How Catholic Social Teaching

and Ignatian Spirituality

Interact within the Praxis of

the Jesuit Conference Asia Pacific

Social Apostolate Network

in relation to Vulnerable Migrants

in and from Asia

Submitted by

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STATEMENT OF AUTHORSHIP AND SOURCES

This thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma.

No parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

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In memory of my mother,

Angelina Lucinda Cornish.

Asian migrant and woman of faith.

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ABBREVIATIONS

ASL	Jesuit Province Australia
BICA	Bishops' Institute for Christian Advocacy
CA	*Centesimus Annus*
CE	Common Era
CELAM	Consejo Episcopal Latinoamericano (Latin American Bishops' Conference)
CHN	Jesuit Province China
CN	*Complementary Norms* to the *Constitutions of the Society of Jesus*
Col	Colossians
Constitutions	*Constitutions of the Society of Jesus*
CPAL	Jesuit Conference Latin America
Cor	Corinthians
CST	Catholic Social Teaching
CV	*Caritas in Veritate*
DPMC	*De Pastorali Migratorum Cura*

EFN	*Exsul Familia Nazarethana*
EG	*Evangelii Gaudium*
EMCC	*Erga Migrantes Caritas Christi*
EN	*Evangelii Nuntiandi*
ETR	Jesuit Mission of Timor-Leste
Exod	Exodus
FABC	Federation of Asian Bishops' Conferences
FBO	Faith-Based Organisation
Gal	Galatians
GC	General Congregation
GDP	Gross Domestic Product
Gen	Genesis
GS	*Gaudium et Spes*
IDO	Jesuit Province Indonesia
J1	Research participant Jesuit 1
J2	Research participant Jesuit 2
J3	Research participant Jesuit 3
J4	Research participant Jesuit 4
J5	Research participant Jesuit 5
J6	Research participant Jesuit 6
J7	Research participant Jesuit 7
J8	Research participant Jesuit 8
JCAP	Jesuit Conference Asia Pacific

JCSA	Jesuit Conference South Asia
JCUSA	Jesuit Conference USA
JM	*Justicia in Mundo*
JPN	Jesuit Province Japan
JSAM	Jesuit Conference Africa and Madagascar
KAM	Jesuit Region of Cambodia
KOR	Jesuit Province of Korea
L1	Research participant Layperson 1
L2	Research participant Layperson 2
L3	Research participant Layperson 3
LE	*Laborem Exercens*
LS	*Laudato Si'*
Luke	Luke
MAS	Jesuit Region of Malaysia and Singapore
Matt	Matthew
MM	*Mater et Magistra*
MYN	Jesuit Mission of Myanmar
NGO	Non-Government Organisation
OA	*Octogesima Adveniens*
OHD	Office for Human Development of the Federation of Asian Bishops' Conferences
PHI	Jesuit Province Philippines
PP	*Populorum Progressio*
PT	*Pacem in Terris*

QA	*Quadragesimo Anno*
R1	Research participant Religious 1
R2	Research participant Religious 2
RN	*Rerum Novarum*
Rom	Romans
SJ	Society of Jesus
Sp Ex	The *Spiritual Exercises* of St Ignatius of Loyola
SRS	*Sollicitudo Rei Socialis*
TAI	Jesuit Region of Thailand
VIE	Jesuit Province Vietnam

ABSTRACT

This research into the interaction of Catholic Social Teaching (CST) and Ignatian spirituality within the praxis of the Jesuit Conference Asia Pacific Social Apostolate Network (the Network) in relation to vulnerable migrants in or from Asia in the period 2008–2012 adopts a community engagement approach, partnering with the Network to generate emergent knowledge and transformative action. The research design consciously engages synergies between CST, Ignatian spirituality and a praxis approach to theology. The tools of grounded theory are used to analyse data gathered via semi-structured in-depth interviews with members of the Network. The data are then placed in dialogue with CST, Ignatian spirituality and contemporary theologies of migration. The subsequent theological reflection offered is informed by the theological framework of the pastoral spiral.

CST and Ignatian spirituality are found to interact within the Network's approach to action; however, research participants understand Ignatian spirituality to be their "way of proceeding" and CST is often mediated by it. Sophisticated, holistic reflexivity and knowledge of CST appear to be required for Ignatian spirituality to inform the development of CST as a source of the Network's praxis. CST, however, may inform the development of members of the Network's Ignatian spirituality regardless of their focus of reflexivity or awareness of CST. The two sources interact in a mutual and generative way for most of those who display a holistic focus of reflexivity, whereas for those whose reflexivity is one- or two-dimensional, they are merely consistent or complementary.

The theologising of the Network and its members is performative and not always explicitly articulated; however, their core practices embody and reveal theological insight. Reflecting on these core practices in dialogue with CST, Ignatian spirituality and recent theologies of migration, the research proposes a number of elements of a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia. More specifically, the research enters into dialogue with the theological works of Susanna Snyder, Joshua Ralston, and Erin Wilson on the engagement of faith-based organisations with refugees and migrants, with John Swinton on practical theodicy, with Agnes Brazal concerning the concept of the *habitus*, with Luke Bretherton regarding hospitality as holiness, with Gemma Cruz's theological exploration of the gendered experience of Asian women migrants, and with

Michael Amaladoss concerning an option for the poor in Asia.[1] It proposes that such a practical theology of reflexive praxis would be incarnational, starting from complex, plural and multidimensional experience. It would be holistic, considering motivations, thoughts, feelings, beliefs, values and practices, and would embrace the spiritual dimension of experience. It would also be dialogical, placing faith sources in conversation with experience and with one another, placing the experiences of different groups in conversation with one another, and exploring the interaction of different dimensions of experience. Finally, it would be transformative, seeking more faithful practice that transforms both realities and faith traditions.

The research identifies ways in which the experience of the Network may contribute to the development of CST and Ignatian spirituality as sources of praxis, and some ways in which the praxis of the Network may be further developed. It sheds light on and raises questions for the social apostolate action of other faith-based organisations.

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[1] Susanna Snyder, *Asylum-Seeking, Migration and Church* (Farnham, UK: Ashgate, 2012); Joshua Ralston, "Toward a Political Theology of Refugee Resettlement,"*Theological Studies* 73 (2012): 363–90; Erin Wilson, "Much to Be Proud of, Much to Be Done: Faith-Based Organizations and the Politics of Asylum in Australia," *Journal of Refugee Studies* 24, no. 3 (2011): 548–64; John Swinton, *Raging with Compassion: Pastoral Responses to the Problem of Evil* (Grand Rapids, MI: William B. Eerdmans, 2007); Agnes M. Brazal, "Cultural Rights of Migrants: A Philosophical and Theological Exploration," in *Faith on the Move: Toward a Theology of Migration in Asia*, ed. Fabio Baggio and Agnes M. Brazal (Manila: Ateneo de Manila University Press, 2008), 68–92; Gemma Tulud Cruz, "Faith on the Edge: Religion and Women in the Context of Migration," *Feminist Theology* 15, no. 1 (2006): 9–25; Michael Amaladoss, "Asian Theology for the Future," in *Asian Theology for the Future*, ed. Paul Hwang (Seoul: Centre for Asian Theology Solidarity, 2012), 19–40; Luke Bretherton, *Hospitality as Holiness: Christian Witness amid Moral Diversity* (London: Ashgate, 2006).

CHAPTER 1: INTRODUCTION

This research adopts a community engagement approach in order to examine how Catholic Social Teaching (CST) and Ignatian spirituality interact within the praxis of the Social Apostolate Network of the Jesuit Conference Asia Pacific (JCAP) in relation to vulnerable migrants. In doing so, it articulates and makes explicit key characteristics of the tacitly shared praxis of the JCAP Social Apostolate Network (the Network). It identifies the sources of the motivation, action and thinking of research participants and explores different patterns in the ways in which these sources interact within the praxis of the participants. This research then proposes elements of a practical theology of reflexive praxis and suggests ways in which they may contribute to the ongoing development of CST and of Ignatian spirituality as sources of praxis and to the further development of the praxis of the Network itself. This research has implications for the possible interaction of other spiritualities with CST, and for deepening praxis in other fields of action.

1.1   PURPOSE OF THE RESEARCH

This research is concerned with the relationship between CST and spirituality within the praxis of faith-based organisations (FBOs). The researcher has served for more than twenty-eight years in justice and peace organisations of the Catholic Church at the diocesan and national levels, and in Catholic organisations and networks spanning the Asia Pacific region. This experience led her to seek a deeper understanding of how CST and spirituality actually interact within the praxis of FBOs. Many faith-based social justice organisations are ministries of religious institutes, hence one might expect them to be influenced by the spirituality of the sponsoring institute as well as by Catholic teaching more generally. While CST is commonly cited as an inspiration and guide in the foundational documents of Catholic organisations, the mechanisms by which CST might provide guidance for practice, and the relationships between CST, spirituality and practice are rarely explicitly articulated by FBOs.[2] It is possible that, in reality, they may not draw on CST or on spirituality explicitly, or indeed at all. They may draw on one but not the other. If they draw on both, one or the other may

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[2] Kevin Ahern makes a similar observation from his experience. Kevin Ahern, *Structures of Grace: Catholic Organisations Serving the Global Common Good* (Maryknoll, NY: Orbis, 2015). 6.

be dominant, or they may simply play different roles within praxis. It is possible that people and organisations inspired by different spiritualities within the Church may understand, draw on and express CST in distinctively different ways. Thus, reflection on experience in different social, cultural, political and economic contexts may also yield different insights for the development both of CST and of spiritual traditions within the Catholic Church.

Empirical work can help us to better understand how FBOs operate by identifying the sources that they actually draw on, and how these sources interact. Deeper understanding of this experience can inform the provision of appropriate formation for service in these organisations. Furthermore, reflection on such organisations' experience may make distinctive contributions to the development both of their own spiritual traditions and of CST as sources that can guide Christian living. Finally, such research can contribute to the improvement of praxis.

This research contributes to the exploration of these questions through a case study focusing on the spirituality of one religious institute, and the way in which a particular group of people and organisations enact it within a specific geographical area and field of action. The case study is situated within the discipline of practical theology, which is concerned with the praxis of Christian life.[3] It brings experience in context into dialogue with universal faith sources for the sake of generating practical wisdom to guide Christian living.

Let us now consider more specifically the research question that this case study addresses.

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[3] Ruard R. Ganzevoort and Johan H. Roeland, "Lived Religion: The Praxis of Practical Theology," *International Journal of Practical Theology* 18, no. 1 (2014): 91–101; Elaine Graham, "Practical Theology," in *Cambridge Dictionary of Christian Theology*, ed. Ian A. McFarland (Cambridge: Cambridge University Press, 2011), 401–3.

1.2   THE RESEARCH SCOPE AND QUESTION

This case study explores how CST and Ignatian spirituality interact within the praxis of the JCAP Social Apostolate Network in relation to vulnerable migrants in and from Asia during the period 2008–2012. It focuses primarily on the four priority groups of migrants identified by JCAP: migrant workers; vulnerable foreign spouses; undocumented, trafficked and/or smuggled persons; and people in immigration detention. The geographical limits of the study reflect the territory covered by JCAP, that is: China, Taiwan, Korea, Japan, the Philippines, Indonesia, Singapore, Malaysia, Timor-Leste, Thailand, Cambodia, Vietnam, Myanmar, Laos, Australia, New Zealand, and Micronesia. The experience of the research participants, however, leads to a slightly narrower focus on migrants from and within Asia, and on the Asian context.

The Network's praxis in relation to vulnerable migrants was selected as a case study for a variety of reasons. First, migration, as a field of Catholic social justice action, warrants theological research because it is a fundamental ethical challenge of our age. The proportion of the world's migrants who were from Asia during the period covered by this case study has been difficult to determine; however, its significance is suggested by the fact that the International Organization for Migration reported that five of the top ten emigration countries in the world in 2010 were in the Asian region.[4] Furthermore, migration is a field in which there is potential to generate insight by bringing the experience of Asian migrants, and of women in particular, into dialogue with faith sources. As we shall see in chapter 5, the phenomenon of migration from and within Asia is becoming increasingly feminised. While Asian voices have not been prominent in the development of CST, there is an emerging literature on the theology of migration in Asia, and women, whose voices and experiences have been neglected in the tradition, are among those at the forefront of this field. As we shall also see in chapter 7, the theology of migration is generating insights for the methodology of practical theology, and for other areas of theology such as missiology and ecclesiology.

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[4] International Organization for Migration, *World Migration Report, 2011: Communicating Effectively About Migration* (Geneva, 2011), accessed November 6, 2016, http://publications.iom.int/system/files/pdf/wmr2011_english.pdf, 68.

Second, a focus on Ignatian spirituality, as expressed by the Society of Jesus (also known as the Jesuits) and their organisations, is warranted because of its influence as the spirituality of the largest order of religious men in the world. The geographical reach of the Jesuits provides potential for further case studies that explore the impact of social, cultural, political and economic contexts on the insights generated by this case study. Moreover this spirituality is also practised by many laypeople, and is enacted in the distinct traditions of a number of other religious institutes, including institutes of religious women. Further case studies could, therefore, examine intersectionality with gender and state of life in the insights generated by this research. Examination of the praxis of Ignatian women's institutes and their organisations could probe similarities and differences between varieties of Ignatian spirituality vis-à-vis the enactment of Ignatian spirituality by the Jesuits. The particular enactment of Ignatian spirituality by the Jesuits is an appropriate starting point for the exploration of the role of Ignatian spirituality within praxis because the Society of Jesus was founded by St Ignatius of Loyola himself, together with his first companions. It is on his spiritual insights that Ignatian spirituality is based, and the Jesuits are the most direct inheritors of his understanding of its implications for organisational praxis.

Third, the researcher has observed, networked with and journeyed alongside people and groups inspired by Ignatian spirituality. These direct and active engagements have included periods working for the Jesuit Refugee Service International Office in the early 1990s, employment by the Australian Province of the Jesuits in the fields of formation and social ministry from 2005 to 2010, involvement in JCAP research tasks from 2008 to 2011, and the provision of specialist input on the Jesuit justice tradition and CST to the international tertianship program based in Sydney from 2004 to 2011. The researcher was a member of the JCAP Migration Task Force and worked together with other Task Force members to support the JCAP Social Apostolate Coordinator to animate, promote and coordinate JCAP's work on migration from 2009 to 2011. She moderated the Task Force's migration blog until the Task Force ceased functioning in 2011. This experience of journeying with the Jesuits and their JCAP Social Apostolate Network allowed for the use of a community engagement approach to the research.

1.3   The Research Approach

A community engagement approach goes beyond community service or participatory research by forming transformative partnerships marked by collaboration and mutual benefit, reciprocity, capacity building and sustainability. In this research, the researcher worked with a network of which she had been a member, in order to explore its praxis for the sake of more effective action. The researcher drew on her own experience as a member of the Network to reach an agreed research question and approach with JCAP leadership, and gathered data on the experience of other members of the Network through interviews. The data were then analysed and placed in dialogue with theological sources in order to generate new knowledge that can support transformative action by informing and suggesting responses. The conversational approach to the interviews and the use of the tools of grounded theory in the analysis of data is described in chapter 2.

As we shall see in chapter 2, there are significant synergies between a community engagement approach, CST, Ignatian spirituality and a praxis approach to theology. The theological reflection offered by this study is informed by the theological framework adopted, that of the pastoral spiral. The pastoral spiral is a development of Joe Holland and Peter Henriot SJ's original articulation of the pastoral circle.[5] By adding a fifth step of evaluation to the circle of experience, analysis, reflection and response thence returning to experience, the pastoral circle is broken open into a pastoral spiral. With Frans Jozef Servaas Wijsen, the researcher considers the pastoral spiral (he prefers the term "practical-theological spiral") to be a grounded theory approach to theology "based on a real dialectic relation between data sources (qualitative or quantitative empirical facts gathered through fieldwork) and knowledge sources (existing insights and theories developed previously by others that can be studied through secondary research)."[6] While the terms "pastoral circle," "pastoral cycle" and "pastoral spiral" are sometimes used interchangeably for variations on

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[5] Joe Holland and Peter J. Henriot, *Social Analysis: Linking Faith and Justice*, rev. and enlarged ed. (Maryknoll, NY: Orbis Books, 1983).

[6] Frans Jozef Servaas Wijsen, "The Practical-Theological Spiral: Bridging Theology in the West and the Rest of the World," in *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation*, ed. Frans Jozef Servaas Wijsen, Peter J. Henriot, and Rodrigo Mejia (Maryknoll, NY: Orbis, 2005), 114.

Holland and Henriot's framework, the researcher will use the term "pastoral spiral." It is the most common usage among FBOs in Asia.

This study's use of the pastoral spiral begins with qualitative empirical work to investigate the praxis of Network members in relation to vulnerable migrants, and their perceptions of the praxis of other people and organisations that belong to the Network. Chapter 6 presents the data gathered through in-depth interviews and analyses it using the tools of grounded theory in order to examine the sources of the motivations, thinking and action of the participants, and their perceptions of the praxis of other people and organisations in the Network, together with the interaction of the sources of their praxis.

Next, in chapter 7, we turn to reflecting on the data in the light of the faith sources of CST and Ignatian spirituality, as well as recent theologies of migration that take the experience of vulnerable migrants as their starting point. These existing faith sources are introduced in chapters 3, 4 and 5 respectively. The researcher concludes that the core practices of the Network embody the Network's theological stance and are revelatory of theological insight. From reflection on this experience in dialogue with faith sources, she proposes elements of a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia.

Finally, the implications of a practical theology of reflexive praxis for the development of both CST and Ignatian spirituality as sources of praxis, and of JCAP's praxis itself, are presented in chapter 8. The reseacher's reflection on the experience of the Network in dialogue with theological sources sheds light on and raises questions for the praxis of social apostolate organisations more broadly, especially those linked with other religious institutes or their spiritualities. Through the exercise of reflexivity – casting one's gaze back on one's action in the stage of evaluation – the spiral of praxis breaks out of a closed circle to become an ongoing journey.

1.4   RESEARCH CONTEXT

This research was undertaken at a time marked by converging global crises – the global financial crisis, the rapid approach of a climate change tipping point, and an international

humanitarian crisis precipitated by unprecedented levels of forced displacement, mixed flows, and the inadequacy of the current migration paradigm to deal with the scale and complexity of the phenomenon. Indeed, speaking to the Jesuits' 35th General Congregation (GC), at the beginning of the research period, Pope Benedict XVI described the context as "a period of great social, economic and political change; of conspicuous ethical, cultural and environmental problems, of conflicts of all kinds; yet also of more intense communication between peoples, of new possibilities for knowledge and dialogue, and of profound aspirations for peace."[7] Such a context underlines the importance of the social mission of the Church and of CST. Understanding better how FBOs operate can contribute to the effectiveness of their action and the authenticity of their witness. At the same time, learnings that arise from their experience may inform the development of CST in ways that enhance its capacity to guide the action that is so sorely needed to respond constructively to this context.

Each of these converging crises and new possibilities calls for a universal ethic and international solidarity, yet each is also experienced in particular ways in specific contexts. This research is grounded in the context of Asia. The Asian region includes some of the richest and poorest, largest and smallest, newest and oldest nations on earth. It is characterised by cultural, religious, linguistic and ethnic diversity, and its peoples live under a variety of political and economic systems, from communism to free market capitalism. While Christianity has been experienced as foreign in Asia, the Federation of Asian Bishops' Conferences (FABC) is committed to the emerging Asianness of the Church in Asia. They point to Asian values, the long and deep lived experience of interfaith and intercultural dialogue, and especially to a "holistic paradigm for meeting the challenges of life" as a "special gift the world is awaiting."[8] Their experience challenges the predominantly Western European perspective that has prevailed in papal CST and it can offer insights and resources

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[7] Benedict XVI, "Allocution to the 35th General Congregation of the Society of Jesus," n. 2, in *Decrees and Documents of the 35th General Congregation*, ed. Society of Jesus (Oxford: The Way Books, 2008).

[8] FABC, "Final Statement of the Seventh Plenary Assembly of the FABC, 2000: A Renewed Church in Asia – A Mission of Love and Service," in *For All the Peoples of Asia*, vol. 3, ed. Franz-Josef Eilers (Quezon City, Philippines: Claretian, 1997), 9.

for the development of a more truly universal perspective in papal CST. It also points to the potential of a grounded theory approach in research on CST for highlighting experience in context and examining the relationship between local and universal CST. Thus, this research seeks to hold up the experience in context of the people of Asia and the voice of local CST as a valuable gift yet to be fully received.

This research is also situated in the context of the development of practical theology, and of the theology of migration in particular. Prior to Vatican II, pastoral theology was commonly understood as the application of systematic theology to practical situations through pastoral care and ministry. Since the appearance of theologies of liberation and the advent of Vatican II, the importance of human history and of experience in context for theology have been better appreciated and given more emphasis. A shift in language from pastoral theology to practical theology within Catholic theology in recent times can, therefore, be understood as a shift in emphasis from pastoral practice to the praxis of Christian living.[9] This research stands within a praxis approach to practical theology, consciously opting to begin from experience in context, placing it in dialogue with faith sources for the sake of faithful practice.

Having outlined the area of research within which the specific research question is situated, how this research will contribute to it, and the context of the research, the researcher will present an overview of the research.

1.5 OVERVIEW

The thesis consists of eight chapters, the first of which introduces the purpose of the research and the specific research question. This chapter provides an overview of the research and of the context in which it took place.

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[9] Elaine Graham, Heather Walton, and Frances Ward, *Theological Reflection: Methods* (London: SCM, 2005), 2–5.

Chapter 2 describes the methodology employed by this research, explaining how it consciously engages synergies between CST, Ignatian spirituality and a praxis approach to practical theology in a community engagement approach to research. This approach informs the choice of empirical data collection and analysis methods as well as theological tools. Semi-structured in-depth interviews were conducted with key informants whose experiences could throw light on the key concerns of the research question. The researcher adopted a conversational approach to interviews that, rather than testing an hypothesis, sought to understand how the participants made sense of their experience as members of the Network who are, or were, involved with vulnerable migrants. The tools of grounded theory were used to analyse the interview data, developing theory inductively. Internal validation of the data was achieved by providing feedback to research participants and JCAP leadership on key insights emerging from the initial analysis of the data, and external validation of the coding and analysis of the data was achieved by engaging the services of an independent researcher. The framework of the pastoral spiral informs the theological reflection, where contemporary theologies of migration are engaged. CST and Ignatian spirituality, which are introduced in chapters 3 and 4 respectively, are the key tools used in the theological reflection.

Chapter 3 introduces CST, the first of the potential sources of praxis that this research sets out to examine. It identifies three different ways in which CST may be understood: essentialism; a contextual understanding; and as an evolving tradition. Shifts in understandings of CST may be observed in transitions in the theological and ethical methodology of the major modern CST documents. They reflect different ways of resolving creative tensions between a focus on essential principles on the one hand, and attention to the realities of diverse contexts on the other; between continuity and change in the teachings; and between the relative importance of teaching at the universal compared with the local level. Key principles and themes in CST that are of particular relevance to migration are presented in the chapter, together with the key content of the papal and conciliar teachings specifically on migration and of the FABC's teachings on migration. Both the papal and conciliar teachings on migration and those of the FABC have, in the post–World War II period, moved from a largely pastoral and charitable approach to migrants, to a deeper ethical analysis of the increasingly large and complex phenomenon of migration. The

articulation of a theology of migration has also been deepening over time through reflection on experience from a focus on the suffering in the context of migration as manifestations of sinfulness and lack of charity or solidarity, towards a stronger appreciation of migration as a sign and an instrument of the unity of the human family and of pilgrimage towards a humanity without distinctions.

Chapter 4 introduces the second of the two potential sources of praxis, Ignatian spirituality. This research treats spirituality as a person's or a group's way of understanding, God, the world, and one's place in it, expressed in values, attitudes, motivations, commitments and practices. The chapter presents three different ways of understanding spirituality based on the insights and experiences of St Ignatius of Loyola: a narrative approach; a focus on the dynamics of Ignatius's *Spiritual Exercises* (Sp Ex); and Ignatian spirituality as a living tradition. Taking up the third way of understanding Ignatian spirituality, the chapter explores how the Jesuits have developed the theme of mission and justice in the post–Vatican II period by examining how foundational documents of the Ignatian heritage understand the social dimension of mission, and how this thinking has been interpreted and developed in the post–Vatican II General Congregations. Today, the Jesuits' mission of the service of faith is understood to require the promotion of the justice of God's reign, which involves dialogue with cultures and religious traditions. It is framed by the call to reconciliation with God, others and creation.

Having explored the two faith sources under consideration as potential sources of praxis, we turn in chapter 5 to an introduction to the praxis of the Network in relation to vulnerable migrants. Chapter 5 offers a working definition of praxis as linking motivation, action and thinking through the exercise of reflexivity or turning one's gaze back on oneself as an actor or researcher. Praxis combines theory and action in a dialectical relationship by placing them in a dialogue that seeks to transcend opposing or conflicting stances in a new synthesis so that thinking and acting are mutually interdependent. Hence sources of faith tradition and experience in context interact to inform faithful practice. The Network is situated within its organisational context within the Society of Jesus, and within the context of migration in Asia during the period of the study. A third element of the context of the Network's praxis – Christian thinking about the experience of migration – is also presented. Finally, the range of activities of the Network in relation to its four priority groups of vulnerable migrants –

undocumented migrants, migrant workers, vulnerable foreign spouses, and migrants in immigration detention centres – is noted. The participants in interviews for this research were all either currently involved in these activities in some way, or had been involved in them in the past.

Chapter 6 presents and analyses data from interviews with seven Jesuits, two religious women, and three laywomen from the Network. From their own narration of their experiences, the sources that motivated them, informed their action and their thinking, and the interaction of these sources within their praxis were uncovered. The initial coding of the data generated three categories concerning the focus of the research participants' reflexivity, that is, the way in which they cast their gaze back on themselves as actors. The participants' focus of reflexivity – whether on action alone, on action and thinking separately, or on the interconnection between action and thinking – became the central theme for the analysis of the data in relation to the research question. Three clusters of research participants were distinguished by whether their focus of reflexivity was one-dimensional, two-dimensional, or holistic. The data were analysed by cluster, and by state of life, and the role of demographic factors, CST and Ignatian spirituality in the patterns of reflexivity and praxis that emerged were examined. Ignatian spirituality emerged as the primary source of motivation for the participants, whereas CST was not a source of motivation. CST on the other hand played a stronger role in the thinking of research participants than Ignatian spirituality. It was in the participants' approach to action that these two sources interacted, and the exercise of reflexivity was an important mechanism through which this took place. Concepts that originated within CST, or were common to both CST and Ignatian spirituality, were often mediated for research participants by Ignatian spirituality. The current research data suggest that sophisticated, holistic reflexivity and knowledge of CST are required for the Network's Ignatian spirituality to inform the development of CST, whereas CST may inform the development of Ignatian spirituality as it is understood and practised by members of the Network regardless of the focus of their reflexivity or their explicit awareness of CST. Furthermore, the consistency of the research participants' descriptions of their own praxis and their descriptions of the praxis of other people and organisations of the Network suggest that there is, in fact, a tacitly shared Network praxis expressed in certain core practices.

Chapter 7 moves to theological reflection, taking up reflexivity as a hermeneutical key that can help us to understand the theological stance of the research participants. It explores how the reflexivity displayed by the research participants relates to the theological sources of CST and Ignatian spirituality. Placing these sources and recent theologies of migration in dialogue with the data, the researcher argues that the clusters of research participants illustrate stages on a journey from a pre–Vatican II understanding of pastoral theology as the application of systematic theology to experience in context, to an in-between stage in which reflection on action and thinking are not integrated, to finally a praxis approach to practical theology in which practices are a form of embodied theology and are revelatory of theological insight. The theologising of the Network was seen to be performative and not always explicitly articulated. The core practices of friendship or accompaniment, an option for the poor, and proceeding via an ongoing spiral of experience-analysis-reflection-action response / new experience express the tacitly shared praxis of the Network and its core theological stances. Placing these practices in dialogue with contemporary theologies of migration, the researcher proposes some elements of a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia. They include: critical dialogue with papal and conciliar CST on migration in the light of Asian experience; deeper engagement with the teachings of the FABC; a contextual understanding of an option for the poor in Asia; and a more sophisticated appropriation of the pastoral spiral for the building of theory and for the improvement of praxis.

Chapter 8 draws lessons from the experience of the Network and from the theological reflection offered for the development of CST and of Ignatian spirituality as sources of praxis. The research affirms the possibility of the mediation of CST by particular spiritualities and the importance of the articulation of the spirituality of CST. It shows the potential of reflection on experience in context to contribute new, inculturated expressions of CST, and to refine the content of the teachings to take better account of previously neglected experiences. It also suggests potential for the further development of Ignatian spirituality as a source of praxis by deepening the concept of friendship in accompaniment and by mobilising the concept of pilgrimage as a metaphor for Christian life; by carrying the cross with the crucified peoples; and by thinking with the local as well as the universal Church.

Chapter 8 also considers the implications of this study for the further development of the Network's own praxis. Based on the analysis of the data in chapter 6 and the theological reflection on reflexivity and reflexive praxis in chapter 7, three areas for the further development of the Network's praxis in the area of formation for reflexive praxis are suggested: formation fostering the development of holistic reflexivity; formation in CST; and formation for the practice of collaboration. Attention to the role of leadership in fostering reflexive practices at the personal and organisational levels, and to recruitment and leadership development, are also proposed for the further development of the Network's praxis. Finally, deeper engagement with the pastoral spiral as a framework for praxis is proposed.

1.6   FURTHER RESEARCH

This research has generated some specific insights but it also raises questions that warrant further research. The first area for further research would lie in determining whether the findings of this case study hold for different demographics and in different contexts. The research could be replicated in further case studies with Jesuit social apostolate organisations and networks in different contexts and with a broader range of participants.

Second, given the important role of reflexivity that has emerged in the development of praxis, further research might seek to identify factors and processes that encourage and support the development of holistic reflexivity, and those that might militate against it, and it might seek to explore the significance of such factors and processes for formation. While the current research provided a snapshot in time, longitudinal studies could explore whether the journey towards holistic reflexivity resulting in reflexive praxis is linear or whether it may follow a different trajectory.

Third, further research could explore whether communities and organisations motivated by other spiritualities understand, draw on, and express CST in their praxis in a different manner from the Network. The interaction of CST with other spiritualities within the praxis of FBOs may be different. If there are other unique mediations of CST by particular spiritualities, it is possible that some spiritualities may have more to offer the development of CST in particular fields of action than others.

A fourth area for further research suggested by this case study could be the exploration of mechanisms other than reflexivity that can link the pillars of praxis and facilitate the interaction of different sources within praxis. For example, imagination has potential to function in this way.

Finally, the communication of CST emerges as a fifth possible area for further research. How is CST being communicated to the laity in Asia, and how is it being taught in seminaries, theologates and houses of formation? More could be done to understand the impact of the communication of CST on whether and how various actors understand, draw on and express CST.

CHAPTER 2: APPROACH TO RESEARCH, METHODOLOGY AND TOOLS

2.1 INTRODUCTION

This research adopts a community engagement approach by engaging and reflecting in partnership with the research participants to create knowledge and support transformative action. It utilises a case study methodology with data gathered through semi-structured in-depth interviews and analysed using the tools of grounded theory rather than testing an hypothesis. Its theological framework is that of the pastoral spiral, which is seen as a grounded theory approach to theology. Hence the research commences from the experience of the Network itself. Empirical data on this experience are then analysed and placed in dialogue with the theological sources of CST, Ignatian spirituality, and contemporary theologies of migration.

2.2 A COMMUNITY ENGAGEMENT APPROACH

A community engagement approach to research was adopted rather than one that purports to adopt an external and objective stance. During the 1960s and 1970s advocates of participatory action research stressed the importance of members of human systems taking part in the process of inquiry into these systems, and of action for change as an objective of such inquiry. In a further development, contemporary researchers such as Joanna Ochocka and Rich Janzen argue that social science research is now quickly moving toward community-based research models of engagement.[10] They say that a "community-based research approach recognizes the community as knowledge-rich partners and does not portray knowledge as the sole domain of academic institutions," that community engagement "co-creates knowledge to maximize research utilization," and that it has the theoretical advantage of bringing "insider knowledge to the shaping of the research purpose and questions" and to "collaboratively refining theories."[11] Furthermore they see this approach as responding to "fundamental issues of fairness and equity" by advancing

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[10] Joanna Ochocka and Rich Janzen, "Breathing Life into Theory: Illustrations of Community Based Research – Hallmarks, Functions, Phases," *International Journal of Community Research and Engagement* 7 (2014): 18.

[11] Ibid.

"knowledge democracy."[12] They identify three hallmarks of community-based research as:

community relevance; equitable participation; and the functions of knowledge production,

knowledge mobilisation and community mobilisation.[13]

Australian Catholic University has adopted the language of community engagement to

describe its research in partnership with community-based organisations and communities.

Peter Sheehan explains that the community engagement research of a university redefines

the nature of problems, forges new solutions, and contributes to social change,

distinguishing it from community service or participation.[14] This emerging paradigm of

community engagement research also goes beyond community-based participatory action

research in its emphasis on transformative partnerships.[15] S. R. Arnstein's seminal article in

the 1960s on citizen participation presented degrees of participation as ascending rungs on a

ladder.[16] Presenting tools for community engagement by governments, Heather Aslin and

Valerie Brown more recently also describe a hierarchy that moves from consultation to

participation and finally to engagement. They say that consultation simply involves seeking

advice, and participation is similar to the act or process of being involved, whereas

engagement goes further, "capturing people's attention and focusing their efforts on the

matter at hand" because "the subject means something personally to someone who is

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[12] Ibid.

[13] Ibid., 19–20.

[14] Peter W. Sheehan, "Some Special Challenges Facing a Contemporary Catholic University," 2006, accessed November 6, 2016, http://www.acu.edu.au/__data/assets/pdf_file/0019/254008/vc_challenges_2006.pdf, 5.

[15] Jude Butcher, Luke A. Egan, and Ken Ralph, "Community Engagement Research: A Question of Partnership," 2008, accessed November 6, 2016, http://www.acu.edu.au/__data/assets/pdf_file/0007/114775/Butcher_et_al_2008.pdf.

[16] S. R. Arnstein, "A Ladder of Citizen Participation," *Journal of the American Institute of Planners* 35, no. 4 (1969), 216–24.

engaged"; thus engagement "implies commitment to a process which has decisions and resulting actions."[17]

Luke Egan et al. describe the key characteristics of a community engagement approach to research as collaboration and mutual benefit – or partnership – together with reciprocity, capacity building and sustainability.[18] Adopting a community engagement approach takes advantage of the potential of the researcher's longstanding engagement in the field and relationships with Jesuit organisations to create such a partnership to mobilise shared experiences and perspectives for knowledge generation and transformative action. It also consciously engages significant synergies between a community engagement approach, CST, Ignatian spirituality and a praxis approach to theology.

A praxis approach to theology, as we shall see in chapter 7, is committed to faithful practice rather than to knowledge generation alone. Knowing and doing are not strictly separated and practical wisdom is sought in order to support Christian living. Like the community engagement researcher, the practical theologian begins from a stance of commitment and is engaged in transformative action rather than in purely objective scientific observation.

A community engagement approach reflects the commitment of CST to human dignity by recognising and appreciating the agency of people and communities through partnerships based on trust and relationship. It contributes to the realisation of the common good by insisting on mutuality, as well as hope and personal and social transformation. The principle of subsidiarity is reflected in the involvement of both researchers and community members in decision-making about research questions and methods. It can be seen as an exercise in solidarity in that it strengthens the capacity and sustainability of community efforts.

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[17] Heather J. Aslin and Valerie A. Brown, *Towards Whole of Community Engagement: A Practical Toolkit* (Canberra: Murray–Darling Basin Commission, 2004), 5.

[18] Luke A. Egan, Jude Butcher, and Ken Ralph, "Hope as a Basis for Understanding the Benefits and Possibilities of Community Engagement," 2008, accessed November 6, 2016, http://www.acu.edu.au/__data/assets/pdf_file/0008/114776/Egan_et_al_2008.pdf, 3.

Furthermore, by starting from the experiences and questions of a community, community engagement research proceeds in an incarnational manner that resonates with Ignatian spirituality's emphasis on seeking God in all things.

The choice of a community engagement approach also informed the choice of research methods. For example, using semi-structured interviews as the major research method for this study gives a privileged place to the experience of the members of the JCAP Social Apostolate Network by providing a prompt and an opportunity for them to reflect on and to articulate their experiences and the ways in which they make sense of them. This research brings scholarship to bear on the stories by which participants narrate these experiences and thus it assists the Network to explicitly articulate its praxis and to further develop it. By drawing out and reflecting upon connections between thought and action, and between the theological sources of CST and Ignatian spirituality within the Network's praxis, the research enhances the Network's capacity to make a distinctive contribution to the development of CST in the field of migration as a source of praxis, and to the development of Ignatian spirituality as a source of praxis.

In Ignatian discernment, people and communities seek to join their will with the will of God, that is, to share in the mission of Jesus. This mission of reconciling relationships with God, others, and creation – or of fostering right relationships – is one of transformation towards justice. A community engagement approach with its deliberate choice of methods that are transformative reflects this commitment. A community engagement approach is also in harmony with the dynamics of the *Spiritual Exercises*, with their cycle of experience and reflection generating emergent knowledge. By analysing and reflecting on the experience of the Network, this research generates new knowledge that can inform the development of appropriate formation programs for current and future workers in this field. It assists the leadership of JCAP to address their goal of better integrating spirituality, the intellectual apostolate, and the social apostolate.

The research question for this study was arrived at in dialogue between the researcher and key leaders of JCAP during 2009–2010, especially JCAP President Mark Raper SJ, then Social Apostolate Coordinator Denis Kim SJ, and then Migration Task Force Convener Bernard

Arputhasamay SJ. They endorsed and encouraged the research, and facilitated ongoing access to Network members for interviews, and to relevant meetings of the Network. The research has reflected a close collaboration between the researcher and the Network. Having been coopted by the JCAP President to assist in the collection and analysis of JCAP social apostolate activity mapping data, and as a former member of the Network and of its Migration Task Force, the researcher was able to bring an insider perspective on its functioning. As a trusted co-worker she has had access to the voices and experiences of the people of the Network and has been able to observe its operations directly while interacting and engaging with members of the Network.

2.3   CASE STUDY METHODOLOGY

A community engagement approach to the research was adopted and the methodology for the research was that of a case study. In this way deep understanding of a specific instance of the general phenomenon of action for social justice that is grounded in the spirituality of a particular religious institute, and in the broader CST tradition, was sought.[19] CST is shared by the whole Catholic Church; however, people and organisations inspired by different spiritualities or charisms may understand, draw on and express these shared teachings in different ways. If this is so, reflection on their praxis could make distinctive contributions to the development of CST, as well as to the development of their own spiritual tradition. By understanding the interaction of Ignatian spirituality and CST within the praxis of the JCAP Social Apostolate Network in relation to vulnerable migrants, insights and hypotheses about possible patterns that may apply to other spiritualities, and to other fields of action, may be generated.

The richness of the data generated by key informant interviews with Network members, together with constraints on the time and availability of Network members, and the limitations on data collection imposed by the timing of their meetings, led to the decision to focus on this source of empirical data. It was initially intended to access several data

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[19] Linda Mabry, "Case Study in Social Research," in *The Sage Handbook of Social Research Methods*, ed. Pertti Alasuutri, Leonard Bickman, and Julia Brannen (London: Sage, 2009), 214.

sources, enabling cross data validation, thereby addressing concerns about the validity of studies of single cases.[20]

2.3.1 THE RESEARCH PARTICIPANTS

Semi-structured in-depth interviews were sought with key informants whose experiences could throw light on the key concerns of the research question. John Creswell and Vicki Plano Clark have called this approach to selecting research participants purposeful sampling with maximal variation.[21] It was intended that the research participants include Jesuits and laypeople, those involved in strategic decision-making and in direct service provision, women and men, and people of other faiths as well as Christians.

Interviews were conducted with members of the Network who were, or had been, involved in JCAP's work for vulnerable migrants. Eight were Jesuits and two of these were scholastics, that is, still in formation, undertaking studies and not yet ordained. Two research participants were female religious, one of whom was a member of an Ignatian congregation. All three laypeople interviewed were women, two of whom were practising Catholics and the other no longer identified with the Church. The codes "J," "R" and "L" were used to distinguish the Jesuit, religious women and lay participants. Together with a numerical code these created a unique identifier for each research participant.

The participants came from Australia, Indonesia, Malaysia, the Philippines, Singapore, South Korea Spain, Taiwan, and Vietnam. They had been involved in work with vulnerable migrants in Cambodia, Indonesia, Malaysia, Singapore, Taiwan, Thailand, Vietnam and in pan-regional settings.

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[20] Robert K. Yin, "How to Do Better Case Studies," in *The Sage Handbook of Applied Social Research Methods*, ed. Leonard Bickman and Debra J. Rog (London: Sage, 2009), 258–60.

[21] John W. Creswell and Vicki L. Plano Clark, *Designing and Conducting Mixed Methods Research*, 2nd ed. (Thousand Oaks, CA: Sage, 2011), 172–74.

The activities that the participants had undertaken or were undertaking at the time of the interviews are summarised in table 2.1.

Table 2.1 **Activities undertaken by research participants**

Activity	*Jesuits*	*Religious Women*	*Laywomen*
Advocacy/research	J1, J3, J7, J8	R1, R2	L2, L3
Capacity building / training	J1, J2, J3, J4, J5, J7, J8	R1, R2	L1
Pastoral work / direct service	J1, J2, J3, J4, J5, J7, J8	R1, R2	L2
Formal leadership	J1, J2	R1, R2	
Management/planning	J1, J2	R1, R2	L1

Jesuit 1 (J1) had approximately twenty years' experience in the social apostolate in three different countries. His experience had included a broad range of social apostolate activities such as pastoral work, direct service, capacity building, advocacy, management and leadership roles. At the time of the interview he was in a leadership role in the local Church.

Jesuit 2 (J2) was a Jesuit whose primary ministry had been, for about three years, in the social apostolate, and whose ministry had taken place in two countries. Despite this relatively short period of engagement, J2 had already undertaken a broad range of social ministry activities including: pastoral work, direct service, capacity building and training, management and planning and the exercise of formal leadership roles. At the time of the interview he held leadership roles in both a Jesuit organisation and the local Church.

Jesuit 3 (J3) had worked in the social apostolate for over twenty years. His ministry had taken place in several countries and at the regional level. His roles had included pastoral work with poor and marginalised communities, capacity building and research. At the time of the interview his main engagements were in research and capacity building.

Jesuit 4 (J4) had approximately three years' experience in the social apostolate in two different countries. His ministry experiences had included pastoral care and direct service activities and information roles. At the time of the interview his main role was in pastoral care.

Jesuit 5 (J5) was a Jesuit scholastic who had been involved in the social apostolate for less than two years. His experience had been in direct service in one country. At the time of the interview he was involved in a pastoral care role.

The interview data for Jesuit 6 have been excluded from this analysis due to difficulties in achieving an accurate transcript.

Jesuit 7 (J7) had been involved in the social apostolate for four years and his ministry had been in two different countries. At the time of the interview he was providing direct services and pastoral care together with some casework advocacy.

Jesuit 8 (J8) was a Jesuit whose main ministry had been for nine years in the social apostolate. During this time his ministry had been in three different countries and included direct service, pastoral work, capacity building and research activities. His main engagements at the time of the interview were in pastoral work and capacity building.

Religious 1 (R1) belonged to an order that does not identify as being specifically Ignatian. Ignatius is only one among a number of figures whose spirituality influenced that of her order. R1's ministry with organisations of the Jesuit social apostolate had spanned more than twenty years and three different countries. She had undertaken direct service, capacity building, research, advocacy, management activities and served in formal leadership roles. At the time of the interview R1 was leading a Jesuit organisation.

Religious 2 (R2) belonged to a religious order that identifies as Ignatian. She had worked in a Jesuit social apostolate organisation for approximately twenty years, based in the one country. Her ministry activities had included: direct service, pastoral work, advocacy, capacity building and training, management and planning, and the exercise of formal leadership roles. At the time of the interview she was leading a Jesuit organisation.

Layperson 1 (L1) had worked with Jesuit social apostolate organisations and networks for more than five years in several countries and at the regional level. Her ministry had focused on management and planning and had involved some training activities. At the time of the interview L1's main engagement was in management and planning.

Layperson 2 (L2) had worked in Jesuit social apostolate organisations for approximately twenty years in one country. Her activities had included administration, direct service, and some casework advocacy. L2's work at the time of the interview focused on direct service and casework advocacy.

Layperson 3 (L3) had worked in a Jesuit social apostolate organisation for less than two years, based in one country. She had previously volunteered in this organisation for a period of several months. L3's work at the time of the interview was in research and grant writing.

Two JCAP events provided opportunities to conduct interviews. In June 2011 a JCAP Social Apostolate Network workshop on reconciliation with creation was held in Kompong Chong in Cambodia. While the concerns of the workshop were not directly related to migration, a number of participants from the Network who participated in this workshop were also involved in work with vulnerable migrants. Relevant workshop participants were contacted via the JCAP Secretariat and provided with a letter of approval for the research from Mark Raper SJ, President of JCAP, and an invitation to contact the researcher if they were willing to participate in an interview. An information letter (see appendix 2) and interview consent form (see appendix 3), approved by the Australian Catholic University Research Ethics Committee (see appendix 1), were provided to each potential research participant and written consent was secured before interview. By attending the workshop it was possible for

the researcher to schedule five interviews during or immediately after the workshop. In June 2012, the Loyola School of Theology at the Ateneo de Manila University cohosted a conference on the theology of migration with the Scalabrini Migration Center. Members of the Network who were involved with people on the move were invited to attend the conference and a JCAP Migration Meeting was held immediately after the conference. The researcher was invited to attend the conference and meeting. Again Mark Raper SJ contacted participants, inviting them to contact the researcher if they were willing to take part in an interview, and the protocols specified by the ACU Research Ethics Committee were followed. It was not possible to interview members of other faiths, or those who were laymen, or men from other religious institutes due to limitations on the availability of Network members.

2.3.2   DATA GATHERING – THE INTERVIEW METHOD

Interviews, rather than hypothesis testing, were conducted to understand how the interviewees made sense of their experience as members of the Network involved in the present or in the past with vulnerable migrants. A conversational approach was adopted. The interviews began with an invitation to the research participant to tell the story of how she or he became involved in JCAP's action with vulnerable migrants. As Lynn Butler-Kisber notes, in such a redescription of experience, action and consciousness are intertwined.[22] Elements of thinking, action and motivation, which the researcher will argue as constituting three pillars of praxis, may be observed in these stories.

Using the semi-structured interview schedule (see appendix 4) as a general framework, and following the direction of participants' responses in a conversational style, the researcher sought to draw out the sources of each participant's motivation, the sources that influenced what he or she did and his or her approach to action, and the thinking that influenced the process and content of his or her decisions about the positions that he or she took on issues and situations.

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[22] Lynn Butler-Kisber, "Narrative Inquiry," in *Qualitative Inquiry: Thematic, Narrative and Arts-Informed Perspectives* (London: Sage, 2010), 63.

Participants were invited explicitly to reflect upon their praxis in itself, and in relation to Ignatian spirituality and CST. Their understanding of the relationship between CST and Ignatian spirituality was probed. They were also invited to reflect on the praxis of other members of the Network and of Jesuit organisations. By examining the alignment, or otherwise, between participants' descriptions of their own praxis, and their perceptions of the praxis of other members of the Network or of Jesuit organisations, an attempt was made to determine whether or not the Network could be said to have a shared praxis, and if so, to identify characteristics of this shared praxis.

Audio recordings were made of all interviews. These were transcribed using a professional transcription service. The researcher then checked the transcripts against the audio recordings, making corrections where necessary. Difficulties in achieving an accurate transcript of the interview of one of the Jesuit scholastics (J6) led to the exclusion of the associated data from the analysis.

2.3.3 Data Analysis – Grounded Theory Tools

The tools of grounded theory were used to analyse the interview data, because the purpose of the research was to develop theory inductively rather than to test existing theory or an hypothesis.[23] The researcher coded key ideas in each transcript and categorised them through a process of coding on.[24]

A close reading was made of each transcript. Key content was highlighted along with illustrative quotes. Similar content was then coded into broad groupings. The material in each of these broad groupings was then examined closely and coded into the more specific categories that emerged from the data. Reflection on these categories enabled the researcher to identify the major themes emerging from the data. The categories were used

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[23] Steinar Kvale and Svend Brinkmann, *Interviews: Learning the Craft of Qualitative Research Interviewing*, 2nd ed. (Thousand Oaks, CA: Sage, 2009), 202; Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (London: Sage, 2006), 2–4.

[24] Creswell and Plano Clark, *Designing and Conducting Mixed Methods Research*, 208.

as criteria to construct operational definitions for the classification of the data within each theme. From this coding, the theme of the research participants' focus of reflexivity was identified by the researcher as the central phenomenon distinguishing the praxis of each research participant.[25] The research participants were then classified into clusters using the categories that constituted this theme as criteria. Three clusters emerged from the data. These clusters became the central categories through which the interview data were analysed in relation to the research question. Differences between the three clusters in relation to motivation and in relation to the sources that informed action and thinking were examined together with the relationships between the sources drawn on by each cluster. The data were also examined through the lens of demographic factors, particularly each participant's state of life, and the relationships between identification with Ignatian spirituality and reflexivity and CST and reflexivity.

2.3.4 INTERNAL AND EXTERNAL VALIDATION

The analysis of the data, and the theorising that emerged in an inductive manner, grounded in the data themselves,[26] was subjected to both internal and external validation. Internal validation by the Network was achieved by providing feedback to interview participants and key leaders in JCAP and its Social Apostolate Network on the key insights that were emerging from the initial analysis of interview data. A summary of insights from the research to date was provided for comment to JCAP leaders and to all participants in May 2013. There were no corrections, questions or challenges in relation to the analysis from any of the research participants. Key leaders were not surprised at the emerging insights, and recognised the analysis as describing the reality of the Network.

External validation of the coding and analysis of the data was achieved by engaging the services of an independent researcher. The independent researcher was a Research Fellow with the Institute for Advancing Community Engagement within Australian Catholic

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[25] John W. Creswell, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 2nd ed. (Thousand Oaks, CA: Sage, 2007), 160, describes the process of identifying a single category as the central phenomenon of interest.

[26] Mabry, "Case Study in Social Research," 224.

University and had a background in practical theology, Christian spirituality and adult faith formation. A profile of each interviewee, including quotes providing evidence for the classification of the focus of her or his reflexivity, for her or his degree of identification with Ignatian spirituality, and for her or his understanding of and ways of drawing on CST, and the relationship between CST and Ignatian spirituality (see appendix 5), was submitted to the independent researcher for review. There was 97 per cent agreement between the coding of the researcher and that of the independent reviewer, providing a high level of confidence in the coding. There was 100 per cent agreement in the coding of the researcher and reviewer for eight out of twelve profiles. For three profiles there was disagreement between the coding in relation to one item out of seventeen. In each case the reviewer found the evidence presented to be ambiguous or inconclusive. After a detailed review of the original transcripts in relation to the items of disagreement, the researcher retained her original coding. There was disagreement in the coding of three items in one transcript. After a detailed review of the original transcript, the researcher revised her coding in line with that of the reviewer.

From the analysis of the Network's own understanding of the norms that were guiding its action, tentative theorising about the relationships between CST and Ignatian spirituality within the praxis of the group was generated. Approaching the question from the Network members' own understanding of what was guiding their action allowed for the possible discovery of factors other than CST and Ignatian spirituality, and for the discovery of the absence of influence of these elements.

2.4   THE PASTORAL SPIRAL AS A GROUNDED THEORY THEOLOGICAL FRAMEWORK

The discipline of practical theology, in which this research is situated, is concerned with study of the praxis of lived religion. This research examines the praxis – the mutually interdependent complex of thinking, action and motivation – of the people and organisations of a particular Ignatian network in order to explore the sources of their and its motivation, action, and thinking and the ways in which these sources interact. It adopts what Elaine Graham, Heather Walton and Frances Ward have called a "theology-in-action" or praxis approach to practical theology, in which faithful practice is seen as not only reflecting

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but also revealing theological insights.[27] The theological reflection offered is therefore informed by the theological framework adopted, that is, the pastoral spiral.[28] As we noted in chapter 1, the pastoral spiral can be seen as a grounded theory approach to theology based, as Frans Jozef Servaas Wijsen says, "on a real dialectic relation between data sources (qualitative or quantitative empirical facts gathered through fieldwork) and knowledge sources (existing insights and theories developed previously by others that can be studied through secondary research)."[29] In such a dialectical relation different, and even contradictory, sources and perspectives are placed in dialogue and transcended in a new synthesis.

The pastoral spiral is appropriate for this research because it reflects both the dynamics of the *Spiritual Exercises* and the methodology of modern CST. As Joe Holland explains, the roots of this method can be found in Latin American liberation theology, the older "see-judge-act" method popularised by Joseph Cardijn and grounded in the tradition of CST, and in the praxis model of Aristotelian thought.[30] Holland does not claim Ignatian spirituality as one of the roots of this method but Peter Henriot SJ, co-creator with Holland of the pastoral circle, of which the pastoral spiral is a development, demonstrates that the method is

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[27] Graham, Walton, and Ward, *Theological Reflection*, 3–5.

[28] Holland and Henriot called their method the "pastoral circle" and described its four moments as insertion, social analysis, theological reflection and pastoral planning. Holland and Henriot, *Social Analysis*, 8. This research prefers the name "pastoral spiral" and identifies the four key moments as experience, analysis, theological reflection and response. Furthermore it adds a fifth moment: evaluation. Frans Jozef Servaas Wijsen, Peter J. Henriot, and Rodrigo Mejia, *The Pastoral Circle Revisited: A Critical Quest for Truth and Transformation* (Maryknoll, NY: Orbis Books, 2005), illustrates various ways in which this method has been used and adapted by others in pastoral and academic settings.

[29] Wijsen, "The Practical-Theological Spiral," 114.

[30] Joe Holland, "Introduction: Roots of the Pastoral Circle," in Wijsen, Henriot, and Mejia, *The Pastoral Circle Revisited*, 5.

profoundly Ignatian and can be seen as a way of enacting the core Ignatian practice of discernment in social relations. He sees it as a method of social discernment.[31]

The current study engages in theological reflection by placing the faith sources of CST, Ignatian spirituality, and existing theological reflection on migration in dialogue with the experience of the Network. It enters into dialogue with Susanna Snyder's, Joshua Ralston's and Erin Wilson's research into the engagement of FBOs with migrants and refugees in the United Kingdom, the United States and Australia, respectively,[32] John Swinton's practical theodicity,[33] Agnes Brazal's use of the concept of the *habitus*,[34] Luke Bretherton's thinking on hospitality as holiness,[35] and with Michael Amaladoss's thinking on the concept of the option for the poor in Asia.[36] CST and Ignatian spirituality are the key tools used in the theological reflection below, drawing especially on the papal and conciliar and FABC teachings on migration, and the interpretation of Ignatian sources in the post–Vatican II General Congregations of the Society of Jesus. The dialogue between these texts and the abovementioned theologians with the experience of the Network is conducted in chapter 7. It results in what this research proposes to be elements of a practical theology of reflexive praxis concerning vulnerable migrants in and from Asia.

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[31] See Peter J. Henriot, "Social Discernment and the Pastoral Circle," in Wijsen, Henriot, and Meija, *The Pastoral Circle Revisited*, 15–26. The moment of experience or insertion, as Holland and Henriot name it, calls on us to contemplate reality, recalling the contemplation of the incarnation in the Second Week of the *Exercises*. The moment of social analysis reminds us of the importance of learned ministry from the *Characteristics of Our Way of Proceeding* articulated by GC 34. Theological reflection calls us to seek God in all things, whereas the moment of pastoral planning or response invites us to discern God's call to us and to show our love in deeds rather than in words alone.

[32] See esp. Snyder, *Asylum-Seeking, Migration and Church*; Ralston, "Toward a Political Theology of Refugee Resettlement," 363–90, and Wilson, "Much to Be Proud of, Much to Be Done," 548–64.

[33] Swinton, *Raging with Compassion*.

[34] Brazal, "Cultural Rights of Migrants," 68–92.

[35] Bretherton, *Hospitality as Holiness*.

[36] Amaladoss, "Asian Theology for the Future," 19–40.

2.5 CONCLUSION

The design of this research consciously engages synergies between CST, Ignatian spirituality and a praxis approach to practical theology. These fields of study are brought together in a community engagement approach to research and inform the choice of empirical data collection and analysis methods and theological tools. By forming a partnership with the JCAP Social Apostolate Network and adopting the pastoral spiral method as a grounded theory approach to practical theology, the researcher has been able to generate emergent knowledge about the Network's existing praxis. These insights can inform the further development of the Network's praxis as a form of faithful practice. The praxis of the Network, as faithful practice, is also revelatory of theological insight and can inform the further development of both CST and Ignatian spirituality as sources of praxis for the Network and for others. As a case study, this research has implications, as well, for similar cases, and raises questions for further research.

Next the researcher presents the two major existing faith sources with which the empirical data on the Network's experience will be placed in dialogue. After presenting CST in chapter 3 and Ignatian spirituality in chapter 4, chapter 5 will situate the Network and its praxis within the contexts of its place within the Society of Jesus, the reality of migration in the Asia Pacific region, and current theologies of migration. Then the empirical data will be presented and analysed in chapter 6, and chapter 7 will offer theological reflection on the data. Chapter 8 will sum up the insights generated by the research and the questions that it raises for further research.

CHAPTER 3: CATHOLIC SOCIAL TEACHING

3.1 INTRODUCTION

CST is one of the potential sources of praxis that this research sets out to examine. In this chapter we will introduce the major international CST documents, different ways of understanding CST and how they are related to important transitions in the ethical and theological methodology of modern CST, and key principles of CST. She will also introduce three themes in CST that are particularly relevant to the present case study: structures of sin, a preferential option for the poor, and integral human development. The content of papal and conciliar teachings on migration, together with the teachings of the FABC on migration, will then be examined. Finally, we will consider how CST may function as a source of praxis for faith-based organisations and networks. Having presented CST in this chapter, the researcher will draw on it in the analysis of the interview data in chapter 6, and engage with it as a faith source in the theological reflection offered in chapter 7.

3.2 AN OVERVIEW OF MODERN CATHOLIC SOCIAL TEACHING

CST addresses issues of justice and peace between and among groups in society, and our relationship with the rest of creation, bringing the light of the Gospel to bear on the social justice issues that arise in the complex world and network of social relationships in which we live. CST also draws on the sources of reason, tradition and experience. The Church has always taught on social justice; however, since the nineteenth century, a systematic body of formal teachings for the modern era has developed.[37] We will focus on these modern teachings.

Scholars generally agree that the documents listed in table 3.1 are the major international social justice documents of the modern period. Henceforth we will use the abbreviations for the Latin titles of these documents. As Charles Curran explains, "Catholic theology has always recognized the role of reception played by the whole church with regard to hierarchical documents. These documents remain important because the contemporary

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[37] Herve Carrier, *The Social Doctrine of the Church Revisited: A Guide for Study* (Vatican City: Pontifical Council for Justice and Peace, 1990), 177.

church has received them as such."[38] The inclusion of a document by the Synod of Bishops in this list draws attention to the fact that CST operates at the local as well as global level. Bishops share with popes in the task of teaching on issues of social justice.[39]

Table 3.1   **Major international Catholic social teaching documents**

Year	Author	Official Latin Title (abbreviation)	Common English Title
1891	Leo XIII	*Rerum Novarum* (RN)	On the Condition of the Working Classes
1931	Pius XI	*Quadragesimo Anno* (QA)	On Social Reconstruction
1961	John XXIII	*Mater et Magistra* (MM)	On Christianity and Social Progress
1963	John XXIII	*Pacem in Terris* (PT)	Peace on Earth
1965	Vatican II	*Gaudium et Spes* (GS)	Pastoral Constitution on the Church in the Modern World
1967	Paul VI	*Populorum Progressio* (PP)	On the Development of Peoples
1971	Paul VI	*Octogesima Adveniens* (OA)	A Call to Action
1971	Synod of Bishops	*Justicia in Mundo* (JM)	Justice in the World
1975	Paul VI	*Evangelii Nuntiandi* (EN)	Evangelization in the Modern World
1981	John Paul II	*Laborem Exercens* (LE)	On Human Labour
1987	John Paul II	*Sollicitudo Rei Socialis* (SRS)	On Social Concerns
1991	John Paul II	*Centesimus Annus* (CA)	On the One Hundredth Year
2009	Benedict XVI	*Caritas in Veritate* (CV)	Charity in Truth
2013	Francis	*Evangelii Gaudium* (EG)	The Joy of the Gospel
2015	Francis	*Laudato Si'* (LS)	On the Care of Our Common Home

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[38] Charles E. Curran, *Catholic Social Teaching 1891–Present: A Historical, Theological, and Ethical Analysis* (Washington, DC: Georgetown University Press, 2002), 8.

[39] Vatican Council II, *Christus Dominus, Decree on the Pastoral Office of Bishops in the Church*, nn. 12–13, in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, rev. ed. (Boston: St Paul, 1988).

Three elements, with different levels of authority, may be distinguished within CST: principles for reflection; criteria for judgment; and guidelines for action.[40] The Pontifical Council for Justice and Peace also identifies certain principles as permanent in time and universal in meaning, and as "the very heart of Catholic Social Teaching" and "fundamental parameters of reference for interpreting and evaluating social phenomena."[41] They are the dignity of the human person, the common good, subsidiarity, and solidarity. The criteria for judgment can be thought of as connecting or mediating between these highly authoritative but necessarily general and abstract principles for reflection, and the need for action guidelines in concrete situations, which always depend to some extent on prudential judgments made with the information available at the time.[42] These criteria are less authoritative than the principles for reflection but more so than the guidelines for action.

The interplay between these elements varies with different theological and ethical methodologies. These methodologies also reflect different understandings of CST. We will now examine the major transitions in the theological and ethical methodology of CST in the modern period, noting how they are related to three different ways of understanding CST.

3.3   METHODOLOGY AND CONTENT IN CST

Given the breadth of the theological literature on CST two approaches to understanding it are used for the purposes of this thesis. First, we will examine transitions in the theological and ethical methodology of CST, and second, we will consider some key themes and principles in the content of CST that are relevant to this research.

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[40] Congregation for Catholic Education, *Guidelines for the Study and Teaching of the Church's Social Doctrine in the Formation of Priests* (Homebush, NSW: St Paul, 1989), 51–87.

