Much work has been done on the power of suffering to create community, the importance of respecting other cultures for the future of the Church in the 21st century and the power of the Eucharist to create solidarity beyond borders. Fr. Arrupe did not create these insights, nor did he have the last words on them. Important for Arrupe, however, is the way he integrated his experiences and vision of solidarity into Jesuit education. Since the role of education is to increase knowledge and experience, Arrupe's reflections serve to continue such a trend. Understanding how Arrupe's vision connects to contemporary theological movements is important to consider before fleshing out his contribution to solidarity in light of papal and contextual theological perspectives.

Arrupe's Solidarity in Dialogue with Papal Encyclicals and Contextual Theology

The first chapter analyzed how solidarity developed over time, how it developed into an important concept in Catholic social teaching, and how it is understood by the Church hierarchy, as well as selected contextual theology movements. The chapter finished with ways to critique solidarity or weaknesses in those views. Before concluding this chapter, it is important to ask how Arrupe's perspective on solidarity connects to these other perspectives. While disagreeing with neither the papal encyclicals, nor the contextual perspectives, Arrupe's contribution adds to the greater picture of Catholic social teaching

and also helps to answer the challenges made by theologians Maria Riley and Uzochukwu Jude Njoku, as well as the utopian critique.

For Pedro Arrupe, solidarity could be considered a virtue, as John Paul II asserted in *Sollicitudo rei socialis*. By the time of the promulgation of this encyclical in 1987, Arrupe was no longer writing, and rarely speaking, as he had suffered his stroke in 1981. However, the idea of solidarity as a virtue means that it should transform the one who is doing it as this action becomes part of the individual's soul and motivates future action. Arrupe's perspectives on solidarity through suffering and his actions seem to fit this description quite well. As Arrupe encounter the injured and dying in the ruins of Hiroshima, he was being transformed into a more moral agent, one who sought even more greatly to help those he encountered. The solidarity that grew from these experiences only perpetuated his desire to come to the aid of the poor and to help others. He allowed experiences of encountering suffering to break his heart, but he did not give up. Instead, he continued to work with others, fostering a connection that went deeper because of the shared trials of suffering that he endured.

However, as virtue ethicist Nancey Murphy says, these virtues are empty until they are lived out in the world.²⁵⁵ The importance of contextual theology is that it supplies the incarnational dimension of Christianity, the realization that context is important for virtue, justice, and faith. Such an application to a specific context goes beyond the scope of those encyclicals. Arrupe's work on solidarity through inculturation supplements this perspective. Contextual theologies, such as liberation theology, contend that solidarity is about a mutual sharing, where both parties are changed. Echoing Riley's critique that

²⁵⁵ Nancey Murphy, "Using MacIntyre's Method in Christian Ethics," in *Virtue and Practices in the Christian Tradition*, ed. Nancey Murphy, Brad J. Kallenberg, and Mark Thiessen Nation (Pennsylvania: Trinity Press International, 2003), 41.

solidarity can become paternalism and both Riley's and Njoku's position that solidarity should be based on equal relationships, Arrupe fully gave himself over to another culture and way of life. In his efforts to learn the soul of the Japanese people, he did not judge, nor try to change the culture he encountered, but understood that solidarity was about equality and relationship. It took humility and openness to new ideas to grow in solidarity with another culture, but Arrupe's Ignatian conviction that God could be found in all things, all places and all people, was foundational to his growth in solidarity with the Japanese.

While Arrupe wrote little on the environmental crisis, he did write about all of creation coming together in the Eucharist. For Arrupe, the Eucharist was a cosmic event that created solidarity within all of creation. The challenges of ecotheology towards solidarity are important and are taken up more by later Jesuit theologians and official Jesuit documents, such as GC 35. But Arrupe did understand solidarity beyond the human person and beyond the way people treat each other. Within his writings on the Eucharist there is a clear pattern of thought that holds the importance of solidarity with creation and that within the Eucharist and Christ's love, all come together as one.

The final critique, the utopian position, holds that solidarity is impossible. It is impossible to fully be in solidarity with another person, no matter how hard one tries, nor how many years people spend together. The European who comes to the East, will always be able to leave. The North American Jesuit who studies in South America, working with the poor, will eventually return home, or, always could. This is perhaps the strongest critique of solidarity. If someone can never know what it means to be another person, what is solidarity? That is the question that forms the conclusion to this chapter.

Conclusion: Pedro Arrupe's Vision as a Spirituality of Solidarity

To say Arrupe's perspective on solidarity is a *spirituality* of solidarity indicates the importance of his faith for his social justice perspectives. Arrupe worked much of his life on behalf of the poor and oppressed, challenging those within and outside the Church to have a greater respect for those who were marginalized. However, solidarity for Arrupe was not an endpoint. Instead, it was an aid along the way towards working for the Kingdom of God. When Arrupe replied that Jesus was everything, that Christ's love as exemplified in the Sacred Heart was stronger than the injustices of the world, he believed his faith would take him the rest of the way.

One image that can be helpful for understanding solidarity is the asymptote.²⁵⁶ Although the lines grow closer to each other as one line moves towards the stationary line, the lines will never touch. Solidarity can be understood in this way because we can never become the other, but to speak of the importance of growing in solidarity with another person speaks to the importance of process and growth. Because the lines will never touch does not make the experience devoid of value. Arrupe's journey through medical school where he encountered hungry children, in the novitiate working with orphans, aiding the people of Hiroshima, traveling the world and allowing poverty to have a face and finally, immobilized by a stroke, all taught him how to be in solidarity with those he encountered. It is impossible for him to *be* all of the people he encountered because he can only be himself. That self, however, grows and develops through these encounters and this is how one can develop- through a process of solidarity.

²⁵⁶ In analytic geometry, an asymptote is a curved line that approaches another line, but will never touch it, even to infinity.

With that said, his faith, his spirituality indicates that a greater solidarity rests in Christ, the God who became human and who died for all people. Solidarity in the Kingdom will be different and Arrupe's faith in the Eucharist to transform the world makes this transformation possible. Thus, solidarity of all people is possible in the Kingdom, but that does not mean one should not work for justice in this world. Despite a strong faith in the power of Christ and the saving power of God, Arrupe would never tire in his efforts to transform this world because Christ calls all people to work in the world to stop injustice.

Arrupe's contribution for solidarity, then, is two-fold. First, his contribution is personal, as anyone's is. We learn from Arrupe the value of our own experiences and the "zigzag path" as he often referred to his life. He valued his own relationships with people and with God and that to grow in solidarity means to honor one's own narrative as revealing the love of God and the power for transformation. Second, Arrupe teaches us that solidarity is a process. That does not mean solidarity is impossible, rather, it means solidarity is never complete. Just as the asymptote will never hit the line, but continues to infinity, one can work throughout one's life and will never become another person. And therefore, we must honor our own experiences, even as we try to grow closer to another. While Arrupe's vision for justice and solidarity were foundational to the transformation of the Society of Jesus, it is those who followed him that continue to carry the torch, the individuals who remind us of the importance of the process of solidarity and its revelation within our own lives.

Chapter 3

Pedro Arrupe's Legacy of Solidarity

“Solidarity challenges the illusions of privilege and isolated individualism, binding us emotionally and functionally to others and the earth – not only in periods of disaster and crisis but in all times and for all people and places. Because solidarity is both a theological and a social virtue it inspires a holistic view of the world, recognizing that a person’s greatest potential is realized in community.”¹

Arrupe's vision was not extinguished by his stroke on 6 August 1981, nor with his death on 5 February 1991. The message of the Spaniard who had stirred the souls of Jesuit alumni at Valencia had been heard loud and clear throughout the Jesuit Order and the world. A faith that did not issue in justice was a farce. But Arrupe's character, his way of proceeding, his gentle care for each Jesuit as an individual and for the poor as people who need a voice is not something easily transferable. In the years following Arrupe's death, it has been other superior generals and Jesuits who have sought to carry the torch of a “faith that does justice” and to promote solidarity as a way to understand the plight of others.

The superior generals who have led the Society of Jesus since Arrupe's death, Fr. Peter-Hans Kolvenbach and Fr. Adolfo Fr. Nicolas have not tried to be Pedro Arrupe. However, they have built upon his message of social justice and solidarity in their own ways and to the problems facing the world during their time of leadership. Kolvenbach, for example, worked to connect solidarity to Jesuit education. He was also one of the pioneers behind GC 34, which further articulated the importance of working with the

¹Paul Locatelli, S.J., “The Catholic University of the 21st Century: Educating for Solidarity,” http://www.loyola.edu/Justice/commitment/commitment2005/keynotes%20and%20panels/keynote_locatelli.doc (accessed February 10, 2013).

poor in Jesuit apostolates, as well as expanding the borders of solidarity. The current superior general, Nicolas, has spoken of new challenges to solidarity, such as technology, interreligious dialogue and other potentially devastating circumstances facing humanity and the environment in the 21st century.

Also included in this chapter are two other Jesuits who have adapted Arrupe's vision of solidarity in their own work. First, Fr. Howard Gray writes and presents on issues in Jesuit education and offers a method for acquiring solidarity in the university context. Also adapting solidarity to his work is Fr. Greg Boyle. Boyle uses the elements of solidarity, but calls them kinship as he works with gang members in Los Angeles. Both men, one writing about a university and the other about life on the streets, offer new insights into the meaning of solidarity. Both men were also influenced by Arrupe's vision of a faith that could not be devoid of action and by his spirituality of solidarity that teaches that the boundaries that keep people from loving each other are not as solid and impenetrable as most people believe.

The third chapter will introduce each of these Jesuits and will briefly describe their context and the message that they convey about solidarity. None of them would disagree with what Arrupe has written on solidarity, but they each take his message in different directions. Their work also supports the contention that working for solidarity can be done in a variety of ways. There is no one definition of solidarity, nor one way to grow in solidarity with another person. They would all agree, however, that solidarity is a process and that one never becomes the other, as the asymptotical description indicates. The conclusion to the chapter will bring these four visions into dialogue with Arrupe's,

ultimately attempting to the answer the question, “What is solidarity for Pedro Arrupe and what does it mean for Jesuit education today?”

Peter-Hans Kolvenbach: Arrupe’s Successor

Pedro Arrupe’s severe stroke on 7 August 1981 meant the Society had to elect a new Superior General. Under usual circumstances, a General Congregation would have been called to undertake this election. However, on 5 October Pope John Paul II intervened in the governance of the Society by placing Fr. Paolo Dezza, S.J. in temporary control of the Jesuits.² Finally, on 1 September, 1983 the 33rd General Congregation began and lasted until 25 October. After accepting Arrupe’s letter of resignation a thunderous applause greeted him. At this session, his final address to the Society was read to the assembly by Fr. Ignacio-Iglesias.³ The next day, in a mass at the cathedral at La Storta, a homily that was prepared by Arrupe was read by Fr. Juan Luis Fernandez-Castaneda.⁴ Following these events, it was time to elect a successor to Fr. Pedro Arrupe, a man who had tirelessly lead the Society for eighteen years through a time of transition.

On the first ballot, Peter-Hans Kolvenbach was elected as the 29th Superior General of the Society of Jesus on 13 September.⁵ Kolvenbach was born in Druten, Netherlands on 30 November 1928. He entered the Jesuits when he was twenty years old and was engaged with academia throughout his life. He earned his doctorate in theology at the Universite Saint-Joseph, Beirut, studied oriental languages, spiritual theology and was a

² “Historical Preface to the Decrees of the 33rd General Congregation” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), #1.

³ *Ibid.*, #7.

⁴ *Ibid.*

⁵ *Ibid.*, #10.

professor of linguistics at the Foreign Language Institute in Beirut.⁶ Prior to being elected Superior General, Kolvenbach served as superior of the Jesuits of the Vice-Province of the Middle East (1974-1981) and as Rector of the Pontifical Oriental Institute from 1981 until his election.⁷ It was in the hands of Kolvenbach that the Society of Jesus entrusted Pedro Arrupe's vision of a "faith that does justice."

General Congregation 33: Solidarity in Poverty

The decrees of the General Congregation that elected Kolvenbach are short in comparison to other recent congregations. In the first decree, the authors state that they wish to "verify, specify more accurately, and confirm the orientations given by General Congregation 31 and 32."⁸ Therefore, its task was focused upon the election of Arrupe's successor and the support of previous perspectives and visions for the Society from Arrupe's vision. It was not focused on setting out in a new direction. While this is true, there are two sections, both in the First Decree entitled "Companions of Jesus Sent into Today's World," that merit attention in understanding the importance of solidarity for the General Congregation.

Within Decree 1, Part 1, the congregation speaks about "Life in Poverty." The authors begin by recalling the lessons of the *Spiritual Exercises*, which affirm that freedom to enter into full communion with the poor cannot be done without accepting a life of poverty.⁹ Within recent years, the document states, Jesuit communities have done well to integrate the vision of Ignatian poverty into their houses and communities. However,

⁶ Peter-Hans Kolvenbach, S.J., "Our Mission Today and Tomorrow" in *Faith Doing Justice: Promoting Solidarity in Jesuit Ministries 1991*. Proceedings of the June 1991 Conference. National Board of Jesuit Social Ministries, 1992, 44.

⁷ Ibid.

⁸ "The 33rd General Congregation of the Society of Jesus," in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 1, #1.

⁹ "The 33rd General Congregation of the Society of Jesus," Decree 1, #25.

they still have a long way to go before achieving their vision of poverty, both in their personal and community lives. The Congregation states, “We must therefore strive with new heart to become truly poor with Christ poor so that we can really be said “to preach in poverty.”¹⁰

Becoming poor or living a life of poverty is not something done for the sake of trying to live with less. The Jesuits believe that living in the lifestyle of the poor creates a special bond of solidarity between them and those who have less. This solidarity with the poor is then followed by a combined effort to eliminate the causes of poverty and dehumanization. The Congregation affirms, “In recent years, the Church has summoned us to a greater solidarity with the poor and to more effective attempts to attack the very causes of mass poverty.”¹¹ Working for justice to eliminate the causes of poverty is at the heart of the Jesuit apostolate today. These beliefs and the importance of solidarity rest upon the theological view that “God takes the part of the poor, according to the Salvific design revealed in Jesus Christ who ‘came to proclaim the Good News to the poor.’”¹²

The other section which applies a vision of solidarity within the documents of this Congregation is also in Decree 1. In Part 2, entitled “Sent into Today’s World,” the Jesuits discuss “Prerequisites for Credibility” that will demonstrate their authentic desire to work for justice. The document verifies, “The validity of our mission will also depend to a large extent on our solidarity with the poor. For though obedience sends us, it is poverty that makes us believable.”¹³ For Jesuits to work with the poor, but to not live as

¹⁰ “The 33rd General Congregation of the Society of Jesus,” Decree 1, #27.

¹¹ “The 33rd General Congregation of the Society of Jesus,” Decree 1, #28.

¹² Ibid.

¹³ “The 33rd General Congregation of the Society of Jesus,” Decree 1, #52.

the poor, it would not give credence to their statements about solidarity with Christ's poor. Such an option should be, in some way, present in every Jesuit's apostolic work. Citing Fr. Kolvenbach's homily after his election as Superior General, the document states, "Only when we come to live out our consecration to the Kingdom in a communion that is for the poor, with the poor and against all forms of human poverty, material and spiritual, only then will the poor see that the gates of the Kingdom are open to them."¹⁴

While General Congregation 33 does not set off in a new direction, it does reaffirm the importance of solidarity with the poor for all Jesuits, regardless of their assignment. Solidarity with the poor means living as the poor and with the poor, as Christ did in his ministry. Working to eliminate poverty and the dehumanizing structures which keep people in poverty should be at the heart of the Jesuit's ministry. General Congregation 33 reminds Jesuits, among many things, of their call to poverty with Christ. Kolvenbach's speeches and publications, as well as the next General Congregation, GC 34, treats some of these themes in even greater detail.

Promoting a Faith that Does Justice

Before moving to the General Congregation that exemplifies Kolvenbach's time as Superior General, it is interesting to analyze a few of his essays and presentations that occurred after his election as General in 1983 and prior to GC 34 in 1995. Preparing for a Congregation that would strengthen the Jesuit commitments to the poor and explicating a faith that does justice, while also updating the Jesuits to contemporary issues, was an important mission for Kolvenbach. Two examples of the issues he would address in that Congregation can be gleaned from his comments at an Ignatian conference entitled "Faith

¹⁴ Ibid.

Doing Justice: Promoting Solidarity in Jesuit Ministries” in 1991 and an interview with Fr. Kolvenbach in 1993 that highlight these issues.

