

hodierna  
missio  
societatis  
jesu  
est  
fidel  
servitium  
cui

ut

exigentia

absoluta

pertinet

**promotio justitiae**

exchanges \* échanges \* intercambios

No. 12

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STATE OF THE DIALOGUE

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(1) THIS ISSUE

- PJ 11 was an exceptional issue containing only one item: Fr. Arrupe's Press Conference at Puebla. We had intended to follow it with another special issue devoted entirely to the Puebla Document itself. Our aim was to provide a synopsis and analysis of its contents designed especially for our non-Latin American readers who have not yet had the opportunity to study the original. Several have written to say they would welcome this.
- Unfortunately it is still impossible to provide such a service because the official version of the Puebla Document has only just now been published in Spanish. And, as we write, it is still unavailable in French or English. Should we therefore hold over this issue till July when PJ 13 is due to appear ? Will it still be of some use by then ? PLEASE LET US KNOW WHAT YOU THINK !
- However the present issue does contain two items on Puebla. The first is a general assessment written by Fr. Frank IVERN who accompanied Fr. General to Puebla and covered the meeting as a journalist. A fuller version is being published by the Indian Social Institute in Social Action. The second merely lists the 9 passages more closely related to the promotion of justice that we had intended to print in the previous issue of PJ, but were unable to do so.

(2) THE FUNDAMENTAL OPTION OF GC 32

In PJ 10 we carried a long and careful comment on this key issue that came from IRELAND (pp. 130-132). We have now received an equally long and careful reply from BOLIVIA. Because of its importance we are happy to publish it in full and hope this debate will continue.

- "The topic is of crucial importance and therefore well worth study and debate. The great merit of our Irish brother is to have gone right to the heart of the problem. It is true that since GC 32 there has been a dichotomy on the level of theory which has led to division among Jesuits.

It seems that what the contribution from Ireland calls 'a first trend of interpretation' corresponds to the position of GC 32. This is the sense of ## 4-9 of D. 2: 'Jesuits Today'. Basically it is a question of the indestructible union between faith and charity, because 'faith without works is dead' (James 2, 18-20), but at the same time something more than just an act of charity since, without justice, charity is unthinkable. A too simple understanding of the faith which sees it only as a virtue illuminating the human mind and opening it to the divine, a sort of rationalist approach, must give way to one which recognises today's need for a faith committed to justice and charity. For this is where orthodoxy and orthopraxis meet.

The reasoning of ## 4-9 of D. 2, though influenced by more immediate considerations, states this point very clearly in # 7. It says that one of the principal obstacles to unbelief (in other words, for the atheism that Paul VI asked us to combat) is injustice, because we have 'belief in a God who is justice because he is love.' The whole problem therefore is to see whether this link between faith and justice is correct.

- If the link is correct, then the dichotomy on the theological and speculative level ceases to exist. In this case, the 'alternative interpretation' of our Irish writer is not an alternative one, but none other than the classic position viewed, explained and developed by GC 32; what he, in other words, calls the 'first trend of interpretation'.

If this is true, then the importance and priority of a 'priestly service of the faith' (D. 4, # 18), the 'spiritual and supernatural end' of Cardinal Villot's letter, Paul VI's words about the Jesuit as a 'spiritual leader', and the very Formula of the Institute approved by Julius III all remain valid and confirmed. Consequently the position put forward in the article seems to me excessive: namely that 'the dichotomy is evident... the dichotomy is not new. It is written all over the history of GC 32, especially in its relationship with Pope Paul VI.'

From the little I know of the history of GC 32, the basic problem with Paul VI was the question of grades with possible consequences of secularization in the Society from abandoning its sacerdotal nature. This is a parallel, though not identical, problem to the faith-justice theme.

It is true that divisions among us continue, even after the Congregation. But if what I have said is correct, the causes must be sought not on the theological level, but on a living one.

- In my view, the most important cause is the mental attitude of each Jesuit which stems from the social environment in which he moves. And it seems that Father General's thought is along the same lines

since, in the 'ex officio' letters for this year, he has asked for information on two specific points: experience of poverty and contact with non-believers.

In the experience of poverty, it is not merely a matter of austerity within a closed environment, but of coming closer to the actual living conditions of the poor. This implies suffering with the poor and getting out of an environment conditioned by ourselves... etc. And in contact with non-believers, it seems we have to discover that, for some, the root of unbelief is a materialist consumerism while, for others, it stems from the cries of injustice by the oppressed who see this injustice supported by the power of a part of the world that calls itself 'christian'.

It is for this reason there is so much insistence on the need for conversion."

(3) SOLIDARITY AS UNITY IN STRUGGLE

We are still getting reactions from our readers on what is, or should be, a genuine solidarity with the poor. We are particularly pleased to publish the following interesting contribution from GUYANA. It refers primarily to a non-christian environment. We ask: How relevant is it to other environments that are christian ?

- "Having read F. J. No. 7 and the subsequent numbers concerning the understanding and experience 'of ours' as regards solidarity with the poor, especially in light of G. C. 32 (4:50), one thing seems to come across clearly and that is the supportive Christian context of the experience, especially in Latin America.
- Here in Guyana, with the majority of the population being of Hindu, or Moslem belief, such a supportive context is clearly absent. Therefore, our experience of solidarity with the poor has become for us, as expressed by the poor themselves, a UNITY-IN-STRUGGLE. This means that our solidarity is expressed and is expressive of the struggle of the poor to free themselves from all that oppresses them in their development. In practical terms, our contribution is both to encourage and generate the capacity of the poor for self-development and also to actively participate in the process of struggle, which commonly means 'taking to the streets'.
- Clearly such solidarity has not got the respectability that has been traditionally associated with the churches involvement with the poor, and as a result many respectable Christians cannot understand priests being actively involved in any such process of change, especially where the christian element is not so obvious even in terms of personnel. There is no doubt that such unity-in-struggle

calls for much constant discernment and analysis, both with respect to our position and to the contribution we make to the process of change.

- Finally, unity-in-struggle as solidarity implies the acceptance at times of less efficient ways of attaining results, but on the other hand, efficiency cannot be paramount to personal commitment and involvement. "

(4) DECREE FOUR

- The following protest has reached us from SRI LANKA: "I cannot hide the fact that your insistence on GC 32 Decree 4 appears to me almost an effort to make a static idol out of it. Evangelii Nundiandi could perhaps help us much more in the fundamental option to re-dedicate ourselves to the service of faith than the older GC Decree 4. Why is it never mentioned or quoted in PJ ? . . . . I wish and pray that your magazine PJ move abreast with the times and update to the ideals and style of Evangelii Nundiandi (simple, straight, spiritual, enthusiastic) rather than remaining in a theoretical abstract terminology. " Perhaps other readers share this view ? Are we still talking too much about Decree 4 ? PLEASE COMMENT.
- From PAKISTAN come a series of comments on Father General's Final Address to the Congregation of Procurators. I quote two which are also linked with Decree 4:
  - + "Should we stop doing what we are doing ? Should there be deeper changes in the nature of the Society ? (cf. # 6) I find official documents at times very irritating because no real examples are given. This can make people very unsettled. What is he hitting at ? What does he want me to give up ? And surely he does not want to change the nature of the Society, the Society founded by Ignatius, approved by the Church ? Surely the Council wants us to deepen our appreciation of the charism of our founder and our legitimate traditions. From these I gather that the duty of the Society is to be a body of highly-trained men ready to do any work, any place, any time. If we are not, as a body, highly trained, I think the Society does not make sense. "
  - + "What ministeries are foreign to our Institute ? (cf. # 18) Ignatius excludes parishes. Are we wise to scatter men into lodging houses all by themselves ? If we must do parish work, why cannot our men live together in small groups ? I think it is very bad to virtually throw people out of our communities and expect them to live all alone - unless there is some extraordinary situation. "
- Finally from INDIA come 5 concrete suggestions for promoting unity among Jesuits involved in social action:

- + "We should be put together in communities, even of 2, even in diocesan parishes.
- + We should meet regularly for conscientization as Jesuits promoting social action so that we can plan together, question and discuss our work.
- + We should be circularized with regular communications to know what others are doing and what the Society expects of us as Jesuits.
- + We should take part in shared prayer and shared Ignatian retreats.
- + Our commitment to Decree 4 should be characteristic of the life of all of us as individual Jesuits and of our communities and institutions as well. In the latter we should find the spiritual and human resources needed for our apostolate. "

5) ABOUT OURSELVESPoints from letters

- Since the last report in PJ 10 (p. 132), we have received a further 41 letters from 20 countries. Since we have kept a careful record from the start, we are able to inform the more statistically inclined that we have now received a total of 401 letters concerned with PJ. The last analysis we attempted of these was in February last year when the total had reached 221 (cf. PJ 6, p. 3). We will wait till the end of this year before making another.
- Since people do not normally bother to send in adverse criticism; once again most of the letters are complementary. It is embarrassing to quote from them and we do not want to be accused of self-adulation.
- However one comment sums up so well the whole purpose of PJ that we cannot refrain from reproducing it. It comes from BOLIVIA, from the author of 'The fundamental option of GC 32' 3 pages back. He says: "PJ's greatest value is to be a lively, direct and simple means of exchange among all our brethren in the world... The sitting down to write my contribution, having to go back to GC 32, to the Address of Fr. Arrupe to the Procurators..., etc. all came from reading PJ. This is the greatest proof I can give you of how much your work is helping me. I am very grateful for this stimulus to study that I get from your review. "
- We hope other readers of PJ are getting the same stimulus and following it up! A more objective measure of this will hopefully soon be available since the Curia has launched a small survey to assess the value and use of all its publications.