[41] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (Vatican City: Libreria Editrice Vaticana, 2004), nn. 160–61.

[42] John Paul II, *Centesimus Annus*, Encyclical Letter (Vatican City: Libreria Editrice Vaticana, 1991), n. 57.

3.3.1 Transitions in Methodology

Thomas Massaro sees a spectrum of opinions among scholars in terms of methodological transitions in CST. The idea "that social and theological principles pass in an uninterrupted line, as it were, 'from papal mind to papal mind,' with a tight, organic connection between everything successive popes might say about political and economic affairs" lies at one end of the spectrum, and "the notion that each encyclical captures only the idiosyncratic views of its author and is essentially unrelated to what came before it or will come after it" at the other end.[43] Different positions on this spectrum can be seen as varying ways of resolving creative tensions between a focus on essential principles on the one hand, and attention to the realities of diverse contexts on the other; between continuity and change in the teachings; and between the relative importance of teaching at the universal compared with teaching at the local level. The researcher will introduce three possible understandings of CST, which she will call essentialism, a contextual approach, and an evolving tradition; and she will show how they have been connected with the use of different theological and ethical methodologies in CST through time.

3.3.1.1   Essentialism in the Leonine Period

An essentialist approach seeks to identify the immutable essential properties that define what a thing is and to work from them. In social and political theory essentialism is "often contrasted with various forms of constructivism, postmodernism, or post-structuralism, whose proponents insist that there are various ways of constructing entities, depending on the actions and interactions of social agents."[44] The classicism of pre–Vatican II documents tends towards an essentialist understanding of CST. [45]

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[43] Thomas Massaro, *Living Justice: Catholic Social Teaching in Action* (Lanham, MD: Rowman and Littlefield, 2008), 48.

[44] David Robert Howarth, "Essentialism," in *Encyclopedia of Political Theory*, ed. Mark Bevir (Thousand Oaks: Sage, 2010), 458.

[45] Johan Verstraeten, "Catholic Social Teaching and the European Project: From Applying Principles to Scrutinizing the Signs of the Times in the Light of the Gospel," in *Catholic Social Teaching in Global Perspective*, ed. Daniel McDonald (Maryknoll, NY: Orbis, 2010), 152–53.

Curran explains the logic of the Thomistic method and anthropology adopted by Leo XIII and Pius XI in this way: "God created the world in accord with God's plan but also gave human beings reason so that, reflecting on human nature and all that God created, we can discover what God wants us to do."[46] By arguing from reason rather than from explicitly Christian sources, Leo XIII and Pius XI were able to address all people. In QA Pius XI set a pattern followed by many subsequent Encyclicals: recalling previous teaching and the action that it had inspired; developing or clarifying[47] previous teachings; and applying them to contemporary circumstances. Hence early modern CST adopts a classicist approach, which "tends to see reality in terms of the eternal, the immutable, and the unchanging."[48] It proceeds in a deductive manner, starting from general premises, such as natural law principles, and reasoning from them in relation to specific cases in order to deduce positions and actions. For example, in RN, Leo XIII says that:

> it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children … should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance.[49]

Today, those who focus strongly on permanent and universal principles within CST, understanding it as being, at its heart, a set of enduring essential principles that are applied, or perhaps given new expression in different historical or cultural contexts, could be said to

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[46] Curran, *Catholic Social Teaching 1891–Present*, 25.

[47] Pius XI, *Quadragesimo Anno*, Encyclical Letter, 1931, in *Catholic Social Thought: The Documentary Heritage*, ed. David J. O'Brien and Thomas A. Shannon (Maryknoll, NY: Orbis, 1992). E.g., Pius XI clarified that private ownership has a twofold character – it is both individual and social. Individuals have a right to private property but the use of such property must be subject to the common good. See QA, nn. 45–46.

[48] Curran, *Catholic Social Teaching 1891–Present*, 54.

[49] Leo XIII, *Rerum Novarum*, Encyclical Letter, 1891, n. 10, in O'Brien and Shannon, *Catholic Social Thought*.

have an essentialist understanding of CST. The ethical methodology of an essentialist approach is classical and deductive, beginning with the essence of the teachings – permanent and universal principles – and reasoning from them in relation to specific cases. Thus positions on matters arising in any given society, and the proper approach to action in response, can be deduced from the application of the essential principles of CST to the situation in hand. The role of local bishops would then be primarily to apply the international teachings to their local context, deducing positions from them rather than beginning from the concrete data of their own context.

An essentialist understanding of CST may also be implicit in the practice of some contemporary Catholic organisations that work from a particular list of CST principles considered authoritative by the organisation, seeking to apply these abstract principles to the issues or situations at hand. The US Bishops' Conference's influential list of seven key themes,[50] the Pontifical Council for Justice and Peace's articulation of four perennial principles,[51] and lists generated by other scholars to identify core principles[52] have been used in this way.[53] This approach emphasises the doctrinal core of the teachings – essential principles – over criteria for judgment, and guidelines for action, which inevitably rely on contingent judgments and may have only local and particular rather than universal validity.

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[50] United States Catholic Conference, "Sharing Catholic Social Teaching : Challenges and Directions," 1998, accessed November 6, 2016, http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/sharing-catholic-social-teaching-challenges-and-directions.cfm, and http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm.

[51] Pontifical Council for Justice and Peace., *Compendium of the Social Doctrine of the Church*, n. 160.

[52] E.g., nine key themes are listed in Massaro, *Living Justice*, 79–117.

[53] When the author took up the position of National Executive Officer of the Australian Catholic Social Justice Council in 1997, she inherited an operational plan that listed principles of Catholic Social Teaching together with strategies to enact them.

Today, an essentialist understanding of CST could be somewhat in tension with the idea that the essential principles, or understandings of them, might develop over time in dialogue with experience, given the stress placed on the permanence of the principles. It would likely be more at ease with the notion that reflection on experience might contribute to the development of new ways of expressing essential principles to better connect with specific cultural or historical contexts. Understood as the essence of CST, its principles for reflection may inform praxis by providing a vision that motivates action, a framework for the assessment of action, the determination of substantive positions, and the choice of approaches to action.

3.3.1.2 A More Contextual Approach in the Post–Vatican II Period

John XXIII's teachings mark the beginning of a transition in the methodology of CST. His method in MM is deductive, urging Catholics to know and to *apply* the Church's social teaching.[54] He insists that Catholic Church teaching "regarding the social life and relationships of men [*sic*] is beyond question for all time valid";[55] however, he also advocates the see, judge, act method as a practical suggestion, suitable particularly for young people.[56] This appears to be more inductive, beginning with the consideration of specific cases; however, John XXIII clearly expects that in the second stage the laity receive judgment from papal teaching rather than proceed from consideration of specific cases to make general conclusions.[57] Likewise, from its first sentence, the deductive and classicist methodology of PT is clear.[58] After setting out principles deduced from natural law for each area addressed, the Encyclical examines the "characteristics of the present day" or "signs of the times."[59]

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[54] John XXIII, *Mater et Magistra*, Encyclical Letter, 1961, n. 226, in O'Brien and Shannon, *Catholic Social Thought*.

[55] Ibid., n. 218.

[56] Ibid., nn. 236–37.

[57] E.g., he says "then, the situation is evaluated carefully in relation to these teachings." Ibid., n. 236.

[58] John XXIII, *Pacem in Terris*, Encyclical Letter, 1963, n. 1, in O'Brien and Shannon, *Catholic Social Thought*.

[59] Ibid., section header before n. 39; section header before n. 126.

Part V, which is devoted to pastoral exhortations, makes an appeal to Scripture in its last few paragraphs.[60]

Curran critiques CST from Leo XIII to John XXIII as downplaying the role that the Gospel, Jesus Christ, and grace should play in the moral life of Christians.[61] References to grace, Christ, and the Gospel "appear at the very ends of the documents, after the ethical principles and norms have been proposed in the light of natural law," even though "grace and God's redeeming love are necessary to live out fully the demands of natural law."[62] The natural law approach fails to recognise the reality of sin and its effects, resulting in an unduly optimistic attitude because sin and its effects also influence substantive issues such as conflict and power, according to Curran. [63] He is critical of "the theoretical and almost practical separation between the natural and supernatural orders," which implies that the natural sphere "is not directly transformed by grace or negatively affected by sin."[64]

The teachings of Vatican II abandon the notion that social issues are separate from the supernatural, and their ethical methodology shifts towards historical consciousness.[65] This is evident in the opening paragraph of GS, which announces that the followers of Christ share the "joys and hopes, griefs and anxieties" of contemporary people, "especially those who are poor or in any way afflicted," because "they are led by the Holy Spirit in their journey to the kingdom of their Father and they have welcomed the news of salvation," which is meant

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[60] Ibid., nn. 169–70 acknowledge Jesus as the source of our peace.

[61] Curran, *Catholic Social Teaching 1891–Present*, 29.

[62] Ibid.

[63] Ibid., 30.

[64] Ibid., 32.

[65] Ibid., 58. Curran notes that it was Lonergan who first explained the shift in ethical methodology in this way.

for all and is "truly and intimately linked with [humankind] and its history."[66]

Curran explains that an historically conscious ethical methodology gives more weight to "the particular, the contingent, the historical, and the changing" and "induces its conclusions by examining different contingent historical situations"; therefore it "can never claim the absolute certitude of deduction; it is satisfied with moral or practical certitude."[67] The structure of GS displays an inductive approach, beginning with the contemporary situation before considering the role of the Church, and then "some problems of special urgency."[68] Detailed consideration of issues begins, rather than ends, by examining the signs of the times. The new theology can be seen, for example, in chapter 3 of part 1, which affirms that people are created in the image and likeness of God, but acknowledges that "all human activity, constantly imperiled by man's [sic] pride and deranged self-love, must be purified and perfected by the power of Christ's cross and resurrection"[69] and that, "appointed Lord by his resurrection and given plenary power in heaven and on earth, Christ is now at work in the hearts of men [sic] through the energy of his Spirit."[70]

OA provides the strongest expression of an historically conscious ethical approach in papal CST to date. Acknowledging the diversity of situations in which people live around the world, Paul VI concluded that it was difficult to "utter a unified message" or to offer "a solution which has universal validity" and declared that this was not his mission.[71] Paul VI advocated an inductive approach. Action is to start from the local and the particular rather than from

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[66] Vatican Council II, *Gaudium et Spes, Pastoral Constitution on the Church in the Modern World*, n. 1, in O'Brien and Shannon, *Catholic Social Thought.*

[67] Curran, *Catholic Social Teaching 1891–Present,* 54–55.

[68] GS, heading for part 2, prior to n. 46.

[69] Ibid., n. 37.

[70] Ibid., n. 38.

[71] Paul VI, *Octogesima Adveniens*, Apostolic Letter, 1971, n. 4, in O'Brien and Shannon, *Catholic Social Thought.*

universal and unchanging principles – each Christian community is to "analyze with objectivity the situation which is proper to their own country, to shed on it the light of the Gospel's unalterable words and to draw principles of reflection, norms of judgment and directives for action from the social teaching of the church."[72] Yet he did not regard all morality as contingent and changeable.[73] In EN he speaks of the "unceasing interplay of the Gospel and of man's [*sic*] concrete life, both personal and social."[74] Evangelisation is not just the application of the Gospel to each particular experience of life. The story of God amongst us can also be discovered and understood more deeply through examining life itself. God's ongoing action in history continues to transform personal and social relations. Curran describes the dynamic at work in this way: "there are eternal truths – but one does not deduce moral principles from them. Instead, human beings can find the traces of these truths and thus shed some light on their situation" and as people become better informed and educated "important moral values … [are] inductively realized in the course of historical development."[75]

3.3.1.3   John Paul II Responds to an Existentialist Approach

At the opposite end of the spectrum to essentialism, an excessive focus on context may lead to existentialism. Hervé Carrier recalls that during the 1960s and 1970s some critics saw "the 'Social Doctrine of the Church'" as "nothing more than an ideological option in front of more operational ideologies such as socialism and communism," while others "viewed the social teaching of the Church as a Compendium of papal encyclicals, whose literal quotation appeared of little help for understanding the role of the Church in modern societies."[76]

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[72] Ibid.

[73] Ibid., n. 42.

[74] Paul VI, *Evangelii Nuntiandi*, Apostolic Exhortation, 1975, n. 29, in O'Brien and Shannon, *Catholic Social Thought*.

[75] Curran, *Catholic Social Teaching 1891–Present*, 61.

[76] Carrier, *The Social Doctrine of the Church Revisited*, 13.

John Paul II introduced a strongly personalist approach in LE,[77] which starts from a philosophical and theological reflection on work that offers universally applicable general principles, rather than from experience, and ends with a spirituality of work.[78] SRS then makes a strong claim for the teaching role of the papacy.[79] By using the term "*social doctrine*" rather than "social teaching," and insisting on the need for "an *international outlook*" in the teachings, it stresses the importance of the unchanging and global over the local and contingent.[80] These are movements away from an approach that hesitates to issue a unified message with universal validity for the whole world. Curran believes that John Paul II's philosophical and ethical stance led him to step back from the historically conscious methodology of Paul VI; that he preferred to emphasise central authority in the face of ideas from local churches that he regarded as unacceptable; and that he wished to rebut Marie-Dominique Chenu's book *The 'Social Doctrine' of the Church as Ideology*.[81]

Curran explains that Chenu regarded social doctrine as an ideology because "on the basis of abstract and prefabricated understandings that claimed to be the eternal demands of natural law – the popes authoritatively proposed plans and models for all people to follow" and that this approach "corresponded with the hierarchical church's older claim to have indirect power over the temporal sphere."[82] Chenu saw the post–Vatican II approach as emphasising discontinuity, being "inductive, from the ground up, beginning with the concrete experience of Christian people trying to live out the liberating Gospel of Jesus

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[77] John Paul II, *Laborem Exercens*, Encyclical Letter (Homebush, NSW: St Paul, 1981), nn. 5–7. E.g., in n. 6: "In fact there is no doubt that human work has an ethical value of its own, which clearly and directly remains linked to the fact that the one who carries it out is a person, a conscious and free subject, that is to say, a subject that decides about himself."

[78] Ibid., nn. 11, 24–27.

[79] John Paul II, *Sollicitudo Rei Socialis*, Encyclical Letter (Homebush, NSW: St Paul, 1987), n. 41.

[80] Ibid., nn. 41, 42. The emphases in both cases are in the original.

[81] Curran, *Catholic Social Teaching 1891–Present*, 62–65.

[82] Ibid., 63, citing Marie-Dominique Chenu, *La 'doctrine sociale' de L'Eglise comme ideologie* (Paris: Cerf, 1979).

Christ in their social situations."[83] For him, OA seems to announce the end of Catholic Social Doctrine as such – the task of reading reality in the light of the Gospel has been given to the local Christian community, who are not to wait for instruction from the hierarchy or to expect universal solutions. [84] A legitimate plurality of concrete options is to be respected rather than looking for a single universally valid judgment from the magisterium.[85]

In fact, in OA Paul VI says that the teachings do not "authenticate" particular structures or propose models, neither do they simply recall general principles.[86] They develop through reflection on changing situations, drawing on experience. Thus "permanent preoccupations" and "daring and creative innovations which the present state of the world requires" are held together.[87] EN also articulates a distinction between essential content that cannot be modified or ignored and secondary elements in Church teaching that depend on changing circumstances and may themselves change.[88] Although Paul VI's teachings clearly acknowledge continuity – "permanent preoccupations" and "essential content" – as well as change, some liberation theologians concluded that universal teachings are, if not impossible, of limited usefulness compared with contextual and contingent responses. For example, the Indian theologian Samuel Rayan SJ argued:

> God's justice is concrete and contextual. In Egypt it meant liberation for slaves, in the desert it meant bread for the hungry … The shape of justice and its demands have to be discerned and defined in each concrete historical situation. Centrally produced social doctrines can only give certain general orientations which have to

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[83] Ibid., 63–64, citing Chenu, *La 'doctrine sociale' de l'Eglise comme ideologie*.

[84] OA, n. 4.

[85] Ibid., n. 50.

[86] Ibid., n. 42.

[87] Ibid.

[88] EN, n. 25.

be put in dialectical interaction with concrete contexts before they can be of meaningful service.[89]

Curran distinguishes between historical consciousness, which acknowledges both continuity and discontinuity, and existentialism, which he says "regards the present reality in a particular time and space, with no connection to what has gone before or what will come afterward, and as an isolated monad with no connection or relationship to other beings [or to] other present realities … [It] has no place for continuity or any universality."[90] An existentialist stance marks the opposite end of Massaro's spectrum to that of essentialism. Such an exclusively local, particular and contextual approach denies the possibility of principles that are valid always and everywhere, suggesting that all ethics must be contextual.[91]

Today, those nearer to the existentialist end of the spectrum of understandings of CST may not be motivated by the global vision of papal and international CST. They would perhaps be more likely to draw on local teachings developed from reflection on the concrete realty in dialogue with Christian and other sources. They may see local reflection on experience as contributing to the development of Church teaching in a way that is specific to different contexts of time, place and culture. Not only might the expressions of Church teaching differ, but also their substantive content.

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[89] Samuel Rayan, "Asia and Justice," in *Liberation in Asia: Theological Perspectives*, ed. S. Arokiasamy and G. Gispert-Sauch (Delhi: Vidyajyoti, 1987), 12.

[90] Curran, *Catholic Social Teaching 1891–Present*, 54–55.

[91] James V. Schall, "From 'Catholic Social Doctrine' to the 'Kingdom of Christ on Earth,'" in *Readings in Moral Theology No. 5: Official Catholic Social Teaching*, ed. Charles E. Curran and Richard A. McCormick (New York: Paulist, 1986), 316.

3.3.1.4 Francis Affirms an Evolving Tradition

While continuity is typically stressed by papal authors, the content of the major international documents demonstrates that the teachings do in fact develop over time.[92] Some developments are prompted by external stimuli such as historical events,[93] others reflect internally generated learning grounded in reflection on experience,[94] or the assimilation of ideas that originated elsewhere.[95] Rather than focusing tightly on essential principles or exclusively on context, some scholars see CST as evolving over time in dialogue with experience and reflection. For example, Curran affirms the need to examine the local and particular while calling for some universality – global ethics are needed for a globalised world.[96] Similarly, Massaro suggests that the tradition renews itself by examining reality in the light of the Gospel and Christian theology, responding with creative solutions to changing realities that draw on previous insights and build on them. At the same time "there is also a set of core principles regarding social justice and moral obligations that should shape human activity in every age."[97] David Hollenbach SJ shares this approach, reconstructing such core principles as the common good in ways that speak to the contemporary situation.[98] He holds that the tradition is always *in via* or on the way to deeper understanding of revelation, and of how human beings should live together, and that it is

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[92] John Aloysius Coleman, "Development of Church Social Teaching," in Curran and McCormick, *Readings in Moral Theology No. 5*, 169–87. Chronological presentations by other scholars and the Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, 44–54, also demonstrate this point.

[93] E.g., *Rerum Novarum* responded to the plight of industrial workers following the introduction of wage labour.

[94] E.g., Pius XII learnt from the difference between Pius XI's hopes and actual experience, and moved away from the corporatist, 'third way' elements of QA, nn. 78–80.

[95] *Pacem in Terris* refined the just war criteria in the light of the development of weapons of mass destruction and affirmed a range of human rights. PT, nn. 11–27.

[96] Curran, *Catholic Social Teaching 1891–Present*, 55.

[97] Massaro, *Living Justice*, 48.

[98] David Hollenbach, *The Common Good and Christian Ethics* (Cambridge: Cambridge University Press, 2002), xiv.

capable of assimilating ideas originally discovered elsewhere. Furthermore God both transcends history and is present within it – revelation continues to unfold, bringing possibilities of new insights from our discovery of God's ongoing action in the world.[99]

Pope Francis's teaching has marked a shift in emphasis, expression and style in CST. He is world- embracing and conversational. For him, the tradition evolves through dialogue between principles, context, experience and reflection. Francis demonstrates a praxis approach to theology in LS by starting from experience and placing data in dialogue with faith sources for the sake of action. He draws wisdom from the tradition to respond to reality rather than deductively applying principles. EG had flagged this approach, insisting that "realities are greater than ideas"[100] and that "there is a constant tension between ideas and realities. Realities simply are, whereas ideas are worked out. There has to be a continuous dialogue between the two, lest ideas become detached from realities."[101] Furthermore "the principle of reality, of a word already made flesh and constantly striving to take flesh anew, is essential to evangelization … this principle impels us to put the word into practice, to perform works of justice and charity which make that word fruitful."[102] In other words, Francis's methodology is similar to that of this research.

In EG Francis quotes OA with approval concerning the impossibility of preaching a single universally valid message in the face of widely varying contexts.[103] He calls for greater decentralisation in the Church, saying: "it is not advisable for the Pope to take the place of local Bishops in the discernment of every issue which arises in their territory. In this sense, I

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[99] David Hollenbach, *The Global Face of Public Faith: Politics, Human Rights, and Christian Ethics* (Washington, DC: Georgetown University Press, 2003), 19–38.

[100] Francis, *Evangelii Gaudium*, Apostolic Exhortation, 2013, accessed November 6, 2016, https://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html, n. 233.

[101] Ibid., n. 231.

[102] Ibid., n. 233.

[103] Ibid., n. 184, citing OA, n. 4.

am conscious of the need to promote a sound 'decentralization'."[104] By using the qualifier "sound" in relation to decentralisation, Francis indicates that he sees a continuing role for papal as well as local teachings. His desire to honour both levels of teaching and to place them in dialogue is also reflected in the extent to which he refers to the teachings of bishops' conferences in his own teachings. In LS he quotes from the teachings of bishops' conferences from every continent, especially those of non-Western countries.[105] Among twenty-one references to the teachings of local bishops on ecological issues, only three are from European documents and two from North American documents. By contrast, ten references are from the bishops of Latin America, three from Asia and two from the Pacific.[106] In this way Pope Francis acknowledges to an unprecedented degree a mutuality and reciprocity at play between the local and universal social magisterium, between universal principles and experience in context.[107]

This understanding of CST as an evolving tradition can be seen in the practice of Church entities that see spirituality and ethics as integrally linked in persons and communities seeking to imitate Christ.[108] They adopt approaches that explicitly draw on faith sources as well as reason. The see-judge-act model of the Cardijn movements and the pastoral spiral methodology are two examples of such approaches. This understanding of CST would lead

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[104] EG, n. 16. He does however go on to "present some guidelines which can encourage and guide the whole Church in a new phase of evangelization." Ibid., n. 17.

[105] Two documents of the US Conference of Catholic Bishops are cited; the French bishops are cited once, as are the bishops of the Philippines, the Indian bishops, the Brazilian bishops and the bishops of the Congo. The Latin American and Caribbean bishops are cited eleven times: the Puebla document is cited twice and the Aparecida document is cited nine times.

[106] It could be argued that Asia, and to an even greater extent Africa (with only one reference), are underrepresented, given their importance in the emergence of the theme of ecology in the local social teachings during the 1980s and 1990s.

[107] For discussion of the sources cited by Pope Francis, see Kevin Ahern, "Follow the Footnotes," *America* (2015), accessed November 6, 2016, http://americamagazine.org/issue/follow-footnotes.

[108] Seamus Murphy, "Two Challenges for Social Spirituality," in *Windows on Social Spirituality*, ed. Jesuit Centre for Faith and Justice (Dublin: Columba, 2003), 149–50.

us to place not only the enduring principles of CST, but also its criteria for judgment, and the specific guidelines for action that universal and local social teachings may have articulated on the issue or situation, in dialogue with experience in context. Not only may core principles be given new expression, they may also be understood more deeply, refined, and nuanced. The accumulated experience of reflection on action going back to the origins of the Church contributes to the development of the teachings in the unfolding of salvation history. New teaching may emerge in response to new situations and issues. Local action and reflection is seen as informing, as well as being informed by, international teachings.[109]

Reflection on experience might then contribute to the development of teachings by: revealing gaps in teachings; prompting the refining of existing teachings; suggesting that certain teachings are not sustainable in the light of actual outcomes where a contingent judgment is not borne out in practice; making explicit what was previously implicit; offering new ways of expressing teachings or a change in emphasis among elements of existing teachings; and incorporating insights that originated elsewhere. By holding up new or previously neglected aspects of reality, and including previously excluded experiences and perspectives, we may contribute to the development of teachings by recognising new spaces for the encounter of Scripture and tradition with reality.

The transitions that we have observed in the theological and ethical methodology of modern CST reflect different ways of resolving creative tensions between continuity and change in CST, a focus on principles or on context, the relative importance of teaching at the universal or local level, the role of reason and the place of Scripture. They reflect different ways of understanding what CST is and how it works. We have seen how different understandings of CST may influence whether and how CST functions as a source of praxis. Let us turn now to some of the core content of modern CST.

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[109] Carrier, *The Social Doctrine of the Church Revisited*, 14.

3.3.2 Key Themes and Principles

Bishops' conferences and scholars have articulated the major principles and themes of CST in a variety of ways.[110] We will now introduce four key principles and three important themes of relevance to the present case study.

3.3.2.1 Four Key Principles

The Pontifical Council for Justice and Peace identifies human dignity, the common good, subsidiarity, and solidarity as permanent and universal principles.[111] From these four principles other principles and criteria may be derived. We will focus briefly on each of these key principles of CST.

The first principle, respect for the human dignity of each person, is the foundational principle of CST. The *Catechism of the Catholic Church* explains that "created in the image and likeness of the one God and equally endowed with rational souls, all persons have the same nature and the same origin. Redeemed by the sacrifice of Christ, all are called to participate in the same divine beatitude: all therefore enjoy an equal dignity."[112] Human dignity is God-given, inalienable, transcendent, and gives rise to claims that are today recognised as human rights. Every human life is sacred and therefore to be respected and protected from the moment of conception to the moment of death. Persons are always more important than things and must never be treated as a means or an instrument to be used for the benefit of another. The criterion of the priority of labour over capital is one way in which the principle of human dignity is operationalised – persons who work are always

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[110] E.g., the list of seven themes identified by the US bishops is very influential in the English-speaking world. United States Catholic Conference, "Sharing Catholic Social Teaching." Massaro on the other hand identifies nine themes. Massaro, *Living Justice,* 80. Opongo and Orobator identify eight principles. Elias Opongo and Agbonkhianmeghe Orobator, *Faith Doing Justice* (Nairobi: Paulines, 2007).

[111] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 160.

[112] *Catechism of the Catholic Church*, 2nd ed. (Washington, DC: Libreria Editrice Vaticana, 1997), n. 1934.

more important than machinery or money. Created with intelligence and free will, the agency of persons must be respected. With freedom comes responsibility, hence rights entail duties. Created in the image of a trinitarian God, persons are social by nature and reflect the image of God in social relationships. Every human community, every race and culture, is a reflection of God and is equal in dignity and rights. We are one human family because we are all children of the one God. This is sometimes referred to as the principle of the unity of the human family.

The second principle, the common good, reflects the fact that we are all really responsible for each other and indeed for the whole of creation. As Pope Benedict XVI explains, it is "the good that is linked to living in society … it is the good of 'all of us', made up of individuals, families and intermediate groups who together constitute society."[113] To promote the common good "is on the one hand to be solicitous for, and on the other hand to avail oneself of, that complex of institutions that give structure to the life of society, juridically, civilly, politically and culturally, making it the *pólis*, or 'city'."[114] All persons and groups must work for social conditions that ensure that every person and every group in society is able to meet their needs and realise their full potential. Every group in society must take into account the rights and legitimate aspirations of other groups, and the well- being of the whole human family. The fathers of the Second Vatican Council understood the relevance of this principle not only to small communities or nations, but the whole international community, saying that as "human interdependence grows more tightly drawn and spreads by degrees over the whole world," the common good, "that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment" takes on "an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race" hence "every social group must take account of the needs … of the entire human family."[115] The rights

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[113] Benedict XVI, *Caritas in Veritate*, Encyclical Letter, 2009, n. 7, accessed November 6, 2016, http://w2.vatican.va/content/benedict-xvi/en/encyclicals/documents/hf_ben-xvi_enc_20090629_caritas-in-veritate.html.

[114] Ibid.

[115] GS, n. 26.

claims of individuals and of groups are harmonised under the common good. Thus an important element of the common good is respect for the principle of the universal destination of goods – God intended the goods of creation for the use of all, and so everyone has a right to access the goods of creation to meet her or his needs.

The third principle, subsidiarity, concerns the organisation of participation. It suggests that responsibility should be kept as close as possible to the grassroots. The people or groups most directly affected by a decision or policy should have a key decision-making role. Larger or more encompassing groups should intervene only to support smaller, more local groups in case of need, and where this is necessary in order to coordinate their activities with those of other groups in order to promote the common good. It is from this aspect of help offered by larger to smaller groups that the term "subsidiarity," from the Latin *subsidium* for help or assistance, comes.[116] Pope Benedict XVI stresses that every person and every group has something to contribute, pointing out that "subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others."[117] By placing reciprocity at "the heart of what it is to be a human being," subsidiarity is an effective antidote against any form of all-encompassing state.[118] Pope Francis sees subsidiarity as granting "freedom to develop the capabilities present at every level of society, while also demanding a greater sense of responsibility for the common good from those who wield greater power."[119]

The fourth principle, solidarity, reminds us that human beings are made for relationships. We cannot survive without others and can only grow and achieve our potential in relationship with others. Our salvation is bound up with that of each other. Solidarity requires empathy, but it is not just a feeling of distress at others' suffering. It is a firm and

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[116] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 186.

[117] CV, n. 57.

[118] Ibid.

[119] Francis, *Laudato Si*, Encyclical Letter (Bangalore, India: Claretian, 2015), n. 196.

persevering determination to commit oneself to the common good.[120] Pope John Paul II stressed the virtue of solidarity, saying that it helps us to see others "not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our neighbour, a helper (cf Gn 2:18-20), to be a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God."[121] Solidarity is also becoming a motif in the teaching of Pope Francis, who believes that we need to "rediscover the value and meaning of this very uncomfortable word … and to make it become a basic attitude in decisions made at the political, economic and financial levels, in relationships between persons, peoples and nations."[122]

Let us turn now to three important themes in CST that draw on and bring together these key principles and are particularly relevant to the present case study.

3.3.2.2   Structures of Sin

During the 1960s Latin American liberation theology and German political theology were critical of a focus on the private rather than social dimension of sin.[123] The concept of social sin or structures of sin suggests that social structures, processes and institutions can reflect and embody sin and constrain human action, entrenching and encouraging sin and making it harder for people to act justly. Kristin Heyer explains that understandings of social sin vary from "limiting it to the effects or embodiment of personal sin, to an expansive sense of all sin as primarily social, with personal sins as mere manifestations of social sin."[124] The

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[120] SRS, n. 38.

[121] Ibid., n. 39.

[122] Francis, "World Food Day Message," 2013, accessed November 6, 2016, https://w2.vatican.va/content/francesco/en/messages/food/documents/papa-francesco_20131016_messaggio-giornata-alimentazione.html, n. 1.

[123] Kristin Heyer, *Kinship across Borders: A Christian Ethic of Immigration* (Washington, DC: Georgetown University Press, 2012), 37–39.

[124] Ibid., 37.

Congregation for the Doctrine of the Faith criticised some in the liberation theology movement as giving undue emphasis to the role of structures and discounting personal freedom and responsibility.[125] John Paul II however affirmed the concept, clarifying CST's stance on the significance of structures of sin and their relationship with personal freedom and responsibility in his teachings. In *Reconciliatio et Paenitentia* he explains social sin as the result of the personal sins:

> of those who cause or support evil or who exploit it; of those who are in a position to avoid, eliminate or at least limit certain social evils but who fail to do so out of laziness, fear or the conspiracy of silence, through secret complicity or indifference; of those who take refuge in the supposed impossibility of changing the world, and also of those who sidestep the effort and sacrifice required, producing specious reasons of a higher order.[126]

For John Paul II, situations, institutions, structures and societies are not the subject of moral acts – real responsibility for social sin lies with individuals. In SRS, he identifies the "all consuming desire for profit" and "the thirst for power" as typical structures of sin.[127] Structures of sin create obstacles for people and institutions that are difficult to overcome. They are rooted in personal sin, consolidating it, helping it to "grow stronger, spread, and

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[125] Its first instruction concerning liberation theology explained that there are structures that are evil and must be changed but they are consequences more than causes of sin. Sin "cannot be restricted to 'social sin' … Nor can one localize evil principally or uniquely in bad social, political or economic 'structures' as though all other evils came from them." Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the 'Theology of Liberation'* (Boston: St Paul Books and Media, 1984), nn. 14–15.

The second instruction affirmed that it is necessary "to work simultaneously for the conversion of hearts and for the improvement of structures" because, at the root of unjust situations, are voluntary acts of people; thus "only in a derived and secondary sense" is the concept of sin "applicable to structures, and only in this sense can one speak of 'social sin'." Congregation for the Doctrine of the Faith, *Instruction on Christian Freedom and Liberation* (Boston: St Paul, 1986), n. 75.

[126] John Paul II, *Reconciliatio et Paenitentia*, Post-Synodal Apostolic Exhortation (Washington, DC: United States Catholic Conference, 1984), n. 16.

[127] SRS, n. 37.

become the source of other sins."[128] Sin and grace operate not only in the personal lives of migrants but also in the structures, processes and institutions that provide the context of their mobility.

3.3.2.3 A Preferential Option for the Poor

An option for the poor is a conscious choice to be in solidarity with the poor and to work for structural change to transform the causes of poverty and marginalisation. Donal Dorr describes it as a choice "freely made by people who are not already poor" but who, because they are aware "that they are relatively wealthy or privileged," decide "to relinquish their privileges (to some degree at least) and to become identified with the underprivileged." [129] For poor or marginalised people "it means a choice to be in solidarity with other underprivileged people rather than trying to take advantage of them and join the rich and powerful."[130]

The term "option for the poor" arose from liberation theologians' reading of Scripture in the context of Latin America during the 1960s. As Scripture scholar John Donahue SJ notes, concern for the poor and marginal is a "pervasive biblical motif in both Testaments."[131] The term "option for the poor" began to appear in Church teaching documents in the 1970s. The Medellin Conference of CELAM (Consejo Episcopal Latinoamericano) made an option for the poor in 1968, but this expression did not appear explicitly in CELAM documents until the Puebla Conference of 1979.[132] The concept of an option for the poor rapidly became

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[128] Ibid., n. 36.

[129] Donal Dorr, "Poor, Preferential Option For," in *New Dictionary of Catholic Social Thought*, ed. Judith A. Dwyer (Collegeville, MN: Liturgical, 1994), 755.

[130] Ibid.

[131] J. R. Donahue, "The Bible and Catholic Social Teaching," in *Modern Catholic Social Teaching: Commentaries and Interpretations*, ed. K. R. Himes (Washington, DC: Georgetown University Press, 2004), 21.

[132] E. Cleary, ed., *Path From Puebla: Significant Documents of the Latin American Bishops since 1979* (Washington, DC: National Conference of Catholic Bishops, 1988), 11–13.

influential among bishops in Asia and Africa, and among religious orders. It was later taken up in the teachings of bishops in Western countries, for example, in the US Bishops' 1986 Pastoral Letter, *Economic Justice for All*, and the Australian Catholic Bishops Conference's 1992 Pastoral Statement, *Common Wealth for the Common Good*.[133]

In OA Paul VI affirmed that "the Gospel instructs us in the preferential respect due to the poor and the special situation they have in society: the more fortunate should renounce some of their rights so as to place their goods more generously at the service of others" but he warned against ideologies that are inconsistent with Christian faith and action.[134] It was this document that first introduced into CST the qualifier "preferential" to make clear that the option for the poor is not exclusive or a warrant for Marxist class struggle. To give preference in our love to the poorest and most vulnerable is not to reject those who are not poor or marginalised, but rather to invite rich and poor alike to enter into right relationships. Amid concerns that an option for the poor reduces salvation to an economic or political project, EN presented a holistic vision of salvation, embracing both material and transcendent dimensions.[135] Human liberation and salvation in Jesus Christ are linked but are not the same thing: "in order that God's Kingdom should come it is not enough to establish liberation and to create well-being and development."[136]

At CELAM's Puebla Conference, John Paul II warned against problematic ways of understanding and practising an option for the poor, but he also strongly encouraged the Latin American bishops to actively pursue an authentic Christian approach to the liberation

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[133] United States Catholic Conference, *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the US Economy* (Washington, DC: National Conference of Catholic Bishops, 1986), n. 25; Australian Catholic Bishops Conference, *Common Wealth for the Common Good* (Blackburn, VIC: Collins Dove, 1992), 24–25.

[134] OA, nn. 23, 26–29.

[135] EN, nn. 27, 29.

[136] Ibid., n. 35.

of people from poverty and oppression.[137] He declared an option for the poor to be "a special form of primacy in the exercise of Christian charity, to which the whole tradition of the Church bears witness." [138] Benedict XVI confirmed that an option for the poor "is not ideological but is born from the Gospel"; furthermore, it is "implicit in the Christological faith in the God who became poor for us, so as to enrich us with his poverty (cf 2 Cor 8: 9)."[139]

Pope Francis links a preferential option for the poor with principles of CST, saying that in the current global context, "where injustices abound and growing numbers of people are deprived of basic human rights and considered expendable," the principle of the common good is "a summons to solidarity and a preferential option for the poorest of our brothers and sisters."[140] This option demands recognition of "the implications of the universal destination of the world's goods"; it demands "an appreciation of the immense dignity of the poor in the light of our deepest convictions as believers … this option is in fact an ethical imperative essential for effectively attaining the common good."[141]

The concept of a preferential option for the poor clearly has potential to be a source of motivation for engagement with vulnerable migrants, and to guide the ways in which those involved in social apostolate ministry might take action.

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[137] John Paul II, "Address to the Third General Conference of the Latin American Episcopate," 1979, accessed November 6, 2016, https://w2.vatican.va/content/john-paul-ii/en/speeches/1979/january/documents/hf_jp-ii_spe_19790128_messico-puebla-episc-latam.html.

[138] SRS, n. 42.

[139] Benedict XVI, "Address to the Fathers of the General Congregation of the Society of Jesus," Rome, February 21, 2008, accessed November 6, 2016, http://www.vatican.va/holy_father/benedict_xvi/speeches/2008/february/documents/hf_ben-xvi_spe_20080221_gesuiti_en.html.

[140] LS, n. 158.

[141] Ibid.

3.3.2.4   Integral Human Development

Paul VI rejected a purely material vision of development and introduced the expression "integral human development" into CST.[142] Previously CST had seen work as the key to a just society, but Paul VI placed integral human development at the centre, interpreting work in its broader context.[143] Access to decent work remains a marker of a just society; however, people are not only workers and their fulfilment requires more than fair work relationships.[144] Paul VI called for the development of every person, of the whole person in every dimension, and development for all peoples. Integral human development must be open to the transcendent – every human life is a vocation.[145] He saw authentic development as the transition from less human to more human conditions.[146]

Benedict XVI reminded us that we are made by God out of love and called to develop our God-given gifts, to grow as persons, and to seek our fulfilment.[147] Our development includes a spiritual dimension as well as the material, cultural and political dimensions. As social beings, our development is communal as well as personal and it takes place within the context of culture – we grow and develop within the context of our relationships with others. Decent work may enable people to meet their material needs, to grow in skill, self-understanding and self-expression, and to contribute towards the common good. It may be the occasion of spiritual growth, but the freedom to be formed in and to practise one's own faith, both privately and collectively in public, is also essential. Access to education, participation in political and cultural life, and the opportunity to take up one's duties too are

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[142] Paul VI, *Populorum Progressio*, Encyclical Letter, 1967 , n. 14, in O'Brien and Shannon, *Catholic Social Thought*.

[143] CV, n. 8, acknowledged this shift in explaining why it is commemorates *Populorum Progressio*.

[144] Sandie Cornish, "Placing Integral Human Development at the Centre of Catholic Social Teaching," *Australasian Catholic Record* 86, no. 4 (October 2009): 450–51.

[145] PP, n. 15.

[146] Ibid., n 21.

[147] CV, nn. 16–17.

needed for the development of the person and of peoples. It also requires respect for human rights in the civil, political, social, economic and cultural spheres.[148]

Integral human development is a vocation or call that presupposes the responsible freedom of the individual and of peoples: no structures can guarantee this development over and above human responsibility. Looking back at the 1960s, Benedict XVI concluded that too much hope had been placed in institutions and that our fulfilment as human beings lies in knowing, loving and serving God.[149] To know the truth of who we are before God, creation and others, is to acknowledge that all we have, and are, and may become, is the gift of God, not the product of our own efforts. It is to acknowledge that we are sisters and brothers to one another, and to accept our responsibility to care for creation. The call to integral human development is a call to live as though the truth about being human were true.[150] It is a call to holistic, person-centred development aimed at human flourishing. Its driver is not self-interest, but love.

The concept of integral human development has potential to shape the thinking of social apostolate members about the nature and potential of migration and its impact on the lives of vulnerable migrants, and the nature of efforts to assist them.

3.4   THEMES IN CATHOLIC SOCIAL TEACHING ON MIGRATION

Because this thesis engages the JCAP Social Apostolate Network's experience among vulnerable migrants as a context for theological reflection, let us turn now to key themes in papal and conciliar CST, and in the teachings of the FABC, concerning migration. In order to have a sense of its potential importance to the Network, which is the subject of the present case study, and in order to understand the distinctiveness of FABC teachings and their

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[148] Cornish, "Placing Integral Human Development at the Centre of Catholic Social Teaching," 455–56.

[149] CV, n. 11.

[150] Cornish, "Placing Integral Human Development at the Centre of Catholic Social Teaching," 452.

interaction with international teachings, we will first introduce the FABC itself and its approach to teaching.

3.4.1 THE FEDERATION OF ASIAN BISHOPS' CONFERENCES

The FABC brings together nineteen Asian Bishops' Conferences as full members and a further nine ecclesiastical jurisdictions as associate members.[151] It fosters among them "solidarity and co-responsibility for the welfare of Church and society in Asia."[152] The FABC's Office for Human Development (OHD) has responsibility for migration. The FABC has been concerned with inculturation and indigenisation from its beginning.[153] FABC Plenary Assembly I established the triple dialogue – with the cultures of Asia, with other religious traditions, and with the poor – as the FABC's basic approach to pursuing a new way of being Church, and of being Church in Asia.[154] The language and the method of reading the signs of the times are also used in all of the major FABC documents. Their methodology "is decidedly inductive – emerging from life's concrete realities," consistently linking its "identity with Asia's peoples and their life situations." [155] This approach is understood by the FABC to be

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[151] James H. Kroeger, "The Church in Asia and Pastoral Care of Migrants," *Landas* 24, no. 1 (2010): 68. Today the full members are the bishops' conferences of: Bangladesh, Timor-Leste, India, Indonesia, Japan, Kazakhstan, Korea, Laos-Cambodia, Malaysia-Singapore-Brunei, Myanmar, Pakistan, Philippines, Sri Lanka, Taiwan, Thailand, and Vietnam. The associate members are from the ecclesiastical jurisdictions of: Hong Kong, Kyrgyzstan, Macau, Mongolia, Nepal, Siberia, Tajikistan, Turkmenistan, and Uzbekistan.

[152] Its functions and organisational structure are described in greater detail at the Federation of Asian Bishops' Conference's website, http://www.fabc.org/about.html, accessed November 6, 2016.

[153] See Jonathan Y. Tan, "Inculturation in Asia: The Asian Approach of the Federation of Asian Bishops' Conferences," in *Reaping a Harvest from the Asian Soil: Towards an Asian Theology*, ed. Vimal Tirimanna (Bangalore, India: Asian Trading Corporation, 2011), 81–100.

[154] FABC, "FABC Plenary Assembly 1974 Statement: Evangelization in Modern Day Asia," in *For All the Peoples of Asia*, vol. 1, ed. Gaudencio Rosales and C. G. Arevalo (Quezon City, Philippines: Claretian, 1997), 11–25.

[155] James H. Kroeger, "Asia's Dynamic, Missionary Local Churches: FABC Perspectives," *Landas* 19, no. 2 (2005): 175–207.

rooted in "the Asian *reverential sense of mystery and the sacred*, a spirituality that regards life as sacred and discovers the Transcendent and its gifts even in mundane affairs, in tragedy or victory, in brokenness or wholeness" and the federation argues that this "deep interiority draws people to experience *harmony and inner peace* and infuses ethics into all of creation."[156]

The FABC is committed "to the emergence of the Asianness of the Church in Asia" so that the Church may be "an embodiment of the Asian vision and values of life, especially interiority, harmony, a holistic and inclusive approach to every area of life."[157] It is convinced that only the "'inner authority' of authentic lives founded on a deep spirituality" can make Asian churches "credible instruments of transformation" and that their "Asianness, founded on solid values, is a special gift the world is awaiting. For the whole world is in need of a holistic paradigm for meeting the challenges of life."[158] The local churches and the Asian context are given great emphasis by the FABC, but the enactment of a new way of being the Church in Asia is always seen in the light of the catholicity of the Church as a communion of communities that are diverse but one in faith.[159]

Let us now consider the key themes in the teachings on migration.

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[156] FABC, "Final Statement of the Sixth FABC Plenary Assembly, 1995: Christian Discipleship in Asia Today – Service to Life," n. 10, in Eilers, *For All the Peoples of Asia*, 2:5. Emphasis in original.

[157] FABC, "Final Statement of the Seventh Plenary Assembly of the FABC, 2000," in Eilers, *For All the Peoples of Asia*, 3:8–9.

[158] Ibid.

[159] E.g., the very first Asian bishops' meeting acknowledged "hesitations and mistakes" in inculturating the Gospel in Asia, but also urged "on all a deep respect for the culture and traditions of our peoples" and expressed "the hope that the catholicity of the Church, the root of our diversity in the oneness of faith, may serve to help Asians to remain truly Asian, and yet become fully part of the modern world and the one family of mankind." Asian Bishops Meeting 1970, "Message of the Conference," n. 24, in Rosales and Arevalo, *For All the Peoples of Asia*, 1:6.

3.4.2 MIGRATION AND ITS CAUSES

During and immediately after World War II, Pius XII highlighted conflict[160] and the need to provide adequately for one's family[161] as causes of movement. By 1967, Paul VI saw uneven development, caused by a lack of solidarity among the human family, as a major cause of migration.[162] He highlighted the situation of migrant workers living in inhumane conditions and minimising spending in order to send remittances to their families.[163] In 1969 *De Pastorali Migratorum Cura* (DPMC) observed new forms of migration, some of them positive. These were caused by the growth of industry; the desire for city life; increased economic, scientific and technological cooperation between nations; closer cultural relations and opportunities to study at foreign universities; and the horizon-broadening effect of expanded communications media.[164]

Erga Migrantes Caritas Christi (EMCC) situates migration in the early twenty-first century within the twin contexts of globalisation and of security reactions provoked by terrorism.[165] It identifies key causes of migration as: social, economic and demographic imbalances; conflicts and civil wars; exaggerated nationalism and the exclusion of ethnic or religious

[160] Pius XII, "Ancora Una Volta, Address 1 June 1946," in *Pius XII: Selected Encyclicals and Addresses* (Harrison, NY: Roman Catholic Books, n.d.), 342–44.

[161] Pius XII, *Exsul Familia Nazarethana*, Apostolic Constitution, 1952, accessed November 6, 2016, http://www.papalencyclicals.net/Pius12/p12exsul.htm.

[162] PP, nn. 66–67.

[163] Ibid., nn. 68–69.

[164] Sacred Congregation for Bishops, *De Pastorali Migratorum Cura*, Instruction, 1969, accessed November 6, 2016, http://www.acmro.catholic.org.au/about/church-documents-on-migration/the-teaching-of-the-universal-church/other-vatican-documents/409-instruction-de-pastorali-migratorum-cura/file, n. 1.

[165] Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Erga Migrantes Caritas Christi*, Instruction, 2004, accessed November 6, 2016, http://www.vatican.va/roman_curia/pontifical_councils/migrants/documents/rc_pc_migrants_doc_20040514_erga-migrantes-caritas-christi_en.html, n. 4.

minorities; and protectionism and trade barriers that prevent emerging countries from selling competitively on international markets.[166] By 2013 the movement of people had become increasingly complex – "mixed flows" rendered distinctions between refugees and migrants difficult to make.[167] New issues include increasing numbers of internally displaced people, stateless people, trafficking in persons, and people smuggling. LS, for example, draws attention to displacement driven by climate change and environmental degradation.[168]

Pope Francis himself reframes the discussion of migration in terms of building a better world. He says that migration flows from "the aspiration of humanity to enjoy a unity marked by respect for differences, by attitudes of acceptance and hospitality which enable an equitable sharing of the world's goods, and by the protection and advancement of the dignity and centrality of each human being."[169] Drawing on Paul VI, he affirms people's desire "to secure a sure food supply, cures for diseases and steady employment … to exercise greater personal responsibility; to do more, to learn more, and to have more, in order to be more."[170]

The FABC teachings on migration have understood the fundamental cause of movement from and within Asia as people seeking a dignified life. For example, FABC Plenary Assembly VI saw migrant workers, as well as political and ecological refugees, as displaced because "they are marginalized and exploited by the system, denied their place in society and must

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[166] Ibid., n. 1.

[167] Pontifical Council 'Cor Unum' and Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Welcoming Christ in Refugees and Forcibly Displaced Persons*, 2013, accessed November 6, 2016, http://www.pcmigrants.org/documento%20rifugiati%202013/927-INGL.pdf, n. 1.

[168] LS, n. 25.

[169] Francis, "Migrants and Refugees: Towards a Better World," Message for the World Day of Migrants and Refugees, 2014, accessed November 6, 2016, https://w2.vatican.va/content/francesco/en/messages/migration/documents/papa-francesco_20130805_world-migrants-day.html.

[170] Ibid., citing PP, n. 6.

go elsewhere to seek a dignified life."[171] In Plenary Assembly VII the FABC quoted *Ecclesia in Asia*'s analysis of the causes of migration from and within Asia as including poverty, war and ethnic conflicts, and the denial of human rights and fundamental freedoms; and the FABC added that the rise of special economic zones and free trade zones are also new reasons for migration within and from Asia.[172] While the FABC has generally emphasised the economic causes of migration, the fifth FABC Faith Encounters in Social Action, which took the Malaysian state of Sabah as a case study, included other social causes.[173] Replacement migration in countries with aging populations; the movement of highly skilled workers in sectors such as information technology; trafficking in persons, especially women and children; and the increasing recognition of the need for cooperation and regional policies emerged as new trends in Asia.[174] The number of undocumented migrants in Sabah had increased because of regional instability, for example in Mindanao; the demand for cheap labour generated by the economic boom and rapid development; the high cost of legal documents; the levy imposed by the Malaysian government on contract workers before any income is earned, and the complexity of recruitment procedures; and the lack of clarity in procedures.[175]

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[171] FABC, "Final Statement of the Sixth FABC Plenary Assembly, 1995," n. 15.5.

[172] FABC, "Final Statement of the Seventh Plenary Assembly of the FABC, 2000," n. 5, quoting John Paul II, *Ecclesia in Asia*, Post Synodal Apostolic Exhortation, 1999, accessed November 6, 2016, http://w2.vatican.va/content/john-paul-ii/en/apost_exhortations/documents/hf_jp-ii_exh_06111999_ecclesia-in-asia.html, n. 7.

[173] Office for Human Development, FABC, "Faith Encounters in Social Action V, 2002: Pastoral Care of Migrants and Refugees, a New Way of Being Church," in Eilers, *For All the Peoples of Asia*, 4:89–133.

[174] Ibid., 93–95.

[175] Ibid., 100–2.

3.4.3 THE RIGHT TO MIGRATE AND THE RIGHTS OF PEOPLE ON THE MOVE

Pius XII saw a right to migrate as a way of achieving a better population distribution and of defending the right of the family to "*spazio vitale*" or "the space to live"[176] – it is a natural right derived from the universal destination of goods.[177] John XXIII reiterated this teaching[178] and in PT he re-expressed it in the language of human rights rather than that of natural law. He affirmed the right to emigrate, and to immigrate, suggesting that "as far as possible employment should seek the worker, not vice versa," implying a prior right not to have to migrate.[179] He also affirmed the right of political refugees to enter a political community where they hoped to more fittingly provide a future for themselves and their dependants, and held that the state had a duty, as far as the common good permits, to accept immigrants and help them to integrate.[180] Because the person is prior to the state, his presumption was in favour of freedom of movement, rather than the right of states to control borders.

DPMC affirmed: the right of everyone to a homeland; the right of individuals and families to emigrate if their home country cannot provide the material and spiritual goods needed for personal and family fulfilment; the duty of states not to impede emigration or immigration unless grave requirements of the common good demand it; the right and duty to contribute to the progress of one's own community rather than emigrating out of greed; the duty of governing authorities to foster sources of work in their own regions so that migration is not the result of compulsion but free choice; the responsibility of migrants to integrate into the host community, along with their right to retain their own native tongue and spiritual heritage; and the duty of all involved to realise through migration opportunities for extending "the longed-for reign of God."[181] OA called for a charter enshrining a right to

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[176] Pius XII, *La Solennita*, Radio Message for the Solemnity of Pentecost, 1941, accessed November 6, 2016, http://www.vatican.va/holy_father/pius_xii/speeches/1941/documents/hf_p-xii_spe_19410601_radiomessage-pentecost_it.html.

[177] Letter to the American Bishops, December 24, 1948, quoted in EFN.

[178] MM, n. 45.

[179] PT, nn. 25, 101–2.

[180] Ibid., n. 106.

[181] DPMC, nn. 6–13.

emigrate, to integrate in host communities, to professional advancement, to decent housing, and for families to join migrant workers;[182] and EMCC has strongly endorsed the *International Convention on the Protection of the Rights of All Migrants and Their Families*.[183]

Turning to asylum seekers, refugees and forcibly displaced persons, international CST makes the person rather than the state or national security the first point of reference. It affirms that anyone in danger arriving at a frontier has a right to protection; protection must include physical integrity and "all the conditions necessary for a fully human existence"; family reunification must be promoted; asylum seekers should not be interned unless it can be demonstrated that they represent a real danger or there are compelling reasons to believe that they will abscond; asylum seekers should have access to work and to a "just and rapid legal procedure"; the principle of voluntary repatriation must be scrupulously respected with the onus on refusing states to ensure a secure and free existence elsewhere for those turned away; and refugee camps should be temporary, located away from armed conflict, enable privacy, provide medical, educational and religious services, and take special care to protect single women.[184] CST accepts distinguishing between refuges and economic migrants, but insists that those fleeing "economic conditions that threaten their lives and physical safety" should be treated differently from those who migrate "simply to improve their position."[185]

The FABC has also asserted that a right to employment in one's home country comes before the right to migrate.[186] It has pleaded for workers not to be treated as "mere marketable

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[182] OA, n. 17.

[183] EMCC, nn. 5–6.

[184] Pontifical Council 'Cor Unum' and Pontifical Council for the Pastoral Care of Migrants and Itinerant People, *Refugees: A Challenge to Solidarity* (Vatican City: Libreria Editrice Vaticana, 1992), nn. 9–10, 12–15.

[185] Ibid., n. 4.

[186] Office for Human Development, FABC, "Journeying Together in Faith with the Filipino Migrant Workers in Asia," in Eilers, *For All the Peoples of Asia*, vol. 2, n. 15.3.

commodities" and for marriage and family life to be "considered sacred and not made secondary to an economic and political agenda."[187] While migrant workers may be able to bring improvements to the quality of life of their families and education for their children, their experience has been "marred by hardships generated by abuse and irregularities,"[188] and women[189] and seafarers[190] are particularly vulnerable. The FABC has been particularly concerned about the impact on family life of absent mothers especially, and about the difficulties in reintegrating experienced by returning migrants.[191]

The FABC has also considered the rights of migrants in relation to receiving churches and their Church of origin. The OHD says that receiving churches should be welcoming and caring and that they should enable migrants to participate and become part of the local Church; accompany migrants as persons; and recognise the need for a diversity of expressions of faith within the Church.[192] As well as providing sacramental and spiritual services, the local Church should protect the rights of migrant workers.[193] While acknowledging the positive role of Filipino migrant workers as evangelisers, the responsibility of the Church of origin to equip them for this role with "proper integral faith formation"[194] and to be active in protecting the rights of migrant workers through policy advocacy and contact with officials

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[187] Ibid., nn. 15.1, 16.3.

[188] Ibid., n. 9.

[189] Many are employed in domestic work or the entertainment sector, where they may experience harassment and sexual abuse. Pregnancy controls and bans on marrying citizens in some countries compound the offence to their dignity. Ibid., n. 10.

[190] Illegal recruitment is common in this sector and workers are vulnerable to verbal and physical abuse in isolation at sea. Compensation for injuries acquired in this dangerous work is seldom available. Ibid., n. 11.

[191] Ibid., nn. 12–13.

[192] Ibid., nn. 18–21.

[193] Ibid., nn. 22–25.

[194] Ibid., nn. 26–28.

has also been stressed.[195] A continuing theme in the statements of the OHD and the FABC plenaries is the need for ongoing dialogue between churches of origin and receiving churches, especially concerning marriage and family matters and the preparation of pastoral workers. Addressing the endangerment of the family by contract migration was recommended as a "pastoral priority of all in the Church."[196]

3.4.4 CHARITY AND JUSTICE

Early responses to the post–World War II migrations were pastoral and charitable, emphasising spiritual care and assistance with practical needs.[197] Initially Pius XII saw welcoming exiles and the displaced as "a noble work of Christian charity"[198] but his 1952 Apostolic Constitution, *Exsul Familia Nazarethana* (EFN), married charity and justice in applying established principles such as the universal destination of goods, the common good understood universally, teachings on the rights of workers, and solidarity, to the data of migration.

GS and subsequent teachings have recognised the contribution of foreign workers to the economic development of host countries rather than argue for the acceptance of migrant workers as an act of charity. [199] John Paul II stressed that migrant workers "should not be placed at a disadvantage in comparison with other workers in that society in the matter of working rights."[200] In CA he pleaded for a change in attitude to poor people and

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[195] Ibid., n. 29.

[196] Ibid., n. 32.

[197] Described in EFN.

[198] Pius XII, "Ancora Una Volta, Address 1 June 1946," 343–44.

[199] GS, n. 66.

[200] LE, n. 23.

communities, acknowledging their legitimate desire to share in material goods and their willingness to contribute their labour, rather than consider them a burden.[201]

Pope Francis has appealed to both love and justice in his teachings on migration, seeing the benefits of migration as mutual and reciprocal. In EG he encourages in all countries "a generous openness which, rather than fearing the loss of local identity, will prove capable of creating new forms of cultural synthesis," saying "how beautiful are those cities which overcome paralyzing mistrust, integrate those who are different and make this very integration a new factor of development!"[202]

The FABC has consistently stressed pastoral care. Increasingly it has also advocated for the rights of migrants. For example, the OHD's 1993 symposium on Filipino migrant workers critiqued the economic system "which through its primacy of money and market, constitutes a violent aggression on the rights of the Asian poor to live with human dignity as sons and daughters of God," concluding that receiving countries benefit from migrant workers while the benefit to the Philippines "remains questionable."[203] Far from being an act of charity, host countries were seen as exploiting Filipino migrant workers. FABC Plenary Assembly VII confirmed migrants and refugees among the FABC's key pastoral concerns. Rather than simply calling again for cooperation between receiving churches and churches of origin, it exhorted the Church to "join hands with all who are concerned with the rights of the migrants and their situation, keeping in mind that the migrants themselves are to be the primary agents of change."[204] A further development in the FABC's approach is increased awareness of the need to act integrally:

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[201] CA, n. 28.

[202] EG, n. 210.

[203] Office for Human Development, FABC, "Journeying Together in Faith with the Filipino Migrant Workers in Asia," nn. 3, 8.

[204] FABC, "Final Statement of the Seventh Plenary Assembly of the FABC, 2000," sec. 3.A.5, in Eilers, *For All the Peoples of Asia*, 3:11.

we have addressed different issues, one after another … Today, after three decades, we no longer speak of such distinct issues. We are addressing present needs that are massive and increasingly complex. These are not separate topics to be discussed, but aspects of an integrated approach to our Mission of Love and Service.[205]

The first Bishops' Institute for Christian Advocacy (BICA I), which took place in Kuala Lumpur, Malaysia, in 2006, addressed solidarity with migrants and refugees and generated nine pastoral recommendations that integrate pastoral care and work for justice. They included: the establishment of a help desk to link home and host countries; preparation of a video clip showing the life of migrants in the host country as part of a preparation kit to promote awareness of the rights of migrants and refugees; dialogue with recruitment, employment and government agencies concerning contracts; the establishment of welcoming committees in host countries and visits by chaplains from home countries; communication with host countries to facilitate exchanges between migrant workers and their families; implementation of Migration Sunday in countries of origin; advocacy and lobbying with local governments; country specific recommendations; and regular dialogue with host countries on the specific issue of marriages, legal implications, laws of the host country, and the problem of producing baptismal certificates.[206] BICA II was held in 2007, picking up Plenary Assembly VIII's pastoral concern for migrant families,[207] and in 2012, Plenary Assembly X affirmed a pastoral priority for migrants and refugees as a continuing concern over the FABC's forty-year history.[208]

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[205] Ibid., n. 8.

[206] Office for Human Development, FABC, "Bishops' Institute for Christian Advocacy, 2006: Solidarity with Migrants and Refugees," in Eilers, *For All the Peoples of Asia*, 4:146.

[207] FABC, "Final Statement of the Eighth Plenary Assembly, 2004: The Asian Family – Towards a Culture of Integral Life," nn. 15–18, in Eilers, *For All the Peoples of Asia*, vol. 4.

[208] FABC, "Plenary Assembly X Final Statement," 2012, accessed November 6, 2016, http://www.fabc.org/10th%20plenary%20assembly/Documents/FABC%20-%20X%20PA%20Final%20Document.pdf.

