

# Volunteering and the public Good: Commitment to an active citizenship



# Table of contents

Presentations and working groups	3
I.    Wedesneday 25th June	4
II.   Thursday 26th June	8
III.  Friday 27th June	30
Workshops	45
I.    Migration & Asylum	46
II.   Ecology	47
III.  International Volunteering	48
IV.   Welfare State	49
Visits	51
I.    Gesù Nuovo	52
II.   Quartieri Spagnoli	53
III.  San Giovanni a Teduccio	54
IV.   Scampia	55
Liturgies & prayers	57
Participants & Programme	62

The Jesuit Social Apostolate in Europe organised a Social Week (2014) in Naples with the participation of Jesuits, staff and volunteers from many different social works. With the theme “Volunteering and the Public Good: Commitment for an Active Citizenship” the Social Week 2014 took place from 24th to 27th June.

This event was a great opportunity for those involved in Jesuit social ministries in Europe to come together in order to share the Ignatian vision and our common commitment to promote faith and justice.



## Social apostolate and volunteering in Europe

The Social Apostolate is part of the Jesuit mission in Europe. People in social ministry like to think of themselves as sharing in Jesus’ mission of ‘bringing good news to the poor’ (Luke 4). Their work consists of **accompanying the poor, learning from their experiences and acting in the best interests** of the poor and marginalised. When it comes to describing the activities of the social apostolate we can identify three main fields:

Firstly, what can be described as “what we do for others or with others.” This includes a constellation of activities, but undoubtedly the largest organisations are the Jesuit Refugee Service and the Servizio Jesuita a Migrantes in Spain, followed by many other works with migrants, children and youth, minorities, drug addicts, ex-convicts, chaplaincies within prisons and hospitals.

The second field of activity is connected to reflection. The Jesuit Social Centres are a network of centres in Europe devoted to reflection, publishing and educating about issues regarding social affairs: CERAS (Paris), Aggiornamenti Sociali (Milan), Faith & Justice (Dublin); Avec (Brussels); Cristianisme i Justícia (Barcelona) and the Institute for Social and Development Studies (Munich) are among them. These centres publish prestigious journals, undertaking dialogue with a broad spectrum of civil society actors on many different topics and organising seminars, conferences and training sessions.

The third field is international development. The Mission Offices and several NGOs, all over Europe, contribute to fund development projects in the South and promote awareness among our Jesuit public: schools, parishes... The Mission Offices and Jesuit NGOs constitute the ‘Xavier Network’ in Europe with a very active programme on International Volunteering.



Over 70 people from 16 European countries congregated in Naples for Social Week 2014. Among the participants there were 13 Jesuits, as well as collaborators from social works such as the Jesuit Refugee Service (JRS), centres for Migrants, minors at risk or Roma people. Representatives from Mission Offices, NGOs and social centres were also in attendance. Finally, volunteers from different programmes of the Society of Jesus in Europe also participated.



# **Mornings:** Presentations and working groups

## Wednesday 25th

# Voluntary engagement and active citizenship in Europe: The role of Churches

Wednesday morning was devoted to a discussion about the challenges of voluntary engagement and active citizenship from a socio-political perspective. The first part focused on church organisations. The presentation given by Jérôme Vignon (President of Semaines Sociales in France) helped participants to gain a better understanding of voluntary citizenship from a socio-political point of view, emphasising political force, inviting participants to consider the value-added element of Christian organisations.

According to Mr. Vignon, the availability of time and energy needed to serve others seems to be rare whilst being a very positive sign of our times through-out European nations. Statistics show a clear trend of rising participation across Europe over the last ten years. From a legal point of view, the Treaties of Maastricht (1997) and Nice (2000) offered a legal recognition of volunteering as a key component of active European citizenship.

A communication from the Commission in 2001 entitled "White Paper on European Governance" set up a structured dialogue between the European institutions and civil society. This framework has allowed social and development NGOs to achieve

some success, including the debt relief initiatives in 2000 and allowing them to set the European agenda.

According to Mr. Vignon, this opens the way for a specific contribution by Churches and Christians. From the point of view of the Church, four values are essential: justice, freedom, peace and above all, love —the root of these three values.

Finally, Jérôme Vignon suggested three characteristics of a "Christian style" for volunteering programmes: humility (voluntary commitment can sometimes lead to arrogance or rivalries, failing to provide a financial reward), the opening of the heart (where acting on behalf of ethical principles can lead to take positions that divide the world into two opposing parties: good and evil) and last but not least, creativity and imagination.

The issue of what motivates volunteers surfaced repeatedly. Mr. Vignon suggested that volunteers sought to give meaning to their lives by engaging with others, in response to the significance of environmental consumerism. During the discussion, many participants questioned whether voluntary activities are motivated by selfish acquisition, and whether it may be used for other interests.

# Challenges for an active citizenship

## Voluntary commitment and active citizenship

Illustrated by various surveys including EU / SILC publications of the European Commission, *making voluntary commitments, including all levels, from a simple volunteer to a true professional, is on the ascent in the EU*

What is the attraction of volunteering? In response to the dominant individualism and consumerism, many seek to give meaning to their lives through supererogation.

A certain disenchantment towards policy leads people to more passionately defend human rights as a major ideal. Protecting the environment and solidarity with future generations also provides strong universal incentives. Changes in attitudes of the younger generations lead to temporary and non-exclusive commitments, favoring instead a personal adventure rather than allegiance to the discipline of a group. Younger generations however, are not the only ones to be attracted by volunteering and making voluntary commitments. According to surveys, the generation now retired or nearing retirement appear to be predisposed to donate their time as volunteers.

Another cause of the development of volunteering is the scale of some new social rifts since the mid-90s, because of what we could call failures of the Welfare state. This is the case with the increase of poverty and extreme poverty that affects a large part of the EU since the mid-2000s and especially since 2008. In which areas do volunteers engage in voluntary activities?

Over 90 years we have seen the development of militant "activism" (also called active citizenship) in EU countries.



This is especially true in the North of the EU where associations involved in the field of social action, environmental protection, defense of migrants and minorities are developing specialist structures. It has been characteristic of this movement of organized civil society to rely on acquired competency in the field through volunteering, to develop various forms of lobbying (advocacy, publication of reports, direct interventions with institutions and policies) to influence legislation and public budgets. The EU and Brussels in particular has been the focus of this active militancy to the point that the European Commission and the Parliament have established non-legislative procedures leading to structure a civil dialogue alongside the social dialogue.

Not all European players have been favorable to the development of this civil dialogue. They still encounter distrust of traditional social partners and that of some

European parliamentarians.

***The major areas of civil activism (active citizenship) are deployed at both European and national level. We note the following major groups:***

1. Environmental associations.
2. Associations fighting against poverty, united by EAPN.;
3. Associations for the protection of human rights, fighting against all forms of discrimination. This also includes a network of associations of people with disabilities.
4. Associations promoting cooperation and the development of poor countries.
5. Associations dedicated to gender equality / women (Women's lobby).
6. Associations dedicated to the fight against homelessness (UNCEAS).
7. Associations dedicated to the protection of children.
8. Associations of family.

Because of their nature and of the targeted “public”, these participants of civil society are sometimes referred to in the Brussels jargon as “mono / goal.”

The EU does not have a monopoly on advocacy action. Within the EU Member States, more and more powerful civil society organizations conduct targeted campaigns that are sometimes very effective, for example the campaign in France by CCFD against tax havens, or by a collective “Don Quichotte” for the reform of emergency shelters. Another example of a successful European campaign is that of the federation of associations fighting against homelessness (FEANTSA) in favour of “Housing First”. Or that of Oxfam, together with the Christian churches for a moratorium on the debt of poor countries.

### ***Civic engagement of European civil society is not devoid of ambiguity***

Being a “monocausal” commitment, it provides a general overview that is essentially political. The big question of the increasing social inequality and discrepancies of revenue income in the last fifteen years, which seems to be one of the causes of increasing poverty, has not been addressed under the aspect of social redistributive tax justice systems, but rather in the guise of non-discrimination and equal opportunities. Equality of opportunity has been replaced by the equality of conditions that neglect the fact that the poorest, in the general absence of sufficient interest of services (health, school, vocational training) are not in a position to really enjoy their theoretical rights.

It is located in an ideological perspective critical of public expenditure in principle but favoring the axis of the right to non-discrimination.

This hostile ideology to any public expenditure seems today to be challenged by the theory of social investment.

It often puts forward a particular view of human rights based on the preeminence of the individual to the detriment of the common good and solidarity. It is matched by criticism of earlier forms of social movement, contributing to the collapse of social dialogue and the discrediting of the social partners at European level and so, to a great indifference with regard to new patterns of social dumping and the degradation of the quality of work in the EU.

### ***The need for ethical and political judgment***

It is clear that volunteering in the field of social action remains indispensable. Governments alone can not cope with major social ills. Instead, we see the growing scope of the private sector in many areas (social support, housing, health) with public cooperation. This is another indication of a new way of citizen involvement in volunteering which is to complement public action. The territorial level seems to be an ideal place for such partnerships.

Another major issue of citizen engagement is to encourage ordinary citizens to change their attitudes and their behavior towards the vulnerable or those in difficult situations. It does not only mean presenting this to those in political power, but to break the indifference, if not the hostility sometimes surrounding the social, private or public action circle.

In any event, citizen engagement on the expertise of volunteering socially does not exempt a comprehensive policy analysis of situations

***Jérôme Vignon***

## Group contributions

### Personal reflection

1. Which new insight resonates with me from what I've heard this morning?
2. Which elements help me to better understand my reality, my professional or volunteer experience?
3. What do I find encouraging for my mission?
4. Do I feel uncomfortable about something? What do I find difficult and why? What are the obstacles that I feel in relation to my organisation?
5. How does this morning's presentation challenge me (and/or my organisation)? What steps could I take towards a more active citizenship?
6. Do I have any remaining questions?
7. What do I want to share with the small group?



