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No. 2
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(1) EXCHANGE : OPENING OF A DIALOGUE

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This item remains the core and justification of Promotio Justitiae. It is up to you to keep it lively, informative and helpful.

(2) ARTICLE : NATIONAL SECURITY AND THE CHRISTIAN

p. 21

At a time when GC 32 is reminding us that "since there can be no love without justice, action for justice is the acid test of our preaching of the Gospel" (D. 4 #28), an increasing number of Jesuits are finding themselves in situations where any such action is immediately labelled subversive. What can or should be their response? Perhaps there is no one answer. This article merely sets out some possible options and invites your reflection on them.

(3) DOCUMENT : THE SOCIAL TEACHING OF THE CHURCH

p. 25

Is the Social Teaching of the Church dead or irrelevant or neither? Much has been written on this subject recently. Here is a view, not so recent, from Latin America. Do you agree with it? If not, can you write and tell us why?

(4) NEWS

p. 28

(5) PUBLICATIONS

p. 34

OPENING OF A DIALOGUE

So far there have been 32 written reactions to the first issue of PJ, ranging from mere acknowledgement and address correction to substantial comment and criticism. They came from 17 different countries. While this is not exactly an avalanche, it is a promising start to our dialogue. There is no need to feel as pessimistic as the poet who complained that writing a book of verse was like dropping a rose petal down the Grand Canyon and waiting for the echo!

On the whole reactions have been positive and encouraging. They range from: "Excellent first issue... it is a very good start and it will be happily received by many of us in the field." (PHILIPPINES) to: "I don't know whether it will become a useful instrument." (ITALY) Almost all who wrote said they were glad to receive it and wanted to be put on the regular mailing list. Some asked for extra copies, others suggested names of SJ's they thought would read and benefit from it. This last practice is admirable and I would like to exhort readers of this issue to do the same. Many of the longer comments were helpful and some should provide material for continuing dialogue. They are grouped here below, as nearly as possible in their original form, under 7 headings.

(1) PJ - WHAT SHOULD IT BE

- "One of the burning issues in our religious lives is how we understand and live the promotion of justice. Anything that can help deepen and clarify our mission in this respect will be a valuable contribution to the Society and the Church. At the present time when there are so many different attitudes, experiences and viewpoints, we need to be made aware of them. Also I think the bulletin can help bring home to us our universality and catholicity." (MEXICO)
- "The aim of this bulletin must be practical rather than theoretical. It should urge the Society in general and those of us who work in this field in particular to commit ourselves ever more effectively, with the poor and from among the poor, to true liberation. From my 3rd. World viewpoint, Latin America in particular, I feel that, more than literature, the Society and the Church need to practise a genuine commitment to the underprivileged. Unfortunately this won't happen until we can change certain structures that tie us... Our background, training, certain comforts, relationships, our idea of society, the type of work we do, the people we move with, our very philosophy of life are all factors conditioning us in such a way that we are tied to the dominating class. The problem is all the more serious to the extent we are unaware of it... Thus an important job for this bulletin is to help the Society to cut itself loose." (COLOMBIA)

- "I think it is very important for those in Social Ministries to have the kind of publication available to them that calls them to evaluate and update their own ministries and life style in light of GC 32, to see that the words on faith and justice are addressed to them (us) too. I also think that the men in Social Ministries around the world need an identity of their own, especially in light of the call to all Jesuits to a service of faith and the promotion of justice, that those in social ministries might not be somehow subsumed under a big umbrella category and lose a sense of their own unique contribution to the ministry of faith and justice. It seems to me that your office and the newsletter can be a great help in this process." (USA)

(2) PJ - HOW SHOULD IT DO IT

Style: There were several comments on the need for a direct, simple style.

- "I hope you can keep up the warm simple style of the first bulletin. Because of it, I read it all. I don't think a simple and pleasant style is opposed to depth. For example, in the article, simplicity and clarity didn't prevent a good summary of the stages of development. This style will help people who are busy or have trouble in writing to cooperate and send in their own experiences or ideas." (MEXICO)
- "The tone of the first issue is already nicely personal. We like that." (PHILIPPINES)
- "Very good, nothing Roman, useful, simple." (MEXICO)
- "I appreciate the fact that you haven't and don't intend to print a luxurious or costly bulletin." (ITALY)

Feedback:

- PJ will "meet the need for open discussion vis-a-vis other publications on social problems that are markedly unilateral." (ECUADOR)
- "I would say that the desire for regular feedback is an ambitious goal. My experience, in my Province, is that not too many will write their reactions... I wish you better luck!" (USA)
- "I sincerely hope that through PJ we will become more able to listen to the printed and spoken People's word, not just to what we speak and write about ourselves, but that whatever we say and write reflects People's feelings, aspirations, needs." (PHILIPPINES)
- "I hope those working among the grass-roots will take time to communicate their experiences and that we won't see too many reports from armchair sociologists." (FRANCE)

Title:

- "The title of the bulletin seems to me exact." (MEXICO)
- "I am perplexed by the title. The spirit of Decree 4 of GC 32 is not that of separating justice and faith but underlining their indissoluble bond. The title of the bulletin seems to me to divide what the GC has

clearly indicated should be united. " (ITALY) This was certainly not the intention. Placing the title within the quotation from Decree 4 was meant to stress that the promotion of justice must be part of our service of faith, and that the two cannot be separated. (Ed)

Authorship

- It is good that PJ does not represent the official view of the Curia. But sometimes the Curia should express some opinion or judgement on matters of public concern. If it always tries to remain neutral, the bulletin could generate confusion and divisions. (ITALY) It would be good to have other opinions on this point. (Ed)
- At least 3 readers have complained they don't know who the editor is and requested him to divulge his name. This has been done on the back page!