3.4.5 THE MEANING OF MIGRATION

Early papal teachings on migration focused on the suffering of migration and saw it largely as something to be solved or avoided. Similarly, the FABC has seen migration, forcible displacement, and the plight of migrant workers as a sign of the times, consistently citing it as an example of the experiences and sufferings of the poor in and from Asia in plenary assembly final statements, and in the documents of other meetings organised by its offices throughout the 1980s, and up to the most recent plenary assembly.[209]

DPMC took a more optimistic view of the causes of migration and perceived a positive effect of migration contributing towards the unification of all peoples.[210] Further EMCC sees migration as raising the ethical question of the development of a new, more equitable, international economic order and a new vision of the world community as a family of peoples. The positive dimensions of migration as an opportunity for cultural and interreligious dialogue, and as a sign of the universal communion of humanity as a family of peoples, are acknowledged together with the suffering of migration.[211] Both are inevitable in a world marked by sin and grace. Likewise OHD's 1993 symposium saw migration as "a sign of development and growth of the Church"[212] suggesting "the universality of the Church itself where nationhood and national boundaries become arbitrary" and contributing to a "growing consciousness that the world belongs to everyone and the right to migrate belongs to all."[213] Migration was seen as a sign of growing interdependence and potentially the basis

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[209] See, e.g., the following from the FABC, all reproduced in Rosales and Arevalo, *For All the Peoples of Asia*, vol. 1: International Congress on Mission, 1979, n. 30; Plenary Assembly III, resolution III; Bishops' Institute for Missionary Apostolate, *Syllabus of Mission Concerns*, 1982, n. 11; Plenary Assembly IV, 1986, n. 3.7.7; documents by the Office of Human Development Institutes for Missionary Apostolate from 1989, 1990 and 1991. See also Plenary Assembly X Final Statement, 2012.

[210] DPMC, n. 2.

[211] EMCC, nn. 2, 9.

[212] Office for Human Development, FABC, "Journeying Together in Faith with the Filipino Migrant Workers in Asia," n. 14.1.

[213] Ibid., n. 14.2.

for a new world order.[214] The FABC Plenary Assembly VI's Final Statement concludes that to welcome migrant workers, political and ecological refugees is to "expose the causes of their displacement, work toward conditions for a more human living in community, experience the universal dimension of the Kingdom (Gal 3:28) and appreciate new opportunities for evangelization and intercultural dialogue."[215]

EMCC gives a strongly scriptural theological reading of the meaning of migration, encouraging readers to see in migrants the face of Jesus, who was born away from home, had to flee to Egypt, and spent his public life moving from town to town. Even after the resurrection, on the road to Emmaus, he was a foreigner and unknown.[216] The role of migration and deportation in the story of the chosen people is also recalled[217] and migration is seen as part of humanity's journey "towards the birth of a people without discrimination or frontiers."[218] The Church itself was born from the experience of Pentecost, signalling that there is no room for distinctions – foreigners are a sign and a reminder of the universality of the Church.[219] The suffering of migration is understood as the "birth pangs of a new humanity" and a consequence of the deep wounds that sin causes.[220] This suffering has its place in the paschal mystery announced through migration – the death, resurrection, and creation of a new humanity.[221]

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[214] Ibid., n. 14.3.

[215] FABC, "Final Statement of the Sixth FABC Plenary Assembly, 1995: Christian Discipleship in Asia Today – Service to Life," n. 15.5, in Eilers, *For All the Peoples of Asia*, 2:11.

[216] EMCC, nn. 12, 15.

[217] Ibid., n. 14.

[218] Ibid., n. 13.

[219] Ibid., nn. 16–17.

[220] Ibid., n. 12.

[221] Ibid., n. 18.

Pope Francis also sees migration as pointing to "the tension between the beauty of creation, marked by grace and redemption, and the mystery of sin. Solidarity, acceptance, and signs of fraternity and understanding exist side by side with rejection, discrimination, trafficking and exploitation, suffering and death."[222] He has focused on the human faces of migrants, refugees and asylum seekers.[223] He warns that inadequate responses are a sign of the "globalization of indifference" and that we have "lost our bearings" and become "unable even to care for one another."[224] For Francis, migrants and refugees are not a problem to be solved, but sisters and brothers to be welcomed, respected and loved – they present not an imposition, but an opportunity for us to contribute to building a better world.[225]

3.5   CONCLUSION

The social teachings of the pre–Vatican II period adopted a classical approach, reasoning from universal principles to deduce positions in relation to particular cases. Vatican II ushered in a more historically conscious and inductive approach that draws more explicitly on faith sources such as Scripture to read the signs of the times. The papacies of John Paul II and Benedict XVI reasserted an emphasis on continuity over change and universality over the local and contextual, the teaching role of the papacy compared with that of the local churches; however, Pope Francis has returned to a more historically conscious and inductive approach and introduced an agenda of decentralisation within the Church. These shifts in the methodology of CST reflect different understandings of what CST is and how it should function.

A variety of understandings of CST are evident among contemporary scholars. The researcher has described three possible ways of understanding CST, in terms of:

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[222] Francis, "Migrants and Refugees."

[223] Francis, "Homily, Arena Sports Camp, Salina Quarter, Lampedusa, 8 July 2013," 2013, accessed November 6, 2016, http://w2.vatican.va/content/francesco/en/homilies/2013/documents/papa-francesco_20130708_omelia-lampedusa.html.

[224] Ibid.

[225] Francis, "Migrants and Refugees."

essentialism, in which principles are deductively applied; a contextual approach, which begins from specific social realities but which may not yield universally valid conclusions; and an evolving tradition, in which particular contexts and universal principles, experience and reflection are placed in dialogue. This thesis argues that CST is more than a set of essential principles to be applied in concrete circumstances. It is an ethical framework that develops through a dialogue between the sources of Catholic ethics and the people, places and events of history. It calls for attentiveness to the movement of the Spirit in the world and responsiveness to the signs of the times.

CST at the international level has historically been grounded primarily in the Western European experience.[226] Its development as a useful guide for action in our globalised world demands more than ever that greater attention be paid to the full range of human experiences, including those of groups whose voices have previously been excluded or discounted, such as those of non-Western cultures and of women. To do less would seem to imply that God is active in only certain experiences, or that some peoples and places count more than others. [227] By examining the local and particular, universal principles may be recognised and understood more deeply. CST's essential principles may take root in and be expressed through every culture, and each such particular experience can enhance humanity's understanding both of reality, and of God's call through it. Although the present case study reflects on how CST has been understood in a particular place and how it has guided action by a particular group, it can provide insights that may be useful beyond its specific context. It holds up the experiences of the people of the Asian region, who have not had a loud voice in the development of international teachings, and it focuses on a phenomenon that is increasingly feminised.

We have seen that the papal and conciliar teachings on the theme of migration as well as those of the FABC have developed markedly in the post–World War II period. Both the papal teachings and those of the FABC have moved from a largely pastoral and charitable

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[226]A point also made at Verstraeten, "Catholic Social Teaching and the European Project," 147.

[227] Private communication of the author with Daniel McDonald quoted approvingly by him in McDonald, "Introduction," xii–xiii.

approach to migrants, to a deeper ethical analysis of the increasingly large and complex phenomena of migration. The articulation of a theology of migration has also been deepening over time, moving from a focus on the sufferings of migration as manifestations of sinfulness, a lack of charity or solidarity, to a stronger appreciation of migration as a sign and an instrument of the unity of the human family and our pilgrimage towards a humanity without distinctions. FABC teaching on migrants and refugees has commenced from experience and drawn on the principles of CST to understand the meaning of this experience and to articulate directions for response. The content of the federation's teachings on migration has echoed but rarely drawn directly on the content of papal teaching or curial documents addressing human mobility. By continuing to turn its gaze back on the changing realities of migration and their own responses, the FABC's teachings on migration have become increasingly specific and concrete. These teachings have potential to be an importance source for the praxis of those involved in social apostolate ministry among vulnerable migrants in the Asian region, and their experience, in turn, has rich potential to inform the ongoing development of these teachings.

Having explored the first potential source of the JCAP Social Apostolate Network's praxis, that is, CST, we now move to the second one, that is, Ignatian spirituality.

CHAPTER 4: IGNATIAN SPIRITUALITY

4.1 INTRODUCTION

The second of the potential sources of the JCAP Social Apostolate Network's praxis that this

research sets out to explore is Ignatian spirituality. We will examine three possible ways of

understanding Ignatian spirituality and the implications for how it may be a source for

praxis. They are a narrative approach, a focus on the dynamics of the *Spiritual Exercises*, and

Ignatian spirituality as a living tradition. We will also examine how the Jesuits have

developed the theme of mission and justice in the post–Vatican II period by considering how

foundational documents of the Ignatian heritage such as the *Autobiography,*[228] the *Spiritual*

Exercises, and the *Constitutions* understand the social dimension of mission, and how this

thinking has been interpreted and developed in the post–Vatican II General Congregations

of the Society of Jesus. The researcher will also draw on Ignatian spirituality in the analysis of

the interview data in chapter 6 and engage with it as a faith source in chapter 7.

4.2 WAYS OF UNDERSTANDING IGNATIAN SPIRITUALITY

Philip Sheldrake sees spirituality as the theory and practice of the Christian life, hence "every

generation has to redefine what precisely spirituality is meant to encompass."[229] For

example, Michael Mason et al. note that from the seventeenth century spirituality came to

be understood in a personal and private way "and to denote particularly the private,

interior, affective aspects" of a person's style of prayer and of her or his relationship with

God "in contrast to religion's public, external and visible world of doctrine, ethics, ritual

communities and institutions."[230] The researcher will treat spirituality as a person's or a

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[228] Ignatius of Loyola, *A Pilgrim's Journey: The Autobiography of Ignatius Loyola*, trans. Joseph N.

Tylenda, rev. ed. (San Francisco: Ignatius, 2001).

[229] Philip Sheldrake, *Spirituality and History: Questions of Interpretation and Method*, 2nd ed. (London:

SPCK, 1995), 40.

[230] Michael Mason, Andrew Singleton, and Ruth Webber, *The Spirituality of Generation Y: Young*

People's Spirituality in a Changing Australia (Mulgrave, VIC: John Garratt, 2007), 35. Diarmuid

O'Murchu also asserts a distinction between religion as "those formally institutionalized structures,

rituals and beliefs which belong to one or other of the official religious systems" and spirituality,

group's way of understanding God, the world, and one's place in it, expressed in values, attitudes, motivations or dispositions, commitments and practices.[231] Ignatian spirituality is based on the experiences and insights of St Ignatius of Loyola. We will consider the implications for praxis of a narrative approach to understanding Ignatian spirituality, focused on the life of Ignatius; of a focus on the dynamics of the *Spiritual Exercises*; and of an understanding of Ignatian spirituality as a living tradition that takes shape through expression by people and communities in specific, concrete contexts.

4.2.1   A NARRATIVE APPROACH

A narrative approach draws lessons from Ignatius's life and encourages people and communities to make connections between their own life stories and his.[232] As Brian Grogan SJ says, "most of us struggle for meaning as Ignatius did, and his insights can become ours too ... his personal experiences have a universal resonance."[233] How Ignatius himself responded to social issues in his day may be a source of guidance for people and organisations today.

David Holdcroft SJ believes Ignatius's conversion experience was intimately linked with a religious identification with the poor and marginalised and was profoundly outwardly oriented rather than having a merely personal or private significance.[234] As a result of his

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which he sees as the "ancient and primal search for meaning." Diarmuid O'Murchu, *Reclaiming Spirituality* (Dublin: Gill and Macmillan, 1997), vii.

[231] Mason, Singleton, and Webber, *The Spirituality of Generation Y*, 39–41.

[232] E.g., Catherine M. Mooney, "Ignatian Spirituality, a Spirituality for Mission," *Mission Studies* 26 (2009): 192–213. A narrative approach to the charism is also adopted in General Congregation 35, *Decree 2: A Fire that Kindles Other Fires: Rediscovering Our Charism* (Oxford: Society of Jesus in association with The Way Books, 2008).

[233] Brian Grogan, *Alone and on Foot: Ignatius of Loyola* (Dublin: Veritas, 2008), 10.

[234] David Holdcroft, "An Ignatian Approach to Social Ministry," in *Ignatian Spirituality for Today: Key Readings for Busy People*, ed. Martin Scroope and Sandie Cornish (Sydney: Loyola Institute, 2008), 144–48.

initial conversion experience during his convalescence from a battle wound at Loyola, Ignatius left his previous life and set out as a pilgrim for Jerusalem. The monastery of Montserrat was on his route, as he needed to sail from Barcelona to Rome to obtain permission to make the pilgrimage to Jerusalem.[235] Holdcroft sees Ignatius's exchange of clothing with a poor man at Montserrat as an outward expression of an internal movement that recognised that "his search for God's will in his own life mysteriously placed him near to these people psychologically, spiritually and materially."[236] The episode also prompted Ignatius to reflect on the impact of his action – the poor man was apprehended and gaoled because the authorities thought that he had stolen the clothing.[237] Solidarity with the poor must not be merely symbolic or undertaken from a social distance, but be informed by existential knowledge of their lived experience.

After leaving Montserrat, Ignatius spent several months living in a cave at Manresa as a pauper, praying, seeking the counsel of people experienced in spiritual matters, and slowly learning to read his own interior spiritual movements. He struggled with scruples and extreme forms of penance, eventually learning the art of discernment. During this time Ignatius began to take the notes that would eventually form the basis of the *Spiritual Exercises*.[238] Holdcroft suggests that stepping outside his original socio-cultural context enabled him "to look at the world from the perspective of someone relying on others' kindness for the material aspects of his existence" and thus develop his awareness of interior movements and their sources.[239] A discerning approach to social action might require being positioned to see the world from the perspective of those to be served, and noticing one's own interior movements in response. It calls for a reflexive dynamic critically re-evaluating understandings in the light of experience and action in the light of reflection.

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[235] Philip Caraman, *Ignatius Loyola: A Biography of the Founder of the Jesuits* (San Francisco: Harper and Row, 1990), 35.

[236] Ibid., 144.

[237] Ignatius of Loyola, *A Pilgrim's Journey*, 63.

[238] Ibid., 64–85.

[239] Holdcroft, "An Ignatian Approach to Social Ministry," 145.

In the cave at Manresa Ignatius learnt to leave aside his ego to be free to love and to serve.[240] The detachment, or the interior freedom, that enables discernment of the will of God is an important element of an Ignatian approach. During the Manresa period Ignatius was also learning to read the movement of God's Spirit in the world, to see the "signs of the times" and to discern a response. [241] He was developing a world view and an orientation for action. Candido de Dalmases also sees Ignatius's mystical experience by the Cardoner River at Manresa as having a profoundly outward orientation that guided him from that point on.[242] Ignatius turned from a reclusive life to one of active engagement in seeking to help others.[243] At Manresa Ignatius understood the Trinity to be actively at work in the world.[244] Thus William Barry SJ and Robert Doherty SJ explain that those who take their cue from Ignatius "find the transcendent triune God always at work in the world and try, with the help of God, to work together with God ... they try to find God in all things, in their prayer, in their apostolic activity, even in their play" but they "keep in mind that God is always greater than any of these."[245] An Ignatian approach is world-affirming, lifting up what is good rather than running from the world or being internally focused. This suggests a preference for strength-based approaches and capacity building rather than focusing on problem-solving or what is perceived to be lacking in people and communities. Intentionally seeking God in all things suggests a reflective approach that goes beyond social or political analysis of

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[240] Ignacio Tellechea Idigoras, *Ignatius of Loyola: The Pilgrim Saint*, trans. Cornelius Michael Buckley (Chicago: Loyola University Press, 1994), 173–96, describes how Ignatius overcame personal vanity and attachment to material things, then struggled with vainglorious temptations and scruples before surrendering his will to God.

[241] Holdcroft, "An Ignatian Approach to Social Ministry," 145.

[242] Candido de Dalmases, *Ignatius of Loyola, Founder of the Jesuis: His Life and Work*, trans. Jerome Aixala (St Louis, MO: Institute of Jesuit Sources, 1985), 63.

[243] Tellechea Idigoras, *Ignatius of Loyola*, 201–2.

[244] Ignatius of Loyola, *The Spiritual Exercises: A New Translation Based on Studies in the Language of the Autograph*, trans. Louis J. Puhl (Makati City, Philippines: St Pauls, 1987), nn. 235, 237.

[245] William A. Barry and Robert G. Doherty, *Contemplatives in Action: The Jesuit Way* (Manila: Jesuit Communications Foundation, 2002), 77–78.

situations to include ethical and theological dimensions in order to seek the meaning of situations and events.

Ignatius saw freedom for service as requiring poverty of spirit, and he saw voluntarily embracing actual, or material, poverty as a more perfect way of imitating Jesus, the poor and humble man. His own sharing in the actual lived experience of the materially poor, powerless and despised can be seen as the beginning of what the Jesuits later came to express corporately as an option for the poor.[246] From the Manresa period onward Ignatius maintained a personal ministry of outreach to the poor and sick, even if his main responsibilities lay elsewhere. The *Autobiography* provides many accounts of Ignatius sharing food and money with those in need, of Ignatius begging in order to meet the needs of others, and of Ignatius advocating on behalf of those who had been wronged.[247] He undertook personal, spontaneous actions, and also initiated structured institutional responses that addressed causes or promoted structural change. For example, one of the first institutions established by the Society of Jesus was the House of Santa Martha, founded by Ignatius in Rome in 1539 to provide a pathway for women out of prostitution.[248] During his last visit to his hometown, Ignatius undertook works of direct assistance to the poor, advocated for change in unjust social customs, and organised public assistance. He instigated laws approved by the town council in 1535 aimed at eliminating begging while at the same time providing other support for the poor so that they did not need to beg.[249] Grogan notes that after the establishment of the Society of Jesus and Ignatius's election as Superior General, Ignatius had to translate personal action into collective projects. He would typically "identify the problem, make the community aware of it, involve others in finding a

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[246] The earliest explicit use of the term "option for the poor" occurs at n 48 of Decree 1 of GC 33, held in 1984. In 1975, Decree 4 of GC 32 had set out all of the elements of an option for the poor, but had not used this language explictly. The Society's commitment to the Church's preferential option for the poor was later affirmed and entrenched in the *Complementary Norms* to the *Constitutions* at n. 163. *The Constitutions of the Society of Jesus and Their Complementary Norms* (St Louis, MO: Institute of Jesuit Sources, 1996).

[247] Holdcroft, "An Ignatian Approach to Social Ministry," 145.

[248] Ignatius of Loyola, *A Pilgrim's Journey*, 161–62.

[249] Grogan, *Alone and on Foot*, 124.

solution, set up an institution to implement an agreed plan of action, and finally he would put the whole project under the patronage of the pope."[250]

James Broderick also notes the importance to Ignatius of accompaniment, for example in his description of the instructions given by Ignatius to his early companions, Broet and Salmeron, for their mission to Ireland.[251] Personal ministry with the poor also reflects the insight of Ignatius's vision at la Storta and being placed with Jesus carrying the cross. In the little chapel at la Storta, just outside Rome, Ignatius had a vision of being placed by God the Father with Jesus carrying the cross, and of Jesus accepting him, saying "I want you to serve us."[252] This vision suggests that our love response to God's love for us is to carry the cross with Jesus today in the lives of others. Dean Brackley SJ suggests that to be placed with the Son is to "be placed where he would be found: among the hungry, the naked, the sick, and imprisoned. It is to opt for the poor."[253] GC 35 also suggests that "To follow Christ bearing his cross means opening ourselves to every thirst that afflicts humanity today" and "announcing his Gospel of hope to the many poor who inhabit our world."[254] The vision at la Storta points to approaches to ministry that accompany people and groups in their poverty

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[250] Ibid., 172–73.

[251] E.g., in his description of the instruction given, he quotes Ignatius as saying, "we, for our good purpose, may applaud or agree with another in regard to some matter itself innocent, passing over those things of a bad complexion, so as to win his sympathy and further our own good purpose. With such as we find tempted or sad we should conduct ourselves affably, speaking more at length and showing greater contentment and joy interiorly and exteriorly, in order to counter their depression." James Broderick, *The Origin of the Jesuits* (Chicago: Loyola, 1997), 104–6.

[252] Caraman, *Ignatius Loyola*, 112–14.

[253] Dean Brackley, *The Call to Discernment in Troubled Times* (New York: Crossroad, 2004), 88.

[254] General Congregation 35, *Decree 2*, nn. 12–13.

or suffering. It is reflected in the expectation that every Jesuit will have some contact and ministry with the poor.[255]

Gratuity of ministry is another typical Ignatian approach derived from the example of Ignatius, and it is entrenched in the *Constitutions.*[256] Ignatius was determined to rely on God alone and insisted on begging to provide for his needs on his travels. He also wanted the ministries of the Jesuits to be offered freely and not have a regular income. Again, Ignatius's instructions to Broet and Salmeron for their Irish mission are typical. He urged them to keep no money "but entrust anything which you receive for the journey" to others to distribute "freely among the poor and apply it to other pious purposes" and to "proceed according to our Institute, without accepting remuneration of any kind or even any alms for the work you do."[257]

The life story of Ignatius might inform praxis by encouraging closeness to the poor and marginalised, sharing their experiences and perspectives; freedom from personal or organisational self-interest; a discerning approach that critically evaluates experience in the light of reflection and is attentive to God's action in ourselves and in the world, seeking the meaning of situations and events; and a world-affirming approach that holds up and builds on what is good. Ignatius's example suggests the importance of personal accompaniment and direct service, mobilising others to assist, and the use of institutions.

Let us now turn to the second of our three approaches to understanding Ignatian spirituality: a focus on the dynamics of the *Spiritual Exercises*.

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[255] E.g., the *Complementary Norms* to the *Constitutions* say: "it is recommended to all our members that in accord with the constant tradition of the Society, they have at least some ministry with the poor." *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 180.

[256] Ibid. See especially the *Formula of the Institute* of Pope Julius III; and the *Complementary Norms*, n. 180.

[257] Broderick, *The Origin of the Jesuits*, 106–7.

4.2.2 THE DYNAMICS AND RELEVANT THEMES OF THE *SPIRITUAL EXERCISES*

Ignatius recorded the insights that he gained from his own search for God in his book of *Spiritual Exercises*. It is a handbook for those who are helping others to search for God in their lives by "giving," or directing them in, the *Exercises,* which are a structured set of spiritual activities or methods. They are divided into four stages known as "weeks," which may vary in length. The *Exercises* are a foundational experience that connects all Jesuits, and many others who share in the Ignatian charism. Although they were developed for individuals, they can also provide guidance for communities and organisations through practices such as the examen, discernment and the cycle of reflection on experience.

4.2.2.1 The First Week

The First Week exercises invite the retreatant to become more aware of the destructiveness of sin, of his or her own involvement in it, and of God's love for and forgiveness of sinners. Ignatius wants people to come to understand God's love, to be grateful to God, and to reject sin. He relies on interior knowledge of sin and its consequences, rather than on punishments, to prompt the rejection of sin.[258] Although the concept of the 'sin of the world' and structural or social sin, which were introduced in chapter 3, were not part of Ignatius's late medieval thought world, Brackley includes them in his treatment of the First Week.[259] For the social apostolate today, the dynamics of the *Exercises* would encourage recognition of the operation of sin in structures, processes and in institutions as well as in persons, and call for both personal conversion and structural change.

The First Week introduces the examen as a regular practice to help people become more aware of God's action in their lives.[260] Its first point is to give thanks to God for favours received; the second is to ask for the grace to know one's sins and to rid oneself of them; the third is a systematic review of one's thoughts, words and deeds over a period of time; the

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[258] Javier Melloni, *The Exercises of St Ignatius Loyola in the Western Tradition*, Inigo Texts Series (Leominster, UK: Gracewing, 2000), 50–53.

[259] Brackley, *The Call to Discernment in Troubled Times*, 20–28.

[260] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 43.

fourth is asking for forgiveness of faults; and the fifth is the resolution to amend one's way.[261] The examen is intended to be a daily practice continued beyond the retreat and is one of the foundations of Ignatian spirituality. It is a reflexive practice that can be employed collectively as well as personally, for example the Decrees of GCs often follow the format of the examen quite explicitly.[262] Similarly the colloquy before Jesus on the cross at the end of the First Exercise of the First Week could be used as a quick check of whether or not a person or organisation is "on mission."[263] The Christocentric nature of this meditation is challenging for organisations whose staff are religiously diverse, but it could still be used by substituting words like "source of life, light and love" for Christ, or by inserting in the place of Christ the names of those groups of persons the organisation seeks to serve.

Another fundamental Ignatian practice, discernment, is introduced in an appendix that includes separate rules for the discernment of spirits in the First and Second Weeks.[264] Ignatius speaks of the movements produced in our souls by good and bad spirits, and associates these either with the Spirit of God, and the angels, or with Satan, or the "enemy of our human nature."[265] David Lonsdale SJ believes that we do not need to accept this pre-Freudian theoretical framework in order to practise discernment. He stresses the direction in which our feelings are leading – towards love, growth and relationship or towards destructive forms of behaviour that undermine solidarity and destroy love and community –

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[261] Ibid.

[262] E.g., General Congregation 34, *Decree 2: Servants of Christ's Mission* (Rome: Curia of the Superior General, 1995), begins by giving thanks for the graces of the previous twenty years, especially the Society's growth in faith and understanding of mission, moves on to noting changes in the context of mission since GC 33, names lights and shadows, identifies challenges to which the Society must respond, and ends by setting priorities and guidelines for action.

[263] Retreatants ask themselves "What have I done for Christ? What am I doing for Christ? What ought I to do for Christ?" Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 53.

[264] Ibid., nn. 313–27 and 328–36, respectively.

[265] See ibid., nn. 329–36.

rather than their origin.[266] The bad spirit can be seen as leading us to become less fully human and to disordered relationships. The good spirit can be seen as leading us to becoming more fully human, towards integral human development, and right relationships.

Noticing the interior movements of spiritual consolation and desolation is critical to Ignatius's treatment of discernment. Consolation is characterised by an increase in faith, hope, and love, whereas desolation is its opposite.[267] The rules for discernment in the First Week suggest that when people are caught up on the wrong path, false consolation can block change.[268] This can also happen to organisations through dynamics such as groupthink. Conversely, when a person is on the right path, they may be blocked by desolation.[269] Ignatius suggests that we need to be patient and not reverse well-made decisions at the first sign of opposition or trouble.[270]

Ignatius also describes the tactics of the bad spirit through three analogies. First, reflecting the gender stereotypes of his time, Ignatius says that the bad spirit "conducts himself as a woman," in other words, like one who is weak. The weak one loses courage in the face of strength and takes flight, but if the one who is strong begins to fear or to lose courage, the one who is weak "attacks with anger, vindictiveness and boundless rage."[271] Second, Ignatius compares the bad spirit to a false lover – both act in secrecy.[272] Secrecy is often a sign of the bad spirit, while openness is a sign of the good spirit. In organisations secretiveness and "insider" dynamics could be a sign of the bad spirit, while openness and transparency are

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[266] David Lonsdale, "Discernment of Spirits,"in *An Ignatian Spirituality Reader*, ed. George W. Traub (Chicago: Loyola, 2008), 178–81.

[267] Ignatius explains consolation at Sp Ex, n. 316, and desolation at Sp Ex, n. 317.

[268] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 314.

[269] Ibid., n. 315.

[270] Ibid., nn. 318–19.

[271] Ibid., n. 325.

[272] Ibid., n. 326.

more likely to be a sign of the good spirit. Third, drawing on his military background, Ignatius says the evil spirit is like a tactician mapping and attacking points of weakness.[273] People and organisations can ask how their weak points leave them vulnerable to the bad spirit.

4.2.2.2 The Second Week

The exercises of the Second Week focus on interior knowledge of Jesus in order to love and follow him better. Its key concern is making an election or fundamental choice about one's life. This choice may be about a state in life, or "increasing the spiritual quality" of one's life.[274] Ignatius says the purpose of the *Exercises* is "the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment."[275]

Views on the importance, place and function of the exercise known as "The Kingdom" or "The Call of the King" or "The Call" vary.[276] Louis Puhl SJ's translation places it at the end of the First Week,[277] whereas most contemporary translations place it at the beginning of the Second Week.[278] William Peters says that the early directories or manuals to guide givers of the *Exercises* suggest that it be given on a transitional rest day between the First and Second

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[273] Ibid., n. 327.

[274] Charles Healey, *The Ignatian Way: Key Aspects of Jesuit Spirituality* (New York: Paulist, 2009), 37.

[275] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 21.

[276] See Brackley, *The Call to Discernment in Troubled Times*, app. 1, 256–59.

[277] Ignatius of Loyola, *The Spiritual Exercises: A New Translation,* 56–58.

[278] E.g., Ignatius of Loyola, *The Spiritual Exercises of Saint Ignatius*, trans. Anthony Mottola (New York: Doubleday, 1989); Ignatius of Loyola, *Saint Ignatius of Loyola: Personal Writings*, trans. Joseph A. Munitiz and Philip Endean (London: Penguin, 2004); Ignatius of Loyola, *The Spiritual Exercises of Saint Ignatius of Loyola*, trans. Michael Ivens, Inigo Texts Series (Leominster, UK: Gracewing, 2004); Halcyon Backhouse, ed. *The Spiritual Exercises of St Ignatius of Loyola* (London: Hodder and Stoughton, 1989); David L. Fleming, *Draw Me into Your Friendship: The Spiritual Exercises; A Literal Translation and a Contemporary Reading* (St Louis, MO: Institute of Jesuit Sources, 1996).

Weeks.[279] Brackley believes that the focus is not so much on the cause or the King but on the call. He says it "presents the call as something to be anticipated in the future."[280] It sets the scene for the contemplation of the life of Christ. It invites the retreatant to consider the loyalty and service willingly given to an earthly king and applies this example to Christ: "If such a summons of an earthly king to his subject deserves our attention, how much more worthy of consideration is Christ our Lord, the Eternal King, before whom is assembled the whole world."[281] The concluding prayer of this exercise expresses a desire to imitate Jesus "in bearing all wrongs and all abuses and all poverty, both actual and spiritual" should that be God's will for one.[282] This suggests that material simplicity and humility would be desired characteristics in Ignatian ministry. People and organisations may ask how they can follow Jesus by choosing poverty, humility and insults.

Next the retreatant is invited to imagine the Trinity looking down upon the earth and sending the Angel Gabriel to Our Lady.[283] A contemplation of the nativity follows.[284] These two contemplations are repeated using different methods of prayer, such as the application of the five senses to the subject matter,[285] in order to engage the whole person in responding to the life of Christ. Further episodes in the life of Christ from the incarnation up to the Last Supper are then contemplated in a similar manner. These exercises emphasise God's compassionate entry into the world, and God's action in the world through Jesus. The dynamics of the Second Week suggest a need to understand our context – looking at the

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[279] William. A. Peters, *The Spiritual Exercises of St Ignatius: Exposition and Interpretation* (Jersey City, NJ: Program to Adapt the Spiritual Exercises, 1968), cited in Brackley, *The Call to Discernment in Troubled Times*, 256–57.

[280] Brackley, *The Call to Discernment in Troubled Times*, 256–57.

[281] Ignatius of Loyola, *The Spiritual Exercises: A New Translation,* n. 95.

[282] Ibid., n. 98.

[283] Ibid., nn. 101–9.

[284] Ibid., nn. 110–17.

[285] Ibid., nn. 121–26.

world from the viewpoint of the Trinity – and to reach out with the Trinity in a love response.

The meditation on the Two Standards prepares the retreatant to discern God's unique calling to them by setting before them a vision of two rival commanders on the field of battle. Christ the Eternal King calls us and wants all to come under his standard, or banner, and Lucifer, "the deadly enemy of our human nature," wants us under his. Lucifer instructs his demons to first "tempt [people] to covet riches … that they may the more easily attain the empty honours of this world, and then come to overweening pride"; thus the first step "will be riches, the second honour, the third pride. From these three steps the evil one leads to all other vices."[286] Conversely, Christ sends his servants out to help people "first by attracting them to the highest spiritual poverty, and, should it please the Divine Majesty and should He deign to choose them for it, even to actual poverty" and secondly by leading them "to a desire for insults and contempt; for from these springs humility. Hence there will be three steps: the first, poverty as opposed to riches; the second, insults or contempt as opposed to the honour of this world; the third, humility as opposed to pride … [leading people] to all other virtues."[287] For Brackley, choosing poverty, contempt and humility with Christ has a social dimension:

> Poverty vs. riches is a matter of my relationship with the poor. Honours vs. contempt is a question of social status: With whom do I stand? With those whom society honours or with those it holds in contempt? Pride is contempt for others; humility means identifying with the outcast.[288]

This exercise suggests that for Ignatian organisations, closeness to the poor, and humility might be considered indicators of fidelity to organisational mission.

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[286] Ibid., n. 142.

[287] Ibid., n. 146.

[288] Brackley, *The Call to Discernment in Troubled Times*, 84.

The consideration of three different kinds of people is about indifference, that is, being free from attachment to anything except insofar as it is at the service of God. The first kind of person wants to be free of an attachment to a sum of money but does not take any steps to achieve this. The second kind wants to be free of the attachment, but in such a way that she or he does not have to give up the money. The third kind of person wishes to rid her- or himself of the attachment in such a way that she or he does not desire to either relinquish or retain it but "seek[s] only to will and not to will as God our Lord inspires [her or him], and as seems better for the service and praise of the Divine Majesty."[289] Brackley insists that this exercise is not about indifference in general, but deals specifically with the freedom to give up riches.[290] It encourages people, and Ignatian organisations, to set aside self-interest and "agendas" in favour of openness to considering all options.

In another preparation for the act of election (by which the knowledge of the will of God is converted into the will and the decision to commit oneself to it), Ignatius identifies three kinds, or degrees, of humility. The first is to obey the law of God in all things so that one would not "consent to violate a commandment, whether divine or human, that binds [one] under pain of mortal sin."[291] The second builds on the first, adding indifference between alternatives such as poverty and riches, honour and dishonour, a long life and a short one, "provided only in either alternative I would promote equally the service of God our Lord and the salvation of my soul."[292] The third and most perfect kind of humility embraces a preference for actual poverty and insults if it be God's will.[293] Here again we see a link to the concept of an option for the poor, introduced in chapter 3. Brackley regards solidarity as the

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[289] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, nn. 153–55.

[290] Brackley, *The Call to Discernment in Troubled Times*, 85–88. He cites in support of his position the note at Sp Ex, n. 157, on dealing with repugnance for actual poverty, and says that poverty, insults and humility determine what it means to be received under the standard of Christ or 'placed with the Son' and that this is the heart of Ignatian spirituality.

[291] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 165.

[292] Ibid., n. 166.

[293] Ibid., n. 167.

social meaning of such humility and the foundation of a just society: "We will feel uncomfortable with superfluities when poor friends lack essentials. Attachment to them will detach us from luxuries, even necessities … Solidarity leads to sharing the obscurity, misunderstanding and contempt experienced by the poor."[294] For him respect for human dignity is another way of speaking of indifference to honours. It asserts that the dignity of each person arises not from his or her social status but from his or her humanity.[295] The three kinds of humility point to an approach to action that values concrete identification with Jesus in actual poverty and marginalisation. It affirms the dignity and rights of the poor, leads to sharing in their experiences, and assesses the world from their perspective. It encourages a preferential option for the poor.

In the act of election, Javier Melloni SJ says, knowledge is converted into love and love seeks knowledge of God's will. The whole of life then is a continuous call to discernment – to be contemplative in action. The way to union with God is at the same time a progressive unifying of the whole person.[296] For Ignatius, the unitive way is an incarnational path of descent rather than one of ascent out of the world to unity with God. We are in union with God, who is at work in the people, places and things of the world, when we work with God by cooperating with God's will, "which declares itself in history for the transformation of the world."[297] For Ignatian people and organisations, such a fundamental choice and ongoing discernment will lead to a dynamic of ever deeper identification with the poor and marginalised, and growth in union with God. Over time they would be likely to become more reflexive in their praxis: seeking God in reflection on their action and refining action in the light of such reflection.

Ignatius identifies three "times" or situations in which good and sound decisions can be made. The first is "when God so moves and attracts the will of a person that there is no

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[294] Brackley, *The Call to Discernment in Troubled Times*, 100–1.

[295] Ibid., 99.

[296] Melloni, *The Exercises of St Ignatius of Loyola in the Western Tradition*.

[297] Ibid., 50.

doubt that this is God's will"; the second is "when sufficient clarity and knowledge emerge from the experiences of consolation and desolation" during prayer and discernment; and the third, known as a "time of tranquility," "takes place apart from any movements of the various spirits" and at such a time we may use our "natural faculties, particularly the intellect, to consider a decision in freedom and peace."[298]

Ignatius offers two ways of making a decision in the third time. The first of these is simply to identify options and weigh up their pros and cons using one's reason. The second way involves the use of three thought experiments. The retreatant asks him- or herself: (1) what would I advise a stranger in the same situation? (2) at the moment of my death, which choice would I have wanted to have made? (3) at my last judgment, which decision would I have wished to have made?[299] Groups and organisations can also adapt these methods and the rules for discernment in the Second Week in their communal discernment. Brackley suggests that the method of using one's reason is especially useful for communal discernment because while the consolations and desolations of group members may not coincide, they can appeal to the same objective data in deciding what is the most reasonable course of action. He also notes that the criteria for the choice of ministries that Ignatius set out in the *Constitutions* can be used in communal discernment.[300]

The Second Week rules for discernment suggest that consolation "without any previous cause" is characteristic of the good spirit but that if there is a previous cause either the good or the bad spirit might bring consolation, but each for a different purpose.[301] In organisational life, collective consolation is not a guarantee that the good spirit is at work, nor is desolation necessarily a sign of being on the wrong track. An organisation that sets out to do a good thing could become prideful and self-promoting about the activity as the work continues. The bad spirit has hijacked the good intention with false consolation. If an

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[298] Healey, *The Ignatian Way*, 37–38. They are described in Sp Ex, nn. 175–77.

[299] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, nn. 185–87.

[300] Brackley, *The Call to Discernment in Troubled Times*, 148–49.

[301] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, nn. 329–33.

organisation is caught up in its own importance and effectiveness, it will be the good spirit who will enter with "noise and commotion" to disturb this prideful self-deception whereas if the organisation is on the right path, it will be the bad spirit that is disruptive.[302]

4.2.2.3   The Third Week

The exercises of the Third Week contemplate the passion and death of Jesus. The retreatant enters imaginatively into the suffering of Jesus, asking for "sorrow with Christ in sorrow, anguish with Christ in anguish, tears and deep grief because of the affliction Christ endures for me."[303] Ignatius expects that the retreatant will be moved by God's self-giving love to a love response. Those who would follow Jesus will want to carry the cross with Jesus.

The retreatant considers "how the divinity hides itself" rather than destroy its enemies.[304] Instead Jesus suffers in his humanity and for humanity. He follows the path of non-violent love to the end. The contemplations of the Third Week remind us that following the call of Christ will have consequences for people and organisations. George Keerankeri SJ argues for a conscious sharing in Jesus's passion in the face of a tendency to underplay the centrality of the cross in social action: "to commit oneself to the work of liberation, to the faith-justice ministry, is both, to participate in Jesus's ministry of liberation and to share in his Passion destiny as well as experience our vindication by God of them."[305] The Third Week exercises call us to make choices with an understanding and acceptance of their consequences. Risk management then is not about eliminating the cost of discipleship but anticipating it.

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[302] Ibid., n. 335.

[303] Ibid., n. 203.

[304] Ibid., nn. 195–96.

[305] George Keerankeri, "The Integrity of the Faith–Justice Vision," *Promotio Justitiae* 83–84, nos. 2–3 (2004): 38.

4.2.2.4   The Fourth Week

In the Fourth Week the retreatant contemplates the mysteries from the resurrection to the ascension and asks for "an intimate knowledge of the many blessings received, that filled with gratitude for all, I may in all things love and serve the Divine Majesty."[306] This Week culminates in the Contemplation to Attain Divine Love and the offering of self. The retreatant considers two points prior to embarking on this contemplation: that "love ought to manifest itself in deeds rather than words" and that "love consists in a mutual sharing of goods."[307] These are central ideas in Ignatian spirituality. Contemplating God's active love naturally leads the retreatant to want to make an active return of love.[308]

The final contemplation of the *Exercises* is meant to be the beginning of a new and different engagement in everyday life through which the retreatant will continue to grow in union with God by seeking God in all things and serving God in all the actions of her or his life. Ignatian organisations then will be attentive to God at work, labouring in the world through all things.[309] Their approach will be world-affirming, holding up what is good, even in the midst of poverty and injustice. Their response should also be active, and not just a matter of words: from love springs accompaniment and service. For those who are inspired by Ignatian spirituality, their work will be a loving return to God for God's work of all that God has given them.

A final theme from the *Exercises* to note is the role of Church teaching. Ignatius was clear in his rejection of illuminism. He included *Rules for Thinking With the Church* as an appendix to the *Exercises* that include the challenging passage:

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[306] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, n. 233.

[307] Ibid., nn. 230–31.

[308] Ibid., n. 234.

[309] At ibid., n. 235, Ignatius recalls that God dwells in creatures and in ourselves. He insists at n. 236 that God "conducts Himself as one who labours" and that God labours for us "in all creatures upon the face of the earth."

If we wish to proceed securely in all things, we must hold fast to the following principles: What seems to me white, I will believe black if the hierarchical Church so defines. For I must be convinced that in Christ our Lord, the Bridegroom, and His spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls. For it is by the same Spirit and Lord who gave the Ten Commandments that our holy Mother Church is ruled and governed.[310]

For Ignatius any discernment should be tested within the community of the Church as our subjective judgment – "what seems to me" – can be objectively mistaken. We entertain this possibility when we inform our consciences, having the humility to give serious consideration to the teaching of the Church.[311] We might expect then that an Ignatian approach to social justice would be guided by and promote Church teaching, including CST.

Let us turn now to our third way of understanding Ignatian spirituality. It can be seen as a living tradition with a particular way of proceeding that continues to take shape through expression by people and communities.

4.2.3 "A Way of Proceeding": Ignatian Spirituality as a Living Tradition

David Fleming SJ describes Ignatian spirituality by focusing on the ideas and attitudes, or way of proceeding, that make it distinctive.[312] The expression "our way of proceeding" or "our manner of proceeding" is common among Jesuits.[313] It is attributed to Ignatius

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[310] Ibid., n. 365.

[311] Cornish, "Thinking with the Church," in Scroope and Cornish, *Ignatian Spirituality for Today,* 149.

[312] David L. Fleming, *What Is Ignatian Spirituality?* (Chicago: Loyola, 2008), vii–viii.

[313] E.g., Ross Jones, "Jesuit Speak: A Glossary of Jesuit Terms, People and Phrases," in Scroope and Cornish, *Ignatian Spirituality for Today,* 254, says this phrase refers "to the 'way things are done' with an Ignatian mindset or approach, which distinguishes an Ignatian culture or ethos from others."

himself[314] and is found in early documents of the Society such as the *Constitutions.*[315] Others, such as leadership writer and former Jesuit Chris Lowney, focus on Ignatian approaches to particular tasks.[316] Barry and Doherty say that a spirituality refers firstly to "the ways an individual or group enact their religious spirit" and only secondarily to "a fully pondered upon and systematized set of characteristics of that particular enactment."[317] We will consider efforts to describe the main elements of Ignatian spirituality and to identify distinctive characteristics of its way of proceeding before focusing on the enactment of Ignatian spirituality by the Jesuits.

Fleming sums up the Ignatian spiritual way as "a vision of life, an understanding of God, a reflective approach to living, a contemplative form of praying, a reverential attitude to our world, and an expectation of finding God daily."[318] He describes this vision of life as consisting of three principles: that creation is a gift from God that leads to God and that God is *in* creation; that Christ calls each one of us to work with him; and that God loves us and wants us to return that love and to show it in deeds.[319] This spiritual way is characterised by an understanding of God as love loving; it is a reflective way in which we seek to find God in the present moment[320] and through imaginative prayer;[321] it is an

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[314] James Martin, *The Jesuit Guide to (Almost) Everything: A Spirituality for Real Life* (New York: HarperCollins, 2010), 1, refers to the phrase as one of Ignatius's favourite expressions, and Healey, *The Ignatian Way*, 101, notes that Ignatius used it many times in the *Constitutions*.

[315] *The Constitutions of the Society of Jesus and Their Complementary Norms* favour the translation 'our manner of proceeding' and the expression recurs many times, e.g., in nn. 92, 152, 216, 398, 547, 624, 680.

[316] Chris Lowney, *Heroic Leadership* (Chicago: Loyola, 2003). Lowney sees self-awareness, ingenuity, love and heroism as the core characteristics of Jesuit leadership.

[317] Barry and Doherty, *Contemplatives in Action*, 2.

[318] Fleming, *What Is Ignatian Spirituality?*, vii–viii.

[319] Ibid., 1–5.

[320] Ibid., 19–23.

[321] Ibid., 55–59.

active way in which we show love by serving others.[322] Similarly, James Martin SJ sums up Ignatian spirituality in four phrases: finding God in all things; becoming a contemplative in action; looking at the world in an incarnational way; and seeking freedom and detachment.[323] The Jesuits themselves, at GC 34, also set out to describe those characteristics of their way of proceeding considered especially needed in the contemporary context.[324] They identified eight characteristics: having a deep personal love for Jesus Christ; being contemplative in action; being an apostolic body within the Church; being in solidarity with those most in need; working in partnership with others; being called to learned ministry; being men sent, always available for new missions; ever seeking the *magis,* or "the ever greater glory of God, the ever fuller service of our neighbor, the more universal good, the more effective apostolic means."[325]

These efforts to understand Ignatian spirituality suggest that personal love of Jesus and responding to a call to seek God in all things might be a source of motivation for social justice action, and they favour particular approaches to action: the use of discernment; learned ministry; partnership; solidarity with those most in need; a reflexive approach linking experience and reflection; and a concern for continuous improvement and greater service. These understandings of Ignatian spirituality also pose serious challenges for Ignatian organisations in which many members, and many of those who are served, are not Christians. It raises the question of whether Ignatian spirituality and approaches are inherently Christocentric.

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[322] Ibid., 101–4.

[323] Martin, *The Jesuit Guide to (Almost) Everything*, 1–10.

[324] General Congregation 34, *Decree 26: Characteristics of Our Way of Proceeding* (Rome: Curia of the Superior General, 1995), n. 2.

[325] Ibid., n. 26.

GC 34 described characteristics of the *Jesuit* way of proceeding rather than an *Ignatian* way of proceeding.[326] Communities besides the Jesuits may also shape the living tradition of Ignatian spirituality by the concrete ways in which they give expression to it; however, the present case study focuses on the Jesuits' lived expression of Ignatian spirituality.

4.2.4 IGNATIAN VIS-À-VIS JESUIT

In 2008, GC 35 addressed the distinction between *Ignatian* and *Jesuit* works. It held that a work is Ignatian:

> when it intentionally seeks God in all things; when it practices Ignatian discernment; when it engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation. [327]

Ignatian works may be affiliated with the Society of Jesus but do not necessarily derive their identity from it. In addition to being Ignatian, a Jesuit work:

> has a clear and definitive relationship with the Society of Jesus and … its mission accords with that of the Society by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture. In such a context, the mission of the work, whether administered by a Jesuit or by another who shares this commitment, will be ultimately accountable to the General of the Society through appropriate lines of authority.[328]

GC 35 expressed gratitude for collaborators in the works of the Society who are from other religious traditions, but prefaces its definition of an Ignatian work by saying: "The

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[326] For reflection on what these characteristics might mean for those who wish to work in the spirit of Ignatius but who aren't necessarily Jesuits, see Sandie Cornish, "Working in the Spirit of Ignatius," in Scroope and Cornish, *Ignatian Spirituality for Today*.

[327] General Congregation 35, *Decree 6: Collaboration at the Heart of Mission* (Oxford: Society of Jesus in association with Way Books, 2008), n. 9.

[328] Ibid., n. 10.

heart of an Ignatian work is the Spiritual Exercises of Ignatius."[329] Unless the *Exercises* are detachable from their Christological roots, an Ignatian work will be of Christian inspiration.

A danger in approaching Ignatian spirituality simply as a way of proceeding with distinctive characteristics is that by defining these characteristics one can fall into a kind of essentialism. Because Ignatian spirituality seeks and responds to God, active in the world, it cannot be defined for all time by a list of essential characteristics. Perhaps it is for this reason that Barry and Doherty describe Ignatian spirituality by reference to the way in which a set of "life giving and creative tensions" have been lived by the Jesuits. They identify tensions between: prayer and apostolic work; detachment from worldly values and active engagement in the world; choosing poverty and also working among the wealthy; being chaste but also warm and loving companions; exercising intelligence and initiative, and obedience to superiors; commitment to the people and institutions with which Jesuits are involved and the readiness to move swiftly wherever Jesuits are sent; being personally discerning and also faithful to the institutional Church.[330] GC 35 also describes Jesuits as being placed "at the centre of a tension, pulling us both to God and to the world at the same time."[331] It identifies a set of polarities – "being and doing; contemplation and action; prayer and prophetic living; being completely united with Christ and completely inserted in the world with him as an apostolic body" – that it regards as "Ignatian in character."[332]

Having examined efforts to describe the key characteristics of Ignatian spirituality and the Jesuit way of proceeding, we will turn our attention to the enactment of Ignatian spirituality by the Jesuits. The ways in which they have lived the tensions described

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[329] Ibid., nn. 3, 9.

[330] Barry and Doherty, *Contemplatives in Action*, 4–5.

[331] GC 35, *Decree 2*, n. 8.

[332] Ibid., n. 9.

above can be seen as giving shape to Ignatian spirituality as a living tradition and to its way of proceeding.

4.3   THE CENTRALITY OF MISSION AND JUSTICE IN THE JESUIT TRADITION

In order to explore how Ignatian spirituality may be understood as a living tradition with a particular way of proceeding that takes shape through expression by people and communities in specific, concrete contexts, we will examine how the Society of Jesus has lived this spirituality. We will do this by tracing how foundational texts such as the *Spiritual Exercises* and the *Autobiography* have been interpreted at a collective level in the *Constitutions of the Society of Jesus* and reinterpreted through time in the *Complementary Norms* (CN) to the *Constitutions*, and by successive GCs in the post–Vatican II period. Because the present case study concerns the social apostolate, we will focus especially on the role of justice in the mission of the Jesuits. The researcher will argue that the promotion of the justice of God's reign is central to Jesuit mission and identity.

4.3.1   THE CONSTITUTIONS OF THE SOCIETY OF JESUS

The *Constitutions* presume an experience and understanding of the *Exercises*, and take their dynamics from the personal to the collective level. Peter-Hans Kolvenbach SJ, retired General of the Society of Jesus, says they offer "a privileged expression of the foundational spiritual and apostolic experience of the first companions."[333] They provide a key example of what it might mean for an organisation to work in the spirit of Ignatius.[334]

Pope Paul III approved the *Constitutions of the Society of Jesus* in 1540.[335] In 1550 Pope Julius III confirmed a second version of the *Formula of the Institute*, incorporating lessons

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[333] *The Constitutions of the Society of Jesus and Their Complementary Norms*, preface, 3(a).

[334] Sandie Cornish, "The Constitutions, General Congregations and Decrees: What a Layperson Should Know," in Scroope and Cornish, *Ignatian Spirituality for Today*, 24.

[335] *Formula of the Institute of the Society of Jesus*, approved by Paul III, 1540, reproduced in *The Constitutions of the Society of Jesus and Their Complementary Norms*, 3–4.

learned through experience.[336] These formulae indicate that the Jesuit way is to be active in the world rather than to withdraw into cloistered contemplation. Through the inclusion of the work of reconciliation, assisting those in need and the promotion of the common good, we see that the social apostolate was part of the mission of the Jesuits from the beginning. Furthermore, the *Constitutions* specify that Jesuit priests (but not the brothers) make a vow of obedience to the Pope in matters pertaining to mission.[337] This emphasises that the Society of Jesus is an apostolic body within the Church, and has a special bond to the Church through the Pope. We would expect then that Jesuit organisations and activities would be informed by and express Church teaching on matters of justice, and perhaps particularly by papal CST.

Compared with other parts of the *Constitutions*, to which colleagues such as Ignatius's secretary Polanco contributed strongly, Part VII shows clearly the mind and hand of Ignatius himself.[338] It contains the norms for the choice of ministries.[339] These are criteria to be used by superiors in setting assignments, and for communal apostolic discernment. The norms encourage work where, all other things being equal: the need is greatest; the more universal good might be served; those benefited will in turn help others; works are more enduring and will continue to bear fruit. These criteria for the setting of priorities spell out how love might be expressed at a collective level through the carefully discerned choice of ministries.[340] The *Constitutions* also show that the Society of Jesus is unitary in structure, with one mission. We might expect then that Jesuits would not approach any ministry in a 'silo' manner, rigidly separated from other ministry sectors or activities.[341]

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[336] *Formula of the Institute of the Society of Jesus*, confirmed by Julius III, 1550. Reproduced in ibid., 4.

[337] Ibid., Const. n. 7; nn. 603–10 elaborate on missions received from the Pope.

[338] Broderick, *The Origin of the Jesuits*, 97–102.

[339] *The Constitutions of the Society of Jesus and Their Complementary Norms*, Const. nn. 622–23.

[340] Cornish, "The Constitutions, General Congregations and Decrees," 25.

[341] Ibid.

The *Constitutions* are not static – they evolve through clarifications, modifications and abrogations.[342] In addition, *Complementary Norms* to the *Constitutions* have been added, renewing the Society's law in accordance with the Second Vatican Council and subsequent changes to the Code of Canon Law in relation to religious institutes.[343] The *Constitutions* are also authoritatively interpreted by successive GCs.[344]

4.3.2 POST–VATICAN II GENERAL CONGREGATIONS

Because the present case study concerns the social apostolate, we will now trace the development of the Jesuits' understanding of mission and justice by examining the Decrees of their GCs. We will focus particularly on the post–Vatican II period and GCs 32 to 35.

4.3.2.1   GC 28 and Fr Janssens's Call for Renewal

Michael Campbell-Johnston SJ notes that the term "social apostolate" came into use around the time of, and partly due to, *Rerum Novarum*, but it was not until 1938 that GC 28 addressed the social apostolate.[345] GC 29, held in 1946, renewed the call for centres of social action and research and called for the social apostolate to be exercised within other ministries as well.[346] Father General Janssens's 1949 *Instruction on the Social Apostolate* prepared the way for a seismic shift in the Society's understanding of its mission by pointing to the need to move beyond traditional works of charity to embrace action for social

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[342] Ibid.

[343] Ibid., 25–28.

[344] *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 17.

[345] "It was described as consisting in giving spiritual help to workers and employers through the Exercises and religious talks, explaining the social teaching of the church, and promoting social groups and organizations ... To achieve all this it would be necessary to set up *centra actionis socialis*, centres for social action, staffed by full-time trained Jesuits." Michael Campbell-Johnston, "From *Rerum Novarum* to Decree 4: A Brief History," *Promotio Justitiae* 66, no. 1 (1997): 8–9. GC 24, held in 1892, and GC 27, held in 1923, had responded to *Rerum Novarum* by stressing the provision of spiritual care to workers and the poor. Ibid., 15–17.

[346] Ibid.

justice.[347] This shift would mean getting involved in work for structural change, addressing causes, and empowering people, rather than simply assisting people in their immediate needs. Janssens renewed the call for centres of social research and action to teach the social doctrine "to others, especially to priests, educated laymen, and the better educated working men" and insisted on the inclusion of social doctrine in the formation of Jesuits.[348] A commitment to social justice also required experiential knowledge of the lives of the poor. He declared that Jesuits needed to "see what it means to spend a whole life in humble circumstances" and to be "ignored and looked down upon" by others, unable to participate in society "because one does not have decent clothes nor the proper social training," to "live from day to day on nothing but the most frugal food, and never to be certain about the morrow," to be unemployed or forced to work beyond one's strength, and yet to "behold about one the very men for whom one works, abounding with riches, enjoying superfluous comfort, devoting themselves to liberal studies and the fine arts, loaded with honours, authority and praise."[349]

4.3.2.2   GC 32 and Fr Arrupe's Legacy

During the final session of Vatican II, in 1965, GC 31, which had been called to elect a new General following Fr Janssens's death in 1964, was under way. Pedro Arrupe was elected General with an agenda of renewal, a return to the Founder, and an active commitment to justice in the world. GC 31 recommended that the social dimension of the apostolate be taken into account in both the theoretical and practical training of Jesuits,[350] and sought to define more distinctly the nature of the social apostolate.[351] Vatican II documents such as

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[347] Jean-Baptiste Janssens, "Instruction on the Social Apostolate (1949)," *Promotio Justitiae* 66, February (1997): 21–35.

[348] Ibid., 28–29.

[349] Ibid., 27–28.

[350] General Congregation 31, *Decree 32*, n. 4b, quoted in Campbell-Johnston, "From *Rerum Novarum* to Decree 4," 11.

[351] GC 31 defined the objective of social apostolate activities as not only providing the poor and disadvantaged with temporal and spiritual goods in order to lead a more human life, "*but mainly* to build a fuller expression of justice and charity into the structures of human life in common and thus to

Gaudium et Spes and *Lumen Gentium* were calling for a reading of the signs of the times, and the leadership of Pedro Arrupe SJ brought with it a new theological awareness of the theme of justice and its implications for spirituality and evangelisation.

In 1966 the first meeting of the Jesuit centres for social research and action in Latin America took place. This meeting asked Fr Arrupe for an official declaration of the Society's standpoint on social conflict in Latin America. He responded by reflecting on the role of the social centres and promulgating formal statutes for them, saying their purpose was "to transform minds and social structures to a greater awareness of social justice, especially in the area of popular promotion."[352] A Latin American coordinating council for the social centres of the Latin American Assistancy was set up. In the same year that the Medellin Conference made an option for the poor, encouraging the rise of liberation theology, the first structure for the social apostolate within the Curia – the Jesuit Secretariat for Socio-Economic Development – was set up. The next year the Secretariat was strengthened by the appointment of a Jesuit Commission for Social and Economic Development.[353]

Preparation for GC 32 began in 1970. It was held between December 1974 and March 1975. Its key task was to respond to the changes that had been happening in the Church and in the world.[354] Fr Arrupe's intervention at the 1971 Synod of Bishops had been influential and the

enable everyone, not only to have a sufficient amount of temporal and spiritual goods," but to "exercise a personal sense of participation, skill and responsibility in all areas of community life." Ibid., citing GC 31, *Decree 32*, n. 1.

[352] Ibid., 11.

[353] Ibid., 12.

[354] "Historical Preface to the Decrees of General Congregation 32," in *Documents of the 31st and 32nd General Congregations of the Society of Jesus* (St Louis, MO: Institute of Jesuit Sources, 1977), 345–92. Campbell-Johnston also notes the significant contribution of Fr Franciso Ivern and of the Jesuit Secretariat for Socio-Economic Development, set up in 1968, and also of the Jesuit Commission for Social and Economic Development, set up in 1969, to preparations for GC 32 and the drafting of Decree 4. Campbell-Johnston, "From *Rerum Novarum* to Decree 4," 12.

Synod itself had inspired many. The relation between the mission of the Jesuits and problems of justice emerged as a theme in the proposals sent from different parts of the world in preparation for GC 32. Latin American Jesuits, and particularly the Mexican Province, suggested that international justice, approached from the perspective of the poor, be the fundamental lens for the work of the Congregation. Many other suggestions were also received regarding matters of justice.[355]

During the preparation for the GC, and during the Congregation itself Pope Paul VI expressed a number of concerns to Fr Arrupe, including his opposition to extending the fourth vow to the brothers, and the fear that the Congregation might concern itself with the promotion of justice from a purely socio-economic perspective rather than in ways that were in conformity with the priestly nature of the Society of Jesus.[356] As we saw in chapter 3, Paul VI was concerned to ensure that evangelisation was not reduced to temporal liberation and that the transcendent dimension of development was not neglected.

Decree 4, on the mission of the Society, went through five drafts, each pairing the service of faith with the promotion of justice more clearly in response to Paul VI's communications. The final version of the Decree left the term "justice" undefined, which seems to have been the result of unresolved theoretical differences about the promotion of justice.[357] Reception of Decree 4 has been mixed, as Fr Kolvenbach explained to social apostolate coordinators meeting in the lead-up to GC 35:

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[355] "Historical Preface to the Decrees of General Congregation 32."

[356] Ibid., 350–52.

[357] Kolvenbach, who is a linguist, notes that the expression 'promotion of justice' is a linguistic rarity and suggests that it was used to avoid more violent expressions such as 'struggle' and association with 'class struggle.' He suggests that a degree of ambiguity allowed space for difference: "I have the impression that GC32 voted unanimously for the term 'promotion of justice' because of the ambiguity inherent in the word 'justice'. For some it referred to socio-economic justice; others believed it referred to the 'justice of the Gospel'. Both groups voted in its favour for different reasons." Peter-Hans Kolvenbach, "The Service of Faith and the Promotion of Justice: Reminiscing about the Past and Looking at the Future," *Promotio Justitiae* 96, no. 3 (2007): 14.

I do not believe that everybody attending the General Congregation was convinced that we should take up this new issue of justice and this new challenge. There was also the opposite view of those who thought that, apart from justice, all other work in the social sector was not for Jesuits but for the Sisters of Mercy; later this sentence was changed to 'the Sisters of Mother Teresa'.[358]

This landmark document initiated a new era in the life of the Society of Jesus. It made the promotion of justice a criterion of Jesuit identity, spirituality and mission. Titled *Our Mission Today*, Decree 4 defined the mission of the Jesuits as "the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."[359] Decree 4 said the Society shared in the mission of the Church in a way that is religious; apostolic and priestly; united to the Successor of Peter; and totally available for mission in the universal Church.[360] It explained that by living their vows Jesuits ought to demonstrate the possibility of "a community among human beings which is based on sharing rather than on greed; on willing openness to all persons rather than on seeking after the privileges of caste or class or race; on service rather than on domination and exploitation."[361] The promotion of justice was seen as part of the *priestly* service of the faith because it helps people become more open towards God and more willing to live according to the demands of the Gospel.[362] Love of God and love of neighbour are inseparably linked because "there is no genuine conversion to the love of God without conversion to love of neighbour and, therefore, to the demands of justice." [363] Decree 4 also saw the promotion of justice as answering Paul VI's call to resist the many forms of contemporary atheism because injustice in the world is "a denial of God in practice,

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[358] Ibid., 11–12.

[359] General Congregation 32, *Decree 4: Our Mission Today* (St Louis, MO: Society of Jesus, 1975), n. 2.

[360] Ibid., n. 15.

[361] Ibid., n. 16.

[362] Ibid., n. 18.