Recent issues

- Several people have written in thanking us for publishing the full text of Fr. Arrupe's Press Conference at Puebla (USA, HONDURAS, PUERTO RICO). However we have had one negative reaction from BRAZIL: "Try to prepare a varied and interesting number next time. Some people told me that they found the last two numbers (ie. 10 + 11) a bit weaker. . . It might be good to present a menu that could meet the needs and tastes of different publics. "
- A comment in the opposite direction on PJ 10 comes from the USA: "I have just finished reading the Dec. 78 issue of PJ, as always with avid interest. I find a real sense of solidarity with knowing just how much is being done for international justice on the part of so many Jesuits throughout the world.
- The same writer refers in particular to the work of Fr. COMAS in Barcelona (cf. PJ 10, p. 146) and explains well its importance: "GC 32's mandate to work for the promotion of justice, if it is to be real and effective within the Society, is going to eventually mean coming to grips with the question of ideology and ideological perspective. In other words, the meaning of socialism today and the fundamental option for socialism as a political system is not peripheral nor incidental to any serious discussion of justice within the world today, but rather intrinsic to that discussion. Over and over in some of the Society's own documents is stressed the need to go to the roots of injustice. Whatever the particular involvement within systemic change, ultimately the politico-economic system producing injustice has to be faced." And he goes on to add: " I think PJ could perform an invaluable service in beginning to foster and cultivate on the part of its readers precisely this need to analyse injustices within the perspective of ideological option. "
- A comment from HONDURAS refers to the article in PJ 10 (Global Justice: pp. 135-141) and the need for religious in other countries to undergo the same process. It was precisely to underline the process followed and the possibility of adopting it elsewhere, that we published Jim CONNOR's account of the 'Convergence' Meeting.

Laity and Youth

- Comments on these two topics refer back to PJ 9. One from the USA concerns what was said on 'Collaboration and the layman': "One of the ideas which impressed me most in issue 9 was on p. 119 where the question is asked as to whether we must always be the ones to run the show. I think this is a good point because we need to expell from our thinking the conviction that if we don't start it, control it

- and run it, then it won't be any good. Just the opposite, it seems to me, ought to be what we focus in on. Perhaps it is the implicit desire to begin something new which prevents some of Ours from doing anything at all in the social scene. For the beginning of something new is so complicated that one could very readily get quite discouraged. "
- A comment on the same passage in PJ 9 from a slightly different angle comes from a very experienced non-Jesuit reader in Belgium: "When collaboration with lay people is mentioned, I hoped to find association with trade unions and leaders of co-operatives and peasant-unions as examples of such collaboration. I only found traditional Jesuit activities mentioned. It is my experience that Jesuit participation in labour unions was not always very beneficial. How come ? "
  - Finally an observation from the USA from someone involved in training Jesuits: "An aspect that concerns me is that the provinces do not seem to be making decisions that are explicitly motivated by the call of serving faith and promoting justice, especially the latter. As a result, younger Jesuits get interested and involved, but then direction from the province does not really connect what is being asked of the scholastic and the faith/justice orientation of GC 32. Sometimes I feel that it is business as usual because we are stymied about how to really orientate our major apostolate (high schools and colleges) toward bringing about justice. "

#### Distribution

- The latest distribution figures of PJ from the Curia are as follows:
 

English	-	540		
Spanish	-	390		
French	-	190	<u>Total</u>	- <u>1,120</u>

They go to Jesuits working in 85 different countries. Just over 51% of the copies mailed from the Curia are sent in bulk to the Socius of 20 Provinces, 6 Vice-Provinces and 6 Regions. The respective Socius then looks after the redistribution within his own area. We are very grateful for the enormous amount of time and cost this saves us.
- As we mentioned in PJ 10 (p. 133), in the USA the National Office of Social Ministries is not only redistributing PJ, but itself reproducing it. Hence a further 940 copies in English have to be added to the total given above. Again we are very grateful for this service which has so far been offered us free. PJ 10 was even printed in a half-size format. We thought it looked very elegant, but this was obviously not everybody's opinion. One reader, from the USA, wrote to complain that: "It is far inferior to your original format, size,

etc. I would even go so far as to say that the format from Washington makes it very easy for anyone to decide not to read it. The print is so small that it is a big strain to focus. It is a typical American product... not made either to please or to last." De gustibus....

- While on distribution, we would also like to offer a special word of thanks and praise to our extremely efficient secretary from COLOMBIA. She has not only sent out but also typed every issue from the beginning in all 3 languages. We estimated that, by the end of PJ 11, she had actually typed 1,006 stencils - not to mention others typed but never published owing to the disorganisation of the editor. She is now also helping with the translation of the Spanish version.
- Finally a special tribute to our two hard-working printers. Brothers Giovanni ROCCAFORTE from Sicily and Ján LUKÁČ from Slovakia. We estimate that something approaching half a million pages of PJ must have rolled off their presses since we started.

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"What have we got to offer you ? Like Peter, when begged by the paralytic at the temple gate, we look at the vast structural problems of our continent and we say to you: We do not have gold and silver to give, but what we have we give you: in the name of Jesus of Nazareth, stand up and walk. "

(PUEBLA: Message to the Peoples of Latin America)

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PUEBLA : A CHURCH ON THE MOVE

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FRANCISCO IVERN, SJ

1 : MEDELLIN REAFFIRMED

Before trying to describe more in detail what went on at Puebla, we can say from the start that its major contribution was to reaffirm Medellin's outward pastoral and missionary thrust: its reading and interpretation of the Church's evangelizing mission in the light of the signs of the times, of the concrete socio-economic, political, religious and cultural context that marks the life of the Latinamerican peoples. That reaffirmation was very much needed.

It was not easy to give concrete expression in the life and activity of the Church in Latin America to the Medellin vision and spirit. The tensions and conflicts that characterised the post-Medellin period were for many a continuous temptation to look behind, to less conflictive and more tranquil times and, if not to reject or deny Medellin, at least to play it down: to look at it not so much as the result of a mature and pondered decision by those ultimately responsible for the government of the Church in Latin America, but rather as the work of "experts" or theologians who somehow managed to "impose" their views and ideas on the Bishops. A few went so far as to say that at Medellin the Bishops had been "deceived" by the theologians !

At Puebla the number of experts and professional theologians present at the Conference had been reduced to a minimum: an unsatisfactory minimum, I would say, if we take into account the large number of people taking part in the Conference and the great variety of the topics discussed. Some of those more immediately responsible for the Conference's organization seem to have done all that they could to keep experts and theologians at a safe distance, during the initial preparatory stages and during the Conference itself. Therefore, what came out from Puebla was very much the work of the Bishops and reflected their own views. And what was said at Puebla was not only in substantial agreement with what has been said at Medellín, but, taking into account the pastoral experience of the ten intervening years, it tried to develop and apply it more extensively to the life and activities of the Church,

at different levels and in different sectors.

Puebla proved wrong both those that feared that the Latinamerican Church might go too far and in the mistaken direction, along dangerous and alien paths, and also those who feared that the Church might back away from its basic Medellin commitment and take refuge in safer, but less relevant positions.

There had certainly been some misinterpretations of Medellin and some deviations from the right path. The Pope himself acknowledged it in his opening address to the Conference. But they did not affect in any way the fundamental options and commitments that the Church had taken at Medellin and that were reaffirmed at Puebla. On the other hand, there were also those who had never taken Medellin seriously and had done little to implement its conclusions and answer its demands. Even at Puebla there were Bishops - a small minority indeed - that tended to look at Medellin as the source of most of the troubles that have afflicted the Catholic Church in Latin America during the last decade: loss of power and prestige particularly among the elites and the influential classes, priests and religious expelled and even killed, attacks and persecution. They would have liked if not to change Medellin, at least to adopt at Puebla a much more vertical and spiritualistic position. All of this is not surprising, since we find similar trends in other parts of the Church after the II Vatican Council and Medellin, after all, was only an attempt to translate the Council in Latinamerican terms.

At Puebla the Church adopted a balanced but open and even courageous attitude. It tried to deepen the religious and ecclesial dimensions of its social commitment, but remain faithful to it. The wide consensus achieved at Puebla around its main pastoral options and conclusions took by surprise all those who had underestimated the Latinamerican Church's strength, vitality and growing maturity and had believed that the Conference could be manipulated by a small group of extremists, whether of the right or of the left.

