Globalization & Poverty
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2015 was a transitional period for Harvest. Commencing with the first issue of 2016, most subscribers will obtain Harvest electronically.

For CLC members who wish to receive printed copies, the fee is $15 a year.

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Does Globalization Cause Poverty?

Wikipedia defines globalization as: “the process of international integration arising from the interchange of world views, products, ideas and other aspects of culture.” It includes “trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge.” Ecological concerns enter the picture, as well.

According to Webster’s Dictionary, poverty is defined as a “lack of means of subsistence; deficiency in necessary properties or desirable qualities; inadequacy.”

I must admit to being a bit ignorant on the topic of Globalization and Poverty. Within our CLC, we have chatted about how little our awareness is when it comes to factual information regarding globalization and how it affects the economic status of countries or individuals. Each of us could identify some concern gleaned from news reports and from reading we did when we were involved with the JustFaith program some years ago. Even there, we seemed to focus on alleviating immediate poverty (charity) rather than changing structures (justice). This is not a bad thing, but have we gone far enough?

That being said, some recent reading on the subject points to the fact that there are no clear answers. Researchers identify positive and negative outcomes from globalization. Leonel Matar speaking at the 2013 CLC World Assembly in Beirut referred to these as “the lights and shadows of globalisation.” (Progressio N1-2 2013)

There are studies which indicate areas of the world that have benefited substantially from globalization as well as those places where poverty has increased. I found the following statement to be an interesting one:

“Many people in many places historically have been poor for many reasons. Attributing (increases in) poverty to globalization therefore requires proving that globalization has become a dominant factor in producing a “new kind of poverty.”” (This is my emphasis. The quote is from The Globalization Website.) Perhaps it is on this new kind of poverty that we are being called to focus.

In 2009, Pope Benedict issued a message for the World Day of Peace, “Fighting Poverty to Build Peace.” He cited extreme poverty which contributes to conflicts. While urging “attentive consideration of the complex phenomenon of globalization,” he alerts us to seek out the spiritual and moral facets of the problem “in our dealings with the poor…we are called to form one family in which all individuals, peoples and nations model their behavior according to the principles of fraternity and responsibility.”

Very recently Pope Francis attacked economic injustice, condemning the “throwaway culture” of globalization while calling for new ways of thinking about poverty, welfare and society. The needs of human society must be a top priority.

Globalization with its lights and shadows surrounds us every day. Poverty is a fact of life in our country and around the world. Many CLCers are working at making a difference. Within this issue you will read of the efforts of individuals and groups from our country and beyond who are tackling this complex concern of Globalization and Poverty. How have you and your community responded?

In his column, President Ed Plocha presents positive and negative aspects of globalization based on recent comments of Pope Francis. He stresses inter-connectedness, right relationships and human dignity in the cause of positive globalization. He urges us to be agents of hope through personal conversion.

Joan Woods in “Globalization and Poverty at the United Nations” relates some recent happenings at the UN in her role as Representative to the UN for World CLC. Of particular note is her work on the Committee on the Status of Women. She also shares a project from CLC Europe-Asylum Seekers. Volunteers from different countries are working to assist those forced migrants seeking refuge. Efforts at inserting ‘morality’ into UN discussions is a hopeful sign for the future.

Martin Carney in “Compassion: The Heart of Social Justice” shares some experiences of his students as part of their service and immersion projects. He focuses on the quality of compassion as students interact with the poor.
not only by serving them but also by ‘breaking bread’ with them.

Paul Sukju Kang’s “Children Who Eat Dirt” touches on other aspects of globalization and poverty, namely differences in culture, language and business practices. Paul’s desire to establish a business in Guatemala brought with it many challenges. He was creative, persistent and courageous as he worked through difficult circumstances. Paul’s business initiatives as well as his charitable endeavors are inspirational.

In “Pope Francis Visits Juarez,” Mary Ann Halloran tells of the Pope’s visit to the people of Juarez. It goes further as we learn of CLCers crossing borders with the poor and suffering of Mexico and praising God as one people. We learn more of the work of the Lord’s Ranch as it provides food, medicine, catechism, sports and vocational training to the people of Juarez. Charity and justice are alive in this story.

Leah Michaud in “Poverty and Globalization Frontier” presents disturbing statistics about “who” the poor are in our world. She writes about how they experience that poverty (health, hunger, water, agriculture). Leah then describes poverty as it exists in her own country, Canada. She challenges all CLC members to discern what we can do, as she shares initiatives of CLC Canada.

Mary Juliano recounts some experiences of a recent medical mission trip to the Dominican Republic in her article, “When Did I See You?” Providing medical care, medicine and hygiene products were combined with the human touch - to look into someone’s eyes, to treat them with dignity, to play games with them and to give them hugs. Together it was the language of love.

“CLC Missions in Kimbondo and Kingabwa” by Arnold Wogbo tells of CLCers in DR Congo working within their own third world country to alleviate poverty and disease (especially HIV/AIDS) and to provide educational opportunities including vocational training. These ministries have given hope and consolation, especially to the orphans.

Francis Ogutu is a graduate of St. Aloysius School in Nairobi, Kenya and Loyola University Chicago. In his article, “Greetings to Metro New York CLC,” Francis gives an updated account of his life in the United States now and his plans for the future. He expresses gratitude for the opportunity and support he received from CLCers and their friends. His story demonstrates another aspect of globalization and poverty. Hands and hearts reached across borders to help make his education possible.

In addition to attempting to define globalization and its challenges, Léonel Matar in “Globalisation: Inequity and Poverty” cites three events that impacted world opinion about globalisation and its harm to poorer countries. He also writes of initiatives in progress to bring about more humane and equitable solutions in the future.

This issue of Harvest has provided us with much food for thought. I am reminded of the words of one of our hymns:

Go make a difference. We can make a difference.
Go make a difference in the world.

We are the hands of Christ reaching out to those in need, the face of God for all to see.

We are the spirit of hope; we are the voice of peace.
Go make a difference in the world.

In the peace and love of our Lord,
Dorothy M. Zambito

IN MEMORIAM

Tom Taylor passed away on December 21, 2015. He and his wife Sally were in the Amazing Grace CLC. Tom was a leader in CLC Northwest in Oregon. He had served as NCC Rep, as well.

Paul Durkin passed away on January 16, 2016. He was the husband of Ellen Durkin, a deceased member of North New Jersey CLC.

Corinne Abbazia Hekker passed away on March 7, 2016. She and deceased husband Gerard were long time members of Loyola CLC in New York.
Globalization and Poverty

In each of the last two issues of Harvest, CLC members have shared their reflections on Family and on Ecology. In this current issue, the focus is on Globalization and Poverty, another of the frontiers for apostolic action that were affirmed at the 2013 CLC World Assembly in Beirut.

As we focus on this issue that affects the quality of life in every country, the World CLC has invited us to:

- Develop the spiritual tools to understand more adequately and address the challenges we are facing.
- Network for sharing experience and taking actions.

In the following pages you will find observations and insights from CLC members who bring a level of knowledge and expertise to this pressing world issue. I invite you to take their words to heart. I would like to share some personal reflections that draw on recent directives from Pope Francis on globalization.

Globalization: Positives and Negatives

There are many working definitions of globalization – and some of these are presented in the following articles. Essentially, it is a process in which regional economies, societies and cultures have become integrated through an interchange of world views and ideas through communication, transportation, commerce and trade. On a human level it is a process that can increase connectivity in a variety of ways, not least of which is social media.

Globalization is multidimensional. It can be an engine for good or a vehicle of oppression. In his speech in Philadelphia, Pope Francis said that “Globalization is not evil.” He said that “the tendency to become globalized is good; it brings us together. What can be evil is how it happens. If a certain kind of globalization claims to make everyone uniform, to level everyone out, that globalization destroys the rich gifts and uniqueness of each person and each people. But a globalization which attempts to bring everyone together while respecting the uniqueness and gifts of each person or people is a good globalization; it helps all of us to grow, and it brings peace.” (September 26, 2015)

In his book Making Globalization Work (2007), Columbia University professor and Noble Prize Laureate Joseph E. Stiglitz says that the major downside of globalization is that economic opportunities are not widely enough available, that financial crises are too costly and too frequent, and that the rich countries have done too little to address these problems. He calls attention to “human rights violations as related to labor as a fundamental problem with how businesses operate in this globalizing world.” He warns about the “race to the bottom,” which assumes that competition will drive labor standards (and also environmental standards) to the lowest common denominator (p. 141). This race to the bottom is the idea that businesses (primarily multinational corporations) will look for the cheapest places to conduct businesses, even if it means that human rights will not be protected.

To counter this we need, above all, to maintain sensitivity to human dignity and stay focused on the fact that we are members of the global family. Pope Francis urges us to look at the world’s problems in these personal terms, and to relate to this phenomenon with our hearts and not just our minds. In Bolivia this past summer, the Pope invited all of us to be sensitive to the plight of the “endangered peasant, the poor laborer, the downtrodden native, the homeless family, the
persecuted migrant, the unemployed young person, the exploited child...” He said that these people are casualties of a broken system that has “imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature.” (July 9, 2015) We must remember that earth is our home, and its inhabitants are our sisters and our brothers. As human beings we are interconnected.

If we place relationships first, our perspective and the whole dynamic changes. We focus on the things of this world being used in service of humankind, not the other way around. This thought was developed further in Pope Francis’s encyclical Laudato Si’. (LS #43)

**Pope Francis:** “Be aware, be sensitive to others. Listen and hear.”

In his 2015 Lenten message Pope Francis said we can’t always see the problem because we are such a self-absorbed and narcissistic culture, and that this self-centeredness has grown to global proportions, especially among those who live with the many creature comforts of first world countries. To see the problem we must open our eyes so that we can see “…this selfish attitude of indifference [which] has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront.”