## Thursday 26th

Following opening prayers and breakfast, Mark Cahia SJ opened the second day of the Social Week. After welcoming a number of delegations from various European countries, Mark introduced the guest speaker of the day Theodora Hawksley, a theologian who lectures at Edinburgh University, who delivered a lecture on Volunteering: Love and Freedom. Drawing from theological sources and from the life experience of Mary Ward, Theodora delved into the profound meaning of the following words when applied to volunteering: 'I will do these things with love and freedom, or I will leave them alone.' (Mary Ward).

After some time for questions and a short coffee break, the participants were divided into small groups. Each small group represented a "papal commission" tasked with preparing a "constitution" on volunteering to be discussed at a forthcoming Vatican Council III! Each commission – theological, signs of the times, ad

intra and ad extra – were given a set of questions and a power-point template and tasked with using their creativity to come up with phrases, images and prayers which they then presented to the whole group. All the participants seemed to have greatly enjoyed this exercise, with some even believing that the Pope had really convened a Third Vatican Council!!



In the afternoon, the three workshops on International Volunteering, Migration & Asylum and Ecology and Natural Resources were once again organized simultaneously. Right afterwards, the participants divided once again into three small groups which visited Scampia (Centro Hurtado), Gesu' Nuove Associazione Quartieri Spagnoli and Associazione Figli in Famiglia at San Giovanni a Teduccio. The groups were hosted for dinner by the members of the association which they had just visited before meeting in Naples in the city centre for a walk in Naples by night.

# Volunteering: Love and Freedom

I would like to begin by telling you a story – a true story. On 8th July 1635, an Englishwoman called Mary Ward arrived here in Naples. I say she was an Englishwoman, but Mary Ward was truly a citizen of Europe. During her lifetime, she walked all over Europe, several times crossing the Alps on foot in the dead of winter. In addition to her native English, she spoke Italian, probably some German, and Latin, and communicated- in person and by letter- with some of the most powerful European leaders of the age, including Isabella the Archduchess of Flanders, Elector Maximilian in Bavaria and the Emperor Ferdinand II in Vienna. Together with her companions, Mary Ward founded communities or schools in modern-day Belgium, in Germany, Austria, Italy, Slovakia and the Czech Republic. It was one of these schools that brought her to Naples. Some of her companions had travelled ahead of her and opened a school there, while Mary herself remained in Rome. By the time Mary arrived in Naples, the school was flourishing, educating several girls of local noble families, and the community was beginning to accept novices.

I begin with the story of Mary Ward because I want to draw attention to three things. First of all, she was a woman awake to the needs of her age, and determined to address them. In an era where many people thought it a waste of time, she provided an education for girls, and made sure that they did more than needlework – she wanted them to learn Latin. More than that, in an age where some doubted women’s capacity to experience God, she was determined that these girls should know their faith. In the years of renewal following the Protestant Reformation and the Council of Trent, the Church would need educated and godly laypeople. Mary Ward was also aware that meeting this need would mean a courageous challenge to the Church’s own structures at the time: she was determined to found a form of apostolic religious life for women, modelled on the Society of Jesus. This initiative brought trouble from secular clergy in England, where some of her community were active in the Catholic underground network, and significant alarm from the Jesuits, few of whom approved of Mary’s aspiration to imitate their way of life. Her attempts to have the order approved, for which she petitioned before cardinals and the Pope himself, met with rejection.

This leads us to the second thing I want to note: Mary Ward’s remarkable ability to cope with adversity. She lived to see her life’s work destroyed: she herself was imprisoned in Munich as a ‘heretic, schismatic and rebel to Holy Church’, her communities suppressed, and many of her schools closed. Returning at last to England with her closest companions, she died in Yorkshire, the county of her birth, while the Civil War raged around them.



She was sixty years old. But despite the fact that she died with her greatest hopes unrealised and her work unravelled, she remained steady in her trust of God, filled with joy. Even on her deathbed, she said to her companions, ‘What? Still look sad? Come, let us rather sing and praise God joyfully for all his loving-kindness.’

What gave Mary Ward this irrepressible energy, this courage, this depth of trust in the Lord? What enabled her to be so perceptive about the needs of her age, and so courageous in addressing them? What was it that enabled her to give of herself so fully, and not to despair when all her work seemed to be destroyed? As a young woman growing up in England, Mary Ward had been very devout, and attentive to the guidance of the priests and spiritual directors with whom she came in contact. She was given various spiritual manuals by such priests, and at one point found herself undertaking some recommended spiritual practices that did not seem to be helpful. At that young age, she came to a conclusion that shows genuine spiritual maturity: ‘I will do these things with love and freedom,’ she said, ‘or I will leave them alone.’ It is these two things that I want us to focus on today, as we think about our central theme of volunteering: freedom and love. As we reflect on freedom and love, we will see how they relate to those qualities of Mary Ward that I think are so important for us today: discerning attentiveness to the needs of our own age, courage in imagining new ways of addressing them, and steadfast trust in God, even in the face of adversity.

## FREEDOM

‘I will do these things with love and freedom, or I will leave them alone.’ Volunteering is something we do that comes from our freedom, in two senses. First of all, it is something we freely will to do – it is not compelled. In many of our European languages, the word ‘volunteer’ itself suggests this connection to free will: ein Freiwillige; une volontaire or une bénévole; un volontario, uno volontario. Second, it is something that we do ‘for free’, we say in English, without receiving payment. Usually it is something we do in addition to the paid work that we do to earn our living.

Catholic social teaching does not have much to say about volunteering per se, but when it speaks about the kinds of work undertaken by Jesuit social centres – care of the poor and disenfranchised, care of migrants and so on– it suggests that these are not things that we are free to do or not, as we choose. Care for the poor, the marginalised and the stranger is a demand on us, an obligation. Indeed, it is among the commandments: ‘If there is among you a poor man, one of your brethren...you shall not harden your heart or shut your door against your poor brother, but you shall open your hand to him, and lend him sufficient for his need.’ (Deut 15:7–8) ‘The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.’ (Lev 19:34) So although these are activities we undertake freely, by choice, in a certain sense they are not optional: we are not free, either as human beings or as followers of Jesus Christ, to ignore the humanity of our fellow human beings, which is to say it is not a matter about which God is indifferent! And yet, at the same time, we are placed before God with freedom, with the ability to respond or not respond to God himself, and to the needs of others.

So let’s reflect a bit further on the nature of our freedom before God. What does our freedom mean? First of all, it is not a Promethean freedom, an absolute ability to make of ourselves what we will. I think this is a popular western notion of freedom, however – an absolute freedom from natural, cultural, social and economic constraints. What begins in the modern period as a desire to be free of oppression, free of the rigid and immutable stratification of society, free of overbearing ecclesiastical control, has become in our own period a desire to be free of our genes, free of the natural process of ageing, free even in relation to our gender. Those things that generations in the centuries before us regarded as more-or-less fixed –social status, prospects, appearance– are things we expect to be able to change, or aspire to be able to change if we cannot already do so. I say this by way of description rather than condemnation: there are positive features to this new sense of freedom from constraints, as well as more troubling aspects. But although there are elements of this postmodern sense of freedom with which Christians can agree –yes to freedom from oppression, yes to freedom from poverty– the fundamental idea of freedom as a total lack of constraints of any kind is, at bottom, not a Christian one, because it springs from the idea of a universe without a God.

Jean Paul Sartre, making the case for an atheist existentialist humanism, articulates this very clearly. If we think of human beings as created by God, then we must think of them as having a certain purpose, as corresponding to a certain divine idea – just as when we look at paper-knives, we know they have been designed and made with a particular task in mind.

Even in the modern period this idea that ‘essence precedes existence’ persists: we are all examples of one stable ‘human nature’, which is always and everywhere the same. But atheistic existentialism eschews even this possibility: ‘there is no human nature,’ Sartre says, ‘because there is no God to have a conception of it. Man simply is... Man is nothing else but that which he makes of himself.’ There is no divine intention behind human existence, no creative intelligence, and thus no purpose, no particular task in mind that shapes our being: our freedom consists in a complete freedom from constraints of this kind. Man is nothing else but that which he makes of himself.

The idea of complete freedom from constraints may be appealing, but it is not very realistic, and a fortiori so for those who lack wealth and power. All of us know that our freedom to make of ourselves what we will is constrained by the fact that we are born into particular ages, particular places, particular families and bodies. Even if we wanted to escape all of these things, it would not be possible! Importantly, we also know that we are born into situations that shape and sometimes constrain our moral freedom. Social pressures can shrink our moral horizons, and reduce the options for action that present themselves to us, so that we come to regard those ‘structures of sin’ that surround us as simply part of our natural environment, or if we do recognise them for what they are, we lack the imagination or the courage to tackle them. It takes people of extraordinary vision and courage to discern and disrupt these structures of sin in which we are enmeshed. We will return to this later on.

So the idea of freedom as an absolute freedom from constraints, a freedom to make of ourselves what we will, does not reflect our experience that our persons and the world around us are not a blank canvas. But more importantly, Christians want to say that our freedom is not a total freedom from constraints because human freedom has a particular shape to it. Where Sartre says, ‘There is no such thing as human nature because there is no God to conceive of it’ Christians say, ‘There is such a thing as human nature because God has made it.’ We are created by God and we are created for God, and so our freedom has a shape to it. Our freedom consists in going out, as Karl Rahner puts it to encounter that image of ourselves which God has made for himself, the picture of which he holds before us, and by which we, imperfect as we are, are always simultaneously cast down and delighted, because we recognise in it both ourselves and our God.

Our freedom consists in walking towards God’s desire for us. Perhaps we can make a helpful distinction here between a freedom of acting and a freedom of being. Our freedom of acting is such that we are free to do or not to do things, to respond or not respond to God, to the truth of our own humanity, and to the truth of others’ humanity and the demands that this places upon us.