(3) SECRETARIAT WORK PROGRAMME

Most interest was generated by our proposal to encourage centres or "poles" of reflexion on marxist-christian relations and dialogue.

- "For the serious study of such an important theme, there must be complete freedom from the taboos which sometimes surround it and do so much harm. Any simplistic approach of uncritical acceptance or dogmatic rejection must be avoided. Our own case is complex since the confrontation between christianity and these ideologies in Latin America is different from in Europe. In our situation marxism and/or socialism is a matter of life or death." (COLOMBIA)
- The poles shouldn't be permanent institutions (CLACIAS's problem) but flexible, ad hoc groups. They could make a valuable contribution in clarifying problems and setting up criteria in an area where there is not only difference of opinion but much dangerous doubt and confusion. Participation should not be limited to members of social institutes. (ECUADOR)
- Very surprised no account has been taken of countries like Poland. Instead of setting up a centre in France or Spain, wouldn't it be better to have one in Austria which could be in contact with East Europe ? (ITALY)

(4) DEVELOPMENT AND/OR LIBERATION ?

Several wrote to say they found this a helpful summary, two that they would have liked to see more emphasis on integral development and religious liberation, and one that he intends to use it for an address at an important seminar. Another found that it was too schematic and therefore artificial. Two interestingly contrasted views came from Latin America:

- "An accurate description. For me there is no doubt our problem in the 3rd. World is not so much development as liberation. This

- doesn't mean they are mutually exclusive, as is well indicated in note 3 on page 7, but that as long as the effective liberation of our peoples is not at the root of all development, then the problem is out of focus. The problem of Latin America is not simply lack of development but dependence and oppression. It can't be solved merely by reaching out one's hand without changing relationships. There has to be a process of liberation that modifies structures. . . (COLOMBIA)
- "In the article the thesis is advanced that, since the development process has failed, another path must be taken by the dispossessed whose 'first step must be an attempt to free themselves from the various oppressive forces keeping them in a state of dependency. ' This is presented as an alternative to the type of development that implies industrialization programmes, building up infrastructures, creating employment, increasing national income. But if unsuccessful, will not developing nations merely be condemned to an equal sharing of poverty ? Isn't it more realistic to organise productive forces into powerful and well-directed unions which can discuss development policies on an equal footing with the capitalists and technologists and thus ensure a more just sharing of the fruits of development ? Or is it suggested that the true liberation of the marginal sectors consists in freeing labour from dependency on private firms in favour of dependency on the State as sole owner of the means of production. " (ECUADOR)

(5) PANCHESHILA OF DEVELOPMENT

This document was highly praised by all who mentioned it.

- "I was particularly struck by the P of D and, immediately, sent a copy to Fr. . . . , whose speciality is community organising, encouraging him to send his comments to you. " (USA)
- "Reflecting on Michael v. d. Bogaert's excellent talk, I feel this underlying spirituality and People's wisdom gathered during centuries of humiliation. " (PHILIPPINES)
- "I found the article P of D accurate and illuminating. This sort of sharing is useful for giving practical encouragement to work carried out among the people. " (COLOMBIA)
- "The Document P of D is also schematic, but concerned with social realities and full of important insights. The author of this brief note is drawing on an experience among the people, and this is what interests me. His observations contain much more than is at first apparent. " (FRANCE)

I would like to thank and congratulate Fr. Michael who, in the meantime, has sent me 3 more of his articles, all dealing with communications and organisation among rural and tribal peoples. I hope to make some use of them in future issues, especially what he has written on Barefoot Management. If anyone would like to request them directly from the

author, they should write to: Michael v. d. Bogaert SJ, Xavier Institute of Social Service, RANCHI 834 001, INDIA. (Ed)

(6) PUBLICATIONS

This section was also appreciated though only one reader sent in a title to be advertised (which can be found in its due place in this issue). May others follow his example ! Another raised the question of whether PJ should just mention books and articles or give a brief critical analysis. He felt it was worthless without the latter. What do YOU think ?

One article we recommended has however apparently aroused much controversy in France: Une logique influente by François Denantes in the October issue of Etudes. Fr. Noël Barré, himself a priest-worker and the Provincial's Delegate for the Mission Ouvrière, has asked me to issue a word of caution to readers of PJ. He sent an 8-page document of reactions from fellow Jesuit priest-workers in France complaining about both the content and circumstances of publication of the original. Unfortunately it is impossible to reproduce it here, but main complaints centre round lack of objectivity, oversimplification, one-sidedness and the fact that the article was written without any consultation or discussion with other members of the team.

(7) FUTURE HOPE

One concrete request has come in from MEXICO. What can PJ do to help us prepare for the 3rd. General Assembly of Latin American Bishops that will be taking place in Mexico in 1978 ? The author reminds us that the meeting of the Latin American Provincials in Brasil and the famous Letter of Rio that came from it had a big effect on what happened at Medellín. What contribution has the Society to make now for this next and equally important meeting ? Any suggestions ?