The Pope adds that the problem is not just one of exploitation and oppression, but it is about something new, exclusion. The excluded are not just the exploited; they are the outcast, the leftovers who are not valued by society, but are not even a part of society. (Evangelii Gaudium #53)

**A “Globalization of Hope”**

In his speech to the Bolivian people (July 9, 2015), Pope Francis called for a “globalization of hope” that would guarantee the needs of every person. He urged those who are themselves excluded and marginalized from the mainstream of society to rise up to realize that hope.

Hope is not merely optimism. Frankly, it’s very difficult to be optimistic with so much of what we see going on in the world today. Rather, hope is a combination of the desire for something and expectation of receiving it. [Catechism of the Catholic Church (CCC), #1817 – 1821] “The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every person.” (CCC #1818)

Hope is an abiding feeling of trust that comes from being grounded in the belief that there is a God who loves and cares for us. Hope enables us to be part of the mystery of the Divine. Hope enables us to proclaim with the mystic Julian of Norwich, “And all shall be well. And all shall be well. And all manner of things shall be exceeding well.” Like love, hope is a mystery.

It is within the mystery that we find ourselves, that we find reality and that we find God. I believe that hope also fosters communion. We recognize that we are in this together as brothers and sisters in this larger global community.

Rather than a problem to be solved, the world and creation is a joyful mystery to be contemplated with gladness and praise. (LS #12) It’s what the Pope calls the “mystery of connectedness.” (LS #16) We need to bring this spiritual vision to guide our actions. This vision is what enables us to be sensitive to the movements and promptings of the Spirit.

We need to commit to relationships. One of our strengths as CLC is the value and effort that we bring to building an intentional and discerning community. This is a gift that we share with one another and the world.

All of this begins with a conversion or change of heart within ourselves. It is through our personal transformation that we become aware of the mystery that is the “who” we are at our deepest core. It is at this level that we are truly divine.

**A Future of “Right Relationships”**

Globalization is a reality. Globalization and technology hold great possibilities for helping to elevate humankind, but they also have the potential for exploitation of the poorest and most vulnerable among us. Our challenge is to do what we can to use the tools that globalization provides to promote human wellbeing, the dignity of the person and the community. Building community requires action. In the words of Pope Francis, “Being a Christian entails promoting the dignity of our brothers and sisters, fighting for it, living for it. That is why Christians are constantly called to set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable.” (September 29, 2015, Mass, Havana, Cuba)

This calls for an ever growing awareness of our connectivity, the positive aspect of globalization. We see that we are truly one family. (LS #52) Again, it’s all about right relationships. We need to be in right relationship with God, ourselves, our families, our communities, our sisters and brothers throughout the world and all of creation. This is what hope is all about. This is what the Kingdom is all about. It is here, it is now.

Hope is beautifully expressed by the Jesuit anthropologist Teilhard de Chardin when he wrote,

“The future is more beautiful than all the pasts.” Let us move forward together and build this beautiful future.

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Globalization and Poverty is present at the United Nations (UN) on many levels. This past year as the main representative for our World Christian Life Community as a Non-Governmental Organization (NGO), I attended sessions on the Committee for Social Development, the Committee on Sustainable Development, the Committee on Migration and the Commission on the Status of Women. (Note: Our World CLC has been a non-governmental organization at the UN since 1973.)

The 54th Session of the UN Committee for Social Development was held February 3 -12, 2016. One workshop was called: “Maisha: A New Life Outside the Mines - An Empowered Community Emerging from Extreme Poverty.” The film exposed the fact that a metal ore coltan from which the element tantalum is extracted is mined in the Democratic Republic of the Congo. Tantalum is used in cell phones, DVD players, laptops, hard drives and gaming devices and causes health issues and environmental pollution. We also saw how dangerous it is for the workers at the Kolwezi cobalt and copper mine and the awful effects of poverty on their families. Then we saw a different picture of people living around the mine. Thanks to the Congregation of Our Lady of Charity of the Good Shepherd, a once squalid landscape has been turned into a cooperative farm, and was called a “Garden of Eden” by the film maker. The sisters have also built a school and a training center.

During the discussion the term “moral persuasion” was offered as one way to gently push governments to do something “because it is the right thing to do.” This also poses a moral problem for you and me. Who wants to stop mining coltan when it will affect my having the so called essentials named above?

The 60th Session of the Commission on the Status of Women (CSW) was held March 14 -24, 2016. Women’s empowerment and its link to sustainable development was the focus of this year’s session. I have been a part of this commission for several years. The CSW Forum continued for two weeks. NGO delegates from all over the world attended more than 450 parallel events, individual UN Mission events, open sessions on Agreed Conclusions and regional caucuses. All events were concerned with “Women’s Empowerment and Its Link to the Sustainable Development Goals” or “Eliminating and Preventing Violence against Women.”

Topics included Migration, Trafficking, Education, Health, Violence, Work, Empowerment, Leadership, Prostitution, Peacekeeping, Human Rights and the Role of Women in many different endeavors. One workshop which I attended was on Education, that is, “Empowering Women Refugees for Successful Integration into the United States Society through Quality Education.” An area of concern was the importance of learning English while preparing for college. The workshop was sponsored by an organization from Texas and had as one of its speakers the President of Catholic Charities of the Archdiocese of Galveston-Houston.

Another event was organized by my sub-committee on the Migration Committee. It dealt with the education of preschoolers, the first step in a quality education program. One of the speakers was a woman from Syria who is studying at Fordham University and is a Fordham Intern for the Migration Committee.

At the end of every CSW conference there are “Agreed Conclusions” that are prepared and negotiated by the 45 members of the CSW 60 bureau elected by the Economic and Social Council for a period of four years. This year, the document will contribute to the UN’s 2030 Sustainable Development Goals that were adopted by the General Assembly in 2015.

Although I was very impressed with the diversity and quality of the workshops, I was disappointed that very few spoke to the issue of Climate Change. A small group of NGOs will be working on making the issue of Climate Change more visible in the future. **At the Frontiers with Asylum Seekers**

As a member of the Planning Team, I attended sessions prior to the Forum. During our planning sessions the idea of presenting projects in which NGOs are participating was developed. I submitted a project that our CLCers in Europe have adopted. A small group of NGOs will be working on making the issue of Climate Change more visible in the future.

Volunteers with the Asylum Seekers came from Portugal, Spain, Germany, Belgium, Austria, Italy, Luxembourg, Egypt and the Netherlands. Guides were from Belgium Flanders, Germany,
Luxembourg, Malta and Switzerland. They were, for three week periods, at the camp for asylum seekers in Ragusa, Sicily. Volunteers cooperated with people already working with the Saint John the Baptist Foundation. Asylum seekers were welcomed in buildings and homes upon arrival from Northern Africa, Nigeria, the Ivory Coast and Somalia.

I offered this CLC Europe Project as an example of volunteers working to improve a situation that can be described as immoral. Philip Kennicot in Opera News talks about our moral blindness in how we relate to animals, the planet and the billions of people who occupy economically subordinate roles. Pope Francis in Laudato Si’ speaks about social ethics and morality in our relationships with the above topics.

In this project, volunteers are called to form close relationships with the asylum seekers to help them cope with their unusual condition, to listen with empathy to the stories that they will want to tell but find difficult, and to learn about and understand the reasons for their choice to take this arduous journey. In the evening, group guides join the volunteers to review the day together.

I added one idea to the project. Volunteers would be asked to consider the dire situation of women and girls. They would share their reflections through the lens of morality which would include several articles from the Universal Declaration of Human Rights adopted by the UN on December 10, 1948. “Everyone has the right to life, liberty and security of a person.” (Article 3) “All are equal before the law and are entitled without any discrimination to equal protection of the law.” (Article 7) “Everyone has the right to seek and to enjoy in other countries asylum from persecution.” (Article 14) Volunteers will begin to understand the immorality of the situation and the importance of a universal desire to protect human rights by a rule of law. They are asked to go back to their countries, discuss the morality issue with their friends, and consider actions that would alleviate the sufferings of migrants, especially women and girls.

Rationale for the Project

Statistics highlight that the most vulnerable of migrants are women and children. The European migrant crisis began in 2015 when a rising number of refugees and migrants made the journey to the European Union to seek asylum, traveling across the Mediterranean Sea or through Southeast Europe. They came from such areas as Western and South Asia, Africa and the Western Balkans. According to the United Nations High Commissioner for Refugees, the top three nationalities of the over one million Mediterranean Sea arrivals in 2015 were Syrian (49%), Afghan (21%), and Iraqi (8%). The number of deaths at sea rose to record levels in April 2015 when five boats carrying almost 2000 migrants to Europe sank in the Mediterranean Sea, with a combined death toll estimated at more than 1200 people.

The European Union (EU) and Turkey have agreed to a comprehensive plan that opens a safe and legal route to the EU for Syrian refugees while reducing irregular migration. This agreement is only one part of the EU’s efforts to provide a lasting solution to the refugee crisis. You might ask yourself, “What about the other refugees from many different countries? Don’t they deserve equal protection?”

On August 31, 2015, at a Climate Change Conference, Secretary of State John Kerry warned that climate change could create a new class of migrants, what he called climate refugees. He said, “You think migration is a challenge to Europe today because of extremism. Wait until you see what happens when there’s an absence of water, an absence of food, or one tribe fighting against another for mere survival.”

Of all the countries in the world Bangladesh is one of the most vulnerable to the effects of climate change. One of the most dramatic impacts will be the forced movement of people (estimated at 18 million) throughout Bangladesh. Again, ask yourself, “What are countries doing to help Bangladesh prepare for the disaster that climate scientists say is definitely going to happen?”

I received a report from Maria Morales (CLC Europe Migration Network Coordinator) summarizing the project developed from December 2015 to February 2016. Following are excerpts from her report.