However, not everything was perfect at Puebla. Because of some tactical mistakes committed in the planning and organizational stages, the participants could not concentrate from the start on those points that the pastoral experience after Medellin seem to indicate as needing further clarification and development in the light of a new understanding of the faith and of changed conditions. Instead, right from the start, the attention and energies of the participants were divided among too many subjects and without having always a clear and well defined approach to treat them in a coherent and unified way. Only thanks to the serious reflexion that had gone on at all levels of the Church before the Conference, to the hard work of the participants during the Conference itself, to an excellent working methodology

and, above all, to the presence in Puebla of a strong nucleus of outstanding Bishops, was a group of nearly 350 people able to produce in a very short time a lengthy document of over 230 pages, of relatively good quality and covering all the main aspects of the evangelising task of the Church in the present and in the future of Latin America.

Those who have attended or followed closely the Synods of Bishops in Rome will appreciate what this implies. In the Roman Synods there is a much smaller number of participants working and they usually begin with a basic working document to be discussed, amended, etc. At Puebla the preparatory documents were not taken as a basis for the work, but only as points of reference and sources of inspiration. The Synods of Bishops last twice the time of Puebla. In spite of all this, they do not always succeed in agreeing on a final document !

## 2 : PUEBLA DOCUMENT

The Puebla Conference was supposed to discuss "Evangelization in the present and the future of Latin America", under the theological and pastoral perspective of "communion and participation": communion with God in faith, communion with our fellowmen, communion with the Church and with the Latinamerican peoples, communion of reconciliation and of service; participation in the Church, at all its levels and in all its tasks, and also participation in civil society, in the different sectors of its life and activity.

These topics would be examined in the light of the pastoral experience after Medellin and also of the most recent documents of the Church, particularly of the Apostolic Exhortation "Evangelii Nuntiandi" which was to serve as the main point of reference. In fact the final document was structured, with a few variants, according to the main divisions of "Evangelii Nuntiandi": What is evangelization? The content of evangelization. The methods and means of evangelization. The workers or agents of evangelization.

In the Puebla document these chapters are preceded by a message of the Bishops to the Latinamerican peoples and by a pastoral overview of the historical and present situation and trends in Latin America. The Bishops' message took the place of an introductory part that had already been drafted but was not found satisfactory. Since the Puebla document was written having in view the Church's "pastoral agents" - those playing an active and responsible role in the evangelization process -, the Bishops' message wanted to be a more direct, universal and pastoral appeal to a wider public within and outside the Church.

The chapter dealing with the contents of the evangelising task takes up and develops the three doctrinal points made by John Paul II in his opening speech to the Conference: the truth concerning Jesus Christ, the Saviour;

the truth concerning the Church: the People of God; the truth concerning man: human dignity. Under "what is evangelization" Puebla combines some of the elements treated in E. N. under the same heading (e. g. the evangelization of cultures), with others that appear in other sections of the Apostolic Exhortation: e. g. the universal dimension of, and the criteria for, evangelization; liberation and human development; ideologies and politics. The agents and the means for evangelization become in Puebla the agents (i. e. the hierarchical ministry, the religious and the laity) and the means (i. e. prayer, liturgy, popular piety, witness, catechesis, education and the means of social communication) for "communion and participation". The "Basic Ecclesial Communities" ("Comunidades Eclesiales de Base" or in short "CEB") - a key factor in the life of the Latinamerican Church - constitute together with the family, the parish and the local Church, the so called "centres of communion and participation".

In the final four chapters of the document, the Church in Latin America proposes for itself some priority tasks to be accomplished as part of its missionary service, and singles out two privileged groups of beneficiaries of its evangelising action: the poor and youth. The tasks to be accomplished are the mobilization and evangelization of "the builders of the pluralistic society in Latin America" and the defense and promotion of human dignity and of justice at the national and international level. The thematic division between these last two chapters is not always clear and there are some repetitions and overlapping.

The ecumenical dimension of evangelization which had received very little attention during the preparatory stages of the Conference, has been treated in a separate chapter called "Dialogue for Communion and Participation."

The document ends with a brief enumeration of what should be the main pastoral priorities for the Latin American Church: a Church that is a sign of communion and reconciliation in a society torn by conflicts and violence, a servant Church that prolongs in time the saving and liberating action of Christ, and a missionary Church that evangelises by word and deed and is itself in the process of being continually converted and evangelised.

To achieve all this, to create the new Latinamerican man, open to God, and to others, imbued with a critical and evangelical sense, ready to participate freely and responsibly in the building of a new society at once more human and more divine, there is need of a planned and organic pastoral action at all levels: an action that not only integrates all the living forces in the Church, but also teaches them how to analyse and reflect on reality in an evangelical way and how to select the most adequate objectives and means to carry out the task of evangelisation.

In the concluding paragraphs of the document, the Bishops point out some of what they consider signs of hope and motives for joy in the pastoral reality of Latin America today. The vitality of the Church is reflected in its CEB, in its organized lay apostolic movements, in the more vivid consciousness of the laity about their ecclesial identity and mission, in the intense communitarian pastoral action carried out by religious particularly in the poor areas, in the new types of ministries and services emerging in the Church, in the growing sense of collegiality among Bishops and in their more evangelical life and presence amongst the people whom they serve, in the search for God through prayer and contemplation, and finally in the growing awareness in the Church regarding man's human dignity in the light of faith.

### 3 : DIFFERENT SOURCES OF INSPIRATION

In the Puebla document we can detect three main thematic sources of inspiration. In the first place there is the main theme of "communion and participation" that, according to the original plan of the organisers, was supposed to guide and dominate all the discussions. That theme is certainly there and there is a very deliberate effort to interpret in terms of communion and participation all what is said about evangelization. However, the effort is not always successful and the integration of that theme with the different topics treated in the document appears sometimes artificial or is achieved at a rather superficial level. It was difficult for the Bishops to bring under that unique perspective all the problems they were meeting in carrying out their pastoral mission and which they felt the Conference should speak about.

The Pope's memorable visit to Mexico, his many interventions during those days and particularly his opening address to the Bishops gathered at Puebla, were bound to have an impact on the Conference's discussions. However, they were by no means decisive in the sense that they did not change substantially the course and orientation of the Conference. Some of his remarks and recommendations - which were not necessarily conceived in terms of communion and participation - found a place in the final document. As we have seen, his doctrinal remarks at the opening session became the basis of the chapter dealing with the content of evangelization. Also the Pope's emphasis in his opening intervention on the family, youth and the need for a pastoral effort to foster priestly and religious vocations, was clearly reflected in the final document. These three topics received in it a more explicit and lengthy treatment than had been accorded to them in the preparatory stages of the Conference. The importance attached by John Paul II to the Christian concept of man and to the task of the Church in defending and promoting human dignity, his repeated interventions in the course of his visit in favour of the poor and the underprivileged, contributed much to develop and strengthen the "social dimension" of the final document. A whole

chapter was devoted to the Church's preferential option for the poor and its final draft was adopted with very few changes. However, seeing the number of Bishops that had voted against that text (43 out of 182) or presented amendments to it (56), one could ask whether the text - with all the unavoidable imperfections of the hurried drafting that characterised the last days of the Conference - would have received the required two thirds majority, if the Pope's affectionate and encouraging words to the working class people at Oaxaca and Monterrey, and particularly his brief but beautiful address to the poor of the "barrio" of St. Cecilia in Guadalajara, had not been still resounding in the participants' minds.

The liberation aspect of evangelization appeared very timidly in the first preparatory document, called the "consultation document", and which had been elaborated at a rather high level and was ultimately the product of a relatively small group of people. But as the preparations for the Conference advanced and the different local Churches and all sectors of the ecclesial community began to reflect on the forthcoming Conference and to send in, either directly or through their Episcopal Conferences, their reactions to the consultation document and their own proposals, a fact became evident: communion and participation as such provided a rather narrow framework to embrace the main pastoral concerns of the Latinamerican Churches. Communion and participation would remain empty ideals, unless, at the individual and the collective, social or structural level, the obstacles were not removed that made communion and participation, if not always impossible, at least often difficult to attain.

The second preparatory document, called the "working document", tried to incorporate most of the observations and contributions received and in it the liberation dimension of evangelization was more explicitly treated and fully developed. Already from the first pages of that document liberation was presented as a necessary condition for Christian communion and participation. However, the preparatory documents still left the impression that the theme "communion and participation" had been proposed and elaborated not so much as a necessary complement to a liberation approach - a complement that could enrich that approach and correct some of its more radical and negative trends, but rather as an "alternative" approach that could prevent the Conference from getting involved in what some feared could be an endless and polemic discussion on liberation theology as such.