[363] Ibid., n. 28.

for it denies the dignity of the human person, the image of God, the brother or sister of Christ."[364]

Decree 4 acknowledged that the Society itself shared "in the blindness and injustice of our age" and was in need of evangelisation.[365] It identified a series of new challenges along with the availability of new tools for mission.[366] The response of the Society would need to be total, corporate, rooted in faith and experience, and multiform.[367] Decree 4 called for a total reassessment of traditional methods, attitudes and institutions.[368] All ministries and the deployment of people were to be reviewed and international cooperation was to be fostered because "all the major problems of our time have an international dimension."[369] Courage to let go of existing commitments in order to become more effective would be required[370] and it called explicitly on the pedagogy of the *Exercises*, saying that "a process of reflection and evaluation inspired by the Ignatian tradition of spiritual discernment, in which the primary stress is on prayer and the effort to attain "indifference", that is, an apostolic readiness for anything" was required rather than a research program.[371] The review would be an exercise in discerning where God was calling the Society and what God wanted it to do. Detachment would help the Society to play a constructive part in the reform of social and cultural structures.[372]

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[364] Ibid., n. 29.

[365] Ibid., n. 23.

[366] Ibid., nn. 4–6, 8, 24–28.

[367] Ibid., n. 7.

[368] Ibid., n. 9.

[369] Ibid., nn. 75, 81.

[370] Ibid., nn. 75–77.

[371] Ibid., n. 72.

[372] Ibid., nn. 57–58.

The Jesuit social institutes entered a period of crisis and change in the late 1970s, and in June 1980 a seminar titled "The Social Apostolate in the Society Today" was held in the Curia. Seven characteristics of a "renewed" social institute were proposed.[373] On August 7, 1981, Fr Arrupe suffered a stroke that left him incapacitated. In a letter dated October 5, 1981, Pope John Paul II intervened in the ordinary processes under the *Constitutions* for such a situation, appointing Paolo Dezza SJ as his Delegate for the preparation of the GC and the temporary governance of the Society.

GC 33 took place September–October 1983. The options made by GC 32 were affirmed as being in conformity with the teaching of Vatican II and the Synods of Bishops, but GC 33 also frankly admitted failures and weaknesses in the Society's reading of Decree 4, saying that it had "at times been 'incomplete, slanted and unbalanced'" and that the Jesuits had "not always recognized that the social justice we are called to is part of the Gospel which is the embodiment of God's love and saving mercy" or "learned to enter fully into a mission which is not simply one ministry among others, but 'the integrating factor of all our ministries'."[374] Furthermore they had "found it difficult to understand the Church's recent emphasis on changing the structures of society" and their "proper role … in collaborating with the laity in this process of transformation."[375] The Congregation affirmed the integration of the service of faith and the promotion of justice in one single mission; the universality of this mission in the various ministries of the Society; that discernment is needed to implement this mission;

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[373] "1. A group of Jesuits radially committed to the promotion of justice in solidarity with the poor; 2. Which seeks structural change in society and not merely the conversion of individuals; 3. With the aim of contributing to the building of a new and more just society based on participation; 4. Which determines priorities and decides on action through the scientific analysis of reality, analysis not only of structures but also current events and trends; and also from an outlook of Christian faith; 5. Associating itself in various ways with those who share the same ideal of transforming society; 6. In critical dialogue with groups that seek change in a different way from us; 7. And which pursues the goal of communion with the Church and the whole Society." Cited in Campbell-Johnston, "From *Rerum Novarum* to Decree 4," 13.

[374] General Congregation 33, *Decree 1: Companions of Jesus Sent into Today's World* (St Louis, MO: Institute of Jesuit Sources, 1983), n. 32.

[375] Ibid.

and the corporate nature of this mission. While GC 32 made an option for the poor, GC 33 was the first to use the language of a preferential option for the poor explicitly. In doing so it framed the Jesuits' option for the poor as an expression of CST, and a participation in the mission of the Church in common with many other religious:

> together with many other religious congregations, we wish to make our own the Church's preferential option for the poor. This option is a decision to love the poor preferentially because there is a desire to heal the whole human family. Such love, like Christ's own, excludes no one but neither does it excuse anyone from its demands. Directly or indirectly, this option should find some concrete expression in every Jesuit's life, in the orientation of existing apostolic works, and in our choices of new ministries.[376]

GC 34, held in January 1995, was concerned largely with the renewal of the Society's law, and its work formed the basis of the *Complementary Norms*. Decree 2 reflected on the mission of the Society, pointing to new dimensions of mission discerned through experience since GC 33.[377] The interrelationship of the dimensions of mission was summed up as follows:

> No service of faith without
> – promotion of justice
> – entry into cultures
> – openness to other religious experiences.
>
> No promotion of justice without
> – communicating faith
> – transforming cultures
> – collaboration with other traditions.
>
> No inculturation without
> – communicating faith with others
> – dialogue with other traditions
> – commitment to justice.

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[376] Ibid., n. 48.

[377] GC 34, *Decree 2*.

No dialogue without

– sharing faith with others

– evaluating cultures

– concern for justice.[378]

Decree 3, on mission and justice, showed that while the Society had previously focused on change in socio-economic and political structures, it had come to a deeper appreciation of other dimensions of social justice, such as human rights, globalisation and interdependence, the environment, socio-cultural values and attitudes, and the contest between the culture of death and a culture of life.[379] It reinterpreted the norms for the choice of ministries for the contemporary mission of the Society: the traditional criterion of "greater need" was seen as suggesting engagement in places or situations of serious injustice; the criterion of "more universal" as pointing to ministries that can be more effective in creating communities of solidarity; and the criterion of "more fruitful" as suggesting action that contributes towards structural change.[380] The Decree also affirmed that all ministries should promote justice "in one or more of the following ways: (a) direct service and accompaniment of the poor; (b) developing awareness of the demands of justice joined to the social responsibility to achieve it; (c) participating in social mobilisation for the creation of a more just order."[381]

Decree 4 addressed mission and culture. It saw inculturating the Gospel as a form of incarnation of the Word of God, allowing the Word to exercise power within the lives of the people without imposing alien cultural factors, thus establishing an "existential dialogue between a living people and the living Gospel."[382] Among the challenges it identified were

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[378] Ibid., n. 19.

[379] General Congregation 34, *Decree 3: Our Mission and Justice* (Rome: Curia of the Superior General, 1995), nn. 5–10.

[380] Ibid., n. 22.

[381] Ibid., n. 19.

[382] General Congregation 34, *Decree 4: Our Mission and Culture* (Rome: Curia of the Superior General, 1995), n. 3.

the exclusion of faith from the accepted values of contemporary secular culture, and the fact that the great cultures of Asia still regarded Christianity as something foreign.[383] It also identified failures on the part of the Society, including siding with the 'high culture' of elites rather than the cultures of the poor.[384] Guidelines for responding to this situation and history included: ensuring that the Society's option for the poor reaches out to their cultures and values; that the lifestyle of Jesuit communities bear credible witness to the countercultural values of the Gospel; that work for social justice and human development aim to transform cultural values that sustain an unjust order; that formation programs root Jesuits in the cultures that they serve; that the dynamic of inculturation be integrated for Jesuits and those who work with them; and that a commitment be made to genuinely local churches.[385]

Decree 5 on interreligious dialogue responded to a priority given to the Society by the Pope by seeking to foster the fourfold dialogue of life (living as neighbours), of action (working together for integral development and liberation), of religious experience (sharing spiritual riches), and of theological exchange (in which specialists deepen their mutual understanding).[386] It summed up the importance of interreligious dialogue for mission by saying that dialogue "reaches out to the mystery of God active in others" and proclamation "witnesses to and makes known God's mystery as it has been manifested to us in Christ," while spiritual encounter with believers of other religions "helps us to discover deeper dimensions of our Christian faith and wider horizons of God's salvific presence in the world."[387]

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[383] Ibid., nn. 4–5.

[384] Ibid., n. 12. Other failures included: contributing to the alienation of those the Society wanted to serve; remaining a foreign presence rather than inserting (ourselves) into the heart of a culture; failure to discover the values, depth, and transcendence of other cultures; by passivity allowing Indigenous cultures to be destroyed.

[385] Ibid., n. 28.

[386] General Congregation 34, *Decree 5: Our Mission and Interreligious Dialogue* (Rome: Curia of the Superior General, 1995), nn. 3–4.

[387] Ibid., n. 7.

4.3.2.3   GC 35 and the Challenges of a Globalised World

GC 35, in 2008, elected a new General amid a converging set of crises, notably the global financial crisis and climate change. It set the mission of the Society to serve faith, promote justice, and dialogue with cultures and other faiths within a framework of the mandate to establish right relationships with God, others and creation.[388] Ecology became part of the framework of relationships to be healed rather than to be added as another dimension of mission.

Decree 1 reveals a warm interaction and mutual understanding after a period of difficulty between the Jesuits and the papacy. Benedict XVI expressed great confidence in the Jesuits in his Allocution to the GC, saying "the Church needs you, counts on you, and continues to turn to you with trust, particularly to reach those physical and spiritual places which others do not reach or have difficulty in reaching."[389] Decree 1 responds with appreciation for this trust and stresses the integration of the Society in the life and mission of the Church and fidelity to the Church's teaching.[390] It confirms the mission of the service of faith and the promotion of justice, which must always be united, and welcomes Benedict's affirmation of the need to continue to address the structural causes of poverty, and his emphasis on the Christological basis of the Jesuits' preferential option for the poor.[391]

Decree 2 focuses on the Jesuit charism and identity in the contemporary context and the new frontiers to be faced. It notes that "globalization, technology, and environmental concerns" have challenged traditional boundaries and "enhanced our awareness that we bear a common responsibility for the welfare of the entire world and its development in a

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[388] General Congregation 35, *Decree 3: Challenges to Our Mission Today: Sent to the Frontiers* (Oxford: Society of Jesus in association with Way Books, 2008), nn. 12, 18–36.

[389] Benedict XVI, "Allocution to the 35th General Congregation of the Society of Jesus," 143.

[390] See, e.g., General Congregation 35, *Decree 1: With Renewed Vigour and Zeal* (Oxford: The Way Books, 2008), nn. 1, 6.

[391] Ibid., n. 6.

sustainable and life-giving way."[392] It pledges to resist elements of consumer culture that foster addiction and compulsion; to work together across provinces and with others; and to reach out to new "nations" that are not geographically defined, such as the poor and displaced, the lonely, those who ignore God's existence and those who use God as an instrument for political purposes; and to plunge more deeply into dialogue with other faiths. Decree 2 turns to the "frontier" of the earth, saying that "with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe." [393]

Decree 3, *Challenges to Our Mission Today*, reaffirms the last three GCs' expression of the mission of the Jesuits. [394] It considers contemporary challenges to, or frontiers for, mission, describing a series of tensions and paradoxes:

> we live in a culture that shows partiality to autonomy and the present, and yet we have a world so much in need of building a future in solidarity; we have better ways of communication but often experience isolation and exclusion; some have greatly benefitted, while others have been marginalized and excluded; our world is increasingly transnational, and yet it needs to affirm and protect local and particular identities; our scientific knowledge has reached the deepest mysteries of life, and yet the very dignity of life itself and the world we live in are threatened.[395]

The response is framed in terms of right relationship through reconciliation with God, one another, and creation.[396] Reconciliation with God calls for: new forms of integral evangelisation; engaging more seriously with the dominant culture; broadening the space for dialogue on the relationship between faith and reason, culture and morality, faith and

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[392] GC 35, *Decree 2,* n. 20.

[393] Ibid., nn. 21–24.

[394] GC 35, *Decree 3,* nn. 1–4.

[395] Ibid., n. 11.

[396] Ibid., n. 16.

society; addressing interior emptiness by giving the *Exercises*; strengthening and supporting those involved in the "fourfold dialogue" (life, action, religious experience, theological exchange) with cultures and religions; and discerning carefully how to carry out pastoral and educational ministries, especially among young people.[397] Reconciliation among people calls for: viewing the world from the perspective of the poor and marginalised, learning from them, acting with and for them; building bridges between the rich and poor, "establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests"; and using new communications technologies at the service of those at the margins.[398] In a new development, Decree 3 calls for reconciliation with creation by moving "beyond doubts and indifference to take responsibility for our home, the earth" and promoting "studies and practices focusing on the causes of poverty and the question of the environment's improvement."[399] It is suggested that through "preaching, teaching, and retreat direction" Jesuits "invite all people to appreciate more deeply our covenant with creation as central to right relationships with God and one another, and to act accordingly in terms of political responsibility, employment, family life, and personal lifestyle."[400]

4.4 CONCLUSION

Ignatian spirituality is based on the experiences and insights of St Ignatius of Loyola. It is a way of understanding God, the world, and one's place in it, expressed in values, attitudes, motivations or dispositions, commitments and practices. A narrative approach to Ignatian spirituality, focused on the life of Ignatius, promotes: closeness to the poor and marginalised, sharing their experience and perspective; freedom from personal or organisational self-interest; cultivating the practice of reflexivity both personally and collectively by critically re-evaluating experience in the light of reflection; attentiveness to God's action in the world, seeking the meaning of situations and events; and a world-affirming approach that holds up and builds on what is good. It may encourage the inclusion

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[397] Ibid., nn. 19–23.

[398] Ibid., nn. 27–29.

[399] Ibid., nn. 31, 35.

[400] Ibid., n. 36.

of activities of accompaniment and direct service; awareness raising and mobilising others; and the development of plans of action and institutions to pursue change in social customs and laws. On the other hand, understanding Ignatian spirituality through a focus on the dynamics of the *Spiritual Exercises* at the personal or corporate level draws our attention to fundamental Ignatian practices such as the examen and discernment, which are inherently reflexive; an incarnational approach to God and the world; the desire to follow the poor and humble Jesus; and the daily commitment to seek God in all things. It may encourage an emphasis on a cycle of experience and reflection in social apostolate action aimed at ongoing discernment of the will of God and an ever deeper love response to it.

This research takes the view that Ignatian spirituality is a living tradition that takes shape through expression by people and communities in specific, concrete contexts, and it focuses on the Jesuits' enactment of their religious spirit in the post–Vatican II period. While it is possible to describe key characteristics of the Jesuit way of proceeding, as GC 34 did, this spiritual way continues to evolve through the collective exercise of reflexivity, in which foundational sources and concepts are continually reinterpreted in the light of experience in context. The experience of the JCAP Social Apostolate Network, and our reflection upon it, has potential to contribute to this process. Today, the Jesuits' mission of the service of faith is understood to require the promotion of the justice of God's reign, which involves dialogue with cultures and religious traditions. It is framed by the call to reconciliation with God, others and creation. The Jesuits' living tradition would suggest that personal love of Jesus and a desire to follow God's call would be a strong motivation for social apostolate action. It encourages: the practice of discernment, drawing on the norms for the choice of ministries; learned ministry; partnership; engagement with cultures and religious traditions; solidarity with those most in need; a reflexive approach in which personal and collective experience and reflection are in continuous dialogue; and a concern for continuous improvement.

Having considered the first two elements of this research, CST and Ignatian spirituality, we will now turn to the third element. In the next chapter we will focus on the JCAP Social Apostolate Network's praxis concerning vulnerable migrants in and from Asia, and the context of this praxis.

CHAPTER 5: THE PRAXIS OF THE JCAP SOCIAL APOSTOLATE NETWORK IN RELATION TO VULNERABLE MIGRANTS

5.1   INTRODUCTION

The third element of the framework for this study is the praxis of the JCAP Social Apostolate Network in relation to vulnerable migrants. In this chapter the researcher will offer a working definition of praxis, highlighting the three pillars of motivation, action and thinking. She will introduce the Network and its organisational context within the Society of Jesus, and situate the praxis of the Network and its members within the context of migration in the Asia Pacific region. The context of current Christian thinking about the experience of migration will also be presented, focusing especially on theologies of migration that take as their starting point the experiences of the four priority groups of migrants identified by the Network. Finally she will introduce the engagement of the people and organisations of the Network with vulnerable migrants.

5.2.   WHAT IS PRAXIS?

Many scholars trace the concept of praxis back to Aristotle's *Ethics*, which used the term to refer to the domain of acting and doing, as opposed to abstract, theoretical knowledge.[401] John J. Markey notes that understandings of praxis may also derive from the thought of Kant or from Hegel and Marx.[402]

Praxis has been a critical element in the development of theologies of liberation, in which the relationship between Christian belief and action in specific, concrete contexts is central. Through theologies of liberation the term entered into common usage in the discipline of practical theology. Gustavo Gutierrez's description of theology as "critical reflection on

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[401] E.g., Ganzevoort and Roeland, "Lived Religion," 93.

[402] John J. Markey, "Praxis in Liberation Theology: Some Clarifications," *Missiology* 23, no. 2 (1995): 180–81.

Christian praxis in the light of the Word" has been particularly influential; however, liberation theologians understand praxis in a variety of ways.[403]

Practical theologians and religious educators generally consider praxis to be a way of knowing and being in the world that is distinct from more theoretical ways of knowing. Eric Kyle points out that Thomas Groome sees praxis as a relational, reflective and experiential way of knowing that is oriented to the transformation of the world, and that Elaine Graham and others stress that knowledge about God and reality can and does come from the concrete lived realities of one's local context as well as universal principles, and furthermore that stress should be placed not just on grasping truth intellectually, but on actually living it out in our daily lives. Orthopraxis is important as well as orthodoxy. For practical theologians, praxis has a theistic purpose, hence for Groome, praxis as a way of being is oriented to a personal relationship with a God who seeks the liberation and emancipation of all creation.[404] For Graham, "contemporary experience is placed in a dialectical relationship with the sources and norms of tradition in order to generate the 'practical wisdom' by which the life of the Church can be directed."[405]

Three elements that feature in most understandings of praxis are thinking, action, and purpose or motivation. In this study, praxis refers not only to practices or the action taken, but brings together theory and action in a dialectical relationship so that thinking and acting are mutually interdependent and at the service of a motivation or purpose. In the context of practical theology, praxis brings together faith and life, theology and ethics, in a cycle of reflection on experience in context so that action in the personal and collective spheres is supported by sets of meanings and values that are themselves critically assessed in the light of experience, for the sake of mission. This understanding of praxis values the sources of tradition and universal principles as well as experience in context, placing them in a

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[403] Gustavo Gutierrez, *A Theology of Liberation*, rev. ed. (London: SCM, 2001), 57.

[404] Eric J. Kyle, "Living Spiritual Praxis: Foundations for Spiritual Formation Program Development," PhD diss., Claremont School of Theology, 2011.

[405] Graham, "Practical Theology."

dialectical relationship, at the service of the faith community's enactment of its religious spirit and pursuit of its mission.

5.3   THE JCAP SOCIAL APOSTOLATE IN ITS ORGANISATIONAL CONTEXT

The praxis of members of the Network in relation to vulnerable migrants takes place within the context of the Network and its place within the organisational structures and general governance of the Society of Jesus.

5.3.1 THE SOCIETY OF JESUS

Founded by St Ignatius Loyola and nine companions in 1540, the Society of Jesus is the largest religious order of priests and brothers in the Catholic Church. It is an international order present in more than 125 countries. The Network is ultimately accountable to the international leader of the Society of Jesus, the Superior General. The Society of Jesus has a unitary structure – it is one society with a shared mission, not a federation of independent units. The basic unit of governance of the Society of Jesus is the Province, lead by a Major Superior known as the Provincial, who is accountable to the Superior General. [406] Smaller units, known as Regions, are also led by a Major Superior. They may either be dependent on a Province (in which case they may be referred to as a mission of that Province), or independent and directly accountable to the Superior General. Regional Conferences of Major Superiors facilitate coordination and cooperation among provinces. There are currently six Conferences: Africa and Madagascar (JSAM), Asia Pacific (JCAP), Europe (CEP), Latin America (CPAL), South Asia (JCSA) and the USA (JCUSA). The Superior General appoints Presidents who chair each Conference and may make decisions "as he sees fit" in the areas of competence of the Conference, after hearing and considering the views of members of

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[406] The criteria for the existence of a Province were reviewed and further specified pursuant to GC 35. The demographic resources, personnel and community resources, apostolic resources, capacity for working with others, and capacity for ongoing apostolic planning and discernment required for the existence of a Province are spelt out in Society of Jesus, *Renewal of Province Structures in the Service of Universal Mission* (Rome: Society of Jesus, 2011).

the Conference. [407] The Provincials remain accountable to the Superior General for the internal governance of the provinces but are accountable to the President in the strict area of his competence under the Conference statutes. The Presidents of Conferences meet together with the Superior General at least once a year or whenever he calls them for consultation, and they attend GCs as ex officio electors. [408]

The Superior General is assisted by a General Council, which currently includes nine Regional Assistants, an Admonitor, [409] a Councilor for Formation and a Delegate for International Houses in Rome. There are currently Regional Assistants for Africa, Asia Pacific, Central and Eastern Europe, Northern Latin America, Southern Asia, Southern Europe, Southern Latin America, the United States of America, and Western Europe. [410] They function with whatever authority the Superior General chooses to delegate to them. Sectoral Secretaries, such as the Secretary for Social Justice and Ecology, advise the General Council when their expertise is required, and they are accountable to the Superior General. The Secretary for Social Justice and Ecology encourages, supports and coordinates social apostolate works and networks, having respect for different jurisdictions and the principle of subsidiarity. Figure 5.1 shows the major units and structures of governance of the Society of Jesus, using the official Jesuit abbreviations for the regions and provinces. [411]

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[407] General Congregation 35, *Decree 5: Governance at the Service of Universal Mission* (Oxford: Society of Jesus, 2008), nn. 19–23.

[408] Ibid.

[409] The role of the Admonitor is to warn, or honestly admonish, the Superior General in matters related to his own person or his exercise of governance. *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 770.

[410] Society of Jesus, General Curia, "Jesuit Curia in Rome," accessed November 6, 2016, http://www.sjweb.info/curiafrgen/curia_gencouns.cfm.

[411] Diagram supplied by the President of JCAP, February 18, 2015.

Figure 5.1   Major units and structures of governance of the Society of Jesus
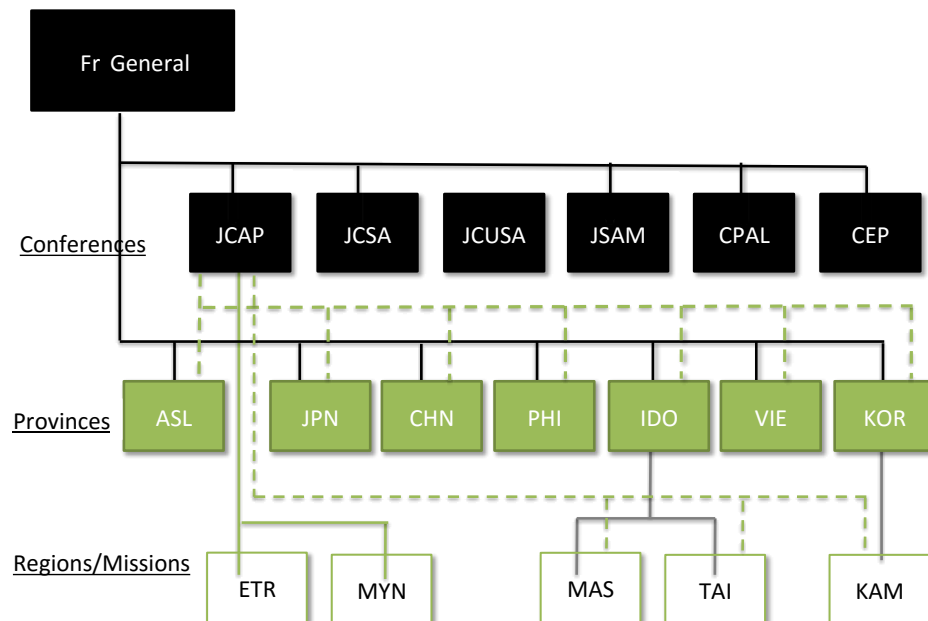
Within the Society of Jesus, the major areas of ministry are described as apostolates, whereas ministry activities, projects and institutions are described as works. The major Jesuit apostolates are the intellectual apostolate, the social apostolate, pastoral services, ecumenical activity, interreligious dialogue, the educational apostolate, social communications and the spiritual apostolate.[412]

5.3.2 THE JESUIT CONFERENCE ASIA PACIFIC

The Society of Jesus has been present in Asia since St Francis Xavier arrived in Goa in 1542. Its organisational units in the region are linguistically and culturally diverse, and at different stages in their development. The JCAP units are the Provinces of Australia and New Zealand, China, Japan, Korea, Indonesia, the Philippines, and Vietnam, and the Regions of Cambodia (under the jurisdiction of the Korea Province), Malaysia and Singapore (under the jurisdiction of the Indonesian Province), Micronesia (a community of USA North East

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[412] *The Constitutions of the Society of Jesus and Their Complementary Norms*, nn. 263–304.

Province, whose Major Superior coordinates with JCAP in relation to Micronesia), Myanmar (under the jurisdiction of JCAP), Thailand (under the jurisdiction of the Indonesian Province), and Timor-Leste (under the jurisdiction of JCAP).[413] These units are responsible for Jesuit activity in Australia, Cambodia, China, Indonesia, Japan, Malaysia, Myanmar, Laos, New Zealand and the countries of the Pacific, especially Micronesia, the Philippines, Singapore, South Korea, Taiwan, Thailand, Timor-Leste and Vietnam. JCAP itself is responsible for the governance of two Asia Pacific regional works, the East Asian Pastoral Institute for the renewal of Church pastoral workers, and the Arrupe International Residence for the formation of Jesuits. The organisational units and key roles within JCAP are summarised in figure 5.2.[414]

Figure 5.2   Organisational units of JCAP

The President of JCAP meets regularly with the Major Superiors of the Conference for working sessions on matters requiring coordination, and is assisted by various officials

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[413] Further information and links to websites for the Jesuit units of JCAP can be found at http://sjapc.net/links?quicktabs_9=0#quicktabs-9, accessed November 6, 2016.

[414] Organisational chart supplied by the President of JCAP, February 18, 2015.

appointed for particular tasks. The major officials of JCAP are the Socius and Treasurer, the Delegate for Formation, the Delegate for Studies, the Secretary for Pre-Secondary and Secondary Education, the Coordinator for Reconciliation with Creation, and the Secretary for Social Ministries.[415]

Long established units such as Australia and Japan face aging and decreasing numbers, while the youthful units in Timor-Leste and Myanmar face the challenge of providing formation for large numbers of men wishing to join them and of funding the establishment of new institutions. Links between units in the Asia Pacific Region are complicated by the lack of a common language, and the use of English as a working language presents a strong challenge for some units.

5.3.3   THE JCAP SOCIAL APOSTOLATE NETWORK

As we saw in chapter 4, the social apostolate focuses on promoting justice in society. The *Complementary Norms* to the *Constitutions* say that the purpose of the social apostolate is "to build, by means of every endeavor, a fuller expression of justice and charity into the structures of human life in common" and they recommend that provinces or regions "sponsor social centres for research, publications, and social action," undertake "direct social action for and with the poor," and "exercise the social apostolate in their spiritual ministries by explaining the social teaching of the Church."[416] It is seen as an integral dimension of every apostolate; nonetheless, the Society continues to maintain a specific social apostolate.

Since the 1990s the Jesuits have paid increasing attention to the role of networking.[417] In

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[415] Jesuit Conference Asia Pacific, "About Us," accessed November 6, 2016, http://sjapc.net/about-us/conference-staff.

[416] *The Constitutions of the Society of Jesus and Their Complementary Norms*, nn. 298–300.

[417] General Congregation 34, *Decree 13: Cooperation with the Laity in Mission* (Rome: Curia of the Superior General, 1995), nn. 21–22.

2002, the Social Justice Secretary proposed a set of guidelines on Jesuit networking in the social apostolate. They were descriptive rather than prescriptive, and were offered to Jesuit Superiors to assist in the exercise of discernment in planning for the social apostolate at various levels. They offer this working definition of a network:

  i) a number of independent individuals and/or institutions

  ii) at a distance

  iii) associating and co-operating in a rich interlacing of relationships

  iv) with a purpose (*ad intra* or *ad extra*), and

  v) with an identifiable coordination.[418]

The Guidelines identify five different, but possibly overlapping, grounds for calling a network "Jesuit." First, the members may be Jesuits or close colleagues, or people linked to Jesuit institutions. Second, the enterprise or activity may be sponsored by the Society. Third, the product or result is endorsed by Jesuit leaders. Fourth, the network may have "Jesuit" in its name, and fifth, a network may be sponsored by the Society, "which owns it, pays for it, expects an account from its coordinator, and publicly associates with its statements or actions."[419] The JCAP Social Apostolate Network reflects the Guidelines' definition of a network and meets all of their grounds for being called Jesuit. It brings together individuals and Jesuit organisations that address the social dimension of the mission of the Society of Jesus within the Conference area. It is a lightly structured and fluid network rather than an organisation with a tightly proscribed membership, formal charter or explicitly articulated shared praxis. Co-workers in the Jesuits' social apostolate works in the JCAP Region who are laypeople or religious of other orders participate in the Network together with Jesuits. All of the social apostolate works of the Jesuit units in the region are considered to be part of the Network. The Network is a mechanism for communication, exchange, cooperation, and coordination for the sake of the greater effectiveness of the social apostolate in the Asia Pacific Region. The Jesuit identity of the Network is ensured through the JCAP Social Apostolate Coordinator, who is appointed by the President of JCAP and accountable to the

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[418] Michael Czerny, *Guidelines on Jesuit Networking in the Social Area* (Rome: Jesuit Social Justice Secretariat, 2002), 4.

[419] Ibid., 5–6.

President for networking events and activities that he convenes or initiates at the regional level. Such Coordinators typically remain within their own ministry and take on additional international responsibilities.[420]

During the period of this study, a revitalisation of networking within the social apostolate in the Asia Pacific region began with the appointment of a new President of JCAP, a new Social Apostolate Coordinator and the encouragement of GC 35 to cooperate more effectively for mission. Annual meetings at the Conference level of Jesuits and partners in the social apostolate recommenced after a gap of several years. Participants in these gatherings are usually nominated by the Jesuit units of the Region, often on the basis of their roles in Jesuit works, or expertise in relation to the issues to be addressed at the particular gathering. Thus the 2010 JCAP Social Apostolate Gathering, which focused on migration, and the 2011 Gathering, which focused on ecology, brought together different but overlapping groups of Jesuits and their partners in mission.

One prompt for a renewal of regional networking gatherings for the social apostolate was a mapping project that began late in 2008 in order to identify the work of Jesuits and Jesuit organisations across the Conference in eight priority areas. These priorities had been discerned by participants in an international workshop on Ignatian advocacy convened by the Social Justice Secretariat of the General Curia, in Madrid in November 2008.[421] Because almost all Jesuit works, and the personal ministries of individual Jesuits, are accountable to local Superiors rather than JCAP, there was no consolidated record of action across the Asia Pacific region on these key issues. An initial report was presented to the Conference Social Apostolate meeting in Manila in 2009 and a final report was made on July 5, 2010. The latter suggested that responses to the Asia Pacific context required "more coherent strategies and well-combined efforts across provinces and apostolic boundaries" and recommended to the Major Superiors of the Conference that "the Society identifies common apostolic frontiers or

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[420] Private conversation of the author with JCAP President Mark Raper SJ on this topic, January 9, 2015.

[421] Global Ignatian Advocacy Network, "About the Workshop," accessed November 6, 2016, https://ignatianadvocacy.wordpress.com/workshop/about/.

priorities to tackle at the Conference level through a multi-sectorial approach."[422] Migration and the environment were recommended as priorities relevant to all countries of the region, for which specific goals and strategies could be identified "that involve all the relevant apostolates – intellectual, social, pastoral, education, spiritual."[423] Migration and ecology were subsequently adopted as priorities to be addressed at the Conference level and the Network was asked by the Major Superiors to take the lead in engaging other apostolates.

5.4   MIGRATION IN THE ASIA PACIFIC REGION 2008–2012

The Network's efforts take place within the context of migration in the Asia Pacific region. The region includes some of the richest and poorest, largest and smallest, newest and oldest nations on earth. It is characterised by cultural, religious, linguistic and ethnic diversity, and its people live under a variety of political and economic systems, from communism to free market capitalism. On its website, JCAP describes its territory as including "at least one third of the globe's population and a large proportion of its indigenous peoples" and as being "home to major world religions and to ancient, deep spiritual and cultural traditions," including "the most populous Islamic nation: Indonesia; four of the five countries that adhere to Theravada Buddhism: Laos, Cambodia, Myanmar and Thailand; and all the countries of Confucian culture."[424] Only the Philippines and Timor-Leste are predominantly Christian.

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[422] Jesuit Conference Asia Pacific, *Report of the Social Mapping Project* (Manila: Jesuit Conference Asia Pacific, 2010), 3.

[423] Ibid.

[424] Jesuit Conference Asia Pacific, "About JCAP," accessed November 6, 2016, http://sjapc.net/about-jcap/about-jcap.

Graeme Hugo noted in 2005 that migration flows within and from Asia had acquired an unprecedented scale, diversity and significance.[425] While international migration had become a structural feature of the Asia Pacific region, the quantity and quality of data collection on migration in the region was limited. It was not clear what proportion of the world's migrants were from the Asia Pacific region. The lack of reliable data remains an issue, especially in the light of irregular migration flows.

The International Organization for Migration reported that international migrants were estimated at 214 million people in 2010. When combined with the estimated 740 million internal migrants in the world, one in seven of the world's population were migrants.[426] Five of the top ten emigration countries in the world in 2010 were in the Asian region.[427] They included China and the Philippines, which are part of the JCAP area.

The International Labour Organization estimates that there are at least 30 million migrant workers in the Asia Pacific region, and that their numbers are increasing. As elsewhere, the phenomenon of migrant workers is becoming increasingly feminised, with women constituting 42 per cent of migrant workers in Asia and 50 per cent in the Pacific region by 2013.[428] The impacts of the global financial crisis of 2008 on migration flows in the Asia Pacific region were relatively short-term, and although uneven, they were, overall, moderate. Remittances continued to play an important part in regional economies, for example, in 2011, remittances represented 12 per cent of GDP in the Philippines.[429] As well

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[425] Graeme Hugo, *Migration in the Asia Pacific Region* (Global Commission on International Migration, 2005), 2, accessed November 6, 2016, https://www.iom.int/jahia/webdav/site/myjahiasite/shared/shared/mainsite/policy_and_research/gcim/rs/RS2.pdf.

[426] International Organization for Migration, *World Migration Report, 2011*, 49.

[427] Ibid., 68.

[428] International Labour Organisation, "Labour Migration in Asia and the Pacific," accessed November 6, 2016, http://ilo.org/asia/areas/labour-migration/lang--en/index.htm.

[429] International Organization for Migration, *World Migration Report, 2011*, 69.

as regular labour migration, there are undocumented, uninspected, clandestine or unauthorised flows that are by nature difficult to quantify. These undocumented movements range from the totally voluntary to kidnapping and trafficking. Thailand is a hub for much of the illegal migration in the region and for syndicates trafficking women and children.[430]

According to the IOM, the main flow of migrant workers from the Asian region was to the Middle East, especially the Gulf countries; however, there were also important migration flows within the region to countries such as Singapore, Malaysia, the Hong Kong SAR, and the Republic of Korea. Many migrant workers from Bangladesh, Indonesia, Nepal and the Philippines went to Malaysia and Singapore, whereas migrant workers from Cambodia, Laos and Myanmar were more likely to go to Thailand.[431] Some countries in the region, such as the Philippines and Indonesia, are predominantly senders of migrant workers, while others, such as Japan and South Korea, are predominantly receivers of migrant workers; and some countries such as Thailand are concurrently significant senders and receivers of migrant workers.

During the period of this study, environmental displacement was a growing issue in the Asia Pacific region. The IOM noted that Asian countries dominated the National Risk Index 2010 and that 249.2 million people in the Asian region were affected by extreme weather events in 2010 alone.[432] The level of fatalities and displacement resulting from cyclones, tsunamis, earthquakes, mudslides and the collapse of garbage heaps is frequently connected with unplanned or poorly planned human activity. Furthermore, a totally new form of statelessness is being created by climate change as rising sea levels threaten the existence of Pacific countries such as Tuvalu and Kiribati.

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[430] Mark Raper, "Precarious Lives: Involuntary Displacement of People in Asia Pacific Today," *Right to Move* (2009), accessed November 6, 2016, www.policyinnovations.org/ideas/commentary/data/000164-Precarious Lives.

[431] International Organization for Migration, *World Migration Report, 2011*, 68.

[432] Ibid.

By 2013, for the first time since records have been kept, the number of forcibly displaced people in the world passed 50 million. They included 16.7 million refugees, 33.3 million internally displaced persons and 1.2 million asylum seekers.[433] Conflict and persecution caused on average 32,200 people per day to be forcibly displaced during 2013.[434] The Asia Pacific region was home to 7.7 million people of concern to the United Nations High Commissioner for Refugees, including 3.5 million refugees, 1.9 million internally displaced people and 1.4 million stateless persons. Over 7,000 people of concern to the UNHCR travelled irregularly by sea and were held in detention facilities.[435] The main sources of refugees within the Asia Pacific region during the period of this study were China (especially Uighurs and Tibetans), Myanmar, West Papua, and Vietnam. Refugees also reached the JCAP countries from Sri Lanka, Afghanistan, Iraq, Somalia, Congo, Sudan, and Angola. Significant internal displacement was experienced in Myanmar and in Mindanao in the Philippines.

In a paper for the "Right to Move" Conference held at Sophia University in 2009, JCAP President Mark Raper SJ noted that people in Asia Pacific living precariously outside their places of origin included "refugees, internally displaced persons, undocumented or unlawful migrants, victims of trafficking, stateless persons, and those with only temporary protection from deportation" and that "their displacement is caused by conflicts, poverty, inequality, poor governance, and disasters for which often the preparations have been totally inadequate." [436] Although all are vulnerable and they may come from the same countries, travel by the same means, and arrive at the same times and places, only "some might merit treatment under a particular international law treaty"; "for others no international

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[433] United Nations High Commissioner for Refugees, "Global Trends 2013," electronic publication June 20, 2014, accessed November 18, 2016, http://www.unhcr.org/trends2013/, 2–3.

[434] Ibid., 2.

[435] United Nations High Commissioner for Refugees, accessed November 6, 2016, http://www.unhcr.org/pages/4a02d8ec6.html and http://www.unhcr.org/5000139a9.html; UNHCR Regional Bureau for Asia and the Pacific, "Fact Sheet," September 2014, accessed November 6, 2016, http://www.unhcr.org/5000139a9.html.

[436] Raper, "Precarious Lives."

agreement protects their rights, guides burden sharing, or delineates states' obligations. The frequency, size, and shared vulnerability and complexity of these mixed flows urge a realistic review."[437]

Neat legal distinctions between different categories of people on the move are challenged by the experiences of the people who make up these mixed flows. Forced movement and voluntary movement may be better understood as poles of the migration spectrum than as rigidly separate categories, and a person's location on the spectrum may change in the process of movement. For example, a person freely entering an agreement to be smuggled into a country for the purpose of seeking asylum may find her- or himself being trafficked as additional fees are imposed, documents are destroyed, and work for repayment is demanded. As Maryanne Loughry has noted, "many irregular migrants commenced their journey legally but fell into illegality when they lost their job or overstayed their visa. Others thought they were purchasing a legitimate ticket and were duped by traffickers."[438]

Given the scale and complexity of these movements, it is little wonder that awareness of the urgency of the need for pastoral and theological responses to migration in the Asia Pacific region, and elsewhere, grew during the period of this study. The human rights of people on the move are often perceived to be in tension with the good of host communities and national sovereignty. How do we resolve such real or perceived tensions? To which of these people on the move does a community owe a duty of care, and on what basis?

Having outlined the scale, complexity and diversity of migration from and within the Asia Pacific region, let us turn now to Christian thinking about the experience of migration.

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[437] Ibid.

[438] Maryanne Loughry, "Who Else Is in the Boat or in the Lorry? Mixed Flows: Trafficking and Forced Migration,"in *Human Trafficking*, edited by H. Haker, L. Sowie Cahill, and E. Wainwright (London: SCM, 2011), *Concilium* 3 (2011), 25.

5.5   CHRISTIAN THINKING ABOUT THE EXPERIENCE OF MIGRATION

The Network's response to vulnerable migrants is part of the broader Christian response to migration in the region. Here the researcher will highlight recent Christian thinking in relation to the experience of the four priority groups of migrants to whom the Network has sought to respond.

5.5.1   THE EMERGENCE OF THEOLOGIES OF MIGRATION

Theology of migration is a relatively new area. In his overview of the trajectory, themes and perspectives in theological thinking about human mobility since the 1960s, Gioacchino Campese sees three factors – social, theological, and pastoral-practical – as having prompted greater theological interest in migration. First, in a globalised world, migration has become a larger and more rapid phenomenon than ever before in human history. It also occupies a significant place in political agendas internationally. Second, the emergence of the importance of human history and experience in context for theology has led to a greater emphasis on migration as a privileged source for contemporary theology. And, finally, pastoral agents and the faithful who engage with migrants, or who simply live in contexts where migration is an issue of public concern, are asking for spiritual and theological resources to help them to respond. [439]

Rather than a theology of migration, there is now a plurality of theologies of migration, with different methodological and thematic starting points, responding to different cultural and geographical contexts. Much writing on the theology of migration today takes the experience of migrants as its starting point or focus, treating the experience of migration as a *locus theologicus,* or perhaps better, a *via theologica*, because migration is seen not so much as a single "place" from which theologising is done but rather it is recognised that God can be spoken about from a dynamic variety of "places" concurrently.[440] The theologising that arises from the life stories or broader case studies of particular groups of migrants in

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[439] Gioacchino Campese, "The Irruption of Migrants: Theology of Migration in the 21st Century," *Theological Studies* 73 (2012): 5–7.

[440] Ibid., 20.

particular contexts is interdisciplinary, contextual and plural. [441]

By the 1990s Asian-American voices such as Jung Young Lee and Peter C. Phan began to highlight Asian experiences of migration and to articulate an intercultural theology of migration based on that experience.[442] They point out that a key part of the migration experience is multiple and partial belonging. Phan argues that the betwixt and between situation of the immigrant, belonging fully to neither the culture of origin nor the host culture, and yet belonging partly to both and being beyond both, means that theologising about and out of the context of migration must be intercultural. He notes that many of the communities migrants enter are already multi-ethnic or multi-minority, hence such theologising will need to be multicultural too. Furthermore the pre-existing multicultural experiences that many migrants bring to their migration can be a vantage point for perceiving and knowing reality (epistemology), for interpreting it (hermeneutics) and for guiding the articulation of an appropriate Christian understanding of the predicament of migrants facing multiple cultures (methodology). Phan says that such a perspective on migration would result in theology that is "inter-multi-cultural." [443] Such a theology would also be reflexive, requiring both the theologian and those whose experience provides its starting point to cast their gaze back on themselves as actors.

Gemma Cruz explains the distinction made between "multicultural" and "intercultural" in theologies of migration. She says that "multicultural" simply refers to "the existence of two or more cultures or religions in a society or to a state of plurality of cultures or religions"

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[441] Gemma Tulud Cruz, "Into the Deep: A Theological Exploration of the Struggle of Filipina Domestic Workers in Hong Kong," PhD diss., Radboud University, 2006 ; Gioacchino Campese, "Cuantos Mas? The Crucified Peoples at the US–Mexico Border," in *A Promised Land, a Perilous Journey: Theological Perspectives on Migration*, ed. Daniel G. Groody and Gioacchino Campese (Notre Dame, IN: University of Notre Dame Press, 2008).

[442] Campese, "The Irruption of Migrants," 15–18.

[443] Peter C. Phan, "The Experience of Migration as Source of Intercultural Theology," sec. 9 in *Contemporary Issues of Migration and Theology*, ed. Ealine Padlila and Peter C. Phan (New York: Palgrave MacMillian, 2013).

that captures "the surface and not the currents underneath" or the "dynamics involved." [444]
Meanwhile, to speak of "intercultural" "means 'between', 'among' or 'with' each other … it
means 'mutual'." [445] Furthermore it is "to grasp what is in between; to discover whatever it is
that is born out of the inter-action between cultures. To view cultures and religions based on
the 'inter' perspective is to capture the encounter, whether positive or negative, superficial
or deep, between and among cultures and religions." [446]

Accepting the challenge of multiple identities led Jorge Castillo Guerra to suggest that
theologies of migration should value the heritage of liberation theology but reject 'a logic of
application' in relation to it. [447] This can be seen in Castillo Guerra's proposal of four steps for
an intercultural methodology in theology. The first step is to start from the reality of
migration, taking the everyday wisdom of the migrants and their communities as an
epistemological base. The second step is socio-political and intercultural analysis, drawing on
a variety of disciplines to undertake a critical reading of the contextual reality of the
migrants. The third step is theological systematisation, in which the content of the faith
found among migrants is linked to theological sources, such as Scripture, tradition and the
magisterium, to the theological traditions of the migrants' places of origin and of the
societies in which they arrive, and to the theologies, popular traditions and experiences of
other migrant communities. The final step is the generation of a society of *convivencia* by
transforming ethnocentric rationalities and by supporting initiatives for the intercultural
transformation of societies, fostering inter spaces of intercontextual, intercultural,
interreligious and interdisciplinary dialogue. [448] His steps parallel those of the pastoral spiral,
which the researcher introduced in chapter 2.

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[444] Gemma Tulud Cruz, *An Intercultural Theology of Migration: Pilgrims in the Wilderness* (Leiden: Brill,
2010), 167.

[445] Ibid.

[446] Ibid.

[447] Jorge E. Castillo Guerra, "A Theology of Migration: Toward an Intercultural Methodology," in
Groody and Campese, *A Promised Land, a Perilous Journey,* 254.

[448] Ibid., 260–62.

The researcher will now highlight theologies that start from the experiences of undocumented migrants, migrant workers, women migrants, and refugees and asylum seekers, as they address most directly the experience of JCAP priority groups of migrants.

5.5.2 Undocumented Migrants and Migrant Workers

The Network chose migrant workers as one of its priorities in the area of migration because of the scale of the migration of workers in and from the Asia Pacific region, their vulnerability to economic and other forms of exploitation, and the impact on countries of origin. Many migrant workers in or from Asia are undocumented, or, having arrived in an authorised manner, become "irregular" when they leave a contract or fail to return to their country of origin at the end of a contract. Even "regular" migrant workers face many hardships and injustices due to the prevalence of short-term contracts, the lack of opportunity for family reunion, the high cost of migration due to complex government bureaucracies, and the exploitative activities of recruitment agencies and employers, as Graziano Battistella points out.[449] He sees the Asian experience of migration as a complex reality requiring an integral theological approach. Migration is "an expression of the injustice of rich nations against developing nations" but also of the myopia and greed of rulers of sending countries; it is an expression of "the drive toward material possessions, but also of the search for a higher quality of life"; while it is "an occasion for violence and abuse," it is also an occasion for "cultural enrichment" and fraternity; it may provoke a loss of faith, but it is also "an opportunity for evangelization."[450] Battistella notes that migrants may be passed over by the Church's option for the poor because they are not the poorest of the poor: "the remittances they send home allow their families better living conditions and opportunities for education of children"; hence "the society of origin considers them lucky" and the "Church of origin appears to reflect this mentality."[451]

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[449] Graziano Battistella, "Journeying Together in Faith with Migrant Workers in Asia," *FABC Papers* 73 (1995): 4.

[450] Ibid., 7.

[451] Ibid.

In receiving churches, theological reflection on migrant workers tends to focus on their status as workers, or on their legal status, drawing on the tradition of CST in relation to work. Lou Aldrich SJ describes how migrant workers in Taiwan are exploited and draws on CST on labour to critique the situation and to point to ways of improving it.[452] Similarly John Hoeffner and Michele Pistone critique migration policy in the United States by drawing on both local and international CST on the rights of workers.[453] Reflecting on the experience of skilled migrants from developing countries working in developed countries, they take issue with the critical position adopted by CST in relation to the 'brain drain.' They point out that skilled migrants may contribute to the common good of their home countries during and after their period abroad.[454]

The Network also chose undocumented, smuggled or trafficked migrants more specifically as one of its priority groups in the area of migration because undocumented migrants' lack of legal status leaves them with little or no protection under domestic or international humanitarian law and, thus, they are extremely vulnerable. Campese and Daniel Groody are among those whose theologies of migration proceed from the experiences of undocumented migrants. Both bring a liberationist perspective to their work, while Jacqueline Hagan gathers empirical data on the importance of spiritual resources to undocumented migrants.

Hagan's study of undocumented migrants from Mexico and Central America found that "regardless of the particular religious faith or even the level of individual religiosity, undocumented Latin American migrants preparing for the journey north to the United States

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[452] Lou Aldrich, "A Critical Evaluation of the Migrant Workers' Situation in Taiwan in Light of the Catholic Social Tradition," in Baggio and Brazal, *Faith on the Move*, 49–67.

[453] John J. Hoeffner and Michele R. Pistone, "But the Laborers Are ... Many? Catholic Social Teaching on Business, Labor and Economic Migration," in *And You Welcomed Me: Migration and Catholic Social Teaching*, ed. Donald Kerwin and Jill Marie Gerschutz (Lanham, MD: Lexington Books, 2009), 55–92.

[454] Ibid., 76–77.

permeate their leave-taking with spirituality and the search for religious support."[455] Hagan found that more than three-quarters of her sample turned to God to help them to make the decision to migrate, while four out of five prayed to God, a saint, or a religious icon, or sought advice from trusted local clergy.[456] The clergy provided information about the dangers of crossing an international border, and sometimes suggested safer routes. They also provided "religious sanction for the migration, a kind of spiritual travel permit that has huge symbolic value."[457] For Catholics, preparation for departure frequently included a pilgrimage to a shrine where petitions for safety on the journey and the well-being of families left behind were made, and medals, devotionals and scapulars were often taken with them for comfort on the journey. The spirituality of migrants and religious support are then an important part of the experience of migrants and potentially a source for the theology of migration. Hagan's research affirms the need for a holistic approach to migration that includes the spiritual dimension of the person and of human experience, as suggested by the introduction to the theme of integral human development in chapter 3.

From his conversations over a number of years with undocumented immigrants at the US–Mexico border, Groody observes that "immigrants speak spontaneously of a spirituality of sacrifice, a spirituality of the desert, and a spirituality of the cross."[458] Migrants from Mexico set out on a perilous journey to a promised land, offering their lives for the hope of a better future for themselves and their families. Groody points to parallels with the Exodus: economic oppression, poverty and the hope of freedom lead the immigrants to wander in the desert, cross bodies of water, often running out of food and drink. If they are successful, their longer-term sacrifice is their labour. However Cruz, as we will see, raises questions about the gendered nature of sacrifice, and the freedom with which such a spirituality is embraced by Asian women.

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[455] Jacqueline Hagan, "Faith for the Journey: Religion as a Resource for Migrants," in Groody and Campese, *A Promised Land, a Perilous Journey*, 14.

[456] Ibid., 7–8.

[457] Ibid., 14.

[458] Daniel G. Groody, "Jesus and the Undocumented Immigrant: A Spiritual Geography of a Crucified People," *Theological Studies* 70, no. 2 (June 2009): 299.

The desert crossed by the Mexican migrants is a physical place, but it also has spiritual significance. Groody explains that for some immigrants to the United States the desert "strips them of illusions about life, opens a place for purification, and helps them realise central truths about who they are before God," while others "say the desert teaches them how to suffer," that "it makes them come to terms with their vulnerability," or it "gives them a heightened sense of the struggle between good and evil"; but "most speak about how the desert helps them appreciate their relationships."[459]

A spirituality of the desert may have much to offer faith-based resistance to the globalising culture of consumerism and individualism. For many migrants, their movement is like a *via crucis* or "a walk across a border of death" because "they undergo a death culturally, psychologically, socially and emotionally … [they experience] an agonizing movement from belonging to non-belonging, from relational connectedness to family separation, from being to non-being, from life to death."[460]

Groody believes that these experiences name something more universal in scope, especially as he has encountered similar stories at the borders of Slovakia/Ukraine, Malta/Libya, and Morocco/Spain. Like Campese,[461] he turns to the image of the crucified peoples as a theological metaphor for the journey of the Mexican migrants. While interpreting the journey of migrants as a way of the cross can be a source of strength and consolation to them, it challenges inhospitable hosts, and all Christians, to address "a disordered reality that creates social structures and political policies that precipitate migration in the first place."[462]

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[459] Ibid., 300.

[460] Ibid., 301.

[461] Campese, "Cuantos Mas?."

[462] Groody, "Jesus and the Undocumented Immigrant," 301.

5.5.3 WOMEN MIGRANTS

Vulnerable foreign spouses are the only priority group identified by the Network in the area of migration that focuses on a specifically female experience of migration. There is an increasing proportion of women among migrants in general, including as members of the other JCAP priority groups. The increased feminisation of migration has given rise to greater attention to the specific experiences of migrant women, and to the gendered nature of these experiences. For example, Olivia Ruiz Marrujo has examined sexual violence against Central American undocumented women migrants,[463] while in the Asia Pacific region, the sheer scale of emigration by Filipinas, and the social and economic impact of the phenomenon of overseas Filipino/a workers and their remittances, have given rise to a number of case studies and theological reflections, most notably by Cruz.[464]

In a study drawing on the experiences of migrants in a number of countries, Cruz notes that many women from the Third World migrate "as fiancées or spouses, work in gender-specific, service-oriented jobs like health care, hospitality, and domestic work, or, worse (are) trafficked into prostitution."[465] She considers the labour migration of women to be gendered in a number of ways. She argues that a gendered global job market largely confines women to lower paying jobs, especially in service- and hospitality-oriented jobs, based on the stereotyping of women as caregivers and as belonging in the domestic sphere. Furthermore the decision to migrate is often a family strategy for upward mobility in which women are pressured by, or internalise, a gendered set of roles and relations in which women undertake domestic work and sacrifice themselves in the giving of care. Thus they are the

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[463] Olivia Ruiz Marrujo, "The Gender of Risk: Sexual Violence against Undocumented Women," in Groody and Campese, *A Promised Land, a Perilous Journey*, 225–39.

[464] E.g., Cruz, "Into the Deep"; "Faith on the Edge," 9–25; "Between Identity and Security: Theological Implications of Migration in the Context of Globalization," *Theological Studies* 69, no. 2 (2008): 357–75; Felipe L. Muncada, "Japan and Philippines: Migration Turning Points," in Baggio and Brazal, *Faith on the Move*, 20–48.; Mary Mee-Yin Yuen, "Extending Hospitality to the Women Migrant Workers in Hong Kong," *Asian Horizons* 8, no. 4 (2014): 738–51.

[465] Gemma Tulud Cruz, *Toward a Theology of Migration: Social Justice and Religious Experience* (New York: Palgrave Macmillan, 2014), 35.

ones to migrate for the sake of the family. The movement of fiancées and spouses may also reflect gender stereotypes of women from poorer patriarchal societies as docile, submissive and belonging to the domestic sphere and caregiving. On the other hand, migration may also be a tool for women to liberate themselves from patriarchal family relations.[466] Women also face gendered demands as they negotiate transition, for example in forming relationships or maintaining existing relationships as wives and/or mothers. Cruz suggests that the maintenance of family relationships and responsibilities is the most prominent form of gendered transition for migrant mothers.[467]

Cruz argues that justice must be the primary theological category through which Christian theology responds to the reality of migrant women, but she expresses concern about the limitations of "classical Latin American liberation theology" for this task, especially its capacity to integrate the gendering of economics. An option for the poor as an option for poor women requires the unmasking of how the private/public dichotomy upholds patriarchal power structures, for instance through the marginalisation of "domestic labour." Furthermore an option for the poor woman must also be an option for the poor unauthorised migrant woman. Cruz contends that justice must be understood not only as right relations, but it must also extend beyond equality to love. Because "economic injustice to women is rooted in relationships that are often in the realm of the private, equating justice with love will strike at the 'emotional capital' of such injustice."[468] She argues that it is "the patriarchal and romanticised notion of love that drives or compels women to risk their lives overseas or [to] stay in problematic living and working conditions for the sake of the people they love."[469] Authentic just/loving relationships require mutuality, not merely complementarity. According to Anselm Min, it also needs to be concretised and politicised through the transformation not only of consciousness but of structures, policies and laws.[470]

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[466] Ibid., 34–37.

[467] Ibid., 37–39.

[468] Ibid., 47.

[469] Ibid.

[470] Cited by Cruz in ibid., 47–48.

Cruz notes that the reality of transnational families has the potential to reorganise gender relations. However, this will not happen in a positive way for women without the reimagining of the family, including facing the role of the family in some of the death-dealing conditions experienced by migrant women. This poses challenges for the idea of the family as domestic Church because "if 'just love' and mutuality are to be used as the bases for praxis, it is important for Christian theology to expose how the private realm, particularly the family, produces and reproduces the ideology of domesticity in a way that is harmful for women's well-being."[471] Theology arising from the experience of migrant women may thus make an important contribution to the theology of the family, and to theological reflection on economic and social justice more broadly.

Turning to the faith experience of women migrants, Cruz in an earlier study points to courageous hope, creative resistance, and steadfast faith as three faith-based strategies for survival or "habits of surviving" employed by Asian migrant women, especially Filipinas.[472] These strategies can help us to see how Christian theology can offer a way of making sense of their reality. The courage and hope that Asian women demonstrate in their movements "remind us of the character of Christian life as a pilgrimage and exodus – as a constant coming and going; of a continuous departure and arrival; of Christian life as a process."[473]

All those who, like migrant women, find themselves in-between, can see their situation as being like Israel in the wilderness. They have courageously embarked on a journey believing that the promised land lies ahead. It is a spirituality of pilgrimage. Elsewhere Cruz posits migration as a heuristic lens for a theology of redemption, pointing to the multiple and multidirectional transforming journeys that characterise Christian life.[474]

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[471] Ibid., 50.

[472] Cruz, "Faith on the Edge."

[473] Ibid., 14.

[474] Cruz, "Between Identity and Security," 368.

5.5.4 ASYLUM SEEKERS AND REFUGEES

In some countries, such as Australia, Indonesia, and Thailand, the Network's priority group of migrants in immigration detention centres includes asylum seekers and even some people who have been assessed to meet the Refugee Convention criteria for refugee status. While entering a state without authorisation in order to seek asylum is not illegal under the Convention relating to the Status of Refugees, few countries in the JCAP area have signed or ratified the Convention. Because the Jesuit Refugee Service has been very active in working with refugees and asylum seekers since 1980, the Network did not choose refugees and asylum seekers as a priority in the area of migration. Thus the Network made an operational distinction between refugees and asylum seekers on the one hand, and migrants on the other. Nonetheless, the Network has acknowledged that the increasing reality of mixed flows makes it difficult in practice to make distinctions between categories of people on the move. Furthermore, theological reflection on the experiences of refugees and asylum seekers has potential to assist our reflection on human mobility more broadly.

Reflecting on the experiences of asylum seekers and refugees in Britain, Susanna Snyder describes an ecology of fear surrounding migrants, "which can be depicted as a vicious circle in which the fears of the established population feed negative media discourse, public acts of hostility and restrictive policies and practices" that, "coupled with international geopolitical insecurity, only serve to intensify the anxiety and hostility of the established population and induce fear in migrants."[475]

Snyder's subsequent examination of the treatment of strangers in the Bible reveals a range of "unpleasant" and "dubious" texts that can promote "othering" and negative and exclusionary attitudes towards strangers. Rather than ignoring or dismissing these, she mines them for insights into ecologies of fear.[476] She also identifies biblical texts that arise from an ecology of faith that promote care for strangers and the recognition of strangers as life-bringers. Snyder finds that narratives from an ecology of faith are characterised by one

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[475] Snyder, *Asylum-Seeking, Migration and Church*, 118–22.

[476] Ibid., 139–56.

to one, personal, embodied encounters, and by courageous and loving border crossing.[477]
She advocates deeper engagement with the ecology of fear surrounding asylum seekers, and
the creation of ecologies of faith through encounters of grassroots service, encounters with
the powers, encounters in worship and encounters in theology.[478]

While Snyder's theology draws heavily on Scripture, much theological reflection on asylum
seekers and refugees draws strongly on theological ethics, including the resources of CST, as
we shall see in chapter 7. Rather than proceeding directly from the experience of people on
the move, ethicists such as David Hollenbach SJ, tend to focus on principles, such as the right
to protect, and on priority rules to govern who will be allowed to enter when nation-states
are unwilling to accept all those who have a moral claim to their hospitality.[479]

5.6   THE JCAP SOCIAL APOSTOLATE NETWORK'S ENGAGEMENT WITH VULNERABLE MIGRANTS

How then does the Network respond to these vast and complex, multidirectional
movements of people in its region? While actions might be observed and described, the
motivations and thinking that support them, and are in turn informed by action, are not
necessarily directly observable. The researcher will begin here to describe the Network's
action in relation to vulnerable migrants by reference to documentary sources and
information shared at meetings. In the next chapter her interview data will explore all three
pillars of praxis.

Following the adoption of migration as a JCAP priority, it was chosen as a key theme for the
2010 JCAP Social Apostolate Network meeting in Klaten, Indonesia. Participants reported on
the situation of people on the move in and from their countries, and existing responses by

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[477] Ibid., 163–194.

[478] Ibid., 197–213.

[479] See, e.g., the essays collected in David Hollenbach, *Driven from Home: Protecting the Rights of Forced Migrants* (Washington, DC: Georgetown University Press, 2010).

Jesuits and Jesuit organisations. While the Jesuit Refugee Service, with its international structure and Asia Pacific Regional Office, provided a focus for and coordination of local Jesuit responses to the needs of asylum seekers and refugees, responses to the needs of migrants were fewer and lacking in coordination between Jesuit Provinces. Greater coordination between Jesuit efforts in sending and receiving countries was a key element of the JCAP migration strategy that was developed; however, action was limited during the period of this study by the inability of JCAP to assign a Migration Coordinator.[480] Some strategic priorities, for example, strengthening the work with migrants and their families in a particular major sending country, were thwarted for some time by the decisions of the relevant local Provincial, exposing the fragility of evolving authority at the supra-provincial level. While the President of a Conference can request the assignment of people to particular works, it is the local Superior who missions them.

During the period of this study, there were three Jesuit centres in receiving countries that provided casework, medical and legal help, social and learning activities, and accompaniment for migrants. They were the Rerum Novarum Centre in Taiwan,[481] the Yiutsari Jesuit Migrant Centre in South Korea,[482] and the Jesuit Social Centre, Japan.[483]

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[480] The four objectives of the strategy were: (1) improvement and strengthening of collaboration and coordination between receiving and sending countries, (2) engagement of other apostolates/ministries in the common frontier of migration work, (3) more effective communication and advocacy for changes in policies and practices, and (4) formation of a structure of governance for the migration mission. The author collaborated with Fr Arputhasamy in the drafting of the plan.

[481] The services provided by the Rerum Novarum Centre are described at http://rerumnovarum.wix.com/realsite#!services, accessed November 6, 2016.

