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**exchanges \* échanges \* intercambios**

No. 4  
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THE DIALOGUE CONTINUES

The last issue of PJ went out just as the holiday period was starting in Europe, the USA and several other parts of the globe. This, together with a bigger than usual bottleneck in the Italian mail services, is probably responsible for a slight falling-off in the number of reactions that have come into the Social Secretariat. Since the publication of PJ 3 to the present moment, these have numbered 44 from 23 different countries.

But more important is the fact that the majority have been no more than requests to be put on our mailing list. Welcome as these are, they cannot provide the basis for much dialogue. Since this remains our chief concern, we are as anxious as ever to receive your comments on material published. Please note that these needn't be long or elaborate essays. Any remarks, however brief, however contrary, will be welcome, together with suggestions for future topics. We are also glad to hear about what you are doing. News concerning actual experiments, projects, initiatives in the social field is doubly welcome.

The principal focus of PJ 3 was Latin America with its many concerns. This issue takes up some of these again, especially in the form of a wide-ranging contribution from ARGENTINA (see Beyond Medellín). But an attempt is also made to give some prominence to EUROPE, notably in Christians for Socialism and the News section. Hopefully future numbers of PJ will be able to highlight other parts of the world in a similar manner. In the meantime, please remember that this publication is what YOU make it.

(1) . - POLES OF REFLECTION

Plans to promote Poles of Reflection in different parts of the Society were already announced in the first issue of PJ (see p.4). Since then occasional news has been given of their progress (see PJ 2, pp. 18+31, PJ 3, pp. 48-9). Here we give a brief account of some of the poles that are active or have been in touch with us recently. It doesn't pretend to be complete.

INDIA

An initial meeting was held in February in Delhi between 3 members of the Indian Social Institute and 3 from Vidyajyoti (Theology Faculty).

Among issues identified for study were:

- Is faith-vision to be kept distinct from "scientific" interpretation of a situation ?
- What does union or unity in the Church + Society mean ?
- What is the role of religion in society, the ideologies underlying a praxis ?
- To what extent is our faith itself conditioned and by what ?

Since this meeting we have heard reports of continuing discussions in Vidyajyoti and the possibility of a meeting between Jesuit social scientists.

SPAIN

The Madrid Institute Fe y Secularidad have already published a first survey of the opinions on church and religion held by several prominent Spanish marxists and left-wing leaders (see PJ 3, p. 70, n. 6). This is now in the process of being followed up by an assessment from a christian standpoint. Hopefully the study will be completed by a second survey on the attitudes of Christians active in marxist-oriented parties. The whole project is being co-ordinated by José Gómez CAFFARENA, SJ.

UNITED STATES

Woodstock Theological Centre: Much progress has been made in planning the research project on Human Rights: Need and Power in an Interdependent World that was mentioned in PJ 2 (see p. 31).

The research planned falls into 3 inter-related categories:

- Analysis of current structures of economic and political power in the hemisphere as these affect individual, social and economic rights;
- Articulation of a more comprehensive theory of rights drawing on the various normative traditions dominant in the hemisphere;
- Consideration of new possibilities for action.

Other institutes and centres in the USA and Latin America are being invited to participate in this project. In June a meeting was held with several representatives of the CIAS and Jesuit educational research groups in Latin America and a network of ongoing communication set up. The 3 major contributions to the project by the Latin American groups will be:

- Analysis of the impact of multinational corporations on various economies in Latin America and how this affects the range of possibility of meeting basic economic needs of marginal sectors of the population;
- Analysis of Marxist and national security perspectives on the content of human rights and the point of similarity as well as differences between these and Christian views of rights and needs;
- Critique of Anglo-American approaches to rights from a Latin American cultural and historical perspective.

DOMINICAN REPUBLIC

Plans are in hand to start a pole of reflection by expanding an already existing group of 9 Jesuits and laymen who have been meeting regularly and publish an annual study on the Dominican economy.

Two members of the CIAS have participated in the group to date (José Luis ALEMAN and Jorge MUNGUÍA). Their number will now be implemented by a theologian with special interest in cultural problems (Emilio BRITO). And the interests of the group will be expanded to cover other sectors of Dominican society besides the economic. The first meeting of this new pole of reflection is scheduled for October.

### GERMANY

Reference has already been made in PJ 2 (see p. 35, n. 13) to an important study on the theological bases of Decree 4 of GC 32. This has now been followed by a second study on "Service for Justice in an industrialised and secular Society." (see Publications) The author is Hans ZWIEFELHOFER, Academic Rector of the Hochschule für Philosophie in Munich. Hopefully these will be the basis of a continuing dialogue within a Pole of Reflection.

### LATIN AMERICA

In the last issue of PJ (pp. 48-9), three tasks were identified for a Latin American pole of reflection and it was noted that a meeting of interested Jesuits from the Southern Assistency would be held in Bolivia in mid-July. The result of this meeting was a working document entitled "Jesuits in Latin America today." Since it is 9 foolscap pages in length, it cannot be reproduced here. One way of indicating its contents is to list sections and subheadings.

- I. Introduction: 10th. Anniversary of Populorum Progressio.
- II. The Situation in Latin America.
  - A. Topicality of Populorum Progressio.
  - B. False solutions.
  - C. New situations.
- III. The Church in Latin America.
  - A. Replies of the Church to Populorum Progressio.
  - B. Fears and risks.
  - C. New presence of the Church.
  - D. Persecuted Church.
  - E. Temptation to retreat.
  - F. The Society of Jesus in Latin America.
  - G. New forms of insertion and apostolate.
  - H. Ground to cover and signs of hope.
  - J. Call to commitment.
- IV. Lines for theological and pastoral reflection.
  - A. The situation in Latin America from the perspective of faith.
  - B. The Exercises and liberation from sin.
  - C. Social Dimension of the Gospel.
  - D. The Exercises and liberation in Latin America.
  - E. The Exercises and the following of Christ.

- F. The Exercises and the Crucified one who lives.
- G. The Exercises and the permanent presence of the Spirit of Jesus.
- H. The Exercises and service of the Church.
- V. Conclusions.

As already noted, this document is intended to be a working paper. Hopefully it will be widely circulated and commented. Those wishing for copies should write either to Ricardo ANTONCICH (Pasaje Larrabure 186, LIMA 1, PERU) or José Miguel MUNARRIZ (Centro Gumilla, Apartado 40.225, CARACAS 102, VENEZUELA).

(2) FORMATION FOR JUSTICE

From INDONESIA comes the pertinent observation that unless Jesuits are trained to promote justice and unless this training occupies a regular and important place in the formation of all, then it is unlikely that the promotion of justice will be "a concern in the whole of our lives and a dimension of all apostolic tasks." (D. 4, # 47) So argues John MULLER in a paper on The Dimension of "Promotion of Justice" (P. J.) and "Formatio Nostrorum" (F. N.) which was published in the July 1977 Sela Newsletter. The first 4 sections are concerned with the traditional type of F. N. and its shortcomings with respect to P. J. The final one makes a number of proposals with respect to:

- the general formation of all,
- the special formation of those directly destined for a social apostolate.

We reproduce here the proposals concerning the formation of all.

- a) If general F. N. takes an estimated 10 years (2 years novitiate, 6 years philosophy/theology, 2 years pastoral orientation/regency), it seems to be reasonable to use two of the 10 years for social education in the broad sense. This education should be disseminated into the whole process of F. N., in a form and way in accordance with every of its stages.
- b) Of these two years of social education, it would be good if more or less one year and a half is used for study/theory and half a year for praxis.
- c) The social praxis is better spread over the whole process of F. N., primarily in the form of experiments that aim to experience concrete and real "exposure to the poor." However, the meaning of social praxis should not be limited to some experiments of that kind only.
- d) During Novitiate prime interest should be given to efforts integrating the spiritual life and the involvement in society. For this purpose,

more or less one month should be used for social education, e. g., in the form of a course to get more acquainted with the social world and the social works of the Society, or as reflection on experiments and their cases, so that these experiments are not only seen as an ascetical exercise.