The Conference itself carefully avoided what might appear as an outright condemnation and even more still an unqualified endorsement of liberation theology. A very mildly worded phrase stating that "we rejoice too that evangelization is deriving benefit from the constructive aspects of a theological reflection on liberation, such as it originated from Medellin", was suppressed at the last moment to avoid misunderstandings and ambiguities. However, not only a

whole section of the final document is devoted to "Evangelization, Liberation and Human Advancement", but the influence of the liberation approach is also felt in many other passages of the document. The words "integral liberation" or simply "liberation" are often and freely used already from its first pages. Concepts dear to liberation theologians, and which set the premises for many of their conclusions, also appear frequently in the text. Mention is often made of the "state" or "situation" of "alienation", "submission", "dependence", "domination" and "oppression", both internal and external, in which the Latinamerican peoples are forced to live. This domination and oppression are not simply of some isolated individuals by others, but of whole sectors, countries and peoples by other sectors, countries and peoples: it is a collective and structural phenomenon. Expressions like "social sin" or even "system of sin" (strong words, indeed!), like "structural" or "institutionalised" injustice are also used.

In the pages dealing explicitly with liberation, there is an attempt to set out the conditions for a true Christian liberation. References are made to E. N., to the "communion" theme and to the Pope's opening address: liberation should be from all servitudes, it should be integral; it should lead to being more through communion with God and with man; it should be based on a true concept of Christ's life and work, of the Church and of man; it should use evangelical means and not violence or the dialectic of the class struggle; its contents should be in agreement with Scripture, tradition and the magisterium, and the attitudes it adopts should reflect the Christian love that motivates it and a true ecclesial sense. In another section of the document treating the question of ideologies and politics, some trends of the liberation theology are certainly also kept in mind, when priests and religious are warned against engaging in partisan politics or in getting involved in ideological systems or movements that, while fulfilling sometimes a necessary mediating function, tend to become absolute and all-embracing, in spite of their necessarily contingent and partial character. There is also a clear warning against the use of the marxist analysis of society because of its close vinculation with marxist ideology and praxis. The ideology of marxist collectivism, together with those of liberal capitalism and national security states, are equally rejected as opposed to a Christian conception of man and society.

In spite of these efforts to set liberation theology in the right doctrinal context and to correct what were believed to be - and in some cases in fact are - some of its deviations and excesses, the document never faces the questions and problems raised by liberation theology squarely, in a systematic and comprehensive way. Hence there is the danger that what it says, though often correct and needed, may not prove at the end to be very effective.

Nor is there a direct and systematic attempt to deepen, enrich and complement the liberation approach - that has played such an important role

in the post-Medellin period - by integrating it more fully, e. g. with the Conference's communion and participation theme or with the doctrinal remarks of John Paul II or with other new perspectives that had emerged and developed after Medellin and offered great potential for further theological reflection and elaboration.

Somehow, the different themes or sources of inspiration seem to run in the document side by side, along parallel lines. The occasional linkages that are established among them are rarely developed in depth. The elements for that further development are basically there, but the doctrinal elaboration itself will have to be done after Puebla.

#### 4 : FROM MEDELLIN TO PUEBLA

For all these reasons it is not easy to compare Puebla with Medellin. A small, but significant detail: Scriptural references abound. There are also numerous references of the documents of the II Vatican Council, of Paul VI, and more numerous still of John Paul II. Medellin is hardly quoted. This reflects the suspicion with which some of the participants still regarded Medellin and the others' wish not to create unnecessary traumas by making frequent references to the Medellin documents or to other recent and important statements of the Latin American Hierarchy in line with Medellin. Like the Pope had done, also the participants assert formally the continuity of Puebla with Medellin and their will to move forward along the path marked out by Medellin. The continuity does exist, but it is a continuity of purpose and commitment, and is not so much reflected along strictly doctrinal lines.

As stated earlier, Puebla should be seen as a confirmation of Medellin, in the sense of an increased acceptance of the Medellin basic positions at all levels of the Church, rather than as a systematic and progressive development of the doctrinal stands adopted by that Conference. There are certainly some new and enriching perspectives at Puebla. Following E. N., integral human liberation is seen more and more in the specific context of evangelization. Evangelization itself and the socio-economic and political problems that it has to face are placed within the broader concept of culture, as it originated and developed in the concrete Latinamerican historical context. Amidst its drawbacks and imperfections, popular religion is perceived as a rich "locus theologicum", an hermeneutical means to interpret both Latinamerican reality and our own answer to its challenges in a context of faith. Some of the values in popular religion that could enrich our faith-vision of reality and our commitment to transform it are mentioned by Puebla: the people's sense of brotherhood and solidarity; their belief in God's lordship and providential action over the world and human history, in the contemplative, gratuitous and mysterious nature of our faith, in the role of God's grace in the building up of the new man and of the new society, etc.

Without falling again in the temptation of proposing concrete Christian models of society or concrete Christian solutions to today's problems, as if they were a kind of "third way" or operational alternatives to other existing or proposed secular models or solutions, there is at Puebla a renewed belief in the specific Christian contribution to social change and in the role of the Church's tradition and teaching to mediate between our faith and our concrete options and commitments in the social field. Also at Puebla, Medellin's preferential option for the poor was further enriched and developed, without, however, diluting it in such a way that it would lose its evangelical meaning and its social relevance.

Puebla mainly brought to light the considerable pastoral development that the Church had achieved from, and to a great extent because of, Medellin. Positions and attitudes that ten years before tended to be considered novel and constituted isolated facts, had now become rather general and were taken for granted. There were numerous indicators of that pastoral development. E. G. : 1) The extraordinary growth of the CEB, mainly in suburban and rural areas, in which, besides closer and richer interpersonal relationships, there is a constant reflection on Christian life and commitment in the light of the Gospel, there is a greater and more active insertion in the local milieu, a more intense and inculturated education in the faith at the individual, family and community level. 2) The development of the catechesis, particularly in poor areas and among the youth and adults, both as regards contents and method. 3) A more positive and creative view of popular religion and of its potential for change. 4) The growing number of priestly and religious vocations, and the development of new types of pastoral services and ministries, in particular of married deacons and lay ministers. 5) A greater insertion of the institutional Church, of priests and religious, among the poor: the Church in Latin America appears more and more as a Church devoted preferentially to the poor and to their integral liberation.

The chapter of the Puebla document dedicated to the pastoral action of the Church among the builders of a pluralistic society, was a clear recognition of the fact that the Church in Latin America has not succeeded so far in effectively evangelising the traditional elites, the intellectual and political classes. It was also an expression of the desire to remedy this situation. However, the difficulty remains of reconciling the Church's preferential option for the poor with its desire to work "on a priority basis", as it is said, with all those having decisional power in present day Latinamerican society. This difficulty was reflected in the lack of a clear strategy to carry out the proposed pastoral action among the elites and in the exhaustive and non-qualified enumeration of all the builders of the pluralistic society in need of the Church's evangelising action: politicians, intellectuals, university students, scientists, leaders in the field of social communications, artists, lawyers, workers, farmers, economists, the military, civil servants, etc.

The Latinamerican Church has sometimes been accused of a certain introversion, of an excessive preoccupation with its own numerous problems, and of a lack of awareness of its enormous cultural and religious potential to evangelise and bring about change in other areas of the world, perhaps richer from a material point of view, but poorer in faith and religious resources. The chapter of the Puebla document on the role of the Church in building the national and international society opens a window to a wider world perspective, but its concern is still very much expressed in Latin-american terms. It is hoped that as the will expressed at Puebla not only to continue extending the Church's evangelising action in Latin America, but also to continue deepening and strengthening it, becomes more effective and begins to produce maturer results, the missionary and centrifugal forces of the Latinamerican Churches will also increase and other regions will also be able to benefit by their richness and vitality.

#### 5 : SILENCES OF PUEBLA

Let me conclude by pointing out a few of what I consider the "silences" of Puebla and of the questions that Medellin had raised and that Puebla touched, but somehow left partly unanswered. Among these I would place in the first place the one already mentioned: the theology of liberation and the unsatisfactory treatment that it received at Puebla. I am not speaking here of those trends in the theology of liberation that are clearly unacceptable or at least highly questionable. If we consider that some of the brightest minds of the Latinamerican Church are engaged in that theological search and that what they say and write commands a large following, not only in Latin America, but also in other continents, one would have expected that their thinking would have been more explicitly and thoroughly examined.

As regards political and ideological involvement, Puebla seems to have shifted the burden of the responsibility from priests and religious to the laity, but it did not provide lay people with enough elements to discern what their attitude and position in that field should be. Like all the other major ideologies operating today in Latin America, marxist collectivism was also rejected as inadequate and opposed to Christian ideals. But little or nothing was said about, e. g. socialism and the positive values that it tries to incarnate for the building of a more just and fraternal society. Also little or nothing was said about democracy, its real meaning and value from a Christian point of view.

Violence in its different origins and manifestations was rejected: the post-Medellin period had shown how unjust violence can be, even when it is assumed in the name of what is supposed to be a just cause. But the doubt remained whether the Conference was excluding altogether the recourse to force, as a minor evil to combat a greater evil, leaving it to the informed

Christian conscience to decide whether such exceptional cases present themselves.