...It was great for all the people involved to witness that for the first time, a project lead by the European CLCs became a reality, related to one of our main priorities, the forced migrants. We know that there is a lot to improve, but we did our best from the desire of being a tool in God’s hands to achieve our goal of staying with the poor at the frontiers.

We have had some feedback and we know now that the experience has had a great impact in some communities and people are questioning this subject and want to take part in the second edition. We have learned that asylum seekers who visited in Ragusa felt really thankful for our presence there, feeling that they were something more than just a number.

Maria continued her reflections in an email to me:

You spoke about injustice in your email….I had the opportunity of attending the CVX France Congress this summer and being invited to take part in a workshop about the migrants’ issue. My speech was focused on the idea of the unjust difference that marks being born in one place or another...something that we don’t choose and that we don’t earn as a result of an effort...so, we have the responsibility of feeling thankful for our reality and at the same time being responsible for those not so lucky...and working for a better present and future for them. It may seem a very simple reflection, but people in that workshop felt questioned somehow by these ideas....There is also a call to explain new ways to accompany and serve migrants and refugees for CLC Europe. The Pope is asking us to do so.

The project while not being accepted as one of four projects presented during the forum was very well thought of as expressed by our Chair of the CSW. The idea of morality being inserted into the UN discussions because “it is the right thing to do” may be the beginning of a breakthrough.
Compassion: The Heart of Social Justice

By Martin Carney

Recently I was asked to speak at the Metro New York CLC Day of Prayer concerning the topics of poverty and Fordham Prep Service Trips, in light of this year of mercy. I am a Religious Studies teacher and a Campus Minister at Fordham Prep and have been involved with the service and immersion trips, and the Christian Service Program, for twenty years. The programs are extensive and integral to the mission of our school as we seek to install in our students the importance of service to the world, especially to people who live at the margins. We send more than one hundred fifty students per year to a number of programs including: The Working Boys Center in Quito, Ecuador; Habitat for Humanity in Robbins, Tennessee; and the Oscar Romero Center in Camden, New Jersey. Additionally, our Christian Service Program requires students to do service both inside and outside of school. It culminates in a senior year seventy hour project in a local service site of the student’s own choosing. Many of our students choose the nearby social service and community kitchen (soup kitchen) site known as POTS (Part of the Solution) to do their service.

Serving people who live in poverty is an essential part of what it means to be a “person for and with others.” We ask our students to live the message of Matthew 25: to feed the hungry, to give drink to the thirsty, to comfort the homeless, to welcome the foreigner, etc. Matthew’s Gospel tells us this is how we shall be judged at the end of our lives – the way we have tangibly loved those in need, and in so doing, have loved God.

Our service programs give our students the opportunity to serve people in need, especially those who are poor. I would like to focus specifically on POTS, where over 50 students per year do their service. POTS offers a great opportunity for our students to serve poor people. It also gives our students the opportunity to be with people who are poor and accompany them on their journeys. This “being with others,” the “accompaniment,” can be a profound experience. An analysis of the Latin roots of the word “company,” reveal that it means to “break bread” together, to share a meal. This accompaniment is of tremendous benefit to our students – and to those they serve – for it creates the opportunity for our students to walk with, to be with, and even to eat with, poor and marginalized people. It is not a case of wealthy and advantaged people condescendingly seeking to save poor people. Instead, it is a case of privileged people asking those in poverty, “Can we walk with you just a bit, to learn about your lives? Can we accompany you, however briefly, to learn about and share your suffering, in the hopes of one day being moved to diminish it?”

I feel that POTS functions for our students like the back of the wardrobe in C.S. Lewis’ classic tale, The Lion, the Witch, and the Wardrobe. Going to POTS, a ten minute walk from Fordham Prep, is like going through the back of the wardrobe. It allows our students to leave their world, which for many of our students is one of privilege and wealth, and enter a radically different world, and a profoundly different reality from their own.

I think this type of accompaniment can lay the groundwork for the beginning of compassion. As our students serve people in poverty, as they listen to and resonate with their stories, as...
they begin to understand the situations that have created such suffering, compassion can be born. Compassion -- literally the “suffering with” the other -- is a fascinating thing. In one sense, it’s a little insane. Wait, you are asking me to deliberately, consciously choose to increase my own suffering by taking on the suffering of another? You’ve got to be kidding! I have enough suffering of my own, thank you! My “suffering credit card” is maxed out! I am not interested in willingly taking on more suffering! Yet, this seems to be the unavoidable call of compassion.

And it seems that if we truly feel compassion for another, if we truly suffer with the hungry person eating at a soup kitchen, then how can we not seek to figure out ways to end this suffering? How can we not begin to ask the crucial questions of social justice? Why in the wealthiest country on the planet do 400 people per day need to eat at POTS? (From the third floor of Fordham Prep, we can actually see people lining up to eat around noon every day, “across the tracks.”)

This way of thinking leads us to speak of the need to move our students, and ourselves, from the exclusive work of charity (direct provision of services to people in need), to begin the work of social justice (asking why hunger exists, and analyzing and changing the systems that create poverty and hunger in our wealthy nation).

There are many great challenges in our work. It requires deep self-reflection. For example, how am I involved in the works of charity that lead us to justice? Another great challenge is that compassion is not some magic formula arrived at overnight. It takes years to initiate and nurture, and it takes great courage. Even something as “simple” as sitting down to share a meal with the guests at POTS, is a great act of courage. Students might think, “Oh, I can serve a hungry person a meal, but actually sharing a meal with them?” There is a great gulf that needs to be crossed. It reminds me of the gulf between Lazarus and the rich man that Abraham spoke of in Luke’s parable. When I ask, “Would you ever sit down during a shift and share a meal at the table?” Usually they respond, “Oh no, I never could. That food is not meant for me. It’s meant for hungry people.” According to Fr. Ned Murphy, S.J., the deceased co-founder of POTS, the philosophy of POTS is that the food is for everyone because there is no us and them; it’s only a We and All of Us hunger. This is why it’s called a community kitchen. And frankly, there is always lots of delicious and nutritious food. Although on rare occasions, at the end of the meal time, it may be only peanut butter and jelly sandwiches. It’s a huge step to sit down at a table and share a meal as a fellow hungry person — a huge emotional and sociological chasm that must be crossed. For what does it do to my relationship with those I serve, if I sit down and have a meal with them? Now that’s a wonderful question, a question that can only be considered by those who accept the call to accompany.
In 1991, I emigrated to Guatemala in Central America from Korea. Initially, I planned to do business there for about five years, but I ended up living there for ten years and I still operate my business there.

When I first decided to start the business in Guatemala, I was encouraged because it was a Catholic country. I told myself that since people there are like brothers and sisters with the same faith, if I couldn’t communicate verbally, I would communicate with my heart. However, when I reached a point of not having a choice but to move back to Korea because of financial difficulties, I realized how different I was from the people due to my background, including the language and culture and how I was raised.

My business was losing money for three consecutive years. I started working at seven in the morning, and I would return home at midnight. Sometimes I would get home at two or three in the morning. I worked hard, but I lost my initial investment and was facing no other option but to return home. I was left with a large debt and without the ability to pay my employees.

As a final resort, I decided to trust the locals and try something different. Around this time, I had six Korean managers and a thousand workers who were local. I dismissed the Korean managers and promoted the local employees. This change made my life busier and harder, but it provided opportunities to the Guatemalan employees. In addition to the regular working hours, I paid the newly promoted managers overtime while training them in management, operations and technical skills. As mutual trust started to form between the new managers and myself, I began to hope that I was going to be successful. After three months of working with the local managers, my business began to earn profits. I was able to raise the managers’ pay by 30%, sharing the joy of our success.

After this experience, I continued to educate and develop the local employees. My business was the first foreign-investing business to build the management system with local employees. They eventually took over some of my responsibilities, and I was able to volunteer more at the local community service centers on weekends. I did this until I moved to New York in 2001. I continue to do volunteer work related to these community services whenever I go to Guatemala on business.

One community is called House of Angels. The House of Angels is a center in Guatemala for orphans and/or children abandoned by their parents. This house was founded by a Korean priest-missionary, Father Gabriel (Seung-Eui) Hong. Its goal was to protect and educate these children. Before the conception of this mission, Father Hong shared his intention to build an orphanage, and I helped by fundraising with church friends and business associates in the New York area. Eventually I expanded my fundraising to the rest of my parish and my neighborhood, establishing a fundraising committee that allowed me to give a donation every time I visited Guatemala for business. In the beginning, the House of Angels housed seventeen children, ranging in age from five to thirteen, staffed by two volunteers in a rented space. Now, it is a non-profit organization affiliated with the Diocese of Guatemala, providing housing and education to over 150 children, in addition to having an elementary school and a church.
I would like to share some anecdotal stories to describe the children’s living situation before they came to the House of Angels.

A typical house that a child lived in is built on a fraction of unregistered land in a valley of a mountain, with an altitude of about 1700-1800 meters. These houses are located far away from the city center, and the houses consisted of walls made out of corn stalks and a roof made out of a few pieces of old tin sheets. Inside, the floor is just dirt and the so called kitchen made of two rocks and an old metal sheet. You would not find an extra set of clothing for the whole family. In winter, the temperature falls almost to freezing. The cold mountain wind during the winter nights seeps through the poorly constructed cornstalk walls and tortures those inside. The common cold to these kids isn’t something that comes with seasonal changes but it is as common to them as freezing and hunger. Instead of being surrounded by the parents’ love and affection, these children are used to being enveloped by the cold and persistent and chronic illness.

Fr. Hong used to say that when the children first came to the House of Angels they had to get used to wearing shoes. This was the least of the many challenging adjustments they had to make from living in poverty. The girls did not know how to bathe themselves so they had to be taught. One girl had so many lice in her hair, that they had to cut all of her hair.

One day, a volunteer staff person noticed a bad smell even though the children were showering regularly. She asked if there was anyone who did not use toilet paper after using the bathroom. The children pointed to some kids who were about five and seven years old. They did not know to clean themselves after using the toilet and were never taught to do so. The staff had to teach them how.