- e) Social study/theory should be stressed during philosophy. During these three years, two semesters or 30 units/credits (one semester is 15 units; one unit is 45 minutes of lecture per semester) should be given to social lectures in the broad sense, viz. lectures in the fields of social ethics, social psychology, social sciences, etc. In the context of social science lectures, an introduction should be given into the problems of development of society viz. political, economic, and social problems.
- f) During theology, deep integration should be strived for between the two basic dimensions of "Our Mission Today": in other words, between theology and P. J. /involvement in society. To obtain this, one semester or 15 units during the 3 years of theology should be made free for it. In these lectures the following themes could be discussed: theology and social sciences, the task of the Church in the development of society, social theology/theology of liberation, faith/church and the world, critique of religion.
- g) During the F.N., every Jesuit should follow one social retreat.

These proposals were discussed and agreed on by the members of the Indonesian Consilium Sociale. PJ asks: What do they look like to YOU? Are they relevant to YOUR province? We hope to get and publish some answers, especially from those undergoing or responsible for F.N.

### (3) MARXISM / SOCIALISM

Not many reactions have come in to the tape on Attractions of Marxism that was produced in the Curia and circulated to Provincials (see PJ 3, p. 53). But the problem of Christian-Marxist dialogue continues to be a major concern for many and will obviously remain so for much time to come.

- A comment from INDIA welcomes the tape as a useful contribution to on-going formation and hopes it will be repeated though with more careful preparation next time. "How about a follow-up on 'ideology or no ideology'" ?
- A reader in SOUTH-EAST ASIA is concerned about two of the positive elements mentioned at the Cavalletti meeting: "struggle against injustice especially socio-economic" and "effective solidarity with the poor" (see PJ 2, p. 29). "May be they do these things before they are in power, but as soon as they take power, at least in

Vietnam, all this becomes mere rubbish... I cannot find but extremely naive those who still believe that communism is really with the poor. To my mind this statement of Bishop MATAGRIN is so true: 'The drama of the modern world is that the oppressed here and elsewhere believe they have found hope for liberation in a system that has never led to anything else except totalitarianism.' Comments of this sort are common whenever there is discussion between those attracted to marxism and those who have actual experience of communist regimes. PJ will be glad if any readers can explain the apparent gulf between theory and practice. (ED)

From MEXICO comes a long interesting article on Christians-Marxists: Option for the Oppressed which, once again, highlights the difference in approach between North and South or USA/Europe and Latin America. An encounter which takes place within a shared option for the oppressed and for radical social change is necessarily different in nature from the more abstract plane of political, philosophical or theological dialogue. Here we can do no more than briefly summarize the main points of the article under 3 headings:

(1) Points of convergence

- + Option for the oppressed: Faithfulness to the poor and a commitment to their liberation should be unifying factors. These may also include the rejection of capitalism in favour of some form of socialist model. The denunciation of injustices must lead to a scientific examination of their causes. Both christian and marxist have much to teach each other here.
- + Rejection of capitalism: The inhuman form of capitalism that has brought domination, institutionalised violence, economic dependency and imperialism is rejected both theoretically and in practice. This implies acceptance of some socialist alternative without admitting it to be perfect or perfectly realisable. The christian maintains a prophetic distance.
- + Analysis and revolution: To make the first two stages effective, tools of analysis are required which, in turn, inform decisions for action. In practice, christians and marxists meet at this 'technical' level and prescind from problems of ideology and/or faith. The immediate common aim is to remedy structural "sin" or injustice.

(2) Points of conflict

- + Anthropological divergency: The marxist vision both fully subordinates man to objective forces yet also considers him capable, through the interplay of these, of building a perfect classless society. It overlooks personal sin.

- + Moral conflict: A morality based on the class struggle will necessarily be different from one based on love of neighbour and lead to different strategies: ie. violence and the dictatorship of the proletariat instead of non-violence and change through co-operation between the classes.
- + Atheism: The opposition on this point is apparently irreconcilable. But, in practice, there is much controversy among marxist thinkers (young Marx vs mature Marx, etc) and some christians do not consider dialectical materialism essential to "marxism".

### (3) Towards solutions

- + Different planes: Many Latin Americans accept the distinctions of Althusser between scientific marxist analysis and its philosophical basis. Is this distinction valid? Are not both systems all-embracing? Christianity cannot be reduced to mere morality or worship: marxism necessarily implies a view of man and history.
- + Dialectic unity: Perhaps some form of unity can be established between the two but it will be dialectic and therefore conflictual. It will also depend on the clear recognition that:
  - neither system is complete or finished;
  - each should recognise a field of autonomy to the other;
  - both should be open to mutual criticism.
- + Creativity and renewal: The christian's encounter with marxism should lead to a renewal and deepening of his faith which, at the same time, will make it more creative and open. But this can only be the result of a definite commitment to the poor and oppressed. Among them we will refind Jesus Christ and the fulness of his redemption. The Church has a message of liberation: God forbid she should leave the actual liberation to others!

### (4) ENVIRONMENT OR STRUCTURE ?

This interesting question has come to us from SOUTHERN LATIN AMERICA where, for the time being at any rate, direct social action to change structures is considered subversive by those in power. We reproduce it as it came in.

#### Reflections in the light of Evangelii Nuntiandi

- A. For me one of the big insights of Evangelii Nuntiandi is the suggestion of a new category for analysing reality: the concept of ENVIRONMENT

or MILIEU which should be added to those of structures and individuals (and the hearts of individuals).

- B. The idea of ENVIRONMENT, whether in harmony or in conflict with existing structures, is useful for clarifying several points:
- i) The distinction between environment and structure introduces the possibility of human freedom and all it entails. Though freedom can be suppressed by structures, it can also exist within a particular environment which is at odds with a given structure.
  - ii) This distinction also helps clarify the difference in purpose and even modes of action between a religious group and one that is strictly political.

The political group is directly concerned with structures: the need to change these means that it must envisage direct action affecting the structures themselves.

On the other hand, the religious group is primarily concerned in its social work with the transformation of the environment. This will lead logically to a subsequent change of structures - to be carried out by the political groups that have emerged from the new environment. This, it seems to me, was the role of Jesus and we also see it clearly in the Epistles (see Epistles of Peter and Paul, especially the Letter to Philemon).

- C. I believe this transformation of environment to be the specific contribution of the religious community and therefore of the pastoral function of the Church.

Methods of transforming the environment

But how can the environment be changed? I think there are two different methods:

- A. The direct method: Through actual presence in non-Christian environments, giving witness to a different vision of reality, etc.
- B. The indirect method: Creating Christian communities with an internal mystique and way of living similar to that of the primitive Christian communities described in the Acts of the Apostles. The faith and values of the small group are those which should be adopted by the society as a whole and reflected in its ethical standards. This is the strategy outlined in the Epistle of St. James. It is a living call to human and religious change. It is also the method adopted by Jesus whose renewal is centered basically on the religious conversion of the community.

(5) ABOUT OURSELVES

Deeds not Words

- Appreciative comments continue to reach us concerning PJ in general.