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I would like to thank all who have taken time and trouble to send in their views. Hopefully the care that has been taken to record them faithfully will encourage those of you who have not yet written to do so straightaway on any matter in the first issue or this present one.

NATIONAL SECURITY AND THE CHRISTIAN

The National Security State (NSS) looks as if it has come to stay. Much has been written about it in recent months (see PUBLICATIONS). There seems to be fairly wide consensus on the following points:

- With obvious roots in the past, the NSS in its modern form is nevertheless a new and fairly recent phenomenon.
- The number of countries that can be described as NSS is growing in several parts of the world.
- Though there are local differences, the strategies and tactics used by the NSS have much in common.
- The underlying philosophy or ideology of the NSS is becoming increasingly articulate and explicit.
- The NSS poses a direct challenge to the Church, theological and pastoral.

What then is the NSS ? The basic characteristic shared by all is the concentration of power in the hands of a small ruling elite, often military, which wields it with absolute authority in order to preserve the security of the nation against all attacks from within and without. The thinking behind this position is usually along the following lines:

- The dominant factor in today's world is the power struggle between the two major blocs: one western and christian, the other eastern and materialist. This struggle is total and permanent. It is conducted at all levels, territorial, economic, ideological.
- No state can remain neutral. Therefore all states are in a situation of conflict or war.
- In order to conduct this war, all power must belong to the state. An individual cannot exist outside of a nation, and a nation can do nothing without the state. The state is therefore paramount.
- All policies of the state, economic, political, social, educational, etc. must be subordinated to its primary objective of pursuing the power struggle in order to guarantee its national security.
- In most Third World countries the only group capable of implementing these policies is the Armed Forces, either directly or through a government they effectively control.

The practical results of such a position are evident and increasingly visible in many countries:

- Traditional or representative democracy is considered outmoded and incapable of solving contemporary problems.

- A strong line is required that includes some or all of the following measures: suspension of constitutional guarantees, banning of labour unions and strikes, control of the universities, censorship of the press, outlawing of political parties, control of the judiciary, etc.
- Anyone resisting these measures is subverting the national order and therefore treasonable. Arbitrary arrest and even torture are justified.
- Potentially dangerous are not only all communists, but anyone with leftist sympathies or involved in human development or conscientization projects.
- Partly because of international connections, the most effective form of economic development is often considered to be the liberal model which favours foreign investment and private enterprise. Sometimes, however, lip service is paid to a form of socialism which, in fact, is little more than state control.

In Third World countries, the only organisation strong enough to oppose the absolutism of the NSS is often the Church. Yet those in power themselves claim to be good Christians and expect a close alliance between church and state since both are united in the struggle against atheistic marxism. In return for support, the NSS offers the Church a variety of privileges: the teaching of religion in public schools, censorship of publications against christian morals, financing and material aid for christian institutions, participation by civil authorities in public acts of worship, etc.

How should the Church react ? Support, critical acceptance, open confrontation ? It is impossible to make any general statements or provide a universally valid yardstick. More than ever Christians are being called to "analyse with objectivity the situation which is proper to their own country" in accordance with the principles set out in Octogesima Adveniens (see ## 3-5). All must take part in this process of discernment, and all must "recognise that various legitimate though conflicting views can be held concerning the regulation of temporal affairs." (GS #75) But, though there is danger of simplification, it seems worth while to trace in broad outlines three major options and to look at some of the thinking behind each. For want of better terms, we will call them right, centre and left.

R I G H T

- (1) STRATEGY: To support and co-operate with the government as far as possible. If situations arise in which Church interests or doctrines are directly threatened, then a stand should be taken. However areas of tension should be dealt with through discussion and negotiation.
- (2) JUSTIFICATION: In political matters the benefit of the doubt must always be given to the government. And there is almost always some doubt. American-style civil rights are not all basic human rights.

In any case, they have never been enjoyed by more than a few belonging to the middle and upper classes, and they would not be enjoyed by anyone if the Communists came to power. The masses are much more concerned with peace, order and economic development than with abstract rights. The policies of the government are favouring these objectives. Abuses occur and should be corrected. But they also occurred under previous regimes. They are not intended by those in power and are not intrinsic to the system.

(3) THEOLOGY: The essential role of the Church is a spiritual one. It is not directly concerned about the form of government. It can adapt to any form as long as it is allowed freedom to operate, to carry out its mission of preaching the Word of God. To do this effectively it needs to be united in proclaiming the Gospel message of love and reconciliation. Divisions and ambiguities should be avoided by observing clear norms established by those in authority. All Christians should give witness to these in their private lives and thus help to correct the injustices and imbalances in society.

C E N T R E

(1) STRATEGY: It ranges from critical acceptance to opposition on the grounds that the limitation of human rights should be no more than a temporary measure. If protracted too long it leads to inevitable and unjustifiable violations. There is opposition also to a style of development that comes 'from above' and is not therefore genuinely human, since it precludes participation and tends to favour the already powerful and wealthy. This group centres its activities on trying to maintain freedom of expression by exercising it in the pulpit and through religious publications or other media. And it involves itself directly in social organisation work among farmers, labourers and slum-dwellers, efforts on behalf of political prisoners and other disadvantaged groups. Some of these activities overlap with those of the Left and, on this level, are often not easy to distinguish.