I am proud to say that I know these people well, living amongst them for ten years, laughing and crying with them. We, who are accustomed to having what we need, are often unhappy with what we do not have. But I have found that many of my Guatemalan friends who live in poverty are cheerful and loving. When I come home after visiting these children, I realize yet again that I live in luxury compared to them. I realize that I am blessed and loved by God. I also have to confess that they deserve to be loved more by God. I am grateful that God’s love is unlimited because if it were not, I would not receive this much love from Him.

As a committed CLCer, when I look back at my life, I’ve experienced more pain than joy, but I recognized that all these are gifts that God allowed me to have. He also gave me the wisdom to choose self-sacrifice and goodness in the midst of pain, and this knowledge moves me deeply with gratitude for his abundant grace. For me, discipleship is not about a big-slogan activity, but responding to God’s calling and sharing gifts he has given me in everyday life. As someone who is preparing for my older years, I wish to present myself as a mature CLCer to the community and to God.

In 2016, there are multiple committees that fund the House of Angels, and I still continue to serve on those committees. It gives me great joy to respond to God’s calling, and it has been a privilege being a part of God’s mission.

The children did not think twice about spitting on the floor. Father Hong noticed some signs of salvia on the tiled-floor and even caught one child who spat in front of him, after he repeatedly asked the children to stop doing so. When Father Hong consulted a local doctor, he was told that when people live in poverty and starvation, they often eat dirt to appease their hunger. It causes them to spit constantly. Even in my Guatemalan factory, I had employees who would habitually spit on the floor and sometimes even on the products being made. The children growing up in extreme poverty not only inherit the poverty but also the habits from prior generations.
나는 1991년부터 10년을 중미의 중심 국가라 할 수 있는 과테말라로 이민을 갔다. 사실 이민이라기보다 한 오년 비지니스를 하다 온다는 목적으로 갔는데 그 곳에서 10년을 살았고 그리고 아직도 그곳에서 비지니스를 하고 있다.

내가 처음 그곳을 용기 내어 비지니스를 시작할 때는 그곳이 가톨릭 국가라는 데서 용기를 냈다고 말할 수 있다. 그들이 모두 형제, 자매이니 말이 안 되면 가슴으로 소통하지 하여 그것을 선택 했다. 그런데 그곳에 자리를 옮겨 되돌아갈 수 없는 지경으로 적자운영을 하고 있을 때 나는 언어와 문화에서 열악한 환경에서 몸에 베인 습관에서 온 사고의 차이가 이방인인 나에게는 얼마나 멀고 큰지를 알기 시작했다.

나의 비지니스는 3년 연속 적자운영에 아침 7시 일찍 시작하여 집에 돌아오면 밤 12시가 되어 집으로 돌아왔고 때로는 새벽 두시에 집에 돌아올 때도 많았다. 그렇게 쉼 없이 일을 했지만 적자운영으로 투자비를 잃어 버리는 것은 당연하지만 직원들 퇴직 정산도 못하고 빚을 짊어지고 고국으로 낙향할 위기에 봉착했다.

마지막으로 원주민들을 믿고 모험을 해 보기로 결심했다. 이 무렵 나는 한국인 관리자 6명에 현지직원 1,000여명과 함께 일을 했다. 한국인 관리자를 모두 보내내고 내가 처음 마음먹었던 같은 종교를 가진 형제, 자매라는 사실에 의존해 보냈다고 했고, 모든 관리 체계를 현지인으로 바꿨다. 이것은 나를 더 바쁘고 고달프게 만들었고 현지인들에게 기회를 주었고 성공을 이었고 기술적인 교육을 해야 했기 때문이다. 그러면 그들과의 신뢰가 생겨면서 성공이라는 느낌을 들기 시작했다. 이렇게 외국인들이 돌아와 현지인을 믿고 일을 시작한 후 3개월 만에 회사 운영이 흐트러져 돌아 완고 현지인 관리자들에게는 급료 30% 인상이라는 기쁨을 함께 나누어 주었다.

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Children Who Eat Dirt
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산 언덕 방바람은 영성한 옥수수밭 품을 타고 들어와 체온을 앗아가는 그런 열악한 시설에서 살아온 아들이 대부분이다.

감기는 어쩌다 찾아오는 계절병이 아니라 아이들에겐 추위와 배고픔에 오래전부터 늘 함께하는 부모로부터의 사랑대신 한기와 추위가 준 그들만의 어색하지 않은 불청객이다.

이런 환경에서 살아온 그들은 맨발의 습관에서 밝히는 습관이 아닌 것들이야 차츰 자연스럽게 고쳐진다. 초창기 여자아린 아이들을 키우는 신부님의 훗날 고백인데 곤욕스러운 한두 가지가 아니었다고 한다. 여자 아이들이 목욕하는 방법을 모른아 가르쳐야 했고 머리에 이를 잡느라 어떤 여자 아이에게는 머리를 삭발을 시켜야 했다. 하루는 봉사자들을 통해 목욕을 시켰는데 자꾸만 냄새가 나서 혹시 화장실가서 휴지 안 쓴 아이 있어? 하고 물었더니 저기, 저기 하면서 다른 아이들이 상습적인 아이 두세 명을 가리켰다 한다. 5살에서 7살 사이 아이들 중에서 이었다.

그들이 살아있던 집에서는 대변을 보고도 닦는 습관이 없었다. 이 어린 아이들이 자신이 무엇을 잘못을 하고 있는 줄 모르는 것들은 당연하였다. 하루는 폐일 막내 아이 하나를 모델로 하여 변을 보고난 후 휴지를 어떻게 가져 왔고 그 휴지통에 넣는 것까지 교육 하였다고 한다.

그리고 이곳 아이들은 흔히 본인의 체질로 첫 짝을 짓는 것도 아무래도 규제 받지 않았을 것이다. 바닥은 예쁜 대리석은 아니지만 모두 타일로 단장되어 있는 시설 그 바닥에 자주 침 기록 같은 것이 묻어 있어 이건과 생각 하던 차에 이 아이가 신부님 노침전에서 첫 짝이 될 것이 발견되었고 한다. 주의를 주었지만 습관적인 것 같아서 최초의 의사에게 첫 짝을 의한 new 체질검사에 허락해 받아들었다. 아이들이 어릴 적부터 배고픔에 고풍하는데 훌륭한 아이들이 습관적으로 첫 짝을 받는다. 어른이 된 이곳 원주민 사회에서도 실내에서 침을 밝히는 것은 흔히 보이는 일이다. 내가 운영하던 공장 안에서도 바닥에 침을 밝히는 것은 물론이고 생산 제품인 옷에다 침을 밝기도 했다. 이런 일은 수차례 경험했다고 그들과의 신경전을 벌였던 사실이 기억에 선명하다. 천사들처럼 아이들 처럼 이들 아이들이 자라 내가 함께 했던 곳은 근로자로서 크게 놀라우는 곳이 과테말라이다. 그들의 대부분이 이런 가난한 환경에서 살아 왔고 그들 대부분은 상속 받은 가난을 절어 지고 살아 갔다.

나는 이들을 잘 안타 심판을 그들과 함께 울고 울었기 때문이다. 우리는 재산 상속을 형제끼리 반복하고 평생 원수처럼 살아가다가 하면 그들은 재산 대신 가난을 상속 받았는데 그 사실에 대해 불편한만한 한건이다. 이들의 생활공간안에는 뒤에서 찾아 먹을 쓰레기통도 없다.

줄리아도 먹어야하는 생명을 향한 본능적인 응부님이 우리들의 눈앞에 있다.

가끔씩 아이들을 만나고 돌아오는 날이면 내 생활이 사처럼 보면서 빛나는 호화관과 살고 있음을 고백하지 않을 수가 없다. 스스로 나는 하느님께서 사랑받는 사람이라고 생각한다.

그렇면 하느님이 보시는 똑같은 자녀 중 나와 그들, 무알년도 없이 그들이 활약 더 많이 사랑 받아야 할 대상자임에 틀림없다. 하느님 사랑이 무한대이기에 양심적이다. 그래서 대상자일 만한 제한적 이었다면 사랑받아야 할 우선 순위에서 나는 이미 막내가 있을 것이다.

중신 서약을 한 CLCer로서 바라본 지난 나의 삶의 날들은 기쁨보다는 고통이 더 많았지만 이것이 하느님 당신의 안배하심안에 주어진 선물이라 생각 하여 그 고통에서도 희망과 선을 선택할 수 있었던 통찰의 능력을 주셨다고 생각 하니 감사한 마음에 가슴이 움직인다. 나는 이곳에서 사도적 활동이란 거창한 일보다 내 평범한 삶안에서 주어진 여건과 그 전문성을 통해 순간순간 찾아오는 부르심에 대한 응답이 사도직 활동이라고 생각하며 이제 노후의 삶을 준비해야 하는 CLCer로서 공동체 앞에 어떤 이들에게 보다 성숙한 모습으로 다가가는 하느님 보시기에 좋은 그런 CLCer로서의 삶이기를 바란다.

2016년 현재 천사의집을 위한 후원회는 여러곳에 생겨났고 나는 미동부, 기타 지역 후원회에 봉사하고 있다. 상속받은 가난한 아이들 그리고 상처 받은 한 사람의 친구가 된다는것과 매번 출장길에 후원금을 챙기는 마음이 삶의 한 기쁨이되었다.

뉴욕 아나 ويم 공동체
강 석주 바오로
Recently there was great excitement in Juarez, Mexico! I am sure you heard that Pope Francis made a trip to Juarez. Wrapping up his five-day pastoral visit, Pope Francis chose to end his trip in Juarez, which in the recent past was torn apart by much violence due to drug wars.