[482] Here scholastic Min John Kim SJ reflects on how his experience of trying to help a migrant worker at Yiutsari lead him to a deeper understanding of his ministry as accompaniment, http://www.sjweb.info/sjs/headlines/blogshow.cfm?PubTextID=11273&pubid=13839, accessed November 6, 2016.

[483] Here Fr Ando Isamu SJ describes the referral service offered by the Migrant Desk of the Jesuit Social Centre, https://migrantstokyo.wordpress.com/2012/11/, accessed November 6, 2016.

The Jesuit Refugee Service's activities in receiving countries for the Network's priority groups of migrants included providing medical and release programs for people in detention centres; six migrant learning centres in Ranong, Thailand, for Burmese migrant children; and livelihood programs in Mae Sot, Thailand. Jesuit Social Services in Australia provided direct services, advocacy, settlement and community development programs for Vietnamese, African and other migrants and refugees. In addition to these organisational efforts, individual Jesuits were involved in accompaniment, chaplaincy work and pastoral care for migrants in Australia, Cambodia (Vietnamese migrants), Hong Kong, Mainland China (African Catholic workers), Malaysia (Vietnamese migrants), Micronesia, Thailand (especially through the prison ministry), and Vietnam. In the receiving countries there were also Jesuits in parishes with a significant migrant population in Australia, Cambodia, Hong Kong, Japan, Singapore, South Korea, Taiwan, Thailand and Vietnam.[484]

In the sending countries, the *Ugnayan at Tulong Para sa Maralitang Pamilya* Foundation in the Philippines worked with the families of migrant workers,[485] while the Ateneo de Manila University conducted research on the impact of migration on families. Jesuits in the Social Commission of the Philippines Province were also involved in research on human rights abuses against Filipino/a overseas foreign workers, and Jescom Philippines developed a video highlighting the situation of Filipino/a overseas foreign workers. Meanwhile the Loyola School of Theology in Manila developed a Certificate in Migration Theology program in collaboration with the Scalabrinian Missionaries and the Bishops' Conference Commission for Migration, and in the Pacific, the Micronesian Seminar produced documentaries and research on emigrants' economic contributions.[486]

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[484] JCAP, "What We Do: Migration," accessed November 6, 2016, http://sjapc.net/what-we-do/migration, and JCAP, "What We Do: Refugees," accessed November 6, 2016, http://sjapc.net/what-we-do/migration/our-work-migrants-local-level.

[485] This page, http://ugatfoundation.org/our-services/ofws-a-their-families, accessed November 6, 2016, describes the online counselling service for Overseas Filipino Workers.

[486] Ibid.

Working in both sending and receiving countries as well as countries of transit, the Jesuit Refugee Service undertook advocacy, service provision, accompaniment and capacity building in the area of forced migration, which included refugees and forcibly displaced persons.[487] The Jesuit Refugee Service had an active presence in Thailand, Indonesia, Cambodia, Timor-Leste, Papua New Guinea and Australia, as well as representative offices and/or volunteer committees in Japan and Singapore. A base in the Philippines serving internally displaced people was opened in July 2010 with local partners.

Through the works described above, members of the Network were undertaking a broad range of activities, including capacity building and skills training, pastoral work and direct service, research, advocacy, cultural activities, organisational leadership, grant writing, planning and consultancy. The vulnerable migrants whom they served included asylum seekers, refugees in camps and in urban centres, repatriated refugees (including those disabled in conflicts), internal migrants, migrant workers, seasonal workers, vulnerable foreign spouses, migrants in detention, and internally displaced people.

In the next chapter the researcher will present data from in-depth interviews with members of the Network who were, or who had been, involved in the activities described above. From the stories by which the interviewees narrate their experiences, we will seek to identify their motivations and thinking as well as their ways of acting.

5.7 CONCLUSION

The praxis of the Network in relation to vulnerable migrants refers not only to the action of the Network or its members, but also to the thinking that supports such action, which is, in turn, informed by critical reflection on the experience of action. Such thinking and action are at the service of a motivation or purpose – the mission of the Society of Jesus. During the period of this study the Network did not formally articulate an understanding of its own praxis or require members to agree explicitly to a particular form of shared praxis.

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[487] For examples of services provided by JRS Asia Pacific, see http://www.jrsap.org/Services?LID=324&L=EN, accessed November 6, 2016.

Nonetheless, the Jesuit identity of the Network requires that Ignatian spirituality (which we explored in chapter 4), and the Jesuit structures of governance within which the Network is situated, inform the praxis of the Network, influencing the motivation, action and thinking of Network members.

The action and thinking of the Network in relation to vulnerable migrants is also situated within complex and dynamic multireligious and multicultural contexts in which people move (for a variety of reasons), with varying moral claims on host communities, communities of origin and the communities through which they may transit. Furthermore the Society of Jesus is an apostolic body within the Catholic Church; thus its action and its thinking about migration and the experience of migrants are influenced by broader Christian thinking about migration. In chapter 3 we explored CST on migration and in this chapter we saw that many of the recent theologies of migration take the experience of migrants as their epistemological base.

The interlocutors in this study are the members of the Network who seek to engage with vulnerable migrants, rather than the migrants themselves. The members of the Network bring their own previous experience, action and thinking to the encounter with migrants. This encounter may lead to a critical re-evaluation of such thinking and action. Like the migrants themselves, the members of the Network experience multiple and partial belonging. They belong partially to the world of the migrants, but they are not migrants, and they belong to the Church, at least through their participation in its action, but they are not theologians. The members of the Network inhabit the interspace where the experience of the migrants and the thinking and action of the Church meet, hence they are uniquely placed to contribute to the development of the praxis of faith-based organisations in relation to vulnerable migrants.

Having explored the three elements of the conceptual framework for this study – Catholic Social Teaching, Ignatian spirituality, and the praxis of the Network in relation to vulnerable migrants – the researcher is now in a position to place her empirical data in dialogue with these concepts. In the next chapter she will present and analyse the data gathered on the actual praxis of members of the Network concerning vulnerable migrants.

CHAPTER 6: PRESENTATION AND ANALYSIS OF THE DATA

6.1 INTRODUCTION

In chapter 2 the researcher introduced the research participants, and described how the semi-structured in-depth interviews were undertaken, the interview data were coded, and categories and themes were identified. This chapter presents, analyses and discusses the empirical data gathered from interviews with the research participants. The sources that motivated them, informed their action and their thinking, and the interaction of these sources within their praxis are uncovered from the narration of their experiences.

We will see how the theme of the participants' focus of reflexivity emerged from the data and became the central theme for the analysis of the data in relation to the research question. Three clusters of participants will be described and the data will be analysed by cluster and by state of life. We will also consider the role of demographic factors, Ignatian spirituality and CST in the patterns of reflexivity and praxis that emerged.

This chapter engages the three key elements of the research as presented in chapters 3, 4, and 5. Chapter 7 will then constructively place the data and its analysis in dialogue with CST, Ignatian spirituality, and theologies of migration, in order to uncover theological insights emerging from the experience of the Network. Finally, in chapter 8, we will consider how the experience of the Network might contribute to the development of these sources of praxis, and how the praxis of the Network itself may be further developed.

6.2 INTRODUCING THE CLUSTERS

The categories of reflection on action, reflection on thinking, and reflection on the interconnection of thinking and action emerged from the initial coding of the data. Each concerns the focus of the participants' reflexivity and this emerged as a distinguishing feature in the praxis of the participants.

Reflexivity refers to critical self-reflection on the part of a researcher or person taking action. R. L. Shaw explains that reflexivity goes beyond reflection. It is "an explicit evaluation of the self" that "involves looking again, turning your gaze to the self; in effect, reflexivity involves reflecting your thinking back to yourself."[488] Reflexivity highlights the agency of the person and is thus expressive of the CST principle of human dignity that we explored in chapter 3, and is linked with our vocation to grow as persons, which the theme of integral human development addresses. Furthermore reflexivity is at the heart of the Ignatian practices of the examen and discernment, which we explored in chapter 4.

By examining the interview data in relation to these categories in more detail, the researcher identified three clusters of participants. They were distinguished by whether the focus of the participants' reflexivity was one-dimensional, two-dimensional, or holistic. Participants who showed evidence of critical reflection on action, but not the dimension of thinking, were classified as having a one-dimensional focus of reflexivity, and were assigned to cluster 1. None of the participants showed evidence of critical reflection on thinking but not action. Participants who showed evidence of reflecting critically on both dimensions, of thinking and of action, but undertook these two kinds of reflection separately, were described as having a two-dimensional focus of reflexivity, and were assigned to cluster 2. Those who reflected critically on both action and thinking and considered the interconnectedness of action and thinking were described as having a holistic focus of reflexivity, and were assigned to cluster 3.

The degree to which each participant identified with Ignatian spirituality, and the extent to which each drew on CST also emerged as important themes. Considering these three themes together suggests that a dynamic relationship exists between the two potential sources of praxis that this study set out to investigate, and points to the development of praxis along a spectrum of increasing sophistication in integrating and moving between different sources.

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[488] R. L. Shaw, "Embedding Reflexivity within Experiential Qualitative Psychology," *Qualitative Research in Psychology* 7, no. 3 (2010): 233–43, accessed November 6, 2016, http://eprints.aston.ac.uk/12328/1/Shaw_QRP_2010_7_233-243.pdf.

Participants displayed evidence of personal identification with Ignatian spirituality by: using Ignatian language; explicit reference to Ignatian sources; demonstrating or recommending Ignatian practices or approaches to others; and describing their own spirituality as Ignatian or Jesuit. Those who displayed all four kinds of evidence of identification with Ignatian spirituality were described as having a *very high* degree of identification with Ignatian spirituality, while those who displayed three kinds of evidence were described as having a *high* degree of identification with Ignatian spirituality. The participant who displayed two kinds of evidence of identification with Ignatian spirituality was described as having a *medium* degree of identification with Ignatian spirituality, and the participant who scored zero was described as not identifying with Ignatian spirituality.

Participants drew on CST by: using key principles as a framework for the assessment of action; using key principles as a framework for the delivery of training or capacity building; using CST as a framework or language for conversation with others; or, finally, referring explicitly to CST documents. Evidence of drawing on CST in these ways was used to classify the degree to which the participants drew on CST. Those who drew on CST in all four ways were described as drawing on CST to a *very high* degree while those who drew on CST in three ways were described as drawing on CST to a *high* degree. Those who drew on CST in one or two of these ways were described as drawing on CST to a *low* or *medium* degree respectively. Three participants showed *no* evidence of drawing on CST.

Table 6.1 illustrates the spread of the participants between clusters distinguished by the focus of their reflexivity and further differentiated by their personal identification with Ignatian spirituality, and the extent to which they drew on CST.

Table 6.1   Clusters of participants that emerged from analysis of the interview data

	Cluster 1 One-Dimensional Focus of Reflexivity			Cluster 2 Two-Dimensional Focus of Reflexivity		Cluster 3 Holistic Focus of Reflexivity			
Participants' identity codes	L3	J7	L2	J5	J4	L1	R1	J1, J8	J2, J3, R2
Focus of reflexivity	One-dimensional	One-dimensional	One-dimensional	Two-dimensional	Two-dimensional	Holistic	Holistic	Holistic	Holistic
Identification with Ignatian spirituality	None	Medium	High	High	Very high	High	High	Very high	Very high
Degree to which participants drew on CST	None	Low	None	None	Medium	Low	Very high	High	Very high

Let us now examine the sources of the praxis of the members of each cluster by reference to the three pillars of praxis – motivation, action and thinking – that we identified in chapter 5.

6.3   THE CLUSTERS AND THEIR SOURCES OF PRAXIS

The interviews revealed that Ignatian spirituality and CST are both sources of the praxis of the participants in this study, that the degree to which each of these sources influenced the three pillars of praxis varied, and that their relative importance also varied across the three clusters of participants. The data demonstrate consistency between the narratives of the participants and their observations of the praxis of other members of the Network, and of Network organisations, suggesting that the Network itself shares a distinctive collective expression of praxis.

6.3.1 Sources of Motivation

As the researcher explained in chapter 4, this research understands spirituality as a person's or a group's way of understanding God, the world, and one's place in it, expressed in values, attitudes, motivations or dispositions, commitments and practices. Spirituality emerged as the dominant source of motivation for each of the clusters, whether it was expressed as a personal call or mission to serve the poor, a desire to help people, or the pursuit of depth and meaning. CST did not feature as a source of motivation.

6.3.1.1 Cluster 1

All members of cluster 1 were motivated by a desire to help people. L3 was motivated by what she called "human values," whereas Christian faith was part of the motivation of J7 and L2. For L2 it was a clear and simple imperative of faith that we should love and help our neighbours. A personal invitation encouraged her to believe that she was capable of doing this work and motivated her to try:

> It started from being invited to work … So I feel like somebody thinks that we are capable of doing something, that we have some value. This motivates us, why not we try? … because we are believing in God and this is part of God's work … we have to do this because this is our main obligation, that we should love neighbors. (L2)

J7 became involved with migrant workers because of a request from a bishop for help. Seeing the need, he felt that, as a Christian, he should help. He explained: "Motivation, yeah because just to see the so, so brutal exploitation the poor people have to face, I feel so sad." He identified Ignatian spirituality as a motivation encouraging his action by giving him "the boldness and the courage to uphold the rights of the poor workers" and to dedicate himself "to be close to the poor," giving them his "sort of angle on large sympathy," making "them feel that [he is] with them … close to them" and that if they have "any problem they will like to share" he is "ready there for them to talk to share."

In both of these cases there was a sense of being invited into mission. The two lay members of this cluster were also drawn by the desire for more depth and meaning. As L3 said: "I think I was looking for some meaningful work." L2 concurred, comparing her work in the

social apostolate with her previous employment: "it inspired me that this work is quite important like you are dealing with freedom, you are dealing with life, it's not the same work where you are dealing with 'hard to make a profit' or 'how to manage things'."

The laywomen in this cluster did not comment on the motivations of others in the Network but J7 believed that Christian faith was an inspiration for volunteers in the action of the Network and its partners. He explained that "many of them are just parishioners and they take the responsibility on themselves as a Catholic – they have to live their faith," but "during the work we don't actually discuss about Catholic teachings."

6.3.1.2 Cluster 2

Ignatian spirituality was the dominant motivation for the action of the members of cluster 2, who were also inspired by faith in a more general sense, the personal experience of poverty in one case, and the idea of helping people. They were motivated by an option for the poor and implied that other Jesuits were also motivated by the Society's option for the poor. We saw in chapter 3 how an option for the poor originated in liberation theology and has been incorporated into CST, and in chapter 4 we saw how the Jesuits have also adopted this option. Members of cluster 2 experienced an option for the poor as part of Ignatian spirituality. They believed that other members of the Network may also be motivated by basic human values and a desire to help people.

J4 identified his own spirituality as Ignatian, and it is this spirituality that inspires and motivates his action. He explained that it "is very much a spirituality for people in the world, it's an apostolic spirituality, it is a way of life really" and this "way of life for those who live and work and toil in happiness and tragedies in the world" is "a constant call to really embrace the world, the world as the locus for, as a sign of grace." Moreover, this inspired him "to really embrace [his] environment, [his] society, whoever happens to be in [his] vicinity."

J5 also identified strongly with Ignatian spirituality, explicitly identifying his own spirituality as Ignatian. He explained that "being a Christian I have to be involved, I have a responsibility

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to accompany my neighbor" and that as a Jesuit his Ignatian spirituality "is contemplation in action, so we always contemplate and by study and theology what the faith says but then I have this need, this urge to apply it to my daily life."

Personal experience also influenced J5's desire to help people: "I come from a very poor family and I've seen what poverty is. I want to be part of the change people will have in the future." J4, on the other hand, came from a middle-class family and his concern for the poor was more influenced by his formation as a Jesuit: "the poor didn't strike me the first time when I saw them, but then I think the Jesuits initiated me into this concern. It was heavy on helping those around the margins of society, those who are marginalized when I joined the Society." The desire to help others has become J4's own: "it was the whole idea of helping people who are marginalized that attracted me [to the social apostolate], rather than a specific issue on migration."

J4 and J5 suggested that an option for the poor and the desire to care for people were motivations common to Jesuits. J4 pointed to the Jesuit formation process in his country, saying that "the Novice Master kept telling us that first of all, those in the margins of society, the poor, they are the ones we are supposed to be with, so somehow the Jesuit spirituality, Ignatian spirituality has been … tailored into emphasizing the plight of the poor" and "they are the first ones you are supposed to pay attention to, you are supposed to work for and that has been said again and again and again since I joined the Society until now really." They also pointed to a more general motivation beyond the religious or spiritual that they saw at work within the Network. For example, J5 mentioned a predecessor in his organisation who operated more as "a humanistic social worker," and J4 suggested that the motivation for response for anyone faced with an emergency situation, "is instinct, it is common sense … it's just a human thing to do."

6.3.1.3   Cluster 3

Spirituality provided the motivation for the action of members of cluster 3, and this was often expressed in Ignatian terms or identified as Ignatian or Jesuit. A sense of vocation, or as J3 put it, "a foundational experience that this is God calling you" was a major source of inspiration for the action of the members of this cluster. For example R1 explained that she

"had a sense that wherever there was suffering present in the world there the cross of Christ was present, was mysteriously present. And I had, just had the sense of wanting to be there … I had a sense that this was what God was calling me for." R2 described her experience of being called to this work in the following way: "the annual retreat follows Ignatius' Spiritual Exercises, so at that time I had a strong experience, it's like a calling from Jesus. The whole process eight days continually appear, Jesus with the poor people, the marginal people together."

J1 described his inner experience of being called more in terms of searching for God's will: "I was like, looking for God … and I got the answer in my prayer like 'don't get crazy, you look for me in the people. So when you look at the needs of the people and the life and everything you find me.' So that was my inner experience, my prayer."

Only L1, the one layperson in cluster 3, did not use the language of vocation or calling but rather spoke of a desire to serve the Church's mission, and of a growing felt sense of direction for her work: "so it got to a point where I felt you know, this was the direction I wanted to take in my work. Marrying management and the practice of the Christian faith and the church's mission."

Spirituality was the dominant motivator and inspiration for this cluster and, for five members of this cluster, this spirituality was explicitly named as Ignatian or Jesuit. For example, J8 explained his motivation in terms of the Jesuits' option for the poor, saying "for me that's the first motivation." Given that migrants were, in his experience "the poorest among the poor," he concluded that "when the spirituality is the preference, option for the poor, the Jesuit is encouraged to think about them [migrants] and work for them."

For four members of this cluster, the feeling of calling was explicitly linked with the poor and marginalised, and their relationships with the people inspired them to take action. For example, J1 spoke of wanting "to give [the poor] people faces and to learn from them and to serve them … Relationship with the people, and friendship and caring make us to work for

them, no?" while J8 spoke of seeking to understand the poor migrants "not by reasoning, but by my heart, my contact, my commitment."

Members of this cluster spoke mainly of their own journeys, although some referred to shared inspirations of Jesuits such as the *Spiritual Exercises*, which we explored in chapter 4, and to priorities set by the Society of Jesus at different levels. R1 noted the diversity of motivations and inspirations present among members of the Network, saying that "there will always be all sorts of different personal agendas of people too, that's just human nature." She put the view that "an organization doesn't have a spirituality"; rather its 'spirit' "is made up of the spiritualities of all the people who work inside it."

As we have journeyed from cluster 1 to cluster 3, we have seen the participants articulate the motivations of a desire to help people, faith, Ignatian spirituality and a personal call in greater detail and with increasing conceptual sophistication. They have displayed deeper understanding of their own inner movements and the interplay of these experiences with the values, attitudes and practices of Ignatian spirituality. Holistic reflexivity has supported greater awareness of themselves as actors.

6.3.2 Sources that Inform Action

We have seen that both Ignatian spirituality and CST influenced the action of members of the Network. Ignatian spirituality was clearly the dominant influence for each cluster; however, CST influenced the action of cluster 3 more explicitly, and extensively, than that of the other two clusters.

6.3.2.1   Cluster 1

Ignatian spirituality informed the action of all members of cluster 1, especially through the practices of accompaniment, which, as we saw in chapter 4, could be traced to the example of Ignatius, and of reflection on experience, which, as we saw too, was central to discernment and the dynamics of the *Spiritual Exercises.* Cluster 1 participants believed that these practices also informed the action of the Network.

J7 was not working in an Ignatian organisation; however, he used the practice of reflection on experience and shared his approach with colleagues without making its Ignatian nature explicit, explaining that "we still do the sharing and the reflection but they, they don't name that as a sort of Ignatian spirituality." He saw the practice of reflection on experience as distinctively Ignatian:

> I think if people from the Ignatian heritage or Ignatian spirituality work with those workers of the poor, now differ, might differ in the sense that they have hands on work but come back to the flat and share and sort of draw lessons from them among the people come from the same heritage and tradition, same spirituality. (J7)

The Ignatian practice of accompaniment informed the action of L2 and of her organisation. She explained: "We go on accompany them, so just make them aware that somebody cares and we are willing to be their friend and we just visit." Likewise L3 said that her organisation emphasised the "importance of being a presence and accompaniment."

CST informed J7's action but not that of L2 or L3. J7 did not refer explicitly to CST but the principle of human dignity implicitly framed his assessment of action. He explained that it functions in the background: "We operate on that foundation [human dignity] but we haven't mentioned it … It [CST] sort of helps, sort of ... not on the surface but certainly it is there, but we haven't mentioned it."

6.3.2.2   Cluster 2

Ignatian spirituality was the main source that guided what members of cluster 2 did and how they went about it. CST, common sense, basic human values and their intellectual formation were less dominant influences.

The Ignatian practice of finding God in all things led J4 to act in a way that was world-embracing: "It keeps inspiring me to really embrace my environment, my society, whoever happens to be in my vicinity, and to keep the sense of awareness of the social condition." J5 said that "we are not mentioning that [finding God in all things] in our program," but

explained that the program is "helping migrants to see the good things in their bad experiences" and that finding God in all things "is what we are doing actually in the centre."

The Ignatian practice of beginning from experience and then reflecting on experience was evident in J4's approach to action: "Our first instinct … is to ask ourselves 'what can I do?' It's not that I should convene first, I should have a meeting first, no, what can I do and then afterwards, let's have a meeting to talk about what we have done, not the other way around." J5 gave another example: "the one before me, his approach was quite useful. I learnt about the positive sides of it, I use it, I continue to use it, but then some I add … but some which I removed, I didn't include. Later on there are some problems and then I use it again, so I experiment."

The Ignatian practice of *cura personalis*, or care for the whole person, shaped J5's work with migrants. He explained that because of his "Jesuit background" he believed "in more psycho and spiritual integration … integrating again the aspects of community, social, personal, spiritual, all these aspects." He described *cura personalis* as "the way that we see them as persons" and acknowledged that other migration centres do this too but stressed that for Jesuits "it is very personal, you know the way we take care of them and then go to their needs, what they want." We will see in chapter 7 how this concept may contribute to the development of an Ignatian and Asian option for the poor. J5 also referred to the Jesuit approach summed up in the expression *tantum quantum*, or using anything "so far as it helps."

The Ignatian concern for reconciliation influenced both the substance and the approach of J4's work with displaced people, and in one example it led to a distinctive action not being undertaken by other NGOs. His organisation "would try to spend time with [people] in the camps and try to introduce the idea of reconciliation" and when they had gained people's trust "they entrusted their letters to us to bring over to the other side of the border [to family members who had taken the other side in the conflict]."

Ignatian spirituality also helped J4 to decide what action to take. Here we see the influence of the norms for the choice of ministries, which we explored in chapter 4, on J4's action decisions: "Usually when we have to make decisions and we are allowed time to do the consideration then we consider the situation under these terms: is it urgent, is it important, will it be fruitful – that's also another category to think about – which will yield the most fruit?"

The members of cluster 2 drew on CST more explicitly and to a greater degree than the one member of cluster 1 who drew on it at all (J7). For example, J4 used the language of CST explicitly and found that it provided a language for conversation with others beyond the Catholic Church. He explained:

> I found that the language of Catholic Social Teaching was acceptable and universal, even by other faiths. I guess this was deliberate on the part of the hierarchy to use more universal sort of language in the social teaching. So you've got a language of option for the poor, dignity of the human person, solidarity, and we do not really often quote the Bible for that matter or Fathers of the Church, no, and they use more commonsensical and universal language which is acceptable. So I find it easy really to speak with the language of Catholic Social Teaching and yet still address people of different faiths. So it is very helpful in that matter. (J4)

CST also provided a framework for the assessment of action. Like J7 in cluster 1, the CST principle of human dignity seemed to implicitly inform J5's framework for the assessment of action when he said, "my faith determines how I decide things … I'm a Christian, I know that respect for people, charity, love are our core values" – although he did not distinguish CST as a distinctive part of Catholic teaching. For J4 the role of CST as a framework for the assessment of action was more explicit. He said that "CST arms you with the principles, with the point of view, a Christian or Catholic point of view, on how to see or how to deal with social issues." As we shall see, both members of cluster 2 drew on CST in less detail and in fewer ways than did the members of cluster 3, and it was less important in guiding cluster 2's action than Ignatian spirituality.

Common sense and basic human values also informed J4's action, especially in emergency situations:

> I'm afraid to say that it is instinct, it is common sense that takes hold when you see or when you find yourself in a situation and then you have to make decisions, you have to do something about it, Catholic Social Teaching doesn't come as easily, no although some might say well it's been ingrained in you, it has become spontaneous, so … I never follow in that way though. Honestly it's about in front of you you've got people dying, are you just going to stand there and watch? – of course not. I need to do something and I don't know if that is just common sense or you know over the years we've been in formation and somehow values got into our mind, but, I don't know, it's just a human thing to do. (J4)

Intellectual formation and studies also played a role for J4: "Well because I've been training in development studies, social issues, issues of poverty in the third world and all that, my priority is how to empower the people … So empowerment I guess is the key in a post-colonial setting like ours." This reflects the Jesuits' commitment to learned ministry as part of their way of proceeding, which we noted in chapter 4.

The way in which the members of this cluster referred to certain elements of Ignatian spirituality implied that they considered them to influence the action of Jesuits – including themselves – and Jesuit organisations. For example, J4 said, "yes, in *our* way of proceeding" or "usually when *we* have to make decisions and *we* are allowed time to do the consideration" (emphasis added). These elements that were influential included: reflection on experience, starting from experience, *cura personalis*, a holistic approach, and the use of the norms for the choice of ministries. As we have seen in the examples quoted in section 6.3.2.1, cluster 2 participants also believed that common sense and human values informed the action of other members of the Network.

6.3.2.3   Cluster 3

Ignatian spirituality was an important influence on the action of members of cluster 3. As we shall see below, the practice of discernment, the use of Ignatian criteria for discernment,

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and the importance of friendship or accompaniment, and of reflection on experience, were strong influences on their action. CST was also a source that guided the action of all but one of the members of this cluster, especially through the use of key principles and values from CST, such as a stress on human dignity to frame the assessment of action or the provision of training or capacity building. Some elements that could be seen as expressing either Ignatian spirituality or CST, or both, were also highly influential. Members of this cluster most often experienced these elements as being connected with Ignatian spirituality rather than CST.

The most common influence on the action of members of this cluster was the practice of discernment, either alone, or more frequently in dialogue with others. We saw in chapter 4 how this practice developed from Ignatius's experience and is expounded and passed on through the dynamics of the *Spiritual Exercises*. All but one of the members of cluster 3 indicated that this was part of her or his approach to action. J3 explained that discernment must be personal and communal, saying "you have to decide in dialogue, you cannot decide alone"; this includes ongoing "dialogue with God," which "cannot be confirmed" until you dialogue with others who are working with the people and together "sense that what we are doing is where God is leading us." J3 concluded that in discernment "the intra dialogue is not enough unless you bring it to the community dialogue … we reflect together … we have a kind of consensual experience." R2 on the other hand focused on the good to be pursued to "discern to what purpose – is for the good of the migrant, good for myself, good for the institute? In case we can win all, that's good, but sometimes no. But I think the benefit of migrant workers should be our priority."

Some of the most influential criteria for discernment were clearly linked to the norms for the choice of ministries that originate in the *Constitutions of the Society of Jesus* and that have been rearticulated in its recent GCs.[489] Both religious women showed evidence of using the criteria of focusing where the need is greatest, choosing that which is more universal, that which is more sustainable over time, and working where others are less apt to help. L1 and J2 stressed the criteria of the pursuit of the *magis* or that which is more universal, while J8

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[489] *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 622; GC 34, *Decree 3*, n. 22.

stressed fruitfulness and sustainability over time. Only J1 and J3 did not show evidence of using the norms for the choice of ministries as criteria in their discernment.

Here R2 used the more universal criteria to decide when to undertake policy advocacy: "not only for one case, we collect many cases who have similar problem or similar obstacle and then we think the law should protect them, should remove the obstacles." The greatest need criterion was apparent in these examples from R2: "I started this project because the migrant workers went to Taiwan and I discovered plenty of Aboriginal people they lost jobs because their main work also belongs to low skill. Yes, so the most vulnerable were indigenous people, Aboriginal people" and "we discovered in that time the immigrants, the foreign spouse, they, their situation was worse than the migrant workers."

In this example R2 spoke of a decision to focus on migrant workers rather than immigrants after a successful campaign for immigrants' rights led to more resources being allocated and more NGOs getting involved in providing services for immigrants. It reflects the criteria of greatest need and the lack of others to help:

> immigrants has improved, the poor, the migrant still remain the same, I say OK we have limited resources and perhaps make more effort to the migrant workers ... why make that decision, also I think is discernment, also the Jesuits option for the little, the most vulnerable or marginal people. (R2)

In this example we see a focus on the *magis* connected with a preference for the more universal and those areas where others are less apt to help:

> When we decided to do something it is for the *magis*. What is more universal? … Especially when I told them where there is some work where nobody can work, you work there. When it is so difficult, nobody dare work – you work, in the name of Jesus Christ, for the *magis*. It is there in our Constitution, our Jesuit Constitution – the *magis* principle. (J2)

Here J1's discernment was guided by the dignity of the person: "the person is the priority over the projects, over the strategic plan. I have one [situation requiring exceptions] almost every month … but the first thing is the person and to understand what is happening to them."

Three of the members of this cluster explicitly named the *Constitutions*, *Spiritual Exercises* or GC documents as sources that influence their action. For example, J2 said:

> when I need to decide something I base on my Jesuit Constitution, and my Ignatian spirituality and the last one is on my Provincial consultant. So apart from these Jesuit supports I ask help from my friend, the other Dominican, the other Redemptorist so to help me. So after listening to their opinions I decide. (J2)

And for L1: "The GC documents are always useful as rallying points … I do find the decrees useful in fostering collaboration at least as a cognitive rallying point."

Two of the members of this cluster stressed friendship or accompaniment as a key influence on their action. J1 explained that "friendship with the poor, friendship with the migrants, is a big value. We are not just working with, or for, we want to be their friends. Because sometimes we have very little to do but we have to be their friends. Sometimes we cannot solve the problems but we can be friends."

R1 noted that part of "the way of doing advocacy" was "to make friends out of journalists" so that they wanted to tell the stories.

There was evidence that the principles, values or themes from CST guided the action of six members of this cluster. All members of the cluster noted the importance of human dignity as a criterion for discernment, either for themselves or for members of the Network. Human dignity and inclusion or participation were the most commonly mentioned principles. CST principles, which we explored in chapter 3, were used as a framework for the assessment of action, or as a framework for the delivery of training or capacity building. CST was also used as a language for conversation with others who do not share Christian faith, or as a way of explaining how to live the Gospel today.

Five members of this cluster used CST principles as a framework for the assessment of action. R2 explained how respect for the dignity of the person frames her assessment of action:

> Sometimes I feel they [other NGOs] manipulate the person, they want to change the law is their goal, but actually they don't mind about the individual case … it's not our way, we respect … give the full information to the migrant workers and then to tell them, plus doing this approach, this strategy plus the consequence and what is the cost he or she may face and then rely on their decision and we respect … each person also is important. (R2)

Here J1 used CST principles to assess action even while claiming not to be acting in a manner that is informed by CST: "In my case, I don't go to the Catholic Social Teaching to do what the Catholic Social Teaching says ... But for me the criteria comes, and the first one is, the most important thing is the dignity of the person."

All six members of this cluster who were involved in training or capacity building used CST principles as a framework for this action. R2 explained that in staff training she takes "the opportunity to explain … basic values, like the human dignity, cover which areas, solidarity and public, common good are important and participation, some principles, important principles," while J2 said that he emphasises three principles of CST in his capacity building activities "the first is subsidiarity, the second is solidarity and the last one is participation."

The strong focus on the principles, rather than other elements of CST, by members of this cluster tends to suggest what we described in chapter 3 as being an essentialist understanding of CST.

CST also functioned as a framework or language for conversation with others who do not share Christian faith for some members of this cluster. For example, J1 used the language of CST to communicate with his religiously diverse community: "I go to the dignity of the person and we are all of value, and also the defence of ... the dignity of the person. That is a

big, big value. Everyone has to be included. We are of big value. Everyone has to be included in the direction (setting). That is the priority." J3 used "Papal social teaching," quoting "Benedict XVI, John Paul II about indigenous cultures and their rights to their cultures, their rights to sustainable development ... we do not refer specifically to the corpus of the teaching, to the Compendium." J3 also showed evidence of using CST as a framework and a language for conversation with those who are not Christians, for example, his team provided translations into a local language of papal CST documents to internally displaced indigenous people: "They all said, no one told us about this! So they created a sense of affirmation that yeah it is alright to believe that there is this wisdom, this knowledge in cultures and that our primal religiosity, that God is working through that too."

J8 on the other hand saw CST as a living tradition that explains the Gospel in contemporary language. He said CST is a term for the "formal documents from the *Rerum Novarum* from the late nineteenth century" but "in reality, the social teaching of the Church is the Gospel and demonstrate how to adapt with the language of the modern world only"; it is "mainly ... the way we explain the Gospel, for the others."

Inculturated action and sensitivity to the political context, and to the audience being engaged, could be seen as an expression of either Ignatian spirituality or of CST, or indeed of both. J3 drew on CST in an inculturated way. He said that, working with indigenous people, "you must attach your teaching to a face ... they have to see who is saying those words" rather than refer to "the corpus of CST," which has "no face to it." By quoting the popes indigenous people are able to accept "these are the elders, these are the wise, the wisdom coming from the elders of the church ... and that's why they can relate to it."

J2 explained how he adapts his language to his context: "I avoid to talk about some taboo like democracy, social justice, like advocacy, like civil society, I use the Catholic charity" and "in the setting when I talk about Ignatian spirituality to ordinary people, I think the content is the same but the way of speaking is different. But if you follow Ignatian spirituality you understand it is experience."

Employing gospel values or biblical stories points to a source common to both Ignatian spirituality and CST that explicitly influenced the action of at least three members of this cluster, for example, J8 said: "we bring the spirit of the Gospel to the reality and how to find Our Lord in the reality, and how we answer his call to serve the poor. In general the poor, but specially for the migrant."

While reflection on experience, or on direct contact with the people most directly affected, and the use of the pastoral spiral methodology were seen by participants as typically Ignatian, they are also ways of approaching action that are promoted by and expressive of CST. J1 explained: "we were quite successful because we had links to the disabled ones … that it is what has empowered me and I can talk about the disabled because of my friendships – finish! There is no more." J2 explicitly linked Ignatian spirituality and CST in discussing his action:

> we are trying to use three step – see, judge, act. I usually talk about three step circle – see, judge, act but I put one more step – evaluate. You know Peter Henriot? I got that from him. It is something similar to Ignatian spirituality about the *magis.* But the *magis* I think is not a circle, it is spiral – a spiral. It is similar between CST and Ignatian spirituality. (J2)

In chapter 7 we will take up the potential of the experience of the Network to inform the deepening of the pastoral spiral within their praxis in ways that are both Ignatian and Asian.

All of the things that cluster 3 identified as typical or distinctive of Jesuit social apostolate action were related to approaches to action rather than what was done. They were value-supported practices rather than simply actions and thus evidence of a holistic reflexivity that integrates action and thought. For example, the Jesuit Refugee Service philosophy of accompanying, serving and advocating the cause of people on the move was seen as guiding the action of Jesuit programs and personnel beyond the JRS. Friendship with those being served, and empowering them, particularly, were seen as common approaches to action within the Network. L1 put it simply: "they are very migrant centric," whereas R1 explained:

there was an emphasis on … becoming friends, sitting down, listening to the people.
And another one was letting the people tell their own story. … The other thing was
really to try and work out with people ways that they could work out their own
business, you know, to participate in the decisions and to make plans for their future
life. (R1)

Reflection on experience was seen as typical of Jesuit social apostolate action. J8 said that it
is "something very typical of the Jesuits" to "try not only to work but reflect about what we
work," although "sometimes we joke, in the past we worked and we did not think and now
we think not work – that's a joke only." He concluded, "I am sure that almost five hundred
years of the Ignatian spirit we do the same." L1 linked this with being more 'cerebral' about
the work and constantly seeking improvement:

Jesuits tend to be a bit more cerebral about it … Jesuits tend to reflect a bit more on
what they are doing. They tend to look at underlying theologies and underlying ways
of proceeding and they articulate what they are doing a lot more … I do see the
magis being practiced quite widely. They tend to look for what more can be done,
what can be further improved upon. They tend not to settle for mediocrity. (L1)

L1 said that typically Jesuits' action is "not too limited by orthodox thinking or conventional
thinking" and there is "more flexibility to explore alternative ways of thinking and working
and doing things."

There seemed to be some ambivalence or doubt in the minds of at least four members of
this cluster about whether or not working with the grassroots rather than only elites,
participating in coalitions, or dialogue with people of other faiths were really typical or
distinctive of the Network's action. For example, J8 suggested that working with the
grassroots rather than elites only has not been typical of Jesuit action, but rather something
that Jesuits have learned from the wider Church:

The people only taught that the Jesuits go after elite, work with the top down, but in
my case I see that I work for the grassroots so that I don't think that's typical of the

Jesuits, because now you see the Church also globalizes, so that we influence each other so the way we do is rather similar than different. (J8)

R1 on the other hand was able to point to examples of Jesuit social apostolate organisations collaborating successfully in coalitions, but she did not think this to be typical of Jesuit action: "to be involved in coalitions, well to me I believe that's not the normal Jesuit characteristic, but I think it's been so in some of the things." Another member of this cluster did not believe that collaboration was a characteristic of Jesuit action but did not wish to be quoted on the question of collaboration, not even anonymously, which suggests that this is a sensitive and perhaps controversial area.

L1 suggested that interacting with people of other faiths isn't really typical of Jesuit action as "it's only a very small number of Jesuits who really get into interacting with people of the other faiths"; however, she observed that within the migration network of JCAP "they do encounter migrants of other faiths and they are very sensitive towards them … it boils down to the sensitivity to the other person."

Each of these observations could indicate that the action of the Network is evolving and has something to offer to the development of Ignatian approaches.

The sources of Ignatian spirituality and CST met in the participants' approach to action, and it is the approach to action, rather than the positions adopted or what is done, that is the primary focus of the participants' reflections. In the journey from cluster 1 to cluster 3, we have seen progressively more detail in reflection on action, more explicit identification and sophisticated use of sources, and more critical reflection on them. More elements of each source have been drawn on, and in cluster 3 we have seen the integration of sources. Holistic reflexivity has strengthened praxis by enabling participants to draw on a greater range of sources of praxis and in greater depth.

6.3.3 Sources that Inform Thinking

The principles of human dignity and the common good were clearly influential concepts for members of the Network; however, they were not commonly explicitly identified as having their source in CST. Discussion of the sources of participants' thinking about positions on issues or situations, and what action should be taken, was largely limited to cluster 3.

6.3.3.1 Cluster 1

The members of cluster 1 did not discuss the sources that informed their thinking, or that of other members of the Network, at all. There was no evidence of critical reflection on thinking and no explicit awareness of the sources that informed thinking being a feature of the praxis of members of this cluster.

6.3.3.2 Cluster 2

The two members of cluster 2 focused on their way of taking action rather than on the sources that informed their thinking about issues or situations. The reflections that they offered on their thinking were largely limited to identification or description, for example, J5 said "love has to be incarnated" and J4 declared "if you cannot find God here then you can't find him anywhere else."

There is some evidence that CST principles provided a framework for their assessment of action and the positions they adopted. For example, J4 believed that "Catholic Social Teaching arms you with the principles, with the point of view, a Christian or Catholic point of view on how to see or how to deal with social issues," while J5 said, "my faith determines how I decide things … I'm a Christian, I know that respect for people, charity, love is our core values."

J4 also believed the use of reason to be an important source informing the thinking of Jesuits:

> What we normally do is we usually find Jesuits in both camps and we will engage in debates and discussion through our mailing list … and then sometimes it is not

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resolved, it's just, you know, left in the air and those in support of this law [being debated] will do so and those in opposition will do what they can and the Provincial will just watch ... unless it is a matter of grave, grave situation and without a single policy then the Society would be in danger, then perhaps the Provincial will do something. (J4)

6.3.3.3   Cluster 3

The principle of human dignity was the most important source informing the thinking of members of cluster 3 on issues or situations, followed by the Bible or gospel values, the facts or data relating to the concrete case, and experience. As we saw in chapter 3, Scripture, tradition, reason and experience are themselves the key sources of CST. In some cases principles of CST framed the assessment of action of members of this cluster, and in others, CST was used to confirm judgments made on the basis of other sources.

There was no evidence of Ignatian spirituality having a significant role in informing the positions adopted by the members of cluster 3. In fact R2 suggested that Ignatian spirituality is not capable of playing this role, saying that it "cannot give us concrete guidelines" but rather "gives some hope or encouragement to do migrant service." On the other hand, it could be suggested that Ignatian approaches of friendship, accompaniment, and empowering the people to speak for themselves embody thinking about ways of undertaking action, and therefore implicitly determine the advocacy positions of Ignatian organisations. The way of taking action may have determined the positions taken, for example, when J1 said "we learned very fast from our way of understanding about the cause of the disabled that we had to empower them to talk by themselves," it is clear that the advocacy positions adopted were determined by those whose cause was being promoted. The thinking of those most affected informed the position taken.

Two members of cluster 3 identified the principle of human dignity as the most important determinant of their positions on issues or situations. This reflects the foundational role of human dignity within CST that we presented in chapter 3. CST and gospel values provided the foundation for the positions that R2 takes and she clearly identified human dignity as part of CST: "The decision making sometimes we will see ... the back ground I think still the

church, social doctrine or justice, from that background to see – is against human dignity or human rights or not? I think the social doctrine or our Gospel values will be the foundation."

J1 on the other hand said that CST was not a determinant of his positions, rejecting a logic of application. Yet he saw human dignity as the first and most important criterion for his action, and he saw inclusion and participation as demands of human dignity. CST was implicitly framing his assessment of action:

> I don't go to the Catholic Social Teaching to do what the Catholic Social Teaching says ... But for me the criteria comes, and the first one is, the most important thing is the dignity of the person … I go to the dignity of the person and we are all of value, and also the defence of ... the dignity of the person. That is a big, big value. Everyone has to be included. We are of big value. Everyone has to be included in the direction [setting]. That is the priority. (J1)

J2 approached the idea of human rights as demands of human dignity indirectly due to the nature of his context. Scripture was a key source for him: "I avoid to talk about human rights, because very sensitive to the government. Very sensitive. So I talk about 'we are all equal' even in the gender equality I have some story to elucidate. I cannot talk too directly. In the first step I talk to them about the Bible, only the Bible."

For J1 and J3, CST confirmed judgments reached on the basis of other sources. J1 said: "I discover when I read things of the social teaching of the church I feel it puts these words alive, I feel 'wow', I feel confirmation, yes. But I feel it [my work] is more from my vocation, from following my vocation." For J3 the dynamic was different:

> with the students you can apply, you know because you have done the analysis, the theological reflection, you can say: 'this is your faith experience, this is your analysis and this is what Catholic Social Teaching talks … therefore your faith is related to Catholic Social Teaching'. They can see that. … It is discerned knowledge, diffused knowledge. (J3)

Two members of this cluster indicated that they would draw on research, data or the facts of the concrete case in arriving at a position, for example, R2 said "we will go to see why," "we will collect all the country data," "we will do some simple study or research." J1 and J2 indicated that they would draw on experience – either their own, or that of people considered to be wisdom figures – in deciding on their own position. For example, J1 said: "For me it comes very fast, what other people would do? For me I already look at [name of Jesuit], you know in this case, what would [name of Jesuit] do? Eh? Yes. [laughs]" while J2 referred to seeking advice from other religious and his Provincial Consultor.

Members of cluster 3 believed that the thinking of other members of the Network was informed by CST, especially the principle of human dignity, and by the encounter with people affected by the issues or situations. L1 named human dignity and the common good as parts of CST that have a big influence on the positions taken: "If you take JRS as an example the social teachings come up very strongly for them … it comes out in terms of their emphasis on the dignity of every person and on the common good. So I do think it is having quite a big influence." Furthermore R2 expressed confidence that her predominantly non-Catholic staff would draw on the principle of human dignity as a criterion for thinking and action:

> In our centre some senior staff, she will know – like we are working for the labour – no matter what, our criteria is, the human is more important than the capital, is more important than machine and everything. And they keep in mind is our criteria to decide is wrong or right or to have advocacy. (R2)

Listening to those most directly affected by issues, and enabling their voices to be heard, were seen as sources for the positions taken by the Network. These can be seen as expressions of respect for human dignity and the principle of subsidiarity. L1 observed:

> I know that the very, very major source [of positions taken] is through the encounter with the people … I find that above everything else it's not really theories but their own direct involvement with the people and the sensitivity to the people's needs and their compassion as well … The other things probably come in subconsciously but the encounter with the person, well as far as people in direct work are concerned, I think that's the thing that informs their work. (L1)

R1 saw consideration of the ethical dimension as typical of Jesuit work: "I think that's always been a pretty strong component of the Jesuit work – to look at the ethical background to the issues." But she did not refer explicitly to CST as a source for that ethical reflection.

Thinking was the weakest of the three pillars of praxis for the Network. In the journey from cluster 1 to cluster 3, we have moved from seeing no evidence of critical reflection on thinking, to the identification and description of thinking and its sources, to critical reflection on thinking and its sources. In relation to thinking, CST was perhaps the most important source, although it was often mediated by Ignatian spirituality. Only the most reflexive of the participants were aware of the source in CST of the concepts that they were using and brought these into dialogue with Ignatian spirituality. We have learned that the participants largely drew on CST as though it were a body of theory and focused strongly on its key principles.

6.4 PRAXIS AND RELATIONSHIPS BETWEEN SOURCES

The three pillars of praxis which we identified in chapter 5 – motivation, action and thinking – may each be influenced by multiple sources. These sources may also interact in a variety of ways. In this study we are concerned especially to examine the interaction of CST and Ignatian spirituality within the praxis of members of the Network.

6.4.1 CLUSTER 1

Only the Jesuit member of cluster 1 was aware of CST as a distinct body of teaching and was thus able to reflect on the relationship between Ignatian spirituality and CST. J7 saw Ignatian spirituality and CST as being consistent because they share the same principles and values: "I don't see the big difference; I see them very close together … operate from the same principles same values really." His reflections indicate potential for CST to influence the development of Ignatian spirituality and vice versa. J7 believed that "Christian teaching is broader and it's more important" than Ignatian spirituality, which "doesn't cover the whole range of social activities as a Christian or as a Catholic," but is rather "technically a part in it." The whole could influence the development of the part. This understanding does not

preclude the possibility of Ignatian spirituality making a distinctive contribution or providing insights that inform the development or expression of broader Christian teaching including CST. In fact J7 saw Ignatian spirituality as offering a distinctive contribution in the practice of reflection on experience. He said that those inspired by Ignatian spirituality:

> reflect and then we try to work out a policy or a method to work together and help them [migrants], and come back and reflect again and to improve on our decision, our way of living with things and we keep reflecting and we keep changing our way of doing things. But the other people that operate from the Catholic teachings, also the Catholic Social Teaching, they may lack that kind of skill. (J7)

6.4.2 CLUSTER 2

The members of cluster 2 seemed to see Ignatian spirituality and CST as complementary, that is, as consistent but distinct, and perhaps as playing different roles. While J4 said that he saw CST and Ignatian spirituality as complementing one another, he explicitly rejected the idea that they might play different roles, saying, "I don't think so actually." Nonetheless he explained that Ignatian spirituality inspires or motivates us to embrace the world, while CST gives us principles that guide us in how to do it:

> If the Ignatian spirituality urged us to embrace the world and then Catholic Social Teaching gives us the principles on how to do it. Catholic Social Teaching I guess presupposes a kind of spirituality that precisely Ignatian spirituality does – embraces the world and sees the world as part of what being a Christian is. So yeah, I guess they are related.

> … they complement each other. Ignatian spirituality is more about how you see yourself in the world and your relation with God, and the Catholic Social Teaching arms you with the principles, with the point of view, a Christian or Catholic point of view on how to see or how to deal with social issues. (J4)

The apparent contradiction in J4's comments may be a sign that he was thinking this matter through via the process of the conversation. It seemed to be a question that the research participants had not considered before.

For J4 it appeared that CST informs the development of Ignatian spirituality, for example, the concept of the option for the poor builds on and fleshes out the implications of Ignatius's clear concern for the poor: "Of course Ignatius never uses the words option for the poor, but he does care for the poor in his autobiography for example." While J5 had little to say explicitly about CST, we saw earlier that a Christian commitment to respect for people informed his practice of discernment; hence it may be that CST principles implicitly inform his Ignatian spirituality. Neither J4 nor J5 showed evidence of seeing Ignatian spirituality as informing the development of CST.

6.4.3 CLUSTER 3

Three of the members of cluster 3 saw CST and Ignatian spirituality as being complementary. They saw Ignatian spirituality as focusing on the heart and providing motivation and a way of proceeding, and they associated CST with thinking, the mind and guidelines for action. For example, J1 said: "The teachings are more programmatic, systematic, it highlights ideology. I feel proud. But I feel more in my work doing something that I am called, that this is my life." J3 explained:

> One can study and understand. Without a spirituality to draw strength from, one sees it as a commitment to working for the betterment of people's lives. Then you will get frustrated. You will get burnt out. You get very angry, you get very disillusioned. Ultimately, with a spirituality you pray and you surrender. At the end of the day you say 'God, I've done my bit for you – the rest is for you.' Then you have the capacity to accept God's will. You have the freedom to accept your vulnerability and limitedness. You cannot succeed all the time. It is better to have the freedom to handle the fact that you can't do it all. Maybe you are doing quite little. That's fine. (J3)

R2 saw CST and Ignatian spirituality as having different roles or emphases: "I will use the principal values of social teachings, but for me most important is the Ignatian spirituality helped me to do this discernment … Actually Ignatian spirituality cannot give us concrete guidelines … of course it gives some hope or encouragement to do migrant service."

J2 and J8, who were from the same country and working in the same cultural context, both saw CST and Ignatian spirituality as being unified in a shared source, which was identified as the Gospel and/or the Church, and as performing the same function or sharing a way of proceeding. They were reluctant to treat Ignatian spirituality and CST as separate and distinct. J2 explained:

> The first it come from the same origin – the church, our church. I think we Jesuits follow the church, the mother church – *sentire con ecclesia* (to think with the Church) – we never talk different to the church opinion. The second thing I think the spirit of Ignatius come from Gospel, the Gospel. That's the reason why I use scripture. It is the same. For example Ignatius used the scripture in the Spiritual Exercises, in the Four Weeks. He used the Bible to read experiences. It is the same, same, not different. No [they do not have different roles or functions] you see because our spirituality – we are contemplative in action – like see, judge, act – it is the same. I think it is the same way of proceeding. (J2)

Similarly, J8 said:

> I see the very close relation, because even the Ignatian charism evolves, comes from the Gospel, comes from the social teaching of the Church … The social teaching of the church is the Gospel and demonstrate how to adapt with the language of the modern world only. But mainly the social teaching of the church, that's the way we explain the Gospel, for the others and the Jesuits through the documents, that GC 32, 33, 34, and 35, we also try to do the same thing. So I see that the same spirit, the same source, so very close the relation. (J8)

R1 also saw CST and Ignatian spirituality as being unified through a shared source in the Gospel. She described them as representing two sides of the one coin rather than as being

separate and merely complementary, although she did also see them as being complementary. Unlike J2 and J8, R1 noted that Ignatian spirituality tended to focus on a way of the heart while CST tended to focus on a way of the mind:

> The way of the mind and the way of the heart – I don't want to say that they are disparate – but the Catholic Social Teaching is a kind of clearly argued rational, ethical basis that can speak to people both within the tradition and outside the tradition. And the mystics were people outside the tradition too. That it is the way of the heart, the way of love, the way of personal encounter with Christ, with God. But there are some things in the social teachings of the church that really can feed you forever … Even though it is an argued thing it can also speak to the heart … I can't see any dichotomy between the two. (R1)

Five out of seven members of this cluster showed evidence of mutual and generative interaction between CST and Ignatian spirituality. Each source informs the development of the other, and the interaction of the sources generates new expressions or understandings of these sources. Only J8 and R1 showed evidence of influence in one direction only. J8's understanding of the option for the poor as part of his Ignatian spirituality – "when the spirituality is the preferential option for the poor, the Jesuit is encouraged to think about them [migrants] and work for them" – suggests that CST informs the development of Ignatian spirituality. The option for the poor was integrated from CST into Ignatian spirituality. R1's experience provides an example of influence in the other direction. It also demonstrates the generative nature of the interaction. R1's Ignatian approach to accompaniment generated new, inculturated expressions of CST. From conversation with the community about what would make a village happy, a range of physical symbols for themes were identified. She explained that "they came up with things like development out of poverty, and then everybody has dignity … and then the environment, and then for us of course disarmament ... and then peace and reconciliation … So if you come through Catholic Social Teaching they are all the major themes." For R1 Ignatian spirituality informed the development of the expression of CST.

R2 also experienced the option for the poor as part of her Ignatian spirituality even though it originated in CST, and CST informed J1's Ignatian spirituality through the influence of

principles such as human dignity on that spirituality. J1's sense of vocation included "this thing of trying to include the excluded and to value the person who has not been in, you know, reconciled with their dignity or the society is not giving dignity to the person." This is consistent with L1's observation, quoted earlier, that CST principles have a significant influence on the praxis of JRS, a network organisation that consciously adopts an Ignatian approach. J3 spoke of having been formed in the Ignatian spirituality tradition and then of using CST to make connections between this spirituality and social engagement:

> later I had to do sessions myself so you read up a lot on Catholic Social Teachings, both in terms of the texts now, the articles you know related to Catholic Social Teaching by social theologians, social scientists. Those help a lot to connect between Ignatian spirituality and engagement with civil society, people's movements, then comes Catholic Social Teaching itself. (J3)

For four members of cluster 3, the Ignatian dynamic of reflection on experience appeared to inform the development of CST through the creation of new, often contextual and inculturated, expressions of the teachings. As R2 said, "action itself may teach us a lot, from experiences, and then to do reflection." For example, as we have seen, the Ignatian practice of reflection on experience led J3 to recognise and affirm CST already enfleshed in community life, and R1's accompaniment of a community led to the development of local symbols expressing CST themes in an inculturated way. J1 gave expression to CST's commitment to human dignity and participation using the music and dance of a local culture. For J1, bringing dancers with and without disabilities together "is a symbol of social inclusion – everyone is there! And we use the [place] culture and [place] tradition, the [place] music to express faith and that holds us together."

L1's observation of widespread practice of the *magis* among the Network, quoted earlier, would seem to suggest that Ignatian spirituality could give rise to deeper understanding of issues and possibly also to new understandings of principles of CST as ever more effective service is offered and reflected upon. The practice of the *magis* can encourage reflexivity and the development of praxis and of the sources that influence it.

As we have journeyed from cluster 1 to cluster 3, we have moved from no capacity to reflect on the relationship between CST and Ignatian spirituality due to limited or no awareness of CST; to seeing CST and Ignatian spirituality as consistent but as having distinct and different roles; to seeing them as unified in the common sources of Scripture and the Church and a shared way of proceeding; and finally to a mutual and generative relationship in which each informs the development of the other. Only those with knowledge of CST and sophisticated levels of holistic reflexivity were able to bring it into dialogue with Ignatian spirituality, to critically reflect on the relationship of the two, and to mobilise each for the development of the other as a source of praxis.

6.5 STATE OF LIFE AND THE PILLARS OF PRAXIS

We have seen how the sources of the three pillars of praxis varied across the three clusters. Now we will examine the pillars of praxis, noting differences and similarities by state of life. Were the dynamics different for the laypeople from the members of religious institutes? And were there differences between the three religious institutes to which the participants belonged?

6.5.1 MOTIVATION

A strong sense of personal calling or vocation was the major motivation for the Jesuits and women religious. Their experience and understanding of God has led them to act. There was no difference in this between the members of the three congregations. The motivations of the laywomen, on the other hand, varied from a desire to serve the Church's mission, to a desire to respond to the Christian imperative to love and help one's neighbours, to a humanist desire to do something meaningful to help others. The laypeople responded to a personal invitation from someone to get involved. These invitations appear to have recognised a deep desire in each layperson and to have called them to go deeper or to move into new areas and activities. Being invited was experienced as recognition of the capacity to contribute and as an affirmation of the desire to be on mission.

6.5.2 ACTION

Table 2.1 in chapter 2 showed that the Jesuit participants each had multiple roles and undertook a range of activities; however, all included some involvement in capacity building or skills training, and some pastoral engagement or direct service. The regular pattern of combining capacity building and pastoral work or direct service with other activities seems to be typical of Jesuits. As we saw in chapter 4, it is expected that no matter whatever other responsibilities a Jesuit has, he will also be undertaking some pastoral work, and that his approach to any activity will seek to be empowering.

The capacity building activity of the Jesuits interviewed was largely an individual activity, often at the invitation and service of some other group, for example, a Catholic development agency or student movement. Both Jesuits exercising formal leadership roles – one within a Jesuit organisation working with people on the move, and the other outside Jesuit organisations – undertook capacity building work, serving Church agencies not under the auspices of the Jesuits. As we have noted in chapter 4, training others to take action has been an element of the Jesuits' social apostolate from the beginning of the use of this term.

Advocacy was not a strong feature of the work being undertaken by the Jesuits interviewed. Those Jesuits involved in advocacy were largely working at a casework level, with cases referred by them to NGOs or to lay volunteers, often lawyers, with the capacity to take action. In a couple of instances, reluctance to engage directly in advocacy was due to the sensitive political contexts in which those Jesuits worked. Jesuits also contributed to advocacy by supporting people to speak up for themselves.

Only two of the seven Jesuits were involved in research, and this research was more academic than applied. This is surprising given that commitment to learned ministry is one of the eight characteristics of the Jesuit way of proceeding articulated by GC 34.[490] It may indicate poor integration of intellectual apostolate and social apostolate activities.

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[490] GC 34, *Decree 26*.

One of the laywomen observed the following distinctive features of Jesuit action compared with the action of other religious orders: they are more cognitive, cerebral and more reflective; they look at the underlying theologies and articulate more what they are doing; they are flexible and open to the unconventional; and they practise the *magis* by looking for improvements and not settling for mediocrity. This description suggests a praxis marked by holistic reflexivity in which action and thinking are placed in dialogue for the sake of more faithful and effective practice. However not all of the Jesuit research participants were members of cluster 3. If this observation is accurate, it suggests that a distinctively Jesuit way of acting may be developed by a person over time. Formation and experience may play a part.

The two religious women participants were both involved in the full range of activity observed. This reflects the fact that they were both leading Jesuit organisations that serve people on the move and that which undertake all of these kinds of activities. For the women religious, capacity building is an organisational strategy rather than an individual activity of one's own. In addition to casework advocacy they were involved in policy advocacy to change laws and address causes. Often they would do this by joining NGO coalitions, sometimes at the international level. One of the religious women belonged to an Ignatian congregation while the other belonged to a congregation for whom Ignatius was only one influence. Nonetheless, both displayed the "distinctive features of Jesuit action" observed by L1 above. These features may be distinctive of Ignatian rather than just Jesuit action. In the research data they are associated with religious life rather than with the action of the laypeople.

The research being undertaken by the religious women and the laity interviewed was more applied and directly linked to advocacy or to accessing grants to support work with people on the move than the research of the Jesuits. In the two Jesuit organisations led by the religious women interviewed, the research agenda had arisen from issues presenting in direct service work.

Of the three groups of participants, the laypeople were the least directly involved in capacity building, and the least likely to be involved in more than one kind of social apostolate activity. Like the Jesuits interviewed, the one laywoman involved in advocacy was engaged in casework advocacy rather than policy advocacy. Unlike the Jesuits interviewed, the one laywoman doing research was undertaking research that was directly related to accessing grants to support work with people on the move. The laypeople were primarily bringing skill and knowledge to implementing mission priorities established by the Jesuits or Jesuit organisations. They were mainly undertaking organisational support functions or engaged in direct service to priority groups. They were not involved in formal leadership roles.

6.5.3 THINKING

The Jesuits, religious women and laywomen all articulated very similar thinking about the action of Jesuits and Jesuit organisations involved in the social apostolate but they made quite different observations on the reality of collaboration in JCAP social apostolate action.

The Jesuits interviewed saw their philosophy of action as being: personal and rooted in friendship; holistic, attending especially to the spiritual where others may be inclined to ignore this dimension; empowering; reflective; and open to whatever will help. They saw these characteristics – especially regular reflection on experience – as typical hallmarks of their work, but not unique to Jesuits and their organisations.

The women religious identified the following ideas as distinctive, but not unique, to Jesuit social apostolate praxis: respect for the person (whereas other groups at times instrumentalised the migrants in advocacy campaigns); the option for the poor as a criterion for discernment (not just serving where there is government or international NGO funding); advocacy arises from what is observed in direct service (if similar cases keep arising, we look into why it is happening) rather than on desk research alone; reflection on the ethical background to issues; and the use of professionals and sound knowledge.

Two of the laywomen simply noted the importance of the concepts of relationships and accompaniment to Jesuit activities. The third made a range of observations about the action of Jesuits compared with that of other religious congregations.

6.6   SOPHISTICATION AND REFLEXIVITY

In section 6.2 we saw how the focus of the participants' reflexivity emerged from the initial coding as a central theme for the analysis of the data. Moreover, the analysis has revealed the importance of holistic reflexivity to the capacity of participants both to respond to the interview questions and to shed light on their own praxis and on that of the Network.