Very little was said at Puebla about the many that during all these years have suffered persecution and lost their lives for justice's sake. I am thinking not only of the number of priests and religious who have been exiled, persecuted and killed, but also of the many more poor people - ordinary workers, farmers - who lost their homes, their property and their lives for defending their rights or the rights of others. Their example and sacrifice have been a source of inspiration and hope for many Christians in and outside Latin America. Their cause deserved a more ample treatment in the Puebla document.

Many of those who went to Puebla with an open mind and came for the first time in close contact with the Latinamerican Church, left refreshed, elated and full of hope. In a way for them the Puebla document became rather secondary. What mattered most was to have had the opportunity and the privilege to perceive and feel, through all that went on at Puebla, the vitality of those Churches, in some respects so poor, but so rich in their generous will to renew themselves, to be close to their peoples, to accompany them in their joys and in their sorrows and to assist them in achieving their integral human liberation, their full human and Christian growth, as individuals and as peoples.

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THE PROMOTION OF JUSTICE ACCORDING TO

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PUEBLA

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The Puebla Document is divided into 5 main sections, contains 1,309 numbered paragraphs, and runs, in the official Spanish version published by CELAM, to 284 pages - though the first 40 of these are occupied by two homilies and the opening address by Pope John Paul II. In the preceding article, Fr. Ivern gives a summary idea of its main contents. He also stresses the point that it "reaffirms Medellin's outward pastoral and missionary thrust." This is evident too in the composition of the Document which preserves the theological method of Medellin. The process of evangelization requires 3 distinct stages: analysis of the situation, theological reflection, pastoral application. These 3 moments are however closely related and, in the Document itself, continually inter-woven. Consequently there is a certain repetition or recurrence of themes that makes it difficult to isolate any particular one. The Document needs to be taken as a whole, particularly in the dynamics of its development.

However certain passages are obviously more closely concerned with the promotion of justice and the social, political and economic factors affecting it. What follows is a list of 9 such passages with a brief indication of the contents of each. As mentioned above, we intended publishing the full text of these in PJ 11 but were prevented from doing so because official versions were not yet available. Here they are listed as a service to those who have been able to obtain a text of the Document but might not have the time to study it in detail. It must be emphasised that they represent a personal selection and do not pretend to give a complete picture. Hopefully they will encourage people to turn to the Document itself.

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(1) VIEW OF REALITY (## 27-50)

After identifying themselves with the outlook and position adopted by

Medellin "which was the inspiration for so many of our pastoral letters during the past decade" (25), the Bishops state that they wish to share the anxieties and sufferings of all the people whatever their social condition. However they are especially concerned with 2 types:

Sufferings that stem from poverty

- Growing gap between rich and poor.
- The luxury of the few which is an insult to the misery of the masses.
- A situation of 'social sin', all the more serious in countries calling themselves catholic.
- A poverty caused by structures that need to be changed.
- A poverty visible in the faces of children, youth, indigenous peoples, peasants, workers, unemployed, slum-dwellers and the aged.

Sufferings that stem from violations of human dignity

- Permanent violation of many fundamental human rights.
- Abuses of power, including torture, exile + assassination.
- Lack of participation in socio-political life.
- Institutionalized injustice.
- Excesses due to the free-market economy, marxism and the ideology of national security.
- Models of development that discriminate against the poor.

(2) ROOT CAUSES (## 63-70)

The Bishops, expressing their desire to help bring about necessary changes, mention 7 factors that cause or contribute to the unjust situation described above:

- Economic systems that do not give priority to man as centre of society.
- Lack of integration between Latin American countries which weakens their voice on the world scene.
- Economic, technological, political and cultural dependence which is aggravated by multinational corporations and the loss of raw materials.
- The arms race, "the great crime of our age".
- Lack of structural reforms in agriculture and land ownership.
- Crisis in moral values which includes public and private corruption, and lack of social conscience, and a capital- and brain-drain.
- At the bottom of all this is the mystery of sin in a world impregnated by materialist values.

(3) INADEQUATE CONCEPTS OF HUMAN NATURE (## 308-315)

Before outlining the christian concept of man, the Bishops describe 5 incomplete and therefore false concepts of human nature current in Latin America:

- Determinist  
Man is prisoner of magic or occult forces which control his existence. This leads to fatalism and acceptance of the status quo.
- Psychological  
Man is victim of his instincts, especially erotic. This leads to 'pansexualism' and justification of 'machismo'.
- Economic - there are 3 versions:
  - Consumerist: Man is a mere consumer and unit of production.
  - Liberal: Economic efficiency is all that matters and man is no more than an individual cipher.
  - Marxist: Only the collectivity matters and this is determined by its economic structures.
- Statist  
National security is the over-riding concern of the State and takes precedence over all other aspects of life.
- Scientific  
Man is subordinated to technology and social engineering.

(4) HUMAN DIGNITY (## 316-320)

- It is a serious duty for us to proclaim to all the rights due to each and every person but which we see so often violated.
- Every man and woman, however insignificant, every human life in any condition has a value which commands unconditional respect.
- We condemn any threat to, diminution or violation of the unalienable rights of the human person.
- The mystery of human nature only becomes intelligible through faith in Jesus Christ, though we join with all men of good will in our defense of human dignity.
- For us a bold profession of our faith and effective action to defend human rights go together.

(5) INTEGRAL LIBERATION (## 326-329)

An essential condition for human dignity is man's integral liberation on 3 different but inseparable levels: "in his relationship to the world, as master; to other men, as brother; and to God, as son." (322)

- Man accepts sonship of God through grace or rejects it by sin. Both choices have direct effects on the other two relationships.
- Love of God necessarily implies love for other men which today means justice for the oppressed and liberation for those in need.
- In Latin America today it is impossible to love one's brother, and therefore God, without committing oneself personally, and often even at structural levels, to the service of the most needy and neglected.
- Man's personal rejection of God leads to the greed, pride, ambition and envy which cause all sorts of injustice, domination and violence.
- We must therefore free ourselves from this sin which destroys human dignity by sharing in the new life that comes through Jesus Christ.
- Maintaining the link between these 3 levels enables us to avoid both the verticalism of a disincarnate spirituality and the horizontalism of purely human or socio-economic relationships.

(6) THE GOSPEL THAT FREES (## 485-488)

The message of integral liberation cannot, in Latin America, be separated from the message of the Gospel itself.

- Without liberation from sin that Christ won for us on the Cross we cannot speak of true liberation.
- Nor is it true if it excludes the liberation that enables man to become the subject of his own development and free himself from the dependency and servitude that deprive him of his rights.
- It is achieved not through violence or the class struggle but the determined action of christians moved by the Spirit.
- It is all the more important to emphasise liberation today because, in the years since Medellin, the situation has got worse in most of our countries.
- We are happy to see so many examples of efforts to live this liberating evangelization up to the hilt.

(7) THE CHURCH AND IDEOLOGIES (## 542-551)

To free others through the message of the Gospel, the Church itself must remain free with respect to different ideologies. The Bishops describe 3 main ones in Latin America and end with an important declaration of their own independence.

Liberal Capitalism

- Leads to the idolatry of wealth in its individualistic form.
- While enhancing human creativity and progress for some, insistence on the absolute right to private property has led to scandalous contrasts, dependence and oppression, both national and international.

Marxism

- Leads to the idolatry of wealth in its collective form.
- In its historic expressions has always taken the form of totalitarian regimes closed to any possibility of criticism or modification.
- As for distinguishing between theory and analysis, Octogesima Adveniensi emphasises the close link between the two.
- A theology built on a praxis which stems from marxist analysis therefore runs the risk of itself becoming an ideology.

National Security

- A recent ideology linked to a vertical and elitist politico-economic model which excludes the participation of the people.
- Claims to defend the true values of western christian civilization.
- Leads to repression and, in some cases, geopolitical aggression.
- Moderate and answerable organs for national security are legitimate and necessary.
- A system based on control by military or political elites which accentuates inequalities and blocks participation is not christian.

The Church

- The Bishops quote Medellin to show that both liberal capitalism and marxism undermine human dignity and that therefore Latin America must not be held to a choice between the two.
- They then quote the Opening Address of John Paul II: "The Church wishes to stay free with regard to the competing systems, in order to opt only for man. Whatever the miseries or sufferings that afflict man, it is not through violence, the interplay of power or political systems, but through the truth concerning man that humanity will find the path towards a better future." (551)

(8) PREFERENTIAL OPTION FOR THE POOR (## 1153-1165)

In the present situation of Latin America, an option for man rather than a particular ideology cannot take any other form than a preferential option for the poor. The Bishops reconfirm the option taken in Medellin and recall Vatican II's insistence that: "Not only the effects but also the causes of various ills must be removed. Help should be given in such a way that the recipients may gradually be freed from dependence on others and become self-sufficient." They then explain what this option means in practice:

Aims

- Our aim is to announce Christ who shared our human condition in poverty and carried his good news especially to the poor.
- Owing to the scandalous inequalities in Latin America, we need this message if we are to build a just and free society.
- Social, political and economic structures must be changed, but also the personal and collective attitudes of people through conversion.
- Our solidarity with the poor should help free them also from individualism and false ideals.
- Similarly the Church's own witness of poverty should help to convert the wealthy.