In so doing, we are responding or not responding to a deeper freedom of being. Genuine human freedom and integrity consists in growing closer to the truth of our nature, which is created for and called towards participation in the life of God; drifting away from this into a sort of promethean or Sartre-esque 'absolute' freedom is really a kind of un-freedom, and a breaking-up of our self. It is this truth of the freedom of the human person that produces one of the curious features of Catholic tradition, in which the people who seem most 'fixed' are most free. Mary is conceived free from sin, destined from her beginning for her role as mother of the Lord.

In doing this, we are growing into that freedom of being that is the most profound freedom of our own nature. In this sense, we are engaged in a kind of obedience, answering the objective demand of our own nature, and that of others. Volunteering is not just something we do because we are free: it is also something we do in order to grow into that deeper freedom to which we are called, the 'freedom of the glory of the children of God' (Rom 8:21), which creation is longing to be revealed. So volunteering is a way of acting in freedom and growing in freedom.



Is this predestination a kind of infringement of her human freedom, so that her 'fiat' is inevitable, and she is not truly free at all? Is Mary, from the first moment of her existence, fixed like a tram on a track from which she cannot deviate? No: her 'yes' is the 'yes' of one who is one completely free, whose beginning is at no distance from her end. There is no gap between who she concretely is, and that image of her which God has made for himself. And Christ, who ends his life literally fixed to a cross, trapped between the hatred of those he came to save, and the Father's silence in Gethsemane – is he truly free, or does this scenario have a horrible inevitability to it? Yes, he is free, because human freedom consists precisely in limitless and loving obedience to the Father. True human freedom is not suspended, weightless, a sort of defying the gravity of our bodies and history: true human freedom is being held very close by the Father: 'Let it be with me according to your will,' (Lk 1:38) 'Into your hands I commit my spirit.' (Lk 23:46)

I want to suggest, too, that it is a way of revealing freedom – in the sense that our choice to recognise the humanity of others can reveal or disclose freedom that has become somehow obscured or lost to view. So far, I have suggested that there are two ways in which we are not free, in that postmodern sense of being without constraints: first, we are not free in that we are called to be faithful to our created human nature and calling and, second, we are not free in that we are embedded in social situations that shape and sometimes constrain our freedom. What does it mean to say that my freedom can be constrained? It means that my freedom can become damaged not just by my own personal sin, but also by 'structural sin', embedded in the societal structures and attitudes that surround me and shape me as a moral agent. Like a tree in a prevailing wind grows up bent in the same direction as the wind, growing up in a society with a prevailing way of thinking about and treating migrants or elderly people can bend my freedom out of shape, so that I find it very difficult to act against that prevailing social climate, or difficult to imagine how I could act to change it. Even Church teaching, which so strongly defends human freedom, recognises that powerful social factors can attenuate it, and bend it out of shape.

So what does all this have to do with volunteering? Ideally, in our volunteering, our freedom of acting and our freedom of being will coincide. In one sense, in choosing to stand in solidarity with the disenfranchised and the poor, we are freely choosing to recognise the humanity of others and the demands it makes upon us. This is our freedom of acting: we are free to do this or not, and we choose to do so.

In many of the gospel healing stories, we see Christ healing those who are suffering not only from disease, but also from exclusion based on prevailing social and religious

understandings of purity and sin. 'You were born entirely in sins,' the Pharisees say to the man born blind, and they drove him out (Jn 9:34). We see Jesus healing a man with a withered arm on the Sabbath, and the Pharisees complaining (Mk 3:1-6). In these encounters Jesus is not just healing individuals of their sickness: he is healing a social and religious context that has itself become blinded, bent out of shape. He is revealing the Kingdom. And in the same way, I want to suggest that when we choose to recognise as sons and daughters of God those whom society has discounted or discarded, our action can have the effect of revealing to others around us their freedom to act against the prevailing social climate. Where the freedom of others has been cramped by societal apathy, prejudice or ignorance, our choice to act against the pressure of social convention can help to reveal it again. The more we grow into that deeper freedom about which we spoke earlier, the more we are able to keep before our sight that 'image of ourselves which God has made for himself,' the more free we will be in relation to those forces that constrain our freedom, to those attitudes and prejudices that blinker us to our own dignity and that of others.

May I make one last comment about freedom? One of the things that strikes me as I read the gospels is how utterly free Jesus is: free to eat with sinners and tax collectors and with Pharisees, free to let a disreputable woman anoint and embrace him, free to heal on the Sabbath, free as a child to wander back through the crowds to Jerusalem and his Father's house. And he is constantly engaged in energetically drawing others into that freedom: freeing people from their demons, Zaccheus from his guilt and inadequacy, his friend Lazarus from the tomb. Jesus, God in our flesh, is the freedom of God in the world: healing, straightening, calming, awakening, restoring, turning over the tables. In our volunteering we are not just growing into our personal freedom, that deep freedom that comes from walking towards God's desire for us as individuals. When we manage to do this, our freedom becomes the freedom of God in the world all over again. Our deepest freedom is a participation in the freedom of God in the world.

## LOVE

So far, we have reflected on volunteering as a way of acting in freedom, as a way of growing in freedom, as a way of revealing freedom, and as a way of participating in God's freedom in the world. Now what does all this have to do with love? 'I will do these things with love and freedom,' said Mary Ward, 'or I will leave them alone.' Now, if we take this out of context, it sounds like a very convenient get-out clause! It seems to be saying that, once I feel that something is impinging on my freedom and assuming the character of a burdensome duty, or once I lose interest in an activity and I am just turning up and going through the motions, then

I am justified in giving up. More than that, in fact – if I am not doing something with love and freedom, it is my solemn spiritual duty to give it up! I used to work with a wonderful sister in a university chaplaincy, who would often describe things as being either 'lifegiving' or 'not lifegiving'. If it was 'not lifegiving', you could be pretty sure she wouldn't do it! Now, she used the term as a way of making a judgement about what kinds of initiatives were genuinely worthwhile, but we can use the same distinction in a more shallow way: if we are not enjoying something, we should abandon it. We can misuse the language of consolation and desolation in this way, too, if we understand 'consolation' just as 'what makes us feel good', as opposed to what brings us close to the Lord.

Even with the best will in the world, volunteering can become a burden at times, especially when it seems that nothing you are doing is making a difference: when you cannot keep the people in your care away from drugs, or crime, or danger, or when those you help try to exploit you, when people do not want to be helped in the way that we want to help them, or when we are simply worn out by our efforts to meet a need that never stops growing. In these contexts, it can become tempting to withdraw from the work with a flurry of justifications for why we as individuals cannot continue, or for why, as a group, we no longer think the work is a good use of our time and resources. Alternatively, if we continue with the work, we can end up withdrawing on an interior level: we no longer give ourselves to the work, we no longer risk caring too much, we no longer risk disappointment. We can end up, as individuals or as groups, hiding behind a mask of being 'professional', or providing a service, but behind the same face that smiles, the same hands that give, the heart has long since stopped beating. And so we get stuck in a kind of stoic heroism: it doesn't matter how we feel about the work, the work is important and needs doing. So we keep going, with this disconnect between our hearts and our heads. Now, sometimes this is not a major problem, it is simply a passing phase of difficulty or weariness that we work and pray through. Sometimes, though, that disconnect between our heart and our hands is more long lasting and more serious, and in this case I think it is eventually damaging, either to the work itself or to us.

How can we avoid this kind of long-term disconnect between our heart and our hands, between our love and our freedom of acting? Let's return again to that line of Mary Ward's: 'I will do these things with love and freedom or I will leave them alone.' What she is talking about here is prayer. Given a manual of spiritual exercises that recommended 'such a multitude of manners and ways of producing various acts of virtue', she found 'that what at first was easy and pleasing became difficult and wearisome.' So when she decided that she was going to do these exercises 'with love and freedom,

or leave them alone, she was not just giving up on something that did not feel good, or that did not work for her. She was making a decision to actively preserve something: the simplicity, the honesty of her relationship with God in the encounter of prayer. This, I think, is important, because it is about preserving the authenticity of an encounter of love.

What does this mean for our volunteering? To say that an encounter of love is authentic is not to say that it is necessarily wonderful, satisfying or successful. Authentic encounters of love can be awkward, they can misfire, they can be embarrassing, and they often require considerable working-out. What authentic encounters of love have in common is the willingness of those involved to be genuinely present to one another, which means a willingness to be vulnerable and to be honest. For me to engage in an authentic encounter of love, I have to be honest about my desire, and that means relinquishing control over whether and how that desire is answered. It is an inauthentic encounter of love if I conceal my desire at the same time as seeking satisfaction from another person, if I try to command the response I want from another person, or if I fail to be present to their desires.

This need for authenticity –for presence and honesty–applies equally to our relationship with God and to our relationship with others. In both cases, presence means more than just physically showing up: this is important, but it is just a starting point! It means a commitment to bringing our whole self to our prayer and to our work, even when this is difficult or disheartening. Like volunteering, prayer itself can be hard or unrewarding, as well as something that can bring us great joy and a profound sense of God’s nearness. But there is no substitute for this willingness to bring ourselves into the presence of God: not a technique, not an idea of God that we like to look at or that we find inspiring, not looking over God’s shoulder to the task that we have to do next. We must doggedly preserve the authenticity, the honesty, of this encounter with God, remaining always determined to return with humility to this source and begin again. In the same way, we must strive to preserve that commitment to being present in our encounters with others. We need to be present to those we try to serve, not to generalisations or stereotypes about them, and not present to them in a merely transactional way as ‘us the solution’ to ‘them the problem’.

We must allow these relationships of service to be continually broken open and reshaped by the presence, the needs and the gift of the other. We need honesty, too, about our desires, and that means hope. We must cultivate in ourselves a longing for the Kingdom, and keep alive a radical hope for the transformation of ourselves, others, the world and all its relationships and institutions, the whole of creation.