It is "rich in content, full of useful information and points to solutions." (COLOMBIA) "The overall perspective and news you give us from throughout the Society seem to me each day more useful." (MEXICO)

- One reader (CHILE) was more specific. "I like PJ for the following reasons: a) News of what our companions are doing in the social field. This encourages us, gives us support, and makes us more creative and critical in our social work.
- b) The exchanges are brief, interesting and respectful.
- c) Contributions coming from different countries help me to realise how much one's particular historical milieu influences one's outlook."
- Another reader (UK) complained that when he displayed issues of PJ on his community notice-board they immediately vanished and he has not been able to retrieve them. The practice is admirable but its results could be interpreted ambivalently (ED).
- Finally a reader from MEXICO urges us to continue giving emphasis to what Jesuits are actually doing to promote justice, not what they are saying or resolving to do. And he adds: "We are interested in the search to promote justice in concrete situations and with positive effects that do not depend on money, prestige or the influence of our benefactors. I really believe the gauge that we are doing something worthwhile will be the immediate accompaniment of calumny, persecution, expulsion and scandal on the part of the mammon of iniquity."

#### Not to muzzle the ox

- It seems important to remind readers that PJ and its contents IN NO WAY represent any official view from the Curia. This was clearly stated in the first issue (p. 3), but will perhaps need to be repeated from time to time to avoid misunderstanding.
- The reason is that PJ is intended to be a forum for free and open discussion. One should expect to find in its pages different and even conflicting views. It is necessary for these to be expressed if there is to be any dialogue in the real sense of the word. But none of them can be quoted as an official opinion of the Society, in spite of the address at the foot of the front page.
- It is to preserve this freedom of discussion that we have gone to great pains to insist that PJ is a private publication for internal circulation among Jesuits. It is not intended to be put on public display or made available to anyone who wishes to see it. Consequently we have already refused several requests from non-SJ organisations and even individuals who have asked to be put on the regular mailing list.
- And our policy with regard to republication of material was clearly stated in the last issue (PJ 3, p. 47). For Province newsletters or bulletins which, like us, are also intended only for private circulation:

NO PROBLEM. The more articles and comments are reproduced the better, since this will promote a wider exchange. But we insist that, for reviews or periodicals with general publication or distribution outside the Society, permission to republish must be requested each time. It will only be granted when the editor is convinced that no harm or misunderstanding could ensue.

To each according to his needs

- The number of Provinces agreeing to receive copies of PJ in bulk and look after the internal distribution themselves is growing. This is a great help to us. It should improve distribution by ensuring that PJ reaches those who are likely to profit from it most - something we can't always know from here. Secondly, though it may add a little to the work of the local Provincial Curia, it saves us here a great deal of time and money.
- With respect to the latter, a number have offered to pay for PJ. We are very grateful for these offers. While it may be necessary to impose a charge next year, we hope it will not be a heavy one. And for the present, we will continue sending PJ free of charge to anyone who needs it, happy to be able to give freely what we have freely received.

Next issue

- The suggestion has come from CHILE that we might start producing special issues of PJ devoted to a particular theme. The subsequent issue could then carry all the comments and feedback. This would help make the exchange more systematic and concentrated but it might have other disadvantages. The editor would be glad to hear views on this together with suggestions for possible themes.
- The next issue of PJ will partly follow this formula. We have decided to devote the whole of it to a case-study of a concrete situation in which Jesuits are actively engaged in promoting justice and reflecting on their work in face of concerted opposition and other problems. It should appear before Christmas and will be the last issue of 1977.

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BEYOND MEDELLIN

The following contribution to PJ comes from ARGENTINA and is a reply to the invitation in the last issue to reflect on topics of concern to the 3rd. General Assembly of Latin American Bishops which will be taking place next year in Mexico. It takes up again several of the themes discussed in PJ 3. Hopefully it will stimulate us to continue this dialogue which is important not only for ourselves and our work, but for the Church as a whole.

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To meet the present challenge facing the Church and our Continent we can neither retreat from the positions of Medellín, nor merely repeat them. We have to take a new step forward, inspired not by ideologies but by our faith and our will to serve the people of Latin America. To discern what this new step forward should be, we must bear in mind what has happened since Medellín, the new developments and events that have taken place both in the Church and in Latin American society.

1) Recent past

A bird's-eye view of the past gives the following picture: the liberating optimism of the immediate post-Medellín period was succeeded by one of growing radicalism. On the one hand there was a radicalism to the left, both in reality and language, which led progressive christian groups to separate themselves from the hierarchy and the majority of the people whose general outlook remained the same. On the other hand there was a reactionary radicalism which used fear of the former and their excesses as a weapon to frighten those who were traditionalists without being reactionary. Out of these two positions there gradually began to emerge, in several parts of Latin America, a new path for the Church with the possibility of uniting on the basis of faith the more traditional (but not reactionary) with the more progressive (but not ideologized). Two important elements in this new path for the Church are: popular religion ("pastoral popular") and the defense of human rights. On the other hand, there is still a danger of interpreting the mission of the Church in a purely "spiritual" manner just as the challenge of marxism also still exists. To these must be added today the new threat of the doctrine of national security. These are the points I shall be taking up in the following paragraphs.

2) Popular religion

I have in mind the theological-pastoral movement which goes under this name (i. e. "pastoral popular") in Argentina, and to its extensions in Chile, Paraguay and - to a lesser extent - Uruguay. To this must also

be linked the re-discovery, which is taking place, in Brazil through basic Christian communities, of the values of the people, their popular wisdom and religious practices.

We have here a pastoral and spiritual development of the first magnitude which needs to be deepened both theologically and practically. It is important to stress that it is something deeply rooted in the history of the Latin American people and Church, that it has both a popular and an institutional dimension, that it appreciates traditional values - like popular religion - but within a context of liberation, that it gives priority to faith, without abandoning the political and social aspects of the apostolate but placing them within the framework of a wider cultural approach. (cf. Evangelii Nuntiandi)

In fact this development has contributed to unity in the Church, promoting justice and dignity even of the most oppressed. At the same time, priests and religious are re-discovering the specific nature of their mission, without neglecting its human and integral aspects (even political).

3) The defense of human rights

Faced with different types of abuses, but especially those occasioned by the "doctrine of national security", the Latin American Church has frequently worked for basic human rights, preaching and proclaiming them publically. In most cases, especially interventions from Bishops, it seems this defense has not come from ideological positions but from conviction based on faith. It is important to note that it has led to a re-evaluation and up-dating (in the line of Octogesima Adveniens which speaks of the Church community discerning the signs of the times) of the social doctrine of the Church, understood not as something static and rigid but alive and developing.

4) Danger of "spiritualism"

Nevertheless there is still a danger of misunderstanding the religious mission of the Church and the autonomy of the temporal, and thus falling into a false "spiritualism" as a reaction against the integralist positions of both right and left. I believe we can understand the relationship "Church and politics" by analogy with the faith, using the formula of Calcedon: "inconfuse et indivise". Faith influences culture - and also politics - through the implicit understanding of man and society that it entails. This implicit understanding becomes explicit in what is called "social doctrine" which however is not something rigid and unconditional, but conditioned and developing. Nevertheless it cannot be harmonised with any view of man and society since there are some views which contradict the implicit understanding of man that comes from the faith. From this standpoint of

faith, the Church can judge political options and identify norms for action that are ethical-political and ethical-political. These norms are not "models of society", nor are they mere abstract principles; they are specific guidelines corresponding to the particular needs of the situation and to the Gospel.

5) Marxist challenge

I believe it is not without reason that the universal Church and the Latin American Bishops issue warnings about marxism. Without denying possible ideological motives, I think the Bishops have a pastoral sense which sees in marxism as such elements irreconcilable with Christianity. However I also believe that, until the truth of marxism has been fully assimilated, it will continue to be an intractable problem and a temptation. Thus both an ingenuous enthusiasm and an exaggerated anti-marxism must be avoided as illusions.