Means

- The Church must revise its own structures and the life of its members, especially those engaged in pastoral activity.
- This conversion calls for an austere life and a reliance on God's power rather than that of secular authority.
- It also means being open to the poor, recognising their value, being willing to let them participate.

Action

- We condemn the extreme poverty of many sectors of our continent as being against the Gospel.
- We want to understand and denounce the mechanisms responsible for it.
- We hope to work with other churches and all men of good will to build a more just world.
- We support the aspirations of workers and peasants to be treated as free and responsible people shaping their own future.
- We defend their fundamental right freely to form organisations to promote their interests and the common good.
- We commit ourselves to protect and foster indigenous cultures and peoples.
- We wish our preferential option for the poor to bring new hope for all.

(9) THE CHURCH'S ACTION (## 1257-1293)

Before their general conclusion in Part 5, the Bishops summarize the main actions the Church should take at national and international level. Once again they assess the situation, identify criteria or goals for action, and outline the services the Church should offer. This section is given here in greater detail.

(a) Situation

National

- Latin American man lives in a social situation that contradicts the fact he is an inhabitant of a largely christian continent.
- The root cause of this situation is sin, both personal and structural.
- The situation of institutionalized violence is getting worse.
- Hopes for development have not been realised; the marginalisation and exploitation of the poor have increased.
- Fundamental human rights are violated from before birth and in all aspects of life.
- Assassination, disappearance, arbitrary imprisonment, terrorism, kidnapping, torture are common throughout the continent.
- Agrarian and other reforms are blocked by the concentration of property in a few hands and of power in military or civil technocracies.

International

- International mechanisms are also making the rich ever richer and the poor ever poorer.
- They operate in societies where egoism is rife, public opinion manipulated and new forms of exploitation disguised.
- In many cases multinational corporations escape all control.
- Thus the under-development of the hemisphere increases and even becomes endemic.
- Continental integration or co-operation is frustrated.
- There is a constantly growing number of emmigrants, refugees, political exiles and undocumented workers.
- Vast masses of peasants, indigenous peoples and the old are abandoned and exploited.
- Yet expenditure is rising on arms and imported luxuries.

(b) Criteria

National

- The Church, "expert in humanity", must become "the voice of the voiceless" in her defense and promotion of the fundamental human rights of individual and community against society and of weak nations against powerful.
- This will call for denunciation that is objective, courageous and based on the Gospel: it should be a collegial exercise in solidarity.
- An indispensable part of the Church's mission to evangelize is to proclaim basic human rights now and in the future. Among them are the following:
  - . Individual rights to life, physical integrity, legal protection, religious freedom, freedom of opinion, sharing in goods and services, accession to property, etc.
  - . Social rights to education, association, work, health, development, good government, social freedom and justice, participation in decisions concerning peoples and countries.
  - . Emergent rights to a good reputation, privacy, objective information, conscientious objection, etc.

International

- Both the imbalance of international society and the defense of the individual in a new international order oblige the Church to labour for certain rights such as:
  - . The right to just relations between nations and full respect for their economic, political, social and cultural self-determination.
  - . The right of each nation to defend and promote its own interests in the face of multinational corporations which should be submitted to some form of international control.
  - . The right to a new international cooperation based on new conditions.
  - . The right to a new international order based on solidarity and justice.
- This new international order will not accept neo-malthusian criteria, will be based on legitimate social needs, will recognise a healthy pluralism, and will preserve the common patrimony of humanity especially the oceans.
- Any economic surpluses, savings from disarmament or other excess wealth should be used for the integral development of the weakest.
- Every attempt must be made to promote greater unity in Latin America where we have so much in common.

(c) Services

- As part of its mission to evangelize, the Church must form together with all men of good will an ethical conscience concerning major world problems. Thus it will:
  - . give evangelical witness to the presence of God in history;
  - . set up organisations for social action and human promotion;
  - . make up as far as possible for defects in public social services;
  - . improve and create new international mechanisms to guarantee the genuine progress of the growing number of abandoned.
- Episcopal Conferences should undertake joint studies of these problems.
- The Church should devote special care to refugees, migrants, exiles and undocumented workers so that they can lead a full life and not remain second class citizens.
- The Church calls on all countries and humanitarian organisations:
  - . to respect and strengthen the right to asylum;
  - . to honour their quotas for refugees and emigrants;
  - . to attack the roots of the employment problem;
  - . to cooperate in times of catastrophe;
  - . to work towards a general amnesty;
  - . to set up centres for the defense of the human person.
- We wish to encourage and help all who are afflicted and have their human rights violated.

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A MEMORY LIVES ON

As we prepare this issue of PJ for publication, EL SALVADOR is again in the news. It is now over 2 years since the assassination of Fr. Rutilio GRANDE (March 12, 1977), but his memory is very much alive. This year, watched by more than 100 heavily armed National Guardsmen, over 2,000 peasants marched in slow procession between Aguilares and El Paisnal to the simple church where he is buried. When they reached the 3 wooden crosses that mark the spot where he and his 2 companions were machine-gunned, a Delegate of the Word addressed them: "Rutilio Grande wanted the people of God to take their dignity in their hands," he said through a loud-speaker attached to a jeep. "This great pilgrimage is evidence of the new church of the people, evidence that the will of God is not that we wait fatalistically for happiness in the life beyond." When he finished, he cried out: "Rutilio Grande, where are you now?" And the crowd roared back: "In the heart of the people." Significantly enough, the 3 wooden crosses, planted by the people themselves, have taken root and flowered.

The Editor has just returned from a journey that took him to all 6 of the Central American Republics. He was able to see for himself how the cause for which Rutilio died is still being pursued by many of the Jesuits and has given direction and coherence to the work of the Province as a whole. There is clear recognition that an option for the poor is not some decision taken in the abstract, but means active support of and service to popular groups and organisations of the oppressed themselves. It also means sharing in their oppression. In El Salvador 3 more priests have been murdered along with numerous lay preachers. The situation is similar, and in some respects even worse, in GUATEMALA and NICARAGUA.

Much of this work cannot be described here. However, as a token of solidarity and support for our brothers in Central America and also because others elsewhere find it hard to understand what they are doing, we give below the text of a press release made by Fr. ARRUIPE while he was in Puebla. Overshadowed by his Press Conference that we published in PJ 11, it did not receive at the time the attention it deserves.

- "1. In face of recent accusations against the Jesuits which appeared in various Latin American papers at the beginning of February and of the tendentious and dangerous use made of these by the press in El Salvador, I feel the need and obligation to make the following points clear:
2. In recent years the Jesuits in El Salvador have been trying to follow the directives of the Second Vatican Council, of Medellin and of the Society of Jesus itself whose mission is to serve the faith and promote the love and justice this same faith necessarily requires. The Third General Conference of Latin American Bishops meeting in Puebla has reaffirmed the Church's commitment to defend man's liberty and dignity, and his legitimate rights.
3. Faithfulness to their mission has led the Jesuits in El Salvador to solidarity with the poor and oppressed, and support of their just desires and aspirations. In carrying out this mission, they have worked alongside the Bishops in their dioceses and with priests, religious and lay people. I would like them to hear at this moment my words of encouragement and backing for their varied apostolate in the pastoral, educational and social fields.
4. In a country with such enormous economic, social and political problems, it is to be expected that the fulfillment of such a mission will bring conflict. I want to make it quite clear that we Jesuits neither desire nor foment this conflict, or still less the violence for which we are held responsible. We do not believe in violence as a means for solving conflict. The Christian is a man of peace, not through cowardice but through love; but it is a peace that is the fruit of justice. Our actions are in accordance with the Gospel and the teachings of the Church as the Jesuits of El Salvador explained in their public declaration of June 1977 "The Jesuits before the Salvadoran People."
5. The root of the conflicts and violence must be sought in the very situation of injustice that is lived by so many of our brothers and which often constitutes a form of institutionalized violence that provokes violent reactions. This has been repeatedly stated by the Bishops and many international organizations.

6. I am well aware that reports and accusations against the work of the Jesuits are circulating which seriously misrepresent their mission. This is precisely why I want to reaffirm clearly that I am personally convinced the Jesuits working in El Salvador have not deviated from their mission. I know their strong desire to work peacefully and according to the Gospel in proclaiming the faith and building a more just and brotherly society. I hope they continue in this task, cooperating with all christians and men of good will. This is what the Church asks of us and what the poor, for whom Jesus had a special love, hope from us. "

(Note: An excellent account of the work of the Jesuits in El Salvador and the problems faced by the Church in Latin America was published under the title Latin Church in Siege in the May 6 issue of The New York Times Magazine.)

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NEW SOCIAL MINISTRIES DIRECTOR

Congratulations to Fr. Gaspar ('Gap') LoBIONDO of the Maryland Province who has just taken over as Director for the Jesuit Office of Social Ministries in Washington. He replaces Fr. James STORMES who has been Acting Director for the past 18 months. Gap is currently completing doctoral studies in economics at American University in Washington, D. C. Since 1963 he has spent several years in educational and social-pastoral apostolates in Santiago and Osorno, in Chile.