At the Faith Doing Justice conference in 1991 Kolvenbach discusses two important points concerning solidarity. First, he discusses the reasons for being in solidarity with the poor. It is impossible, according to Kolvenbach, to be companions of Christ without sharing in the option for the poor. He strongly asserts,

“God has always been the God of the poor because the poor are the visible proof of a failure in the work of creation. There is nothing surprising in the fact that Jesus’ ministry is addressed to the poor: not to exclude others but to heal the wounds in the body of the human race. The poor make people visible as God does not want them to be, neither from the viewpoint of God nor from the viewpoint of the people. In healing the sick, in filling the poor with good things, in forgiving sinners, it is the whole human race that is saved.”¹⁵

The preferential love for the poor comes from Christ’s ministry and, connecting to the statements of GC 33 concerning the poor, Kolvenbach emphasizes that relationship in every Jesuit mission. Just as Christ’s ministry focuses on the poor, so too should Jesuit ministries. And when Jesuits walk with the poor in humility and with courage, they learn from the poor and learn how to be present with them.¹⁶ That is why a simple lifestyle is needed because without it, a Jesuit cannot be in solidarity with the poor, nor can he learn from the poor in a state of humility.

Kolvenbach’s 1991 address also mirrors Arrupe’s comments about the Eucharist and world hunger. Kolvenbach states, “To the Eucharist we bring all our efforts to tear down barriers of race, gender, class and nationality, all our struggles for justice.”¹⁷ Strength and love emanate from the Eucharist to give a universal and Christological dimension to the fight for justice. It is not just about this world, but all of creation. Again recalling

¹⁵ Kolvenbach, S.J., “Our Mission Today and Tomorrow,” 48-49.

¹⁶ Ibid., 50.

¹⁷ Ibid., 52.

Arrupe's challenge concerning the way bread is denied to many people in the world and the symbolism between Eucharistic bread and real bread, Kolvenbach strongly chastises those who would treat others with injustice, yet accept the Eucharist. Kolvenbach explains that the hunger and misery of so many human beings in the world calls those who accept the Eucharist, a meal, into question if they have been a part of creating injustice. He concludes his presentation with the challenge to those who receive the Eucharist to work for justice, stating, "The truth is that authentic participation in the Eucharist impels us to act gratuitously and effectively so that through promotion of justice- drawing inspiration from the very source of faith- the unjust and inhuman conditions in society may be transformed."¹⁸ Just as it was for Arrupe, the Eucharist is central and foundational to Kolvenbach's spirituality and desire to work for justice.

Another discussion by Kolvenbach in which he references solidarity, which closely mirrors Arrupe's thought, is an interview he gave in October 1993 as the Jesuits were preparing for General Congregation 34. Kolvenbach spoke about some of the themes that were important for solidarity and that would also become central points of the upcoming Congregation. One primary topic of the interview was inculturation and the teaching of the Gospel in today's global world. Acknowledging that inculturation has changed, Kolvenbach describes the tension between being a part of a culture and coming into contact with another culture. He offers,

"Maybe a new word will be coined. It is better to speak of 'intercultural' - we already say 'cross-cultural.' On a practical level, it is much more an encounter of cultures than that one culture comes to another to impose, or even just to help. It is really a sharing of cultures, and done in the Spirit of the Lord."¹⁹

¹⁸ Ibid., 53.

¹⁹ Peter-Hans Kolvenbach, S.J. *New Vigor for the Church: Conversations on the Global Challenges of Our Time*, dialogue with Louisa Blaire and Robert Chodos (Toronto: Compass: A Jesuit Journal, 1993), 13.

Similar to Arrupe, who spent much of his life working in the Japanese culture, Kolvenbach, a Dutchman, spent much of his life in the Arab world. In coming to terms with different ways of eating and dressing, he explains the way to live is “to just let yourself go. But in letting yourself go you remain yourself.”²⁰ Also similar to Arrupe, Kolvenbach emphasizes that you always retain your identity. Concerning his experience, he states, “You learn the language, you receive from the people and you let yourself be helped, but you will never be a real Arab, and that you also have to accept.”²¹ Such an encounter changes the individual and when they return to their place of origin, they see and feel things differently. Kolvenbach’s description of inculturation not only matches Arrupe’s but is in line with the purpose of Jesuit education in creating an understanding of global solidarity within its graduates.²²

Solidarity does not mean erasing diversity, but rather embracing it. When Kolvenbach was asked to clarify the difference between “union” and “unity” he replied that unity is stabilizing while union is something that has to be readjusted constantly. He states, “It has to grow, and we can never say, ‘Now we have it.’ And all these efforts towards union will go through trial and error. We cannot say, ‘we are one!’, and then leave it at that.”²³ While his thoughts on union and unity are directed towards the relationship between the universal Church and local churches, Kolvenbach’s insight fits directly with a vision of solidarity articulated by Arrupe. One must never be content with having achieved solidarity. It is always a process that does not have an ending, but should be

²⁰ Ibid.,14.

²¹ Ibid.

²² This idea of Jesuit education and global solidarity is discussed in more detail in the following sections on Kolvenbach’s views on Jesuit education.

²³ Kolvenbach, S.J. *New Vigor for the Church: Conversations on the Global Challenges of Our Time*, 17.

something worked towards. It is in this spirit of openness to cultures and striving towards solidarity in Christ that Kolvenbach called for General Congregation 34.

General Congregation 34: Expanding Solidarity

The 34th General Congregation of the Society of Jesus met from 5 January – 22 March 1995. Unlike GC 33, which was called primarily to elect Arrupe's successor, GC 34 was called by Kolvenbach to reaffirm the trajectory of the Society's apostolates, similar to Arrupe's reasons for calling GC 32. Reaffirming the positions of the previous Congregations, GC 34 focuses even more on human rights, especially the rights of women, as well as inculturation and the relationship of Jesuits with non-Christian religions. Containing twenty six Decrees, GC 34 is much longer than its predecessor. While the document deserves greater attention, length dictates a discussion of only a few examples of Ignatian solidarity being applied at this Congregation.

The Second Decree, "Servants of Christ's Mission," speaks of faith in Christ as enlivening the Jesuit mission in the world and giving Jesuits the strength to continue. The contemporary Jesuits are also more diverse than ever before, incorporating numerous cultures and encountering many others. Jesuits around the world work in solidarity with people of those countries in working for justice. For example, "Jesuits in Africa are engaged in the challenge of building up a young and vibrant African Church, rooted in the richness of different cultures, creating new bonds of solidarity among their peoples, and struggling to overcome the global forces that tend to marginalize the whole

continent.”²⁴ Around the globe, Jesuits are called to minister to the most vulnerable in society.

Wherever Jesuits are, they are called to be present to the poor in the spirit of St. Ignatius and following in the footsteps of Christ. They proclaim, “As the Risen Lord, he is now present in all who suffer, all who are oppressed, all whose lives are broken by sin. As he is present, so we too want to be present, in solidarity and compassion, where the human family is most damaged.”²⁵ Being present to the poor was the original mission of the first Jesuits and GC 34 reaffirms that Jesuits today should follow this example. The original Jesuits were “friends with the poor” and this relationship means that one cannot turn away when a friend is in need. As Decree 2 states, “We are a community in solidarity with them [the poor] because of Christ’s preferential love for them.”²⁶

While the Second Decree explains the connection Jesuits have with the poor in solidarity because of the relationship of Christ with the poor, Decree Three speaks more generally about the role of justice in the ministry of the Jesuits. In some ways, the way the social justice apostolates are described is similar to the previous Congregations, however, the language of human rights and the specific issues addressed in the document are updated for the current time. For example, the authors list: war, terrorism, violence, hunger and AIDS as well as genetic engineering as issues to be tackled that threaten human dignity. They also mention the growing concern for the environment and the importance of care for the earth. They explain, “Unscrupulous exploitation of natural resources and the environment degrades the quality of life; it destroys cultures and sinks

²⁴ “The 34th General Congregation of the Society of Jesus,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 2, #17.

²⁵ “The 34th General Congregation of the Society of Jesus,” Decree 2, #26.

²⁶ “The 34th General Congregation of the Society of Jesus,” Decree 2, #34.

the poor in misery.”²⁷ These situations, as well as others, are at the forefront of the current Jesuit mission because they affect the people who are most vulnerable in society today.

To meet these needs, GC 34 also discusses implementation of their values of working for justice in the world. For example, they explain, “The promotion of justice requires, before all else, our own continuing personal conversion-finding Jesus Christ in the brokenness of our world, living in solidarity with the poor and the outcast, so that we can take up their cause under the Standard of the Cross.”²⁸ A Jesuit must work on his own personal faith as well as working in the world. At the same time as growing closer to Christ in prayer, a Jesuit will grow close to Christ through working with the poor. “Some insertion into the world of the poor should therefore be part of the life of every Jesuit.”²⁹ Especially young Jesuits during formation should be in contact with the poor for them to understand the importance of solidarity and working for justice.

The Fourth Decree echoes the experiences of Arrupe in Japan as it speaks to the mission of the Jesuits today in light of working with other cultures. Working within a culture can bring about solidarity with those encountered. There is great value one can find in other cultures and the importance of exchanging ideas, especially with the poor of a culture, can bear great fruit. The Jesuits hold great reverence for other cultures, believing, “Our intuition is that the Gospel resonates with what is good in each culture.”³⁰ When one is reaching out to the poor, their culture should be considered because “this

²⁷ “The 34th General Congregation of the Society of Jesus,” Decree 3, #58.

²⁸ “The 34th General Congregation of the Society of Jesus,” Decree 3, #66.

²⁹ Ibid.

³⁰ “The 34th General Congregation of the Society of Jesus,” Decree 4, #90.

will permit a mutual respect within societies.”³¹ Arrupe’s letters on inculturation, along with the mark of his experiences in Japan, are cited throughout this section on working with other cultures for justice.

Another Decree that is important in the discussion on solidarity and that is new with GC 34 is Decree 14 entitled “Jesuits and the Situation of Women in Church and Civil Society.” The document speaks from the context of discrimination against women that still exists in the current time. This discrimination or abuse takes the form of physical violence, the murder of unwanted girls, women being treated as objects by the media and trafficking women as sexual commodities.³² Discrimination, while it is slowly lessening, is systematic and embedded within “the economic, social, political, religious, and even linguistic structures of our society.”³³ Such degradation of women harms not only those women affected directly, but all of society.

In fighting against these injustices, GC 34 states, “We invite all Jesuits, as individuals and through their institutions, to align themselves in solidarity with women. The practical ways of doing this will vary from place to place and culture to culture.”³⁴ The document goes on to name a number of ways this solidarity can be established. For example, teaching the essential equality between women and men, supporting liberation movements for women, special attention to violence against women, appropriate presence of women in Jesuit ministries, use of appropriate inclusive language in speech and documents, and the promotion of the education of women.³⁵ Supporting the equality of women through solidarity with them is stated in the conclusion as one of the most

³¹ “The 34th General Congregation of the Society of Jesus,” Decree 4, #119.

³² “The 34th General Congregation of the Society of Jesus,” Decree 14, #362.

³³ “The 34th General Congregation of the Society of Jesus,” Decree 14, #363.

³⁴ “The 34th General Congregation of the Society of Jesus,” Decree 14, #373.

³⁵ “The 34th General Congregation of the Society of Jesus,” Decree 14, #374-381.

integral aspects to the mission of the Jesuits in the current times. While the Decree is not lengthy, nor does it explain in depth how some of these proposals are to be put into action, the presence of this decree citing the unjust power relationship between men and women and the challenge for solidarity with women is an important development from previous Congregations.

A final example of solidarity within the documents of GC 34 is in its conclusion. Decree 26, the final decree, has a brief section entitled “In Solidarity with Those Most in Need.” Recalling the experiences of St. Ignatius working *for* those in poverty, but *with* those in power, the Congregation reminds Jesuits to emulate his approach. Explaining the role of current Jesuits, the authors state, “Today, whatever our ministry, we Jesuits enter into solidarity with the poor, the marginalized, and the voiceless, in order to enable their participation in the processes that shape the society in which we all live and work.”³⁶ However, this relationship is reciprocal and much is learned from both sides. This is especially true when the poor are members of a different culture than those who seek to grow in solidarity with them. They believe, “Through such solidarity we become ‘agents of inculturation.’”³⁷ Again, citing the letter of Pedro Arrupe to the Society, GC 34 understands the importance of solidarity with the poor for understanding another culture and such a relationship leads to spreading the Gospel.

General Congregation 34 mentions solidarity with the poor numerous times as Kolvenbach wished to firmly establish both the ways the Jesuits continued the vision of Arrupe, as well as adapting his vision to the current problems of the world as the 21st century approached. Solidarity with the poor, with the powerless, with women, with

³⁶ “The 34th General Congregation of the Society of Jesus,” Decree 26, #548.

³⁷ Ibid.

other cultures and with those who had no one else are all examples of the development of Arrupe's vision. Kolvenbach continues to affirm the importance of solidarity after the completion of General Congregation 34 on 22 March 1995.

Solidarity as Contact in Jesuit Education

As Superior General of the Jesuits, one of Kolvenbach's most notable accomplishments were his insights on connecting solidarity with Jesuit education and his eloquence in speaking about the goals of Jesuit education through the lens of social justice. Two well-known addresses, one at Santa Clara University in 2000 and the other at Xavier University in 2006, have become often-quoted documents at Jesuit universities since their delivery. Another presentation, given in France in 1996 discusses Kolvenbach's understanding of contemporary education through the spirituality of St. Ignatius. These three examples highlight the themes Kolvenbach felt were most important about Jesuit education and the way it connects to solidarity in light of the vision established by GC 34.

Presenting to school teachers in Toulouse-Purpan, France, in November 1996, Kolvenbach expanded some of the themes from GC 34 and applied them to the educational context. He also looked back at the spirit of Ignatius and the way his spirituality influences Jesuit education today. While a short talk, it is insightful for the connections made between the past (Ignatius), present (vision of GC 34), and the future of Jesuit education. For example, the *Exercises* were rooted in Ignatius' experiences with God. The hope that God would interact with the retreatant during the *Exercises* on an individual and vocational way are similar to the goals of a Jesuit education where God works individually with each student. Aside from individuality, the *Exercises* also mirror

Jesuit education in their dynamism. Kolvenbach explains, “So it is not surprising if, in a manner more spontaneous and intuitive than systematic and deliberate, the broad lines of the pedagogy of Ignatius’ small opus should have begun to shape the system of education set forth in colleges.”³⁸ The experiences of each student have a great value in education and these spontaneous experiences should be respected for having the potential of being movements from God.

The dynamic character of Jesuit education is not only for students, but educators as well. Kolvenbach, speaking to teachers, reminds them, “It is impossible to separate teaching, as transmission of knowledge, from that initiation into life that comprises all education.”³⁹ Teachers are not only supposed to introduce facts, but should understand how the facts connect to life. The teacher should embody this aspect of encounter with life in her or his own life, not just in the classroom. Value should also seep into the classroom as Kolvenbach points out, “issues of justice and injustice, solidarity and compassion, protection of the environment and the acceptance of those who are different: all of these are so many values that the educators will never be able to avoid.”⁴⁰ A Jesuit education should not be devoid of values, but should incorporate them into the lessons and information a student learns in order to take the lessons beyond the classroom.

Kolvenbach then moves from the classroom to experience, a key component to his Santa Clara address a few years later. Here, he focuses on how experiences are personal and, in the spirit of the *Ratio Studiorum*, the blueprint for Jesuit education, how experiences lead one to want to gain more knowledge. Education should integrate

³⁸ Peter-Hans Kolvenbach, S.J. “Contemporary Education in the Spirit of St. Ignatius,” in *The Road from La Storta* (Saint Louis: The Institute of Jesuit Resources, 2000), 290.

³⁹ Ibid.

⁴⁰ Ibid., 291.

“imagination and physical powers, emotions and intuitions, understanding and memory.”⁴¹ This education is also of the whole person, or *cura personalis*, which means the care of the whole person in the educational process. This aspect of Jesuit education is important for teaching that knowledge is not just about what is learned in the mind, but connects to the whole world and the care of an individual as a unique individual. This insight returns to the influence of the *Exercises* where Ignatius emphasized the individual nature of one’s relationship with God in both spirituality and how God works with a student.

Finally, he connects solidarity and spirituality in the educational sphere. Kolvenbach states, “If the Spiritual Exercises are at the root of the educational vision of the Jesuits, it is clear that this discovery of personhood and responsibility for solidarity with one’s brothers and sisters, has had consequences in the educational institutions.”⁴² Personal growth results from relationships with others, between educators and students, and among students themselves. This exchange of ideas and experiences creates solidarity in the classroom, which can then be extended outwards. *Cura personalis* helps enforce this solidarity through caring for whole people and not merely the academic dimension. Personal conversations and sharing of experiences create bonds between people that leads to a deepening of solidarity in education.

While this speech Fr. Kolvenbach gave in 1996 builds off of the educational collaboration between the laity and Jesuits, as well as a stronger relationship between the Jesuits and women, it is his 2000 address at Santa Clara University that is Kolvenbach’s version of “Men for Others,” his hallmark address. Given at the Commitment to Justice

⁴¹ Ibid., 293.