Among the truths of marxism must be mentioned:

- a) The realisation that conflict exists (class struggle, etc.), without taking it as the key for the interpretation of history. We need to reflect on sin and the cross in the light of this valid contribution of marxism but from different premises.
- b) The same can be said of historical materialism and its corresponding criticism of ideologies, with the reservation that the relationship between infrastructure and superstructure is not conceived according to a deterministic dialectic but from a wider understanding of the interaction between social and spiritual reality. Rahner's idea of "real symbol" can help in this (see I. Ellacuría).
- c) The theme of socialism should also be studied in greater depth to introduce a type of socialisation which can overcome the antithesis socialism (collectivism)-capitalism and lead to a more just society without structural privileges.

6) The doctrine of national security

It is important to bear this in mind in re-considering the mission of the Church not only with respect to individual social rights of the person and community, but also with respect to the State. Perhaps the doctrine's most questionable tenet is the state absolutism it demands in function of the national security to be defended. The relationship between Church, people and State needs to be re-thought. It is also necessary to think out a prudent pastoral policy which combines courage with efficacy and freedom of spirit with realistic common sense.

Nor should the positive contributions this new ideology could make be overlooked:

- a) Its concepts of strategy and geo-politics, sometimes absent from the pastoral concerns of the Church and the political thought of citizens.
- b) Its awareness of nationalism, on condition that, when put in practice, "nation" is not separated from "people".
- c) Its willingness to face up to the challenge of industrialization in Latin America, on condition that - in harmony with the historical roots of our peoples and the influence of the Christian faith - we overcome the anti-human characteristics of modern industrial society, whether capitalist or communist.

7) Discernment

Finally I wish to add, both in the case of marxism and of the ideology of national security, the Church needs to follow the advice of John XXIII not to confuse abstract doctrines with concrete historical movements. For this, spiritual and pastoral discernment is essential. I think the modern equivalent of the illusions common to the Second Week of the Exercises are - on a social level - ideologies. For this reason, the Society with its special charism for the discernment of spirits, is called to bring all the wealth of its Ignatian experience and tradition to bear on the discernment of ideologies.

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CHRISTIANS FOR SOCIALISM

"Christians for Socialism" is a controversial topic which, in some places, immediately gives rise to hostility and mistrust. This is partly due to the fact that the movement means different things in different countries and even within countries. We are happy to publish here a calm reflection on it as it exists in a particular part of Spain. It has been written by a Spanish Jesuit who has been and still is very closely connected with CPS. His purpose is not to start controversy but encourage reflection and exchange. As he himself says, he is hoping for "suggestions, criticisms and encouragement" from his brother Jesuits.

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I have found the reading of PJ 3 stimulating since it offers chances of brotherly exchange and a common search in our service, as Jesuits, of those

whom Jesus loves: the poor and all who are seeking for justice.

I refer especially to the marxist-christian dialogue which is mentioned in connection with the Cavalletti meeting. There is no doubt that in many places this dialogue greatly concerns the christians with whom we share our faith in Jesus and the struggle for justice. It is a difficult quest often pursued on the frontiers of belief. As Jesuits we cannot prescind from this search or the risks it involves, as long as we hold on to a spirit of discernment in community and brotherhood. I think the task given to the Society concerning dialogue with atheists also includes this encounter with marxism.

I would like to share with readers of PJ two experiences in this field in order to receive their suggestions, criticisms and encouragement:

- 1) Our sharing of theological reflection and solidarity in faith with those christians who, without abandoning their belief and wishing to remain faithful to the Church, at the same time play an active part in organisations or political parties with a clear and explicit marxist orientation. Many join "Christians for Socialism" to seek support in their faith. We are asking what should be our contribution to this movement which is the object of so much controversy and misunderstanding.
- 2) Our belonging to "Basic Christian Communities" which are formed especially in poor, working-class districts where several groups and communities of us Jesuits live.

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#### I. Support in the faith for "Christians for Socialism"

We start from a criterion expressed by Father General on several occasions to the effect that our co-operation with "CPS" should be on the level of theological reflection and pastoral help rather than leadership or administrative responsibility. We are aware of the ambivalent image this movement projects owing to the variety of situations in which it has developed. In Spain it is characterised, in contrast to other places, by a greater emphasis on the religious aspect and by its declared intention to remain faithful to the Church.

Many of us have had the very real and close experience of finding ourselves side by side, believers and non-believers alike, engaged in the same struggle during the difficult times our country has passed through in the course of the last few years. In such circumstances the faith is challenged, often in a very violent manner, since the parties and organisations in which one is active or with which one co-operates are,

for the most part, of marxist inspiration or origin. Many christians have made their political choice by breaking with the faith and the Church. Others have tried to remain faithful. It is in such a context that the Christians for Socialism Movement is born. It reflects what happened in Chile in 1972 but with a specific contribution of its own. It is, a sort of meeting-place where Christians come together who, for years, have been seeking how to combine a militant socialism with their christian faith.

One characteristic we find among the CPS in Spain which is different, for example, from those in Italy is a greater emphasis on the religious rather than the political aspect. Why is this so? In Italy the tendency of the CPS to be a political rather than religious movement dominates because it is involved in a fierce ideological struggle against the monopoly the Christian Democrats claim to hold on the faith. The situation in Spain is different and much more similar to countries in Latin America. This is why the CPS in Spain insists more on the religious dimension: how to live one's faith and remain in the Church while adopting a marxist "praxis".

In addition, the recent democratic elections in Spain, the first in 40 years, have shown that no one party has monopolized the christian votes and that the Church Hierarchy has maintained a neutral position before the pluralism of political options open to christians. This fact is important and has encouraged a strengthening of what unites christians - faith in Jesus Christ and membership of the Church - rather than what could divide them: different political options which are always relative values in human history.

So Christians who think their service of others requires a socialist option and who come together to discuss within a group like CPS have a right to expect from us some support and theological reflection on the three principal objectives of the CPS in Spain and elsewhere, especially in Latin America:

- a) Church objective: to create and offer our people a Church that is really one with them and ready to take up their struggles. The CPS in Spain sincerely believe, and have claimed on several occasions that, along with other christian groups, they are able to show the people a Church of the same mold as the primitive Church, fully identifying with the prophetic and liberating tendencies that have flourished over the centuries and continue to flourish within its confines. It is here that an encounter with the "base" in serious and deep theological reflection can bring new and fruitful insights. It is here too that the Ignatian spirit of our vocation as apostles can help others to feel and bring alive the Church and belief in Jesus.

- b) Religious objective: the CPS movement as it has developed in Spain proclaims its belief that spiritual life and religious experience become richer when linked with a political action that struggles against all forms of alienation. It is precisely in this field that marxists and christians can discover a dialectic interaction beneficial to both, while each maintain their own special characteristics and autonomy. Similarly, at a more theoretical level, but with obvious practical consequences, an effort has been made together with non-believers to re-examine the classic marxist criticism of religion.
- c) Ethical-cultural objective: real political pluralism among socialists and especially, the experience of a critical and constructive faith within the Church and society, have encouraged the CPS in Spain to take an urgent look at ethical and moral values and suggest alternatives. This is because they feel there has been encouragement in recent years for ethical and cultural values linked to authoritarian and fascist types of society: the christian ethic has been openly abandoned especially with respect to the defense of human rights. Here the CPS find a stimulating challenge to reflect as christians and seek egalitarian and fraternal social structures for the economy, education, the family, women's liberation, sexual behaviour, etc. It is a search that does not pretend to be sectarian. We Jesuits who are close to such christians must at least ask ourselves what should be our attitude and contribution to a calm, Gospel-based search for something which deeply, and sometimes tragically, affects the lives of our people.