As he takes over, the Social Ministries Office has just published an interesting Directory of Jesuits engaged in social ministries in the USA. It lists - if we have counted correctly - 798 names which is just over 13% of all the Jesuits in the Assistancy. We publish below the categories under which they have been listed since these give a good idea of the range of work being done.

Category Listing

1. Community Organizers
2. Housing
3. Politics and Government
4. Labor Relations

5. Employment
6. Criminal Justice
  - A. Legal Profession
  - B. Prison Work, Chaplaincy, Prison Reform
  - C. Delinquent Youth work, small group
  - D. Criminal Justice, other
7. Health Care
  - A. Medical Professions
  - B. Chaplaincy
  - C. Other
8. Street Ministries
9. Parish Ministries
10. Retreat Houses
11. Theologians and Writers on Justice
12. Secondary Education
13. Education, Other
14. Minority Work
  - A. Blacks, American
  - B. American Indians
  - C. Hispanics
  - D. Elderly
  - E. Appalachia
  - F. American Eskimos
  - G. Other
15. Research and Advocacy
  - A. Food policy and international development
  - B. Disarmament and nuclear proliferation
  - C. Energy
  - D. Human Rights
  - E. Welfare and Income substitutes
  - F. Women's rights
  - C. Other
16. International Experiences
  - A. Horizons for Justice participants (by country)
  - B. Other
17. Alternative Lifestyle
18. Administrators in Social Justice Ministry
19. Interest in Spirituality and Social Justice (arbitrary list)

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QUESTIONS TO A PROVINCIAL

This year's theme during the bi-annual study session for Father General and his advisors that took place in Villa Cavalletti at the end of February was 'Leadership in the Society' or, in other words, 'What sort of Provincials do we need today?' This is not the place to give a report on our findings. However each Secretariat in the Curia was invited to draw up a few points it would like the modern Provincial to bear in mind. The Social Secretariat did so in the form of questions. We offer them below for your comments and reactions.

- (1) In a recent report addressed to the US Provincials, Fr. Jim CONNOR says: "I am progressively more convinced of our need to see our particular ministries within the larger context of the major historical/social forces shaping the US and - even further - to see these US phenomena in the way they influence world developments. . . I don't think busy Provincials are in a position to do original analysis and reflection, but I think they can become sufficiently informed to recognize the need of putting some of our periti to work at their service and to feel comfortable in making some choices accordingly." (cf. PJ 10, p. 140).
- a) To what extent is the above dimension present in your Province planning ?
  - b) Are periti in the social field among your consultors/close advisors ?  
In the East Asian Assistancy, the SELA Reps. recently asked for "full and active" participation in Province planning so that social justice dimensions should be prominent. (cf. PJ 9, p. 122) Would you accept this ?
  - c) Is there in your Province any group of SJ's who could be described as a "pole of reflection" as advocated by Father General (Final Address to Cong. Proc. # 17) and described in the current Promotio Justitiae ?
- (2) "One cannot give direction (along the lines of D. 4) without a strong experience of poverty. . . . a meaningful gesture on the part of the Provincial and Superiors in a Province would be a very important sign." (From a Meeting of Major Superiors)
- a) Have you and your consultors had a recent and genuine experience of exposure to poverty/injustice followed by prayer and reflection on it ?
  - b) What image do you give to Province through your living/working quarters ?
  - c) In visitations, letters and dealings with individuals, what emphasis

do you give to solidarity with the poor + promotion of justice ?

- (3) In the general government of your Province:
- a) Is there a realistic programme of exposure to or insertion among the poor ?
  - b) What part do questions of justice and solidarity with the poor have in your formation programme ? (see for example PJ 4, pp. 74+5)
  - c) What weight do you give to these considerations in appointing local superiors, approving ordinandi, admitting to vows ?
  - d) How do you ensure that this dimension is present in non-social works such as schools, retreats, parishes... ?
- (4) In the social sector:
- a) Is the social apostolate still considered marginal to the main thrust of your Province or a definite sector related to other apostolates and integrated in a coherent plan ? And the men themselves ?
  - b) Are any young Jesuits being trained in the social sciences ?
  - c) Is there any one in your Province responsible for promoting and coordinating the social apostolate ?
  - d) How much is Promotio Justitiae read/encouraged/discussed ?

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APOSTLES OF THE POOR IN BRASIL

For three days in April there took place in Salvador do Bahia the first ever meeting of Brazilian Jesuits working among the poor in rural and urban slum areas. It was organised by Claudio PERANI and his team at CEAS and brought together some 30 participants from as far away as Rio Grande do Sul and São Luís, Maranhão. It was also attended by the Provincial of the Central Province, the Vice-Provincial of Bahia, Ricardo ANTONCICH, Social Co-ordinator for the Southern Assitancy, and the Editor of this publication. The meetings actually took place in Itapoã, a suburb of Salvador that was conveniently right next to the sea.

The purpose of the meeting was primarily to exchange experiences in the hope of reaching a deeper understanding of our Ignatian charism and the ways in which it could be put to a better service of the poor. In the first issue of a new bulletin entitled Pastoral Popular, Claudio PERANI sums up his reflections on the meeting under 3 heads:

The People

Much emphasis should be placed on the need to help the people to organise. The power to take decisions should be in their hands from the beginning. Our role is to serve them. We can be of help but only to the extent we have suffered in our own flesh. Therefore we must give priority to living among the peoples and listening to them.

The Society

- Structures: We have good clear documents, but we don't put them into practice. The Jesuits in Brasil have not taken a concrete option for the poor; they are more aligned with the intellectual and bourgeois classes. In Central America the young are entering the Society to serve the people. Is it true that in Brasil some are leaving it for the same reason? Those who do work with the poor often feel themselves marginalized from their fellow Jesuits. There is a danger of two Societies. The faith-justice dualism is not solved on the theoretical level where it often hides a real contradiction between a church of power and one of service.
- Formation: Our training must flow from a genuine contact with the people. This should not be just an appendix to our formation. The people teach us. We must train apostles, not intellectuals; Jesuits to serve the masses, not the powerful elites. Therefore those responsible for training must have contact with the people.

Action

We must take our option for the poor seriously by paying attention to the requests that come from the oppressed. Our solidarity with them will grow in the measure we serve the people. Jesuits who undertake this work directly must not be considered marginal to the main work of the Society but be given the full backing of Superiors. It will help them to maintain contact among themselves. To ensure this, two co-ordinators were chosen from among those present to prepare next year's meeting, publish a bulletin and encourage contacts and visits. They were Brother Mariano BRENTAN and Fr. Freddy SERVAIS.

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JESUIT "PEASANTS"

Similar to the meeting just described is another that took place in the Northern Latin American Assistancy and brought together Jesuits working with peasant and rural groups. It took place from February 27th. to March 5th. in Pozo de Rosas, near Caracas, and was attended by representatives from 8 Provinces: Mexico, Central America, Antilles, Colombia, Ecuador, Venezuela and, by special invitation, Peru and Bolivia.

This meeting was however part of what has now become a biennial series. The first took place in COSTA RICA in 1974 on the theme "The theory behind situational analysis". The second took place in MEXICO on the theme "The theory behind conjunctural analysis." And the theme of the current meeting was "Conscientization - Politicization, Popular Organisations - Political Organisations."

According to Miguel MUNARRIZ, Assistancy Social Coordinator who set up the meeting, one of its key tasks was a careful examination of the Puebla Document and the preparation of a position paper for the special "Post-Puebla" meeting that will be taking place in LIMA from June 17th. till 23rd. We hope to carry a full report on this in the next issue of PJ.

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NEW ISI DIRECTOR

Congratulations to Fr. Alfred DE SOUZA who has been appointed new Director of the Indian Social Institute in Delhi. He takes over from Fr. Stan D'SOUZA who is at present completing his tertianship and hopes to be working afterwards in Bangladesh. Fr. Alfred is, of course, no stranger to the ISI since he has been working there already several years in charge of research and publications.

Recent research carried out by the Institute has concentrated on under-privileged groups in urban slums such as migrant women and children, unemployment and income generation schemes. Some of this research has been sponsored by the Department of Social Welfare of the Government of India and can therefore have important implications for policy planning. In a recent report, Fr. Alfred mentions that UNICEF has commissioned the Institute to bring out a report on their slum improvement programme in Hyderabad through people's participation. He goes on to point out: "Our aim in publications is not only to provide empirical material for reflection, policy and

action in the broad framework of Decree 4 to which we are committed, but also to encourage any Jesuit anywhere in India to share in print his experience in working with underprivileged groups, and to arrange and facilitate publication with editorial and other services. "

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"PETER IN PRISON"

This is the page-one headline in the current issue of Witnessing to Justice, the JESEDES Newsletter published by Anselm MIRANDA from Pune. It refers to Fr. Peter D'MELLO PRABHU, a young Jesuit working among Adivasi Tribals in the Thane District of Maharashtra State. The problem is an old and familiar one: money-lenders, feudal landlords and exploiters of labour. Though all the details are not available, in this particular instance two Bhaiya merchants seem to have been responsible for several cases of exploitation involving more than 25,000/- rupees. In spite of various complaints, the police took no action. The people themselves were finally driven to act and, in the course of events, Fr. Peter was arrested on April 1st. As we go to press, we still do not know if he has yet been released.