We saw that members of clusters 2 and 3 reflected on all three pillars of praxis, whereas members of cluster 1 reflected only on motivation and action. Unlike members of cluster 2, members of cluster 3 brought together action and thinking, reflecting on their interaction. They also drew on more elements of each of the sources of praxis than cluster 2; and they were able to articulate different sources of action and thinking, to move with greater ease between them, and to integrate different sources.

The journey from one-dimensional to two-dimensional and, finally, to holistic reflexivity is one of increasing sophistication in reflexivity and praxis. This points to the importance of the development of holistic reflexivity in formation for social ministry, and for the ongoing development of praxis. Here we will explore factors that may have contributed to the development of a sophisticated, holistic reflexivity among the participants.

6.6.1 DEMOGRAPHIC FACTORS AND REFLEXIVITY

The participants were a diverse group of people. Some had been involved in the social apostolate for only one or two years while others had been committed to this ministry for more than twenty years. The number and range of activities that they had undertaken, and the country contexts in which they had worked, were equally varied. We will now look at the data through the lens of these factors along with the respective state of life of each of them.

6.6.1.1 Dimensions of Experience in the Social Apostolate

All but one of the participants who had served in the social apostolate for ten years or more were members of cluster 3. The three other members of cluster 3 had served in the social apostolate for between five and ten years. The only member of the longest serving group who was not a member of cluster 3 was a laywoman. She displayed a high degree of identification with Ignatian spirituality but the focus of her reflexivity was action alone, which placed her in cluster 1. The two members of cluster 2 were split between the group who had served in the social apostolate for five–ten years and that which had served for less than five years. This reflects the difference between their ages and the fact that one was still in formation as a Jesuit. The members of cluster 1 were spread evenly across the three ranges of length of service.

It seems that length of service in the social apostolate may generally be associated with the display of holistic reflexivity, increasing identification with Ignatian spirituality, drawing on CST more extensively, and praxis that reflects a mutual influence between Ignatian spirituality and CST on each other's development. However it is evident that it is also possible to serve in the social apostolate for lengthy periods without developing holistic reflexivity, and that it is possible to have high degrees of identification with Ignatian spirituality after even short periods of service. It is clear that formators cannot rely on osmosis – holistic reflexivity and the capacity to contribute to the development of Ignatian spirituality and CST as sources of motivation, thinking and action will not necessarily simply "rub off" over time.

The participants collectively had undertaken a broad range of social apostolate activities. Those who had performed more than three kinds of social apostolate activity were all members of cluster 3. The remaining members of cluster 3 had all performed two or three kinds of social apostolate activity. The two members of cluster 2 were split between the group that had performed two or three kinds of social apostolate activity and the group that had performed only one kind of social apostolate activity. Two members of cluster 1 had performed two or three kinds of social apostolate activity and the third had performed only one kind.

Breadth of activities appears to support the development of holistic reflexivity; however, it is also likely that the longer one serves in the social apostolate, the greater breadth of activities one will undertake. Further investigation of the impact of the breadth of activities, as distinct from length of service, on the development of holistic reflexivity and the capacity to contribute to the development of social apostolate praxis and the sources that inform it, would be of assistance in the ongoing development of formation processes for members of the Social Apostolate Network.

Some of the participants had served in the social apostolate in only one country, while others had served in a range of countries and/or in regional roles. Both of those who had served in more than three countries were from cluster 3, while four other members of this cluster had served in two or three countries and one had served in only one country. The members of cluster 2 were divided between those who had served in two or three countries and those who had served in only one, as were the members of cluster 1. Only one of the members of cluster 1 had served in more than one country.

It seems unlikely that the range of country contexts in which the participants have served has had a significant impact on the probability of their developing holistic reflexivity. It appears that depth of experience in one place may be just as conducive to the development of reflexive praxis as experience of a broad range of countries.

6.6.1.2   State of Life

The Jesuits were spread across the three clusters with one in cluster 1, two in cluster 2 and four in cluster 3. Interestingly it was not the scholastic who was a member of cluster 1. The Jesuits were also spread across the categories of length of service, number of kinds of activities undertaken and range of country contexts in which they served. The praxis of all of the Jesuits showed evidence of CST informing the development of Ignatian spirituality. Only the praxis of those Jesuits in cluster 3 (with the exception of one) showed evidence of Ignatian Spirituality influencing the development of CST.

Both religious women were members of cluster 3, had served in the social apostolate for more than ten years and had performed more than three kinds of social apostolate activities. The range of contexts in which they had served was less extensive, with one having served in only one country and the other in two or three country contexts. The praxis of one of the religious women showed evidence of CST informing the development of Ignatian spirituality, and vice versa, while the praxis of the other demonstrated only that Ignatian spirituality had informed the development of CST.

One of the laywomen was a member of cluster 3 while the other two were members of cluster 1. They were spread evenly across the categories of length of service. One of them had performed only one kind of social apostolate activity while the other two had undertaken two or three kinds of activities. The two laywomen who were members of cluster 1 had served in only one country context while the member of cluster 3 had served in more than three contexts. Only the member of cluster 3 was aware of CST as a distinct part of Church teaching. Her observations of the praxis of the Network indicated that CST informed the development of Ignatian spirituality and vice versa.

The proportion of participants in religious life – whether Jesuits or members of other religious congregations – who displayed holistic reflexivity was greater than that of the laywomen participants. It is possible that a disposition towards reflection is a factor in attraction to religious life, but it seems more likely that the substantial and systematic formation offered to those in religious life is a significant factor in the development of such dispositions and capacities. Further investigation of the possible correlation between formation for lay partners in the Jesuit social apostolate, and the nature of their reflexivity, would help to guide the ongoing development of programs of formation.

The Jesuits displayed a range of different foci of reflexivity. Those Jesuits with the longest and broadest experience in the social apostolate all displayed holistic reflexivity. Those at the beginning or middle stages of their journey as Jesuits varied between one-dimensional and two-dimensional reflexivity. The scholastic was not the one whose reflexivity was one-dimensional – so it would seem that holistic reflexivity is related to but not simply a function of experience. The experience of being supervised in a field work placement by a member of

cluster 3 may have prompted or assisted the scholastic to broaden the focus of his reflexivity.

It would seem that Ignatian spirituality may be a factor that encourages the development over time of holistic reflexivity in relation to the social apostolate. The habit of reflection on experience, seeking to find God in all things, would point in this direction.

Both of the women religious showed evidence of holistic reflexivity. Their motivation and thinking were similar to those of the Jesuits who had also served in the social apostolate for a long time and had undertaken a broad range of ministry activities. One difference in their praxis was in relation to thinking and practice regarding collaboration. In this area they were more critical in their assessment of action in light of the thinking about collaboration that is articulated by the Jesuits in recent GCs.[491] Their practice of collaboration also differed from that of the Jesuits.

The Jesuits interviewed valued collaboration, and it is promoted in Decrees of GC 34 and 35 specifically dedicated to collaboration. Some Jesuits, including members of clusters 1 and 3, noted that they linked up with NGOs that could undertake advocacy in order to do more for particular cases, or that they needed the help of others to be more effective in their work. Collaboration for them seemed unidirectional – they did not express concern about how they could collaborate with others to enhance the effectiveness of other people's efforts. On the other hand there was a clear commitment to build the capacity of others. This work, however, was usually done as an external consultant, chaplain, guide or invited expert. None of the Jesuits working outside Jesuit organisations were working under the supervision of others. Collaboration for the Jesuits seemed to mean inviting others to collaborate in or assist efforts established by Jesuits rather than Jesuits working alongside others in efforts initiated and directed by others.

One of the Jesuits from cluster 3 noted a need for greater collaboration among Jesuits and Jesuit organisations in the area of migration. This same Jesuit taught collaborative leadership

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[491] GC 34, *Decree 13*; GC 35, *Decree 6*.

to Church workers and was actively seeking collaborators for his programs. He felt acutely the lack of human power compared with the needs to be addressed. It appeared that for him collaboration was a way to be more effective. Another Jesuit from cluster 3 noted with appreciation how a particular religious colleague empowered and supported not only the people she served but the Jesuits as well. His idea of collaboration seemed to focus more on being inclusive in terms of who is served and who is able to participate in the activities for which he is responsible, as well as on empowering others to speak or take action on their own behalf. For him collaboration seemed to be about playing one's part and enabling others to participate too and do the same. A third Jesuit from cluster 3 described his practice of collaborating with other religious, and with leaders from other faith traditions, in communal discernment in relation to a particular project. This example of shared leadership stood in contradistinction to much of what the other Jesuits said about collaboration. Despite recent GC Decrees on the matter, the Jesuits interviewed seemed to have quite different ways of understanding and practising collaboration. Perhaps these contemporary developments in Ignatian spirituality have yet to inform the critical reassessment of practice?

Both religious women and a laywoman observed that collaboration was not typical of the Jesuit way of working and that it was a challenge and an area for improvement. On the other hand, collaboration with civil society actors was seen as a typical way of working for the Jesuit organisations led by the two religious. For the religious, collaboration clearly implied working together, including sharing decision-making and leadership, rather than simply adding one's effort to the enterprise of another. It seems that collaboration had become part of the organisational culture of at least some Jesuit social apostolate organisations. The extensive participation of non-Jesuits in professional and leadership roles in the two relevant organisations may have been an important factor in their development of this practice. Reflection on such developments in practice among some Jesuit organisations may well have informed the development of thinking on collaboration reflected in recent GC Decrees. The theme of collaboration in recent Jesuit documents was acknowledged, but how directly this flows from Ignatian spirituality and whether the disposition and skills for the practice of it exist was questioned. The sensitivity of this matter was reflected in the fact that this was the only question in relation to which any of the research participants asked not to be quoted, not even in a non-identifiable manner.

It seems that the practice and perception of collaboration may be contested terrain, or perhaps an evolving area. It is possible that collaboration is understood differently by the Jesuits of the Network compared with their religious and lay colleagues. Intersectionality with factors of gender and clerical status may also be at play in these differences, given that the religious and lay interviewees were all women, and, by that fact, also excluded from priestly ordination.

The laywomen were the least reflexive of the three groups of participants. Two displayed a one-dimensional reflexivity focused on action, and only one showed evidence of holistic reflexivity. None of the laywomen offered much reflection on their own praxis, preferring instead to comment at an organisational level or to offer observations on the praxis of the Jesuits. Yet the experiences of these laywomen were very diverse. The two laywomen whose reflexivity was focused on action alone adopted without critical assessment the thinking and established approach of the Jesuit organisations with which they were involved. This was not simply a function of length of engagement in the social apostolate or degree of personal identification with Ignatian spirituality. One of these women had been involved in the social apostolate for over twenty years and displayed a high degree of personal identification with Ignatian spirituality, while the other had been involved only a short time and did not identify with Ignatian spirituality at all. The fact that a layperson can be engaged in the JCAP social apostolate for a long time, adopt Ignatian practices such as the examen, use Ignatian language and identify their own spirituality as Ignatian, and yet not critically reassess thinking in the light of action or action in the light of thinking raises questions about the provision of formation for mission for laypeople in the JCAP social apostolate. It also indicates that the potential for the social apostolate to learn from the experiences and perspectives of laypeople is not being fully realised.

It seems that length of experience in the social apostolate is generally associated with the development of holistic reflexivity but the relationship between length of experience and the breadth of activities undertaken requires further research. The researcher also found that religious life is generally associated with the development of holistic reflexivity but it is not clear whether or not state of life is effectively a proxy for the amount and depth of formation offered.

6.6.2 Reflexivity and Ignatian Spirituality

There does not appear to be a direct relationship between the participants' identification with Ignatian spirituality and the extent to which they demonstrated holistic reflexivity. The degree of identification with Ignatian spirituality varied very little within and between clusters 2 and 3, yet their reflexivity was different. The members of both of these clusters showed either very high or high degrees of identification with Ignatian spirituality. Identification with Ignatian spirituality was much more diverse within cluster 1. Nonetheless, the resources of the Ignatian spirituality tradition suggest that it can be understood as a form of reflexive praxis. Reflection on the experience of the participants points to potential for the further development of Ignatian spirituality as a source of their praxis.

6.6.2.1 Comparing the Clusters

Members of cluster 1 demonstrated high, medium and no identification with Ignatian spirituality. While they were able to state their approach, or that of their organisation, or of the Jesuits more broadly, they received this thinking as given and did not show evidence of reflecting on it. For both of the laywomen, despite the difference in their identification with Ignatian spirituality, the Ignatian approach of accompaniment was part of how they described their action. For example, L3 said that "usually JRS pretty much emphasize the importance of being a presence and the accompaniment" and L2 confirmed the same approach in another Jesuit ministry: "we go on accompany them, so just make them aware that somebody cares." The Jesuit member of this cluster, J7, linked his Ignatian spirituality explicitly to reflexivity focused on action: "In the work as Ignatian spirituality I am required to reflect, we also rally other people come together, come together to work as a team and sort of strengthen our resource by pulling more people and on more skill come to deal with the matter."

From the experience of cluster 1 we learnt that high levels of personal identification with Ignatian spirituality and formation in it do not automatically translate into sophisticated levels of reflexivity.

The Ignatian dynamic of reflection on experience also influenced the reflexivity of cluster 2, but in a different way from cluster 1. The members of this cluster reflected on their action, describing what they did, how and why they did it, what worked and what might be

improved. For example, J5 refined a program based on his reflection on experience: "the one before me, his approach was quite useful. I learnt about the positive sides of it, I use it, I continue to use it, but then I add some, but some which I removed, I didn't include. Later on there are some problems and then I use it again, so I experiment from time to time." They also discussed the thinking that motivates their action or informs the way in which they take action, for example, J4 said, "one of the main ideas, notions in Ignatian spirituality that has inspired me over the years is the idea of the incarnation." From the experience of cluster 2 we learnt that reflection on both the action and thinking that make up experience does not automatically generate reflection on the interconnection of action and thinking.

For members of cluster 3, the Ignatian dynamic of reflection on experience encompassed reflection on the interconnection of action and thinking. Here we see how reflection on action led in one case to a development of thinking about action and an affirmation of a philosophy and process of action:

> I was working with the disabled … and we went to Geneva for a meeting of the landmines campaign and discovered there the way to talk and for me it was very interesting. We learned very fast from our way of understanding about the cause of the disabled that we had to empower the disabled to talk by themselves. (J1)

For another Jesuit in this cluster, reflection on action led to new thinking and hence a new way of acting in relation to interfaith dialogue:

> The other thing I realized in doing the retreat with the students at the university level is, to me you realize that God is at work in your cultures. Not their Christian cultures, but their traditional cultures, and then to push the boundary a bit to say that God is at work in your traditional beliefs, so we said the religiosity of the people, including traditional religions is also where God is at work. (J3)

Communal shared reflection on action also led to the articulation of a philosophy of action, as R1 explained: "even when I joined JRS they didn't have this thing 'to accompany, to serve, to advocate' – that grew out of things that we all did together." For J2, the same dynamic emerged through the use of the pastoral spiral methodology and a commitment to the *magis.* J2 said a commitment to the *magis* breaks the see-judge-act circle into a spiral with

the addition of an evaluation step: "I usually talk about three step circle – see, judge, act but I put one more step – evaluate … It is something similar to Ignatian spirituality about *magis*. But *magis* I think is not a circle, it is spiral – a spiral."

In the previous example both judging and acting were evaluated to bring new insight to seeing. In the next example we see that the thinking and motivation behind action – seeking God in all things – influenced action so that it was distinctive. Reflection on action, seeking to find God in it, leads to deeper understanding and new action. For J2 it was another way of expressing the spiral dynamic described above: "Yes, even one typical thing about Ignatian spirituality – we have to find God in all things – I talk to them if you do some charity work you look like social worker but you should to do this work as Christian as Catholic. So we work at finding God in everything."

J8 used the language of the Ignatian practice of discernment to explain how his spirituality promoted the interconnection of thinking and acting: "the Jesuits not only work but try to reflect … we call that discernment … we work with the heart and hand, but no with the head also."

Members of cluster 3 reflected not only on their own action but also on that of others. Reflection on thinking and action external to the Network could introduce into it new developments in thinking and action. For example, reflection on the action of others who are engaging with the popular piety and spirituality of the migrants led R2 to a critical reassessment of thinking about her own action: "I think the Ignatius spirituality in future have to go to integrate with the marginal people, migrants and their [spiritual] experience and to integrate together."

Another member of this cluster reflected on how she saw the interconnection of action and thinking for members of the Network. L1 observed that reflection on the thinking and action of people of other faiths has influenced the Jesuits' way of working: "I do hear them quoting some practices or beliefs from other things [other faiths] which seem to have enlightened them and informed them about their own way of proceeding."

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From the experience of cluster 3 we learn how the resources of Ignatian spirituality can assist in the exercise of holistic reflexivity, and that sophisticated levels of reflexivity are needed to enable people to contribute to the development of this tradition.

6.6.2.2   A Reflexive Spirituality

A number of the core practices of Ignatian spirituality encourage turning one's gaze back on oneself for the sake of better understanding God's action in one's own life and in the world, and God's unique call to oneself, in order to respond more deeply. Ignatian spirituality can thus be understood as an inherently reflexive spirituality, or a form of reflexive praxis.

The personal narratives related by the participants in this research demonstrate that, as Barry and Doherty suggest, Ignatian spirituality is for them first and foremost a lived experience of God and one's response to God, and only secondarily a thought-out and systematised set of characteristics of an enactment of a particular religious spirit.[492] Over and over the researcher heard that for the participants, experience preceded reflection. Reflection on experience then critically reassessed existing thinking and/or action, for the sake of a deeper response. This ongoing dynamic of reflection on experience underpinned what participants understood by being contemplatives in action and the exercise of discernment. The quest for an ever deeper response was named by a number of them as an expression of the *magis*.

The examen is a foundational practice of Ignatian spirituality. A number of participants across the three clusters reported that it was a personal practice of theirs, and Jesuits are in fact expected to make an examen twice daily.[493] Retreatants are introduced to the examen in the *Spiritual Exercises* and it is intended to continue in an ongoing way beyond the retreat into the daily life of those making the *Exercises*.[494] It helps people to become more reflective.

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[492] Barry and Doherty, *Contemplatives in Action*, 2.

[493] *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 342.

[494] Fleming, *Draw Me into Your Friendship*, nn. 24–43.

It involves the sifting of experience, paying attention to one's thoughts, words, deeds and feelings, and promotes awareness of God's action in one's own life and in the world, with a view to more faithful union with the will of God. The application of the examen can also be collective. Several participants referred to a custom of returning from fieldwork to reflect with others on the experience and draw lessons for how to be of greater service.

Turning one's gaze back on oneself to notice interior movements is also essential to the process of communal discernment, which is a key element of the shared praxis of the Network. In the process of discernment Ignatius encourages us to pay attention to movements of consolation and desolation produced in our souls by good and bad spirits, as we saw in chapter 4.[495] While Ignatius associates these with the Spirit of God and with Satan respectively, contemporary interpreters such as Lonsdale suggest that it is not so much the source of our thoughts and feelings that matters as the direction in which they tend – are they leading us to love, growth and relationship? or to destructive forms of behaviour that undermine solidarity and destroy love and community?[496] Discernment may be undertaken by individuals or collectively by organisations on mission. Such communal apostolic discernment can constitute a collective exercise of reflexivity. Lonsdale's interpretation is helpful for such a collective exercise within the Network, given the religious diversity of the staff of its organisations and of those whom they serve.

The reflexive practices of the examen and discernment are introduced in the context of the *Spiritual Exercises* and the dynamics of the *Exercises* themselves can also be understood as being reflexive. In the First Week the retreatant is invited to become more aware of the destructiveness of sin and of her or his own involvement in it, and also of God's love for and forgiveness of sinners. The Second Week focuses on interior knowledge of Jesus and making the choice to follow him. The Third Week invites the retreatant to contemplate the passion and death of Jesus, and to commit to carrying the cross with him. The Fourth Week contemplates the mysteries from the resurrection to the ascension, in which Jesus continues

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[495] Ibid., Sp Ex, nn. 313–36.

[496] Lonsdale, "Discernment of Spirits," 180–81.

to labour for us in the world. It is expected that the retreatant will want to make a love response that is manifested more in deeds than words. Thus the *Exercises* encourage us to turn our gaze back on our own motivations, thinking and action.

The interpretation of the foundational sources of Ignatian spirituality through time by the Jesuits is another example of the collective exercise of reflexivity in the life of the Society. In chapter 4 we saw that, through their successive GCs, the Jesuits have reinterpreted their foundational sources in the light of lived experience, making their spirituality a living tradition rather than a static collection of propositions or characteristics. We paid particular attention in chapter 4 to how the Jesuit understanding of the place of justice in their mission has evolved in dialogue with experience. The general pattern of the mission Decrees of GCs often reflect a collective examen, starting with gratitude for the graces received, reviewing the lights and shadows of the period since the previous GC, seeking understanding of the contemporary challenges, and outlining new commitments.[497]

GC 35, the most recent GC during the period of this study, demonstrates how reflexive praxis is central to an Ignatian approach to action by defining an Ignatian organisation in terms of the application of the dynamics of the *Spiritual Exercises* to organisational life, saying in Decree 6 that an Ignatian organisation "engages the world through careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness always to evaluation."[498]

The dynamics of the *Spiritual Exercises* and the core practices of the examen and discernment are also inherently reflexive. They involve reflection on experience – including both action and the thinking that supports it – and may lead to new understandings of experience, of God, and of the world, and may result in different thinking and action in response. These reflexive practices, undertaken individually or expressed collectively,

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[497] See, e.g., GC 35, *Decree 3*.

[498] GC 35, *Decree 6*, n. 9.

support reflexive praxis. The more deeply the members of the Network draw on the resources of Ignatian spirituality, the more holistic the focus of their reflexivity is likely to become. More holistic reflexivity will in turn deepen their praxis.

We have seen that personal identification with Ignatian spirituality does not necessarily contribute to the development of holistic reflexivity; however, there is potential for the inherently reflexive practices of the tradition to be better mobilised for this purpose. This points to the need for deep and sophisticated formation, not only for Jesuits, but for all who collaborate in their social ministry activities, in order to avoid a superficial appropriation of the spirituality.

6.6.2.3 Imagination and Creativity

A grounded theory approach to the analysis of the interview data did not reveal a theme of imagination or creativity. Across each of the clusters there was some evidence of the imagination at play within the praxis of research participants. For example, in cluster 1, L2 described how her practice of accompaniment was informed by imagining how she would respond if the prisoners she served were her own biological brothers. Imagination generated empathy and informed action. In cluster 2, J4 explained how a creative, new service resulted from his effort to imagine how to put families separated by war back together, and, in cluster 3, J1 and R2 described their use of cultural expressions such as symbols, music and dance in creative advocacy strategies. They discerned God's presence in local cultures and mobilised positive elements of culture to inspire understanding, hope and action.

While the absence of a theme of imagination seems surprising given the importance of imagination in Ignatian contemplation, which we saw in chapter 4's presentation of the *Spiritual Exercises*, the interview questions allowed for but did not explicitly invite reflection on the role of imagination. If time had allowed for further rounds of data collection and theory building, the role of imagination and creativity could have been explored. It is possible that imagination is another resource within Ignatian spirituality with potential to link the pillars or praxis. Further research could explore whether imagination could be a space or mechanism for the integration and synthesis of sources.

6.6.3 REFLEXIVITY AND CST

Drawing explicitly on CST seemed to be related to holistic reflexivity among the participants in this research. Only one participant who did not display holistic reflexivity drew explicitly on CST. Reflexivity is the key to the ongoing development of the living tradition of CST. However, members of the Network generally regarded it primarily as a theoretical body of knowledge and drew almost exclusively on its key principles. Their ways of drawing on CST seemed to reflect what we called an essentialist understanding of CST in chapter 3. Only among those whose focus of reflexivity was holistic was the relationship between Ignatian spirituality and CST seen to be mutual and generative. Holistic reflexivity seems to enable people and groups to more effectively place experience in context in dialogue with faith sources.

6.6.3.1   Comparing the Clusters

The laywomen in cluster 1 were not aware of CST and did not draw on it. The one Jesuit in this cluster drew on one principle of CST in the assessment of action, but not in an explicit way. J7 considered the principle of human dignity to be a "foundation" but not something that helps "on the surface." He treated CST as a body of theory and it did not feature in his practice of reflexivity in an explicit or extensive manner. CST will not inform the praxis of those whose reflexivity is one-dimensional and focused on action if they understand CST to be a body of theory.

One member of cluster 2 drew on CST to a medium degree while the other did not draw on it all. J4 drew on CST principles as a framework for the assessment of action, and as a language for conversation with others beyond the Church – it influenced his thinking and his action, but in fewer ways than it did for participants in cluster 3.

All of those who drew on CST to a high or very high degree were members of cluster 3, and only one member of this cluster drew on it to anything less than a high degree. This cluster was the most diverse in the extent to which they drew on CST, drawing on it to a low or a high or a very high degree. Although members of this cluster showed evidence of understanding CST as an evolving tradition, their ways of drawing on it were consistent with

an essentialist understanding of CST. This raises questions about knowledge of the content of CST in relation to relevant issues, awareness of local social teachings, and the impact of context on ways of drawing on CST. Nonetheless, some members of this cluster generated new, inculturated expressions of CST, and they saw CST as a resource for the development of Ignatian spirituality.

6.6.3.2   A Reflexive Tradition

Contemporary CST starts from reality and proceeds in an inductive manner rather than by applying theory deductively to social realities. We saw in chapter 3 that the teachings do in fact develop over time in dialogue with the events of history and ongoing reflection. Through reflection on experience, core principles may be given new expression, understood more deeply, refined and nuanced. New teaching may emerge in response to new situations and issues, and to God's ongoing self-revelation. Being in dialogue with reality – in which God is active – may lead CST to incorporate new knowledge from external sources. Only members of cluster 3, and one member of cluster 2, demonstrated this understanding of CST. Other participants showed an essentialist understanding of CST.

Our examination of CST on migration, both at the international and at the Asian level, demonstrates how the exercise of reflexivity in the teachings – the magisterium turns its gaze back on its own previous teachings – has led to development in the content and focus of these teachings. By engaging more with the reflection on experience in context by the local bishops, and indeed by those who experience migration and those who work with migrants, the international teachings on migration could benefit from a wider and more inclusive exercise of reflexivity. This point will be taken up in chapter 7 by exploring how theologians are suggesting that CST on migration might develop as a more helpful source of praxis.

Greater awareness by the Network of its situatedness within the Catholic justice tradition, and of the reflexive development of that tradition, would both broaden and deepen the reflexivity of its praxis. The experience of the Network demonstrates that awareness of CST, and particularly of the content of its international and local teachings on specific issues, could enhance its praxis and better equip the Network to contribute to the development of

the tradition. Rather than contributing to the development of sophisticated holistic reflexivity, drawing on CST as a source of praxis seems to require it.

6.6.4 REFLEXIVITY AND PRAXIS

Chapter 5 offered an understanding of praxis as combining theory and action in a dialectical relationship so that thinking and acting are mutually interdependent. In the praxis of those participants in this study who displayed holistic reflexivity, we saw that action was critically reassessed in the light of reflection on action and on the thinking that supports action, and thinking was critically reassessed in the light of reflection on both thinking and action. It was the holistic exercise of reflexivity that linked the three pillars of praxis – motivation, action and thinking. The more holistic a person's focus of reflexivity is, the more coherent and integrated his or her praxis will be.

Reflexive praxis thus brings reflection on experience in context, and reflection on sources of tradition, together in a dialectical relationship at the service of mission. The resulting practices in the personal and collective spheres are then supported by and expressive of sets of meanings and values that are themselves critically assessed in the light of experience for the sake of faithful and transformative practice. Enduring sources of tradition such as Scripture, and universal principles such as those of CST, are placed in a dialectical relationship with changeable experience in context, at the service of the faith community's enactment of its religious spirit and pursuit of its mission.

6.7 CONCLUSION

The data from this research reveal that there was a tacitly shared set of meanings, values, thinking and practices that constituted a shared Network praxis. This shared praxis was grounded in a commitment to the dignity of the person, which led to care for the whole person, and especially the integration of the spiritual dimension. It was relational, expressed in the practice of accompaniment and the adoption of person-centred approaches. It was committed to dialogue with the faiths and cultures of the Asian region. The most distinctive characteristic of the Network's praxis was the personal and communal practice of

discernment in a cycle of reflection on experience, yet Ignatian spirituality and the practice of discernment did not necessarily lead to a holistic focus of reflexivity on the part of all participants.

Ignatian spirituality was the main source of motivation, whereas CST did not feature as a motivation at all. This points to the potential to further develop the spirituality of CST as a source of motivation for social apostolate action, and to the potential for the spiritualities of other religious institutes to provide motivation for action for social justice.

CST and Ignatian spirituality interacted in the approach to action of the participants. Both sources share an approach to action that is person-centred, holistic, incarnational, inductive, and marked by an option for the poor. As we saw in chapters 3 and 4, both traditions can be understood to be on a journey, evolving through the exercise of reflexivity by the people and communities who live them in specific concrete historical circumstances. Members of the Network can also be understood to have been on their own personal journeys as they sought to bring together their motivations, action and thinking in an increasingly sophisticated form of praxis through the exercise of holistic reflexivity. It was clear, however that participants understood Ignatian spirituality as their way of proceeding and that CST was often mediated by Ignatian spirituality. Concepts that originated in CST, or which were common to both CST and Ignatian spirituality, were typically experienced as elements of Ignatian spirituality. This points to the possibility that the spiritualities of other religious institutes may also mediate CST in unique ways.

Explicit expression of reflection on the sources of thinking was largely confined to members of cluster 3. In this area, CST featured more strongly as a source of praxis than Ignatian spirituality, although thinking is also implicit and embodied in the Ignatian practices to which the participants were committed. Fostering holistic reflexivity may encourage or facilitate greater access to the ethical resources of CST for the social apostolate.

The exercise of reflexivity was an important mechanism through which CST and Ignatian spirituality interacted within the praxis of the Network. The interview data suggest that

sophisticated, holistic reflexivity and knowledge of CST were required for the Network's Ignatian spirituality to inform the development of CST, whereas CST may have informed the development of Ignatian spirituality as it was understood and practised by members of the Network regardless of the focus of their reflexivity, or their explicit awareness of CST.

Both the Society of Jesus and the post–Vatican II social magisterium have been on a journey into ever deepening praxis. Each has through time brought experience in context into dialogue with its sources for the sake of action. Both have critically reassessed action and thinking and the interaction of thinking and action so that they are mutually co-determinative. Likewise, people within the Network also appear to have been on their own personal journeys into reflexive praxis. Each of the clusters was like a snapshot of a point in the journey from a one-dimensional focus of reflexivity towards the sophisticated, holistic reflexivity that can most adequately support an incarnational and reflexive praxis and contribute to its ongoing development. Length of service in the social apostolate and religious life seemed to be generally associated with holistic reflexivity, raising questions about the role of formation and ministry experience along the path to the development of sophisticated reflexivity. The reflexivity of Ignatian spirituality and its core practices point to resources for praxis and the potential for the further development of Ignatian spirituality as a source of praxis. CST could also be further developed as a source of praxis but this seems to require sophisticated holistic reflexivity on the part of social apostolate actors.

Having presented and analysed the empirical data, chapter 7 will now place it in dialogue with the theological sources of CST and Ignatian spirituality, and with theologies of migration, in order to uncover theological insights that emerge from the experience of the Network. Finally, in chapter 8, we will consider how the experience of the Network might contribute to the development of CST and of Ignatian spirituality as sources of praxis, and how the praxis of the Network itself may be further developed.

CHAPTER 7: HOLISTIC REFLEXIVITY AND A PRACTICAL THEOLOGY OF REFLEXIVE PRAXIS

7.1 INTRODUCTION

The analysis of the empirical data has demonstrated that reflexivity is a key mechanism that links the three pillars of praxis. We will now examine how reflexivity can function as a hermeneutical key, helping us to understand the theological approach of the participants. We will also explore how the reflexivity displayed by the participants relates to the theological sources of CST and Ignatian spirituality introduced in chapters 3 and 4, respectively. Reflecting on the data in the light of these sources, as well as recent theologies of migration, the researcher will argue that the clusters illustrate stages in a journey towards a reflexive praxis approach to practical theology. In chapter 6, friendship or accompaniment, an option for the poor, and discernment with its commitment to experience as a starting point for proceeding via a cycle of experience and reflection, emerged as the core practices of the Network. These core practices embody the Network's theological stance and are revelatory of theological insight. By reflecting further on them, the Network may contribute to the development of a practical theology of reflexive praxis, and deepen their own praxis and that of others. Thus, based on a constructive dialogue between the data, and the results of its analysis, with the faith sources of CST, Ignatian spirituality and recent theologies of migration, this chapter proposes elements of a practical theology of reflexive praxis concerning vulnerable migrants in Asia.

7.2 REFLEXIVITY AS HERMENEUTICAL KEY

The way in which the participants turned their gaze back on their own motivations, action and thinking can help us to understand their theology and to place their experience in dialogue with the theological reflection of others. A one-dimensional focus of reflexivity may point to an understanding of pastoral theology as the application of systematic theology to practical situations through pastoral care and ministry. As we noted in chapter 1, prior to Vatican II Catholics commonly understood pastoral theology in this way. Such reflection is

more likely to generate what Elaine Graham, Heather Walton and Frances Ward have labeled "hints and helps" for more effective pastoral ministry than theological insight.[499]

Since the appearance of theologies of liberation, and the advent of Vatican II, the importance of human history and of experience in context in doing theology have been better appreciated and given more emphasis. Thus, a shift in language among Catholic scholars from pastoral to practical theology often signifies a shift in focus from pastoral practice to the praxis of Christian living, although some use the terms "pastoral theology" and "practical theology" interchangeably. The dynamic interplay of reflection on action and on thinking in holistic reflexivity seems to reflect what Graham, Walton and Ward call "theology-in-action" or a praxis approach to practical theology, in which knowing and doing are mutually co-determinative.[500] The three clusters distinguished by the research participants' focus of reflexivity may thus be seen as stages on a journey from a pre–Vatican II approach to pastoral theology as the application of systematic theology to experience in context, via an in-between stage in which reflection on action and thinking are not integrated, to a praxis approach to practical theology in which practices are "forms of embodied theology that communicate and reveal meaningful theological insight."[501] Thus the personal journeys of the research participants may be seen to be interrelated with the collective journey of the Church as an institution.

7.2.1 MOTIVATION

Spirituality – the experience of and response to the transcendent – emerged from the participants' reflections as the dominant source of their motivation for involvement with vulnerable migrants. Participants were motivated by the experience of being called, or invited (either by God directly or through a person), into committed action. They responded to their experience of God and the world with a desire to serve the poor. For all but one of

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[499] Graham, Walton, and Ward, *Theological Reflection*, 2–5.

[500] Ibid.

[501] Swinton, *Raging with Compassion*, 81.

the participants this motivation was explicitly religious and Christian and could be considered a commitment to faithful practice.

Responding to concerns that theologies of liberation reduce salvation to a politico-economic struggle,[502] Gustavo Gutierrez has long asserted that spirituality, and specifically the following of Jesus, has always been a deep concern of liberation theology and that the kind of reflection it "represents is conscious of the fact that it was, and continues to be, preceded by the spiritual experience of Christians who are committed to the process of liberation … And this encounter becomes in turn the starting point for a route to be taken in the following of Jesus."[503]

As Snyder notes, Gutierrez holds that practice, commitment and contemplation come before theologising.[504] For our research participants the experience of an encounter with God led to commitment to transformative action and both spiritual experience and committed action came prior to theological reflection. John Swinton and Harriet Mowat's reflection on the sequence by which practical theology proceeds seems to capture the dynamic. They acknowledge that while they have suggested that human experience is the starting point for practical theology, this isn't strictly so:

> *God* and the revelation that God has given to human beings in Christ is the true starting point for all practical theology. The discipline of Practical Theology emerges as a response to and recognition of the redemptive actions of God-in-the-world and the human experience which emerges in response to those actions.[505]

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[502] E.g., those expressed in the Congregation for the Doctrine of the Faith, *Instruction on Certain Aspects of the 'Theology of Liberation.'*

[503] Gustavo Gutierrez, *We Drink from Our Own Wells: The Spiritual Journey of a People* (Maryknoll, NY: Orbis, 1988), 1.

[504] Snyder, *Asylum-Seeking, Migration and Church*, 16–17.

[505] John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London: SCM, 2006), 11.

The experience from which the theologising of the research participants started *included* their religious experience in which they encountered God's self-revealing initiative. Elaine Graham sees theology as a *performative* discipline that begins and ends in faithful practice.[506] It is through doing, or faithful practice, that values are manifest. For participants in this study, however, faithful practice (or orthopraxis) was the end that they desired. The purpose of their praxis was a faithful response to the call or invitation that they had received. They were not motivated by the pursuit of right thinking (or orthodoxy). To the extent that they engaged in theological reflection at all, it began in their experience of being called and responding, and was for the sake of a more faithful and effective response in action. This shows that action may also flow from motivation that is in the form of a religious experience, as in the case of the research participants. Indeed, the data do not fully confirm the contention that religious practice or action is the beginning and end, as Graham seems to suggest. Thus practical theology could benefit from a deeper engagement of the dynamic interaction between and among the elements of reflexive praxis – in this case, motivation and action.

7.2.2 ACTION

All participants in the research reflected on action, and the three clusters seemed to mark stages in the development of critical reflection on action. Turning their gaze back on their own action, members of cluster 1 were able to identify their practices as Ignatian. Their reflection focused on undertaking these actions faithfully, rather than questioning them. Members of cluster 2 reflected critically on their own action, noting how it was at times different from that of other groups, experimenting and considering the impact of changes on effectiveness. Their reflection on action was aimed at improving action. Only members of cluster 3 reflected holistically on the interaction and mutual influence of their thinking and action. They understood their practices as something more than simply actions. Their practices were underpinned by values, commitments and beliefs. Thus developments in thinking, as well as reflection on action, could lead to changes in action, and vice versa. Snyder notes that "what distinguishes practical theology from other theological sub-

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[506] Graham, Walton, and Ward, *Theological Reflection*, 170.

disciplines is that the practices are explicitly reflected upon and the goal of improving practice is consciously articulated."[507] Network members could learn from practical theologians when it comes to reflection on action in order to ensure that it is not simply undertaken for the sake of reflection or evaluation of performance, but also to refine, reimagine or transform current practice. Members of cluster 3 could be an important resource for such dialogue with theologians.

Across all clusters, critical reflection on action also focused largely on the *approach* to action rather than on the substance of the action taken. While all clusters saw the Network as approaching action in an Ignatian way, it was primarily in the approach to action that the sources of Ignatian spirituality and CST interacted. Such a process orientation seems in tune with general trends in practical theology. Surveying such trends over the past twenty years, Graham, Walton and Ward conclude that "theological discourse is now seen as *process* rather than *product*."[508]

The way in which the participants enacted their process commitment to starting from experience, and reflecting on experience, seemed largely to privilege reflection on action over reflection on the thinking that supports action. Synder sees the privileging of experience and practice over tradition as a starting point as one of two central characteristics of "theology-in-action," the other being the goal of transformative action.[509] While Swinton and Mowat say that there "is no single, standardized way of doing practical theology," [510] Snyder identifies a cycle that she calls the "cycle of performative theology" as *the* means by which a praxis model of theology is enacted.[511] She identifies the first stage of

[507] Snyder, *Asylum-Seeking, Migration and Church*, 16.

[508] Graham, Walton, and Ward, *Theological Reflection*, 5.

[509] Snyder, *Asylum-Seeking, Migration and Church*, 16.

[510] Swinton and Mowat, *Practical Theology and Qualitative Research*, v.

[511] She acknowledges that her articulation of the cycle is a synthesis of the work of Ballard and Pritchard, and of Swinton and Mowat. Snyder, *Asylum-Seeking, Migration and Church*, 18.

the cycle as "Current Praxis (experience)," saying that it "involves identifying the situation and outlining what appears to be going on in a prereflective way."[512] She uses the term "praxis" to indicate shared value–committed actions geared towards liberation and "experience" to indicate one's own personal involvement in this shared praxis. Because the personal experience of the researcher or actor is embedded within a wider collective praxis that constitutes the current practice – how things are now – she says it is necessary to engage in "critical self-reflection – also known as reflexivity – [and to articulate], as far as possible, [one's] own situatedness and preconceptions."[513] Furthermore, examining one's own, necessarily limited, experience is not enough – we must also draw on the experience of others. Thus for Snyder, the experience to be reflected upon includes thinking as well as action, and both are subjected to critical self-reflection. This experience also needs to be broader than the experience of any individual or group.

James Hug SJ takes up the subjectivity of experience in his critique of the pastoral circle and suggestions for its modification for policy advocacy action. He prefers the term "pastoral spiral" to emphasise that the 'circle' does not close and that "it gives rise to a new experience that then must be analyzed, reflected on theologically, and then gives rise to further action" – a point also made by one of the research participants.[514] Hug notes that efforts for social change take place in conflict situations in which there are often fundamental differences in perspectives and values – an important point for the culturally and religiously plural contexts of Asia. Understanding and acknowledging the impacts of these differences "demands self-knowledge, willingness to dialogue, and community involvement in the processes of the pastoral spiral."[515] As well as the ability to cast our gaze back on ourselves and our own thinking and action, we also need to engage the experience of others. The pastoral spiral "will be more adequate to the reality being addressed when all of the major types of people involved in and affected by that reality participate together in

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[512] Ibid., 18.

[513] Ibid., 18–20.

[514] James E. Hug, "Redeeming Social Analysis: Recovering the Hidden Religious Dimensions of Social Change," in Wijsen, Henriot, and Meija, *The Pastoral Circle Revisited*, 196.

[515] Ibid., 197–98.

the analysis, discernment, and planning"; however, "special attention must be given to including those whose experience, perspectives, and values are most often overlooked or ignored – those in poverty and marginalized or oppressed in the situation."[516]

In the context of the Asia Pacific region this would require the inclusion of multiple interfaith and inter-multi-cultural perspectives. Synder notes that one of the criticisms made of liberation theology "is that it has denied the validity of the experience of the privileged."[517] This criticism speaks to/for the participants in this study as they were not the poor and marginalised but rather they were relatively privileged members of the Network who had freely chosen to take up the cause of vulnerable migrants – to make an option for the poor. It provides a basis for affirming that their experience was also a place in which God is active and from which we may learn something about God. For example, as we move from cluster 1 through to cluster 3, the participants in this study increasingly embraced reflection on the experience of others, in addition to their own experience, as well as critical reflection on how each one's own experience was situated within the context of this wider current praxis. The holistic reflexivity of members of cluster 3 seems to have enabled them to draw on CST – which synthesises the reflection on experience of the whole Church by the magisterium – in a more explicit and extensive manner in the ongoing development of their action than the members of the other clusters. For cluster 3, the experience upon which they reflected was broader than their own action. It embraced the experience of others, included thinking, and engaged sources of faith tradition. Again we see that members of cluster 3 would be an important resource for the further development of the Network's praxis.

7.2.3 THINKING

The reflection on thinking done by the members of the Network who participated in the study was weaker than their reflection on the other pillars of praxis. The CST principles of human dignity and the common good were clearly influential concepts for members of the Network, yet only members of cluster 3 showed evidence of reflecting with any depth on

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[516] Ibid., 198–99.

[517] Snyder, *Asylum-Seeking, Migration and Church,* 20.

their thinking about positions on issues or situations and what action should be taken, and even they did not always show awareness of the faith sources of their thinking. CST concepts were often mediated by Ignatian spirituality, especially via the integration of these concepts within the approach to social apostolate action articulated by the Society of Jesus.

Gutierrez holds that theology should firstly be "God-walk" and only secondarily "God-talk"; thus theology is a second act.[518] For many of the research participants, this second act remained undone, or at least unarticulated until drawn out by an interlocutor such as the researcher. They did not seem to be asking how their experience gave rise to insights about God or about the interpretation of the sources of tradition, and how this might in turn influence their practice and that of others. Their theology remained implicit in the performance of practices but not explicitly articulated. Why might this be so?

Swinton and Mowat suggest that a "key aspect of the practical theological task is to evoke such 'unnatural self-reflection' and to raise people's consciousness to previously hidden dimensions of everyday situations."[519] Elsewhere, in his practical theodicity, Swinton identifies such "thoughtfulness" as one of the "practices of redemption" by which faith communities may resist evil and persevere in faith.[520] He calls on Romans 12:2 to explain that Christians should, through the power of the Holy Spirit, practise the renewal of their minds through prayer and interaction with Scripture, both individually and communally. Swinton says that "when we allow our ideas and thoughts to be formed and reformed by this interaction, we begin to think differently. Our thoughts, our values, and our interpretations of the world are reframed into a challenging and inevitably, at times, countercultural form."[521] This understanding of the practice of thoughtfulness reflects a way of perceiving and practising reflexivity that participants could learn from practical theologians. As Swinton says, "unless we learn the practice of critical thinking … we risk

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[518] Gutierrez, quoted in ibid., 16.

[519] Swinton and Mowat, *Practical Theology and Qualitative Research*, 16.

[520] Swinton, *Raging with Compassion*, 179–212.

[521] Ibid., 180.

drifting into thought patterns and subsequent forms of action that are not only dissonant with the Gospel but can, in fact, become profoundly evil."[522]

While Swinton highlights interaction with Scripture, a Catholic sensibility would also include other sources of tradition, such as CST. To fail to examine our own thinking, the dominant thinking of our culture and context, and how it frames or supports action, is to risk not noticing how the taken-for-granted assumptions made by our cultures and communities may in fact lead to real evil, and to our becoming complicit in it. Through the exercise of holistic reflexivity we may uncover and respond to structures or situations of sin. Greater attention to the thinking, and specifically to the theological insights, that may emerge from the reflection on experience in context of the Network could, therefore, contribute to the development of CST and of scriptural interpretation as sources for praxis. The core Ignatian practice of discernment is an obvious resource for this effort.

7.3   IGNATIAN SPIRITUALITY AND REFLEXIVE PRAXIS

The most striking feature of the reflexivity of the participants was the commitment to discernment, with its reflection on experience, rather than to starting from thinking or abstract concepts. This reflects the incarnational nature of Ignatian spirituality, which seeks God in the people, places and events of history. It is a strength upon which the Network could build. Not all of the participants reflected on experience in a way that encompassed both action and the thinking that underpins action, whether consciously or otherwise. This privileging of action over thinking in the reflexivity of the Network members may reflect the way in which Ignatius's belief that love ought to manifest itself in deeds rather than words has been received.[523]

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[522] Ibid.

[523] Sp Ex, n. 230.

Ignatian spirituality was the main lens through which participants understood and articulated their approach to action – it was their way of proceeding. As we saw in chapter 4, this term refers to a whole way of living life on mission that has developed from a dialectical relationship between the experience of communities living Ignatian spirituality in specific historical and cultural contexts, and reflection. The experience or personal praxis of the participants was situated within the broader Jesuit praxis. For participants in this study, the Jesuit way of proceeding could be understood as what Pierre Bourdieu calls the *habitus*. Bourdieu argues that cultures have a "logic of practice" or shared practical sensibility – a *habitus* – and Graham takes up this idea in her practical theology:

> To be inducted into culture is to acquire a sense of how to behave, as expressed in the practical attitudes, preferences and actions of those around us. The *habitus* makes society possible. We enter a culture in which things are done – practiced – in a certain way, and that is chiefly how we learn core values. Yet once more, the process is reflexive: we enter, we inhabit the culture, but we participate in it too and through our actions and agency contribute to the organic unfolding of *habitus*.[524]

Graham's theology focuses on practice, yet it does not reject tradition. It frames Christian tradition as emerging from Christian reflection on God that is expressed in the practices or value-supported actions of the faith community. Christians participate in, express and shape a living faith through their practices.[525] In the same way, Network members could be seen as entering, being formed in, participating in, and shaping the living Ignatian tradition.

Agnes Brazal also draws on Bourdieu, in her theological reflection on the cultural rights of migrants. She notes that the dispositions that make up the *habitus* "become second nature to a person and operate largely in a preconscious manner" that orients a person's responses without strictly determining them.[526] The *habitus* is both a structured structure that perpetuates existing practices and a structuring structure that can interact with "fields"" or contexts beyond those in which it was initially acquired to generate new practices.

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[524] Graham's approach, as described in Graham, Walton, and Ward, *Theological Reflection*, 194.

[525] Ibid.

[526] Brazal, "Cultural Rights of Migrants," 71–72.

Conceiving the Jesuit way of proceeding as a *habitus* thus assists us to understand the apparent lack of critical reflection on thinking by some of the participants in this study. For them the Ignatian tradition might have been experienced as community traditions embedded in the cultural unconscious or *habitus*. Their theology was embodied in Ignatian practices that they enacted but it may have remained unarticulated and not critically reassessed. By making the implicit explicit, this research may enable critical reassessment, thus enhancing the Network's capacity to further develop its praxis. Yet the concept of the *habitus* also embraces the unfolding or development of the Jesuit way of proceeding through participation in this tradition by individuals and communities in different social, cultural and historical contexts or "fields." The discerning Ignatian disposition that is part of the Jesuit *habitus* is a structuring structure through which the holistic exercise of reflexivity may generate new practices. For example, as we saw in chapter 4, the Jesuit understanding of the relationship between mission and justice has unfolded through successive GCs in response to collective reflection on experience. This experience encompasses both actions and the thinking that supports them, and both elements of experience are transformed. Conscious and reflexive praxis contributes to the unfolding of the *habitus*. Furthermore, the concept of *habitus* points to the importance of socialisation into the culture and thus, in the present case study, to the importance of formation for participation in the Jesuit social apostolate. For members of the Network to be able to contribute to the unfolding of the *habitus*, this formation needs to encourage the development of holistic reflexivity.

Holistic reflexivity enables people to situate and contextualise their own experience. Recognising the "inescapably subjective, partial and constructed" nature of her own encounters with asylum seekers and Church projects, led Synder to seek out multiple perspectives and to listen to a broad range of experiences in her research on asylum seekers and Church responses in the United Kingdom.[527] By contrast, the participants in this research started from reflection on their own experience, and, apart from members of cluster 3, their critical self-reflection or reflexivity was largely not informed or challenged by other voices or perspectives. This focus on one's own experience or that of one's own group may reflect a somewhat privatised and individualistic interpretation of Ignatian spirituality.

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[527] Snyder, *Asylum-Seeking, Migration and Church*, 18–26.

Ignatius believes that God deals with each one of us directly.[528] We can discern the action and the will of God by sifting our own experience and reading our interior movements of consolation and desolation. Moreover God deals with us as *persons* in community who reflect God's own trinitarian nature. It is also in our collective experience as persons in community, and as creatures who are part of creation, that God communicates with us, inviting us into right relationships with each other, with creation, and with God. In both our interior movements and the movements of history we can discern God's action. This would challenge the participants to a broader vision of the experience from which their theology must start, or with which it must at least engage. Their discernment must be both personal and social. Peter Henriot SJ has described the pastoral spiral as a method of social discernment or way of "finding God's loving involvement in the practical matters of everyday life."[529] He sees the Contemplation on the incarnation as the theological foundation for reading the signs of the times, that is, signs of God's action in history around us, which contextualises our experience.[530] Hence "discernment done with a social foundation, a social purpose, and a social consequence becomes a way of sharing in God's action in history."[531] This relates to the participants' experience as a number of them saw using the pastoral circle or pastoral spiral method as reflecting the dynamics of the *Spiritual Exercises*. Some even saw it as an approach shared by CST and Ignatian spirituality. We will return to the potential of this method for broadening the experience drawn on by the Network, deepening its thinking, and articulating its theological reflection more explicitly.

7.4   CST AND REFLEXIVE PRAXIS

CST played a relatively limited role in the reflexivity of the participants. Its influence was largely on thinking, and it was often unconscious and mediated by Ignatian spirituality. The researcher also found that the Network's critical reflection on thinking was hindered by a lack of awareness of the sources of concepts that originated outside Ignatian spirituality.

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[528] See, e.g., the note to those giving the *Exercises* at Sp Ex, n. 15.

[529] Henriot, "Social Discernment and the Pastoral Circle," 15–16.

[530] Ignatius of Loyola, *The Spiritual Exercises: A New Translation*, nn. 101–9.

[531] Henriot, "Social Discernment and the Pastoral Circle," 16.

In the reflexivity of the participants, CST tended to be a resource in the assessment of action, but not in the critical reassessment of thinking, even though CST was predominantly considered by them to belong to the realm of thinking. What we described in chapter 3 as an essentialist understanding of CST, focusing on the application of key principles, was predominant, particularly in clusters 1 and 2. Yet even members of cluster 3, who understood CST as an evolving tradition, tended to draw on it as though it were a set of principles. This way of understanding CST and of drawing on it correlates with Michael Amaladoss SJ's description of a Western rather than Asian way of thinking.[532] His call for Asian theology to move from a European way of thinking to an Asian way of thinking may help to explain the limited influence of CST within the reflexivity of participants. Amaladoss says "the European way of thinking starts with universal concepts abstracted from reality," leading to "ethereal systems that have to be applied to the realities of life, as it were from the outside," whereas:

> The Asian way of thinking is holistic and integrated, experiencing reality as one and inter-dependent. It sees reality as 'both-and' rather than 'either-or'. It uses symbols that seek to seize reality imaginatively in its lived complexity. Unlike abstract universal and univocal concepts, symbols are earthy, plural, metaphorical and polyvalent. A narrative method is more suitable to speak about life than a logical network of concepts. The story also stays close to life in its complexity. It is praxis-oriented rather than merely theoretical … Because symbols and stories are plural they are also dialogical and convergent.[533]

If CST has been presented or understood as proceeding in this "European way of thinking," rather than as an evolving tradition that develops reflexively from reflection on complex and plural reality, it may hold little appeal for Asian people, or for people working in Asian contexts. Internalisation of an implicitly Western and classical understanding of CST may have left it largely politely sidelined as a source of praxis. This raises the question of how CST is being communicated and taught, particularly in Asia. The lack of awareness of CST by the

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[532] Amaladoss, "Asian Theology for the Future," 21.

[533] Ibid., 21.

laywomen participants also raises the question of to whom it is being communicated. The effective communication of CST is also problematic beyond Asia. Bernard Brady believes that the complexity of the tradition and the number of documents are daunting, and points to William Byron's suggestion that one reason why CST is generally "underappreciated, under-communicated and not sufficiently understood" is that its principles are not "clearly articulated and conveniently condensed" or "'packaged' for catechetical purposes."[534] A paucity of translations of the major documents and other material on CST into local languages may also be a compounding factor in Asia. Others suggest that the documents may be perceived as "rather abstract, dry in content, and not very attractive to pick up and read"; they also deal with challenging and controversial issues and may therefore make some readers uncomfortable; and furthermore acts of witness are more convincing for people today than statements from authorities.[535] Brady reminds us that the *Compendium of the Social Doctrine of the Church* describes CST as reflecting three levels of moral teaching: the foundation level of motivations; the directive level of norms for life in society; and the deliberative level of consciences. He describes the first level as that of the heart, which motivates people to care and to act. He sees the norms that help people to discern a course of action as belonging to "the rational level of the head," and the third level as integrative, challenging "people to link these norms to their everyday lives."[536] In other words, CST addresses each of the pillars of praxis and is reflexive. However Brady contends that "too often the teaching of CST rests on the presentation of principles alone, without the heart and the integration."[537] Brady's contention could serve as a lens in understanding why CST's influence on the participants was largely at the level of thinking.

We saw in chapter 3 that CST is in fact an evolving tradition. Not only does it evolve through reflection on new realities and external stimuli, but also through the exercise of reflexivity by

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[534] Bernard Brady, *Essential Catholic Social Thought* (Maryknoll, NY: Orbis, 2008), 10–11.

[535] Peter J. Henriot, Edward P. DeBerri, and Michael J. Schultheis, *Catholic Social Teaching: Our Best Kept Secret*, centenary ed. (Maryknoll, NY: Orbis, 1992), 4.

[536] Brady, *Essential Catholic Social Thought*, 15, quoting Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, n. 73.

[537] Brady, *Essential Catholic Social Thought*, 15.

the magisterium. For example, at Plenary Assembly VII, the FABC spoke explicitly about the development of its approach to issues, including migration, in the light of reflection on its experience of teaching on social issues. After addressing issues separately for some years, the federation had become more aware of the need to think and act integrally, characterising present needs as "massive and increasingly complex" and "not [as] separate topics to be discussed, but aspects of an integrated approach to our Mission of Love and Service."[538]

None of the participants in the study drew on CST by local bishops or the FABC, or offered any reflection on social teachings from the region. This may reflect a lack of awareness of the existence of local CST, or perhaps it is a judgment about its usefulness for the Network. An essentialist understanding of CST tends to cast local CST as the application of timeless and universal principles to specific contexts. Some of the participants in the study were themselves drawing on the key principles of CST, but they were not situating their praxis in the broader context of the praxis of their local churches by reflecting on how local bishops were drawing on these principles or on the content of international CST. Critical reflection on their own situatedness within the thinking of local churches, or of the universal Church, did not emerge as a feature of the Network's reflexivity. This would limit their capacity to contribute to the development of the praxis of the local Church or to the development of the praxis of the Church internationally.

The lack of engagement with CST at either the international or local levels by some participants might have implicitly reflected an unconscious assessment of CST as excessively Western and irrelevant to the diverse and complex Asia Pacific context. We saw in chapter 3 that, at the extreme, such a contextualised approach may be existentialist, denying the possibility of any universality or of any connection with past or future teachings. Chenu's view that truly universal social doctrine is impossible, and that what passes as social doctrine is in fact ideology, was not explicitly supported by participants. The data simply do not reveal whether or not they shared this critical assessment. If time had permitted further rounds of

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[538] FABC, "Final Statement of the Seventh Plenary Assembly of the FABC, 2000," part 3, n. 8.

interviews, the views of participants on the usefulness of papal and conciliar CST for the Asia Pacific context could have been probed further.

It is also possible that those participants who showed evidence of understanding CST as an evolving tradition nonetheless made a strategic choice to focus on key CST principles that could provide a language for communication with others in their religiously and culturally plural contexts. The data provide some evidence to support this possibility. It may be that the key principles of CST can be abstracted from the context of Christian teachings and presented as human values, whereas to rely on the content of the teaching documents may be experienced as implying some kind of assent to the teaching authority of the Church, which cannot be assumed.

None of the participants showed evidence of drawing on the content of CST concerning migration or of critiquing any element of CST in the light of their experience with vulnerable migrants. This represents a missed opportunity to contribute to the development of CST. Reflection on their experience in Asian contexts has not been effectively offered for the reflection of the local or international social magisterium. As we shall see, a number of theologians reflecting on migration have taken up this challenge.

7.5   ELEMENTS OF A PRACTICAL THEOLOGY OF REFLEXIVE PRAXIS CONCERNING VULNERABLE MIGRANTS IN ASIA

We have seen that the journey from cluster 1 to cluster 3 echoes a shift in practical theology to greater emphasis on dialogue between experience in context and faith sources, rather than the application of systematic theology to practical situations. This shift in practical theology is also reflected in recent theologies of migration that are grounded in the lived experience of migrants, as we saw in the discussion of Christian thinking about the experience of migration in chapter 5. Earlier, in chapter 3, we observed the same dynamic in shifts in the theological and ethical methodology of modern CST, in its move away from classicism and an essentialist understanding of CST, towards a more historically conscious approach that places the local and contingent in dialogue with the universal and enduring in

an evolving tradition. Likewise, in chapter 4, we saw how Ignatian spirituality cannot be reduced to a series of characteristics or insights, but is a living tradition that develops through a cycle of reflection on experience, reflecting the dynamics of the *Spiritual Exercises* in the collective life of the Jesuits as a community on mission. There is rich potential to bring these sources with their converging dynamics into conversation to inform a practical theology of reflexive praxis in relation to vulnerable migrants. Each source evolves through a dialectical process in which differences and even conflicts are held together in creative tension, placed in dialogue, and generate emergent knowledge.

The interlocutors in this study occupied a unique place in this conversation. They were not vulnerable migrants themselves, but members of the Network who accompanied migrants and served and advocate their cause. While migrants stand betwixt and between cultural worlds, the interlocutors stood betwixt and between the worlds of the vulnerable migrants and that of practical theologians, belonging partially to each and outside of each. This too is a particular place from which to theologise, and to make a unique contribution to the development of practical theologies of migration, and to the unfolding of the CST and Ignatian spirituality traditions. Their Ignatian perspective on CST, for example, may give rise to unique contributions to CST's development. At the same time, the participants did not make explicit connections to theologies of migration. Thus this study could help them explore how their praxis could be deepened by engagement with these theologies and how the Network could learn from the ways in which theologians and ethicists have drawn on and critiqued CST in their work concerning vulnerable migrants.

7.5.1 CATHOLIC SOCIAL TEACHING AND MIGRATION

While the research participants tended to draw on the key principles of CST in an essentialist manner, Hoeffner and Pistone use the content of international and local CST concerning work as a framework for their assessment of migration policy in the United States. This shows how the participants' praxis could be informed by more elements of CST. Work has been a central theme in CST, and the desire for work is acknowledged as a major driver of undocumented migration to the United States.[539] Using this teaching, Hoeffner and Pistone

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[539] Hoeffner and Pistone, "But the Laborers Are … Many?," 70–71.

call for reform of US migration policy, and for a more nuanced position from CST in relation to skilled migration from developing to developed countries.[540] They argue that changes in communications, technology and the operation of the international labour market have altered and diversified the impacts of such migration, citing a number of ways in which skilled migrants from developing to developed countries may contribute to the common good of their home countries during or after their period abroad.[541] Theologians – and Network members – could play a role in the ongoing development of the content of CST by challenging contingent judgments that no longer reflect actual experience.

Tisha Rajendra, on the other hand, challenges theories of migration that see it solely as the result of poverty and unemployment in sending countries, and believes that over-reliance on them by CST has led to flawed ethical analyses and policy recommendations.[542] She advocates a migration systems theory analysis that places the agency of migrants "in the context of macro-structures such as the labour markets of receiving countries, and historical relationships between sending and receiving countries."[543] Rajendra believes that the macro relationships that drive migration are largely exploitative and based on inequality; hence a theology of migration must "illuminate these structures as a first step in addressing the social sin that hides them" – simply advocating pastoral care or development assistance will not be enough.[544] We saw in chapter 3, for example, that the FABC does in fact denounce exploitative economic systems as a major cause of the suffering of migrants from and within Asia, and one of its key advisors on migration explicitly employs a migration systems analysis.[545] In order to unmask the sinful structures at play in migration in the Asian region, CST – and social apostolate advocates – must analyse the particular migration systems at

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[540] Ibid., 74–81.