⁴² Ibid., 295.

in Jesuit Education Conference, Kolvenbach begins by tracing the development of the connection between social justice and Jesuit education that began with GC 32. He then connects the state of the world in 1975 to 2000 and the ways the challenges to connecting faith and justice are similar. While science and technology have changed, over half the world still lives in poverty, an issue that must be addressed.

The third section of his address focuses on the development of Jesuit educated students and the importance of solidarity in Jesuit education. Similar to his comments in 1996, Kolvenbach places a strong emphasis on experience and of the whole person. Kolvenbach states, “Tomorrow’s whole person must have, in brief, a well-educated solidarity.”⁴³ Students should have a greater understanding of the world, other cultures, and how they can contribute to the global community. Learning this solidarity should occur through contact, rather than concepts.⁴⁴ This personal contact will challenge students to see “the gritty reality of the world” and to be more knowledgeable about how to respond to this suffering in a personal, individual way. Kolvenbach asserts, “When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustices others suffer, is the catalyst for solidarity, which then gives rise to intellectual inquiry and moral reflection.”⁴⁵ It is not enough to simply learn about injustice, one must encounter it and through this encounter, will be transformed by the experience.⁴⁶

These insights about solidarity in Jesuit education developing from witnessing innocent suffering echo the experiences of Arrupe in Hiroshima, as well as his comments

⁴³ Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in Jesuit Higher Education,” 155.

⁴⁴ Ibid.

⁴⁵ Ibid.

⁴⁶ For an example of this analysis, see Menkhaus, James and Faist, Anna “Appropriating Ignatian Solidarity through Contact and Concepts,” *Jesuit Higher Education: A Journal*, Vol. 1, No. 2 (Fall 2012), 106-114.

about the importance of insertion experiences and encountering poverty. Both Kolvenbach and Arrupe place a strong emphasis on the developmental aspects of encounters with innocent suffering as a catalyst for change. This transformation is not only something for the years a student is in school, but should lead to a transformation of the whole person for the rest of one's life. Kolvenbach continues, "The students need close involvement with the poor and marginal now, in order to learn about reality and become adults of solidarity."⁴⁷ In order for a university to remain Jesuit, teaching about justice and forming students in this way is crucial, just as GC 32 emphasizes. The service of faith and promotion of justice must always be linked.

Finally, in his address at Xavier University in 2007, Kolvenbach echoes similar themes, but in this address, adds the dimension of interreligious dialogue.⁴⁸ Again, echoing the insights of Arrupe from his time in Japan, Kolvenbach says dialogue is an important part of interreligious dialogue in Jesuit education, but that education must move beyond "learning about" the other. He states, "Grounded in our own faith tradition, rooted in our personal faith commitment, we are called to encounter other religious traditions."⁴⁹ The exemplar of this attitude is Christ, Kolvenbach points out. Christ, in dealing with the Samaritan woman or in his response to the Romans held fast to his beliefs, but truly encountered the other.

Honestly approaching the faith of the religious other can also help one to experience one's own faith more fully. Serious conversations about faith and social concern can open new perspectives on one's own beliefs. Given the diversity present at a university,

⁴⁷ Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in Jesuit Higher Education," 156.

⁴⁸ This issue will be taken up more by Arrupe's successor, Fr. Adolfo Nicolas, but will be touched upon briefly here.

⁴⁹ Peter-Hans Kolvenbach, S.J., "The Service of Faith in a Religiously Pluralistic World," in *A Jesuit Education Reader*, ed. George Traub, S.J. (Chicago: Loyola Press, 2008), 169.

places of learning are ideal for religious and cultural exchanges. After this exchange, “What seems to us as threatening challenges to our personal faith can become new windows of enlightenment to the possibilities of our faith and the faith of others in our world today.”⁵⁰ Part of learning at a Jesuit school is preparing an individual to encounter people of other religions and to understand the value of diversity that stretches one’s views and faith.

The importance of solidarity in Jesuit education for Kolvenbach is apparent. Solidarity is what connects spirituality and social justice, solidarity is the way students learn about the world, and solidarity is created through an exchange of ideas through other cultures and religions. Kolvenbach’s emphasis on contact with others and with the gritty reality of the world continues to be integral to social justice programs at Jesuit universities and Jesuit institutions. Kolvenbach’s emphasis on solidarity in Jesuit education can easily be traced back to Arrupe’s experiences and use of the concept as a way of growing closer to others in suffering and inculturation.

Conclusion

Perhaps more than any other Jesuit, Kolvenbach borrowed and adapted Arrupe’s emphasis on solidarity. General Congregation 33, his writings on poverty, General Congregation 34 and most importantly, his addresses on Jesuit education all use the concept of solidarity in discussing the goals or methods of education and Jesuit apostolates. While Jesuit institutions can trace their focus on social justice back to Pedro Arrupe, many of the issues of solidarity and the focus on “contact, not concepts” in immersion programs come from Kolvenbach’s challenges to Jesuit institutions to educate

⁵⁰ Ibid., 170.

for a world-wide solidarity. This vision did not end when Peter-Hans Kolvenbach stepped down at Superior General as General Congregation 35 in 2008.

Adolfo Nicolas: The New Arrupe

On 2 February 2006 Kolvenbach announced his intentions to step down as superior general of the Society when he turned 80 years old in 2008. While it is very rare for a general to step down from his position, Pope Benedict XVI gave his consent to Kolvenbach's request. The advanced announcement gave the Society time to prepare for what would be GC 35 to elect Kolvenbach's successor. Kolvenbach also asked the major superiors to prepare an agenda for other matters to be taken up when GC 35 would begin in January 2008.

The results of the election on 19 January indicated that the man selected to follow Kolvenbach was Fr. Alfonso Nicolas from the province of Japan. He had been the former provincial of Japan and had been the president of the Conference of Major Superiors of East Asia and Oceania for three years.⁵¹ Once Nicolas was elected, Kolvenbach was permitted to step down. In a special ceremony on 1 March, Kolvenbach was thanked for his work as superior general for almost 25 years. In a letter presented to Kolvenbach on behalf of the Society the Jesuits thanked him especially for the way he guided the Jesuits through the Pontifical intervention after 1981 and “for recognizing how to balance fidelity to the Church with fidelity to our way of proceeding.”⁵² Kolvenbach

⁵¹ “Historical Introduction to the Decrees of the 35th General Congregation,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), 718.

⁵² “Letter of GC 35 Expressing Gratitude to Fr. Peter-Hans Kolvenbach, S.J.,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), 813.

had indeed guided the Jesuits in a similar trajectory as Arrupe and now it was time for Nicolas to do the same.

Adolfo Nicolas is considered by some to be a second Pedro Arrupe, given that he was also born in Spain and spent many years in Japan before rising to the rank of superior general. It remains to be seen if he will be more like Arrupe in his willingness to challenge authority, or more like Kolvenbach, who was considered more passive in his relationship with the Vatican. Either way, his openness to the East and what Eastern culture can offer the Church is very similar to Arrupe and Nicolas has also been considered one of the leading Jesuits on issues of interreligious dialogue. These dimensions become more apparent through selections of the documents from GC 35.

General Congregation 35: Globalization of Solidarity

GC 35 contains six decrees, far fewer than its predecessor. Decree two, “A Fire that Kindles Other Fires” bears the mark of a focus on interreligious dialogue as it challenges Jesuits to look to the new frontiers of the faith. The decree states, “Our mission of faith and justice, dialogue of religions and cultures, has acquired dimensions that no longer allow us to conceive the world as composed of separate entities; we must see it as a unified whole in which we depend upon each other.”⁵³ Given the current crises caused by globalization, technology and the environment, the authors want to stress that responsibility for these issues is universal and therefore, the solutions should be arrived at as a collective. Such thought is a calling for solidarity of all people, even if they choose not to use the term “solidarity” to describe this relationship. As the world has changed,

⁵³ “The 35th General Congregation of the Society of Jesus,” in *Jesuit Life & Mission Today: The Decrees & Accompanying Documents of the 31st – 35th General Congregations of the Society of Jesus*, ed., John W. Padberg, S.J. (St. Louis, MO: The Institute of Jesuit Sources, 2009), Decree 2, #37.

so must the context of the Jesuit mission, which must now include problems at the “frontiers” that had previously not been issues for the Church.

While not using “solidarity” in decree two, the document does cite it often in decree three, “Challenges to Our Mission Today.” Again, referring to the global world, they speak of the bonds of solidarity and love that exist among the human family. They write, “While many poor people have been lifted from poverty, the gap between the rich and poor within nations and across national boundaries has increased.”⁵⁴ Globalization has played a role in this process of exploiting the poor and increasing the gap between the two groups. Solidarity, however, calls people to work together towards correcting these negative effects of globalization.

The correct response to these injustices is a new type of globalization which the Jesuits term a “globalization of solidarity.” They explain that working from a context of faith, the Lord calls for Jesuits to work for the Kingdom of God, which would include right relationships among all people. They state, “In this way we cooperate with the Lord in building a new future in Christ for a ‘globalization in solidarity, a globalization without marginalization.’”⁵⁵ The new technologies in the world should be used to work towards this solidarity and to bring people together, instead of causing the gap between the rich and the poor to increase.

This includes an ecological solidarity as well because all are connected to the earth. As they point out, “Care of the environment affects the quality of our relationships with God, with other human beings, and with creation itself.”⁵⁶ The damage being done to the earth as people exploit the earth’s resources for financial gain and damage the air and

⁵⁴ “The 35th General Congregation of the Society of Jesus,” Decree 3, #69.

⁵⁵ “The 35th General Congregation of the Society of Jesus,” Decree 3, #74.

⁵⁶ “The 35th General Congregation of the Society of Jesus,” Decree 3, #76.

water has repercussions for everyone. However, the economically poor are most at risk when the environment is destroyed because they are the first to be displaced. As the document points out, “Poisoned water, polluted air, massive deforestation, deposits of atomic and toxic waste are causing death and untold suffering, particularly to the poor.”⁵⁷

The more universal application of solidarity towards the earth recalls the work of eco-theologians that invite a deeper reflection on solidarity to include all of creation. It also bears the mark of the frontiers of the faith that GC 35 desired to reach towards. While Arrupe’s time as general did not need to focus as much on environmental or global solidarity, the “signs of the times” for the 21st century require an updating of the term. Decree three ends by acknowledging the expansion of solidarity, stating, “Our personal and community relationship with the Lord, our relationship to one another as friends in the Lord, our solidarity with the poor and marginalized, and a lifestyle responsible to creation are all important aspects of our lives as Jesuits.”⁵⁸ This message of solidarity is not only important for all Jesuits, but for all global citizens of the 21st century.

Challenges for Jesuit Education Today

To date, the only major address given by Nicolas has been in Mexico City on 23 April 2010. The setting was a conference entitled *Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe*. During the first portion of Nicolas’ speech he discusses what he terms the “globalization of superficiality.” Due to the state of technology, superficial interactions that are easy and quick have replaced critical thinking and depth of interaction. Nicolas is not against technology, but cautions what is becoming a degradation of relationships through technological advances that

⁵⁷ “The 35th General Congregation of the Society of Jesus,” Decree 3, #77.

⁵⁸ “The 35th General Congregation of the Society of Jesus,” Decree 3, #85.

remove contact between people in favor of quick answers. These same technologies make it difficult to form communities of dialogue.

Ultimately, Nicolas believes this trend is destructive because it will lead towards an indifference towards suffering. He contends, “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.”⁵⁹ This process dehumanizes people and, in the end, they lose hold of who they are and what they are working towards. Recalling Kolvenbach’s challenge in Jesuit education to create whole persons of solidarity, Nicolas sees this superficiality as a challenge to that goal as people lose sight of relationships with others and with themselves.

One way to combat this tendency is to apply the imagination, Nicolas believes. Recalling the *Exercises*, he points out that imagination and memory work together in gospel contemplation. To understand how the imagination works during the *Exercises*, Nicolas uses the example of a jigsaw puzzle with a person’s face in the middle. He then says imagine breaking that picture into small pieces. The process of putting the pieces back together can be called “re-membering.” The re-membering occurs as one applies the imagination in the contemplations, putting himself/herself into the scenes with Christ. Nicolas then states, “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

⁵⁹ Adolfo Nicolas, S.J., “Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today,” April 2010, <http://www.jheasa.com/~jheasa/docs/Depth,Universality,andLearnedMinistry.pdf> (accessed February 21, 2013).

deepest of God's love in Christ is encountered."⁶⁰ Such an exercise should lead to personal transformation because one is uniting one's desires with the will of Christ and His call to be with the most vulnerable in society.

Such an exercise is not meant to take a person away from reality, but to engage in reality as it is. Nicolas points out that the starting point is always what is real. Such reflection is not about fantasy, but what is material, concrete in the world.⁶¹ The world of suffering and need, a world of poverty and pain, that is the starting point for reflection. The exercise is also about the individual person and his/her deepest desires. These two elements come together in the contemplation. Nicolas explains, "And that encounter with what is deepest changes the person."⁶² Real creativity and imagination that invite a person to see ways to combat the challenges of the world, but through one's own individual calling, is crucial to the future of Jesuit education.

Having spent time in Japan, just as Arrupe did, gave Nicolas insight into imagination and ways to connect the imagination to the state of Jesuit education. He states that he learned that pastoral theology begins with basic experience and that in teaching theology one must be creative. Nicolas reflects, "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."⁶³ Nicolas refers to what he calls "floating awareness" as a way of using the imagination to see what the needs of people are and to recall their backgrounds and customs. Floating awareness is a way of using

⁶⁰ Ibid., 4.

⁶¹ Ibid.

⁶² Ibid.

⁶³ Ibid., 5.

the imagination and creativity, while also being attentive to where other people are in their reality.⁶⁴

Applying floating awareness to education, one can understand the needs and perspectives of the current population in universities a bit more fully. Again, recalling his experiences in Japan, Nicolas states, “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 we can help them. For education, I would consider this a central challenge.”⁶⁵ If the starting point is the real, the suffering, broken world, a change should occur in both the educator and the student as educators attempt to apply floating awareness to the classroom.

As a student leaves a Jesuit classroom, he/she should not only have a professional competence in an area of study, but should have “a depth of engagement with reality that transforms them at their deepest core.”⁶⁶ This experience with reality must include an encounter with the broken world, the reality of the poor. Jesuit educated students should be trained with an emphasis on using the imagination, a floating awareness, to tackle the problems facing the world in the 21st century. The problems of today are not the problems of the past and it will take new ideas to prepare students for these challenges.

At the heart of the desire to fight for what Nicolas describes as a globalization of solidarity is a desire for solidarity with students and also to create this sense of solidarity between students and what they are learning. Solidarity between students is possible only by using the imagination to place one’s self into their context. But such a solidarity, a

⁶⁴ Ibid.

⁶⁵ Ibid.

⁶⁶ Ibid., 6.

relationship of understanding, gives educators a window into the reality of the problems faced by students and ways to help them creatively approach these problems. Solidarity between students and their studies is envisioned through international networks “that will address important issues touching faith, justice and ecology that challenge us across countries and continents.”⁶⁷ These networks must be creative as education discerns how to bridge the gap between those who have more and those who have less. Creative imagination is a key to creating solidarity and working for justice in Jesuit education in the 21st century.

Conclusion

Nicolas has been superior general for approximately five years. It will be interesting to see where he is able to take his ideas on solidarity to the borders and frontiers of the faith. His views on technology and globalization are insightful as humanity grapples with what it means to be a global community in the 21st century. His perspective on the importance of imagination to solve these problems is hopeful, as is the influence of his time in Japan that has given him a more global perspective of solidarity. As a man who is considered a second Arrupe, he now has the opportunity to lead the Jesuits in a new direction of a globalization of solidarity that includes people of all faiths and all of creation.

Howard Gray: Solidarity in Jesuit Higher Education

Fr. Howard Gray, S. J. has served as the Assistant to the President for Special Projects at Georgetown University since 2007 and has written extensively on Ignatian spirituality

⁶⁷ Ibid., 11.

and Jesuit education.⁶⁸ Gray is known nationally, as well as internationally, for his articulation of Jesuit mission and identity, as well as his perspective on the unique dimensions of Jesuit education. The importance of Gray's insights is to build upon the teachings of Kolvenbach and Nicolas concerning Jesuit education and the formation of students in a tradition of solidarity. Gray has worked closely with students as a spiritual director, educator and mission and identity director and his perspectives on Jesuit education and solidarity are partly formed through these encounters. One can affirm that solidarity in Jesuit education for Gray is a solidarity with those who fight for justice, but educating students to come to this realization means a transformation of their souls to give of themselves to something greater than their own concerns.