These notes on the CPS in Spain and their special characteristics may help readers of PJ to clarify their own ideas and especially to start a brotherly dialogue of discernment on a matter of much concern to many of us.

## II. "Christian Basic Communities"

Many CPS groups in poor, working-class districts and other christian groups not necessarily linked with CPS find in Basic Communities the possibility of living their faith and celebrating the Word and the Eucharist.

These Basic Communities which spread in poorer parishes or, where these don't exist, independently, are an attempt to live the faith seriously. One of their characteristic marks is a determination that the Christian Community, however it shows this, should not remain on the fringe of human events. Confronted by a history of struggle for justice by less privileged social groups in depressed rural areas or proletarian districts in great industrial concentrations, the christian faith has sought new forms of expressing itself both in private and public. In this way these Communities have spread in recent years in several parts of Latin America and also in southern Europe, but especially, I think, in Spain.

To live in one of these Communities is to become convinced that one is witnessing an authentic manifestation of popular religion: a religion not exploited for ends foreign to the Gospel but rather a genuine expression of the deep feelings of the people.

I think there are quite a few Jesuits living in such Communities in Europe, Latin America, Africa and Asia. Circumstances will differ according to the characteristics of each place. It would be good if we could exchange some of our experiences which, without doubt, fall within the call of the last General Congregation to promote justice as the specific and primary mission of Jesuits today. As for me, I have not attempted to explain my own personal experiences here. But these could be the object of another "exchange" if the editor of PJ considers this desirable.

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The Editor of PJ does consider this desirable and is willing to do all he can to promote such an exchange between Jesuits with similar experiences. It may not always be possible to publish everything in PJ itself. But the possibility also exists of putting these Jesuits in direct contact with each other. They can then carry on a dialogue which will immediately become more intimate and flexible. The Social Secretariat will act as a sort of clearing-house or switch-board. It has already done this on another occasion and is happy to continue to do so in the future. For in this way a communications network between Jesuits involved in social work would gradually come into being.

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NEWS

DEMOCRACY IN EUROPE

A good account of the 1977 Meeting of the Groupe Européen des Jésuites en Sciences Sociales has already appeared in News + Features for September 28th, 1977 (see pp. 219-220). But the development of democracy in Europe in recent years poses a number of problems for the Church as well as new opportunities for growth. These formed the theme of a brief but lively paper on The Church and Democracy given by Fr. Jan KERKHOF SJ, Secretary-General of PRO MUNDI VITA. We reproduce here some questions he asked at

the end of his presentation in the hope they will stimulate discussion among our European (and non-European) readers:

- 1) How can the Church - and the Society - promote an education that encourages greater participation in decision-making at all levels of society including the ecclesiastical ?
- 2) What can we do to further the process of decentralization and regionalization in the Church that was called for by Vatican II and seems to be in line with current political trends in Europe ?
- 3) Is there a necessary conflict between a system based on hierarchical structures and one that seeks to give greater voice to pluralistic views belonging to minority and sometimes marginalised groups ?
- 4) What can be done to increase the participation of the young in a society of the old, and of women in a world of men ?
- 5) How can financial structures that favour the concentration of power be democratized ?

#### JESUIT POVERTY IN PORTUGAL

This summer Portuguese Jesuits chose poverty as the theme for their annual meeting. More than 80 members of the Province spent 3 days discussing the theory of poverty and its application in the light of recent developments in the country.

For the theory they were helped by 2 members of the Curia in Rome. Fr. Jean-Yves CALVEZ, General Assistant, gave 3 talks on:

- recent development in Jesuit poverty from GC 28 to GC 32;
- Jesuit poverty and the apostolate;
- spiritual and scriptural bases for our poverty.

And Fr. Gonzalez CALLIZO, Assistant Procurator-General, spoke on the more technical aspects of the vow and the new rules concerning it.

Applications to the Province were introduced by Fr. Manuel VAZ PATO, new Superior of the Social Institute at Evora. He selected 5 themes, examining under each (a) situation in the country, (b) problems this poses for the Church, (c) challenges it offers to our practice of poverty. The 5 themes were:

- Private property is not an absolute right.
- Place of the worker in society.
- Solidarity with the most underprivileged.
- Austerity of life.
- Association and sharing.

On each of these counts, recent and important developments within Portugal are challenging the Jesuits there to reform their practice of poverty so as to be able

to "meet the serious needs of today's apostolate." (GC 32, D 12, # 5)

Conclusions were expressed in a series of recommendations to the Provincial. Much emphasis was given to on-going community discernment, discussion and prayer on poverty and several concrete proposals were made to ensure that this really does take place. The recent concern of the Church that religious poverty should include some direct sharing of the life of the poor was also stressed. The use made of various possessions (libraries, houses, apostolic works, etc.) was critically examined in view of a greater sharing among ourselves and with others. More information and discussion was requested about budgets, accounts and investments at local and provincial level.

### DENIS THE AREOPAGITE

This is the name of the Jesuit Cultural Centre in Athens which, according to its director Fr. Michael ROUSSOS, will soon be celebrating its 10th. anniversary. Though not a Social Institute in the strict sense of the word, its members are involved in a variety of activities in the social field. These include:

- Series of conferences on social and political problems in the country;
- Seminars and study groups on trade-unionism, economics, etc.;
- Publications on the same themes in the Centre's Review Problemata and also in small books;
- Help to Greeks from the islands and provinces who come to Athens looking for work;
- Help to foreign sailors (mainly Pakistanis, Egyptians and Africans) who come in to Piraeus.
- Various services for poor families and the aged.

The Centre also has a subsidiary branch on the island of Syros where help is given to peasant farmers and the workers in the shipyards. Requests for similar centres have come from Corfu and Rhodes. Because of their fewness in number and relative isolation, members of the Centre wish to increase contacts with fellow Jesuits in similar work. Greece, as Fr. Roussos points out, is part of Europe and needs not only entrance to the Common Market but also European support to strengthen her democratic institutions. (Address: 28, rue Michel-Voda, ATHENS 109, GREECE)

### INJUSTICE IN INNER-CITY DUBLIN

"Should I be encouraging people to go to Mass and Confession, with their eyes heavenward? Or should I be preaching revolution?" These questions are asked by Peter McVERRY SJ who, for the past 2 years, has been living in a small flat and working in an inner-city Dublin slum. He speaks of his experiences in an excellent article published in the February 1977 issue of Doctrine and Life (Dominican Publications, St. Saviour's, DUBLIN 1, Ireland). After describing the inhuman and degrading conditions in which the people have to live, he analyses the effects these have on their mentality and values and consequently

on their behaviour. A general "confinement of spirit" shows itself in a "joylessness about life" which is always "something to be struggled with". This leads to premature ageing and a premium on toughness and violence. All regard for property is lost and the general feeling of resentment leads inevitably to robbery, violence and vandalism. Self-respect is also absent since it is continually corroded by the sentiments shared by all of powerlessness and dependence.

Are there any solutions? Fr. McVerry emphasises he is no theologian, social scientist or economist. His experience so far has been primarily a learning one. It has however convinced him of one thing: "Effective change can only be brought about by the people of the inner city themselves. No outside individual, organization or group can effect the necessary changes." This does not mean outsiders have no role to play. Their contributions can be crucial in triggering the changes in aid, structures and mentalities that are needed. This year the community in Summerhill will be a group of 3 Jesuits, joined from time to time by novices and others anxious to share in their experience.

#### PRO MUNDI VITA

In the last issue of PJ we mentioned two issues of PRO MUNDI VITA devoted to "Popular Religion" and "Basic Communities" (see p. 67, nn. 18+19). Most readers of PJ will probably be familiar with PMV and its various publications. For those who are not, the following information may be of use.