We must pray for it, we must look for it; we must not allow that desire to fade, and we must not cut it down to the size of what we believe to be possible by our own efforts. This hope, which is a real gift of the Spirit and not merely human optimism and inventiveness, is what will give us the ability to address with imagination and courage the challenges with which we are faced. It frees us to work singleheartedly for the Kingdom, and at the same times frees us from imagining that it is a human project, and therefore becoming despondent when our efforts seem to meet with failure. ‘Let us not allow ourselves to be robbed of hope!’

Finally: love, understood as a commitment to presence and to honesty keeps relationships open as places of genuine encounter. Do you remember Pope Francis’ comments about atheists last year? They caused quite a lot of discussion in the press in Britain: ‘The Lord has redeemed all of us, all of us, with the Blood of Christ, all of us, not just Catholics. Everyone! ‘Father, the atheists?’ Even the atheists. Everyone!’ ‘We must meet one another doing good. ‘But I don’t believe, Father, I am an atheist!’ But do good: we will meet one another there.’ ‘But do good,’ he says, ‘we will meet one another there.’ In volunteering work, we often quite literally meet people doing good: people of quite different beliefs and motivations come together in the same physical space to do good. But Pope Francis is not talking about a literal meeting, but a deeper meeting, an encounter that has the power to surprise Christians and atheists alike. Love –that willingness to be present, to be honest, to be vulnerable, to be surprised– preserves the space in which that kind of meeting can take place.

*Theodora Hawksley*



Pope Francis  
Casa Santa Marta  
Vatican City 00120

Dear participant,

Pope Francis has just convened a Third Vatican Council and you have been asked to be a member of one of a number of commissions entrusted with the writing of a pastoral document about volunteering.

CONGRATULATIONS!

Participants in the different commissions will reflect on their practical experience, on theology and scripture, and on what they want to say to the Church and to the world.

The four commissions are:

- i) Theological Commission
- ii) "Signs of the times" Commission
- iii) "Ad Intra" Commission
- iv) "Ad Extra" Commission

You are a member of the "Ad extra" commission !

The task of the members of this commission will be to:

- a) Answer the following questions:
  - I) What do we want to say to "all people of goodwill" about our work, and about volunteering?
  - II) What do we want to say to government and leaders about our beliefs and experience?
  - III) How do we reach them?
- b) Propose a name for this Council document. Church documents are usually known by their first sentence. What do you want to say in your first sentence?
- c) Find a cover photo for your document.
- d) Often, Church documents conclude with an exhortation or prayer. How would you conclude yours?

Each commission is being asked to fill in a power-point template with their concise answers and photos.

LET LOOSE YOUR CREATIVITY!

## Group contributions



# VATICAN COUNCIL III

## THE WISH OF COMMON GOOD MOVES THE WORLD





COMMITTED TO BUILD A BETTER  
WORLD?  
LET'S WORK TOGETHER!



PLEASE LISTEN! BY STARTING WITH THE POOREST,  
WE TAKE CARE OF THE ENTIRE SOCIETY AS A WHOLE



MAY WE COMMIT  
OURSELVES TO BUILD  
A MORE JUST WORLD  
AND TO RESPECT  
CREATION



Prayer

# Volunteering expresses our desire to build human dignity.



## What do we want to say to all people of goodwill?

- We invite you to join us on a journey, to encounter a different reality
- To recognise the dignity of all people
- To respond to the demand of humanity
- To create a space for dialogue and encounter

## What do we want to say to governments and leaders?

- Listen to the people
- Highlight the impact of volunteering
- Challenge governments and the need for volunteering
- Challenge governments to be courageous for the common good
- 'Nothing about us without us is for us!'

## How do we reach them?

- Creating space
- Ask what kind of world they want to live in...
- ...and what kind of world they want for their children

Lord, make us open eyed and open hearted.  
Give us the strength for the journey.



## [QUESTION 1]

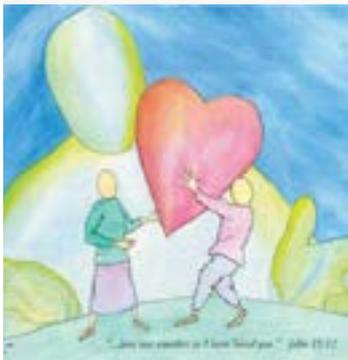
- BLESSED ARE THE POOR .... BEATITUDES (MT. 5, LK). HE HAS LOVED US FIRST (1 JN. 4:19)
- WHEN I WAS IN PRISON, YOU CAME TO SEE ME, WHEN I WAS NAKED YOU CLOTHED ME... - LAST JUDGEMENT (MT. 25)
- MULTIPLICATION OF LOAVES – THE BOY STARTS THE SHARING, 5 LOAVES AND 2 FISH.... IMPORTANCE OF SHARING
- EUCHARIST – BREAD BROKEN AND GRAPES CRUSHED, EMMAUS EXPERIENCE OF THE APOSTLES
- WASHING OF THE FEET

## [ANSWER TO QUESTION 2]



- LOVE ONE ANOTHER AS I HAVE LOVED YOU. BY THIS SHALL ALL KNOW THAT YOU RE MY DISCIPLES (JN13:34-35]
- WHEN I WAS IN PRISON, YOU CAME TO SEE ME, WHEN I WAS NAKED YOU CLOTHED ME... - LAST JUDGEMENT (MT. 25)
- JOSEPH ACCOMPANYING MARY IN HER MISSION.

## [ANSWER TO QUESTION 3]



- FROM HUMAN POINT OF VIEW, LIFE OF JESUS WAS A FAILURE – BUT FROM FAITH PERSPECTIVE IT GIVES A NEW HOPE. CROSS, DEATH --- BUT HIS MISSION CONTINUES IN AND THROUGH US
- FOR ME TO LIVE IS CHRIST AND TO DIE IS GAIN (PHIL. 1:21)
- LOVE ONE ANOTHER AS I HAVE LOVED YOU. BY THIS SHALL ALL KNOW THAT YOU RE MY DISCIPLES (JN15:12-13]
- FAITH WITHOUT DEED IS NOTHING. (JAMES)
- IF THEY HAVE PERSECUTED ME THEY WILL PERSECUTE YOU (JN. 15:12)

Why some suffer while others are living in wanton luxury?

# NON ABBIATE PAURA DELLA TENEREZZA

Don't be afraid of tenderness





## WHAT NEW ISSUES ARE WE FACING

- PLURALITY OF NGOS;
- PLURALITY OF MOTIVATIONS;
- CURRICULUM, WORK PRACTICES, "JUST FOR FUN";
- LOOKING FOR A SENSE OF LIFE – CRISIS OF VALUES;
- ECONOMIC CRISIS CONSEQUENCES;
- RAPID CHANGES OF THE WORLD;
- VOLUNTEERING CONSUMERISM .



## WHAT PATTERNS OF INJUSTICE OR DEVELOPMENT DO WE SEE

- PEOPLE ON THE MOVE – REFUGEES AND MIGRANTS;
- FORGOTTEN CRISIS;
- NATURAL RESOURCES CONFLICTS;
- RELIGIOUS FUNDAMENTALISM;
- GLOBALIZATION VS/& CULTURES;
- GENDER AND EQUALITY;
- CHANGES IN THE FACE OF POVERTY;
- RACISM.



## WHAT ISSUES CHALLENGES THE NEXT GENERATION

- RECOVERING OF IDENTITY AND VALUES, THE "REAL FREEDOM";
- ECOLOGY AND CLIMATE CHANGES;
- HIGHLIGHT IMPORTANCE OF THE COMMON;
- NEW POLITICAL AND DEMOGRAPHIC CONFIGURATION OF THE WORLD;
- RECOGNIZING OF THE NEW FRONTIERS;
- THE INFLUENCE OF THE VIRTUAL WORLD.



**IN FREEDOM  
AND WITH LOVE**  
*WE CONTRIBUTE TOWARDS  
THE BUILDING  
OF THE KINGDOM*



## QUESTION 2



- VOLUNTEERING IS THE WAY OF BUILDING THE KINGDOM – TRY TO HEAL THE HURTS OF THE WORLD
- WE NEED OTHERS TO HELP US IN OUR STRUGGLE



## QUESTION 3



- COMMUNICATING WITH OTHERS WHAT WE DO AND SPREAD THE CONTAGIOUS JOY
- GIVING YOUNGSTERS THE OPPORTUNITY TO EXPERIENCE VOLUNTEERING



TO BE PRESENT  
WITH LOVE,  
FREEDOM  
AND JOY  
WHERE IT IS  
DIFFICULT  
TO BE PRESENT



# FREEDOM TO CHANGE REALITIES TOGETHER

A TESTIMONY IN TIMES OF CHANGES  
GROWING IN FREEDOM AND LOVE



## VOLUNTEERING IN THE SIGNS OF TIME

- DO VOLUNTEERING BY BREAKING THE OLD CHAINS OF INEQUATILIY AND INJUSTICE
- MIXED VOLUNTEERING: FAITH CAN BE A MOTIVATION BUT IT SHOULD NOT BE EXCLUSIVE
- GLOBALIZED VOLUNTEERING: TAKE INTO ACCOUNT THE DIFFERENCES, REMEMBER THE ROOTS, DIFFERENT REALITIES BUT KNOWING THAT THE AIM IS THE SAME
- FIND AND MAINTAIN MOTIVATION IN EVERYDAY LIFE



## FIRST SENTENCE

- EVERYONE HAS THE FREEDOM TO CHANGE REALITIES TOGETHER



LORD BEING ROOTED IN YOU HELP US TO OVERCOME OUR DIFFERENCES AND CONTRIBUTE TO THE JUSTICE. GIVE US THE FREEDOM AND LOVE BECAUSE YOU ARE THE SOURCE OF OUR INSPIRATION





WHAT DO WE WANT TO SAY ABOUT OUR WORK?

INCREASE OUR EMPOWERMENT AND THE  
CITIZENS' PARTICIPATION, GIVE AND PRESERVE  
DIGNITY AND GROW TOGETHER IN FREEDOM,  
THAT'S WHAT WE WANT!!