The children who are altar servers in the Juarez diocese were invited to be part of the crowd at the airport to greet the Pope as he arrived. Over 5000 boys and girls were present, including some from our food banks. And greet him they did! With cheers and songs, the kids let him know how excited they were to meet this shepherd who is an ambassador of peace and hope to so many in our world.

One of the Pope’s stops was to have lunch with ten seminarians, chosen from among the hundred who are studying to be priests for this region. Jose, a young man from our food bank who was inspired by the example of Father Thomas to become a priest, was one of the ten picked to eat with Pope Francis. Jose’s family also got to be in the lobby to greet the Pope when he arrived at the seminary.

The rest of our folks who participated either lined the streets to watch the popemobile drive by or attended the Papal Mass along with a crowd of over 220,000. My husband, daughter and I were able to attend the Papal Mass. We spent two nights with a couple in Juarez who have been long-time volunteers at the Lord’s Ranch. Wrapping up his five-day pastoral visit, Pope Francis chose to end his trip in Juarez, which in the recent past was torn apart by much violence due to drug wars.

The Lord’s Ranch Community has worked with the needy from Juarez for about 40 years. The founder of the Lord’s Ranch was a Jesuit priest, Fr. Richard Thomas, S.J., who died in 2006. The ministries in Juarez consist of two food banks, one medical clinic, one dental clinic, youth programs, catechism classes, visits to the homebound, a soccer program, marriage classes and the beginning of a vocational school. The farmer from the Lord’s Ranch recently started teaching the youth at one of the food banks in Juarez how to garden, and they have planted their first garden. This is an exciting new development for the youth and volunteers. They also had been at the Papal Mass and together we ate and shared our experiences.

The Lord’s Ranch is located in Vado, New Mexico, about 45 minutes from El Paso, Texas. El Paso is the border city to Juarez.

After the Pope drove off, a hush came over the massive crowd. No one rushed away. In fact, no one wanted to leave. We had lived community all day, and even after twelve hours we all wanted to remain and continue the joy of the day and recapture a bit of what just happened. Eventually we all walked back to the house where the rejoicing continued with our community youth and volunteers. They also had been at the Papal Mass and together we ate and shared our experiences.

I want to end by extending an invitation to any CLC member to come for an “Immersion Experience” on October 27 – 30, 2016. Those who would like to come will stay at the Lord’s Ranch, which has simple but clean accommodations. All your meals will be provided. You will join us in visiting our two centers of ministry where you will be able to spend time with your brothers and sisters in need. Those who attend will be accompanied by volunteers from our community. Participants will need a passport or a passport card to cross back over the border.

If you would like to participate in this “Immersion Experience,” please contact us at thelordsranch@gmail.com. There is no fee; donations are accepted. We hope to see some of you for this exciting opportunity.
Poverty and Globalization Frontier

By Leah Michaud

Global Poverty

According to the United Nations Declaration on Human Rights, poverty has been defined as “the condition of a human being who is deprived of the resources, means, choices and power necessary to acquire and maintain economic self-sufficiency and participation in society.” Simply, poverty is the result of not having enough money for the necessities of life: food, adequate shelter, clothing, heating fuel, electricity, medical care, education, transportation, etc.

CLC documents (Our Common Mission, General Principles) highlight CLC’s stance of taking a “preferential option for the poor.” Of the two ways of responding, charity is an immediate short term response whereas justice calls for structural changes that counter the status quo. For CLC, it is imperative that with either response there is a need to gather the facts and view the whole landscape through the lenses of our General Principles, the Spiritual Exercises and scripture.

In the Parable of the Good Samaritan, Jesus points out that the commandment to “Love your neighbor as yourself” isn’t just about who we should love, but how we should love. Communities around the world are full of robbed, beaten and left-for-dead people.

The Who

Approximately, 2.7 billion human beings struggle to survive on less than two dollars per day. Poverty in the developing world, however, goes far beyond income poverty. It means having to walk more than one mile every day to collect water and firewood. It means suffering from diseases that were eradicated from wealthier countries decades ago. Every year eleven million children, under the age of five, die, and more than six million suffer from treatable conditions such as malaria, diarrhea and pneumonia. Around the world, a total of 114 million children do not get even a basic education and 584 million women are illiterate.

Following are basic facts, gleaned from UN sources, outlining the roots and manifestations of the poverty affecting more than one third of our world.

Health:

• More than 50 percent of Africans suffer from water-related diseases such as cholera and infant diarrhea.
• Each year, of the approximately 300 to 500 million people infected with malaria, approximately three million die as a result.
• Every year six million children die from malnutrition before their fifth birthday. Every 30 seconds an African child dies of malaria.
• Every day HIV/AIDS kills 6,000 people and another 8,200 people are infected with this deadly virus.

Hunger:

• More than 800 million people go to bed hungry every day; 300 million are children. Of these 300 million children, only eight percent are victims of famine or other emergency situations. More than 90 percent are suffering long-term malnourishment and micronutrient deficiency.
• Every 3.6 seconds another person dies of starvation. The large majority are children under the age of 5.

Water:

• More than 2.6 billion people - over 40 per cent of the world’s population - do not have basic sanitation.
• More than one billion people still use unsafe sources of drinking water.
Poverty In Canada

Canada’s Constitution includes a Charter of Rights and Freedoms that guarantees every Canadian security of the person. Amidst incredible wealth, more than 3.5 million Canadians live in poverty. People who live in poverty do not have security of the person; their health and their lives are at risk. If they are homeless, they do not have physical or mental security. Poverty means that people do not enjoy basic human rights.

Poverty in Aboriginal groups remains appallingly high, both on and off reserve. In First Nations and Inuit communities, one in every four children grows up in poverty. While Canada officially ranks an impressive 4th on the UN Human Development Index, the statistics measuring poverty in Canada’s Aboriginal communities would place it 78th, a ranking currently held by Peru.

The inherited poverty facing our youth is surfacing. In fact, poverty is increasing for youth, workers, young families, immigrants and people of colour in this country. On average, one in every ten children in Canada struggles to have basic needs met.

Canada has ratified the United Nations Convention on the Rights of the Child. In doing so, it is obligated to provide basic human rights for all children and an adequate standard of living. Subsequently, the House of Commons passed a resolution to eliminate poverty among Canadian children by the year 2000.

Currently, statistics indicate that one in ten children in Canada experiences poverty. A UN Human Rights Committee criticized Canada for adopting policies that have increased poverty and homelessness among many vulnerable groups (such as children and women).

Children of full-time working parents make up almost 30% of poor children in Canada.

Every month, 770,000 people in Canada use food banks with almost half being children.

Many people mistakenly assume that child poverty is a challenge only people in developing countries are facing. This is untrue. In Canada, the situation of child poverty has gone from bad to worse. UNICEF’s report on Child Poverty in developed countries ranks Canada near the bottom for children’s well-being, at 17 out of 23 countries.

Mahatma Gandhi called poverty “the worst form of violence.” Poverty beats people up, beats them down, oppresses, enslaves, poisons, erodes self-worth, defeats.

Globalization

The world has become a global village and, on one hand, supporters of globalization believe that it has the potential to create greater opportunities for growth throughout the world. On the other hand, opponents of globalization believe that it will merely increase the opportunities for the wealthier nations to take advantage of the poorer ones and, in addition, could eradiccate regional diversity and lead to a homogenized world culture.

The reality is that events currently taking place in one place will have an impact (negative or positive) and affect human and social life in another part of the globe. Physical distance, boundaries and territories diminish in importance as new technologies facilitate operating in virtual space.

Globalization enables financial and investment markets to operate internationally, largely as a result of deregulation and improved communications. Since the 1980’s, the emergence of a single global market dominated by multinational companies has led to a diminishing capacity for national governments to control their own economies. At risk are local economies, cultures, ideologies, religions. As an example, there are increasing signs pointing to deepening poverty, environmental degradation and violence in the areas of Latin America where Canadian-registered mining corporations are operating.

The How

In an article “Putting Gospel Values to Work,” Fr. Larry Stinn, S.J. wrote: “CLC is a community at the service of all humanity, a service which is greater in so far as we are poor with Christ. Liberation is no more than a word UNLESS it becomes a reality in our lives and in that of our community. Only if we are liberated ourselves can we be a force for the liberation of others. But such liberation comes only if we allow Christ to change our attitudes and transform our pattern of action. Either it touches the concrete areas in my life and the lives of those around me, especially the poor and oppressed, or liberation will remain an ideal we talk about but do not live, at least not many of us.” (Progressio 1976)

The concluding paragraph of the revised National CLC Mission Statement states: “Through the grace of God, in solidarity with World CLC priorities, CLC collaborates with the Society of Jesus, the universal church and all people of good will, to work for justice on behalf of the environment, the marginalized, the oppressed and for people living in poverty.” This statement reflects the greater engagement of CLC in the area of poverty. Although we have not identified a “common mission” nationally, one region (of four in Canada) has discerned a common mission to be of service to the poor. A second region discerned a common mission to journey with dispossessed Haitians. continued on page 21.
When Did I See You?

By Mary Juliano

During Mass on the eve of Palm Sunday, our Pastor reminded us that Holy Week was a wonderful time to practice the Corporal and Spiritual Works of Mercy. That next morning my husband, two of our children, a team of twenty and I would be heading to the Dominican Republic (DR) for a medical mission, providing general medical care to residents in remote island villages near the Haitian border. His homily provided the focus I was looking for as I prepared for my departure. I reflected on the corporal work, Comfort the Sick, leading up to my week of service.

This week had been eight years in the making for me. My husband John, our daughter Katherine and son Matthew went on a previous medical mission trip organized through our children’s high school and the guidance counselor, whose college friend began a mission in the Dominican Republic, called Island Impact Ministries. When our youngest was in high school, I would join the group, I had said. However, this journey of serving the poor in the DR began more than twenty years ago for me.