A Method for Solidarity: Attention, Reverence and Devotion

One of the contributions Gray has made to Ignatian spirituality is the articulation of the method of training Jesuit novices found in the *Constitutions*. In chapter two of part III, Ignatius states,

“In all things they should try and desire to give the advantage to the others, esteeming them all in their hearts as if they were their superiors [Phil. 2:3] and showing outwardly, in an unassuming and simple religious manner, the respect and reverence appropriate to each one's state, so that by consideration of one another they may thus grow in devotion and praise God our Lord, whom each one should strive to recognize in the other as in his image.”⁶⁹

Gray unpacks Ignatius' advice by seeing this development in three stages: attention, reverence and devotion. He believed the novices must be taught to pay attention to their reality, to reverence that encounter, and to ultimately find God as they discern their

⁶⁸ Before arriving at Georgetown, Gray was at John Carroll University where he served as the Assistant to the President for Mission and Identity. He is also the founder of the Center for Ignatian Spirituality at Boston College, a school where he served prior to arriving at John Carroll. During his time as a Jesuit, he has also held the post of provincial of the Detroit province and has taught courses at Weston Jesuit School of Theology, Fordham University, Boston College and John Carroll University.

⁶⁹ “The Constitutions of the Society of Jesus,” part III, chapter 2, [250].

vocation. Since a novice is in the early stages of Jesuit training, discerning the call to be a Jesuit is an important part of their responsibility.⁷⁰ While Ignatius' intent in this passage is training novices to find "God in all things," Gray applies this method beyond the novitiate to other people's desires to find how God is working in their lives.⁷¹ Attention, reverence and devotion can also be applied to a variety of frameworks and for people in educational institutions, encountering personal conflicts, or in prayer.

In the example provided in his essay, Gray applies attention, reverence and devotion to a gospel contemplation that one would undergo in the *Spiritual Exercises*. Concerning attention, Gray writes, "By attention Ignatius means allowing the reality of the other to be present to you in all its integrity."⁷² In the case of a gospel contemplation, one should be attentive to the circumstances surrounding a passage. As one reads the passage, the details of the story, Christ's words, small encounters, historical aspects of the time and place, and all other details should be closely observed. Ignoring the details of the story can prevent the person praying from taking the opportunity to fully be attentive to the reality of the story.

Gray uses Luke 15, the story of the prodigal son, to illustrate the importance of attention. Being aware that Jesus is telling the parable in light of challenges from the Pharisees that he is dining with sinners and tax collectors and that Jesus is explaining the worth of the lost sheep, lost coin and lost son in previous verses give a new meaning to the passage. At the beginning of the story, the son comes to the father and asks for his

⁷⁰ The connection between the work of the early Jesuits, social justice, and solidarity was described in the introduction of the dissertation.

⁷¹ I personally have applied this framework in creating retreats. For more information on other ways of incorporating attention, reverence and devotion, see Menkhaus, James, "An Ignatian Retreat Amid the Poverty of Ecuador," *The Way: Seeking the Face of Jesus*, Vol. 51, No. 2 (April 2012), 83-93.

⁷² Howard Gray, S.J., "Ignatian Spirituality," in *An Ignatian Spirituality Reader*, ed. George Traub, S.J. (Chicago: Loyola Press, 2008), 64.

inheritance. As spiritual writer Henri Nouwen points out, “the son’s manner of leaving is tantamount to wishing his father dead.”⁷³ No one would ask for their inheritance while the father is still alive, yet the father gives in to the disrespectful son. Other details, such as the father looking for the son, and running to embrace him with love and not anger, are important cultural markers. Attention during reflection slows down the process of examination. As Gray explains, “Attention takes the time and energy needed to let the density of the episode become my story too. It is the difference between being merely a spectator or an active participant.”⁷⁴

The second step, reverence, is explained by Gray as “what one has been attentive to must now be accepted as it is, in its own terms.”⁷⁵ One now should embrace what has been observed during the step of attention. In the example of the gospel contemplation on the prodigal son, reverence would challenge the retreatant to accept the revelation of love of the father in the parable to become a revelation of love towards the individual. This love is offered to all people, not only the son of the parable, and accepting this truth is reverencing the revelation of God that can be appropriated through the meditation. As Gray states, “Reverence helps the one involved in Ignatian gospel contemplation to see sacredness in all aspects of Jesus’ teaching.”⁷⁶

The final step, devotion, revolves around the portion of the Gospel passage that speaks most to an individual. Gray explains, “Such moments can be characterized as peace or as a strengthened sense of being called or of a renewed insight into the personality of

⁷³ Henri J.M. Nouwen, *The Return of the Prodigal Son: A Story of Homecoming* (New York: Double Day, 1994), 35.

⁷⁴ Gray, S.J., “Ignatian Spirituality, 65.

⁷⁵ Ibid.

⁷⁶ Ibid.

Jesus.”⁷⁷ These personal insights are crucial to the *Exercises* because Ignatius believed God communicated God’s will directly and personally to each individual during the retreat. Thus, devotion helps the retreatant, or novice, or any other person, to discover how God is working in their life or in a particular context. These moments of privileged revelation can be described as a moment that the heart is touched by God, echoing Kolvenbach’s statement that touching the heart with direct experience challenges the mind to change. Gray explains, “It is also a moment when the heart is touched, drawing the person to a greater love or deeper faith or surer trust or to a more courageous willingness to follow Jesus. Such moments and such movements are called ‘consolations,’ movements towards God.”⁷⁸ Devotion is ultimately about this movement towards God, finding God’s will for an individual through prayer and attention to the movement of the spirit.

Applying Gray’s model of attention, reverence and devotion to immersion or insertion experiences is another prism through which to explain the process that Kolvenbach says is critical for creating solidarity and for demonstrating to students the “gritty reality of the world.” Using attention, reverence and devotion to describe what is hoped for through these experiences, and especially to articulate Kolvenbach’s message in his Santa Clara University address, demonstrates a method for achieving solidarity. While Arrupe did not use this schema, his work in Japan and the way he developed his understanding of solidarity also mirrors this process.

For example, attention means to take time to accept what is present in the other. It means taking something in as it is. If the goal of a Jesuit, or of a school immersion

⁷⁷ Ibid., 66.

⁷⁸ Ibid.

program, is to create solidarity, attention is a crucial first step. Attention is what allowed Arrupe to be aware of Japanese customs and to take them on as his own. The years spent learning the Japanese tea ceremony required attention to detail, awareness to particularity and every aspect of the event. For a student going on an immersion, he/she must be fully aware of the new reality. Solidarity requires focus and letting the other person or custom or way of life to be present in its full reality as it is. The contact that Kolvenbach speaks of that is crucial to creating solidarity cannot be a random encounter or a close-minded affair. It must begin with paying full attention to the reality of another. The first step for Arrupe to learn the soul of the Japanese people was attention to the reality that was the Japanese way. Solidarity must begin with attention.

The second step, reverence, means approaching what has been observed without judgment. For Arrupe, after he observed the Japanese way of life, he did not judge it to be inferior. Recalling the lessons of Ricci and Xavier, he revered what the Eastern cultures could teach him about life, but also about the Christian God. While some may have sought to change the Japanese way into a European model, Arrupe realized all that could be learned if he became, to the greatest extent possible, Japanese. He would not have done this if he did not reverence what he had found. Immersion and insertion experiences call for the same reverence as students should not judge what they encounter until understanding the other. Even something foreign or strange, difficult or troubling, could have value in another culture and could be a way of God's revelation. One should move to love first, not judge, and embrace the other as other, not as something to be transformed into being more like the familiar.

Finally, devotion is the finding of God that has been made possible through attention and reverence. Arrupe found God in the Japanese people, in their customs, and in their way of life. He prayed that he would suffer for the Japanese because he loved them and believed God was working in their culture in many ways that other Europeans may not have taken the time to be aware of or to accept on its own terms. These movements of God, moments of touching the heart, happened often with Arrupe, especially as he ministered to the atomic bomb victims of Hiroshima. During immersion experiences, students can sometimes be moved by the plight of others, challenging their mind to change, as Kolvenbach explained. The well-educated solidarity that may be the outcome of contact and a movement of the heart is the Ignatian concept of devotion, as articulated by Gray. Put another way, the litmus test for an authentic encounter with God through the poor is the movement of the person away from a self-centered or egotistic understanding of reality towards a desire for solidarity with “Christ’s poor” in some form.⁷⁹

The paradigm of attention, reverence and devotion espoused by Gray for contemplation in the *Spiritual Exercises* connects very well with solidarity and the experience of those encountering the poor. In fact, students often undergo these steps without realizing that is what is occurring as they become aware of another way of life, accept it as it is, and find God working in their lives in a new way. This new way may take the form of renewed vigor to fight for justice, the desire to spend some time in service to an impoverished population, or recalling that other people may not have the

⁷⁹ By “some form” I mean that such a call does not have to result in someone selling all his/her belongings and becoming poor. It can mean many things, from a greater awareness of how one values resources, how a person loves one’s family, or how an individual is called to a new vocation.

luxuries that are available to some members of the world community. Solidarity is impossible without noticing, accepting, and loving the other.

Jesuit Education: A Soul Education

While attention, reverence and devotion are an excellent method for acquiring solidarity, Gray's contributions also extend to his description of Jesuit education and his articulation of the transformation that should occur as a student is formed in the Ignatian tradition. Again, building on the insights of Kolvenbach, Gray states, "Father Kolvenbach's Santa Clara presentation sparked enthusiasm and...suggested a most fruitful area for renewed cooperation within our institutions. But what I want to focus on is that this call to social action touches the soul (i.e., the animation of men and women) in the work of higher education."⁸⁰ Moving Kolvenbach's statements on solidarity and contact with the poor from immersion experiences into the classrooms and mission and identity offices is one focus of Gray's article.

In order to understand the way Gray applies the idea of a soul education to Jesuit education and its connection to solidarity, one must begin with the experiences of St. Ignatius. Much of what is known about Ignatius' interior life and desires is found in the *Autobiography* of St. Ignatius. The phrase Ignatius uses numerous times in the *Autobiography* is "to help souls." For example, after his conversion experience⁸¹, Ignatius visited the Holy Land. He writes about this experience, "His [Ignatius'] firm intention was to remain in Jerusalem, continually visiting those holy places; and in

⁸⁰ Howard Gray, S.J., "Soul Education: An Ignatian Priority," in *A Jesuit Education Reader*, ed. George Traub, S.J. (Chicago: Loyola Press, 2008), 201.

⁸¹ Ignatius was wounded at the battle of Pamplona and spent time recovering at his castle. During this time he decided to dedicate his life to God. Following his time at the town of Manresa, he visited the Holy Land. When he was kicked out of Jerusalem he decided to return to school seeing that he had to learn more before preaching and that to help souls he needed more education on spiritual matters.

addition to this devotion, he also planned to help souls.”⁸² For Ignatius, helping souls often meant conversion. While helping people had a social ramification, Ignatius also sought to convert the Turks to Christianity in order to save their souls from what he believed would be damnation.

Another example of Ignatius’ desire to help souls is the creation of the *Spiritual Exercises*, the nascent stages of this endeavor occurring just outside the town of Manresa where Ignatius unexpectedly spent nearly a year. The *Spiritual Exercises*, in the introductory annotation, similarly states the desire to help souls. The first annotation states that the purpose of the *Exercises* is “So is the name of spiritual exercises given to any means of preparing and disposing our soul to rid itself of all its disordered affections and then, after their removal, of seeking and finding God’s will in the ordering of our life for the salvation of our soul.”⁸³ Helping those who receive the *Exercises* to align their will with the will of God, and to remove those things not from God, has as its ultimate end helping the soul of the retreatant. Again, Ignatius’ desire springs from his hope in saving souls from the devil, or evil spirits, which he believed tried to draw people away from God’s will.

With this background in mind, one can have a greater appreciation for Gray’s essay and the foundation from which he refers to Jesuit education as a “soul education.” Gray explains, “This is what I mean by soul education: the personal appropriation of teaching, experience, and insight that mark what one business ethicist calls ‘a defining moment’ of one’s life.”⁸⁴ This encounter with a defining moment allows the individual to become fully alive, or, animates a person’s “soul.” One important aspect in creating this defining

⁸² Ignatius of Loyola, “The Autobiography,” 87.

⁸³ Ignatius of Loyola, “The Spiritual Exercises,” [1].

⁸⁴ Gray, S.J., “Soul Education: An Ignatian Priority,” 197.

moment is appropriation, “an integration into the very activity of God within created reality.”⁸⁵ This requires an authentic attempt at encountering ideas, possibilities, and experiences into the life of a person, rather than a cursory dismissal of the classroom content. As Kolvenbach states, contact, not concepts, are the best tool for creating solidarity.

However, the giving of one’s soul, as Gray describes it, is not done in isolation. He states, “For Ignatius, one discovers one’s soul only when one freely donates one’s life to something greater than oneself. Ignatius called this an election, a choice to be a particular kind of self, to orient one’s life with an abiding commitment to do something good and enduring.”⁸⁶ The soul education is not only about discovering one’s own gifts and talents, but about how to use them towards the call of Christ in the Gospel. This does not mean that every Jesuit educated student should dedicate her/his life to service, but that within the call of God and the movements of the soul there is some element of the call that should move the person beyond one’s own needs and ambitions. This “other” can also be a call for solidarity that occurs when the soul is moved by consolation towards God.

If “soul education” is a defining moment in a person’s life, this definition can be applied to Kolvenbach’s description of the touched heart causing the mind to change. This moment is similar to the point in an immersion experience where one realizes that the issue is bigger than themselves and a new understanding of solidarity is formed. As Gray explains, Ignatius wanted people in education to encounter and not to perform.⁸⁷ If students merely perform, the heart is not touched and the soul, the animating factor of an

⁸⁵ Ibid., 198.

⁸⁶ Ibid., 205.

⁸⁷ Ibid.

individual, is not formed for solidarity. Such an experience is based upon the belief, as Ignatius had, that God is an active and loving God, calling each individual towards a deeper relationship with God and to work for justice on behalf of the poor.

A final aspect of Gray's essay that merits attention for the creation of solidarity is religious pluralism, a contentious issue for offices of mission and identity when one must tread a middle way between being welcoming to those who do not hold similar religious ideals while also adhering to Catholic principles. Mirroring one of the concerns of Nicolas and GC 35, Gray points out, "Ignatius does not give us an adequate model for the kind of ecumenism and plurality we honor in today's university community."⁸⁸ The method, however, of Ignatian adaptation offers possible strategies to bring the university community together. Adaptation allows people to find God in many places, similar to Arrupe's experiences in Japan. However, what is possible for a missionary in foreign lands is more difficult in the university context. The same lessons should be applied, though, despite the difference in context.

Facing the same issue of religious pluralism, Gray states in another essay, "What challenges Ignatian spirituality in an ecumenical and pluralistic culture is developing the imagination to make them available to others who are not Christian but who are genuinely seekers of deeper relationships with God."⁸⁹ These two concepts, Ignatian adaptation and imagination open the potential for encountering beyond the customary means. Inviting others into a soul education creates solidarity within a university community. Diversity of experiences makes a university community stronger and more vibrant as members of that community seek to find God from a variety of backgrounds.

⁸⁸ Ibid.

⁸⁹ Gray, S.J., "Ignatian Spirituality, 70.

The desire to animate one's soul, to discover God's call, is a strong aid in bringing a community together in solidarity. As Gray concludes, "In the process of being true to sound learning...we witness that a university, finally, carries its own justice within its own soul and creates its own solidarity."⁹⁰ This solidarity can then extend beyond the borders of the university property and into the world, creating a new understanding of solidarity.

Conclusion

Gray's use of attention, reverence, and devotion, as well as his description of Jesuit education as an education of the soul, are other ways to articulate the message of solidarity in Jesuit education. Growing in greater appreciation for the people and things of this world, for other cultures and ways of life, are crucial in teaching students in an educational context that solidarity is a process that takes great effort. It is a process done in community where shared triumphs and failures can be discussed and improved upon. And finally, it is a process that in today's university context must be undergone in the spirit of ecumenism and pluralism.

At a conference on Jesuit education held at Georgetown University in 2001, Gray spoke about lay-collaboration in Jesuit universities in light of GC 34. Gray stated,

"It's an educational movement that, as Father General Kolvenbach has reminded us in his two recent documents on higher education, must be social in its orientation. It has to be an education that says every gift requires me to serve someone else with that gift. It means that every privilege that I have, precisely because I have been privileged to be educated, means that I have to worry about the ignorance of someone else. It means my heart has to be broken by the fact that someone goes to bed hungry at night, that someone will never have an opportunity to live in a way in which they know security, and safety, and understanding."⁹¹

⁹⁰ Ibid., 203.

⁹¹ Howard Gray, S.J., "The Age of Discovery: Collegueship in Light of GC 34," in *Lay-Jesuit Collaboration in Higher Education* (St. Louis: Institute of Jesuit Sources, 2002), 22.

Jesuit education, for Kolvenbach, Nicolas, Gray and many other Jesuits, is a formation of the soul so that a graduates' heart is broken by the injustices of the world. The cause of someone else must become "our" cause, not "their" cause. The violence, degradation, humiliation, and fear that many people live with daily is not just their problem, but it our problem. The formation of a Jesuit education should be towards this realization and should invite ways of approaching the world to transform it so less people experience such oppression. The privilege that Gray describes is the opportunity to receive a college education and that opportunity empowers students to make a difference in the world. But a Jesuit education empowers those alumni to act specifically on behalf of the poor and oppressed.