The Centre started in 1961 as a committee mainly concerned with the need for church personnel in the non-Western world. However it soon broadened its interests and developed into a scientific research and information centre, organizing conferences, promoting publications and giving advice on a wide range of pastoral and social problems as they affect the church. It aims to be especially at the service of decision-makers within the church and is much used by bishops' conferences and religious organizations. With its headquarters in Brussels, the policies of the Centre are formulated by a managing board, a consultative council and a general assembly, all of them with broad international representation. The current president is Mr. A. VANISTENDAEL and the Secretary-General Fr. Jan KERKHOF SJ.

In addition to six Bulletins per year printed in five languages (English, French, Spanish, German and Dutch), the Centre also publishes four series of Dossiers relating to Asia-Australia, Latin America, Europe/North America, and Africa. Current and future concerns and/or publications include the following: Christian-Marxist dialogue, Multinationals, Church and Human Rights, Muslim-Christian Dialogue, Church + Apartheid in South Africa, Church and State in Latin America, Ancestor Cults, Episcopal Leadership, China, Liberation Theology, Buddhism-Christian Dialogue, etc. (Address: Pro Mundi Vita, Rue de la Limite 6, B-1030 Brussels, BELGIUM)

THEOLOGIANs AMONG THE POOR

At the beginning of next school year, in October '77, four young Jesuits, students of theology at Innsbrück University, will move into a new kind of living situation. All four are either just finished or about to finish their theology studies and they will move into a complex of old buildings currently occupied by poor, problem families. Formerly an army barracks, the buildings now belong to the municipal authorities and serve as a home for some 200 people. Encouraged by suggestions from the 32nd G. C. and having considered their reasons over a long period, the theologians want to learn more directly about how the poor live and what sort of stresses and tensions they meet. It is therefore primarily a learning situation for them. Where possible they intend to offer help with the problems they meet there. Not clear as yet is to what extent their continuing studies will be interfered with or hindered in this situation. They are hoping practically to find out how easy/difficult it will be to combine study with living in such a situation.

A MEETING WITH A DIFFERENCE

As announced in the last issue (p. 60), the 1977 SELA Meeting took place in Bangkok during the first part of August. It was attended by 16 representatives and several of the Jesuits working in Thailand. The September SELA Newsletter gives an excellent account of the proceedings. Important among these were down-to-earth suggestions for implementing 3 projects initially launched at the 1976 Assistancy Meeting in Manila:

- Research and Action for Justice in Asia (RAJA),
- Research and Reflection on Faith and Ideologies (or Political Realities and the Preaching of the Gospel),
- Exposure to the Poor.

It was also decided not to sponsor an international seminar as in past years, but ask each SELA Representative himself to try and build up a basic community with some group he is in contact with. Thus a really practical contribution can be made to human development and experiences of success or failure shared with others.

But perhaps most significant of all was the innovation of starting the meeting with 5 days of "exposure to the poor" in slum areas, villages and rural communities, and among cultural minorities. All participants took part and then followed up with 2 days of shared reflections and a full day of private and shared prayer. This had so notable an effect on the last 4 days of "business", that a formal letter was sent to the Major Superiors of the East Asian Assistancy inviting them to adopt the same procedure at their next Conference in Melbourne, Australia. They felt this would not only "give a tremendous example to all the Jesuits of East Asia" but also bring "special blessings on your meeting which follows."

What did they themselves learn ?

"Most particularly we were put into listening and learning situations. Out of this we could listen to people and to the Gospel in a new way. Some of us discovered painfully our occupational hazard of one-way service: to give rather than to receive: to offer advice rather than receive it. In this time we knew concretely how the poor live, we could feel their helplessness. Monotony experienced affects us differently from monotony heard or read about. We learned in this time that we cannot help people to change if we ourselves cannot change.

As Jesuits together in this experience we learned to know one another in new ways. We felt that the whole Society needs to change from being over-institutionalized to being more personal. Sometimes we were quite exposed just to ourselves; we lost our defenses about ourselves, and were led to feel more deeply the need of prayer, especially of the prayer of the heart. We also learned quite new criteria for our personal and apostolic choices about simplicity of life, about our use of things, and about the people with whom we spend our time."

### STUDENTS FOR OTHERS

How seriously are our schools taking up the challenge to promote justice by becoming involved in projects helping the poor and underprivileged? A survey last year by Fr. Edwin J. McDERMOTT, then President of the Jesuit Secondary Education Association, tries to answer this question with regard to Jesuit Secondary High Schools in the United States. The report, drawn up by Charles D. ROBERTS and published in the JSEA News Bulletin (November 1976), shows that 43 (out of 47) of our High Schools have Social Service Programmes. In 28 schools these carry credits which, in 12, are required for graduation. In a further 6 schools, the Programme is required for graduation but no credit given. 11 schools have full-time directors for the Service Programmes and 22 part-time.

The range of service offered runs the whole gamut of social needs from retarded children and the chronically ill to senior citizens and the destitute. Degree and range of participation vary from school to school. In some, all the students take part: in others, mainly the seniors. In some, the services are given outside school hours: in others, they are an integral part of religious studies or some other course. Programmes can be planned for a year, a term, as a 'mini' course, as a vacation project, and so on. In Jesuit College Prep in Dallas, for example, 146 graduating seniors were asked to devote at least 100 hours of out-of-school free time to helping others. Most put in much more and many said they will continue to be involved as they move into adult life. Tributes to their work poured in and requests for information came from schools all over the States and as far away as Canada, Hawaii and Puerto Rico.

What are the effects on the students themselves? One testimony out of hundreds will have to suffice. It comes from a student working on a team in the

depressed region of Appalachia:

"I learned basic construction skills, but that doesn't begin to say what I learned from the people I came in contact with. I came down with the attitude that I was going to save Appalachia, but Appalachia saved me. The people there didn't have much materially, but they shared whatever they had. They were so happy and hopeful in their hard struggle, and I was having trouble making it back home with everything that had been given to me. They had an astounding amount of faith in Jesus, and this increased my own faith. Before my experience in Appalachia, there was much pessimism in my life, now there is love and hope."

(The Report and more information can be obtained from: Vincent DUMINUCO, S. J., JSEA, 1717 Massachusetts Avenue, N. W., Suite 402, Washington, D. C. 20036, USA).

#### DETROIT TASK FORCE FOR FAITH AND JUSTICE

Last May the Detroit Province Senate recommended that a task force convene in each of the main metropolitan areas to assess its faith and justice needs and propose a key issue to be acted on by Jesuits in that area. Instead of a single issue, the Detroit City group found the growing gap between the rich in the suburbs and the old and poor in the core of the city was due to many problems offering opportunities for action. They decided to invite all Detroit area Jesuits to gather for shared prayer and reflection "to deepen in each of us that attitude of mind which will flower into concerted action for justice in our area."

Gatherings, including a concelebrated liturgy and rotating round the various communities, are being organised by the Task Force one weekend evening and one weekday evening each month. Suggestions already made for immediate action have included the following:

- Each Jesuit centre his 1977 retreat round the faith and justice needs of Metropolitan Detroit.
- We should get to know our city, visit its parks, eat in its restaurants, walk its streets, use its public transportation, and talk to its people.
- To grow in solidarity and supportive dialogue, invite to dinner or visit others who are struggling for faith and justice in Detroit.
- Speak out a message of hope and challenge in the classroom, in the pulpit, and in publications. We can infuse a note of hope to counteract the tidal wave of negative publicity.
- Focus personal prayer and community liturgies on particular problems of the Detroit area.
- Either directly or indirectly, each Jesuit could contact a poor family, become friends with that family, get to know their difficulties, listen to their solution of problems, and help them in whatever way possible.