#WEAREINTHEWORLDBUTNOTOFIT



WHAT DO WE WANT TO SAY ABOUT VOLUNTEERING?

WE ARE ALL ONE!! LET'S SHARE OUR  
EXPERIENCES, ABILITIES, DESIRES AND LOVE!!!  
LET'S CREATE A BETTER WORLD TOGETHER!!!

#EXCHANGE #STEPBYSTEP



## HOW DO WE REACH OTHERS?

PASS ON THE VOLUNTEER SPIRIT! ENJOY EVERY MOMENT! PASS ON THE SINCERE HOPE!

#ENJOYYOURLIFE #BEAVOLUNTEER

#DON'TBEAFRAID



## #NOQUESTION4 #SELFEET



THE DOORS OF THE CHURCH AND OUR HEARTS SHOULD BE OPEN FOR EVERYONE, BECAUSE GOD CREATED EVERYONE. HE LOVES EVERYBODY INDEPENDENTLY FROM RELIGION, RACE, GENDER AND SEXUAL ORIENTATION.

QUE LAS PUERTAS DE LA IGLESIA Y DE NUESTROS CORAZONES SE ABRAN PARA TOD@S, PORQUE DIOS NOS HA CREADO A TOD@S. EL NOS AMA TOD@S, INDEPENDIENTEMENTE DE NUESTRA RELIGION, RAZA, GENERO Y ORIENTACION SEXUAL.

CHE LE PORTE DELLA CHIESA E I NOSTRI CUORI SIANO APERTI A TUTTI, PERCHE' IL SIGNORE HA CREATO TUTTI. LUI AMA OGNUNO DI NOI INDEPENDENTEMENTE DALLA RELIGIONE, DALLA RAZZA, DAL GENERE E DAGLI ORIENTAMENTI SESSUALI



EXHORTATION



## Friday 27th

The panel for the session on 'Volunteering Programs for Citizenship' presented the different stages of volunteering that a volunteer can or must go through. They stated that it is a long-term process in which volunteers get to know themselves. Sara Borges from .... gave delegates information about how the Xavier-Network aims to strengthen an Ignatian identity that subsequently creates the 'agents of change'. Furthermore, Entreculturas ensures there is something else apart from doing the volunteering activity on the ground. "If you want to transform the world, you have to transform yourself". The Spanish NGO showed its assessment of the Volpa program which explains the keys to being agents of change once volunteers finish volunteering. According to Carmen Moles from Entreculturas the point is to 'Create bridges between cultures, communities & people.'



# Comunità Emmanuel



**Cambia il mondo da dove puoi.  
comincia da te!**

La nostra formazione:  
Persona – famiglia – società – cultura – storia - spiritualità

Formazione  
in un cammino dinamico a spirale

La meta: il fine  
conosciuto, voluto, amato

sulla strada  
la persona in relazione  
con se stessa  
con gli altri  
con il mondo  
con Dio.



La formazione nelle **relazioni comunitarie**

**tra i servizi**

per la **famiglia e i minori**  
per la **disabilità**  
per le **dipendenze**  
per la **cooperazione e l'impresa sociale**;  
per le **migrazioni e il Sud del mondo**;  
per la **formazione/informazione**,  
la **promozione sociale e culturale**,  
la **spiritualità**.

# International Volunteering for Public Good



## Main topics of this presentation



- With each of these ideas we would go over the following:
- A) How Entreculturas works
  - B) The style of Xavier Network institutions with international volunteers on these points
  - C) To provide specific data on those topics from VOLPA Program Evaluation Survey



VOLPA stands for:



## How we carry out the International Volunteering Program?

Key aspects from Entreculturas, Red Xavier and main points highlighted from VOLPA Survey

4th world volunteering, training and accompaniment

1) To **get involved** with marginalized people and those who are excluded in their home communities, before they go abroad.



4th world volunteering, training and accompaniment

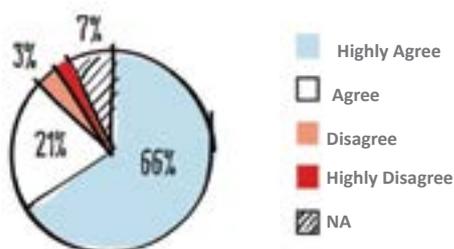


For both **Entreculturas** and **Xavier Network** it is **essential** to go through this **training and accompaniment** before the abroad volunteering experiences. Discernment is a key aspect in this process based on **Ignation Spirituality**.

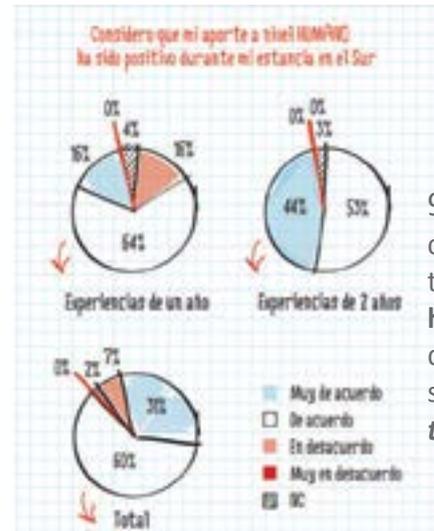
VOLPA'S Survey results

What do results say?

87% of volunteers agree that the **training and accompaniment before** going abroad is not only important or good but **essential in the development of their service on the field and in their decision making to volunteer.**



## Volunteering process abroad and volunteers' experiences



91% of the volunteers consider that they made a **positive human contribution** during their volunteering service and *it changed them*

Impacts on main actors:

• **Volunteers:**

“Open their minds, wider global vision and deeper understanding of inequalities and social injustice”

• **Local institutions and communities:**

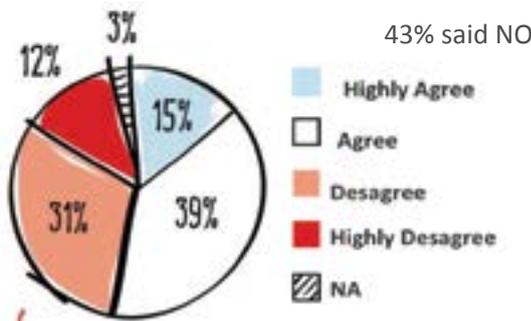
Human contribution “I give myself”  
 Technical contribution, skills, working practises.

• **Promoter institutions:**

Volunteers are the human face of our institution on the field.  
 Create a “bridge”, making us more human

# Creating *bridges* between cultures, communities and people by the *human encounter*

Did you feel accompanied during your volunteer service?

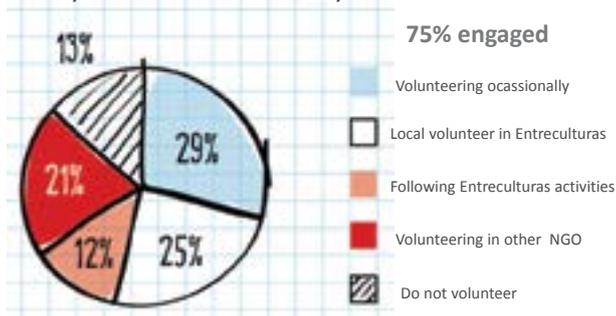


Accompaniment before, during and after the volunteer experience is a challenge for our programs

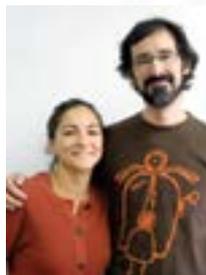


The post-volunteering process

Are you engaged in any solidarity activity in your home community?



### Post-volunteering process



“It would be sad for post-volunteers to hold the seed to become agents of transformation and for Entreculturas (or Xavier Network) not to be able to provide the right means to cause it to happen”

*Post-volunteer testimony*



Post-volunteering process still needs to improve, to find new ways, recreate means for an active citizenship.

- 1) Training and accompaniment are essential
- 2) It is a long term process with impacts on volunteers and their home communities, in local institutions and local communities and in promoters
- 3) Being an active agent of change



3 Conclusions





Your experience in one word

Opportunity, life giving experience, vital growth, transformation, change of lifestyle, self-knowledge, different vision of the world, encounter, richness, commitment, family, wider vision of the world, tenderness, to get to know, to put things into perspective, new epiphany, rebirth, openness, learning, outward view, different life, better understanding.



# International Volunteering-Xavier Network



## INTERNATIONAL VOLUNTEERING

(based on the Ignatian Spirituality)

### The Xavier-Network

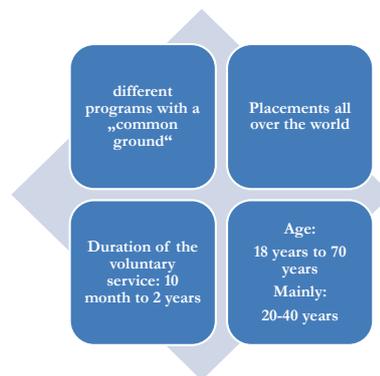
1. International Jesuit Network
2. Mission Offices and Development NGOs
3. European Provinces, Canada and Australia
4. Objective: To promote interprovincial collaboration in the service of the common mission and to become a principle point of reference for international development work



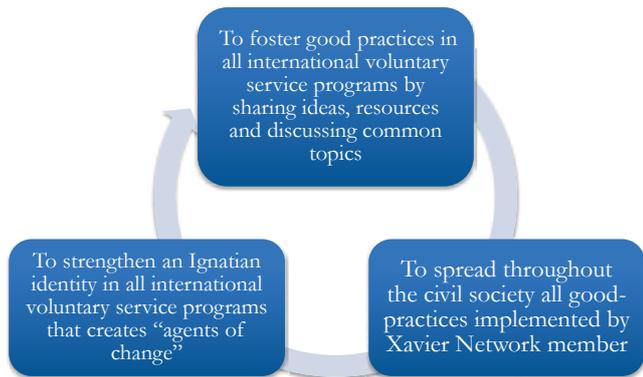
### International Volunteering Group - XN Who we are