Inviting students to grow in solidarity with others, especially the marginalized and those most vulnerable, is a way to help them see that the fight for justice involves everyone. Immersion experiences can play an important role in this realization, but any "contact" that reinforces concepts helps students discover the truth of solidarity- that despite cultural, sexual, economic or religious differences, we are all in solidarity with others in our shared humanity. One of the most important roles of a Jesuit university is to invite students into this reality.

In his Baccalaureate homily given at John Carroll University in May 2007, Gray echoed these sentiments. He proclaimed,

"Far more important is what has happened to your heart...how has that been touched. And we like to feel that its been touched so that when you leave this school...you will be outraged when you see any person in this society ostracized, marginated...that's not the way of Christ. And you have been told, and you have been entrusted, to bear that witness of Christ that in the Kingdom of God there are no outcasts."⁹²

⁹² Howard Gray, S.J. Baccalaureate Homily, John Carroll University, May 2007.

Sending students into the world with the truth that they have been formed to be women and men of solidarity with the outcasts and that Christ invited all to the table is the desired outcome of a Jesuit education. Training for a profession is important, but a moral lens through which to use this training is the core of Jesuit education and has been so since the time of St. Ignatius. The formation of the whole person to be moved by the plight of others and the suffering of the poor should inform the decisions graduates make in any career, whether it be business, law, medicine or education. In the kingdom of God, there are no outcasts.

Greg Boyle: Solidarity on the Streets of Los Angeles

Moving from Gray's perspective on graduates of a Jesuit institution to Fr. Greg Boyle's struggle for solidarity and justice on the streets of Los Angeles is a logical transition. Just as Gray hoped to form women and men into alumni who care for all people, mirroring the kingdom of Christ, so has Boyle fought to transform the hearts and minds of gang members, as well as those who encounter them, to better reflect a kingdom of kinship.

Boyle is a Jesuit priest who founded a gang intervention youth program called Homeboy Industries to help former gang members get jobs and gain skills to help them after time in prison. Boyle was formerly the pastor of Dolores Mission Church where he was the youngest pastor in the history of the diocese.⁹³ His work with Homeboy Industries has been well documented. He travels the country and gives over two hundred talks a year at universities, churches, retreats and other public engagements. His message is told through stories of working with the "homies," as he refers to the population that

⁹³ Greg Boyle, S.J. *Tattoos on the Heart: The Power of Boundless Compassion* (New York: Free Press, 2010), 1.

works at Homeboy Industries. Boyle's work has not only changed the lives of the former gang population, but the lives of those who hear his words and his stories.

Boyle's desire to work with the poor at the Church arose from his time in Bolivia in 1984-1985. Before he left for the trip, he had been slated to move to Santa Clara University to run their student service program, but after he returned he reflects, "I can't explain how the poor in Bolivia energized me...but they turned me inside out, and from that moment forward I only wanted to walk with them."⁹⁴ Recalling Arrupe's insistence that Jesuits spend time working with the poor in order to undergo a transformation, Boyle's experiences are an excellent fulfillment of that desire. Boyle writes, "I knew the poor had some delivery system for giving me access to the Gospel."⁹⁵

One experience Boyle describes to illustrate his connection to the poor in Bolivia is when he was invited to say mass with a community of Quechua Indians. At this time, his Spanish was not very strong and to make things worse, he had forgotten his missalette. He did his best to recall things for the Mass and to translate those ideas into Spanish. After the mass, an old Quechua woman came to him for confession. Again, hampered by the language barrier he sat with her for thirty minutes nodding and trying to understand her. When she was done, he turned around and the truck that had brought him had left him on top of the mountain. He reflects, "I am alone at the top of this mountain, stuck, not only without a ride, but in stultifying humiliation. I am convinced that a worse priest has never visited this place or walked this earth."⁹⁶

As he walked, dejected from the experience, an old Quechua campesino approached him out of nowhere. He approaches Boyle and, in Spanish, tells him, "Thanks for

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid., 37.

coming.” The old man then motions that Boyle tip his head forward as he begins to drop rose petals from his pockets over Boyle’s head. Fistfuls of petals come from the man’s hands as Boyle sees his own tears hitting his sandals. Then the old man walks away and leaves Boyle, who is surrounded by the sweet aroma of these flowers. Despite returning to that location numerous times, he never saw that old man again.

Boyle reflects that this experience taught him many things. At a time of feeling like a failure, feeling like he could do nothing right, this old man appeared to lift his spirits. He explains, “More than anything else, the truth of God seems to be about a joy that is a foreigner to disappointment and disapproval. This joy just doesn’t know what we’re talking about when we focus on the restriction of not measuring up.”⁹⁷ This belief in the power of the love of God and the forgiveness from that love for shortcomings and times of feeling inferior seems to be a driving force in Boyle’s theology and ministry. He doesn’t see the former gang members as people who do not measure up. He sees them as the population many have pushed to the margins and think they could never be in solidarity with these people. Given the way they are pushed away, it is this group that is the most need of being reminded that they are loved.

Homeboy Industries

In order to understand Boyle’s work and his perspective on kinship, it is important to first give a brief description of his character and the history of Homeboy Industries, the nexus for much of Boyle’s work with gang members. In 1995 Celeste Fremon published a book that was the culmination of following Boyle and observing his interactions with the homies. Describing Boyle, she writes,

I am continually amazed by Greg’s stamina. He is awake by 5:30 A.M. and

⁹⁷ Ibid., 38-39.

either in his office by 7:00 A.M. or making a trip down to Juvenile Court to testify on a gang member's behalf. His days end close to midnight, when he takes one last ride around the projects on his bicycle to make sure no trouble is brewing. On nights when events go bad, he doesn't get to bed at all...Although he always deals with the parishioners warmly, Greg is clearly happiest in the presence of the homeboys."⁹⁸

Fremon's work reveals a man who tirelessly works on behalf of the homies, to show others that they are human beings who deserve respect, despite their past failings. Fremon writes that the key to understanding the homies is knowledge. By this she reflects Boyle's assertion that it is harder to demonize someone when you know the person. Fremon uses the example of a nurse who was taking a brain dead gang member to have his organs harvested. Another nurse replied when she saw the scene that no one would want that monster's heart.⁹⁹ The original nurse retorted that he was not a monster and she began to cry. Fremon asserts that the week spent with the boy as friends and family came to visit him and speak to him, hoping he would regain consciousness, had transformed her and demonstrated to her the humanity of the boy. This is the transformation she hopes for as people read her book and is likely one of the intended consequences Boyle hopes for as he delivers over 200 speaking engagements every year. They both give a face to those who are usually easily overlooked and give a voice to those who usually are never heard.

The location for much of Boyle's work developed from an idea that the parish community of Dolores Mission Church should do something to help the kids who had been booted from their schools. In 1988 they established Dolores Mission Alternative which drew gang members together.¹⁰⁰ Soon after this development, gang members

⁹⁸ Celest Fremon, *G-Dog and the Homeboys: Father Greg Boyle and the Gangs of East Los Angeles*, forward Tom Brokaw (Albuquerque: University of New Mexico Press, 2008), 28-29.

⁹⁹ Fremon, 9.

¹⁰⁰ Boyle, 2.

began to feel welcome at and around the church. After a rocky start, the parish community warmly embraced this new approach and groups formed. In 1988 hundreds of women handed out fliers for Jobs for a Future.¹⁰¹ The program then opened doors for projects and jobs for gang members, such as: the building of a child care center, neighborhood clean-up crews, graffiti removal, landscaping, and maintenance crews.”¹⁰²

Homeboy Bakery began when, in 1992, Boyle was speaking with Ray Stark, a wealthy Hollywood agent and movie producer. His wife had recently died and he had a large sum of money that he wanted to use to help alleviate the gang problems in Los Angeles. Boyle offered the idea that he could purchase the abandoned bakery across the street and put rival gang members together to work there. Stark agreed and Homeboy Bakery was born.¹⁰³ In the summer of 1992, the combination of Homeboy Bakery and the Jobs for a Future program came together to form Homeboy Industries.

Another important aspect of Homeboy Industries is tattoo removal. Often an impediment for gang members when applying for jobs is their numerous tattoos. Therefore, Boyle thought it important to offer tattoo removal as part of their services. A team of doctors working with Homeboy Industries perform more than four thousand treatments a year.¹⁰⁴

In 2007 Homeboy Industries moved to a larger location. They also have a Homegirl Café near China-town in downtown Los Angeles.¹⁰⁵ Boyle believes one of the most successful offshoots has been Homeboy Silkscreen, which was added to the list that also includes Homeboy/Homegirl Merchandising and the previously mentioned Homeboy

¹⁰¹ Ibid., 4.

¹⁰² Ibid., 4-5.

¹⁰³ Ibid., 6-7.

¹⁰⁴ Ibid.

¹⁰⁵ Ibid., 8.

Bakery.¹⁰⁶ While thousands of gang members have been employed at these corporations, Los Angeles County alone claims 1,100 gangs and nearly 86,000 members.¹⁰⁷

Transforming these men and women so that they can see their own self-worth and can envision a life of hope beyond the streets of gang violence is the key to Homeboy Industries. When the homies see they are loved and find their worth, they can work to change their own lives. The many success stories that Boyle tells about Homeboy Industries aren't about the jobs, but the transformation that is occurring with the homies. But the transformation isn't only about them, it is about all who hear Boyle's stories and begin to see it is hard to demonize someone when you know them.

Kinship

The word Boyle uses for solidarity in his speeches and writings is kinship. Explaining kinship, he states, "Kinship – not serving the other, but being one with the other. Jesus was not 'a man for others'; he was one with them. There is a world of difference in that."¹⁰⁸ Many Ignatian documents talk of "serving the poor" and being a woman or man for others, but Boyle points out a dimension of solidarity (or kinship) that goes beyond service and being "for others." While service is a start, it should not be the end product if a relationship of solidarity exists. There should not be an "us" and a "them," but only an "us." He hypothesizes, "Often we strike the high moral distance that separates "us" from "them," and yet, it is God's dream come true when we recognize that there exists no daylight between us. Serving others is good, it's a start. But it's just the hallway that leads to the Grand Ballroom."¹⁰⁹ Seeing the other as someone in need of service or

¹⁰⁶ Ibid.

¹⁰⁷ Ibid.

¹⁰⁸ Boyle, 188.

¹⁰⁹ Ibid.

charity never allows the relationship to develop into kinship, or as Boyle states, what God had in mind.

The challenge to kinship is the population that Boyle works with is often despised by the general public. Gang members, covered in tattoos, with criminal records may invoke pity, but rarely a sense of kinship. But kinship requires a push beyond the surface, beyond the crimes of the past, towards looking inside a person and seeing their worth. The further out into the margins, the harder it is to create kinship with the marginalized. Boyle offers, “Soon we imagine, with God, this circle of compassion. Then we imagine no one standing outside of that circle, moving ourselves closer to the margins so that the margins will be erased. We stand there with those who dignity as been denied...with the demonized so the demonizing will stop.”¹¹⁰ The further out the circle goes, the more difficult to imagine that all people should stand inside the circle, and yet, the more important that those on the outer circles be helped to find their worth.

Boyle’s book, as well as his speaking engagements, contains numerous true stories about his work with the homies. He believes that the narratives of his encounters and experiences communicate his theology and beliefs better than stating his own thoughts. The following are two stories from *Tattoos on the Heart* that illustrate the value of kinship and a different understanding of solidarity that is very Ignatian.¹¹¹ At the heart of these encounters is a belief of “God in all things” and all people, a challenge to the belief that people are separate and do not “belong to one another.”

¹¹⁰ Boyle, 190.

¹¹¹ His book contains numerous heartfelt stories. These two are chosen because they especially hit upon the theme of kinship, but there are many others that fit as well. In many stories, the foundational message is the same – kinship is the love that God intended for all people.

The first story is about a trip Boyle took to the White House with three homies. On the flight home, one of the homies got up and went to the restroom, but did not return for forty-five minutes. When he finally sat down, Boyle inquired what took him so long. The homie, named Alex, said he was talking to the stewardess. He sheepishly tells Boyle, “I made her cry. I hope that’s okay.”¹¹² Boyle tells him that might depend on what he told her, perhaps fearing the worst. He then explains how she asked him about his tattoos and gang life and that he told her all about Homeboy Industries and their trip to the White House. This is what caused her to cry. Boyle tells him, “Well, mijo, whaddya ‘spect? She just caught a glimpse of ya. She saw that you were somebody. She recognized you...as the shape of God’s heart. Sometimes people cry when they see that.”¹¹³

Boyle sees in this interaction, this exchange between two people, kinship. The flight attendant who was curious enough to ask this “dangerous” looking, tattoo covered former gang member about his life, and the willingness to share his life with a total stranger that made the homie vulnerable to judgment. He insightfully writes, “Suddenly, kinship – two souls feeling their worth, flight attendant, gang member, 34,000 feet – no daylight separating them. Exactly what God had in mind.”¹¹⁴ After this encounter, both see the other differently, as people, worthy of a new level of care and respect. A relationship had formed from the vulnerability of one and the interest of the other. Within that exchange, kinship grew as there was no longer an “us” and a “them,” but only an “us.”

Another story of kinship involved a homie named Chico who wanted a job working with computers. Boyle was able to get him this job, which also was a way for him to

¹¹² Boyle, 204.

¹¹³ Ibid., 205.

¹¹⁴ Ibid.

learn how to use a computer and to improve his skills. However, a few weeks after acquiring the job, he was gunned down in his front lawn. He was rushed to the hospital but the bullet had caused a paralysis that was high and into his brain. Boyle visited the youth twice before he died. At the funeral, the mortician approached a weeping Boyle. When he got close, Boyle whispered to the man through his tears, “Now that...was a terrific kid.”¹¹⁵ Taken aback, the mortician loudly and in a confused voice, said, “HE WAS?”¹¹⁶ Boyle said his heart sank because he knew what the mortician was thinking, as many people would. That this gang member was not a terrific kid, but a waste of time.

At the heart of this exchange is one of the challenges to kinship and solidarity. Boyle writes, “The mortician’s incredulity reminds me that kinship remains elusive. Its absence asserts that any effort to help someone like Chico just might be a waste of our collective time.”¹¹⁷ On the surface, the mortician and the homie had little in common. But at their core they were both human beings, both people loved by God. Most people do not see those on the margins as having any connecting to them, but Boyle reminds people that Mother Teresa said that the problem with today’s world is “we have just forgotten that we belong to each other.”¹¹⁸ This belonging is kinship and solidarity. It is easily forgotten, but realized in tender moments when a flight attendant sees how she belongs to a tattooed covered homie from the streets of Los Angeles.

Conclusion

One of Boyle’s most used quotes is a line from Habakkuk, which he proclaims, “The vision still has its time, presses on to fulfillment and it will not disappoint...and if it

¹¹⁵ Ibid., 211.

¹¹⁶ Ibid.

¹¹⁷ Ibid., 212.

¹¹⁸ Ibid., 187.

delays, wait for it.”¹¹⁹ Boyle waits for this vision with his life. It is a vision of kinship and solidarity that confirms Christ’s command that all are one, that there are no outcasts or outsiders. For Boyle, solidarity is not about working with or giving to, but about a way of being that sees no boundaries. No one is a waste, no one is disposable. He does not advocate that everyone come to work with him at Homeboy Industries or that everyone should donate all their goods to the poor so that they can know what it is like to be a gang member. Instead, he challenges people to see the truth about those they encounter, especially about those people that many think are a waste in society. Citing the prophet Jeremiah, Boyle writes, “In this place of which you say it is a waste...there will be heard again the voice of mirth and the voice of gladness...the voices of those who sing.”¹²⁰ Instead of asking people to measure up to their standards, kinship and solidarity call people to show people the truth – that they are loved by God as they are. As Boyle states, “At Homeboy Industries, we seek to tell each person this truth: they are exactly what God had in mind when God made them.”¹²¹

Kinship mirrors the solidarity of Arrupe, Kolvenbach, Nicolas and Gray because it is about transformation and relationship. Arrupe practiced this method of finding worth in the Japanese and in the bomb victims of Hiroshima. On one hand, those suffering were his enemies who had imprisoned him. The Japanese had sided with Germany against much of Europe and Arrupe could have fought against them, but he did not see the enemy in the ruins of Hiroshima. He saw people through the eyes of kinship, a shared humanity that reminded him of the call of Christ to help those who were defenseless and dying. Applying Gray’s paradigm of attention, reverence and devotion, one can approach those

¹¹⁹ Ibid., 190.

¹²⁰ Ibid., 192.