[541] Ibid., 76–77.

[542] Tisha M. Rajendra, "Justice Not Benevolence: Catholic Social Thought, Migration Theory, and the Rights of Migrants," *Political Theology* 15, no. 4 (2014): 290–306.

[543] Ibid., 296.

[544] Ibid., 304.

[545] Battistella, *Journeying Together in Faith with Migrant Workers in Asia*.

work. While none of the research participants drew on the FABC's teachings, these teachings could deepen the Network's praxis in this regard by encouraging critical reflection on thinking about migration and the implicit assumptions that inform responses.

Meanwhile, Kristin Heyer's work on immigration takes up one of the CST themes relevant to this study that we identified in chapter 3: social sin. For Heyer the role of social sin cannot be underestimated because "convictions of conscience are shaped, and moral obligations are learned, within the communities that influence us."[546] She questions the adequacy of Church teaching on migration, given the diversity of views adopted by Christians, and other influences on the discernment of Christians. Heyer presents an analysis of social sin that accounts for its personal, institutional and non-voluntary dimensions. We saw in chapter 3 how papal CST has emphasised the consequential and derivative nature of social sin and insists on personal responsibility. Heyer, however, sees a more dialectical relationship between personal and social sin. For Heyer sinful structures are both the consequence and the cause of personal sin; people are both subjectively responsible for sinful situations and also subject to external influences.[547] A Christian ethic of migration would therefore need to unmask the various levels of social sin operative in a particular migration system. Heyer's analysis suggests the further development of the concept of social sin within CST. It challenges the Network to reflect more deeply on the operation of sin and grace in the lives of vulnerable migrants and in the specific migration systems within which these migrants move. This is exactly what Campese does in relation to immigrants at the US–Mexico border, identifying national sovereignty and border control as structural violence that contributes to their crucifixion. Hence he questions the complementarity of CST's affirmation of the right of states to control borders with its teaching on the right to migrate, and on the catholicity or all-inclusiveness of the Church.[548] Campese finds grace and salvation among the immigrants because "they are carriers of truths and values that make them the prophets and protagonists of a better society."[549] These truths and values include, among others, courage

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[546] Heyer, *Kinship across Borders*, 35.

[547] Ibid., 44.

[548] Campese, "Cuantos Mas?," 290.

[549] Ibid., 292.

in the face of seemingly insurmountable obstacles; faith in God, who accompanies and suffers with them; hope in a better future and a new life, because God is good; solidarity with those who suffer; a sense of community; hospitality in a world that is suspicious of strangers; and willingness to sacrifice for their families. The Network then is challenged to identify and denounce structural injustice against vulnerable migrants from and in Asia, and to advocate at a policy level for change.

David Hollenbach SJ also considers the tension between the right to migrate and the right to control borders. He asks how CST can hold cosmopolitan universalism together with respect for distinctive identities of peoples in setting priority rules in a world where national communities cannot – or in fact will not – accept all those who have little alternative but to migrate.[550] He holds that, religiously and theologically, a radical cosmopolitanism that calls for fully open borders is the most attractive stance and would be a characteristic of the fullness of the reign of God. Until then, setting priorities for the reception of migrants will be an area of challenge for theological ethics in an age of migration.[551] Radical Christian cosmopolitanism challenges the moral significance of borders and argues that the only morally relevant community is the human race as a whole. However Hollenbach also notes that "a genuinely cosmopolitan respect for all the peoples of the world calls for respect not only for their common humanity but also for their differences"; thus national borders might also play a positive role in protecting human dignity by acknowledging "the right of national or cultural groups to self-determination [and] their right to be different."[552] Hollenbach's theological ethics challenges the Network to engage with ethical complexity in its policy advocacy in a non-ideal world, and points to the potential of theological ethics to function as a source of thinking within the Network's praxis.

Graziano Battistella also proposes values for moving from what is, towards what should be.

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[550] David Hollenbach, "Migration as a Challenge for Theological Ethics," *Political Theology* 12, no. 6 (2011): 810.

[551] Ibid., 811–12.

[552] Ibid., 809.

He uses human rights as a language for ethical conversation between CST and those who do not share his Catholic beliefs. He notes how migrants suffer from policies of exclusion based on a politico-economic approach that reduces them to providers of labour, and calls for an ethics of inclusion as a basis for migration policies. He sees a human rights approach as a prerequisite for an ethics of inclusion but acknowledges that it has significant limitations. Battistella draws attention to four principles on which he says the Church's approach is based: the dignity of the human person; the common good; the universal common good; and solidarity.[553] These are three of the four permanent principles of CST according to the Pontifical Council for Justice and Peace, as we saw in chapter 3. He sees migration as the search for human dignity when this dignity is not respected in one's own country, and notes that the principle of the common good points to the duty of the state to realise those conditions of social life that allow people to more fully and readily achieve their potential and thus affirms the right of the state to regulate migration. However he also points to the need to understand the common good universally, that is, within the broader context of the common good of the whole human family. Hence the need for international norms and even some kind of public authority that could supervise issues such as migration that concern the whole human family. His use of the universal common good implicitly draws on the fourth of the Pontifical Council for Justice and Peace's permanent principles introduced in chapter 3 – subsidiarity. Similarly, Cruz contrasts the political realists' treatment of migrants as a risk to the common good of the state with Olivia Ruiz Marrujo's analysis of migrants as being at risk. Cruz says that, although CST's insistence on the universal common good acknowledges migrants as being at risk, its concern about the impact of the migration of skilled professionals from developing countries on the common good of their home countries tends to cast them as risk.[554] Finally, Batistella says that the principle of solidarity reminds us that the Church's moral teaching is not founded on human rights but on the Gospel. The "other" should be seen as our neighbour, who should share on a par with ourselves in the banquet of life. This calls for a more inclusive approach to migration policies.[555] Cruz agrees that "other-ing" is at the heart of current approaches to migration and thus the primary

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[553] Graziano Battistella, "Migration and Human Dignity: From Policies of Exclusion to Policies Based on Human Rights," in Groody and Campese, *A Promised Land, a Perilous Journey*, 177–91.

[554] Cruz, *Toward a Theology of Migration,* 60–63.

[555] Battistella, "Migration and Human Dignity," 188–89.

challenge is to reach out to, accept, and embrace the "other." This is experienced as risky, but taking the risk of commitment to the good of one's neighbour is a hallmark of discipleship. In fact, "risk is inherent in following the social teachings of the church."[556] While Battistella acknowledges the limitations of a human rights approach, he argues that "it is possible to have an ethics without explicitly recognising and adoring God, but it is not possible to have an ethics without the 'other', and therefore without transcendence, that is, without going out of oneself toward the other and without a movement of the other towards oneself."[557] An ethics of inclusion ultimately works against the individualism on which the human rights approach is founded.

Also speaking on human rights, Agnes Brazal notes that the theological foundation for human rights is our inherent dignity as persons made in the image and likeness of God, whom we understand as trinitarian and characterised by relationality, diversity, and creativity.[558] She explores the implications of these characteristics for the cultural rights of migrants. As images of the Trinity we are persons in social relations rather than isolated individual subjects. Our cultural practices and identities are formed in relation and dialogue with others. How others perceive and respond to us shapes our self-identity. Brazal favours an image of the Trinity as a community of friends, which "challenges us to be welcoming of 'others' who do not initially belong to our 'circle' as migrants and refugees."[559] Furthermore, "mutuality in the Trinity also calls us to recognise the gifts that migrants bring – their contribution to economic development, their cultural capital – as well as to work toward social reforms that would allow them to have greater access to economic capital."[560]

Brazal explains that equality between the distinct Persons of the Trinity is grounded in

[556] Cruz, *Toward a Theology of Migration*, 65–66.

[557] Battistella, "Migration and Human Dignity," 189–90.

[558] Brazal, "Cultural Rights of Migrants," 82.

[559] Ibid., 84.

[560] Ibid.

sharing the same *ousia*, *loob* or inner self. Relationality within the Trinity models equal relationships between those who are at the same time similar (sharing the same inner self) and different (distinct persons). Respect for cultural rights thus manifests a trinitarian relationship and embraces the stranger, the migrant and the alien.[561] Because the Trinity is characterised by creativity and fecundity, Brazal says that every creature is likewise inherently creative and fecund. Thus "the right to cultural expression, development and identity allows us to actualise this trace of the Trinity in us" and, as in the Trinity, "cultural creativity and fecundity will be a fruit of a process of dynamic communion and interdependence, mutual relations with peoples of other cultures, including that of the migrants."[562]

Brazal's reflections on mutuality could also inform the praxis of the Network from a gender perspective. As we saw in chapter 5, the experience of one of the Network's priority groups of vulnerable migrants – vulnerable foreign spouses – was specifically gendered. Furthermore Brazal's reflections could be helpful to this study as they could inform the development of CST's approach to gender.

The structure of the Trinity could help CST move from viewing gender through the binary lens of complementarity to a focus on mutuality, equality in diversity, creativity and fecundity in gender relationships. Human beings, like the Persons of the Trinity, share a single nature or inner self; at the same time genders are distinct expressions of this shared humanity. Holding up mutuality and equality in diversity could challenge the valorisation of self-sacrificial love by women to the detriment of their own well-being and that of their children, and could ground the just/love that Cruz calls for. By moving from a dualistic perspective emphasising reproductive functions, the reality of transsexual persons as persons created in the image and likeness of God may also be more adequately acknowledged. This trinitarian perspective also engages strongly the Ignatian concept of friendship in the Lord.

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[561] Ibid., 84–85.

[562] Ibid., 86.

The reflections of Cruz, another woman theologian of Asian descent, may also assist the Network in addressing the needs of foreign spouses and in helping to reimagine CST in view of the gendered experience and perspective of migrant women in general.[563] For example, Cruz points to weaknesses in CST's capacity to address the gendered experiences of migrant women, noting that the formal teaching documents are authored by men and that they reflect a patriarchal perspective. The tradition has not effectively focused its reflexivity on the impact of gender. Motherhood "is presented as the locus of the dignity and vocation of women" and the teachings generally demonstrate a "romantic pedestalization of women," which is problematic for migrant women workers.[564] With Maria Riley, Cruz believes that CST "disenfranchises men from the full potential of their fatherhood, while it disenfranchises women from the full potential of their personhood."[565] The magisterium's construction of gender in terms of complementarity, and its stress on motherhood and family roles for women, is seen as problematic because "aside from giving the impression that women's social contribution is limited to motherhood and domesticity within the home, it also holds up an ideal of self-sacrificial love for women that could result in inequity and injustice in family and social relationships."[566] By treating the nuclear family as normative, CST does not reflect the experience of transnational families.[567] Cruz says this perspective is problematic "since it is Eurocentric or, at the very least, very much Western" and "overlooks how migrants transform the meanings of motherhood and fatherhood to accommodate spatial and temporal separations."[568] It also "overlooks how migration and labour market policies contribute to the spread of transnational families between home and host societies" and

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[563] Gemma Tulud Cruz, "Lifting the Veil: Theological Reflections on Marriage Migration,"in *Living with(out) Borders: Catholic Theological Ethics on the Migration of Peoples*, ed. M. T. Davila and Agnes M. Brazal (Maryknoll, NY: Orbis, 2016), 132–42.

[564] Cruz, *Toward a Theology of Migration*, 67–68.

[565] Ibid.

[566] Ibid., 69.

[567] Gemma Tulud Cruz, "Tradition in Liberation: Women, the Transnational Family and *Caritas in Veritate*," *Feminist Theology* 24, no. 1 (2015): 79–92; "Families and Migration," in *Families*, ed. Susan Ross, Lisa Sowle Cahill, and Sarojini Nadar (London: SCM, 2016), 63–73.

[568] Cruz, *Toward a Theology of Migration*.

"the creation of new transnational family forms by marriage to and/or family formation with a wide selection of nationalities."[569] CST will need further development if it is to provide a more adequate response to the desire of families to go on being families in the context of female migration. Perhaps the Network's commitment to starting from experience could enable it to lift up for attention the actual experience of vulnerable migrants in general, and the gendered experiences of women migrants in particular, rather than to reinforce a tendency to act out of preconceptions and stereotypes. Doing so would position the Network potentially to contribute to the reimagining of the family and to the articulation of a more consistent understanding of the dignity and role of vulnerable migrants, especially women, as human beings across CST and teachings concerning the family.

Finally, the Network may take encouragement from Heyer's view that social movements within the Church have a role in the development of CST beyond being "carriers of the tradition."[570] She cites the example of the inductive and communal insight offered by women's religious institutes in the United States healthcare debate, saying that they expanded the theopolitical imagination of the Church, opening up space for the prudential application of CST principles in a more sophisticated and contextualised manner. Heyer says that the experience of faith-based social movements challenges CST to adopt approaches that are more dialogical and consultative, take account of social conflict, and suggest the need for ongoing conversion. Drawing on Brazal, it could be said that the challenge is to nurture more trinitarian relationships between and among different actors within the Church rather than to focus on polarities. Let us turn now to theological reflection on faith-based organisations' (FBOs') engagement with vulnerable migrants.

7.5.2 Faith-Based Organisations and Vulnerable Migrants

We saw in chapter 5 that the Network is sponsored by and accountable to the Jesuits, and in chapter 6 we learned that Ignatian spirituality was the major motivation for the research

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[569] Ibid.

[570] Kristin Heyer, "The Social Witness and Theo-Political Imagination of the Movements: Creating a New Social Space as a Challenge to Catholic Social Thought," *Journal of Catholic Social Thought* 10, no. 2 (2013): 317.

participants. The member organisations of the Network can therefore be understood as faith-based organisations and so theological reflection on FBO engagement with migrants may shed light on the Network's experience. Elizabeth Ferris notes that FBO as a term is "a contentious and difficult one," locking together "multiple faith denominations and organizations which may in fact bear little resemblance to one another," while Snyder says that FBOs are "distinguishable from other civil society groups in that their inspiration for engaging with people seeking asylum purports – explicitly or implicitly – to be rooted in ultimate, divine meaning."[571] The context for Snyder's research into FBOs working with asylum seekers in the United Kingdom, and for Erin Wilson's study of the role of FBOs in the politics of asylum in Australia, is marked by a trend in the Global North for governments to partner with civil society actors, including FBOs, in the delivery of services while hollowing out state-run services.[572] Similarly, Joshua Ralston considers how a political theology of refugee resettlement might lead to the reform of the contracting of FBOs in the United States to provide refugee resettlement services on behalf of the state.[573]

Ralston observes that FBOs contracted to deliver services on behalf of the state can "end up mimicking secular NGOs and the state," thus reducing the Church's mission to refugees "to a purely humanitarian institution."[574] Snyder agrees that contract funding for settlement services "can lead to pressure to push faith based motivation into the background and to adopt centrally controlled ways of operating."[575] For instance, Wilson has found that while faith-based beliefs about hospitality "provide a unique foundation to the work of many Australian FBOs in the asylum sector they do not permeate their engagement with

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[571] Elizabeth Ferris, "Faith and Humanitarianism: It's Complicated," *Journal of Refugee Studies* 24, no. 3 (2011): 607; Susanna Snyder, "Un/Settling Angels: Faith-Based Organizations and Asylum Seeking in the UK," *Journal of Refugee Studies* 24, no. 3 (2011): 565.

[572] Snyder, "Un/Settling Angels," 566; Wilson, "Much to Be Proud of, Much to Be Done," 548.

[573] Ralston, "Toward a Political Theology of Refugee Resettlement."

[574] Ibid., 374.

[575] Snyder, "Un/Settling Angels," 567.

government, secular NGOs and asylum seekers to any great extent."[576] Furthermore Ralston says that acting as a supplier of services to the state can reduce the imaginative resources of FBOs to challenge the policies and practices of the state, for example by promoting the uncritical acceptance of legal definitions that proscribe who is entitled to receive services.[577] Wilson observes that those FBOs that had been contracted to provide community-based care for asylum seekers in Australia were contractually bound by the principle of neutrality and thus unable to critique government policy.[578] Yet FBOs in Australia had also been important in challenging the public discourse and asylum policies and were critical in developing the community care model that, at least for a time, shifted government policy.[579]

Some FBOs resist cooption by refusing to be agents of the state and thus preserve their independence for prophetic witness. Ralston argues that churches should not simply withdraw as "contrast communities" because nation-states are not just part of the problem; they are also the location of the solution because "the most important long term political need of a refugee is a nation-state and/or a legal arena that offers protection."[580] Hence Ralston seeks to develop "a political theology that recognizes the primacy of the Gospel, the dangers of nationalism, and also the possibility of the state as a limited arena of earthly friendship and peace."[581] He sees Johan Baptist Metz's commitment to becoming a subject and to solidarity as providing a theopolitical framework that builds on the best of the models of William Cavanaugh and David Fergusson.[582] The political realities of the world limit the capacity of people to become subjects; thus these inhuman conditions need to be transformed and "territorial sovereignty … reimagined as primarily entailing responsibility,

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[576] Wilson, "Much to Be Proud of, Much to Be Done," 549.

[577] Ralston, "Toward a Political Theology of Refugee Resettlement," 374–75.

[578] Wilson, "Much to Be Proud of, Much to Be Done," 559.

[579] Ibid., 549.

[580] Ralston, "Toward a Political Theology of Refugee Resettlement," 376.

[581] Ibid., 377.

[582] Ibid., 384.

not absolute authority."[583] Metz's concern for solidarity calls into question a focus on service provision that is seen as reproducing hierarchy and limiting "the possibility for engagement in solidarity as equals."[584] Ralston suggests borrowing from the practices of JRS. He sees the key difference between JRS and other FBOs as the priority given to personal accompaniment. According to Ralston, accompaniment has two purposes: "by living with refugees, JRS members serve not only as a sign of God's love and presence to refugees but also as a sign to the world and the church of the continued presence of human persons who have been excluded from the political system."[585] By accompanying refugees, "JRS members become aware of the needs, skills, and aspirations of refugees" and from these encounters they move "outwards in acts of service such as education and healthcare" and "advocate with governments to alter policy and change laws."[586] The two lessons of JRS's practice for other FBOs according to Ralston are the primacy of personal encounter and friendship, and that political engagement with the nation-state, the United Nations and local forms of government is a necessary part of ministry with refugees.

Typically the Network's strategies were in fact articulated using the language of the JRS philosophy of accompaniment, service and advocacy, so the Network members might relate to Ralston's positions. As we shall see in the next section, the Network's commitment to accompaniment is also a strength that could be further built upon through dialogue with practical theologians. Snyder, on the other hand, has distinguished between two broad categories of FBO activity: those aimed at settling newcomers, and those aimed at unsettling the negative attitudes of established populations and government policy.[587] The settling activities can be construed as accompaniment and service while the unsettling activities include advocacy. Elsewhere she identifies four models of response by FBOs: encounters of grassroots service; encounters with the powers; encounters in worship; and encounters in

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[583] Ibid., 385–87.

[584] Ibid., 387.

[585] Ibid., 388–89.

[586] Ibid., 389.

[587] Snyder, "Un/Settling Angels," 569.

theology.[588] The first two of these models encompass the activities that the research participants referred to as accompaniment, service and advocacy. The Network's commitment to the concept of *cura personalis* – care of the whole person – did lead to the inclusion of the spiritual dimension. However, by naming encounters in worship and encounters in theology as models of response, Snyder gives greater emphasis and more explicit attention to the spiritual dimension of engagement with migrants than simply including these as elements of accompaniment or service. Her reference to the need for encounters in theology also reveals, once again, that theology or theological thinking/reflection is a potential area for growth for the Network, especially when it comes to CST. As Wilson has noted, "FBO workers' awareness of and grounding in faith traditions often makes them sensitive to the spiritual needs of asylum seekers"; this is a strength compared with other NGOs that are less well equipped to respond to the spiritual crises that can be provoked by forced migration.[589] Other recent theologies of migration also highlight the importance of the lived spiritualities of migrants and of how migrants make sense of their experiences.[590] Groody's research with undocumented migrants at the US–Mexico border revealed a spirituality of sacrifice, of the desert, and of the cross,[591] while Cruz's research with Asian women migrants points to courageous hope, creative resistance and steadfast faith as strategies for survival that are part of a praxis of Christian life as pilgrimage and exodus.[592] How vulnerable migrants and the Network members themselves interpret faith sources may hold important lessons for the whole Church. The Asian faith traditions of the migrants mean that interfaith dialogue and collaboration may need to be a stronger part of the Network's praxis. At the same time, the Network members are uniquely placed to act as interlocutors between vulnerable migrants and the theological community. What theological insights might be born out of the interaction of the experience of the vulnerable migrants served by the Network and the reflection of the theological community if the

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[588] Snyder, *Asylum-Seeking, Migration and Church*, 197–214.

[589] Wilson, "Much to Be Proud of, Much to Be Done," 554.

[590] Hagan, "Faith for the Journey."

[591] Daniel G. Groody; "The Spirituality of Migrants: Mapping an Inner Geography," in Padlila and Phan, *Contemporary Issues of Migration and Theology*, chap. 7.

[592] Cruz, "Faith on the Edge."

members of the Network were able to provide a "space" for them to meet? Some hints are available through JRS's efforts to reflect on the spiritual experience of refugees and of the JRS workers who have accompanied them.[593]

Clearly the Network's member organisations are not just NGOs. As Jesuit organisations they are part of the Catholic Church and therefore have a part to play in the mission of the Church, which is to share in the mission of God. While useful in religiously plural contexts, the religiously neutral language of CST principles appears not to connect clearly with this identity and mission for members of the Network. We saw in chapter 6 that the participants' understanding of mission was more Christological than ecclesiological – it is focused on following Jesus and accepting the invitation to share in his mission. Yet we also saw in chapter 4 that being an apostolic body within the Church was of great importance to Ignatius; this is stressed in GC 34's articulation of characteristics of the Jesuit way of proceeding, and in the mission Decrees of post–Vatican II GCs. In the Network's pairing of the service of faith and the promotion of the justice of God's reign, linkage with local churches did not appear to be strong. But while the lack of a strong corporate identification with the local Church might be helpful in drawing in members from many religions and in operating in multifaith contexts in which Christianity is a minority, it appears to have limited the extent to which faith sources, including local CST, inform the praxis of the Network.

The interreligious context of the Network, which has implications for the usefulness of CST and the extent of connections with the local churches, is both a gift and a challenge that merits further reflection from a practical theological standpoint in relation to reflexive praxis. For example, where and how might the interreligious aspect be considered in conjunction with, or across, the three pillars of praxis? To what extent and in what ways should Catholic FBOs such as the JCAP organisations take the interreligious context into account? Should such a context inform their motivation, or perhaps only their action and – to a certain extent – their thinking? These are questions that practical theological reflection

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[593] Jesuit Refugee Service, *God in Exile: Towards a Shared Spirituality with Refugees* (Rome: Jesuit Refugee Service, 2005).

on FBOs and their praxis, such as the reflections offered by Ralston and Snyder, could expound. Such practical theological reflection would help the Network.

7.5.3 Friendship, Pilgrimage and Hospitality

In chapter 4 we saw how important accompaniment is in Ignatian spirituality. Similarly, in chapter 6 we saw how the accompaniment of vulnerable migrants emerged as one of the core practices of the Network. For members of the Network, this meant something more than spending time with the migrants. It meant entering into their reality as Jesus entered into the experience of humanity in the incarnation. It meant becoming not just helpers or benefactors but real friends (Rom 12:16) and companions on the journey. It meant recognising Jesus in the stranger (Matt 25:35). Swinton's reflections on friendship as a redemptive practice and a type of hospitality spell out the theology implicit in the Network's practice of accompaniment.[594] He reminds us that "the epistemology of the broken body of Christ informs us that God is with those who suffer … in solidarity and real presence"; in fact "God is so deeply involved in the suffering of the world, that it inevitably creates deep suffering for God."[595]

This incarnational dynamic was embodied in the desire of the participants to be close to the vulnerable migrants, to know them as persons with names, faces and stories rather than knowing about them cognitively, or as one participant put it, knowing them "not by my mind, but by my closeness and by my heart." By offering friendship, members of the Network recognised the humanity, the dignity, and the uniqueness of each vulnerable migrant. According to Swinton, this is where the power of friendship as a way of resisting evil lies: "friends *recognize* each other in particularly constructive and health bringing ways," rather than in the negative ways in which strangers are often identified, or as he puts it, misrecognised.[596] Friendship helps us to overcome evil by learning the art of forgiveness as we practise forgiveness with and towards our friends. Friendship provides "a hopeful place

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[594] Swinton, *Raging with Compassion*, 213–43.

[595] Ibid., 215.

[596] Ibid., 217–19.

to express real pain and suffering" caused by evil as friends hold onto hope for one another when they are unable to hope themselves.[597] While the impact of evil is to block us from loving God and one another, friendship transforms this situation. As one of the research participants put it, "sometimes we can't do anything, but we can be friends."

Jesus offered friendship and hospitality in ways that are quite different from friendships based on the dynamics of likeness or social exchange that are common in Western society today. In his incarnation, "that which is radically unlike humanity, God, enter[s] into friendship with humanity," thus setting different patterns for human relationships.[598] Jesus made friends with those who were marginalised, stigmatised and demonised. He recognised them in a different way and in so doing shifted the margins. It is what we have in common at the transcendent level that provides a basis for friendship – "that we are recognized by God as God's friends and called in and with God's grace to recognize the world and others within it in ways that differ greatly from the assumed norm."[599] We remember to whom we all belong. Hospitality and friendship towards the stranger become a criterion of the Kingdom. Because Jesus *is* the stranger, "hospitality is an act of love, worship and devotion to God."[600]

Bretherton picks up the theme of worship, advocating a "doxological politics" – one that is an expression of liturgy or worship – pointing out that it is through "listening and responding to the Word of God" that "the church is assembled as a public body."[601] Such a politics, he suggests, should hallow, or bless, refugees as bare life through acts of listening, community

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[597] Ibid.

[598] Ibid., 220.

[599] Ibid., 221.

[600] Ibid., 225.

[601] Luke Bretherton, *Christianity and Contemporary Politics* (Chichester: Wiley-Blackwell, 2010), 100.

organising, and shared worship.[602] He sees the Lord's Prayer as "paradigmatic for understanding the relationship between listening to the Word of God and the ability to make increasingly just, wise, and faithful political judgments."[603] To hallow the name of God calls us to stand against all that desecrates God's holy name – such as rendering refugees as bare life. In doing so we recognise bare life "as gift, as judgment and as promise."[604] To recognise refugees as gift is to hallow them as persons with names, to recognise their agency, and to receive them as persons who are like us, but also unlike us, and indeed unique. This was reflected in the Network's practice of accompaniment. Turning to bare life as judgment, Bretherton says that "hospitality of strangers upholds differentiation while countering exclusion," that is, it honours the otherness of the other and calls into question whom we include in relations of gift-exchange.[605] Finally, the friendship that emerges from the hallowing of bare life calls for the transformation of social relations, trusting in the promise that God's reign will come and God's will shall be done on earth as it is in heaven. Such friendship transforms both host and guest.[606]

Friendship can also be understood as a mode of evangelisation that may be fruitful in the "Church of silence," that is, Christian minority contexts of Asia where explicit proclamation of the Word may be difficult. When we love the stranger and offer friendship, "we minister to God in the hope that through our friendships the stranger can recognize whose s/he is" and "find reconciliation with God," even despite terrible experiences.[607] "By sharing God's friendship in this way, we faithfully hope that the stranger will come to know the source of that friendship" and to love God as God loves them; furthermore, "friendship embodies

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[602] Ralston commends this view in Joshua Ralston, "Patient Presence: The Role of the Church in Resettling Refugees," 2013, accessed November 6, 2016, http://www.abc.net.au/religion/articles/2013/06/17/3783329.htm.

[603] Bretherton, *Christianity and Contemporary Politics*, 145.

[604] Ibid.

[605] Ibid., 149.

[606] Ibid., 150–51.

[607] Swinton, *Raging with Compassion*, 241.

Christian community and the love and acceptance of Jesus and provides a safe space for growth and change. Friendship mediates love; perfect love drives out all evil. As such, friendship is a powerful tool of resistance."[608] Like Bretherton, Swinton notes the recurring guest–host pattern in the life of Jesus: "sometimes he hosted strangers, sometimes he was the guest, sometimes he *was* the stranger."[609] The exercise of hospitality is a mutual and reciprocal experience as gifts are given and received by host and guest. The guest can bring us new stories and perspectives on living within God's creation. For some theologians, the experience of migrants has brought a new perspective on ecclesiology and missiology.

In his *Autobiography*, Ignatius identified himself only as "the pilgrim." For him it was a key metaphor for Christian life. Reflection on the experience of migrants has also led some contemporary theologians to understand the whole of Christian life as a pilgrimage. Campese notes that the presence of migrants helps the Church to discover its own identity as a community of strangers, as a pilgrim, and as catholic, that is, as "open to any human being and group, without distinction."[610] Stephen Bevans also considers that calling the Church to its catholicity is part of the mission of migrants, together with calling the Church to recognise its provisional pilgrim nature, and, through their state of risk, uncertainty and hope, migrants call the Church to recognise more deeply the nature of the God of Jesus Christ.[611] As Groody says, "migration is not about *us* citizens and *those* foreigners but about *all of us* who are pilgrims in this world."[612] The *visio Dei* or vision of God calls us all to a kind of cognitive migration, "taking on a new mindset, adopting a new way of looking at the

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[608] Ibid.

[609] Ibid., 238; Bretherton, *Hospitality as Holiness*, 121–60.

[610] Campese, "The Irruption of Migrants," 23–25.

[611] Stephen Bevans, "Mission among Migrants, Mission of Migrants," in Groody and Campese, *A Promised Land, a Perilous Journey,* 99–100.

[612] Daniel G. Groody, "The Church on the Move: Mission in an Age of Migration," *Mission Studies* 30, no. 1 (2013): 40.

world, living out of a different vision, and ultimately learning to love as God loves."[613] In doing so we shift our focus from loyalty to countries or communities to participation in the Kingdom of God.

Bretherton asks "what, theologically, is the best way to conceptualize and organize relations between the church and its neighbors," especially those with whom it disagrees and has a different conception of the good?[614] This is an important question for addressing the moral issues surrounding vulnerable migrants in the religiously and culturally plural contexts of Asia described in chapter 5. Bretherton finds the answer in the Christian practice of hospitality. He makes the case that this approach to moral diversity is longer standing within the Christian tradition than the more common contemporary approach of tolerance, and constitutes "a more specifically Christian way of thinking about organizing relations with non-Christians."[615] After analysing the theme of hospitality in scriptural texts, he concludes that Jesus inverts the relation between hospitality and holiness:

> hospitality becomes the means of holiness. Instead of having to be set apart from or exclude pagans in order to maintain holiness, it is in Jesus' hospitality of pagans, the unclean, and sinners that his own holiness is shown forth. Instead of sin and impurity infecting him, it seems Jesus' purity and righteousness somehow 'infects' the impure, sinners and the Gentiles.[616]

The command of Jesus to his disciples to "go and do likewise" (Luke 10:35) has echoed throughout the Christian tradition, and his statement "I was a stranger and you welcomed me" (Matt 25:31-46) has remained the passage of Scripture most often quoted by Christian practitioners of hospitality throughout the ages. By the fourth century CE, "more

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[613] Groody, "Homeward Bound: A Theology of Migration," *Journal of Catholic Social Thought* 9, no. 2 (2012): 421.

[614] Bretherton, *Hospitality as Holiness*, 122.

[615] Ibid., 125–26.

[616] Ibid., 130.

institutional, systematic and corporate forms of hospitality began to emerge" in the Christian tradition.[617] Bretherton provides examples from different periods of history, such as John Chrysostom's establishment of hospitals in Constantinople; Christian communities that sheltered Jewish people from Nazi persecution; and the Serbian Orthodox monks of Kosovo who sheltered Albanians from the Serb military and later sheltered Roma, Slav Muslims and Serbs from the Albanian militia.[618] We could add JRS, founded by Pedro Arrupe SJ in response to the Indochinese refugee crisis, and indeed its precursor in the shelter organised by Ignatius for internally displaced people arriving in Rome fleeing famine in the winter of 1538–1539. Bretherton concludes that in the Christian tradition, the neighbour toward whom hospitality is to be exercised is the stranger; "moreover the stranger is not simply someone who is different, instead, there is a consistent and special concern for the vulnerable stranger, for example, the poor, the sick, and the refugee."[619]

7.5.4   AN ASIAN AND IGNATIAN OPTION FOR THE POOR

In chapter 6 we saw that the praxis of the Network was marked by an option for the poor. We also saw in chapter 3 that the term option for the poor originated in liberation theology and was subsequently integrated into CST. Furthermore, in chapter 4 we learned that when the term was explicitly adopted in the mission Decrees of the Society, it was articulated as an option of the Church in which the Society wished to participate.[620] For almost all of the research participants, the commitment to an option for the poor arose from the desire to answer a call to follow Jesus and to share in his mission. The *Spiritual Exercises*, with their focus on following the poor and humble Jesus, nurtured this desire for a number of participants. It could be said that, in the case of the Network, an Asian and Ignatian option for the poor is an element of a practical theology of reflexive praxis concerning vulnerable migrants, and that liberation theology informs this theology.

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[617] Ibid., 140.

[618] Ibid., 141.

[619] Ibid.

[620] GC 33, n. 48.

Snyder notes the possibility of adopting the language of liberation theology in a cosmetic way without engaging its methods or necessarily being committed to transformative praxis. Not all performative theology is necessarily liberative, that is, aimed at "emancipatory systemic change," and not all liberation theology has actually been praxis-based methodologically. [621] Further, Castillo Guerra warns against the mobilisation of liberation theology for theologies of migration through a "logic of application," resulting in a decontextualised adoption of terminology.[622] To simply apply a liberation theology approach to migration – treating it as a theology of a specific liberation – is to miss the significance of the inherently intercultural nature of migration and its implications for theological method.

Indian Jesuit theologian Michael Amaladoss echoes Castillo Guerra's position. More specifically, Amaladoss is wary of the uncritical adoption of the approach of Latin American liberation theology in the context of Asia and offers an Asian perspective on the concept of the option for the poor. He notes that Marxist inspiration can lead theologies of liberation to "focus on economics and politics and speak a language of revolution, even justifying violence," whereas life is more complex and "includes persons, society, culture and religion."[623] He seeks a broader content, method and set of interlocutors for Asian theologies of liberation:

> Our option for the poor may lead us to dialogue with the non-poor who are often the real change makers. Non-violent dialogue may be a more effective change maker than revolutionary rhetoric. Liberation theologies operating in a conflictual mode, have no place for forgiveness, reconciliation and community building. They tend to narrow their context to the experience of oppression. The Buddhist notion of inter-being and compassion may help us to develop a more Asian perspective on liberation.[624]

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[621] Snyder, *Asylum-Seeking, Migration and Church*, 18.

[622] Castillo Guerra, "A Theology of Migration," 254.

[623] Amaladoss, "Asian Theology for the Future," 28.

[624] Ibid.

While the participants used the language of an option for the poor, their approach was shaped by their Asian context and ways of thinking. In this vein, Phan suggests that a "properly Asian liberation theology" must acknowledge that "widespread religiousness" is a fundamental feature of "the Asian situation," and the participants were in fact concerned for the whole person, and especially for the spiritual dimension of life.[625] In this they reflected, but did not explicitly name, the CST theme of integral human development, which we explored in chapter 3. They were committed to dialogue with faiths and cultures, and concerned to promote reconciliation and harmony, rather than to operating in a confrontational way. In this they reflected, but did not mention, the triple dialogue of the FABC, and its commitment to the Asian vision and values of life, which we explored also in chapter 3. It might even be seen as expressing an Asian dialectic of non-dualism. Furthermore, it is consistent with GC 34 Decree 4's acknowledgment that the Jesuits' option for the poor must also embrace their cultures rather than side with the high cultures of the elites.[626] Even more than material assistance, the participants offered friendship. By reflecting on the origins of the term option for the poor and the meanings it has carried through different times, contexts and theological debates – and how they themselves actually practise the option – the Network could offer an Asian contribution to the evolution of this enduring commitment in the life of the Church. What does the Network's dialogue of life and joint action for vulnerable migrants with people of other faiths teach us about liberation, reconciliation, harmony and communion in the context of Asia? However, as Pope Benedict XVI affirmed in his Allocution to GC 35, the option for the poor has a Christological base.[627] This, together with the Christocentric nature of the *Spiritual Exercises* and their call to follow Jesus, the Word incarnate, in poverty, humility and insults, does raise questions about the capacity of the *Exercises* to function as a source of praxis for the many non-Christians who work in the JCAP social apostolate. It also challenges the Network to consider the nature of its Christology.

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[625] Peter C. Phan, "Betwixt and Between: Doing Theology with Memory and Imagination," in *Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective*, ed. Peter C. Phan and Jung Young Lee (Collegeville, MN: Liturgical, 1999), 132.

[626] GC 34, *Decree 4*, n. 12.

[627] Benedict XVI, "Allocution to the 35th General Congregation of the Society of Jesus," n. 8.

Amaladoss's reflections provide possibilities in attending to this theological challenge. He has suggested that Asian churches and theologies need to shift from a Western focus on the historical Jesus to a more cosmic Christology, noting that the "Eastern traditions, following Paul and John, have felt more comfortable with a cosmic Christ of whom the historical Jesus is the real-symbol."[628] He says that Asian theologies must share the story of Jesus with Asia, but that this story "points to a mystery that transcends history and the cosmos"; hence we need not "claim any exclusivity for this historical manifestation."[629] Furthermore, "the Word that became flesh in Jesus was there from the beginning and has been enlivening everything and enlightening every human person." [630] Its manifestations are infinite and cannot contradict each other, but "need not say the same thing. The fullness of Christ is in the future and will integrate all this rich diversity (cf Col 1:15-20)."[631]

In Amaladoss's view, the role of Jesus in the historical process must be discovered in dialogue with the other manifestations of the Word. Thus it is not necessary for Asian people to abandon their own faiths in order to be devotees of Christ. He cites the example of Gandhi and claims that there "are today thousands of *Christubhaktas* (devotees of Christ) in India who have not abandoned their Hinduism."[632] His fellow Indian Jesuit, Samuel Rayan SJ, on the other hand, retains the view that Jesus is the fulfilment of Asian sacred texts, such as the Hindu Vedas, saying that "Jesus is there from the beginning of the world and any positive Scripture – any Scripture that is humanising – comes through him, so we have to pay attention to such Scriptures as part of the Word of God."[633] Both views support interfaith dialogue and collaboration but Amaladoss's view is more able to explain how non-Christian

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[628] Amaladoss, "Asian Theology for the Future," 30.

[629] Ibid.

[630] Ibid.

[631] Ibid.

[632] Ibid.

[633] Samuel Rayan, "Telling the Story of Jesus in Asia," in *The Mission of the Church: Christian Reflection on Evangelization in India Today*, ed. Kurien Kunnumpuram (Mumbai: St Pauls, 2013), 55–57.

members of the Network might embrace the *Spiritual Exercises* despite their strongly Christological base.

The Network could also learn from theological reflections on approaches relevant to practising an option for the poor, some of which may be explicitly Asian and/or Ignatian. For example, Graham, Walton and Ward place Ignatius and his *Spiritual Exercises* within the theological reflection method they call "Telling God's Story" or "Canonical Narrative Theology," which sees Christian faith as God's self-narrated story told through the life and death of Jesus Christ. Hence:

> the theological task is to discern how contemporary experience can be interpreted through the story that the Church tells about Jesus and to identify forms of practice that are coherent with this narrative … it invites the Christian to develop a *habitus*, or way of life, through which the story of Jesus continues to be told in the life of the story-shaped community of the church.[634]

In another theological method that Graham et al. call "Speaking in Parables" or "Constructive Narrative theology," God is known through the stories that people or communities tell about their experiences that have been revelatory.[635] The story of Jesus within the *Spiritual Exercises* could be understood by Christian members of the Network to be either a canonical narrative or simply a constructive narrative – either *the* self-narrated story of God, or *a* story of God narrated through a life story. Non-Christian members of the Network may understand it to be *a* story of God. A narrative theological approach would also affirm the Network's practice of placing importance on vulnerable migrants' stories and enabling migrants to speak for themselves. Such an approach aligns well with the story theology that is dominant among Asian theologians, particularly those in the diaspora,

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[634] Graham, Walton, and Ward, *Theological Reflection*, 78.

[635] Ibid., 47–77.

notably C. S. Song.[636] In *Journeys at the Margin*, Peter Phan and Jung Young Lee even approach theology from an autobiographical perspective.[637]

Ignatius's *Autobiography* itself could also be seen as an example of a constructive narrative theology. We saw in chapter 4 that a focus on the narrative of Ignatius's life and the insights about God that it may provide for others is a key way in which Ignatian spirituality has been understood and passed on; however, the data showed little evidence of participants drawing on Ignatian spirituality in this way. The life of Ignatius has potential to inspire a way of living an option for the poor. Ignatius experienced a strong call to follow Jesus, poor and humble. He shared this in the *Exercises'* esteem for the preference for spiritual and "actual" or material poverty.[638] As we noted in chapter 4, a key moment in Ignatius's life involved a vision in which he was placed by God the Father with Jesus carrying his cross, and of Jesus accepting him, saying, "I want you to serve us." Being placed with Jesus carrying his cross brings into focus the question of where and how Jesus is being crucified today, and what we are doing to take him down from the cross. There is potential here to connect with the liberationist concept of the 'crucified peoples' to name the experience of vulnerable migrants.[639] One participant came close to making this connection when she reflected on her desire to "be where The Cross is present."

The liberationist concept of "crucified peoples," coined by Ignacio Ellacuria SJ and further developed by Jon Sobrino SJ, has been used by Campese to interpret the significance of the experience of undocumented migrants at the US–Mexico border for contemporary theology.[640] The theological methodology of Ellacuria and Sobrino points to a particular

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[636] Choan-Seng Song, *Tell Us Our Names : Story Theology from an Asian Perspective* (Maryknoll, NY: Orbis, 1984).

[637] Phan and Lee, *Journeys at the Margin*.

[638] E.g., Sp Ex, n. 167.

[639] Campese, "Cuantos Mas?."

[640] Ibid.

approach to action. Campese explains that for Ellacuria and Sobrino, to do theology requires us to deal with historical reality and to raise it to a theological concept. The first step is "getting to know reality by being in the midst of reality, and not just by reflecting on the idea of reality" and the second "is about taking responsibility for reality by realizing the demands that reality makes on us." The third step is to become involved in the process of transforming reality, and the fourth "points to the fact that reality is not just to be carried, but, thanks to its grace-filled nature, it can carry the person who allows this grace to work."[641] These steps echo those of the pastoral spiral and stand within the "Theology-in-action" or "Praxis theology" model of Graham, Walton and Ward. The identification of vulnerable migrants as crucified peoples would point to the need for the Network to exercise greater attentiveness to the operation of sin and grace in the experiences of vulnerable migrants. It would suggest greater attention be given to the spirituality and theologising of the vulnerable migrants themselves. Nevertheless, it affirms the Network's approach of enabling the vulnerable migrants to speak for themselves, effectively holding them up as light for others. Explicitly identifying vulnerable migrants in and from Asia as crucified people could also open conversation with the sending churches who may not see them as the poorest of the poor because they are able to migrate and their remittances improve the lives of their families.[642]

Another important insight for the Network's understanding of the option for the poor is that Ignatius's story did not start from the experience of the poor and marginalised but from one who was not poor who made a choice – an "election" or option – that forever placed him with the poor and marginalised. Ignatius felt called and chose to be with and for the poor in his following of the poor and humble Jesus. The experience of the non-poor Ignatius – of being a sinner, loved and forgiven, called uniquely to share in Jesus's mission, and responding – was not excluded but was central. Having made this choice, Ignatius did not shun the rich and powerful but linked ministry to them with the needs of the poor.[643]

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[641] Sobrino, quoted in ibid., 282.

[642] Battistella, "Journeying Together in Faith with Migrant Workers in Asia," 4.

[643] This approach is affirmed in GC 34, *Decree 26*, n. 13.

Donal Dorr identifies an experiential solidarity with the poor, choosing to share their life and see the world from their perspective, as an essential dimension of making an option for the poor.[644] For participants in this research this was expressed as accompaniment of vulnerable migrants. The second dimension of the option for the poor identified by Dorr – working for structural change to transform the causes of poverty and marginalisation – was present in an embryonic way in the actions of Ignatius, such as in the challenging of laws and the setting up of institutions.[645] This second dimension has developed markedly within the Jesuit justice tradition through the reflexive praxis of successive GCs. Turning their gaze back on their efforts to live their option for the poor has led the Jesuits on a journey into deeper understanding of the meaning and demands of that option. For example, GC 34 acknowledges that the option for the poor is not merely economic and political but also has a cultural dimension, and that the Jesuits had tended to side with the high culture of the elites rather than embrace and learn from the cultures of the poor.[646] Turning her gaze back on the shared praxis of the Network, one participant added specificity to this insight, saying that Ignatian spirituality, and the practice of the Network, needed to do more to embrace the spirituality and popular religiosity of the migrants. This insight has potential to inform the ongoing development of the theology of the option for the poor and of the practice of the Network.

The participants demonstrated little consciousness of the situatedness of their practice of an option for the poor within the broader pattern of gender relationships. This is, perhaps, not surprising, given that only one of the priority groups of vulnerable migrants identified by the Network was a specifically gendered grouping – vulnerable foreign spouses – and that the members themselves may not have been aware of, or did not subscribe to, a feminist perspective. This is noteworthy as we saw in chapter 5 how Cruz has pointed out that an option for the poor must be an option for poor migrant women. Her theology of Asian women's migration therefore challenges the Network to engage more consciously with the

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[644] Donal Dorr, *Option for the Poor: A Hundred Years of Vatican Social Teaching*, rev. ed. (Blackburn, VIC: Collins Dove, 1992), 2–4.

[645] Ignatius of Loyola, *A Pilgrim's Journey*, 161–62.

[646] GC 34, *Decree 4*, nn. 12 and 28.1.

gendered nature of migration and to identify women as the poorest of the poor in making their option for the poor.

Meanwhile Pistone and Hoeffner conclude that the preferential option for the poor is of limited usefulness.[647] They argue instead for the language of *an* rather than *the* preferential option, and for the development of multiple and concrete personal commitments to the poor: "we think that an analysis of structural impediments is likely to be effective only if preceded by a personal and concrete commitment to the poor, which commitment must be rooted in love."[648] This observation is consistent with the Network's thinking about accompaniment as an approach to action. It also reflects Ignatius's insight that God deals with each of us personally. Therefore making an option for the poor is not simply the result of analysis or taking sides in a conflict, but a personal response to a unique calling. The incarnational nature of Ignatian spirituality reminds us that God can be found in *all* things. Given the valence of the concept of the option for the poor among the Network, there is potential for further reflection on whether the Network itself experiences and expresses it as a single option, or if it is in fact multiple, and the Network experiences and expresses it in diverse personal and/or collective concrete commitments of the Network and its members in different contexts. Does the personal and concrete commitment of people and organisations of the Network to the accompaniment of vulnerable migrants in fact lead to effective analysis of structural impediments, or, despite such commitments, does critical assessment of thinking about action fail to adequately engage structural impediments? Does a personal and concrete commitment to the poor actually foster the holistic reflexivity required to critically reassess the interaction between action and the thinking that supports it? If so, how?

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[647] Michele R. Pistone and J Hoeffner, "'In All Things Love': Immigration, Policy-Making, and the Development of Preferential Options for the Poor," *Journal of Catholic Social Thought* 5, no. 1 (2008): 184–85.

[648] Ibid., 187.

7.5.5 DEEPENING THE PASTORAL SPIRAL

As chapter 6 demonstrated, a commitment to beginning from experience rather than theory was characteristic of the Network's praxis and was reflected in the core practice of discernment. The data revealed little engagement by members of the Network with thinking that had originated outside the Ignatian tradition and that had not been mediated by the tradition. Only two research participants made any mention at all in the course of the interviews of engaging with scholars of any kind. The researcher also observed at Network meetings a tendency to dismiss those involved in the intellectual apostolate as "theoreticians" who do not have anything to offer in terms of practical action. A presumption that academics cannot adopt an epistemological stance committed to experience as the source of theory, or to doing as the source of knowing, may be cutting the Network off from broader sources of reflection on experience. If practical theology is the articulation of the self-understanding of practice, for the sake of faithful and transformative praxis, there may be a role for academics in assisting in making the tacit and implicit understandings of practice held by the practitioners themselves explicit. This is in fact what this research has sought to do by partnering with the Network in a community engagement approach to research, as described in chapter 2.

The priority given by the Network to action could lead to a neglect of theory or of the systematic and explicit articulation of the thinking that supports and arises from action. Knowledge generation may be stymied and resources for praxis unnecessarily limited. While placing a priority on action may reflect Ignatius's concern that love be expressed in actions rather than words, this needs to be held together with his commitment to learned ministry. Hence this research proposes deepening the pastoral spiral as an element of a practical theology of reflexive praxis concerning vulnerable migrants in Asia. A more sophisticated appropriation of the pastoral spiral as a practical theological method could honour the Network's commitment to experience as the source of theory without dismissing the role of thinking or of critical engagement with faith sources.

Wijsen takes up this very point in relation to the tension that he has observed between the academic/scientific theology of "the West" and the practical/committed theology of "the Rest" of the world. He seeks to bridge the divide by offering a development of the original pastoral circle methodology, which he calls the "practical-theological spiral," and which he

presents as a grounded theory approach to theology. He believes that it has potential to make theologians in "the West" "less reluctant to engage in practice by showing that this approach helps to develop grounded theories in theology" and theologians in "the Rest" "less hesitant to accept scientific methods if they are shown that academic theology can be very practical and relevant to the transformation of church and society."[649] As we noted in chapters 1 and 2, the theological framework that informs this research understands the pastoral spiral to be a grounded theory approach to theology.

Wijsen sees the first stage of his practical-theological spiral as acquiring knowledge about the practice under investigation. He notes that Holland and Henriot's original schema gives "detailed directions for data analysis but not for gathering the data" and he proposes some form of participant observation.[650] This requires a reflexive stance on the part of the researcher. The second stage seeks to gain insight into the observed practice. While Holland and Henriot focused on social analysis, Wijsen proposes "broadening and deepening social analysis by combining it with cultural analysis."[651] The inclusion of cultural analysis is vital for research in the multicultural contexts of Asia and for the multi-inter-cultural nature of the phenomenon of migration from and within Asia. As we shall see later, further dimensions of gender, ideology and faiths might also be fruitfully incorporated into the Network's analysis within a pastoral spiral approach.[652] In the third stage of the pastoral-theological spiral, the practice that has been observed and analysed is evaluated through theological reflection. Wijsen insists that the previous stages are not pre-theological because the decision to be committed and engaged in action is itself a theological option. This was certainly the case for the research participants who were motivated by a spiritual experience. Furthermore Wisjen advocates an intra-disciplinary approach to theology in which the practical theologian uses the methods of empirical sciences – as the researcher has done in this research. Theological reflection is not only the evaluation of experience in the light of faith sources but a mutually

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[649] Wijsen, "The Practical-Theological Spiral," 110.

[650] Ibid., 115.

[651] Ibid., 117.

[652] LS would also encourage us to incorporate ecological analysis and eco-theological reflection into our practice of the pastoral spiral.

clarifying and mutually critical encounter in which both faith expression and practice may be transformed.[653] In other words, the process is dialectical. The fourth stage of the practical-theological spiral is about improving the practice being observed, and Wijsen advocates the use of action research, or better, research-after-action, for this stage. While action research, or research through action, is more relevant to the change process under review, research-after-action, which "first commits available resources to action and only later to scientific recording and publication," provides distance between the researcher and the activities, "allowing for more objective consideration."[654] Thus the Network could be assisted by partnering with committed practical theologians who are not naïve or uncritical participants in present practice. Such theologians could both exercise holistic reflexivity and facilitate the Network members' exercise of holistic reflexivity in order to generate theological knowledge and more faithful practice. This is what this research has sought to do.

While Wijsen starts from observing practice, as we have seen, Snyder's approach challenges the Network to take a broader view of whose experience should be analysed and reflected upon, and to pay greater attention to thinking as part of that experience. This research considers the 2008–2012 period; however, a 2015 statement by the JCAP social apostolate set out a desire to be with, *think* with, act with and pray with the poor.[655] The desire to think *with* indicates a willingness to allow the Network's thinking to be transformed by the encounter with the thinking of others, and to include the migrants' own understandings of their situation in the Network's analysis. This moves closer to Hug's approach of engaging all the key groups of people involved in and affected by the reality under consideration in the analysis, discernment and planning. It moves away from a tight liberationist focus on the experience of the poor and oppressed but nonetheless holds up this experience from the midst of others for special attention. It calls for something broader than Wijsen's participant observation.

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[653] Wijsen, "The Practical-Theological Spiral," 118–20.

[654] Ibid., 120–22.

[655] Statement of the August 3–7, 2015 Gathering of the JCAP Social Apostolate Network, unpublished.

Meanwhile, Asian theologians have been considering the implications of the multicultural and multifaith contexts of Asia for the development of the pastoral spiral. For example, Amaladoss believes that pluralism must be an essential dimension at all levels of the pastoral spiral.[656] He observes that, at the level of experience, interreligious and intercultural conflicts exist, and that cultures and religions may be "used to legitimize economic, political, and social domination."[657] Thus analysis cannot ignore cultural and religious pluralism, and the way in which local or global ideologies may "cut across the meaning system provided by culture and religion" and mediate their impact on society.[658] Therefore, Amaladoss believes, if people are to live together at all, they cannot avoid some kind of dialogue, and reflection within the pastoral spiral needs to be dialogical.[659] Such dialogue cannot be expected to achieve agreement on theoretical perspectives or a plan of action, but it can establish "an overlapping consensus on the goals that they can pursue and on the action projects they can initiate together."[660] Amaladoss calls for dialogue partners who are able to articulate their perspectives and convictions as well as their conclusions. In doing this they open themselves to challenges and questioning from other faith and/or cultural communities that may lead them to rethink or modify their positions.[661] Such dialogue requires self-awareness and critical self-reflection as well as openness to others. In other words, entry into dialogue in the context of pluralism in Asia requires a capacity for holistic reflexivity. It is not surprising then that the only research participant to show evidence of engagement in interreligious communal discernment was a member of cluster 3.

The Indonesian theologian Johannes Banawiratma takes up this need for openness. Banawiratma contends that only open communities can apply the pastoral spiral and that

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[656] Michael Amaladoss, "A Cycle Opening to Pluralism," in Wijsen, Henriot, and Mejia, *The Pastoral Circle Revisited*, 169–82. Amaladoss prefers the term "pastoral cycle."

[657] Ibid., 170.

[658] Ibid., 174–75.

[659] Ibid., 177.

[660] Ibid.

[661] Ibid., 178–79.

the pastoral spiral "needs a spirituality of openness." [662] He presents an understanding of the pastoral spiral as a spirituality of openness, that is, a way of being an open Church. In doing so he draws on the example of the FABC's new way of being Church in Asia. He sees the FABC's triple dialogue – with the poor, and with the cultures and religions of Asia – as being the first moment of the pastoral spiral.[663] From the concrete sharing of life, people are able to share their cultural values and faith experiences in a critical dialogue.[664] In the second and third moments of the pastoral spiral, analysis and reflection must be contextual and dialogical, engaging the participation of all.[665] The third moment of the pastoral spiral requires intertextual and intercontextual dialogue because "it deals with interpretation of the reality related to the resources of faith that also have text and context" and is done in communication among communities with their own texts and contexts. Banawiratma says that "by sharing and witnessing we can become more conscious that our interpretation is limited, that we always need a continuous process of dialogue and reinterpretation. By sharing and witnessing we are open to coming closer to the core of faith and its responsible manifestation here and now."[666] In other words, we critically reassess our interpretation of our faith sources in the light of experience – including our own action and thinking and that of others – for the sake of more faithful practice. Thus our praxis may be informed by a holistic exercise of reflexivity. Only members of cluster 3 showed evidence of such reflection on the experience of others in critically reassessing their own action and thinking.

For Banawiratma, openness must extend not only to the poor, and to other cultures and believers, but also to the Mystery through prayer and contemplation throughout the pastoral spiral. Without following the self-emptying spirituality of Jesus, from the

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[662] Johannes Banawiratma, "The Pastoral Circle as Spirituality: Toward an Open and Contextual Church," in Wijsen, Henriot, and Mejia, *The Pastoral Circle Revisited*, 73. He sees the terms "pastoral circle," "pastoral cycle" and "pastoral spiral" as interchangeable.

[663] Ibid., 75.

[664] Ibid., 76.

[665] Ibid., 79.

[666] Ibid., 80.

incarnation through embracing powerlessness, continual conversion and renewal, to the stimulation of social transformation, the pastoral spiral would not be a way of following Christ. Further, Amaladoss concludes that, if the pastoral spiral takes pluralism into account, it will give rise to theology that is apologetic, contextual, dialogical and transformative.[667] A context of pluralism requires us to explain our theology to others who do not share our faith – to be apologetic – but to do so through reason and relevance to life experience rather than by relying on authority. This may explain why, in chapter 6, the data showed that participants typically used the principles of CST rather than call on the content of magisterial documents. Amaladoss says that all theology is contextual because it is conditioned by the context and the tools of reflection accessible in a given time and place; thus the correlation of faith with experience in the context of Asia through the pastoral spiral "may also lead to a reinterpretation of our faith expression."[668] In chapter 6, we did in fact see new, contextual expressions of CST by some of the participants. Turning to the claim that the theology generated by the pastoral spiral will be dialogical and transformative, Amaladoss says that when our theological reflection takes place in dialogue with other religions, cultures and ideologies, it moves from being merely apologetic to being dialogical. It will be mutually prophetic when religious groups interiorise the challenges raised by others and thus transform themselves and their practice. This appears to be a potential area for further development for the Network.

While Amaladoss touches on the question of gender, he does not treat it as a major area of pluralism, nor does Banawiratma's concern for openness explicitly embrace openness to diverse gendered experiences and perspectives. Maria Riley, on the other hand, notes that the original articulation of the pastoral circle alludes only briefly to the women's movement and feminist analysis, and she takes up this shortcoming. [669] She affirms that there are many feminisms rather than a single expression of feminism, and that it is vital "that the women of the country and/or region define the critical issues and the appropriate political and cultural

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[667] Amaladoss, "A Cycle Opening to Pluralism," 180.

[668] Ibid.

[669] Maria Riley, "Engendering the Pastoral Cycle," in Wijsen, Henriot, and Mejia, *Revisiting the Pastoral Spiral*, 184.

approach to [address] those issues."[670] She argues for the inclusion of gender analysis and women's perspectives in all stages of the pastoral spiral. Riley gives the example of how the move from a "women in development" perspective to a "gender and development" perspective has led to quite different analyses and outcomes for women.[671] Her gender analysis also challenges the traditional approach of CST to women and men, family relationships, and the world of work, as we saw in our consideration of CST and migration earlier in this chapter. Furthermore, she raises the question of an implicitly dual anthropology held by the Church, in which "there is human nature for which man's experience is normative and then there is woman's 'proper nature'," and she claims that CST "lacks a political-economic analysis of social reproductive work – the care economy and the role it plays in social structures as well as in women['s] and men's lives."[672] These would be important considerations for the Network's use of the pastoral spiral, especially given the gendered nature of women's experiences of migration, the diversity of these experiences, the increasing feminisation of migration in Asia, and the internationalisation of the care economy.

7.6   CONCLUSION

The praxis of the Network is enacted in complex contexts of cultural and religious plurality, and its experience touches questions in a number of areas of theology. The Network members are not theologians and they do not have a fully worked out and explicitly articulated theology of interfaith collaboration, or a clear stance on the implications for theological methodology of inter-multi-cultural phenomena. Nor have their ecclesiology, missiology and Christology necessarily been shared and made explicit. By partnering with the Network in a community engagement approach to research as described in chapter 2, the researcher has brought scholarship to bear on reflection on their experience, uncovering the theological stances implicit in their core practices. While their theologising has been performative and not always explicitly articulated, their practices have embodied and been revelatory of theological insight.

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[670] Ibid., 184–85.

[671] Ibid., 188–91.

[672] Ibid., 193.

The researcher has found that the practices of friendship or accompaniment, an option for the poor, and discernment, with its commitment to proceeding from experience as a starting point rather than theory, have revealed their core theological stances. She, therefore, has argued that the Network's praxis points towards what she has called a reflexive praxis approach to practical theology. Reflecting on the Network's core theological stances in dialogue with the theological sources of CST, Ignatian spirituality and recent theologies of migration, the researcher then proposed a number of elements of a practical theology of reflexive praxis in relation to vulnerable migrants in Asia. They include: a critical dialogue with the positions on migration taken by the papal and conciliar teachings in the light of Asian experience; engagement with the local teachings of the FABC; embracing the gift and challenge of being FBOs in the religiously plural contexts of Asia; the offering of friendship and hospitality; understanding life as a pilgrimage; a contextualised understanding of an option for the poor in Asia; an Ignatian practice of an option for the poor; and the use of the pastoral spiral to both build theological theory and improve practice in a way that would take due account of gender, religious, cultural and ideological pluralism, and spirituality. Thus a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia would be incarnational, starting from complex, plural and multidimensional experience. It would be holistic, considering motivations, thoughts, feelings, beliefs, values and practices, embracing the transcendent dimension of experience. It would be dialogical, placing faith sources in conversation with experience and with one another. It would place the experiences of different groups in conversation with one another and would explore the interaction of different dimensions of experience. Finally, it would be transformative, seeking more faithful practice that transforms realities and faith traditions.

What is clear is that there is fertile ground for the Network to collaborate with practical theologians to explore the theological insights to be had from the Network's experience, and for the Network's praxis to be enriched by the reflections on migration carried out by practical theologians. Similar research with other religious institutes and Christian communities may also produce theological insights that could inform praxis in such complex contexts. Moreover, the complex context of the Network's praxis holds cultural and spiritual resources for praxis that might be more effectively mobilised. In the final chapter the researcher will gather up what we have learned from the experience of the Network about the interaction of CST and Ignatian spirituality within the praxis of the Network in relation to vulnerable migrants in and from Asia. We will examine how it might contribute to the

development of CST and Ignatian spirituality as sources of praxis, and how the development

of holistic reflexivity and the elements of a practical theology of reflexive praxis that we have

identified may inform the further development of the praxis of the Network, and of others.