(2) JUSTIFICATION: There is a strong commitment to the ideal of self-development of people. As a group those who hold this position do not subscribe to a particular ideology nor to a concrete programme. Many will say it is for the people themselves to develop an ideology and programme out of their own experience. The role of the priest and religious is to insist on the principles of the Gospel and to give guidance in attempting to apply these to concrete situations. Some, who do feel the need for a more definite ideology and programme, attempt to develop this along the lines of democratic socialism. But they insist that ideological choices are personal decisions, not flowing directly from the faith nor from their position in the church.

(3) THEOLOGY: The Church has to be seen not only as an Institution, jealous of its authority, prerogatives and rights, but also as People, the people of God, the community of believers. And concern for people means

paying more attention to their life situation, to the problems they face, to events and circumstances that help - or do not help - them to live a more human and christian life. The supremacy of the spiritual in the life of Christians is admitted, but this does not mean that the physical in all its dimensions can be neglected. Paradoxically the less involved in politics the Church professes to be, the more it is actually involved - and often in a way detrimental to its primary task of preaching the Gospel. It is impossible to conceive of a Church which preaches the Gospel but has nothing to tell people about the political aspects of their life.

L E F T

- (1) STRATEGY: This group tries to maintain contact and cooperation with the centre group in the interests of forming a united front of opposition to the State. But it also collaborates in various ways - labour and farmer education programmes, work for slum-dwellers and political prisoners, mass media work - with groups of the revolutionary left, some of which are working underground for a violent revolution guided by marxist or maoist principles.
- (2) JUSTIFICATION: This group believes that the Gospel must be linked to the realities of the situation through a "scientific analysis" of marxist inspiration which will indicate a concrete programme of action. Without this, it will remain entirely abstract and the Church become only a group of liberals ineffectively protesting against the violation of individual civil rights. They believe they can influence the revolutionary left from within, and thus keep it from taking on an entirely anti-religious orientation. Many have been favourably impressed by dissident leaders whom they have come to know during periods of common incarceration, and they value highly - more highly than abstract knowledge or powers of judgement - their dedication and closeness to the people. Some feel peaceful reform is impossible and the basic question to be asked is: "Whose side are you on - that of the government or that of the people?" From this follows the next question: "Who is the most effective opposition to the government?" And it is suggested, for example, that those religious who want to work for the people but hesitate to join with the revolutionary left are really "vacillating elements", still concerned about the survival of their institutions.
- (3) THEOLOGY: The Church as an institution needs radical reform in its structures and functioning. "Christ" it is argued "had a beautiful vision. So did Marx. But both visions fell into the hands of bureaucrats. It is necessary to re-enter into the historical process and be guided by the spirit." In the thinking of this group, the basic method for a relevant theology is the praxis; the struggle for justice becomes the class struggle and the whole Bible comes to be interpreted in these terms; liberation becomes revolution; inculturation becomes conscientization; the local Church becomes a populist Church guided by the people. At the same time, some at least are very sincere

about developing a spirituality for our times and place: "The Spirit plus an opening to Marxism; prayer plus immersion in historical reality." Yet at the same time one observes a certain narrowing of perspective among some who seem to have adopted this point of view, a loss of willingness to face honestly inconvenient facts or even discuss them, and a certain distortion of history.

.....

These are no more than rough, thumbnail sketches - and to some extent perhaps caricatures - of three possible options facing Christians confronted by the repressive apparatus of the National Security State. We would like to ask you:

- Are there others ?
- Are there any general criteria for discerning which is more in harmony with the principles of the Gospel ?
- What can be done to encourage dialogue between the three groups ?

DOCUMENT

THE SOCIAL TEACHING OF THE CHURCH

It is possible to distinguish three stages in the way christian social thought has developed in Latin America.

(1) Up till 1965 more or less (end of the Council), Christians were firmly convinced that it was the Church's mission to direct social action. It was even thought that a complete model for the construction of a new society could be deduced from the encyclicals and papal statements. Within the limits of western democracy and a market economy, many church movements (catholic action) or lay organisations (political and trade union) sought in the documents of the "magisterium" a blueprint for social reform which could modify liberal capitalism in its inner workings.

(2) From 1965, in schema 13, first draft of the Constitution Gaudium et Spes, stress was placed on the "autonomy of the temporal." The novelty of this Constitution lay more in the proposal for an anthropology (first part) than in its practical guidelines (the second part does little more than repeat and resume previous documents). It is also well known that the European theologians who drafted scheme 13 deliberately wanted to give a new turn to the thought of the

Church. "Christ, to be sure, gave his Church no proper mission in the political, economic, or social order" (this last is striking). "The purpose which He set before her is a religious one." (#42) It needed the intervention of the Latin American Bishops (among whom Mgr. Manuel Larraín, then President of CELAM) to get added: "But out of this religious mission itself come a function, a light, and an energy which can serve to structure and consolidate the human community according to the divine law."