### International Volunteering Group - XN Our programs



## International Volunteering Group - XN Objectives



## Our small history- Training Meetings

- May 2011 – Portugal
- May 2012 – Germany
- May 2013 – Loyola

**Next Training Meeting – Madrid**  
23rd to 26th October 2014



## Is international volunteering an end in itself?

**No!** It is a way/process of promoting development cooperation and producing agents of change

### What is development?

- . Believing in people and in their abilities and skills
- . Process that happens very slowly
- . Process made with others (partners)
- . Process in a specific place, time, culture

# Group contributions

## What is the value of these experiences to society as a whole ?

- It is hard to estimate the effect it is going to have on society, because the voluntary service is only a small seed planted. Slowly a tree will grow. Sometimes we should trust that God will "make" the effect, let the tree grow, instead of trying to force it
- It can open society's mind, change its point of view, it is information gained first hand
- We have to show the stories, give them a face and talk about their situations and their lives. Because lots of people talk and know about their situation, e.g. refugees, but nobody really knows their situation
- Fosters a desire and ability "to challenge" volunteers. Challenging their lifestyles and assumptions, self-serving individualism and apathy within society.
- Volunteers act as multipliers. Sharing their experiences with family, friends and even strangers offers a new perspective and reality and helps to raise greater awareness within society.
- Fosters a sense of responsibility and courage within volunteers to begin challenging unfair structures of power.
- Encounters can encourage volunteers to act out of a sense of gratitude and greater understanding rather than guilt. This is more impactful and sustainable.
- Encounters demand that volunteers reflect more about their life and the lives of those around them. Society benefits from a more reflective community.
- Offers volunteers the experience of feeling "foreign". When they return to their home country, they have a clearer insight into what life may be like for the "other" in their own society.

## How can we engage these post-volunteers in active citizenship in their home countries?

- It is important to reintegrate the people that come back, because they come back to their old lives and will realise that they themselves have changed
- Make a list of organizations in the home country where they can participate
- Post-volunteers could go to schools and talk about their experiences
- Offer events, volunteer camps, prayer weeks etc. throughout the year, where post-volunteers can participate and continue their volunteer engagement
- It is very Important to keep in touch after their voluntary service, to be with them in their future life and also to give them the possibility to come back to the local project to work there again
- It is important to keep them busy so that they feel necessary and responsible for something



## How can you improve our volunteers accompaniment on the field?

- It's definitely more important the way you do things on the field and the way volunteers live their experience and reflect on it and are accompanied along through it. (long term view in every single experience)
- It's not only accompaniment it's a matter of taking care, passing from only a technical point of view to an integrated view that takes into account also the personal and spiritual part (holistic approach)
- Managing and accompanying volunteers means giving them an organizing pattern, training, tutoring and also counselling (you may need personal and psychological help being continuously in contact with people in need deprived of material and spiritual basics)
- During training and preparation it's important to give volunteers the skills to manage different cultures making them conscious of the difficulties but also the infinite possibilities hidden in the experience of different places and worlds
- It's important that sending and hosting organizations keep in touch not only to share information but to try building a common view of volunteering

There are different parts in the experience of volunteering

Planning and preparing

Action on the field

Feed back and follow up

All of these parts are important the same (even if they are not long the same) and must be planned and reasoned on learning from the experience of volunteers and reflection on it:

- Information before leaving and during the stay must be as clear and detailed as possible; reference points must be clear and easily reachable; information between organizations and within must be clear, regular and continuous
- Sometimes it's important (even if not easy) to say no to people who wants to volunteer because it's not always the right thing to do; first of all for them.

## How can we improve accompaniment in the field?

### 1. Models of accompaniment

Current models of accompaniment include.

- accompaniment by local Jesuit community
- accompaniment by local partner
- volunteer goes alone and is supported (virtually via email/Skype) by team in sending country, and by a local spiritual director.

The group discussed the importance of having a local partner with a good understanding of the volunteer's home country and culture. We also discussed the importance of continuing to develop and update models of accompaniment as youth culture and technology change. There was a suggestion that returning volunteers could be trained as accompaniers. There was some discussion of the problem of 'over-accompanied' people, and the need to manage volunteers' expectations about the level of support they will be given. The availability of internet and smartphones means that some volunteers never really leave home or become immersed in their volunteer experience, and over-accompanied people can be unhelpful, as they are shielded from challenging or difficult experiences that might help them grow. Volunteering can become like a car wash – you sit in your car, but you don't get wet!

### 2. Involving families

Families are important sources of support for volunteers, and it is recommended that volunteers contact home once a week. However, families have not done the same training as the volunteers themselves, and tension can arise between the advice and support given by families, and that given by the sending organization or local partners. The group discussed the need to involve families in the training process, giving them an opportunity to meet the volunteering organization and to ask questions. This might help to alleviate family concerns.

### 3. Support for returning volunteers

Volunteers also need support when they return to their home countries at the end of a volunteering placement. They may have experienced significant personal change and challenges, and it may seem to them as though their home has not changed at all. They may also have difficulty finding shared spaces of prayer, or places in which they can freely share their experience as a volunteer.

## How can we engage volunteers in active citizenship in their home communities?

Some volunteers have a negative experience of returning to their home country – they feel an overwhelming sense of responsibility and powerlessness, or may feel lost. It is important to encourage volunteers to identify what was positive about their experience abroad, and to find similar experiences or opportunities in their home country. Volunteers need support in making a considered decision to return home, and support in discerning how their mission will change.

The group noticed that, while it was easy to engage returning volunteers in training work, it was more difficult to engage them in fundraising or advocacy work. This was particularly the case for those volunteers on a gap year who return to full-time study. The group discussed the importance of ongoing networks for sharing volunteer experience: these can also act as networks that draw returning volunteers into other volunteering opportunities. These networks need to be well-connected to organizations in the home country that offer volunteering work.



# Workshops

Migration & Asylum

Ecology

International Cooperation

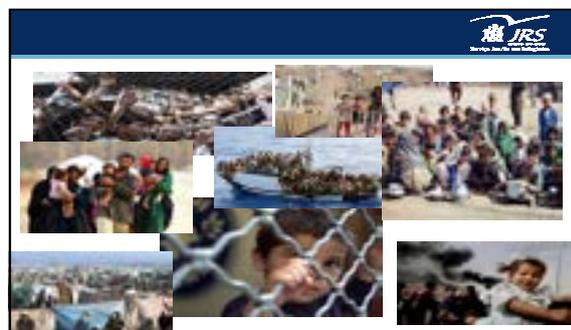
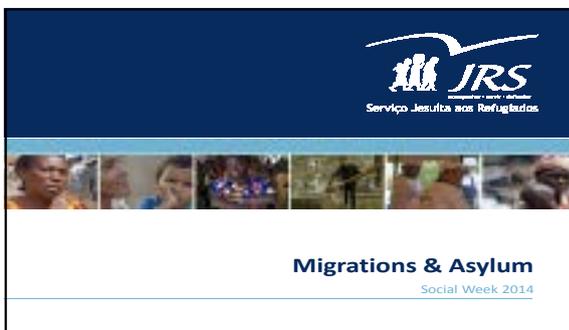
Welfare State

## Migration & Asylum

Through the history of mankind, human beings have migrated in search of greater opportunities and a better life. Many, however, do not move of their own free will but are forced to do so – refugees escaping persecution; people devastated by conflict or natural disasters; victims of trafficking ...

A *migrant* is a person who makes a conscious choice to leave his/her country to seek for a better life. Before they decide to leave their country, migrants can seek information about their new home, study the language and explore employment opportunities

*Refugees* are forced to leave their country because they are at risk of, or have experienced persecution. The concerns of refugees are human rights and safety, not economic advantage



- Resettlement in a third country -  
Is the transfer of refugees from a State in which they have initially sought protection to a third state that has agreed to admit them with a permanent residence status

- Local Integration -  
Permanent settlement in the country of first asylum. Eventual acquisition of citizenship therein



# Ecology

**Water for All**  
 Jesuit European Social Centre

Case 1: Bottled Water

Case 2: Right to Water

**Water in the European Union**

1. improving land use,
2. addressing water pollution,
3. increasing water efficiency and resilience,
4. and improving governance by those involved in managing water resources

# International Cooperation

Purpose: What do we expect from this space?

That people who will participate will end up knowing different dimensions of international voluntary work, and why we do believe in this type of voluntary work.

Subject/contents

1) International voluntary work (as part of international cooperation):

values: contracultural, put the person in the center, the meeting that transforms agents of the change

Development methodology

1.0 Welcome and reception to the space

0.1 Box with questions/doubts about cooperation, development, voluntary work.

1.0 Begin with a question:

What do I contribute with in knowledge, experience in the field of international cooperation and its voluntary work?

1.1 Use the circle methodology to share what it is said

• The circle is a modern methodology that takes this tradition and helps people meeting in conversations that satisfy the potential for dialogue, the plenitude and the change based in wisdom

<http://www.peerspirit.com/gifts/Circle-Guidelines-Spanish.pdf>

1.1 Video Theatre of the world

<https://www.youtube.com/watch?v=R1CaJNnTHI0>

Dialogue network about clue questions of cooperation and voluntary work

<http://www.theworldcafe.com/translations.htm>

(We divide the work in three - depending on the number, there can be more or less, with more or less questions -, each group in a table and with one question. One person is chosen as secretary, who will take notes about what is said, and is the only one who doesn't leave the table. The rest of the people rotate around the tables, and start answering to the question once they've listened to what the previous group has said.)

Create questions about:

International voluntary work:

## VALUES

What does international voluntary work provide to cooperation, and to present world?

## MEETING THAT TRANSFORMS

What conditions/attitudes must occur so that this change happens?

## AGENTS OF THE CHANGE

What does it mean being agent of the change, and what means are needed to become one?