In 1994 and 1996 I travelled with a team of dentists, including my dad, Raymond Zambito, DDS, as part of a dental team to the southern part of the DR. The team transported and set up mobile dental units. Our group treated Dominicans by performing extractions on decayed and loose teeth and filling cavities. As a dentist, I was in the middle of the treatment. Having studied French in high school, I learned to say, ‘hola’ and ‘abrir la boca’, which means ‘open the mouth.’ This was enough to allow me to peer into a patient’s mouth with a flashlight, assess the situation and treat the patient.

Though many suggested that I offer dental treatment on this most recent medical trip, I was hesitant. It has been twenty years since I practiced dentistry and I did not need to ‘practice’ on Dominicans!

Our team of twenty-five included my husband John, a physician, two nurse practitioners and two R.N.s, who provided the actual medical treatment. We were joined on the mission by nine junior and senior nursing students from the University of Scranton and two of their nursing instructors, a parent who could translate for the medical providers, three non-medical personnel and four high school students. The high school students included our two youngest sons, Andrew, 18 and James, 15. Heading in, I thought my best area for service, since I would not be extracting and filling teeth, would be in the pharmacy. After care is given, the patients go to our pharmacy where they receive cold and flu medication, analgesics, vitamins, antibiotics and medicine for high blood pressure, as needed.

It ended up that I had a slight hiccup in my trip – and maybe now reflecting – not a hiccup at all. The day before we were due to leave, I could not find my passport! The slight inconvenience of rearranging my flight and going to the Manhattan regional passport office to get a day-of-passport, meant I arrived two days after the group. The team was a well-oiled machine and members fell into their roles. The Scranton nursing students took patient histories, blood pressure, pulses and temperatures. The other non-medical adult members organized and ran the pharmacy with the four high school students. The medical providers were arranged at tables where they saw patients, did cursory exams and took more in depth histories, with the help of Spanish and Creole translators. I arrived on Tuesday, was picked up at the airport and brought right to the clinic. The team had seen 187 patients the day before in another village and were 150 patients in on the second day when I arrived! Seeing that my services were not really needed anywhere, I whipped out my camera and began to capture the experience on film.
That evening, back in my room, I was reading through the latest copy of *America* magazine that I had carried with me. One of the headlines in the comment section caught my attention: "When Did I See You?" The short discourse spoke to me and gave me renewed purpose for being part of this mission.

“The Catholic Church is charged with caring for souls, but Pope Francis has reminded us over and over again of the importance of caring for bodily needs as well. The latest example of this commitment was launched March 1, when the Vatican opened a free health clinic in an effort to minister to those in Rome who cannot afford medical care….

The clinic follows several efforts by the Vatican to practice the corporal works of mercy….The latest effort serves as a reminder that health care is a human right and should be available to all, not simply to those wealthy enough to afford it….Fortunately, individuals hoping to make a similar commitment to the works of mercy need not travel to the Vatican….Especially in this Year of Mercy, let us make every effort to venture to the margins, to serve and, in modeling Christ’s service to others, to see his face in everyone we meet.” (*America*, March 21, 2016, author unknown)

That was it! I knew what I was called to do on this trip. I was called to just BE. It is such a small word, but such a powerful and dynamic one. I had the opportunity to be present to the poor. Though my Spanish and Creole were no more improved than they had been 22 years earlier, I made a conscious effort to meet each villager with my eyes, to offer a warm smile and hug. In a part of the world where the average life expectancy is 55 years for a woman, I marveled at the 70 and 80 somethings and enjoyed their company as I escorted them to the next station. I know that they appreciated the smile and the hug, because they hugged me back.

By the end of the week-long trip, our team had treated 975 patients in five remote villages. Chronic disease is prevalent among Dominicans. Their access to clean water and health care is limited. Days are spent surviving: keeping their small huts clean; washing their clothes in buckets and hanging them to dry on barbed wire fencing; caring for their children as best they can. One patient was asked about the last time he saw a doctor. He responded that the last time was when this same team, through Island Impact Ministries, visited his village two years earlier! This could be depressing to think about. Though we carried down 1650 pounds of medicine and hygiene supplies, how could we make a difference by only providing each patient with enough medication for one month and handing out hygiene supplies that may last for one week? Many of the Dominicans we saw live day-to-day. Many will perish before a team like this is able to return to their village.

Since I returned home, I have been asked over and over, “How was your trip?” I find that hard to answer. What adjectives can I use to describe my experience? Was it awesome? Great? I don’t think so. It was an opportunity for me to be the hands and feet of Christ, for myself, and for those not able to accompany us on this journey but who prayed for our group, and donated supplies and money. Hopefully, in my face, in the soft touch of our team, in a concerned look, our brothers and sisters in the Dominican Republic saw Christ’s face. His image was in the medical team, our nursing students, our translators and our teen pharmacy workers. It was in the clinics or when our college and high school kids played with the children during lunch breaks.

Through Facebook, I was able to share my journey and the journey of the Island Impact Medical Mission team with family and friends. I believe that these pictures are more impactful than trying to find one or more adjectives that would do justice to the experience. I believe that each of us was the face of Christ, by just being present and meeting others where they are, as Pope Francis asks of us. In this way, the language of love is universal.
It is over 20 years that CLC exists in Kinshasa, the capital of DR Congo. To mark its presence in society, this community developed three missions including those of Kimbondo and Kingabwa. In both cases, the purpose is to serve the poorest people of society. The following is a brief presentation of the two missions that allow members of the Kinshasa CLC to be contemplatives in action as required by Ignatian spirituality.

Apostleship Community of the Kimbondo Pediatric Foundation

The main objective of the ministry is to contribute to the development of orphaned and abandoned children grouped in different sites of the Kimbondo Pediatric Foundation for emotional and spiritual support, monitoring of education and material assistance if necessary.

Kimbondo Pediatric Foundation was created in 1989 by Dr. Laura Perna from Italy. She was a university professor. She was commonly called “Mama Koko” by the Congolese in Kinshasa, which means “Grandmother.” She died in 2015 in Kinshasa at the age of 97.

Currently the activities of the Foundation are overseen by Father Hugo Rios of the Claretian Missionaries community. The Foundation is in the Kimbondo district in the town of Mont Ngafula, 35 km from Kinshasa. It provides sick, abandoned and orphaned children with medical assistance and socio-cultural support. CLC works closely with the Foundation to bring parental affection that is seriously lacking for these young children. During monthly visits to the site, the CLC members listen to and interact with children, pray with the children, and share meals including at Christmas and Easter. CLC helps by providing materials (games, cleaning equipment, etc.) and gifts for these adorable children.

The orphanage currently houses 800 children and youth from birth to 18 years. It takes care of their basic needs such as food, medical care and education for normal children. There are several categories of children living in the orphanage in Kimbondo: children and young people at school; children and young people with physical and mental disabilities. CLC cares for children and young teens, school-aged girls and boys 6 to 18 years. CLC started this ministry in December 2009 and we feel happy to accomplish this mission with these children who are angels. https://www.youtube.com/watch?v=kSijOnXhDI0

Mission of Kingabwa

The mission of Kingabwa involves the care of people living with HIV/AIDS in three ways: awareness of the pandemic of the century, schooling for AIDS orphans and one-time assistance to people living with HIV/AIDS. Our mission takes place in the parish of St. Kizito led by the Fathers of Scheut Community in Kingabwa district in the commune of Limete.

In order to involve more AIDS orphans in this action, CLC is working with Missionary Sisters of Christ Jesus. The Faith and Joy Community deals with the literacy of street children not selected for the regular school cycle. Informal classes are conducted three times a week to give these children a chance to learn to read and write. As part of awareness against HIV/AIDS, CLC worked with the Diocesan Office of Medical Works (BDOM) for the animation of these meetings. These sessions contributed to the awareness of many people about the mode of transmission of HIV/AIDS as well as the risk of infection for others. Following this approach, several people volunteered to be tested to know their status.

The Kingabwa area is inhabited by a very poor population with a very precarious economic situation. The unemployment rate is very high. This is one of the poorest neighborhoods in the Congolese capital. To survive, many women are involved in prostitution. It is by this means essentially that they develop AIDS and transmit it to their occasional or permanent sexual partners. Without adequate support, due in large part to the withdrawal of international partners in providing free antiretrovirals, these patients die one after the other leaving behind orphans without support. For the most part, these children go to the streets to survive by begging, theft, etc. The lucky ones are hosted by the families of their deceased parents. It is this last category that recruits Kinshasa CLC orphans who receive education through funding of foreign CLC members and those of Kinshasa. Some CLC members from Kinshasa were involved in the mission with input that included sending nutritional supplements like soy, food staples, clothing and other goods. Other members of CLC are committed with determination to pay the school fees of orphans.

Since December 2014, the mission was extended to older orphans through the financial contribution of the late Mr. Baudouin Eboma. His contribution enabled this category of children to learn the trades of their choice such as driving a car.
Across the country, many individual CLC members and groups have been committed to the alleviation of poverty by volunteering in a wide variety of areas: food banks, soup kitchens, street dwellers, drop-in-centres, half-way homes. Others are partners in coalitions advocating for the eradication of poverty, for a living wage, elimination of food insecurity particularly for children, job creation, for affordable housing and homes for the homeless.

In response to the Lebanon World General Assembly recommendations, CLC Canada established four working groups corresponding to the four identified frontiers. The Working Group on Poverty and Globalization is currently developing a questionnaire for our membership hoping to identify gaps in our knowledge and understanding of poverty so as to be better able to provide specific opportunities and resources to deepen consciousness in those areas that will lead to concrete mission endeavors.

Nelson Mandela said, “Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings.” The challenge before us is to acknowledge that poverty is not a condition bestowed by God…it is a condition constructed by how we have organized ourselves economically, politically and socially. Doing and saying nothing means support for the way things are. CLC’s call is to respond. We are called to discern what we ought to do.