Notwithstanding this important correction, the new tendency of Gaudium et Spes towards the "autonomy of the temporal" produced in the continent a contrary reaction since it was branded as "european". Many Latin Americans spoke of a social commitment and even a political commitment as a direct consequence of christian faith. But, not without contradiction, they also affirmed that the Church, at least as an institution, had nothing to say to guide this commitment. This was the only conclusion they drew from the new orientation of the Council. This double position gave rise to serious confusion: at one and the same time religion became identified with an ideology (in practice socialism along marxist lines), and the so-called "Social Teaching of the Church" faded out. What was the use of the mediating role played by a christian community reflecting together with its pastors, if faith led directly to a determined ideology? The ambiguities of certain theologies of liberation and of the "Christians for socialism" stem from this. Logically it is one step from the autonomy of the temporal with respect to the faith to a faith conditioned by ideologies. In other words, the Council's intention becomes nullified and one returns to the idea of a link between faith and a commitment, but inverted: the faith is conditioned by the commitment and not the other way round. This is still the impression that Latin America gives to Europe.

(3) But now a new position is emerging in the continent: it is no longer held, as in the first stage, that a particular model can be deduced from church documents, nor that christian faith is neutral with regard to different commitments. On the contrary these are modified by it, according to certain criteria of "human rights" which are closely linked to the faith.

The "human rights" approach opens a new path, at least when the basic freedoms are defended not merely on tactical grounds but from christian conviction. Christian social thought now appears in its true role: a mediating role between faith and ideology or science, a wisdom that comes from a process of reflection shared by all Christians together with their pastors.

In this respect it is interesting to look at the conclusions of the Conference of Latin American Bishops in Medellín (1968). They clearly moved away from the tendency of the drafters of schema 13 and entered into a detailed analysis of reality in accord with christian tradition. But whereas the Bishops gathered in Medellín were unanimous in seeking to reinterpret this tradition in a new way (faith modifies a social commitment according to its own criteria), the interpretation often given to their documents had an opposite effect (social commitment modifies our understanding of faith according to ideological criteria).

Many doctrinal conflicts in the Church stemmed from this misunderstanding between the Bishops at Medellín and an interpretation of their thought they would never have accepted. Certain signs indicate that today the original intention of Medellín prevails among many priests and Christians who are looking to the Gospel for a genuine inspiration in their apostolate and action, without confusing or completely separating christian faith and political commitment: But such a hope is vain without the link of a christian social reflection.

Circumstances have helped this development. The failure of the marxist trend in the continent and the success of extremist trends in the opposite direction has in many places brought about a crisis of democracy and underlined the importance of "human rights", already defined in Pacem in Terris (1963), and of the Church's role in this respect. Many are looking again to the hierarchy to seek help. Some do so for tactical reasons, hoping to bring about a situation more favourable for the aspired success of a marxist socialism that would abolish many of these rights. But many do so from conviction, convinced that such human rights are essential and that Christians defend them for reasons stemming from the depths of their faith in God and in man.

Perhaps also one can see today another reason for this development: the world (and Latin America) is entering into a post-socialist era. Socialism, as advocated a century ago by marxism, is not capable of interpreting the new world. Both well-informed experts (Club of Rome, for example), anthropologists of the structuralist school and young people are questioning for scientific reasons (destruction of physical resources together with land, sea and air pollution) or through concern for values (destruction of the human environment and of man himself in some of his basic aspects) the industrial society which continues to be the goal of both liberalism and socialism. Neither ideology provides criteria for the reorganisation of man's living-space (town-country relationship), the restructuring of social relations (building of communities), or for a new style of life (limit to consumerism and the use of new products). Yet these things are conditions for survival both for humanity and man himself. Christianity cannot remain detached from these considerations which the problem of the world's future is raising in new and dramatic terms. Ipso facto, the "social" mission of the Church acquires a new dimension in man's search for a new style of life. In this sense, the position of those Christians who interpret reality solely from a socialist viewpoint is seen to be a-historical. On the other hand, because it is not identified with any ideology, the faith helps in understanding recent trends and the new mission of the christian community, without in any way denying the need for a deep socialization, which is the valid part of socialism.

In any case, many priests and Christians all over Latin America today are looking for a faith that is "unideologised", that is, not conditioned by ideologies but rather itself being a conditioning factor of them. There is a notable interest at present among various groups in studying social change from the position of faith in Christ, without denying the role of ideologies but

also without canonizing them. Certainly in the christian community and among the clergy there is a traditionalist sector opposed to any interference of christian faith with social reality: this sector is still in the majority. A group of "integralists" in the strict sense of the word try to give this position intellectual coherence. There is also a sector politicized in the opposite direction, integralists of the left so to speak, who advocate the political commitment of Christians but at the same time are opposed to any contribution of the faith itself as a guide to social options. But the trend born of the Council and of Medellín, in constant renewal, doesn't pass through either of these extremes.

This situation is an invitation to form a coherent plan of action that will make use of the opening of what has been up till now a fairly closed door. It is not a question of returning to an outdated pre-conciliar era but of moving forward to a renewal of christian reflection in the social field.

N E W S

MARXISM/SOCIALISM IN THE CURIA

Twice a year Fr. General, his Counsellors, Assistants and Heads of Secretariats, spend 3 days in Villa Cavalletti above Frascati discussing in depth policy matters concerning the whole Society. This February, for the first time with the help of outside speakers, an entire session was devoted to considering:

- 1) The attraction of Marxism/Socialism today.
- 2) The "Christians for Socialism" Movement.
- 3) Marxist analysis of society.

What follows is a rough summary, not so much of conclusions, but rather of shared insights with areas needing further discussion. It is reproduced here in the hope it will help other groups round the Society discussing similar problems. Hopefully also readers of PJ will send in reactions to help us in our on-going reflections.