1.2 Go back to the circle

1.3 State of what has been said

1.4 Closing, doing the link between international voluntary work and cooperation, and summary (two-three ideas about why we support this type of voluntary work).

3.0 Take out the suggestion box and answer them in group

# Welfare State

## Towards a new European Social Model? Paradigms in conflict: Keynesian, Liberal, Social Investment

Naples 27th June 2014

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### Outline of the presentation

1. Starting from everyday life histories
2. How do different welfare paradigms would define t
4. Social investment: is it for real?
5. Social investment and the crisis
6. Concluding remarks: meanings in conflict

### *First*

### Starting from everyday life histories

### Three life histories: a little exercise

**First:** *Please, read quickly the 3 vignettes (5 minutes):*

Mr. A, a dismissed industrial worker

Ms. B, a divorced woman

The F family

### Three life histories: a little exercise

**Second:** *Brainstorming*

How would you define these situations?

What is the problem?

Very very short definitions, without thinking too much:  
what do you feel about?

### Three life histories: a little exercise

#### **Third:** *Debating a little*

How many different possible definitions?

How differently the institutions would have defined them?

Different definitions lead to different answers/solutions?

Or...

Different answer/solutions lead to different definitions?

### Three life histories: a little exercise

In which way we “socially construct” the meanings of other own lifes:

At least two different modes:

1) comprehension/interpretation: data → meanings  
possible many variables and differences

2) classification/sensemaking: meanings → data  
probably few categories

### Three life histories: a little exercise

This is obvious... We need to find a good balance ... But

→ We have to face many risks

→ We have to deal with some dilemmas, e.g.:

1) Simplify vs. Sophisticate

2) The individual *and/or* the context

### **How do different welfare paradigms would interpret the situations**

Keynesian Welfare State  
Liberal Welfare State  
Social Investment Approach

# Visits



# Gesù Nuovo

The Cultural Center, born in 2011 on the initiative of Father Vittorio Liberti St Superior and Pastor of the Church of Gesù Nuovo in Naples, and some Neapolitan Physicians and Lawyers, has as its objective the study of the great themes of Neapolitan society today, and in particular those of Justice and Health. In particular, the Working Group on Health aims: To be a focus group with the methodology of the "research laboratory", to understand what is most urgent today in the actual Health problems in Naples; To be able to form a group operating in the concrete proposals in relation to the topic, without wanting to replace those responsible for institutional level the management policy of Health of the Campania Region; To be a group that, as a main objective, has to collate, not to disperse them, their personal and professional skills and its experiences especially for Young Physicians and Students of the final years of the Medical School in Naples.

**Family Counseling "Centro la Famiglia",** founder member of Italian Family Counseling Centres UCIPEM (Unione Consultori Italiani Prematrimoniali e Matrimoniali) is an association of no-profit voluntary service (onlus). It was born in Naples, quarter St. Joseph, in 1962 thanks to Father Domenico Correra s.j. supported by the Society of Jesus. The Centre provides counselling services to individuals, couples and families; organizes meetings, lectures and training for parents, young people, educators and counsellors: cares for the development of communication and relation.

## Loyola Youth Centre

It is a social project of the Jesuit Fathers of Gesù Nuovo for an active Christian presence among the young people between the ages of 8 and 13 years in the city center of Naples. It is a concrete attractive, modern and inexpensive effort to occupy the afternoon after-school hours. The sports and cultural activities with an active Gospel vision providing the best incentives to keep our youth away from consumerism, from laziness, from watching television, from selfishness and from violence. To the parents worried about the solid formation of their children we offer two helping hands and a warm heart with the guarantee of an environment which is secure physically, morally and socially. For a variety of questions... There is one answer! Loyola Youth Center.

# Quartieri Spagnoli

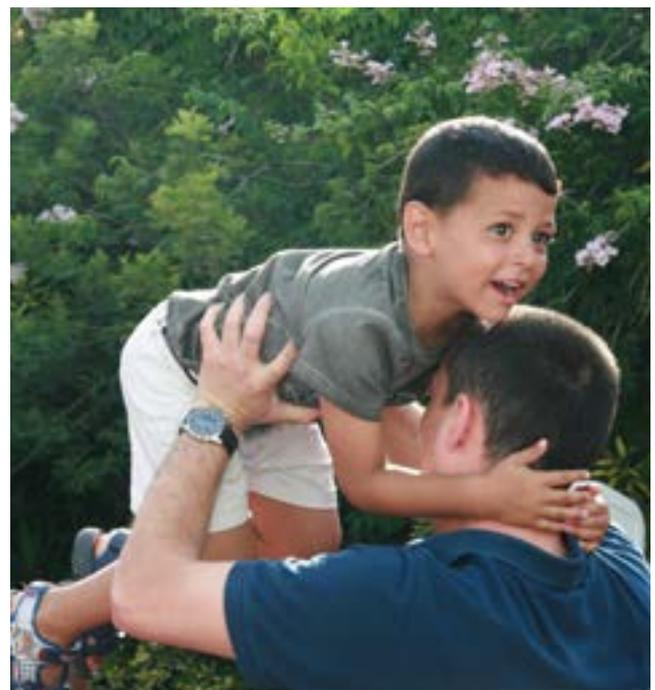


## San Giovanni a Teduccio

A highlight of the Social Week in Napoli was our visit to San Giovanni —a youth project in the heart of Camorra territory. The fruit of thirty years work can be seen at this ad hoc warehouse building, with a safe haven provided for children in the neighbourhood, most of whose parents are involved in serious organised crime.



Activities are provided to occupy the children, with a gym + mirrored dance studio as well as a cafeteria, auditorium and stage. What was most striking was the fraternity of the children and how they looked so, so happy! Positive role models are everywhere for the children, including a priest who used to attend the project as a child and is now revered and loved by all of the children.



# Scampia



Scampia is a well-known neighbourhood in Naples —notorious because of the heavy impact of camorra activity among its inhabitants. The drug trafficking and violence that exists in Scampia conceals the efforts of civil society to respond to the multiple needs of a neighbourhood so marked by marginalisation.

The Jesuit Centre Hurtado is a place that seeks to promote opportunities for hope —especially among children and the youth. The Centre Hurtado operates through several associations: Aquas (Associazione Animazione Quartiere Scampia); IPAM (Istituto delle Arti e dei Pontano Mestieri) and the social cooperative “La Roccia” (hosting different workshops that produce dresses, handbags, accessories and kitchen utensils). The Centre also runs projects such as the youth orchestra “Musica liberati.”

Besides the Centre Hurtado, the Jesuits are also present in Scampia through the parish Mary of Hope.



# Prayers and Liturgy

**A Psalm to widen our tents**

- Choir 1 Our world is too small. Our lives are too small. Our vision is too restricted.
- Choir 2 May the people of various countries, various cultures, tribes and families find room in our world and our lives
- All Help us to widen our tents, o Lord, so that all are welcome among us.*
- Choir 1 Our attitudes are too parochial, our assumptions too simplistic, our behaviour too predictable.
- Choir 2 May special people, may the differently-abled, may minorities of any kind -of race, class, or gender – find room in our world and our hearts,
- All Help us to widen our tents, o Lord, so that all are welcome among us.*
- Choir 1 Our boundaries are too limited, our preferences too conditioned, our habits too ingrained.
- Choir 2 May the aging and the very young, may subcultural groups of every kind, may special interests groups find room in our world and our prayer.
- All Help us to widen our tents, o Lord, so that all are welcome among us.*
- Choir 1 Our God is too small, Our rites too rigid, Our ways are too exclusive
- Choir 2 May people of various religions and rites, whose name for God and claim to God are different from our own, find room in our world and our love.
- All Help us to widen our tents, o Lord, so that all are welcome among us.*

**Life and Dignity of the Human Person**

“Every person, created in the image and likeness of God and therefore radically oriented towards the Creator is constantly in relationship with those possessed of the same dignity. To promote the good of the individual is thus to serve the common good, which is that point where rights and duties converge and reinforce one another.

*Saint John Paul II, 1999 World Day for Peace Message, no.2*

**Rights and Responsibilities of the Human Person**

Every fundamental human right draws its indestructible moral force from the natural law, which in granting it imposes a corresponding obligation. Those, therefore, who claim their own rights, yet altogether forget to neglect to carry out their respective duties, are people who build with one hand and destroy with the other.

*Saint John XXIII, Peace on Earth (Pacem in Terris, 1963) n. 30*

**Silent Reflection**

so to be 'horizontal mystics', contemplatives in action. When we relate with God 'vertically,' it is to discover and love the world in him: to be persons active even amidst their contemplation. [...] *José Antonio García SJ, Ecojesuit, February 15, 2014.*

### Silent Reflection

#### Intercessions

- God our creator, we are aware of the sins committed daily against our mother earth and against all of humanity. Lord, forgive the injustice we have done to your Creation and to your people. Let us pray to the Lord: Lord hear our prayer
- Lord, give us the grace to respect and protect your Creation and to take bold steps to eradicate the wounds inflicted on the earth and on all humanity. Let us pray to the Lord: Lord, hear our prayer.
- Let us ask the Lord to give us the grace to admire and experience His love in every created thing. Let us pray to the Lord: Lord, hear our prayer.
- Let us pray for ourselves, that each one of us may be filled with awe of God's Creation. Let us pray to the Lord: Lord, hear our prayer.
- Let us pray that we may continue breathing God's breath into our relationship with God's nature and with the people who are part of our lives. Let us pray to the Lord: Lord, hear our prayer

#### Our Father.

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

#### Prayer

God our Creator,  
You have given us  
the earth,  
and the sky and the seas.

Show us the way  
to care for the earth,  
not just for today  
but for ages to come.  
Let no plan or work  
of ours damage  
or destroy  
the beauty  
of your creation.

Send forth your spirit  
to direct us,  
to care for the earth  
and all creation.  
Amen

## Feast of the Sacred Heart

### Give Thanks to the Lord, Psalm 136

Give thanks to the Lord, for He is good.