Poverty And Globalization Frontier

continued from page 17

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Greetings to Metro New York CLC

By Francis Ogutu

As always, please accept sincere appreciation from myself and the clan of Ogutu Hauna (my extended family) as well as St. Aloysius Gonzaga High School in Nairobi. Your kindness, prayer and generous support for my undergraduate studies at Loyola University Chicago has made a big difference to me as well as for my family in many immeasurable ways. I currently live and work in Jersey City, New Jersey. Please come visit me in my small crib when you get a chance.

I graduated from Loyola Chicago in May 2013. It’s been three years and I want to give you an update of the journey so far, where I am currently and what my future plans are. I am very grateful to Almighty God for providing the opportunity of meeting the family of Ann Marie and Patrick Brennan when I first entered the United States in May 2009. Since then, I have come to experience their love, tremendous support and guidance. I see God working in my life through them in ways only God understands. They welcomed me to their family and home as one of their own. They gave guidance and encouragement on many occasions when I felt I could not make it. They introduced me to some of their many great friends, especially from the CLC group as well as their very wonderful neighbors. That’s something for which I am always thankful. I feel indebted to them for their great generosity and love.

After graduating in 2013, I stayed in Illinois for about three months with St. Aloysius Gonzaga High School’s benefactors, Margaret and Bud Sents of Glenview, Illinois. I got a temp job in data management in downtown Chicago while living with them. This job allowed me to make some money to support some of my own needs as well as those of my siblings in school. At the same time, I felt it was great for me to get some American job experience before I went back to Kenya. I had kept in touch with Ann Marie and Patrick Brennan who encouraged me to explore a few options on the East Coast. Pat connected me with one of his family friends, David Steinmetz, who had been instrumental in supporting some of my accommodation needs at Loyola. He offered me an internship at his firm, Silver Point Capital in Greenwich, Connecticut. I stayed in nearby Stamford and worked at Mr. Steinmetz’s firm for five months.

While at Silver Point, I discussed with David my desire to go back to Kenya after a few years work experience in the United States. He suggested companies that had operations in Kenya which could make transition to Kenya more manageable. Citigroup came into our discussion. Through guidance from David and some of his friendly staff, I explored some opportunities at Citi and applied for an accounting position with the Citi Hedge Fund Administration Department. I got the interview in early December, 2013 with Citi. Within three months after the interview, I officially began working at Citi on a temporary work visa for foreign students graduating from United States colleges (OPT). Citi agreed to sponsor my work visa (H-1B) that legally allows me to work in the U.S. for three years. Working at Citi has been a blessing to me and my family. Currently, through my earnings, I am able to support some of my extended family kids in high school. I just wanted to do this while I could, even though my earnings are not yet stable. I hate to see these four smart young girls experience the kind of lives that my own sisters have gone through. I hope that they can realize their dreams at the appropriate time.

While at Silver Point, I also discussed with David my desire to serve one day in the public sector. My preference is to work for the Government of Kenya on issues surrounding economic development and financial stability for families. David knew I studied business and so we were wondering how I could utilize my business education to get into the public sector. He told me he would be willing to get some funds so I could pursue a master’s degree at one of the U.S. public
policy schools. My only worry was how to continue supporting my siblings’ schooling if I were to leave my work and attend school full time. I learned that New York University (NYU) has a very good program for Masters in Public Administration that is offered part time. I decided to apply and also confirmed with Dave that his financial offer was still available. He confirmed. In November 2014, I was accepted into NYU Wagner School of Public Service (Masters in Public Administration, Financial Management and Public Finance, Specialization). I began my classes in January 2015 and I am projected to graduate in the spring of 2017. My classes focus on development issues in the developing world as well as general finance management theories. The only downside is that I cannot enjoy the whole experience of being a student and utilize all NYU can offer. My graduation from NYU coincides with the expiration of my work visa at Citi (now SS&C and Technologies). I plan to explore other options as God leads and inspires me. As I graduate and explore various ways on how to start a long term career in public service, I plan to explore opportunities with either the Kenyan government or non-profit organizations working in Africa, more so in Kenya.

While in the United States, I have always kept in touch with my former high school and I am actively engaged in the alumni association. We share our experiences as well as ideas with other graduates. This has helped me know the different developments that are taking place at the school. Occasionally, I have represented the school in fundraising efforts in Chicago as well as at Georgetown University at the request of the Chicago Jesuit Advancement office. I also keep in touch with Fr. Terry Charlton. Currently, he is trying to work with other teachers at St. Aloysius on establishing relationships with more Jesuit high schools in the U.S., so that Nairobi students may learn about different models of Jesuit education.

I have not visited my family for almost four years. I plan to visit before the end of 2016 or early 2017. As part of the responsibility as a family person, I would like to go and spend some time with my immediate family to reflect upon recent events.

I end on a light note. As the only remaining elderly person in my life back in Kenya, my grandmother has been concerned as to when I plan to marry so at least she can see my wife. She has never seen me with a girl and had been wondering if I were planning to be a priest. I told her that I had no intention of becoming a priest. So the next time she sees me, she wants me to show her a woman in my life. So maybe I should start looking for a wife. At least that would bring peace to my grandmother, Jane Hauna. ☺

God bless you all. May His Peace reign in your hearts and your families.

Thanks again for all your support throughout the years, for me, and for our beloved St. Aloysius High School.
Globalisation runs the risk of becoming, if it has not already done so, the cliché of our age. Everything that happens today across the world, every change in our world system, economic successes as well as failures everywhere— all is explained within the framework of globalisation.

**Globalisation: A Definition?**

Globalisation consists of an intensification of the movements of goods, services, labour, technology and capital. Although this is not a new phenomenon, its rhythm has increased thanks to the advent of new technologies. The density of world wide and transnational connections, the growth of links forged across complex networks of relationships among communities, states, international institutions, non-governmental and multinational organisations are such as to make our world more and more interdependent.

Globalisation may be interpreted as a process or a number of processes rather than an isolated or unique phenomenon. In fact, it reflects the emergence of interregional networks and systems of interactions and exchanges.

The conjunction of social, political, ideological, economic and technological factors has speeded up world interdependence. We may list the principal characteristics of this integration:

- the spatiotemporal factor: time and space have become important elements of this world wide integration.
- the organisational factor: globalisation is far from being ‘out of control’; on the contrary, it is the object of new forms of multilateral regulations.
- the factor of juxtaposition: globalisation tends to touch or influence every aspect of our life (economic, political, social, etc…).
- the reflective factor: even if globalisation is liberal, there is now a certain self reflection and consciousness. We note awareness at world level of different views of globalisation.
- the dispute factor: thanks to new technologies, globalisation enables possible disputes at every level and in all domains.
- the liberal factor: globalisation is mainly characterised by an increasingly liberal outlook.

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3. Small and Medium Businesses/Small and Medium Industries SMB/SMI
which they are developing. Businesses, following the example of states that were once responsible for the life of its citizens, now exercise the power that globalisation allows them. They are now under the obligation of responding to the demands and distress of citizens, who fear that the direction of a system, while performing by creating wealth, becomes dangerous when it neglects the future of the most vulnerable sections of the population. In fact, this system, which is accused of favouring the rich, is likely to put in jeopardy even the future of the wealthy classes. It may endanger the whole society because of its lack of consideration for social and economic equity, which as a consequence has harmful effects on the whole human community.

It is apparent today that the reach of the world wide media in publicising the problems of our society has become more and more visible and effective. In fact, globalisation and new technologies facilitate the spread of information. This has an important and decisive impact on businesses that now feel an obligation to remedy the dysfunctional aspects of their dealings and performance.

**Multinationals: Blamed rightly or wrongly?**

The dealings and performance of multinationals are increasingly examined by public opinion now fully aware of their performance. Non-respect and neglect of simple rights of citizens and workers, especially in poor countries, are also increasingly criticised in spite of the media power of the great world wide firms.

Many tragic events have taken place since the 1980s. These caused great human and psychological harm in different poor countries, caused by the deliberate non respect by companies of the basic, elementary norms of the rights of the workers to a safe working environment - without even mentioning their social rights. These events are very numerous. We limit ourselves to naming those which have made the most impact on world opinion and whose consequences are dramatic.

**1- Union Carbide at Bhopal**

One of the most distressing catastrophes took place at Bhopal, India, in December 1984, after the explosion of a chemical pesticides factory, belonging to the American firm, Union Carbide. This caused the death of 3,500 individuals on the night of the accident, and, according to different sources, the number of deaths rose to between 25,000 and 30,000 victims since then, without counting the sicknesses brought about by this catastrophe. The media frenzy damaged Union Carbide’s image, characterising it as a murderous enterprise. Almost 30 years after this event, the company remains committed to a huge programme of aid to the victims (and their descendants). Even today, the internet site of Union Carbide details the activities undertaken by the company to help the victims.

**2- The collapse of a textile factory in Bangladesh**

An eight story building, housing a textile factory working for Western multinationals, collapsed near Dacca, the capital of Bangladesh, because the owner used unsuitable construction materials of poor quality. This tragedy caused the death of 1,125 individuals. Bangladesh - the world’s second largest exporter of textiles after China – regularly has similar tragedies. Huge demonstrations have denounced the extremely bad conditions for workers, who are sometimes paid less than 30 Euros per month. As a result of the hue and cry provoked by this catastrophe, the government closed several factories that did not respect the normal standards of security.

**3- Chiquita Brand International**

The reasons are different for criticising Chiquita, one of the biggest banana companies in the world, and one of the most criticised multinationals. This is notably because of its exploitation of the agricultural riches in the countries in which it operates, its domination of the banana market, the monoculture (of the banana), and the bad working conditions and treatment of its workers. The pressure campaigns and the circulation of photos have affected the company as well as public opinion. Faced with the campaigns of activists, and to look after its image, Chiquita had to revise and adjust its environmental strategy of production and human resources to become a better citizen.