I - THE SITUATION

A. Importance:

- about a third of humanity, if not more, lives under communist regimes

- in spite of the experience of these, socialism/marxism exercises an attraction
 - : in many 3rd. World countries and in the less developed countries of the 1st. World (=catholic) either over the popular masses or on their political leaders or on intellectuals (including priests and religious)
 - : in more developed countries among students, professors, intellectuals, priests...

B. Positive elements:

- 1) struggle against injustice especially socio-economic
- 2) effective solidarity with the poor
- 3) deep criticism of faith-religion-Church in several of their historic and cultural expressions: perhaps a growing challenge
- 4) union between theory-doctrine and praxis (between faith and history)
- 5) idealism-utopia and concrete social + political commitment
- 6) radical - authentic - simple...
- 7) rejection of a 'superficial' morality - to change not only hearts but structures - to build a new society

C. Negative elements:

- 1) simplification, one-sidedness in analysis and solutions
- 2) theoretical or at least practical atheism
- 3) lessening of christian faith and practice (fundamental theology, christology, sacramental theology...)
- 4) bypassing of christian charity in the name of justice
- 5) absolutization of objectives and legitimization of means
- 6) primacy of the 'collective', of the ideological over the personal.
- 7) primacy of the socio-economic over other aspects of reality
- 8) non-critical attitude with regard to own positions

II - THE CONSEQUENCES

A. Preliminary Questions:

- is capitalism or socialism better for the poor ?
- is there a 'third way' ?
- if there is: what is the role of the Church ?
- is the attraction of marxism/socialism a mere temptation or a sign of the times ?
- is there inevitable incompatibility or the possibility of a transformation ?
- fight communism from without or transform it from within ?
- dialogue or isolation ?

B. Practical consequences for:

- 1) religious life - authenticity, radicalism, simplicity?
- 2) training ?
- 3) apostolate - evangelization and pastoral work ?
- teaching and intellectual apostolate ?

DECREE FOUR IN INDIA

For 5 days in January the Major Superiors of the Jesuit Conference of India met to reflect on Decree 4. They published their conclusions in 19 points and made 6 recommendations. We give here 3 of the conclusions and the recommendations.

- 8) Decree 4 invites us to re-examine our life-style. In spite of past efforts at re-examining, our life-style has not brought us close enough to the poor. A simpler form of life is demanded by our vow of poverty and will develop in us a sense of solidarity with the poor and the oppressed. This, among other things, will involve a willingness not to use for personal advantages the easy access to power we generally have; it will involve a readiness to cultivate the gospel value of sharing. Let a larger number of Jesuits be encouraged to have an experience of the life of the weaker sections of our society.
- 15) Our development works are to be directed primarily to the removal of the causes of injustice, and should not be confined to efforts meant merely to alleviate the sufferings of the victims of injustice. Relief measures, necessary in times of distress, should not be the specific feature of our social ministry. Experiments to evolve new models of social apostolate are to be encouraged. Every effort is to be made to explore and utilise the resources available in the country and thus diminish our dependence on foreign funds.
- 16) The importance of the work of direct evangelization should never be minimized. In the promotion of justice, our priestly role is basically one of leading and animating the community rather than doing everything by ourselves.

Recommendations to the Provincial of India

- 1) A group of competent men should be invited to reflect on the national situation and assess it in the light of the Gospel.
- 2) Courses should be arranged to train persons actually engaged in development work in the theological implications of Decree 4 of GC 32 and in the socio-economic analysis of society.

- 3) Our theological faculties should publish a series of studies that will help us better understand the theological implications of Decree 4.

Recommendations to the Major Superiors of India

- 4) Each Provincial should appoint 2 or 3 competent Jesuits to develop closer contacts with persons committed to justice who are either engaged in public life or are well-informed as to the socio-political situation. This would enable us to have an ongoing reflection on the national situation and to make our views known to those who can have an influence on public affairs.
- 5) In each Province men should be chosen and trained for the socio-economic analysis of society.
- 6) Within a year each Province should evaluate its development works to see whether they aim at removing causes of injustice rather than just relieving victims of injustice and whether they enable persons and communities to become architects of their destiny rather than objects of our charity.

REFLECTION AND ACTION ON JUSTICE IN THE USA

During the first half of February, at the invitation of the U. S. Jesuit Conference, Fr. F. Ivern attended a series of meetings in Washington and St. Louis, aimed at developing a U. S. "pole" in the Society's international network for the promotion of justice in the service of faith.

From February 4th. to 6th., he met with consultants and members of the Woodstock Theological Centre to discuss their project on Human Rights: Need and Power in an Interdependent World. This project will be carried out by a group of young Jesuit theologians with knowledge and training in the field of the social sciences. They will work in close dialogue and collaboration with other social research and action groups, particularly with the Washington based Centre of Concern (see next item).

Following this meeting, the ideal of a U. S. "pole" and the means to develop it were discussed with representatives of the Jesuit Conference and related organisations like Jesuit Missions, the National Office of Social Ministries, the Woodstock Theological Centre, and the Centre of Concern. The President of the Jesuit Conference, Fr. Jim Connor, has proposed that all those who took part in the February discussions continue meeting for a two-hour session every other week until the end of April, in an effort to develop further the U. S. reflection/action pole and define better its mode of operation. During the first week of May, the group will meet again to review the progress achieved and plan for the next phase.