- Develop a team to speak out on public issue in the news media, especially in the areas of prejudice and conscience formation.
- Monitor key local issues to facilitate opportune letter writing and other action.

### JESUITS IN MANAGEMENT AND BUSINESS

In January this year 22 Jesuits from the US and Canada working in Management and Business held a first-ever Conference in Detroit. Nationally and internationally, it was argued, the business corporation is the most powerful institution in our society. Hence Jesuits in this field should be leaders in helping executives and managers to clarify their values and goals, and in presenting a human and Christian perspective. The experiment was so successful that the group is planning another two-day meeting this November and Fr. Peter FRAILE, the organiser, has drawn up a list of 51 possible participants. Prominent on the agenda are discussions on what the promotion of faith and justice should mean to Jesuits involved in this apostolate.

### TRANSNATIONALS AND AGRICULTURE IN LATIN AMERICA

This is the title of an extensive research project co-ordinated by the University of Paris-X and covering 19 countries in Latin America, Europe and the United States. Its aim is to assess how new forms of the international division of labour, particularly agro-industrial multinational firms, are affecting problems of poverty, hunger and rural social structures in Latin America. Though the research is being carried out by selected teams in the different countries, high priority is also being given to involving local church and labour groups and peasant movements. For the project is concerned not merely with analysis of the problems, but also the conscientization of those most affected and those responsible. Thus, in addition to producing valuable bibliographies that can be obtained from the Sociological Research Team at Paris University - X, it also puts out bulletins, leaflets and audio-visual material designed for teaching purposes and for the conducting of seminars. The project is now completing the second phase of its work which consists in collecting and co-ordinating data from the base. Towards the end of 1977 will start the third and last stage of analysis and interpretation. The final reports will then be drawn up, discussed and presented to government, business, labour and other agencies capable of taking action. The International Director of the project is Fr. Gonzalo ARROYO SJ who can be reached at: 15, rue Monsieur, 75007 PARIS, France.

### ANALYSIS OF SOCIETY

How to reach the heart of the problem of people in rural areas - the problem of poverty? Sooner or later every missionary in a poor country comes up against this barrier. What can he do about it? Recently 40 Jesuit missionaries in rural areas of the Bombay Province spent 7 days at a seminar on the

Analysis of Society conducted by the Indian Social Institute Training Centre, Bangalore. Fr. Duarte BARRETO, helped by Stan LOURDUSWAMY SJ, organised an intensive study programme on different approaches to development, the analysis of society into organisation and meaning systems, the interaction of the various structures - economic, political, cultural, ideological and religious - and Paolo Freire's concept of conscientization and its applications.

Two sessions at the end of the seminar were devoted to a follow-up programme. A brain-storming of the whole group led to 17 propositions which, after discussion, were reduced to 8 and, after voting, to the following 4 priorities:

- (a) Each mission station is to list their works in order of their importance and do an analysis of their beneficiaries in terms of their affiliation to the different structures to see whether our service goes to those whom we intended.
- (b) Each mission is to make the analysis of society of the area or village where the greater part of their service goes: two or three to make a scientific analysis and all others to make a simple analysis. The aim: to understand the society better and thus be able to insert our little service to the best advantage.
- (c) Each mission station will give priority to work for the rights of the people. A special effort will be made to find out the recent special rights given to the Adivasis and the Scheduled Tribes by the State Governments, make the people aware of them, and help to obtain these rights.
- (d) A week's training programme on skills in the Conscientization Process to be arranged for the missionaries within six months.

#### RESPONSIBLE INVESTMENT

An interesting and increasingly important service offered by the Washington-based Jesuit Centre for Social Studies is professional advice on investment. There has been a growing awareness among institutional stockholders of their moral responsibility for the policies and actions of the corporations whose shares they own. Jesuit response to this was to set up in October 1974 the national Jesuit Advisory Committee on Investor Responsibility (JACIR) under the chairmanship of Fr. Theodore PURCELL SJ of the Centre for Social Studies. On the basis of existing research, the group was asked to make moral judgements about shareholders' resolutions contained in proxy statements. In its first year of operation, JACIR analysed 9 stockholder resolutions submitted to 8 major American corporations in which a significant number of American Jesuit Provinces held stock. Its recommendations were accepted and acted upon by 8 of the 10 Provinces.

A new dimension of this work, now under consideration, is the sponsorship of shareholder proposals. Since this requires considerable time and expertise, it will be necessary to set up a different and well prepared committee to cope with it. Advocacy work is much more demanding because of the complexity of

the social, political and economic issues involved. But, as Fr. Purcell points out, "sponsoring proposals is a valid possibility that the Provincials might well explore, building on the solid start JACIR has already made towards one implementation of the 32nd. General Congregation's document on faith and justice. "

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

#### CHRISTIANITY - MARXISM

In addition to publications on this theme already listed in PJ 3 (see 6, 7, 8, 9), the following will also be useful:

- (1) Marxismo y Cristianismo (Christus, n. 502, September, 1977: Buena Prensa, AC, Donceles 99-A, Apdo. M-2181, Mexico 1, D. F., Mexico). An excellent issue carrying 6 articles on Marxism-Christianity, including the full text of the contribution summarized on pp. 76-7 of this issue.
- (2) Perche "I Cattolici a Sinistra", V. D'ASCENZI S. J. e altri (Casa Ed. S. E. I., Corso Regina Margherita 176, 10152 Torino, Italy: 1977). Results of a survey carried out in Emilia-Romagna in 1975-6 by the Centro Ricerche Sociali in Ferrara.
- (3) The Christian-Marxist Dialogue: Beginnings, Present Status, and Beyond, PETER HEBBLETHWAITE (Paulist Press, 1865 Broadway, N. Y., N. Y. 10023, USA: 1977). A clear and helpful account of the various stages and places of the dialogue with chapters on Theologies of Liberation, Christians for Socialism, China and Euro-Communism.
- (4) Le marxisme, l'homme et la foi chrétienne (Cahiers de l'actualité religieuse et sociale, n. 147, 15 septembre 1977; 14, rue d'Assas, 75006 Paris, France). Issue devoted to the full text of the two recent and important statements of the French Hierarchy on Marxism and Christianity. They are followed by commentaries and a short bibliography.
- (5) Cristianos en el Partido, Comunistas en la Iglesia, ALFONSO COMIN (Editorial Laia, S. A., Constitución, 18-20, Barcelona-14, Spain: 1977). A practical description of Christian-Marxist relations in Spain today by a member of the Executive Committee of the PSUC (Communist Party of Cataluna)