**Can we talk of a new world consciousness?**

Several trends of opinion, not only coming from countries of the South, but overwhelmingly from countries of the North, are not slow in harsh criticism of the corporation as an entity and an economic structure.

A line of thought openly hostile to companies that voluntarily choose lasting development as a strategy and practice, consider the multinationals to be in pathological pursuit of profit and power. Joel Bakan, a Canadian lawyer and writer, believes that in order to win over public opinion, companies try to soften their image by appearing humane, benevolent and socially responsible. A harsh attack on multinationals by the ‘another world is possible’ concept is expressed by the economist and writer, David C. Korten who likened these companies to a cancer and a tyrannical power whose aim is to destroy the life and the ecosystem of the holders of capital.

Bakan’s and Korten’s point of view may be understood as the result of an economic system whose fall-out does not benefit all levels of the population. This alarming and pessimistic report coming from two North American personalities is witness to a weakness at the very heart of the more liberal societies. This leads to the necessity of taking into consideration the anxieties of the most vulnerable in the wealthy countries as much as in the countries of the South.

But going too far in criticising modern business, an organisation capable not only of creating wealth and employment but that also participates in technological

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6 [http://aloe.socioeco.org/article855_fr.html](http://aloe.socioeco.org/article855_fr.html) consulted 26 June 2013


development and innovation, runs the risk of harming the system while not advancing by one jot the human and social causes that are the responsibility of these same companies. It would be wise to note that even Adam Smith, although he may be the eulogist of economic liberalism, denounced the egoism with which capitalism is confronted. In his work, the Theory of Moral Sentiments, he gives value to moral sense and social ties that capitalism is supposed to respect.

The questioning of state power and its effects

If it is true that globalisation does not profit every country or society or community, it is also true that new technologies, free and rapid dissemination of information without passing through official networks or channels gives different individuals, groups, associations and organisations a power that is beginning to hamper and rein in malevolent acts of corporations. They are becoming increasingly attentive to their image, which has led to the generalisation of social responsibility being part of big businesses.

Some pressure groups with a world vocation are becoming more active around the planet, fighting for a more just society on economic, moral, social and environmental grounds. They want to protect hundreds of millions of people from the ravages caused by the non respect of the elementary rights of citizens. These pressure groups whose objective is to initiate and open the way towards a new norm of company citizenship are beginning to gain international respect of governments, political parties, some opinion leaders, heads of companies, universities, philanthropists, activists and the media. Thanks to innovative techniques, new technologies and strategic partners, these organisations are extending their audience and their influence across most countries of the world and a good number of the activist sector in several domains.

It is evident today that every country on the planet that is fully globalised is feeling the effects of a successful economy, but which is far from being equitable. Several European emerging countries are suffering from a rise of inequality that touches not only the disadvantaged sectors of society, but also the middle classes. These problems are expressed in demonstrations and violence, including the countries traditionally known as a haven of social peace following the example of Sweden, whose system is captivated by equality and considered a social model for its European partners. Spain, Portugal, Greece, Italy and other European countries formerly prosperous and enjoying social peace, today are experiencing social movements which disrupt and endanger the future of their countries.

Even emerging countries characterised by a high growth rate and economic vitality are not free of protests and disputes. The recent demonstrations in Istanbul in Turkey witness to the discontent of the population. These protests, at first led by ecologists against the destruction of the Taksim Gezi Park, were quickly transformed into a rejection of the politics of a government accused of despotism, of favouritism and of politically unrestrained construction. These demonstrations have attracted citizens of different social classes, young graduates as well as members of political parties from the Left and the Right.

In its turn, Brazil, a powerful emerging nation, has been engulfed by demonstrations that have gathered, in some towns, up to a million people who reject the spendthrift politics of government towards the organisation of the Football World Cup in 2014, while the health and public transport systems are not worthy of the second economic power on the American continent. Police violence and endemic corruption are also motives for challenging the ruling class, although politically it is on the Left. These demonstrations draw people from every part of society, especially the young largely qualified middle class.

The solution to inequalities generated by globalisation: an equitable and intelligent sharing of the fruits of globalisation

When globalisation is seen as a factor in growth and prosperity, human society will be able to profit from the fruits of wealth created by humankind. Several initiatives have been taken with the goal of making our world more humane. We limit ourselves to citing the following initiatives:

Fair Trade

Fair Trade is considered a more humane and less unequal alternative to traditional international trade. << In a strict sense, (it) has two principal missions: in the short term, to improve the situation of small producers of the South; in the long term, to reorient the functioning of international trade, by mobilising consumers of the North to put pressure on political leaders and companies, Linked to the idea of solidarity North/South, this is one means among others of remedying the injustices noted in trade >>.

The humanisation of multinationals

In fact, today intelligent companies are aware that they cannot benefit from strong prosperity without a strong community. They know that they find their employees and clients in the community, in other words, their very reason for existing. More and more businesses are beginning to realise that the problems of their communities affect the future of their affairs. This is where the interest in going further than a simple social peace towards a new vision resting on the wellbeing of all the parties involved. Marc R. Benniof, CEO of the American

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10 Although less well known than The Wealth of Nations, published in 1759, Adam Smith’s work, The Theory of Moral Sentiments, published in 1759, is of great moral and intellectual value, where he censures the trends and egoism in the pursuit of private interests.
11 For more information see the site: http://www.carwre.com
12 Demonstrations have taken place at Hobsy, a suburb in northern Stockholm, largely inhabited by an immigrant population affected by insecure work, unemployment and expulsions.
Company, Salesforce\textsuperscript{17} vigorously defends this idea. He has made social wellbeing and philanthropy the spearhead of his strategy. He considers that the business of the XXIst century must understand that service to the community is the foundation of its survival and its success, so the business needs to put all its energy and resources into achieving that objective.\textsuperscript{18} More and more clients are deciding to make their purchases based on the good reputation of the business and deserting those who do not respect a minimum of ethics in managing their affairs.

**The innovative small & medium enterprises**

It is undisputed that the SMEs are not all on the same footing of equality in facing the challenges and profiting from the huge opportunities that globalisation brings them. However, globalisation can be a source of advantages for dynamic and responsive SMEs.

The strategic bases on which the SMEs are supposed to work need to reflect the logic of the globalisation of the demand\textsuperscript{19}, which may be summed up as follows:

- the increasing needs in services and innovative products
- the simultaneity between homogeneity and specificity of expectations from clients and consumers at the world level
- new forms of competition

**The organisation of globalisation**

In order to work, globalisation needs to be organised and institutionalised socially, politically and economically by means of new structures of control and regulation. International institutions are increasingly playing a more important role in the regulation of globalisation even if they are the objects of severe, mostly justified, criticism.

**A new economic vision for the world?**

At a time of globalisation, our planet’s dependence on growth as the ultimate means of access to happiness can only accelerate a new logic of conceiving our future. A number of economists are questioning the fact that economic growth is seen as the only means of improving the human condition.\textsuperscript{20}

GDP is the principal indicator used to measure the economies of developed and developing countries. In fact, this indicator is certainly going to remain the most representative of the economic state of a country, but this measurement tool can no longer be the only measure of the failures and successes of different countries and economies. Economic growth alone is no longer the measure of ensuring a lasting, balanced and above all, humane development. The taking into account and introduction of social and environmental indicators into economic analysis are becoming a necessity, even a moral obligation, at the dawn of the XXIst century.

For some years there has been a proliferation of indexes that go further than just taking into account the evaluation of the productive contribution of economic activities. We may cite a non-exhaustive\textsuperscript{21} list of indexes, which enrich the analysis and understanding of development, no longer limited only to economic factors.

**The main indexes are:**

The IDH. Since 1990, the UNDP has published the Index of Human Development (IDH), which is becoming more known and circulated, and which takes into consideration economic, social, educational and environmental aspects.\textsuperscript{22}

The ISH. The Index of Social Health dates from the 1980s, the result of Fordham University’s Institute for Innovation in Social Policy’s work. The ISH acquired an enormous international reputation in 1996 on the publication of an article in the revue, Challenge, after the Miringoffs’ work appeared in 1995 [and their book in 1999]. The Index is calculated from several elementary variables, grouped into five components associated with categories of age. In fact, the Challenge article had a spectacular effect because it represented the variations of GDP and the ISH on the same graph by showing the uncoupling of the two indexes in 1973 (an increase in GDP and a fall in the ISH).

The PSI. The Canadian Council on Social Development (CCSD) developed the Personal Security Index in the 1990s. This Index’s objective was the perception and measure of well being. Security includes three large dimensions: 1) economic security comprising the aspects of security of employment and financial security; 2) security of health; 3) physical security. The PSI focuses on studying the quality of life of individuals from the angle of the growing insecurities that confront them.

**Conclusion**

Globalisation is being strongly challenged today in the countries of the South and among the poor populations of the countries of the North. The essential stake is the capacity of states, companies, communities and religions to put in place new rules of the game that must give opportunities in every country to profit from the gains of globalisation. This challenge will not be easy, but if the willingness of trustworthy men and women of our planet exists, this will be able to bring about a more just world.

\textsuperscript{17} www.salesforce.com

\textsuperscript{18} Marc Benniof is the pioneer and promoter of philanthropic innovation. His integrated philanthropic model 1/1/1 rests on the business paying 1% of its profits, 1% for its holdings, 1% of employees’ hours devoted to the community they serve.


\textsuperscript{22} Miringoff, M., Miringoff, M-L., &amp; Opdycke, S. America’s social health: the nation’s need to know. Challenge, September-October, 1995, pp. 19-24
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Calendar

MAR Retreat
August 7-14, 2016
St. John the Baptist Retreat House
New Baltimore, Pennsylvania
Call Carol Zieba at 410-465-1312
E-mail: czieba@yahoo.com

NCC Meeting
Miami Florida
October 13-16, 2016

North Central Region Retreat
October 14-16, 2016
American Martyrs House
Cedar Falls, Iowa

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Youth