*His love is eternal.*

Give thanks to the God of gods.

*His love is eternal.*

Give thanks to the Lord of lords.

*His love is eternal.*

He alone does great wonders.

*His love is eternal.*

He made the heavens skilfully.

*His love is eternal.*

He spread the land on the waters.

*His love is eternal.*

He made the great lights:

*His love is eternal.*

the sun to rule by day,

*His love is eternal.*

the moon and stars to rule by night.

*His love is eternal.*

He brought Israel out from the Egyptians

*His love is eternal.*

with a strong hand and outstretched arm.

*His love is eternal.*

He divided the Red Sea

*His love is eternal.*

and led Israel through,

*His love is eternal.*

He led His people in the wilderness.

*His love is eternal.*

and gave their land as an inheritance,

*His love is eternal.*

an inheritance to Israel His servant.

*His love is eternal.*

He remembered us in our humiliation

*His love is eternal.*

and rescued us from our foes.

*His love is eternal.*

He gives food to every creature.

*His love is eternal.*

Give thanks to the God of heaven!

*His love is eternal.*

### A Spirituality of the Heart

“Heart” does not mean the emotions (though it includes our emotions). It refers to our inner orientation, the core of our being. This kind of “heart” is what Jesus was referring to when he told us to store up treasures in heaven instead of on earth, “for where your treasure is, there also will your heart be.” (Matthew 6:21)... Jesus observed that our heart can get untethered from our actions: “This people honors me with their lips, but their hearts are far from me.” (Matthew 15:8) Heart in this sense—the totality of our response—is the concern of the Spiritual Exercises.

This is the ancient meaning of “heart” in biblical usage, but we actually retain traces of this meaning in contemporary English. When we say to someone “my heart goes out to you,” we mean something more than a feeling of concern. If said sincerely, it communicates a sense of solidarity with someone. It means more than “I understand” (our intellect). It means more than “I sympathize” (our feelings). It means something like, “I stand with you in this.” It is an expression of a fundamental choice.

Today we commonly say about someone who shows no enthusiasm for a project that “his heart isn’t in it.” We usually say this when people behave in a way that is at odds with their deepest desires. We say it about ourselves when we hurt people that we love and do things that we know are at odds with who we really are.

### A reading from the Letter of James

What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them? Suppose a brother or a sister is without clothes and daily food. If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead.

But someone will say, "You have faith; I have deeds."

Show me your faith without deeds, and I will show you my faith by my deeds. You believe that there is one God. Good! Even the demons believe that—and shudder.

You foolish person, do you want evidence that faith without deeds is useless? Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness, and he was called God's friend". You see that a person is considered righteous by what they do and not by faith alone.

As the body without the spirit is dead, so faith without deeds is dead.

The word of the Lord.

*R/ Thanks be to God*

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Priest: The Lord be with you.

*People: And with your spirit.*

Priest: A reading from the Holy Gospel according to Matthew

*People: Glory to you, O Lord. A reading from the Gospel of Matthew*

After Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in the towns of Galilee.

When John, who was in prison, heard about the deeds of the Messiah, he sent his disciples to ask him, "Are you the one who is to come, or should we expect someone else?"

Jesus replied, "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cleansed, the deaf hear, the dead are raised, and the good news is proclaimed to the poor. Blessed is anyone who does not stumble on account of me."

The Gospel of the Lord.

*R/ Praise to you, Lord Jesus Christ*

# List of Participants

Brandeleer, Claire	Belgium	Centre Avec
Debbichi, Claude	Belgium	JESC
Jurcic, Marina	Croatia	Social Apostolate
Nikic SJ, Mijo	Croatia	Social Apostolate
Chaillou, Aurore	France	Revue Projet/CERAS
Couillaud, Denis	France	INIGO
Vignon, Jérôme	France	Semaines Sociales de France
Geiger, Dorothee	Germany	Jesuit Missions Germany
Kilian, Thomas	Germany	Jesuit Missions Germany
Lohmayer, Sophia	Germany	Jesuit Missions Germany
Theilmann, Michaela	Germany	Jesuit Missions Germany
Wust, Elisabeth	Germany	Jesuit Missions Germany
Antal, Istvan	Hungary	Jesuit Roma University College
Jerayaj SJ, Xavier	India	SJES Curia Rome
Dardis SJ, John	Ireland	CEP
Dunne Brid	Ireland	Jesuit Missions Ireland
Moriarty, David	Ireland	JRS Ireland
Brugnara, Valentina	Italy	Astalli Trento
Butera, Gabriella	Italy	Citta della Gioia
De Lucia SJ, Pierluigi	Italy	Gesu Nuovo
Di Giorgio, Umberto	Italy	CVX Italy
Esposito, Vincenzo	Italy	Scampia
Fernandez, Andreas	Italy	Villa S. Ignazio
Frigeri, Daniele	Italy	JSN Italy
Giannico, Myriam	Italy	Comunità Emmanuel
Komatz, Massimo	Italy	Villa S. Ignazio
Magliulo, Francesca	Italy	Scampia
Michelon, Elisa	Italy	Villa S. Ignazio
Ornella, Mariorni	Italy	Consultorio Familiare
Pivotto, Elena	Italy	Coop. Samuele
Ponticelli, Francesco	Italy	Scampia
Sala SJ, Sergio	Italy	Scampia
Salvo., Antonio	Italy	CVX Italy
Savio, Pasquale	Italy	Citta della Gioia
Testori, Silvia	Italy	San Fedele
Trotta, Giuseppe	Italy	San Fedele
Abate, Francesco	Italy	Comunità Emmanuel
Cachia SJ, Mark	Malta	Jesuit Centre Faith & Justice / JRS Malta
Caruana, Jacqueline	Malta	Paolo Freier Institute, Zejtun
Fitz, Martha	Malta	Jesuit Centre Faith & Justice
Micallef, Alfred	Malta	Maltese Social Apost. Board
Pullicino, Lorenza	Malta	JRS Malta
Frejek SJ, Norbert	Poland	Polish Prvince
Borges, Sara	Portugal	Leigos para o Desenvolvimento
Costa Jorge, André	Portugal	JRS Portugal
Fraga, Joaquim	Portugal	JRS Portugal
Martins SJ, Felipe	Portugal	Social Delegate

Vale de Castro, Inês	Portugal	JRS Portugal
Teodorecu, Oana Elena	Romania	JRS Romania
Vasile SJ, Tofana	Romania	Freres Romania
Bezak SJ, Dusan	Slovakia	Social Delegate
Hlobo SJ, Rampe	South Africa	JESC
Aguirre SJ, Mateo	Spain	Alboan
Braceras, Aloña	Spain	Alboan
Calvo, Leoncio	Spain	Nazaret
Dominguez, Pilar	Spain	Entreculturas
Garcia SJ, José Ignacio	Spain	JESC
González, Paz	Spain	Entreculturas
Loza, Xavi	Spain	Fundacio La Vinya
Mielgo, Javier	Spain	Alboan
Miranda , Teresa Cruz	Spain	Entreculturas
Moles, Carmen	Spain	Entreculturas
Ortega, Irene	Spain	Entreculturas
Sanchez, Paco	Spain	Nazaret
Sendin, Paula	Spain	JESC
Valenzuela, Lourdes	Spain	Entreculturas
Phuoc Pham Thi Thien	Switzerland	University Chaplaincy Basel
Weilbacher, Regina Agnes	Switzerland	University Chaplaincy Basel
Hawksley, Theodora	UK	Edinburgh University
Rooney, Stephen	UK	JESC
Nazar SJ, David	Ukraine	RS Ukraine

# Programme

## TUESDAY 24<sup>TH</sup>

- Arrival, any time during the day
- Registration from 14:30
- 19:30 Dinner
- 21:00 Introduction to the Social Week

## WEDNESDAY 25<sup>TH</sup>

Moderator: Claire Brandeleer

- 8:00 Morning Prayer
- 8:30 Breakfast
- 9:15 Introduction to de Day
- 9:30 Challenges for and active citizenship.  
*Jerome Vignon. President of Semaines Sociales, France.*
- 10:30 Coffee Break
- 11:00 Small groups discussion
- 13:00 Lunch
- 15:00 Workshops:
  1. International Volunteering
  2. Migrations & Asylum
  3. Ecology & Natural Resources
- 16:30 Visits
  - Blue: Centro Hurtado (Scampia)
  - Red: Gesù Nuovo e Associazione Quartieri Spagnoli
  - Yellow: Associazione Figli in Famiglia (San Giovanni a Teduccio)
- 20:00 Dinner
- 21:00 Eucharist
- 22:00 Social

## THURSDAY 26<sup>TH</sup>

Moderator: Mark Cachia

- 8:00 Morning Prayer
- 8:30 Breakfast
- 9:15 Introduction to de Day
- 9:30 Volunteering: love and freedom.  
*Theodora Hawksley. Edinburgh University.*
- 10:30 Coffee Break
- 11:00 Small groups discussion
- 13:00 Lunch

15:00 Workshops:

1. Migrations & Asylum
2. Ecology & Natural Resources
3. International Volunteering

16:30 Visits

- Red: Centro Hurtado (Scampia)
- Yellow: Gesù Nuovo e Associazione Quartieri Spagnoli
- Blue: Associazione Figli in Famiglia (San Giovanni a Teduccio)

20:00 Dinner

21:00 Free time in Naples

23:00 Buses to Cangiani

## FRIDAY 27<sup>TH</sup>

Moderator: Carmen Moles

8:00 Morning Prayer

8:30 Breakfast

9:15 Introduction to de Day

9:30 Volunteering, school for citizenship. *Panel of Volunteering Programs.*

10:30 Coffee Break

11:00 Small groups discussion

13:00 Lunch

15:00 Workshops:

1. Ecology & Natural Resources
2. International Volunteering
3. Migrations & Asylum

16:30 Presentation JSN

16:30 Workshop 4: Welfare State

19:00 Eucharist

20:00 Dinner

21:00 Social





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