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- (6) Rural Development and Social Change: An Experiment in Non-Formal Education, J. M. HEREDERO S. J. (Manohar Book Service, 2, Ansari Road, Darya Ganj, New Delhi-110002, India: 1977). This important book is based on years of experience working with peasant farmers in rural Gujarat and outlines a training system that seeks to promote the growth of the whole man in his community.
- (7) The Politics of Altruism: A Study of the Political Behaviour of Voluntary Development Agencies, JØRGEN LISSNER (Lutheran World Federation, 150 route de Ferney, CH-1211 Geneva 20, Switzerland: 1977). A systematic and thorough attempt to analyse why and how people in wealthy countries help those in poorer ones and what can be done to make their aid more effective.
- (8) Los Jesuitas ante el Pueblo Salvadoreño, (San Salvador, June 1977). A pamphlet published by the Jesuits in El Salvador bringing together 6 articles in which they explain why they adopted the position on land reform and social justice which has brought them so much persecution. The articles were originally published in the daily papers of San Salvador from June 14th. to 27th.
- (9) Cadernos do CEAS, (Rua Aristides Novis, 101, 40.000 Salvador, Bahia, Brasil). A bi-monthly review published by the Jesuit Social Institute in Salvador do Bahia with the explicit policy of "presenting, commenting and analysing Brazilian reality and sharing the struggle of Brazilians for human rights, democratic freedoms and better conditions of life, with the aim of promoting full participation of the popular classes in the building of an independent, free and just society." With the July-August issue this courageous publication passes the 50 mark, looks at its realisations and prospects, and edits a full index.
- (10) Food First: Beyond the Myth of Scarcity, FRANCES MOORE LAPPÉ + JOSEPH COLLINS (Institute for Food and Development Policy, 2588 Mission St., San Francisco, CA. 94110, USA: 1977). An excellent and comprehensive study (466 pages) by two prominent experts, co-founders of the above-named Institute. The essence of the book has been reproduced in 22 pages of cartoons in the September 1977 issue of New Internationalist - and also in the following:
- (11) World Hunger: Ten Myths, FRANCES MOORE LAPPÉ + JOSEPH COLLINS (Publishers + Address as above). A 50-page pamphlet summarising the above book in the form of 10 "myths" followed by 10 "food first fundamentals." Useful for concrete policy making and action.

- (12) IDAL - Información Documental de América Latina (4824 Côte-des-Neiges, Montréal, Québec, H3V 1G4, Canada). A new service, directed by Fr. ALEJANDRO DEL CORRO S. J., which is reproducing on micro-film the principal documents concerning the Church in Latin America during recent years and related social and economic topics. So far, three series have been produced:
- SERIES I: Iglesia en America Latina (58 micro-cards in 9 dossiers reproducing 751 documents totaling 5684 pages: price US\$ 150)
- SERIES P: Partido Comunista de Chile (91 micro-cards in 10 dossiers reproducing 953 documents totaling 9000 pages: price US\$ 220)
- SERIES M: Cristianos por el Socialismo (In preparation)
- (13) Christ the Liberator, JOHN DESROCHERS S. J. (The Centre for Social Action, 24, Benson Road, Bangalore 560 046, India: 1977). An interesting "Indian" presentation of what is usually a Latin American preserve. This is the latest publication in the series mentioned in PJ 1 (see p. 13).
- (14) Speech from the Dock, Bishop DONAL LAMONT (Catholic Institute for International Relations, 1, Cambridge Terrace, Regent's Park, London NW1 4JL, UK: 1977). Account of the reasons for Bishop Lamont's imprisonment and expulsion from Rhodesia.
- (15) Meterse en Política? (Christus, n. 499, June, 1977: Buena Prensa, AC, Donceles 99-A, Apdo. M-2181, Mexico 1, D. F., Mexico). An excellent issue devoted to the political role of the Church and the Christian.
- (16) Fe y Política, ENRIQUE J. LAJE S. J. (Editora GRAM, Cochabamba 1652, Buenos Aires, Argentina: 1977). A series of articles published under 4 headings: Faith and Politics, Church and State, Liberation, Socialization.
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- (18) Interim Reports of the Inculturation Commission for Jesuit Formation in India, COMMISSION ON INCULTURATION (8/3 Vishwa Apartments, 3, Shankaracharya Marg, Delhi-110 054, India: 1977). Collection of the 7 reports made to the Commission over the past year and a half.

- (19) Diakonia: Servicio de la Fe y Promoción de la Justicia (Centro Ignaciano de Centro America, Apartado 807, Panama 1, Panama). A new bimonthly publication on Ignatian spirituality from the Jesuits of Central America. The second issue (July 1977) was dedicated to the theme Contemplation and Justice, and the third (October 1977) to Poverty of the Jesuit Today.
- (20) Déclaration sur le Promotion Humaine et la Salut Chrétien, INTERNATIONAL THEOLOGICAL COMMISSION (Documentation Catholique, n. 1726, 4-18 September, 1977, pp. 761-768). An important document treating mainly of Liberation Theology. Has also been published in Italian in the Civiltà Cattolica, and elsewhere as well.

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"It seems to me that we Christians in Europe have a special obligation to give witness in this respect. We are being called upon today to live much more simply as individuals, families and social groups: to halt or, at least, slow down the spiral of luxurious living and social competition. Instead of feeling compelled to have many of the things our friends have, we should do away with some of the luxuries which may have become necessities in our social set but which the majority of mankind must do without. We must realize that to have enough is enough, and to have more than enough raises big questions. And we measure 'enough', not in terms of our own social set, nor in terms of any social set above us, but with our eyes on the truly poor and marginalized in our own society and in the Third World. Moreover, in the authentic Gospel order of reality, it is not a question of giving up only what is superfluous, what we do not need. If we accept the logic of the Gospel, we are bound to renounce also what we need because someone else has a greater need than ours. Don't the 15,000 dying of hunger in Bangladesh, India, Africa and Latin America need bread more than we need whisky, champagne, or a superabundant "first course" at table? How often we are far removed from this Gospel attitude! We have ears but do not hear, eyes but do not see! (cf. Isaiah, 6, 9; Matthew, 13, 14; John, 12, 40; Romans, 11, 8)."

(Address of Fr. Arrupe to the 12<sup>th</sup> European Congress of Jesuit Alumni, Padua, August 23<sup>rd</sup>, 1977)

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"Whether we like it or not, no matter how we explain it, the fact is there: social classes exist. They exist everywhere. They divide mankind into strata which are opposed to one another or - if you will - into watertight compartments which admit of little or no intercommunication. Each class is held together by its own interests, affinities and relations among its members, while aggressivity and lines of attack characterize its relation to outsiders. In this class network of relations, people are led to take internally consistent, class positions on any kind of social, economic, or political problem. Any conflict - whether in Korea, the Middle East or among races - will resonate with the chord of our own class mentality.

One who claims to be free from class mentality is rightly suspect. Only with great difficulty do we escape from the claims of class. The extremely privileged, who have not felt institutionalized injustice in their own flesh, react with amazement and defensiveness before the demands of the masses for a new order. In tranquil possession of what they believe to be their rights they look upon themselves as above the conflict. When they find themselves the object of claims on the part of others, they speak of unjust aggression on what is irrevocably theirs and maintain that it is licit to defend themselves in every way. This unconscious sense of class is a determining element in the situation.

On the other hand, the great masses of the dispossessed, schooled by a long history of suffering and privation and more recently by ideological propaganda, are keenly aware of what is just and unjust. Extremely sensitive to whatever offends their most basic human rights, they inevitably evaluate every situation and find similarities or differences with their own situation in any type of conflict they become aware of, no matter how distant it may seem. Naturally, then, they react with the incautious directness of the unsophisticated in ways that logically express their sense of solidarity and aggressivity. This reality I have described - schematized in a conventional way perhaps but undoubtedly true in its general outline - must lead us to ask to what class we belong and how we react to conflicts that, at first sight, we might describe as distant from ourselves. 'In what direction do our own sympathies move in particular cases?'

Surely as Christians helped by the grace of God we should put ourselves above any classist or partisan interpretation where this would involve our accepting a Manichaen or Marxist dichotomy or our abandoning our mission to bring all to Christ. But it will not be easy to free ourselves from the conditioning of the class to which, perhaps unconsciously, we belong. Only if we detect those conditioning elements within ourselves and react against them will we be able to achieve this freedom."

(Address of Fr. Arrupe to participants in the International Coloquium of Jesuit Alumni, Padua, August 24<sup>th</sup>, 1977)

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EDITOR: M. CAMPBELL-JOHNSTON SJ -

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