¹²¹ Ibid.

on the margins with a hope of creating a kinship. The flight attendant that spoke to Alex noticed something about him and asked him to open himself up to her. Her tears reveal that she accepted, without judgment, what he offered her. A part of himself that was vulnerable to attack was not treated with disdain, but acceptance. And finally, devotion, the presence of God, was in those tears that fall from her face, as well as in Alex's heart as he returned to his seat. Their souls together felt their worth.

Boyle's experiences with the homies share another dynamic of solidarity. It is not about being "for" others, but with others in a radical way. That reality looks different for each person, but there is no doubt that Boyle's words have changed the way people see others.¹²² If solidarity is kinship, as Boyle seems to indicate, Jesuit education would not only be about exposing students to the harsh reality of the world, but about bringing them into a mutual relationship with others and helping them to see that all of humanity both is in solidarity and yet fails miserably to live up to this reality. Perhaps at the heart of Arrupe's Eucharistic solidarity is this same message – that all are one in the Body of Christ and all are one because they belong to each other.

Conclusion: Building Upon Pedro Arrupe's Vision of Solidarity

Jesuit Paul Locatelli, speaking about solidarity, offered that it should lead to social, moral action. He stated, "If education is about developing the habit of the heart to choose the greater good, as Ignatius and Kolvenbach would have it, then the justice of solidarity, as both a theological and social virtue, is choosing to be morally responsible for all of humanity and creation, regardless of one's academic discipline."¹²³ The four Jesuits examined in this chapter would each agree with Locatelli's position. In their own way,

¹²² I personally have heard him speak three times and am always moved, as is the audience, by his style of story-telling, the truth of his insights, and the revelation of shared humanity that his stories embody.

¹²³ Locatelli, "Educating for Solidarity."

each reflected on Ignatian solidarity, which had been strongly influenced by Arrupe. In each case, the individual either became a Jesuit while Arrupe was general or lived through his time as superior. Without Arrupe, their understanding of solidarity would likely be very different.

Kolvenbach's focus on contact, rather than concepts, in creating a whole person for solidarity in Jesuit education brought Arrupe's vision of solidarity to all who are educated in Jesuit schools. His work also had a great influence on Nicolas, Gray and Boyle.

Nicolas, so far in his term as general, has taken the idea of solidarity towards a globalization that extends solidarity beyond the borders and frontiers. Solidarity in the 21st century is beyond what Arrupe would have imagined as those new frontiers include all of creation. Gray offers a method for creating solidarity and a way to apply it in a specific context of Jesuit education. Bringing Kolvenbach's insights down to the particular, he sees solidarity as a product of the soul education that should be offered at a Jesuit institution. Finally, Boyle takes these insights and calls them kinship – a relationship of love that does not keep away the marginalized. Kinship calls for solidarity with those who are often left outside the circle of compassion and invites them to the table of Christ.

As Locatelli points out, “The solidarity of justice extends beyond being a theological virtue since its aim is to fashion a humane and just society.”¹²⁴ Moving beyond a virtue towards an action is an invitation to see the world differently. To see the world as a place where justice is celebrated. Solidarity does not ask people to have a feeling of connectedness with a people that one will never meet. It calls people beyond the borders and frontiers, it calls people to be aware of the plight of all, it calls people realization the

¹²⁴ Ibid.

globalization of humanity and to work towards creating a society that better reflects the Gospel. This is the vision of Pedro Arrupe and these four Jesuits continue to work to bring that vision to light so the voiceless may be heard, the marginalized may be invited to the table, and the downtrodden may be lifted up. That way, “all may be one.

Chapter 4

Case Study: Experiencing Ignatian Solidarity in Immokalee, Florida

“We are all witnesses of the burden of suffering, the dislocation and the aspirations that accompany the flow of migrants. The phenomenon, as everyone knows, is difficult to manage; but there is no doubt that foreign workers, despite any difficulties concerning integration, make a significant contribution to the economic development of the host country through their labor, besides that which they make to their country of origin through the money they send home. Obviously, these laborers cannot be considered as a commodity or a mere workforce. They must not, therefore, be treated like any other factor of production. Every migrant is a human person who, as such, possesses fundamental, inalienable rights that must be respected by everyone and in every circumstance.”¹

Fr. Kolvenbach’s assertion in the previous chapter that solidarity in Jesuit education is learned through contact, rather than through concepts, and should educate the whole person of solidarity for the real world, is echoed through immersion programs at Jesuit schools around the world. Following in the footsteps of Fr. Arrupe’s challenge for nearly all Jesuits to undergo insertion programs, Fr. Kolvenbach’s vision extends the value of these programs to students in Jesuit schools. In order for the heart to be touched, students should engage the gritty reality of the world by coming into contact with suffering and injustice, new cultures, and new perspectives. A core component for Jesuit education in the 21st century is the ability to make this contact with the greater world community more possible through these programs.

The final chapter of the dissertation is a case study of two experiences of accompanying students on these programs to Immokalee, Florida.² Immokalee is a small

¹ Benedict XVI, *Caritas in Veritate*, #62.

² The first trip took place from 6-13 March 2011 and the second trip from 5-12 January 2013. I would like to thank the following participants of each trip for sharing these experiences with me. On the March 2011

Florida town comprised of migrant farm workers. The infractions on human rights and the challenge to principles of Catholic social teaching that face these workers are a few of the reasons to send students to this location. Preparation for the trips at John Carroll university include a minimum of five meetings designed to prepare the students and faculty members for the trip, an immersion experience of seven days and follow-up meetings that assist with appropriating the experiences into the student's faith, worldview and understanding of justice. While the trips were unique because of the experiences and participants, much of the exposure to the issues of injustice occurring in Immokalee were very similar on both immersion experiences.

This final chapter of the dissertation will begin by sketching life in Immokalee and why the Humility of Mary Volunteer Service Program³ sends volunteers to work with this population. Understanding the contours of injustice, the life of the migrant farm workers who come to Immokalee, and the impact this region has had on the United States is important for understanding why it was chosen as the case study for Ignatian solidarity. After describing this background, I briefly look at three injustices that are faced by those living in Immokalee highlighted by the immersion experience as ways of creating solidarity, as well as the students' reflections on these experiences. The chapter concludes with offering some of my own reflections, as well as those from students on the trip, which is followed by an analysis of the experience from the perspective of

immersion: Larra Alzayed, Meghan Case, Joey Catanese, Andrea Hess, Megan Kaliszewski, Becca Magyar, Yaritbel Torres-Mendoza, Tim Mauk, Mackenzie Remster, Kelly Smith, Kaitie Snider, Julia Solow, Maura Stewart. On the January 2013 immersion: John Barrett, Evan Bellan, John Coughlin, Steph Gohlsch, John Jackson, Sophie Kus, Marissa Miller, Aly Monteleone, Ben Rossi, Josh Sefcik, Nicole Shellenbarger and Adam Tome.

³ The Humility of Mary Volunteer Service Program sends 2-4 volunteers each year to work in Immokalee. Primarily, they teach in an after-school program or work with other programs in the community, such as Habitat for Humanity, the Guadalupe Social Services Agency, or the Coalition of Immokalee Workers. John Carroll University partners with Humility of Mary and these volunteers are responsible for teaching the students about Immokalee and coordinating programs and service opportunities.

solidarity. While such programs are powerful examples of Fr. Kolvenbach's challenge to foster contact with others as an educational experience, they also fall short in some ways and can be misleading if students do not have a proper understanding of Ignatian solidarity and Arrupe's own experiences.

Immokalee, Florida

The town of Immokalee, Florida is located in Collier County, and is approximately a 45 minute drive east of Naples. The population is mostly Latin American, primarily Mexicans, Haitians and Guatemalans, many living in their own small communities.⁴ The official population is around 20,000, but that nearly doubles during the growing season.⁵ Many of these residents are migrant farm workers who come to Immokalee during the fall and winter to pick tomatoes and oranges, but then move to the Carolinas during the summer months to pick other crops. Few of these farmers own cars and thus the area is crowded by bicycles and people walking.⁶ Also due to the transitory nature of the population, many of these farmers do not own homes, but rent them for exorbitant prices. Due to the monopoly on land ownership by the Blocker family, and the importance of living near the pick-up area where buses take the workers to the fields every day, rent approaches 200 dollars a week per person in a trailer of potentially twelve men.⁷

Such a rough sketch paints an outline for the injustices that are prevalent in Immokalee. For one, economic injustice is prevalent since the farm workers have few rights and have not had a raise in thirty years, although recent efforts have resulted in a raise for those workers picking in selected fields based on the owner of the field. The

⁴ Erin C. Heil, *Sex Slaves and Serfs* (Boulder, Colorado: First Forum Press, 2012), 7.

⁵ John Bowe, *Nobodies: Modern American Slave Labor and the Dark Side of the New Global Economy* (New York: Random House: 2007), 8.

⁶ Heil, 7.

⁷ Bowe, 12.

disregard towards offering a living wage, the evolution of rights for those in the fields, and the struggles of the Coalition of Immokalee Workers highlight the injustice faced in those fields. A second area of concern is political justice as students come to question immigration policies and deportation practices as they meet people who, while perhaps undocumented, live in fear of being split apart from their families. And third, the numerous instances of modern day slavery in this area invite reflection upon human dignity and the minimal rights that each human being is entitled to, regardless of their background or legal status. These three aspects of inquiry will serve as a window into Immokalee and a prism of reflection for the students of both immersion trips.

Economic Justice: The Coalition of Immokalee Workers

To comprehend issues of economic injustice that permeate life in Immokalee, the discussion should begin with the work of the Coalition of Immokalee Workers. The group was originally started in 1991 by Guadalupe Social Services and focused on food cooperation for farm workers.⁸ By June 1993 the group took the name the Coalition of Immokalee Workers (C.I.W.) and became more focused on activism for worker's rights.⁹ This group is perhaps the most vocal and well-known advocate for safety for farm workers in Immokalee as they challenge corporations to give the farm workers a just wage and the growers to protect the dignity of those in the fields.

In 1996 a worker was beaten for asking for a drink of water while picking in the fields. This action united the workers in a way that had never been done. A large group, carrying the bloody shirt of the young worker marched to the house of contractor who ran the fields. The next day, the farm workers, as a group, refused to go to that grower's

⁸ Carlene A. Thissen, *Immokalee's Fields of Hope* (New York: iUniverse Star, 2002), 221.

⁹ *Ibid.*

fields. They declared that a human rights abuse against one worker was an abuse against all of them. It was this formation of worker solidarity that has allowed the group to become the voice for many of the workers as they try to gain equal protection from abuse, as well as a raise for the work that they do.

In 2001, the C.I.W. garnered national attention by calling for all people to boycott Taco Bell because of what it described as human rights abuses in the fields where tomatoes used at the restaurant were originally picked. Realizing that the corporations ultimately held the power to create change, rather than the owners of the fields, the C.I.W. focused its efforts on the national scale. The boycott was especially targeted at college students, who were Taco Bell's targeted audience in much of its advertisements. The C.I.W. was asking for an increase of a penny per pound of tomatoes to be paid directly to the workers who picked them. They also asked the company to sign an agreement to help protect workers from abuse.

In 2004 the Student/Farmworker Alliance, a group that had formed to support the C.I.W., began establishing "boot the Bell" campaigns at universities to show the support of colleges towards the boycott.¹⁰ By early 2005, Taco Bell's parent company, Yum! Brands, agreed to the requests of the C.I.W. and thus Taco Bell, and the other restaurants under its conglomerate, agreed to the demands. McDonald's, Burger King, Subway, Whole Foods, and other companies have recently signed onto the deal.¹¹ The most recent is Chipotle, which agreed to the C.I.W.'s contract in late 2012. In January 2013 the C.I.W. called on people to boycott Wendy's and has begun a letter writing campaign to Kroger. Also, the first two weeks of March, 2013, a group from the C.I.W. will march

¹⁰ Barry Estabrook, *Tomatoland: How Modern Industrial Agriculture Destroyed Our Most Alluring Fruit* (Kansas City: Andrews McMeel Publishing, LLC, 2011), 112.

¹¹ Estabrook, 119.

from Immokalee to Lakeland, Florida in order to protest Publix, a supermarket chain and target of the Coalition for many years because of its popularity in Florida.

The challenges the workers face in the fields, as well as the statistics on how much money the farm workers earn, is staggering. For example, prior to the agreements with the C.I.W., workers would board busses as early as 4:00 or 5:00 A.M. and travel to the fields by 7:00 A.M. but they might not get paid for hours before 10:00-11:00 A.M. because they were waiting for the dew to dry on the tomatoes.¹² Those companies who sign onto the agreement must allow those working in the fields where tomatoes are picked for their company to have a time clock so the workers receive a small wage for their time as they wait on the busses. The work itself is backbreaking and the lunch break is as fast as possible because the workers are losing money when they stop to eat lunch. There are also usually no facilities to wash their hands at farms and they must eat their lunch with the pesticides from picking still on their hands.¹³ The work goes on throughout the day, sometimes 6-7 days a week, until 5:00 P.M. when the workers are returned to the parking lot until another day, where they can only hope to be picked to return to the fields.

In terms of payment, a worker must pick enough to fill a 32 pound bucket, in which around 80 tomatoes can be held. For a worker to earn minimum wage, he must pick around 153 buckets in a ten hour day, which is an impossible amount of buckets to keep up for more than a day or two. A worker who picks around 4,000 pounds of tomatoes

¹² Some of the specifics concerning the conditions and prices paid to workers were from a presentation by members of the C.I.W. during both immersion experiences. These discussions and tours are open to the public and are given to numerous groups.

¹³ Heil 38.

earns around 50 dollars for the day's work.¹⁴ Only those who are very young and agile can hope to make this number of buckets, and it is rarely a reoccurring feat. The price workers were paid for these buckets had not increased in thirty years until the recent actions by the Coalition. Now, if the corporation that gets tomatoes from that field has signed an agreement with the Coalition, those workers receive an increase in what they are paid per bucket of tomatoes. The average yearly pay for these workers who do not pick in fields with the price increase is \$6, 574.¹⁵

The fight to earn a living wage by these workers, and to pick without the fear of being beaten, are the demands of the farm workers as they call for boycotts and undergo letter writing campaigns. As of 2012, eleven corporations have signed onto the agreement. In 90% of the fields, growers must adhere to the new rules concerning human rights and a pay increase. The workers also have a mechanism in place to complain if they feel they have been abused or mistreated by someone else in the field. The companies who have signed the contract must refuse to buy from fields who are not sticking to the human rights agreement and thus, enforcement comes from the highest levels and can affect corporations if they do not adhere to the contract.

The role of the Coalition in working for a fair wage, as well as looking out for human rights abuses, has played a critical role in helping the farm workers. The group claims over three thousand members, many of Mexican, Guatemalan, and Haitian decent.¹⁶ The C.I.W. continues to gain national and international attention.¹⁷ However, not all farm

¹⁴ Ibid.

¹⁵ Bowe, 8.

¹⁶ Heil, 126.

¹⁷ Erin Heil cites that in November 2010 group leader Romeo Ramirez addressed the UN Human Rights Council in Geneva, Switzerland. Also, Laura Germino, one of the campaign's anti-slavery leaders was honored by U.S. Secretary of State Hillary Clinton for the group's efforts fighting slavery.

workers are interested in being part of the Coalition. Some just want to be left alone, while others fear being a part of something that could get them deported or could draw attention to them personally.¹⁸ It is to these fears, deportation and immigrations laws, that we turn to next.

Political Justice: Immigration and Deportation

Many of the migrant workers in Immokalee are undocumented. Perhaps up to 80 percent of those workers working in the fields do not have papers.¹⁹ The reasons these migrant workers are willing to covertly enter into the United States varies, but many wish to send money home to their families. It is so difficult to obtain work in many of their home countries that people are willing to risk their lives for the chance to help their families. Border crossing is extremely dangerous, however, as more than 3,000 Mexicans died while trying to enter the United States between 1995 and 2000.²⁰ There are also gangs on both sides of the border looking to prey on migrants and rob them of whatever they are carrying. These dangers, as well as immigration policies, make immigration and deportation important concepts of study in connection to Immokalee.²¹

Author John Bowe identifies some of the issues in immigration law that makes life difficult for illegal immigrants. For example, he describes the relationship between Congress and undocumented workers as “outright economic war” because, for example, these workers have to pay federal income tax and social security.²² While this may sound appropriate, these people will never be able to benefit from many of the services that

¹⁸ Bowe, 26.

¹⁹ Bowe, 8

²⁰ Ibid., 9.

²¹ While the intricacies of immigration law and reform are beyond the scope of this section, it will touch upon some of the paradoxes in the way immigration laws are enforced and the way it is difficult for illegal immigrants to be protected from being harassed or put into positions of servitude.

²² Bowe, 54.

legal citizens receive. Bowe also cites a 1996 law that no longer allows the Rural Legal Service corporations from representing undocumented workers or bringing class-action suits on their behalf.²³ These laws have taken money from the immigrants, while also depriving them of legal protection against those who might harm them. Such a law is ironic because often this population is most at risk of suffering injustice.