CENTRE OF CONCERN

During last year the Centre of Concern celebrated the fifth anniversary of its foundation. Since the Social Secretariat has just received a small brochure containing a report on its work of the past 5 years, this seems a good opportunity to send out congratulations and pay tribute to the very valuable services the Centre is providing. Those who receive CENTRE FOCUS will know them well. Those who don't, can get it and the Five-Year Report by writing to: Centre of Concern, 3700 13th Street, N. E., Washington, D. C. 20017, U. S. A.

Plans for future work include ongoing projects concerned with a new international economic order, expanded ministries for women in church life, capitalism/socialism and the challenge of justice, unemployment both domestic and worldwide. New projects include a re-evaluation 10 years later of Populorum Progressio in the light of the Third Development Decade, advancing the discussion of a "basic human needs" approach to global social justice and relating this to world unemployment and multinational corporations, and sponsoring a consultation on the impact of world religions on women and development. Best wishes for the implementation of this programme to Fr. Bill Ryan, the director, and his efficient team of helpers!

A NEW LOOK IN AN OLD UNIVERSITY

Though Campion Hall, Oxford, lost part of its roof in a recent fire, this is not preventing the Master and his staff from trying to keep abreast of the modern world and its needs for justice and development. Last July, the Hall hosted a seminar for some 35 businessmen, priests and academics who spent a week discussing Christian Values in Modern Society with special focus on the conflicts that arise between economic groups and between nations.

To pass from words to deeds, Fr. Winterborn, the Master, is now busy raising financial support for Bursaries to enable people working on problems of food production in developing countries to spend time in Oxford in study or research. Two broad types of applicant are envisaged: either teachers of agricultural science or people with some academic background (usually of first degree standard) who are actively engaged in agricultural production or in the management of enterprises, particularly cooperatives, dealing with agricultural products. Preference will be given to Jesuits, Diocesan Priests or male members of Religious Orders, but laymen are not excluded. If you have any applicants to suggest - or financial support to offer - please write to: Fr. B. Winterborn SJ, Campion Hall, Oxford OX1 1QS, UK.

SUBVERSIVE LITERATURE

It is now 3 months since Radio Station DXBB of the Catholic Prelature of Malaybalay (Bukidnon, Philippines) was raided by the police and closed down.

Shortly after ANG BANDILYO, the Visayan-language Prelature bulletin, was also forced to close. Both were branded as subversive. In such circumstances, how can the pastor communicate with his flock - especially when the latter is scattered over a wide rural area of difficult access ?

Jesuit Bishop Francisco Claver has found two solutions. The first is "Blackboard Newspapers", publicly displayed in church yards. Several have sprung up and, so far, the police have left them. The second is the Pastoral Letter. At present Bishop 'Cisco' is writing one a week. Here is a short extract from a recent one:

- "Why is it that when people try to do something about grave social injustices, forthwith the cry is 'communism, rebellion, subversion' ? This is our experience here in the Philippines. It is also the experience of countless men and women in such far-flung countries as Brazil, Chile, South Korea, Rhodesia, Malaysia, many other nations throughout the world. And these men and women suffer because of the facile charge. All of which makes me wonder. Have Communists preempted what by right belongs preeminently to us as Christians ? And have they done so simply because we Christians have defaulted on an essential of our religion ? How else explain the strange phenomenon ?"

Last month Fr. Gus Nazareno, editor of the bulletin and director of the radio station, was summoned before a military court and charged, along with 208 others (including 2 Jesuits), with inciting to sedition. Among the 13 documents quoted in evidence as "scurrilous... subversive... used to incite rebellious conspiracies... to stir up the people against the lawful authorities" is the following:

- "(8) Mimeographed pamphlet without a title, a portion of which reads, as follows:

'Woe to the legislators of infamous laws, to those who issue tyrannical decrees, who refuse to the unfortunate and cheat the poor among my people of their rights, who make widows their prey and rob the orphan. What will you do on the day of punishment when, from far off, destruction comes ? To whom will you run for help ? Where will you leave your riches ?'

PJ is offering no prizes to those who identify the source!

THE RELATIVE EFFICIENCY OF EVANGELICAL NONVIOLENCE

This was the title of an unusual thesis defended at the Gregorian University last month. The author, John Auping, a Dutch Jesuit destined to work in Mexico, based his research on the influence the revival of religion had on the abolition of slavery in North America in the last century. The evangelical

approach of the non-violent abolitionists proved to be more effective than the 'guerilla tactics' of the violent abolitionists. In a more modern and somewhat different context, a similar position comes out strongly in Jacques Levy's recent biography of Cesar Chavez.