CHAPTER 8: CONCLUSION

8.1   INTRODUCTION

This research adopted a community engagement approach in order to examine the interaction of CST and Ignatian spirituality within the praxis of the Network. The researcher found that CST and Ignatian spirituality were both sources for the praxis of the Network and that they interacted primarily within the approach of the Network to action. How each source informed the three pillars of praxis – motivation, action and thinking – and the nature of their interaction, varied across three clusters distinguished by the focus of the participants' reflexivity. The researcher found that Ignatian spirituality was the dominant influence on the praxis of the Network and that the influence of CST was often mediated by Ignatian spirituality. She also found that the exercise of holistic reflexivity provided the interconnection between the pillars of praxis. CST and Ignatian spirituality interacted in a mutual and generative manner in the praxis of five out of seven of those participants whose reflexivity was holistic. In the praxis of those participants whose reflexivity was one- or two-dimensional, CST and Ignatian spirituality were merely consistent or complementary.

In this concluding chapter the researcher draws lessons from the experience of the Network for the development of CST and of Ignatian spirituality as sources of praxis. She also considers the implications of this research for the further development of the Network's praxis. While this research has generated knowledge about: the role of holistic reflexivity in praxis; the mediation of CST by a specific spirituality; and the ways in which CST and Ignatian spirituality can interact to inform praxis, it also raises questions that require further research. Furthermore, the current research has generated insights and hypotheses about possible patterns that may apply to other spiritualities and to other fields of action, and that have implications for formation for social ministry, for theological scholarship and for praxis that may be more widely applicable than to only the Network that has been the subject of this case study.

8.2   INTERACTION BETWEEN SOURCES OF THE NETWORK'S PRAXIS

A major insight of this research has been the potential for a practical theology of reflexive praxis to bring CST and Ignatian spirituality together in increasingly sophisticated ways. The

research has shown that the interaction of CST and Ignatian spirituality within the praxis of the participants varied across the clusters and that the clusters appeared to be snapshots of different stages in the development of increasingly holistic and sophisticated reflexivity.

There was no evidence of any interaction between the two sources in the praxis of those participants whose reflexivity was one-dimensional. Those whose reflexivity was two-dimensional saw CST and Ignatian spirituality as being complementary and described the two sources as interacting within praxis by playing different roles. By critically reflecting on motivations, thinking and action and on the interconnection between these three pillars of praxis, those whose reflexivity was holistic moved between different sources and between elements of different sources that informed each of the pillars of praxis. Thus, the researcher has found that the interaction between the sources of the Network's praxis largely depended on the level of reflexivity of the member(s) and/or that the nature of the Network members' reflexivity related to the way in which the sources that they drew on were interrelated within their praxis.

The different patterns of interaction point to potential for the Network and its members to further develop their praxis. The researcher learned from the experience of the Network, for example, that the development of sophisticated, holistic reflexivity enhances the capacity of people and groups to develop CST and Ignatian spirituality as sources of praxis, and to further develop their own personal and collective praxis. Thus, she can also conclude that the key to the capacity of members of the Network to engage in reflexive praxis was the exercise of holistic reflexivity. The deepening of the pastoral spiral, as described in chapter 7, shows a way forward in this regard. Let us turn now to the development of CST as a source of praxis.

8.3 THE DEVELOPMENT OF CST AS A SOURCE OF PRAXIS

Because CST is a tradition that evolves through the dialogue of experience and reflection, as we saw in chapter 3, the reflection on experience of the Network has potential to contribute to this broader journey of the Church. In chapter 7 the researcher proposed that critical dialogue with papal and conciliar CST in the light of Asian experience and deeper engagement with the CST of the FABC could be elements of a practical theology of reflexive

praxis in relation to vulnerable migrants in and from Asia. Thus the researcher's reflection on the research participants' experience in dialogue with theological sources led her to conclude that CST may further develop as a source of praxis in a number of specific areas. These areas include: the articulation of the spirituality of CST; the use of the language and concepts of particular spiritualities to mediate CST; the use of contextualised expressions of CST that can more readily connect with the experiences of local communities; and the refining of the content of the teachings in the light of reflection on experience in context.

8.3.1 ARTICULATING THE SPIRITUALITY OF CST

The experience of the Network suggests that giving greater weight to explicitly articulating the spirituality of CST would strengthen the capacity of CST to motivate action. In chapter 6 we saw that the members of the Network did not show evidence of perceiving CST to reflect a spirituality, that is, a way of understanding God, the world, and one's place in it that is expressed in values, attitudes, commitments and practices. Drawing these elements out more explicitly in the way in which CST is presented would enhance its capacity to motivate the faith community. We also saw that the research participants largely displayed what was described in chapter 3 as an essentialist understanding of CST, focusing on key principles. While this has the advantage of enabling dialogue with others on the basis of reason in multifaith, multicultural contexts like Asia, it risks isolating CST's key principles from their explicitly Christian sources. This can limit CST's capacity to speak to the hearts and motivate the action of Christians and Christian organisations, as we noted in chapter 7.

The participants in this study tended to see CST as being associated with reason and theory rather than their relationship with God. They seem not to have taken in the shift in theological methodology of post–Vatican II CST, in which "grace, faith, redemption, the Gospel, Jesus and the Spirit affect and influence life in the world," and thus the shift in ethical methodology from classicism towards historical consciousness.[673] To unlock the potential of CST to provide motivation for action, a more sophisticated and contemporary understanding of CST is needed. Furthermore, Michael J. Crosby notes that "'spirituality' as a word rarely appears in Catholic social teaching, especially in those documents that have

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[673] Curran, *Catholic Social Teaching 1891–Present*, 58.

emanated from Rome."[674] Yet CST does reflect a spirituality and a Christian anthropology. In recent times Pope Francis has given this more emphasis, for example in LS.[675] Groody suggests that CST is about "following Jesus, living out the values of the Kingdom of God, and generating a community transformed by the love of God and others."[676] This is not a matter of the deductive application of theory, but rather the ever new encounter of the Gospel with the changing realities of life in society.[677] The experience of the Network poses a challenge to the way in which popes and local bishops have expressed, presented, disseminated and drawn on CST. How might they be more explicit about the spirituality of CST while continuing to be in effective communication with the whole community, especially in culturally and religiously diverse contexts? Might they need to communicate with internal and external audiences in different ways? The experience of the Network also poses a challenge to Asian theological institutions and centres for adult faith formation, and to JCAP, to promote a deeper appreciation of the spirituality of CST in formation for the social apostolate. The discussion in chapter 7 of an Asian and Ignatian option for the poor as an element of a practical theology of reflexive praxis concerning vulnerable migrants in Asia puts the spotlight on these questions and concerns. The researcher will propose some responses to such challenges in the following sections.

8.3.2   THE MEDIATION OF CST BY PARTICULAR SPIRITUALITIES

This research has found that, for some participants, CST was mediated by Ignatian spirituality. It is possible then that other spiritual traditions may also mediate CST, and that they may do so in unique ways. Making use of the language and insights of the various spiritualities within the Church could give rise to new expressions of the spirituality of CST. This would make CST more readily accessible to significantly more members of the Church, and to those associated with FBOs inspired by different spiritual traditions. It would help to better connect the praxis of social apostolate organisations inspired by different charisms

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[674] Michael J. Crosby, "Spirituality," in Dwyer, *New Dictionary of Catholic Social Thought*, 917.

[675] LS; see esp. nn. 202–40.

[676] Daniel G. Groody, *Globalization, Spirituality, and Justice* (Maryknoll, NY: Orbis, 2009), 241.

[677] Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church*, nn. 66–67.

with the broader Catholic tradition and specifically with CST. It is also a way in which charisms might function as gifts for the whole Church.

A key example of the mediation of CST by Ignatian spirituality that emerged from the data in chapter 6 relates to an option for the poor. Research participants experienced this option as Ignatian rather than as a part of CST or liberation theology. The majority of the participants did not appear to be conscious of the sources of the concept of an option for the poor, or of influences from outside Ignatian spirituality on its development. Thus this theme of CST informed the praxis of the Network in a derived or mediated way. At the same time, it can be argued that the development of the concept of an option for the poor has been informed by Ignatian spirituality, amongst other things. In chapter 7 we explored the potential for reflection on the Network's experience of living an option for the poor in the Asian context to contribute to deeper understanding of the demands of an option for the poor. An Asian option for the poor would reflect a concern for integral human development rather than a focus only on economics and politics; it would be more dialogical and concerned with harmony and reconciliation than be confrontational; and it would embrace the experience of the non-poor. The development of CST in relation to an option for the poor would benefit from the insights gained by the Network from such reflection. Thus the mediation of CST by a particular spirituality has potential to inform the development of CST.

In the development of the theme of an option for the poor we see a mutual and reciprocal relationship between Ignatian spirituality and CST rather than a unidirectional one. For some members of the Network, understanding of this mutuality and reciprocity appeared to be limited by a lack of awareness of CST as a distinct part of Church teaching, and also by ignorance of the sources of some of the concepts that were being used within the Network. Thus greater awareness of CST would enhance the potential of different spiritualities to interact with and even mediate CST and thus contribute to the development of CST as a source of praxis. Furthermore, this research suggests that the development of holistic reflexivity may be required in order to foster and perceive such a mutual and reciprocal relationship between these sources of praxis, as it was observed among members of cluster 3 only.

8.3.3 SHARING EXAMPLES OF DRAWING ON CST

The participants' experience of drawing on CST in different ways could inform the development of CST as a source of praxis for the Network and for others. By using CST principles as a framework for their capacity building work, for example, research participants enabled others to draw on CST for their own praxis. Research participants who drew on CST as a framework or a language for conversation with people of other faiths, or as a way of explaining the implications of the Gospel for today, could provide insight into CST as a source for the new evangelisation and for interreligious dialogue, as well as for praxis in relation to vulnerable migrants.

Greater reflection on and more explicit sharing of this experience could contribute to the formation of others for the social apostolate, and to the more effective expression and communication of CST, especially at the level of the FABC. For example, the use of CST principles as a framework for the assessment of action could demonstrate how placing universal principles in dialogue with experience in context can inform action. The experience of members of cluster 3 is a valuable resource for such efforts.

8.3.4 CONTEXTUAL EXPRESSIONS OF CST

Another way in which the Network could contribute to the development of CST is by expressing it in new ways that are sensitive to the varied religious, political and cultural contexts within the Asian region. The ways in which some research participants did this also hold lessons for how the presentation and dissemination of CST in the Asian region might become more effective. We have learnt from the experience of members of cluster 3 that those who present or draw on CST can: use cultural symbols; connect the narrative of a community's religious or social experiences to concepts, themes or substantive positions from CST; use "neutral" language that is acceptable within a particular political context to express core commitments; use concrete examples from the practice of local organisations to explain CST principles and how they can influence the way in which action is taken.

By expressing CST in ways that connect with local contexts, members of the Network could contribute to CST's becoming a more influential or more frequently accessed source for the

praxis of people and organisations in these contexts. JCAP formation programs and activities could fruitfully draw on contextualised expressions of CST in promoting an understanding of CST and its key concepts.

Wisdom from the moral traditions of local cultures could also be mobilised as Asian resources for the development of CST as a source for praxis. The experience of the Network demonstrated that a narrative approach using story and symbols can connect local and particular experiences with the universal social magisterium. In any case, and as shown in chapters 4 and 7 respectively, such an approach is Ignatian and Asian. This need not be a unidirectional top–down application of universal teaching to local contexts but rather a mutual and reciprocal exchange in which local resources also inform the development of the universal magisterium as a meta narrative. Pope Francis's approach in EG and LS indicate an openness to this dynamic on the part of papal CST at present.

8.3.5 REFINING CONTENT

While the content of CST is ultimately determined by bishops and popes, who exercise the magisterium, CST belongs to the whole Church. As the Pontifical Council for Justice and Peace points out, "the whole of the Church community – priests, religious and laity – participates in the formulation of this social doctrine, each according to the different tasks, charisms and ministries found within her."[678] The research participants did not engage with the content of universal or local CST on migration; hence they missed the opportunity to contribute to the development of CST on migration to take better account of the experiences and perspectives of people on the move in the Asian region. By contrast, theologians such as Brazal, Campese, Cruz, Heyer and Hollenbach, who draw on CST to reflect on the experience of vulnerable migrants, are actively contributing to reflection on the ongoing development of the content of CST concerning migration, as we saw in chapters 5 and 7.[679]

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[678] Ibid., n. 79.

[679] Sandie Cornish, "People on the Move and Catholic Social Teaching," *Asian Horizons* 8, no. 4 (2014): 818–20.

Only one participant in this research, a Jesuit, spoke about drawing on the content of teaching documents and on key principles in his action. He placed the papal teachings on development and the rights of indigenous peoples (including cultural and religious rights) in dialogue with the experience of indigenous peoples in an Asian context. He did not engage at all with the CST of local bishops. By reflecting on his experience with indigenous peoples and their reception of papal CST, this Jesuit could potentially reveal gaps in current teachings, or suggest possible refinements in existing teachings, or argue for changes in teachings if they are based on contingent judgments that are not borne out in practice. He could also hold up new or previously neglected aspects of reality with which the teachings have not yet engaged. Such interventions could enrich both the local and the universal teachings. Instead, however, he appears to have been using the papal teachings to encourage indigenous people in the assertion of their cultural and religious rights, and to confirm the moral wisdom of their own tradition. He could hold up the moral wisdom of the indigenous peoples of Asia as a resource for the further development of CST, particularly at the level of the FABC.

The Network could take up more proactively its responsibility to contribute its experience and insights to the processes by which the content of CST is formed in the local churches, regionally and internationally. Most often it is the professional theologians of the Jesuit intellectual apostolate who engage in this manner. By offering its reflection on experience, the Network could call the whole Church to more reflexive praxis, that is, to be a Church that listens to people, by becoming more aware of those experiences and voices that have so far been marginalised or unattended to in the development of CST. In chapter 7 we noted, for example, the need for greater attention to the gendered nature of migration experiences. There also were highlighted methodological lessons to be learned from Asian lived experience of intercultural and interfaith dialogue towards action.

8.4   THE EXPERIENCE OF THE NETWORK AND THE DEVELOPMENT OF IGNATIAN SPIRITUALITY

As we saw in chapter 6, the experience of the Network could contribute to the further development of Ignatian spirituality as a source for its praxis and that of others. This was

affirmed in chapter 7, where Ignatian spirituality was described as an inherently reflexive spirituality that develops as communities on mission continue to reflect on their experience and to reinterpret the foundational sources of the tradition in the light of experience. Taking up the results of the analysis of the data in chapter 6, and the elements of a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia that was proposed in chapter 7, the researcher now concludes that there is potential for Ignatian spirituality: to deepen the concept of friendship in accompaniment and to mobilise the concept of pilgrimage as a metaphor for Christian life; to carry the cross with the crucified peoples; to think with the local as well as the universal Church; and to explore the possibility of imagination providing another mechanism through which the pillars of praxis could become mutually co-determinative and, in the context of the pillars, different sources might interact.

8.4.1 FRIENDSHIP AND THE NARRATIVE OF PILGRIMAGE

Ignatius and his early companions referred to themselves as "friends in the Lord" and we saw in chapter 6 how accompanying and being friends with vulnerable migrants emerged as a core practice of the Network. In chapter 7 it was suggested that by placing this experience in dialogue with Swinton's treatment of friendship as a redemptive practice, and with Bretherton's understanding of hospitality as a way of relating to neighbours with whom we may disagree about conceptions of the good, the Network could contribute to a more explicit articulation of Ignatian spirituality's understanding of what it might mean to be friends and fellow pilgrims journeying with vulnerable migrants in the Asian region today. A more sophisticated reflexivity that draws on a broader range of sources and experiences could thus contribute to the development of Ignatian spirituality as a source of praxis.

A narrative approach to understanding Ignatian spirituality, as described in chapter 4, did not feature strongly in the reflections of the participants on their own praxis or on that of others in the Network, with very few direct references made to the example of the life story of Ignatius. This is interesting given the strength of the metaphor of pilgrimage in Ignatius's own telling of his story, and the importance of the concepts of journey and pilgrimage in recent theologies of migration, which we saw in chapter 7. The prominence of narratives as

a resource for Asian theology, which we noted in chapter 7, also points to the potential for its mobilisation in the development of the Network's praxis in the context of Asia.

In his *Autobiography* Ignatius refers to himself simply as "the pilgrim." It is a potent metaphor for our personal and collective journey towards God. With Ignatius, the Network members could learn to turn their gaze back on themselves in the process of discernment, noticing their inner movements as they respond to the events of their lives, and the movement of God's spirit in the world. They could understand their spiritual journey as one towards more holistic reflexivity and increasingly sophisticated praxis. The *magis* would be constantly inviting them to continue the journey of critically reassessing their personal and collective thinking and action for the sake of ever greater service. The concept of pilgrimage in Ignatian spirituality could encourage and support Network members on their journey as they are inducted into the Jesuit way of proceeding, participate in its *habitus*, and contribute to its unfolding. It has potential to underpin a more conscious pursuit of holistic reflexivity in formation programs and ongoing leadership development, and ever greater service of the poor and marginalised in social apostolate activities.

8.4.2   An Option for the Poor and Carrying the Cross with the Crucified Peoples

Another core practice of the Network that emerged from the analysis of the data in chapter 6 was an option for the poor. In chapter 7 a specifically Ignatian practice of an option for the poor was proposed and, likewise, a contextualised Asian understanding of an option for the poor as elements of a practical theology of reflexive praxis in relation to vulnerable migrants in and from Asia.

For research participants a commitment to an option for the poor arose from the dynamics of the *Spiritual Exercises* and the desire to answer a call to follow Jesus, poor and humble. Another potential Ignatian source of inspiration for an option for the poor would be Ignatius's vision at La Storta. In chapter 7 we saw how this vision, and Ignatius's experience of being placed with Jesus carrying the cross, links with a theology of the crucified peoples, taking the *Spiritual Exercises*' meditation before Jesus on the cross from the personal to the

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social level. All this raises the question of where and how Jesus is being crucified today, how we can carry the cross with him in the lives of others, and what we are doing and will do to take him – and them – down from the cross.

For Ellacuria, the crucified peoples are a sign and a metaphor, but first of all they are an historical reality – the body of Christ crucified in a particular time and place.[680] If vulnerable migrants from and within Asia are the body of Christ being crucified today, how might this inform the Network's option for the poor? We saw in chapter 7 that their lived reality – marked by both sin and grace – may challenge excessively material and conflictual understandings of an option for the poor imported from elsewhere. We also noted the importance of religious and cultural pluralism to their experience and the need for gender perspectives and openness to the Mystery to be honoured. Reflection on the Network's experience of living an option for the poor by accompanying and befriending the crucified peoples of Asia could, therefore, contribute to the development of a distinctively Ignatian understanding, and contextualised Asian practice, of an option for the poor. It may even illuminate the possibility of a more cosmic Christology in the interpretation of the *Spiritual Exercises*.

8.4.3   THINKING WITH THE LOCAL AND UNIVERSAL CHURCH

In chapter 4 we learned that Ignatius wanted the Society of Jesus to be an apostolic body within the Church, and that the Society today recognises this as one of the characteristics of its way of proceeding.[681] Ignatius went to great pains on a number of occasions to be cleared of charges of heresy, and dedicated an appendix to the *Spiritual Exercises* to thinking with the Church. Indeed, *sentire con ecclesia* – to think, or perhaps better, to feel, with the Church – remains a catch phrase among Jesuits. This was referred to explicitly by one of the participants in this research when he explained his perception of the unity of Ignatian spirituality and CST.

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[680] Ellacuria, quoted in Campese, "Cuantos Mas?," 283.

[681] GC 34, *Decree 26*.

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Stronger awareness of being affiliated with a particular spirituality *within* the Catholic Church would assist those who are motivated and guided by Ignatian spirituality to access the broader intellectual and spiritual resources of the Church, including CST. To think with, or to share the sensibility of the Church, in the social apostolate, one needs to know the tradition of social justice thinking and action of the Church. Deeper knowledge of the local and universal CST would enable members of the Network to think with this part of Church teaching.

The *Complementary Norms* to the *Constitutions* encourage Jesuits to make CST known.[682] In the light of this research this directive should be interpreted more broadly and deeply to include: making CST known by explaining the range of contemporary understandings of CST introduced in chapter 3; demonstrating ways of drawing on it explicitly in social apostolate work, rather than simply teaching the laity about its key principles in seminars as though it were a body of theory; and presenting the content of both the local and universal teachings on the issues being confronted by local communities.

The responsibility to think with the Church might also encourage Jesuit Social Apostolate Network members to contribute more actively to supporting the magisterium in the development of the Church's social teaching and action by sharing the implications of their reflection on experience for the ongoing development of CST at the local and universal levels. The Ignatian dynamic of thinking *with* the Church need not be interpreted only as assenting to or applying the content of the *thinking of* the Church – it can be understood as a fuller, more conscious and active participation as part of the Church in the process of the Church's thinking. Thus reflection on the experience of the Network points to the potential for the development of a more process-oriented understanding of thinking with the Church in Ignatian spirituality. Such a process-oriented understanding could stand in creative tension with a content-focused understanding of thinking or feeling with the Church. It aligns well, moreover, with the idea of friendship, pilgrimage and hospitality as elements of a practical theology of reflexive praxis concerning vulnerable migrants in Asia, as discussed in chapter 7.

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[682] *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 299.

8.4.4 IMAGINATION AND CREATIVITY

In his *Spiritual Exercises*, Ignatius invites us to place ourselves imaginatively within the Gospel stories and to notice what we see, hear, taste and smell, to notice our feelings, thoughts and actions. He also proposes thought experiments among his methods of discernment. However, as we saw in chapter 6, imagination did not emerge as a theme in this research from a grounded theory analysis of the data.

On the other hand, we did note in chapter 6 that there was some evidence of imagination and creativity playing a role in the praxis of the Network. Furthermore, the Network's core practices of friendship or accompaniment, and of discernment, or of finding God in all things, which were argued in chapter 7 as revealing the theological stance of the Network, can be seen to engage creativity and the imagination. It is possible that they are further resources within Ignatian spirituality that could link the pillars of praxis. Along with holistic reflexivity, imagination and creativity might also be spaces or mechanisms for the integration and synthesis of sources, contributing to a more sophisticated praxis.

While imagination and creativity can be seen as modes of thinking that can transcend existing frameworks,[683] Jean-Guy Nadeau points to the receptive dimension of imagination as engaging intuition and feeling rather than simply expressing or critiquing thought.[684] He argues that imagination has a synthetic function, allowing "new syntheses between sensibility and understanding on the one hand and between understanding and practical reason on the other," and a critical function, which "refuses to accept as definitive the limitations imposed on freedom and happiness by the dominant reality."[685] Furthermore, he says that imagination serves hope because "people need imagination in order to be hopeful and critical, in order to take initiative and to change the world," and that action requires

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[683] Sharon Bailin, "Creative and Critical Thinking," *Informal Logic* 9, no. 1 (1987): 24.

[684] Jean-Guy Nadeau, "From the Expressive to the Receptive and Critical Dimensions of Imagination," in *Creativity, Imagination and Criticism: The Expressive Dimension in Practical Theology*, ed. Paul Ballard and Pamela Couture (Cardiff: Cardiff Academic, 2001), 26–28.

[685] Ibid., 26.

imagination and creativity as well as analysis.[686] As Friedrich Schweitzer points out, it is "at the crossroads of creativity and imagination" that practical theology today meets discussions from "the arts and from media studies, from philosophy and literary studies, from education and from psychology, from anthropology and sometimes even from the natural sciences."[687] Thus the Ignatian contemplation of social issues could be further developed as a resource for praxis in dialogue with insights into imagination and creativity from other disciplines.

8.5   TOWARDS A JCAP REFLEXIVE PRAXIS

This research adopted a community engagement approach because its purpose was not only to generate emergent knowledge but to assist the Network's transformative action. Based on the analysis of the data in chapter 6, and the theological reflection on reflexivity and reflexive praxis in chapter 7, this research concludes that the Network's praxis could be further developed through a more sophisticated appropriation of the pastoral spiral as a grounded theory approach to a theology of reflexive praxis. In view of this, the research identifies four areas of formation required to support the development of the Network's praxis: formation fostering the development of holistic reflexivity; formation in CST; formation for the practices of collaboration and dialogue; and leadership development in fostering reflexive practices at the personal and organisational levels.

8.5.1   THE PASTORAL SPIRAL AS A GROUNDED THEORY APPROACH TO A THEOLOGY OF REFLEXIVE PRAXIS

In chapter 6 we identified discernment as a core practice of the Network, and in chapter 7 we understood it to reveal the theological stance of the Network. Building on this strength, we identified the use of the pastoral spiral to build theological theory and to improve practice as an element of a practical theology of reflexive praxis in relation to vulnerable migrants in Asia. We saw that the pastoral spiral reflects the dynamics of the *Spiritual Exercises* and it could honour the Network's commitment to experience as the source of theory without dismissing the role of thinking or of critical engagement with faith sources. It

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[686] Ibid.

[687] Friedrich Schweitzer, "Creativity, Imagination and Criticism: The Expressive Dimension in Practical Theology," in Ballard and Couture, *Creativity, Imagination and Criticism*, 3.

can be seen as a method of communal and social discernment that encourages a reflexive approach to praxis. Furthermore, our reflection on theological sources revealed that there is potential to deepen the use of the pastoral spiral in ways that better respond to the complexity of the Asian context and of migration from and within Asia. For example, gender, and religious, cultural and ideological pluralism and spirituality could be incorporated into the framework.

Leaders within the Network could use the pastoral spiral as a framework to structure organisational praxis in a reflexive way that consciously provides space for a broader approach to experience. The Network's praxis would be strengthened by engaging with the experience and perspectives of all who are affected by the issue or situation, rather than just its own. Furthermore its approach to experience should embrace thinking, as well as action, as a dimension of experience. Our reflection on an Asian option for the poor, in chapter 7, suggests that the Network should embrace the importance of including the experiences of people and communities of different cultures and/or faiths and genders. We also learned in chapters 4 and 7 that an Ignatian option for the poor would give priority to the experiences of the poor while avoiding a tight liberationist focus on their experience that delegitimises the experiences of others. Understanding the pastoral spiral as a spirituality of openness or of social discernment would also prompt Network members to attend to their personal and collective experiences of spiritual consolation and desolation, which include affective as well as cognitive and volitional elements. The spiritual experience of the actors and of all who are involved is also part of the experience to be analysed and reflected upon.

There is potential for the Network to engage in deeper analysis by questioning the thinking that underpins current experience and how conflicting thinking may be at play in the varying practices and perspectives of different groups. In chapter 7 we saw that ideologies may cut across religious and cultural meaning systems, and that gender analysis has not been a strong focus for the reflexivity of CST or of the Network. Standing betwixt and between the world of the migrants and that of the Church, betwixt and between the world of the migrants and that of other groups in society, the members of the Network have the opportunity to provide not only a place of encounter and dialogue between different experiences and perspectives, but ways of making sense of them. We saw in chapter 7 how Amaladoss and Banawiratma stress the importance of dialogue and openness in analysis and

reflection in the context of Asia. Furthermore, Swinton reminds us that a lack of "thoughtfulness" can lead to complicity in structures of sin.

We saw in chapter 6 that the theological reflection of the participants seemed largely to be undertaken personally and privately rather than by engaging the collective, public and social. This raises questions about the collective or corporate nature of the Network's praxis and the formation needs of social apostolate leaders. We also saw in chapter 7 that the theological reflection of the Network could be deepened by drawing more explicitly and in a more sophisticated manner on a broader range of faith sources and Asian cultural resources. For instance, the Network could engage with more of the elements of CST – criteria for judgment and the content of the teachings on migration, as well as key principles – at both the local and international levels, as well as with theologies of migration. Furthermore, such engagement could be undertaken in dialogue with the faith traditions of Asia that are richly represented among their own staff and among the people whom they serve.

To proceed in this way using the pastoral spiral may require a broader range of skills and knowledge from social apostolate leaders, and the suggestions here concerning formation may assist to this end. More interdisciplinary leadership teams, or perhaps regular partnerships with the intellectual and spiritual apostolates, may also assist, but would themselves require formation for collaboration. Reflection on the resultant action could engage techniques of both personal and communal discernment in organisational reporting and evaluation processes.

8.5.2 Formation Fostering Holistic Reflexivity

Reflexivity is the process that provides the connection, where there was any for the research participants, between the three pillars of praxis. It is in the exercise of reflexivity that the different sources of praxis interact, resulting in reflexive praxis. Praxis combines theory and action in a dialectical relationship so that thinking and doing can be mutually co-determinative. Reflexivity brings together faith and life, theology and ethics in a cycle of experience and reflection on experience so that action in the personal and collective spheres

is supported by sets of meanings and values that are themselves critically reassessed in the light of experience. Sophisticated, holistic reflexivity consciously recognises that experience itself integrates both action and thinking. It embraces reflection on the experience of others – which situates and contextualises one's own partial and limited experience – and reflection on one's own experience. Holistic reflexivity then is not only an objective of formation but a process through which ongoing formation takes place. By consciously pursuing movement towards an ever more holistic exercise of reflexivity, the Network's praxis could become more sophisticated, inclusive, and effective.

Pope Francis, himself a Jesuit, took up the question of the relationship between lived reality, ideas and action in EG, saying that there is "a constant tension between ideas and realities. Realities simply are, whereas ideas are worked out. There has to be continuous dialogue between the two, lest ideas become detached from realities."[688] Furthermore, "ideas disconnected from realities give rise to ineffectual forms of idealism and nominalism, capable at most of classifying and defining, but certainly not calling to action. What calls us to action are realities illuminated by reason."[689]

Francis concludes by offering the principle that "realities are greater than ideas," saying that this principle concerns the incarnation of the Word and its being put into practice:

> The principle of reality, of a word already made flesh and constantly striving to take flesh anew, is essential to evangelization. It helps us to see that the Church's history is a history of salvation, to be mindful of those saints who incultured the Gospel in the life of our peoples and to reap the fruits of the Church's rich bimillennial tradition, without pretending to come up with a system of thought detached from this treasury, as if we wanted to reinvent the Gospel. At the same time, this principle impels us to put the word into practice, to perform works of justice and charity which make that word fruitful. Not to put the word into practice, not to make it real-ity, is to build on sand, to remain in the realm of pure ideas and to end up in a

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[688] EG, n. 231.

[689] Ibid., n. 232.

lifeless and unfruitful self-centredness and gnosticism.[690]

For Francis, then, a source of motivation is reflection on reality in which the word is already incarnate – seeking God in all things. The praxis advocated by Pope Francis includes the Gospel and the Church's tradition as sources of thinking that help us to put the word into practice, making it reality. They are records of the experience and reflection on the experience of the people of God through history. Thus a dialogue between ideas and reality, experience and reflection, action and thinking, gives shape to a call to action within the history of salvation. To engage in such sophisticated praxis that is able to move between and integrate different sources within the three pillars of praxis, members of the Network require formation that fosters the development of ever more holistic reflexivity.

In chapter 7 we found that Ignatian spirituality and the Jesuit way of proceeding are inherently reflexive. It was primarily in the approach to action or way of proceeding that the sources of Ignatian spirituality and CST interacted with the praxis of the Network. This points to the importance of formation in key Ignatian reflexive practices in a way that makes explicit the interplay with other sources of praxis within the exercise of these practices. Formation in the use of CST within communal apostolic discernment would be one recommendation.

We saw in chapters 5 and 7 that migration is an intrinsically intercultural phenomenon; thus teaching and action on migration could develop more fruitfully by adopting a more intercultural approach to migration itself. If Network members were to reflect on their experience from and working within different Asian cultures as they accompany vulnerable migrants of many cultures, this would have the potential to inform a more intercultural methodology. Critical self-reflection on how the Network is actually engaging in these interspaces, and on what it is learning about interculturality in the process, could more explicitly inform the formation of Network members for engagement with vulnerable

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[690] Ibid., n. 233.

migrants. The process of such sharing and reflection would probably be both formative and transformative because it would probably assist in the unfolding of praxis.

We also saw in chapter 7 that many of the research participants did not seem to be asking how their experience gives rise to insights about God, and to the interpretation of sources of tradition – and how this might influence their practice and that of others. Ongoing formation programs and activities could intentionally guide Network members in processes for such reflection. Partnerships with the spirituality and intellectual apostolates might assist in the development and facilitation of such processes. Like many religious institutes, the Jesuits invest significant resources in the formation of their own members. Fostering holistic reflexivity needs to be an explicit aim of such structured formation because, as we found in chapter 6, it does not automatically result from length of service in the social apostolate or as a Jesuit. Furthermore, given that the majority of those who work in the social apostolate are laypeople, and they were the category of participants least likely to display holistic reflexivity, greater priority needs to be given to their formation as a matter of urgency. Collaboration on the basis of equality is less likely while laypeople are less adequately formed than their religious colleagues.

In chapter 7 we identified an approach to life as pilgrimage as an element of a practical theology of reflexive praxis in relation to vulnerable migrants in Asia. This reminds us that holistic reflexivity is not an end point but an itinerary for the journey. Both initial and ongoing formation must continually support and encourage Network members to continue to cast their gaze back on themselves over and over again as they continue to respond to God's call in their lives and in the world.

8.5.3 FORMATION IN CST

In chapter 7 we identified critical dialogue with papal and conciliar CST, and engagement with the teachings of the FABC, as elements of a practical theology of reflexive praxis concerning vulnerable migrants in Asia. The limited knowledge of CST of some research participants, especially among the laypeople, means that their capacity to draw on it within praxis and their potential to contribute to the development of CST as a body of thought and source for action would be very limited. It also points to obvious potential for formation to

develop the use of CST as a source for the thinking and action of these participants. For a spiritual tradition that values learned ministry, it should be obvious that a thorough, up to date, and sophisticated grasp of that part of Church teaching that directly and specifically addresses issues of justice in society and our relationship with the rest of creation is necessary for the exercise of leadership within the social apostolate. Furthermore, to think with the Church requires knowledge of the Church's teaching. The formation offered for leadership in the social apostolate, regardless of state in life, should reflect this.

Those who were not aware of CST as a distinct part of Catholic teaching, but saw it simply as how we talk about the Gospel in contemporary language, or how we live gospel values today, would not be likely to contribute to the development of new or deeper ways of understanding CST or to draw on it in their own praxis. For them, understandings of CST were taken for granted, not reflected upon, and not an area for conscious development efforts. Awareness of the variety of understandings of CST that exist could open up for these participants different possibilities for CST as a source for their praxis. The narrative of one Jesuit's developing understanding of CST, moving from thinking of it as a body of literature to understanding it as a history of social engagement, provides a useful path for formation in CST. This dynamic connects with the Ignatian commitments to reflection on experience, and to discerning God's action in the people, places and events of history, that is, to finding God in all things. As we saw in chapter 7, the Network could also learn from reflecting on the experience and thinking of others through the work of practical theologians and ethicists who have engaged in critical reflection on CST on migration. Tracing the journeys of the FABC and of Asian theologians in their developing understanding of migration could be a fruitful path for formation in CST on migration.

The use of CST principles as a framework for the assessment of action was more explicit among cluster 3 than clusters 1 or 2. Explicitly naming the source of the principles being used in this way could enable others to grow in awareness of CST and to make greater use of it for their action. Reflection on the experience of using human dignity as a fundamental touchstone for the assessment of action in the Asian context could also lead to a deeper understanding of this key principle of CST. The members of cluster 3 in particular could play a significant role in formation by sharing their experience.

While Ignatian spirituality was clearly the dominant influence on the motivation and approach to action of the participants, CST has much to offer in the formulation of substantive positions. One religious noted that ethical analysis is distinctive of the Jesuit approach to issues. Thus formation that fosters the capacity to more explicitly articulate the ethical methodology employed and the role of CST in ethical analysis could contribute to the development of CST as a source for the praxis of the Network. This could be particularly important for framing research and strategic planning, and for guiding policy advocacy. Members of cluster 3 could contribute to the formation of others for the social apostolate by sharing more explicit articulation of their methodology. Partnering with practical theologians and theological ethicists may assist in such processes.

To support Network members in engaging with the substantive positions of local and universal CST in relation to issues and situations of concern in the region, formation programs could introduce Network members to the substantive positions of the teachings in relation to key issues, and teach skills for accessing and evaluating such information as the tradition develops. They could place the content of the teachings on issues and situations of concern in the region in dialogue with social reality and with the perspectives of others, thus encouraging critical engagement with the tradition. Without such explicit reflection on the content of CST in the light of experience, the Network members will not be in a position to draw on them in their own praxis or to make a significant contribution to the development of the substantive positions of the teachings.

Greater attention to the interplay between local and papal CST could also generate deeper insights that could support more effective praxis. Pope Francis, like Pope Paul VI, sees a strong role for the local bishops in the development of Church teaching. In both EG and LS, Pope Francis refers to the teachings of local bishops' conferences extensively. In fact, LS refers to teachings from bishops' conferences from every continent.[691] This should challenge the Network to become more aware of the content of local FABC CST and of the universal

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[691] Ahern, "Follow the Footnotes."

teachings as sources for its praxis. Network members need formation in the content of CST on migration, and especially in the teachings of the FABC and Asian region bishops, in order to understand the interplay of the local and international teachings on this topic, and thus to draw in a more sophisticated way on this teaching as a source of praxis. They would be better able to critically evaluate these teachings and their usefulness as a source of their praxis if they were to engage with migration theologies and their critique of CST. For example, critical reflection on the adequacy of CST in dealing with gendered experiences of migration is only possible where the content of the teachings rather than just the key principles are known, and it could be deepened by engagement with the thinking of Asian women theologians writing in this area. As a Network that is ultimately accountable to an institute of religious men, there is great scope here for the Network to deepen the gender awareness of its praxis.

Formation programs and activities that draw attention to the ways in which Network activities and people do in fact draw on CST – whether directly or indirectly – could contribute to greater awareness of the origins of some of the concepts that influence the praxis of the Network. Greater consciousness of the sources of the concepts used by members of the Network would enable them to better draw on and contribute to the development of those concepts and sources. By sharing their experience, more experienced members of the Network could provide signposts that would assist others in their journey.

Promoting an understanding of CST could become an objective for both the initial and the ongoing formation of all those involved in the JCAP social apostolate work, regardless of their state of life. As we noted earlier, such formation would benefit from a clearer articulation of the spirituality of CST so that it might not be seen simply as a disincarnated body of theory. Interestingly, none of the Jesuits interviewed for this research referred explicitly to the exhortation to Jesuits in the *Complementary Norms* to the *Constitutions* to explain the social teachings of the Church as part of their spiritual ministries, or to the encouragements of the popes to Jesuits to promote Catholic doctrine.[692] This suggests that

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[692] *The Constitutions of the Society of Jesus and Their Complementary Norms*, n. 299 § 2; *Letter of Pope Benedict XVI to Fr Peter-Hans Kolvenbach on the Occasion of the 35th General Congregation of*

they were not doing this in their capacity building as a simple matter of compliance. It appears to be an internalised and taken-for-granted part of their way of proceeding. This raises an important question, especially since, as indicated in chapter 6, there is obviously much more that needs to be done for the formation of their lay partners in their own social apostolate activities and, in particular, for formation in CST.

8.5.4 FORMATION FOR COLLABORATION AND DIALOGUE

Another element of a practical theology of reflexive praxis in relation to vulnerable migrants in Asia that we identified in chapter 7 is embracing the gift and the challenge of being FBOs in the religiously plural contexts of Asia. This requires a capacity for dialogue and collaboration. We saw in chapter 6 that whether or not collaboration is a feature of the approach of Jesuits and Jesuit organisations in their work with vulnerable migrants is a matter of some contention. The Jesuit participants seemed to have different ways of understanding and practising collaboration, and these were quite different from the understanding of collaboration articulated and demonstrated by the religious women and the one laywoman who were members of cluster 3. Intersectionality with factors of gender and clerical status may be at play in these differences. This research confirms the need to form Jesuits for collaboration that was recognised by GC 35:

> From the earliest stages of Jesuit formation and throughout our lives as Jesuits, training in collaboration must be experiential, not only informing our understanding of ministry but molding our identity as men for others who are also men with others. The vital role of collaboration for our way of proceeding as Jesuit ministers has implications for the content and methodology of formation as well as for the role of formatores.[693]

The data indicate that collaboration has become part of the organisational culture of at least some Jesuit social apostolate organisations. For the two religious women who participated

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the Society of Jesus, January 10, 2008, in Society of Jesus, *Decrees and Documents of the 35th General Congregation*, 135–40.

[693] GC 35, *Decree 6*, n. 16.

in this research and who were leading Jesuit organisations, collaboration clearly implied working together, including sharing decision-making and leadership, rather than simply recruiting assistance or adding one's effort to the enterprise of another. Collaboration with civil society actors was seen as a typical way of working for the Jesuit organisations that they were leading. It is not clear from the interview data, however, whether or not the extensive participation of non-Jesuits in professional and leadership roles in these two organisations was a decisive factor in their development of this practice. Reflection on such developments in practice among some Jesuit organisations may well have informed the development of thinking on collaboration reflected in recent GC Decrees, and it could inform the development of formation programs. The placement of Jesuits in such organisations under the leadership of non-Jesuits has strong potential for experiential learning about collaboration in the formation of Jesuits and for the development of the praxis of the Network. Clearly the women religious and other non-Jesuit leaders within these organisations are a major resource for the design and implementation of programs for formation in collaboration.

Lay people also require formation for meaningful collaboration. However if the Jesuits of the Network continue to see collaboration primarily as inviting others to add capacity to Jesuit efforts, then it is not likely that formation for their lay partners will be a priority, especially in the face of other demands for scarce resources. The potential of such partners to contribute to the development of the praxis of the Network may remain unrealised. An insight into what the Network is missing out on is provided by the experience of the one laywoman who participated in this research and who demonstrated a holistic focus of reflexivity. She offered an analysis of how Jesuit practice is distinctive compared with that of other religious orders. By critically assessing the thinking and action of the Network, and comparing it with that of others, she has been able to contribute to the ongoing development of the praxis of the Network. She has also been able to introduce learning from external sources into the Network's reflection. Being able to contribute in this manner at the level of the development of praxis is more consistent with the thinking about collaboration of the women religious. The diversity of the levels of awareness of the laypeople of the influences on their own praxis, and of the development of their reflexivity, present an important challenge for formators.

GC 35's Decree on *Collaboration at the Heart of Mission* recommends the continuing development of structures and opportunities for the formation of those who collaborate in the mission of the Society. The necessary dimensions of formation for non-Jesuit collaborators identified by the Decree are: professional skills; understanding of Ignatian spirituality regarding mission; growth in the interior life; preparation for leadership positions; and the distinctive dimensions of the Jesuit way of proceeding, especially the integration of apostolic discernment in decision-making.[694] Conspicuously absent from this list are an explicit understanding of the Society as an apostolic body within the Church, the teachings of the Church concerning the service of faith, and the promotion of the justice of the reign of God. These are important topics for formation for collaboration within the Church and as Church; however, the Decree focuses more narrowly on the formation needed by laypeople for collaboration with the Jesuits. Nor, moreover, is the development of holistic reflexivity explicitly addressed by the Decree, although it may be implicit in concern for growth in the interior life.

8.5.5   LEADERSHIP AND REFLEXIVITY

It is the responsibility of leaders within the social apostolate to facilitate and direct attention to the interplay between the experience, reflection and action of their organisations and those of their personnel. Furthermore they are responsible for the ongoing professional development and formation of those under their leadership. This research raises the question of how the selection of leaders and the initial and ongoing professional development of leaders, and of potential leaders, has been undertaken within the Network. They cannot pour from empty cups. Leaders require ongoing formation for self-awareness and holistic reflexivity – and training in critical thinking and facilitating corporate reflexive practices. The nature of the Asian region, and of the field of migration, also demand intercultural and interfaith awareness of leaders, and of course, gender awareness, as we saw in chapter 7.

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[694] Ibid., nn. 18–21.

In the analysis of the data in chapter 6, a commitment to starting from experience emerged as one of the core practices of the Network, and thinking was identified as the weakest of the three pillars of praxis for the participants. We saw in chapter 7 that there is a danger of falling into complicity in evil if we do not examine our own thinking, the dominant thinking of our culture and context, and how the dominant thinking of our culture and context frames or suggests action. Thus social apostolate leaders need to be skilled in and comfortable with what Swinton and Mowat have called "unnatural self-reflection," rather than simply rely in a formulaic manner on maxims such as "accompany, serve, advocate." Without critical self-reflection such statements of approach can become in practice little more than slogans.

Leaders need to find regular mechanisms that invite themselves and their personnel into reflexive space. There is potential, for example, to design reporting, evaluation and staff discussions around the dynamics of the examen. As we noted in chapter 7 and in this chapter, the pastoral spiral has great potential to provide a reflexive framework at the level of strategic planning.

8.6   FURTHER RESEARCH

This research has generated some specific insights and it raises a number of questions that warrant further research. While limitations of time and resources prevented additional rounds of data gathering and theory building by the researcher, future researchers, by gathering additional data, may be able to check and refine the categories and the relationships between them that emerged from the present research. Moreover, additional levels of abstraction could in future be built from the data, culminating in a more sophisticated abstract theoretical understanding of the experience being studied.[695] Cross data validation drawing on a broader range of data sources – for example, a content analysis of Network publications – would also strengthen research in future. The researcher suggests five areas that warrant further research.

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[695] Charmaz, *Constructing Grounded Theory*, 2–4.

The first area for further research could be to investigate whether the findings of this case study hold for different demographics and in different contexts. The research could be replicated in further case studies. For example, including laymen, and men from other religious institutes among the research participants could help us to understand possible impacts of gender, state of life, and intersectionality in the results. Further research could also explore the experience of people of other faiths who work within the social ministries of Catholic entities.

Further cases studies of other Jesuit organisations or networks operating in different social, political and geographical contexts could throw light on whether the findings of the present research describe a general pattern for Jesuit social apostolate action, or are peculiar to this Network. For example, would the results have been different had it been possible to include research participants working among migrants in and from the Pacific? Would they be different in South Asia, which is not part of the JCAP region?

Staying with Ignatian spirituality but broadening the focus beyond the Society of Jesus, further case studies of organisations or networks inspired by Ignatian spirituality but belonging to other Ignatian religious institutes could explore whether the findings are peculiar to the Society of Jesus or relevant to the broader Ignatian family of religious institutes. Broadening the circle a little further again, case studies of organisations of Ignatian inspiration that are not affiliated with a religious institute could be examined.

The second area for further research could concern the development of holistic reflexivity and its implications for formation programs. Holistic reflexivity emerged as a key factor in the development the Network's praxis; thus further research seeking to identify factors that encourage and support the development of holistic reflexivity and those that might militate against it is warranted. Further interdisciplinary research into the development of reflexivity could also explore the impact of breadth of activities, as distinct from length of service, in the development of holistic reflexivity. Often these two elements are related, but this need not be so. The dynamics by which reflexivity develops over time compared with how it may develop in relation to a broad range of activities may vary. While the current research provided a snapshot in time, longitudinal studies could explore whether the journey towards

holistic reflexivity resulting in reflexive praxis is linear or whether it may follow a different trajectory. Deeper understanding of such dynamics would be helpful to formators, Jesuit Superiors and Heads of Jesuit Works, all of whom share in the responsibility of providing ongoing formation for those under their authority and supporting them on their journey. Such research could also inform the formation activities of other Catholic entities active within and beyond the social dimension of the mission of the Church.

As some of the Jesuit units within JCAP age and decline in numbers, and as the local churches of Asia continue to embrace greater participation of laypeople in the life of the Church, the need for the formation of laypeople for ministry and leadership is likely to grow. Further research might attend specifically to how the dynamics of the development of holistic reflexivity might inform the formation offered to laypeople in a manner adapted to their state of life, especially their work and family commitments. Related questions are whether or not there is a relationship between the formation currently offered (if any) to laypeople engaged in Jesuit social ministries, and the nature of their reflexivity; whether staff and volunteer recruitment procedures can screen for holistic reflexivity or the potential to develop it; and whether there are existing forms of training and formation offered to laypeople by other sources that promote the development of holistic reflexivity.

A third area for further research could be the interaction of CST with other spiritualities within social apostolate praxis. We may ask whether communities and organisations that are motivated by other spiritualities draw on CST more directly in their praxis than the Network, or whether they too draw on it in a way that is mediated by their spiritual tradition? Are there other unique mediations of CST by different spiritualities, and if so, what might they offer to the ongoing development of CST? It is possible that some spiritualities may have more to offer particular subject areas of CST than others.

A fourth area for further research suggested by this case study could be mechanisms other than reflexivity that can link the pillars of praxis and facilitate the interaction of different sources within praxis. Although imagination plays an important role in Ignatian spirituality and has potential to provide such a mechanism, it did not emerge from the data as a feature of the Network's praxis. If time and resources had allowed, further rounds of data gathering,

analysis and theory building could have explored this possibility. Different spiritualities might also throw light on other mechanisms that facilitate the interaction of the pillars of praxis and of CST with other sources within them. Such insights and mechanisms could be mobilised as resources beyond the spiritualities in which they originated.

Fifth, and finally, how and to whom CST is communicated in Asia emerged as an area warranting further research. A tendency to understand CST in an essentialist way emerged in clusters 1 and 2, and even members of cluster 3 tended to draw on CST in a manner consistent with an essentialist understanding, despite their demonstrating an understanding of CST as a living tradition. This raises questions about how CST is being presented. Research into how CST is taught in seminaries, theologates, houses of formation, and adult faith formation institutes in Asia may shed light on how CST is understood in the region. Further research could explore the understanding of CST communicated by the local social magisterium. Additional research could also investigate whether the tendency to rely on key principles of CST is in fact a deliberately chosen strategy to find "neutral" language for conversation in the religiously, culturally and politically diverse contexts of Asia, rather than a reflection of an essentialist understanding of CST.

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Appendix 1:   Ethics Approval

ACU
AUSTRALIAN CATHOLIC UNIVERSITY

Human Research Ethics Committee
Committee Approval Form

Principal Investigator/Supervisor: Dr Gemma Cruz

Co-Investigators:

Student Researcher: : Sandra Jayne Cornish (HDR Student)

Ethics approval has been granted for the following project:
Catholic Social Teaching, Ignatian Spirituality and the Praxis of the Jesuit Conference Asia Pacific Social Apostolate Network Concerning Vulnerable Migrants. (Catholic Social Teaching, Ignatian Spirituality and Jesuit Action for Migrants)

for the period: 31/12/2016

Human Research Ethics Committee (HREC) Register Number: N2011 35

Special Condition/s of Approval
Prior to commencement of your research, the following permissions are required to be submitted to the ACU HREC:

The data collection of your project has received ethical clearance but the decision and authority to commence may be dependent on factors beyond the remit of the ethics review process and approval is subject to ratification at the next available Committee meeting. The Chief Investigator is responsible for ensuring that outstanding permission letters are obtained, interview/survey questions, if relevant, and a copy forwarded to ACU HREC before any data collection can occur. Failure to provide outstanding documents to the ACU HREC before data collection commences is in breach of the National Statement on Ethical Conduct in Human Research and the Australian Code for the Responsible Conduct of Research. Further, this approval is only valid as long as approved procedures are followed.

Clinical Trials: You are required to register it in a publicly accessible trials registry prior to enrolment of the first participant (e.g. Australian New Zealand Clinical Trials Registry http://www.anzctr.org.au/) as a condition of ethics approval.

It is the Principal Investigators / Supervisors responsibility to ensure that:
1.   All serious and unexpected adverse events should be reported to the HREC with 72 hours.
2.   Any changes to the protocol must be reviewed by the HREC by submitting a Modification/Change to Protocol Form prior to the research commencing or continuing. http://research.acu.edu.au/researcher-support/integrity-and-ethics/
3.   Progress reports are to be submitted on an annual basis. http://research.acu.edu.au/researcher-support/integrity-and-ethics/
4.   All research participants are to be provided with a Participant Information Letter and consent form, unless otherwise agreed by the Committee.
5.   Protocols can be extended for a maximum of five (5) years after which a new application must be submitted. (The five year limit on renewal of approvals allows the Committee to fully re-review research in an environment where legislation, guidelines and requirements are continually changing, for example, new child protection and privacy laws).

Researchers must immediately report to HREC any matter that might affect the ethical acceptability of the protocol eg: changes to protocols or unforeseen circumstances or adverse effects on participants.

K. Pashly.

Signed: ....   Date: ..... 5/07/2016.....
(Research Services Officer, Australian Catholic University, Tel: 02 9739 2646)

✚ ACU National

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne

INFORMATION LETTER TO PARTICIPANTS

TITLE OF PROJECT: Catholic Social Teaching, Ignatian Spirituality and Jesuit Action for Migrants

PRINCIPAL SUPERVISOR: Professor Robert Gascoigne

STUDENT RESEARCHER: Ms Sandra Cornish

PROGRAMME IN WHICH ENROLLED: Doctor of Philosophy

Dear JCAP Social Apostolate Member,

You are being invited to take part in a study because of your experience in the field of migration - whether through socio pastoral care for people on the move, or research, networking and advocacy on their behalf.

The Student Researcher, Sandie Cornish, is a member of the JCAP Migration Task Force, and the study will focus on ways in which Catholic Social Teaching and Ignatian spirituality interact to guide Jesuit action for migrants in the Asia Pacific region. This research is part of Sandie's work towards a doctorate in theology. The study will contribute to:

- better understanding of how Catholic social justice organisations operate;
- how formation for service within them might be offered; and
- how reflection on the experience of the JCAP Social Apostolate Network might contribute to the development of Ignatian spirituality and of Catholic Social Teaching in relation to migration.

Sandie will gather data by conducting comprehensive interviews with some members of the JCAP Social Apostolate Network; observing directly relevant meetings; engaging in shared reflection with members of the Network to test analyses and theorising; analysing records of meetings and action plans; and seeking the perceptions by migrants of the norms that drive JCAP action.

You are invited to take part in an interview. The interview would involve responding to questions concerning your personal experience and expression of Ignatian spirituality and of Catholic Social Teaching. The interviews are expected to take an hour to an hour and a half and will be audio recorded. You will be provided with a summary of interview findings and offered the opportunity to participate in a reflective process on the main ideas and insights emerging from the interviews. Your insights would be highly valued.

Some interview questions may lead participants to recall difficult experiences in their personal history. Psychological support will be made available via the JCAP Secretariat if needed.

Interview participants will benefit through the opportunity to reflect on their own praxis, and to make explicit the norms which guide JCAP's action. The study will help JCAP to make distinctive contributions to the field of migration which embody both Ignatian spirituality and Catholic Social Teaching. It may contribute to the development of Ignatian spirituality and of Catholic Social Teaching, particularly through the greater inclusion of Asia Pacific voices. The study will also inform the development of formation programs for current and future JCAP workers in this field, and assist in the improvement of services. More generally, the study may generate insights and hypotheses about the relationships between spirituality, Catholic Social Teaching, and praxis which could be confirmed, revised or rejected through further studies.

The results of this study will be published in a doctoral dissertation and possibly in forms such as academic articles and books. The results of this study will also be shared by providing JCAP with a copy of the doctoral dissertation, and emailing participants a summary of the findings.

You may decline to take part without having to give a reason. If you do agree to take part, you can withdraw your consent and discontinue participation in the study at any time without giving a reason. You may also decline to answer any particular question.

Confidentiality will be protected by holding the research data under lock and in password protected files. Because of the small sample size there is some risk that interviewees might be identified by deduction. All identifying information will be removed from the data after it has been analysed. The results will generally be reported in an aggregated form however if a specific response is referred to, a pseudonym will be used to preserve the anonymity of participants.

Any questions about this study can be directed to the Principal Supervisor, Professor Robert Gascoigne or the Student Researcher, Sandie Cornish:
   Telephone +61 2 9701 4193
   School of Theology, Australian Catholic University
   25A Barker Road, Strathfield NSW 2135, Australia
   Skype ID sandie.cornish
   Email: sandie.cornish@gmail.com

This study has been approved by the Human Research Ethics Committee at Australian Catholic University.

If you have any complaints or concerns, or if you have any questions that Professor Gascoigne or Sandie Cornish have not been able to satisfy, you may write to the Chair of the Human Research Ethics Committee care of the Research Services Office.

   Chair, HREC
   C/- Research Services
   Australian Catholic University
   North Sydney Campus
   PO Box 968
   NORTH SYDNEY NSW 2059
   Tel: 02 9739 2105
   Fax: 02 9739 2870

Complaints or concerns will be treated in confidence and fully investigated and you will be informed of the outcome.

If you agree to take part in this project, please sign **both** copies of the Consent Form. Keep one copy for your records and return the other copy to the Principal Supervisor or Student Researcher using the enclosed self-addressed envelope.

Professor Robert Gascoigne   Ms Sandra (Sandie) Cornish
Principal Supervisor   Student Researcher

APPENDIX 3: CONSENT FORM

ACU National
Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne

CONSENT FORM
Copy for Participant to Keep

TITLE OF PROJECT: Catholic Social Teaching, Ignatian Spirituality and Jesuit Action for Migrants

PRINCIPAL SUPERVISOR: Professor Robert Gascoigne

STUDENT RESEARCHER: Ms Sandra Cornish

I .... *(the participant)* have read / have had read to me and understood the information provided in the Letter to Participants. Any questions I have asked have been answered to my satisfaction. I agree to participate in an interview of approximately one hour which will be audio recorded. I understand that I can withdraw my consent at any time or decline to answer a particular question without adverse consequences. I am aware that some interview questions may lead me to recall difficult experiences in my personal history. If this occurs I am conscious that I can access psychological support. I acknowledge that I will be provided with a summary of interview findings and offered the opportunity to participate in a reflective process on the main ideas and insights emerging from the interviews. I agree that research data collected for the study may be published or may be provided to other researchers in a form that does not identify me in any way. I acknowledge that due to the small number of participants involved in the study there is some risk of identification by deduction.

NAME OF PARTICIPANT: ....

SIGNATURE ....   DATE ....

SIGNATURE OF PRINCIPAL SUPERVISOR: ....
DATE: ....

SIGNATURE OF STUDENT RESEARCHER: ....
DATE: ....

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APPENDIX 4:   SEMI-STRUCTURED INTERVIEW SCHEDULE

Catholic Social Teaching, Ignatian Spirituality and the Praxis of the Jesuit Conference Asia Pacific Social Apostolate Network Concerning Vulnerable Migrants

Interview Schedule: Members of the JCAP Social Apostolate Network

This study is concerned with the relationships between Catholic Social Teaching (CST), Ignatian spirituality and praxis. CST is shared by the whole Catholic Church but it is possible that people and organisations inspired by different spiritualities may understand, draw on and express CST in distinctive ways. This case study will explore the sources that inspire JCAP's action, inform the way in which it takes action, and the substantive positions which it adopts. It will look at the relationships between these sources. JCAP experience, and reflection on its experience, may have something distinctive to contribute to the development of CST, and of Ignatian spirituality.

1. *You've been involved in work with migrants for some time – why did you first get involved in this work? How did it happen? (Prompts: What inspires or motivates you to work for or with migrants? Were there a number of factors? What were the most important ones? Is your faith a factor, or perhaps a commitment to human rights …?)*

2. Please tell me a bit about what you do in your work for migrants? Can you give an example? What other kinds of work have you done with or for migrants? (Prompts: *Perhaps you have been involved at different times in direct service, pastoral work, or advocacy, or maybe your involvement has been at a more strategic level?)*

3. There are different ways of working migrants – how do you go about it? Can you give an example of the approach you take to working with or for migrants? (Prompts: *Is there something distinctive about the way you approach this work compared with other groups who assist migrants?)*

4. When issues arise in your work with migrants, how do you decide where you stand? Can you describe for me how you decide what position to take on issues that arise? *(Prompts: Can you give an example? What method do you use? What do you draw on for guidance?)*

5. You would be working for and with lots of people who are not Catholics – how would you explain to them what Catholic Social Teaching is? What does CST mean to you? *(Prompts: What is your understanding of Catholic Social Teaching?)*

6. Do you draw on Catholic Social Teaching in your work for or with migrants in any way? How? Can you give me an example? *(Prompts: Perhaps Catholic Social Teaching a tool or an inspiration? Does it guide how you work or what positions you take?)*

7. Do you see your work as expressing Catholic Social Teaching? If so, in what way? *(Prompts: Can you give an example of how your work expresses Catholic Social Teaching?)*

8. Does Ignatian spirituality influence your work with migrants in any way? If so, how? *(Prompts: Perhaps Ignatian spirituality inspires your work, guides the way you do it, or determines the positions that you take? Can you give examples?)*

9. What would be distinctive features of an Ignatian approach to migration? *(Prompts: Do you think there is such a thing as an Ignatian approach to migration? What might it look like?)*

10. Do you see spirituality and Catholic Social Teaching as being related in any way? Do you experience them as interacting? Can you give an example?

APPENDIX 5:   VALIDATION TOOL

Reflexivity	Y/N	Agreement with Researcher coding Y/N
Reflects on action Examples:		
Reflects on thinking Examples:		
Reflects on the interconnection of thinking and action Examples:		

Identification with Ignatian Spirituality	Y/N	Agreement with Researcher coding Y/N
Uses Ignatian language (e.g. discernment, election, the examen, detachment, consolation and desolation, contemplative in action, finding God in all things, cura personalis, the magis) Examples:		
Refers explicitly to Ignatian sources (*Spiritual Exercises*, the *Autobiography*, the *Constitutions*, General Congregation documents) Examples:		

Demonstrates or recommends Ignatian practices or approaches (discernment, the examen, accompany–serve–advocate philosophy, accompaniment, pastoral spiral, concern for the magis, and application of the norms for the choice of ministries i.e. where the need is greatest, where there is the least hope of other help, more fruitful over time, more universal) Examples:		
Describes own spirituality as Ignatian or Jesuit Examples:		
Catholic Social Teaching	Y/N	Agreement with researcher coding Y/N
sees CST as a living tradition, explaining how to live the Gospel today Examples:		
Sees CST as official statements that confirm judgments made on the basis of other sources Examples:		
Uses principles of CST as a framework for the assessment of action Examples:		

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Uses principles of CST as a framework for the delivery of training or capacity building Examples:		
Uses CST as a framework or language for conversation with others Examples:		
Refers explicitly to formal CST documents Examples:		
Interaction of Ignatian Spirituality and Catholic Social Teaching		
Consistent – come from the same sources and/or proceed in the same manner Examples:		
Complementary – for example Ignatian spirituality provides motivation, CST provides guidance, or Ignatian spirituality approaches by way of the heart while CST approaches by way of the mind Examples:		

Catholic Social Teaching informs Ignatian spirituality e.g. human dignity, option for the poor seen as elements of Ignatian spirituality although they originate in CST Examples:		
Ignatian spirituality informs Catholic Social Teaching e.g. positions discerned via Ignatian spirituality inform the development of CST Examples:		