Bowe also cites a Supreme Court case from 2002 called *Hoffman Plastic Compounds vs. National Labor Relations Board*. Here the courts ruled “while foreign workers in America are as entitled as Americans to engage in union activity, as protected by the National Labor Relations Act, employers who illegally fire foreign workers for participating in such activity will face no penalty.”²⁴ Again, the legal recourse for illegal immigrants is disappearing and also makes such a population more attractive to hire because employers can remove them for their work for participating in unions. So, while some may want to limit employment to legal citizens, such a law only increases the likelihood an employer will hire illegal workers because they have less protection from the law. Hiring an illegal immigrant, while risky from the perspective of the law, means hiring a worker who cannot complain to authorities about rights, fairness or wages.

These and other macro level laws create many micro level problems when they are enforced, as seen in Immokalee. On one hand, undocumented persons are often perfect targets for crimes in Immokalee because they know they cannot seek help or report the attack without fearing for their own well-being. As Heil states from her interviews with the Immokalee police, “Officers in Immokalee have reported fear of deportation is the

²³ Ibid.

²⁴ Ibid., 55.

leading factor for not reporting victimization.”²⁵ They also fear language barriers, cultural differences and their ignorance of the United States legal system.²⁶ There is also a cultural mistrust of authority as some of these immigrants have fled countries with harsh governments and vindictive secret police forces. If a migrant fears that police will kill them, as was the case in some of their countries of origin, it is even less likely that the individual will seek legal help.

A new law since 11 September 2001 has exacerbated the tensions between immigrants and the law enforcement officials. In order to help combat terrorism, the federal government gave the power to local law enforcement to enforce immigration laws and to initiate the deportation process.²⁷ A similar program is 287 (g), which helps train local law enforcement to “identify, detain, and begin the deportation process within their community.”²⁸ Immokalee is one of the places where this training is occurring. While this program has likely helped keep the streets of Immokalee more safe by deporting illegal immigrants with police records, it has also led to profiling and marginalizing those who appear to be undocumented. The new power given to local law enforcement makes the likelihood of an undocumented person coming forward to report a crime even more unlikely.

When she interviewed law enforcement, Heil was surprised by the number of officers who are happy to have the undocumented immigrants there because they work hard and they said, like any other population, most are law abiding.²⁹ However, pressure from higher levels is being put upon the local law enforcement to be more aware of illegal

²⁵ Heil, 82.

²⁶ Ibid.

²⁷ Ibid., 83.

²⁸ Ibid.

²⁹ Ibid., 91.

immigrants and to enforce the deportation laws more strictly. This recent pressure undermines the attempt by law enforcement to become closer to the community so people feel less threatened to report criminal activity and human rights abuses.

Immigration issues in Immokalee, and border cities, are current central topics in politics. These discussions rarely focus on the ways these workers service the country, but only on the perceived threats of allowing them to remain in the United States. Concerning the issue of illegal trafficking and slave labor, Heil explains, “Therefore, rather than blaming undocumented immigrants for their own victimization, we need to look beyond the surface and evaluate the demand for human trafficking and our own contribution to modern day slavery.”³⁰ She is pointing out that those politicians, and others, who complain about the presence of illegal immigrants and who claim they have no human rights because they are in the country illegally only create more problems instead of working towards a solution. Many people benefit from the presence of illegal immigrants in the United States, either through cheap goods, domestic or sexual services. While it is easy to state that one is against immigration and undocumented people, the issue goes further.³¹

The issue of immigration is difficult to talk about while in Immokalee as our students were told never to ask someone if they were in the country illegally. One story that was shared with our group in 2011 was about the increase in deportation over a law about headlights on bicycles. If a rider of a bike did not have a working headlight after dark, the person would be pulled over and, if an illegal immigrant, deported. One of the Humility of Mary volunteers was friends with a man who had just been deported a few

³⁰ Ibid., 146.

³¹ Ibid.

weeks prior in those circumstances. As Erin Heil, an author who has done extensive interviews with people in Immokalee, states, “If the individual is residing in Immokalee illegally, the deportation process is initiated regardless of the crime that actually took place.”³² The strict enforcement of such a law, that is possibly targeting those who are too poor to afford a headlight for the bicycle, creates even greater tension and distrust between law enforcement and the immigration community. It is this distrust that also plays a role in the third theme- modern day slavery and the violation of human dignity.

Human Dignity: Modern Day Slavery

While the fight for a living wage has become public and the issue of immigration reform is debated in the press, the presence of human slavery in 21st century America is far less known. However, the conditions faced by numerous workers in Immokalee are nothing short of slavery.³³ Since 1997, the U.S. Department of Justice has successfully prosecuted seven cases of servitude involving farm workers in Immokalee. The issue of slavery is closely connected to both immigration reform and the economic injustices because many of the slaves illegally come to the United States and fear being deported. They then enter into unjust relationships of power with people who become their oppressors and take much of the wages they earn. Afraid to flee to authorities and economically controlled, these migrants tolerate physical, mental and emotional abuse that differs little from the slavery of the Old South during the Civil War era.³⁴

³² Ibid., 92.

³³ While slavery has multiple definitions, I am using it here to describe a condition of forced servitude where people are held against their will, forced to work and give the money earned to another person, and where they are threatened with physical harm for not adhering to certain rules.

³⁴ Ironically, unlike the Civil war era, many of the slaveholders are also migrants who have risen to higher levels of authority in the fields. Knowing that a migrant is more likely to trust someone of their own heritage, these people take advantage of the new migrant’s disorientation and trust. This sad reality makes the slavery issues even more paradoxical.

Two recent court cases and successful prosecution of those holding people against their will are U.S. vs. Ramos in 2004 and U.S. vs. Navarrete in 2008. In the first case, Ramiro and Juan Ramos were convicted and sentenced to thirteen years each in federal prison on slavery and firearm charges.³⁵ In the second case, Cesar and Geovanni Navarrete were each sentenced to twelve years in federal prison for conspiracy, holding workers in involuntary servitude, and peonage.³⁶ While similar, both cases deserve some attention for what they reveal about the way modern day slavery develops and its role in Immokalee, Florida.

The case against Ramos involved, among others, the involuntary servitude of Garcia Orozco, Mario Sanchez and Rafael Solis Hernandez.³⁷ They crossed the border into Arizona illegally with a large group in early March 2001. The three men were then taken from Arizona on a three day trip to Lake Placid, Florida. Here, they were introduced to Ramiro Ramos, who went by the name El Diablo.³⁸ Both Ramiro and his brother, Juan, had been born in Mexico and had come to the United States in the 1980's. Since that time, they rose up to the level of contractors and with other members of their family, employed thousands of migrant workers.

Part of the subterfuge that held the men at the will of the Ramos brothers is that they were told they had to repay the debt the Ramos' incurred to acquire the men from those who transported them across the border and to Florida. The men spent six months picking oranges eight to twelve hours a day, six to seven days a week. At the end of the week, the brothers would write them a check, but then took the check back and then

³⁵ Ibid., 71.

³⁶ Estabrook, 93.

³⁷ The names Hernandez and Sanchez are pseudonyms assigned by the author of *Nobodies*.

³⁸ Bowe, 18.

“charged the workers a check-cashing fee, and garnished for rent, food, work equipment, the ride from Arizona, and daily transportation to and from the fields.”³⁹ A common work week would net a worker 50-70 dollars for a full week’s work after all the deductions were taken out.⁴⁰

Aside from taking their money, the Ramos brothers kept the men living in a state of fear. They knew that when the Ramos brothers were not around, they were being watched by other family members. They were told if they tried to leave, or flee to authorities, they would either be beaten and killed, or deported by the police. The brothers also threatened to harm their families back home if they tried to escape. Garcia Orozco reflected, “When you’re there, you feel like the world is ending. You feel absolutely horrible. Friday comes, and Saturday, and you keep working, and you’re really tired, and they come back and say, ‘We’re going to take out this, and this.’”⁴¹

The event that finally led to the arrest of the brothers was their suspected role in the murder of a Guatemalan named Ariosto Roblero and a phone call to 911 in April 1997. In May 1997, the authorities, with a warrant for their property, uncovered numerous arms and workers that were undocumented working on their land.⁴² The trials of the two brothers, and other members of their family, began on 4 June 2002. The evidence at trial found that only 10 of the 680 Alien Registration Numbers for payroll and Social Security were correct.⁴³ The elements of threats and verbal fear from the testimony of some of the men who were held painted a clear picture of the tactics of intimidation that the brothers used to keep their workers in line. The Ramoses were found guilty on fifteen of sixteen

³⁹ Ibid., 19.

⁴⁰ Ibid.

⁴¹ Ibid., 21.

⁴² Ibid., 6.

⁴³ Ibid., 71.

counts and sentenced to twelve years in prison, as well as being forced to pay back three million dollars in company and personal profits.⁴⁴ However, the judge at sentencing also pointed out that “others at a higher level of the fruit-picking industry seem complicit in one way or another with how these activities occur.”⁴⁵

Another case, U.S. vs. Navarrete, came about due to similar circumstances, but is even more disturbing in some ways. Lucas Mariano Domingo arrived in Immokalee broke and homeless. One day he encountered Cesar Navarrete, who offered him a place to stay, meals and a job. He also assured him he could get forged papers for his citizenship to protect him. Domingo had come from Guatemala in the hopes of finding work and sending money back home to his family.⁴⁶ While the deal sounded good at first, Domingo soon saw the truth. He lived in the back of a box truck with two other workers and while the initial pay was good, everything had a price. For example, he had to pay to use a hose to shower himself off after returning from the fields.⁴⁷ The food was sometimes as little as four tortillas and the men had to defecate in the corner of the truck. Navarrete was eager, however, to buy the men liquor and kept a tab of how much they owed. As before, the men were not allowed to leave and were beaten for asking for simple things, such as for more food, water or a day off from the fields. The men were also kept in chains if Navarrete thought they would flee and he beat those who attempted to run away.

One evening Domingo and Jose Vasquez were beaten and left in the box car unchained. This event ultimately led to their freedom as the unchained men devised a

⁴⁴ Ibid.

⁴⁵ Ibid., 72.

⁴⁶ Estabrook, 76.

⁴⁷ Ibid., 77.

way to escape. Since the doors were locked, Domingo punched a hole in the roof and the two men fled the box car. They were able to get help and the person they found contacted the Coalition of Immokalee Workers, which took the matter to the authorities. Armed with search warrants, the police raided the Navarrete residence. The men, along with other members of their family, were charged with beating, threatening and restraining people against their will and driving them into debt. For the first time in two and a half years, the men were free.⁴⁸

While the cases are similar in some ways, such as the violation of human rights and the human dignity of the workers, they are also different. The slavery by Ramos was in an isolated area, a few miles off the road on a farm. Navarrete, however, lived in the center of town and the box car was passed by people walking to work every day. Such an atrocity demonstrates the fear those men lived in of being discovered by authorities. It also illustrates the arrogance that Navarrete and his family would hold people in slavery for over two years in plain sight, and yet no one acted because of either fear or ignorance. Both cases demonstrate that modern day slavery is still going on in the 21st century in the United States. Teaching students about the dangers of human trafficking, slavery and the denial of human dignity is an important aspect of a Jesuit education that focuses on contact and not just concepts.

Student Reflections on Injustice

One aspect of each immersion trip was an evening reflection where students had the opportunity to process their experiences and encounters from the day. An important aspect of Jesuit education is the ability to reflect upon action, lest the action be divorced from either future actions or the faith foundation which inspires students to be working

⁴⁸ Estabrook, 79.

for justice. As Fr. Arrupe affirmed, faith and action must go hand in hand for both to be complete. Some evenings, reflections took over an hour as students challenged and supported each other by sharing stories and encounters from the day. On both trips, similar issues arose during discussion ranging from tales of suffering to spiritual or religious encounters that represented the presence of God for those students.

A common source of reflection was the suffering that the students encountered. A primary vehicle of these stories came from the pre-school or grade school children of the migrant workers that the John Carroll students worked with during the afternoons. One student shared that a grade school girl with a tattered backpack said she was promised a new back pack in a few years by her mother, but that it couldn't be sooner because she had no money. Another child said she could not do her homework because there were no pencils in her house and asked the teacher if she could have one. A third child, a young boy in pre-school, told one of the John Carroll students how his father would hit his mother in the evenings after his father got back from the fields. Similar to Arrupe's experience of encountering a young hungry boy, our students explained how these stories would stay with them for the rest of their lives. The "breaking of the heart" that is an entry into solidarity can sometimes happen through the stories of children.

Suffering was also apparent as our students encountered those who worked in the fields. Realizing the unjust working conditions, possibilities for human rights abuses, and unfair wages caused students to question the system that keeps many workers in a state of poverty. One of the most powerful events that opens students' eyes to this reality is touring the parking lot where the workers assemble at 5:30 AM. While it is important for students to see the parking lot during the day, it is far more powerful to be present as

the workers are chosen, or not chosen, to work in the fields that day. The reality of not being paid for a day because a worker isn't chosen not only affects the worker, but his family as well. Reading about this as a *concept* can invoke a sense of sadness, but seeing a worker walk away empty handed is much closer to *contact*. Students come to feel a small part of the pain of the rejected worker who now may have to disappoint his or her family.

A third area of reflection on suffering focused on immigration and the reasons some migrant workers cross into the United States illegally. For those students who previously were staunchly anti-immigration, seeing the faces of the immigrants caused the students to see immigration as an issue affecting people, rather than a mere political debate removed from reality. Similar to Fr. Boyle's assertion that it is harder to demonize someone when you know them, students saw illegal immigrants as people with a story, rather than as a destructive element in society. Hearing stories about how dangerous it is to get across the border and that many people do it in order to send money home to their struggling families, gives undocumented people a moral reason for crossing into this country. Also, hearing about the history of Latin American countries, such as the Civil War in Guatemala, challenges students to see how the United States played a role in the poverty of other countries, which in turn, is one of the major reasons for immigrants to come to the United States.⁴⁹

Encountering the suffering of others was not the only way the students reflected on their experience, however. They also discussed issues of culture and all that they learned about Mexican, Guatemalan and Haitian way of life. Given the large numbers of

⁴⁹ An example of this relationship is the training of military leaders from Latin American countries at the School of the Americas in the United States during the 1970's and 1980's.

Hispanic migrants in Immokalee, it is possible to forget that one is even in the United States. During reflection one student commented on how he learned that the Haitian-Creole words for peanut butter and jelly because of his work in the food pantry at the Guadalupe Social Services Agency. His job was to exchange the tickets given by the social workers for food in the pantry and communicating with those that did not speak English was a challenge, but was very rewarding. He even joked that every Haitian who asked for food requested peanut butter, not jelly, which made him wonder about the cultural difference that might explain this preference.

The cultural and visual differences were obvious when the C.I.W. took our groups on walking tours of the surrounding areas. While it was important to see the trailers that housed up to ten people, walking around the area made our students feel like “tourists.” This was difficult for many of them because they did not want to be viewed outside the culture and community, but wanted to become a part of it. They did not want to appear to be judging those they observed, but wanted to sit with them and hear their stories. But this “shocking of the heart” to the reality of difference is an important part of the immersion, just as it was for Pedro Arrupe when he arrived in Japan. Just as Arrupe could speak little Japanese when he first arrived, many of our students could speak only a few words of Spanish. Establishing a relationship between cultures is not easy and takes a lot of effort to overcome the feeling of being a tourist. The frustrations of the culture gap were evident in the immersion groups.

Culture also played an important part in the worship experience. The January 2013 group attended a Spanish mass. Due to the request of the Hispanic community, a 7:00 PM Mass had recently been established and this is the Mass our group attended. The

John Carroll contingent was the only group of non-Hispanic people present, but we were still welcomed with smiles. Only a few members of our group spoke Spanish, but it was possible to follow the readings and the homily, as well as the parts of the Mass, despite the language barrier. The similarities were also a source of reflection by our members later that evening. Understanding that a religious experience goes beyond cultural differences, while still respecting those differences, is similar to Arrupe's experiences in Japan. Just as Arrupe sought to bring his Mass experiences to another culture, our group sought to bring our European centered understanding of Mass to a Latin American culture. In the end, the students respected those differences and took the chance as a learning experience, rather than a barrier to understanding the unknown.

Aside from suffering and culture, students also reflected on the way God was working in the encounters and conversations they had throughout their days. For example, one female student said she felt the presence of God when she was playing with the children and seeing the smiles on their faces. Their innocence and fragility communicated to her God's love for them, despite the conditions they faced every day. Other people found God in those who had given their lives to help the migrant workers fight for equality and justice. The intuition of God in the faces of others was a strong motivation for many of the students to want to volunteer themselves, whether upon returning to Cleveland or perhaps in a year of service after graduation.