P U B L I C A T I O N S

NATIONAL SECURITY STATE

- (1) La Doctrina de la Seguridad Nacional, JOSEPH COMBLIN (Mensaje, March-Abril 1976, pp. 96-104). This is the basic article on which many of the subsequent ones have drawn. A slightly earlier treatment in English appeared in America for 21 February, 1976.
- (2) Versão latino-americana de segurança nacional, JOSÉ COMBLIN (Cadernos do CEAS, November-December 1976, pp. 58-63). A shortened and slightly different version of the above translated from a Spanish text published in América Latina (CEFRAL, Paris, May 1976). It is followed by Por que os militares ?, a critical study of a book recently published in Brasil by IVAN ZANONI HAUSEN.
- (3) Répression contre l'Eglise et progression du néo-fascisme, GONZALO ARROYO SJ (Études, January 1977, pp. 25-44).
- (4) Política y Justicia - Teoría de la Seguridad Nacional, LUIS CARLOS BERNAL SJ (Revista Theologica Xaveriana, n. 4 1976, Bogotá, pp. 365-386). This whole issue is devoted to studies of Faith and Justice and has several other useful articles.
- (5) Los Cristianos y la Seguridad Nacional, Editorial (Mensaje, December 1976, pp. 612-615). A thoughtful and careful reflection.
- (6) Toward a Human World Order: beyond the National Security Straitjacket, GERALD + PATRICIA MISCHÉ (Paulist Press, New York, 1977). An American view of the same problem with suggested strategies for overcoming it.

OTHER

- (7) Glaube und Gerechtigkeit als Auftrag der europäischen Christen, PEDRO ARRUPE SJ (Katholischen Missionen, March-April 1977, pp.45-50). Text of the speech given by Father General in Frankfurt in November 1976 (see News + Features, December 30, 1976). This celebrated speech has also been published in Geist und Leben.
- (8) The Hunger for Bread and Evangelisation, PEDRO ARRUPE SJ. This is the second and longer of Father General's two addresses at the Eucharistic Congress in Philadelphia. Though it has been published in some places, it is less known than the first address. The Press Office of the Curia has just produced texts in English, French and Spanish. A limited number are available for any who want them.
- (9) Un nuevo marco para la Doctrina Social de la Iglesia, ARTURO GAETE SJ (Mensaje, February 1977, pp.20-29). An interesting study which complements the Document in this issue.
- (10) CEPAS-Carrefour. This is the regular newsletter of the Centre d' Etudes pour l'Action Sociale in Kinshasa, Zaire. The editor is willing to send it to any reader of PJ who would like to get it. All you have to do is write to: Didier de Faily SJ, 3096, KINSHASA, République du Zaire.
- (11) If the Eye Be Sound, Dom THOMAS CULLINAN OSB (CIIR, I Cambridge Terrace, London NW1, 1976). A series of reflexions on a spirituality for ministering to changing unjust social structures - especially suitable for developed countries. Price : \$3.00 or £ 1.50.
- (12) A Christian Declaration on Human Rights, DR. JÜRGEN MOLTSMANN (Church Alert, November-December 1976, pp.24-35). This important paper was given at a Consultation organised in 1976 by the World Alliance of Reformed Churches and is the result of reflection on material gathered from members churches over 5 years. Using it as a basis, the 21 theologians attending the Consultation drew up a statement on The Theological Basis of Human Rights, published in the same issue of Church Alert (pp.17-23).
- (13) Glaube und Gerechtigkeit: überlegungen zur theologischen Begründung von Dekret 4 der 32. Generalkongregation, W. KERBER, K. RAHNER, H. ZWIEFELHOFER (Munich, December 1976). This 72-page study on Decree 4 will serve as one of the basic documents of the Lower German Province Meeting on GC 32 next Easter. Copies can be obtained from the Provincials Office.

- (14) RIO: Reshaping the International Order, JAN TINBERGEN, Co-ord. (E. P. Dutton, New York, 1976). This Report to the Club of Rome was drawn up over a period of 2 years by 21 specialists to try and answer the question: what new international order should be recommended to the world's statesmen and social groups so as to meet, to the extent practically and realistically possible, the urgent needs of today's population and the probable needs of future generations ?
- (15) The Counter-Productivity of Violence, DOUGLAS HYDE (Catholic Mind, New York, November 1976, pp. 40-48). Useful article by well-known British ex-Communist, based on experience in 3rd. World countries. Was also published in the UK in the January 1976 issue of The Clergy Review.

"But relief work, however important and necessary it still is, is no longer sufficient in today's world. The poor and the hungry are looking to us not just for charitable handouts, but for active support in their legitimate struggle against all forms of injustice and oppression. Our eucharistic commitment is calling us to a new form of solidarity, a deeper identification with those in want. This is a far more exacting role requiring action in a variety of fields, political, social and economic. Public opinion needs to be educated and mobilized, barriers of prejudice or indifference broken down, politicians and legislators pressured into action. Much of this will be tedious and frequently unrewarding. But it is essential if tangible results are to be achieved.

And there may be occasions when our commitment to world justice will cost us dear and call for personal or corporate sacrifices of varying degrees. At such times we can take courage from the early Christians who had to suffer for their faith and counted it an honor to do so in the name of Jesus. (Acts, 5, 41-42) We can also take courage from the many men, women and children throughout the world who, at this very moment, are suffering for the cause of justice. Some are in prisons or detention camps with no charges or false charges against them, some are being subjected to torture or thrown into exile. Many of these people know we are here today and are looking to us in hope. May we not fail them! May we, our churches and the organizations we belong to, become known as fearless defenders of human rights and justice whatever this may cost us in material, political or other terms." PEDRO ARRUIPE SJ (Speech at Eucharistic Congress. Philadelphia, August 2nd, 1976)

EDITOR: M. CAMPBELL-JOHNSTON SJ - HAPPY HAPPY EASTER !