Another religious aspect for reflection revolved around a trip to the neighboring campus of Ave Maria University. This school, located less than 15 minutes from Immokalee, stands in stark contrast to the streets and shops of the migrant town. Within the community of Ave Maria, everything is clean, organized and purified. The trip to this

school, located at the end of the immersion, is meant to demonstrate two ways of living out the Catholic faith. On one hand, students are introduced to a faith based on service, as Arrupe explained in his talk in Spain in 1973. This perspective holds that a faith that does not issue in justice is a farce. On the other hand, the way the Catholic faith is lived out at Ave Maria minimizes the role of service in faith and focuses more upon one's relationship with God as expressed in daily mass as a school community, Eucharistic adoration and a life lived in purity. One who agrees with Arrupe's vision of living out the faith would likely challenge the Ave Maria community to take a more active role in service towards those in the nearby community. The lack of a strong presence in Immokalee from Ave Maria was the source of much reflection by the students as they wrestled with what it means to be a Christian in today's world.

Finally, students often spoke of their own vocational discernment. For those going into the business world, they commented on the realization that all workers deserve rights and should be treated fairly. As one student said, he no longer wanted to be a "business man" but wanted to become a "Christian business man." Having spoken to the workers, he realized that his own personal morals should have a strong connection to the way he would do business in his own company. Other students were affirmed in their desire to work with children, especially those from poor families. Understanding the struggles these students go through helped them discern their own call to work with children that are less privileged.

All of these reflections were powerful testimonies of the transformative power of an immersion experience in the lives of those who participate in these trips. Seeing the suffering of others, especially those of another culture, and having experiences of the

love of God through others that can lead one towards questioning a vocation are all valuable experiences and are important aspects of a Jesuit education. The concepts of the classroom become the contact in the real world, giving a face to poverty, migrants and the harsh and gritty reality of a different way of life. However, the question remains, do these experiences merely open students' eyes to reality, or do they create solidarity between the students and those they encounter?

Solidarity and Immersion

The John Carroll University students who attended the immersion experience to Immokalee, Florida in 2011 and 2013 were told during their trip preparation that one of the goals of the experience was to experience solidarity with those they would encounter. In light of Arrupe's perspective on solidarity, the goals of Jesuit education, and the experiences of the students in Florida, the question is, to what extent did the students grow in solidarity with the migrant farm workers? From this question, the broader question is, to what extent do immersion programs in general foster a sense of solidarity with those encountered? And finally, how can these programs be improved to teach solidarity in a more effective way to students who are challenged to "engage the world" and concurrently to "find God in all things"?

In some ways the students did grow in solidarity with the farm workers. For example, the realization of the experiences of that population is an important first step. Just learning about the plight of another, like Arrupe and the small child, even if one does not experience the same experience, is a beginning. During the preparation sessions, students would comment on how they did not know anything about Immokalee or the role those farm workers played in picking tomatoes and oranges that they ate every day. They also

did not realize that slavery is still an issue in the United States in the 21st century. These details may not have driven home these concepts, but served as an introduction to a reality and way of life that the students had not considered.

The next step, entering into a new environment by traveling to Florida, brought the students closer into solidarity. As they spoke to people directly affected by immigration laws, NAFTA, political decisions by the United States government, fear of deportation and other issues, the students began to appropriate this information into their worldview. While the concepts may have been the same as those they could have read in a book, the contact concretized the information into the flesh through human beings whose dignity was being denied. Solidarity was created at multiple levels during this exchange. First, the sadness or affective movement allowed the students to feel a small part of the tragedy, fear, and unfairness faced so often by the migrant community. Second, the realization of the common humanity that connects a student from a Cleveland school to an illegal immigrant who risked his life fleeing Guatemala is the same. The solidarity of a shared humanity creates a connection that causes the trials of one person to become, on some level, the trials of another.

It is this level of solidarity that causes students to want to take action against an injustice upon returning from Florida, which is a third step of solidarity. When a student from the January 2013 trip has an option to go to Wendy's, since they have not yet signed the agreement, hopefully they will remember the experiences of those farm workers who are boycotting the food chain until they relent. There are other ways to describe this realization, such as saying the students recall that the human dignity of the workers in those fields is not being respected, or that the rights of those workers are being dismissed.

At the heart of these perspectives, however, is the illumination that all human beings are in solidarity with each other through their shared humanity. The notion of an overarching solidarity is slowly extended towards the margins, as Fr. Boyle claims, when people see that they “belong to each other.”

While all of these moments of revelation are important, it is also fair to challenge whether any true notion of solidarity can be created by spending a week in Florida. Arrupe’s three dimensions of solidarity (through suffering, inculturation and the Eucharist), offers another way to ask if solidarity with the farm workers is even a realistic goal. The group did not really suffer as we lived in Florida. Denying simple first-world pleasures, such as cell phone access, a bed, three full meals, and other small commodities, does not mean one is suddenly in solidarity with people who do not have these things either. It just means that you are deciding to give up these luxuries. But at the end of the week, the students received their cell phones back. If they had an emergency, they could get shelter, more food, and a chance to call home. These are luxuries the migrants do not have and giving them up willingly does not mean you are in solidarity with those who do not have that choice.

Culture also plays a role in our group’s inability to become in solidarity with the community. With many of the migrants coming from Mexico, Guatemala and Haiti and speaking Spanish, most of the members of our groups encountered a language barrier. While translators were helpful, such an exchange can cause one to feel more like a tourist than someone growing in solidarity with others. Even someone like Pedro Arrupe, who eventually became very fluent in the language of his new home, realized that language

and culture never transform you into a member of that group. Rather, it helps you engage the group, while still retaining your own heritage.

In terms of the Eucharist, or worship, solidarity was created, in part, as the students realized that all people are equal in the eyes of God. Attending a Latin American Mass demonstrated that Mass is similar, no matter the culture or language. Also, as the students reflected that encounters with the poor and the children were revelatory of God's presence, it was evident that they were making a connection between their faith and the injustices that they encountered. As one student reflected to me, "before I came here I wasn't sure how I felt about immigration, but being here and meeting people has shown me the faces of those people and I see they are the same as everyone else." Such a reflection is also a powerful testament to the shared humanity of the Eucharist. Arrupe saw all being one in the celebration of Christ's humanity and our students took a good step towards this realization.

Overall, such an experience creates a small understanding of solidarity, but in a way that is extremely limited. It must be viewed as a step and not an end in the process. For one to continue to grow in solidarity with the farm workers, it would be helpful to spend a year or more in service with Humility of Mary or another service group. Such an experience would give you more contact with the workers, their children and the injustices that they face. However, while this is another step, it would again be an oversimplification to say that more time is what is needed to be in solidarity with those in Immokalee. Again, those who do a year of service often return to their homes or continue their studies in graduate school after they leave Immokalee. Few who reside in the migrant town have that option.

Before addressing the issue of the possibility of solidarity, the second question, if solidarity on any immersion experience is possible, should be considered. John Carroll University, as many Jesuit schools, offers a number of immersion experiences, both domestic and international. All of these experiences have similar goals- one of which is usually solidarity. While I have not experienced all of them, given the relatively short duration of the trips and the descriptions and reflections from those who have participated, I think the issues they face in creating solidarity are similar. The inability of students to experience the authentic suffering of those they encounter, coupled with their inability to become a part of the culture they live in, are strong barriers to overcome in creating solidarity.

Conclusion: The Value of Immersions

In conclusion, these experiences can be improved in at least two ways. For one, students should be aware of what it means to truly live in solidarity with others and thus recognize that at best they may approach solidarity with those they encounter, but they will not achieve it fully. Recalling the conclusion of Arrupe's thoughts on solidarity, the asymptotic functional approach to solidarity would rate solidarity from a 7-10 day experience as minimal, yet, students return from these experiences thinking they lived in solidarity with another population. It is important that they understand that by virtue of their up-bringing, geographical location, economics, or other aspects, they are not a member of the group they encounter.⁵⁰ Speaking about living in solidarity for a week by giving up a cell phone does a disservice to the idea of solidarity. While that is an important aspect of an immersion (being away from technology in order to encounter

⁵⁰ While it is certainly possible someone is "returning home" culturally or ethnically, the fact that this person can then return to school, while most in the country or region cannot, still makes this claim valid.

people and be open to new things) giving up a luxury that will soon be returned is not solidarity. It is simply giving up a luxury. Students should be taught this difference.

On the other hand, solidarity is achieved in another way that should be emphasized more. Arrupe's strong faith in Christ and his focus on the humanity of Christ as an act that brought God into solidarity with human beings should be focused on even more. The solidarity that exists, the commonness of humanity, should be central to immersion experiences. It is certainly about learning information, meeting new people and learning about culture. These are crucial to the experience as well and are steps of the asymptote towards solidarity. However, that line of connection will never be fully complete. But at the end of the experience students should see that they encountered people, made in the image of God. They should come to see "God in all things" as St. Ignatius stated, a phrase that is at the heart of Ignatian spirituality. Solidarity in humanity, or kinship, as Fr. Boyle explains, is the true solidarity that is taught. All other forms, such as tapping into the suffering of others and the cultural exchange that creates bridges of understanding, are all very important and should not be downplayed. But as Arrupe demonstrates through his experiences and his thought, we all share solidarity in Christ, but never become the other. This is the lesson learned by contact, rather than concepts, that Fr. Kolvenbach challenges students to experience.

My own experiences in Immokalee, Florida were very rewarding. I was blessed to work with great students, some of whom began to see solidarity in this new way, as solidarity with Christ. Some members of the most recent trip speak about doing a year of service in Immokalee after graduation as a way to continue to learn about the farm workers and as a way to serve those in need. Perhaps those students, and others, have

been touched by God in the way Arrupe was when he set foot on Japanese soil. He saw a mission land, a place to bring the love of God, a place to spread the Good News and a place to grow in solidarity. If the John Carroll students can find God among the poor of Immokalee, and can find God in their experiences, they are moving closer to being one with those of the migrant town.

Conclusion

Solidarity as Process, Not a Goal

“Solidarity with the poor then involves the assumption of the duty to work effectively, within the limits of one’s power, not merely to bring the aid of charity and alms, but the aid of countering causes of poverty, of changing, as far as one can, the social-economic-political-cultural institutions which perpetuate poverty. That such exist, and are terribly operative through malice or ignorance of [men] is obvious to anyone reflecting on the world and affirmed by the social doctrine of the Church for a hundred years.”¹

The author of the opening quote is P. Edward Sheridan, a Jesuit writing in the wake of General Congregation 32. In his article, he breaks solidarity into three categories: the first is remote, a type of solidarity that exists in a group living in common life. This solidarity does not meet the requirements that he believes are called for in GC 32 and the vision of Pedro Arrupe. The second category is *effective* solidarity, which works both for and with the poor.² This does not mean the person must be with the poor all the time, but there is a direct contact which challenges one to work on behalf of their cause. Finally, the third category involves “sharing of the life of the poor.”³ This is the most radical and extreme of Sheridan’s categories, but it is what he believes is called for by GC 32 for all Jesuits.⁴

There are two methods I have used to begin to answer the question: what is solidarity according to Pedro Arrupe? The first method is to look at his experiences. Almost thirty years of his life were spent as a Japanese missionary and these times had a profound

¹ P. Edward Sheridan, S.J. “Solidarity with the Poor,” in *Fidea et Iustitia: Commentario Al Decreto IV ‘a Nostra Missione Oggi,’* (Roma: 1976), 112.

² *Ibid.*, 120.

³ *Ibid.*, 121.

⁴ *Ibid.*

impact on his understanding of solidarity. He was molded by his Ignatian foundation of “finding God in all things” and this perspective opened his eyes to the culture and the mentality of the Japanese he encountered. Through the descriptions of these encounters, I identified three pillars - suffering, enculturation and the Eucharist - as methods to reflect on Arrupe’s experiences in light of solidarity. I do not know if he would have arranged his thought in this manner, but these three themes are highlighted in many of his talks, addresses and documents he published as superior general.

The second method was to look at the fruit of his thought and the legacy Arrupe has left for the Jesuits and the world. Kolvenbach, Nicolas, Gray, and Boyle are four Jesuits who have been affected by Arrupe’s ideas and have developed their own views of solidarity off of his work. These perspectives have had a strong impact on Jesuit education since Arrupe’s time as General, especially in the case of Kolvenbach who served as general for nearly twenty-five years. The way these Jesuits have incorporated Arrupe into their own work not only demonstrates their own theological perspectives, but more insight into Arrupe’s original vision. As I progressed through chapter three, I tried to remember that learning about Arrupe’s predecessors could also teach me about Arrupe himself.

In chapter one Kevin Doran critiqued the idea of solidarity as utopian, believing it was impossible to achieve. On one hand, I think Arrupe’s experiences would support this contention if one holds that solidarity is about becoming the other. As already argued within the dissertation, Arrupe did not become Japanese, nor did the John Carroll students in Immokalee become poor. Living *like* the Japanese and living *like* the poor is not the same thing as becoming those people. Ignatian solidarity does not call people to

become something that they are not. Referring to solidarity as becoming something else is an injustice to the person or group that is originally Japanese, poor, or any other “goal” of solidarity.

If one is not *becoming*, then what does Sheridan mean by “sharing in the life of the poor” in his discussion on GC 32? To share in the life of another does not mean taking it on as your life. There is still the distinction between the two. Recalling Homi Bhaba’s description of the third space, or interstitial space between cultures adds to the conversation on solidarity. Within the encounter between two people, such as the poor and the non-poor, there is a new space created within which solidarity can be experienced by both groups. When Arrupe worked to learn the soul of the Japanese and when the John Carroll students worked to learn the plight of the Immokalee workers, these efforts created a new identity. Arrupe mixed Spaniard and Japanese together to create his identity, as now many of the John Carroll students have mixed their beliefs and values with those they encountered in Florida. Solidarity is not about becoming the other, but it is about becoming a new self that carries with it the scars and burdens of those that have been encountered.

Jon Sobrino often remarks in his discussion on the value of working with the poor and the non-poor that a mutual relationship develops where the non-poor learn more than the poor about God. Arrupe’s insight on the Eucharist as representative of the communion of all people in the Body of Christ also informs a definition of solidarity. Sobrino’s mutual exchange of self and the third space borrowed from Bhaba come together within the Eucharistic celebration. For Arrupe, Christ’s humanity links God in solidarity through Christ to all people. Just as God became human, human beings are now connected to

God and to each other in a new, radical way. The Eucharist celebrates this experience, this solidarity, of all people. “Christ’s poor” as Sobrino refers to those who are poor and close to Christ, especially partake in this solidarity as the reality of suffering brings people together.

One value of this dissertation lies in an understanding of solidarity as a process that creates a third space, a new reality, because of its asymptotical nature. As mentioned in chapter two, the asymptote reminds an individual that one never becomes the other, but the line does slowly inch towards the axis, towards an understanding of the experiences and struggles of the other. This movement is a process and the value of immersion programs, service programs and time spent with the poor is an example of the line continuing to propel an individual towards a deeper relationship with the marginalized. All people should be valued, as Boyle states, working for a time when we do not throw people away thinking they are useless. Inching out to the margins and growing closer in solidarity with others is the potential of the line that grows closer to the axis and invites more people to the table of the Lord.

A second value for the dissertation has taken shape in the wake of the election of Pope Francis on 13 March 2013. The first Jesuit elected Pope, Francis was undoubtedly influenced by Pedro Arrupe. Jorge Mario Bergoglio entered the Jesuits in 1958, before Arrupe became Superior General, but Arrupe was elected only seven years later. While this timeline may seem insignificant, Pope Francis’ initial focus on social justice within the first weeks of his time as Pope invites further inquiry into the role Arrupe’s vision for the Jesuits had on Francis’ formation. Immediately following his election, stories circulated that the Pope, while a bishop in Argentina, took the bus to work, lived in an

apartment and wanted to be close to the people. He did not want to be separate, despite his holy office, but among the people he was called to serve.

The election of Pope Francis, the first Jesuit pope, opens up new avenues for research from the dissertation. For example, in what ways will Ignatian solidarity play a role in Francis' vision for how a pope should act? It appears he wants to be close to people, work with people, and be as much a part of their struggles as possible, while still retaining the spiritual role as pope. Just on the surface, it appears solidarity is important for Francis as he indicates he wants to take the side of the poor against oppression and injustice and to fight for those in need. The way his position as a defender of the rights of the poor will manifest itself as he also balances being pope will be an interesting dynamic for observation in the near future.

Jesuit, Catholic education can learn from Arrupe's perspective on solidarity that sees it as a process and the creation of a new reality. Education itself is a process of learning, not an end product. The study of the humanities gives a student a broader understanding of the world in which he/she lives, just as experience in service offers a broader understanding of the reality that many people live in today. Teaching students about solidarity offers the same insight, as students come to know more about their world and other people in it. Until the time that "all are one" as Jesus desired, it is up to those who have heard the challenge of the Gospel to work for solidarity in this world. Pedro Arrupe took up this challenge, and Jesuit education invites all people to follow in his footsteps.

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