That such action is in accordance with Decree 4 is clearly stated by Fr. General elsewhere in this issue (p. 53). It is also in accordance with the traditions of Jesuit work among tribals in India. In his book on the work of the great Belgian missionary Constant Lievens among the Chaibasas 100 years ago, Fr. de Sa writes: "Comparing the methods of Lievens with much of the work done by priests and religious today, we notice another significant feature. Lievens and his companions were not afraid to adopt an approach that was bound to conflict with vested interests. Instead of directing their efforts towards the landlords and encouraging them to have compassion on their tenants, they worked on the side of the oppressed - fostering their desire to take their destiny in their own hands. It is true that the missionaries restricted themselves to legal means to obtain justice, but even such action was bound to incur the wrath of those who were exploiting the situation to strip these illiterate but intelligent people of their ancestral lands. Rather than preach the Cross to their people, these courageous missionaries preferred to face it themselves. "

Obviously such work calls for agonising decisions and can easily be a bone of contention. Fr. Sa emphasises that "the missionaries restricted themselves to legal means to obtain justice. " Fr. General reminded our brothers in El Salvador that "we Jesuits neither desire nor foment this conflict, or still less the violence for which we are held responsible. We do not believe in violence as a means for solving conflict. " Yet Fr. Anselm

is quite right to quote Gunnar Myrdal who wrote in his Challenge of World Poverty: "What is lacking in India is organised pressure from below on the part of the masses of people, effectively directed towards defending and promoting their interests. This has made possible a political stability that is tantamount to stagnation in regard to urgently needed economic and social reforms."

How to strike a balance ? What tactics to employ ? WE WOULD WELCOME EXCHANGE ON THIS CRUCIAL POINT. In the meantime, I hope when this reaches him, Peter will be out of prison.

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### LITERACY FOR DEVELOPMENT

In PJ 10 we gave some prominence to the involvement of a growing number of Indian Jesuits in the National Adult Education Programme aimed at illiterates. (cf. 150-151) One of them is Fr. Joseph CHENAKALA of the Goa-Pune Vice-Province, Director of the Project Literacy for Development which is being conducted from Xavier Training College (the noviceship) in Belgaum. It follows the objectives and methods already described and is intended to conduct training courses for instructors and rural youth involved in the programme. In an extensive report on his work, Fr. Joseph makes the following pertinent reflections:

"There is a growing awareness, at least at the level of ideas, that we should work to promote justice. Here and there attempts are made to look into the social dimension of our apostolates. But the danger is that many of us are stopping at this stage. Most of us in the province are not prepared to try out something new taking the risk involved in it, to plunge ourselves into the socio-economic reality of poverty and misery of the millions or to get involved in their problems. Our formation was not and is still not geared towards it.

I personally feel that to promote justice we have to follow the incarnation approach. We have to die to our position of having control over and manipulating others. The most effective way of working for justice is to work hand in hand with the victims of injustice. To be able to do this we should be willing to share to some extent their life style, willing to come down to their level and to learn from them through close contact with them about their real problems and seek with them for solutions.

It is here that I feel that we are least prepared. We as a group have lost touch with suffering humanity. Our years of Jesuit formation have made us alien to the problems that most of our country men face. Our life style, the values we cherish in our communities, and our community life have insulated us from the reality outside for too long. So people within these insulated structures find it extremely difficult to think differently and to conceive that a different form of life and work is possible. When they see that it is possible and that it makes sense they begin to escape by saying that it may be O. K. for so and so but definitely not for me. . . . .

Working with the poorer section of the people is not easy. It calls for different talents: ability to mix with them, to feel at ease in their company, to talk their language, to share their cultural values. I do feel sometimes the strain of this work. It is much easier to be doing a fixed job like teaching in a school, etc. But here one has to find work, one has to find acceptance with people, one should have something personally to contribute. Without caring for personal conveniences and likes and dislikes, one has to go to situations where people need one's help. One has to be available to people as and when they require it. Sometimes one finds oneself with too much work and at other times unemployed. One has to adjust to situations and people. One has to fight certain structures and people who perpetuate them. One should be able to find time to do the necessary theoretical work of reading and writing without sacrificing the contact with the grass-roots and vice versa. With all its strains I find a lot of peace and joy in this work.

I have a lot of Jesuit friends who admire the work from near and far. But I have hardly found anyone in the Province who wants to commit themselves to this sort of work. Initially I was staying in St. Pauls Jesuit House. But soon I realized that the nature of work requires me to stay outside. Many of my worker friends and Hindu friends do not feel free to come to the Jesuit house. And also the fathers are not very keen on illiterate, ill clad, poor people coming to Jesuit house as and when they like. Because of these reasons now I am staying in a flat close by where workers and rural people can come and go as they like. This sort of a place serves best the objectives of our work - of being close to the poor, of sharing their life style. "

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WORKSHOP FOR JUSTICE

On the other side of the world, another Province is planning a renewal programme to help Jesuits become more aware of problems of poverty and injustice. Fr. Richard CLEARY, Provincial of New England, has recently announced a summer workshop on faith and justice for 20 Province members. He describes it as follows:

"The program is modeled on the successful meeting of Major Superiors in Cleveland last August. (cf. PJ 10, pp. 135-141) After a keynote address and some preliminary introductions on the opening evening, the following days, in turn, will be devoted to a sharing of personal experiences in the area of injustice; an examination of tools for social analysis under the aegis of Fr. Peter Henriot, S. J., of the Washington Center of Concern; various inputs on theological reflection regarding a Christian response to the reality of injustice; an engagement with local and regional social justice/ action professionals, with the presence of some of our brothers and sisters who daily experience the effects of injustice; and, finally, some time devoted to the participants' corporate response, which would hopefully lead to some future action and planning regionally among the various congregations of men and women religious. The further details of the program are being worked out by a Program Committee, under the leadership of Fr. Walter J. Conlan, S. J., the New England Province Director of Social Ministries.

The unique aspect of this program is that I have requested that sponsorship come not only from the Jesuits but from the New England regions of both the Conference of Major Superiors of Men (CMSM) and the Leadership Conference of Women Religious (LCWR). My request has received enthusiastic response. There will be 190 participants and 20 periti or resource people in full attendance at the sessions, in addition to other resource people for more limited time periods. Of the 190 participants, 80 will be religious priests and brothers and 110 will be religious women from different congregations active in the New England area. This is the first such meeting anywhere in the country, and the potential is enormous for a more collaborative response to injustice."

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ECUMENISM AND THE PROMOTION OF JUSTICE

As some will already know, this is the title of the 8th. Jesuit Congress of Ecumenists which will be taking place in BARCELONA from August 25th. to 31st. We give below the programme and the names of the speakers:

1. Analysis and presentation of concrete ecumenical experiences of promotion of justice
  - a. from Europe: -Fr. Raymond G. Helmick (Centre for Human Rights and Responsibilities)  
-Fr. Mirko Polgar (Yugoslavia)  
-Michael McGuckian (Belfast)
  - b. from Asia: -Fr. Dominic Cortadellas (India)  
-Fr. Mathew Moozhiyil (Calicut-India)
  - c. from Africa: -Fr. Dieter Scholz (Rhodesia)
  - d. from Latin America: -Fr. Patricio Cariola (Chile-CIAS)
  - e. from Near East: -Fr. Samir Khalil (Egypt)
  
2. Historical and doctrinal statement of the evolution of social ethics referring to the unity of churches
  - a. from the point of view of World Council of Churches: Fr. John Lucal-SODEPAX Geneva
  - b. from the point of view of Orthodox Theology and Oriental Churches: Fr. Tomas Spidlik: "Justice in the spirit of the Orthodox Churches" (Istit. Orien.)
  - c. from a sociological approach: Fr. Josef Macha: "Christian collaboration in the promotion of justice and the unification of churches".
  
3. Theological reflection
  1. "Promotion of justice as an essential element in the message of the Gospel": Fr. Jon Sobrino (San Salvador)
  2. "Promotion of justice as a theological factor of unity/division within the Church and between Churches":
    - a. Latin American point of view: Javier Jimenez Limon (Mexico)

- b. European point of view: Fr. Hans Zwiefelhofer (München)
- c. African point of view: Fr. Mainrad Hebga (Camerun)
- d. Asiatic point of view: Fr. S. Kappen (India)

Anyone interested in attending this meeting should contact Fr. Héctor VALL, Centro Borja, Llaseres 30, Sant Cugat del Valles, Barcelona.

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"The time has come for Latin America to increase the services it can share with other churches and to reach out beyond its own frontiers, 'ad gentes'. It is true that we ourselves need missionaries. But we must also give out of our own poverty. Besides our churches have something original and important to offer: their awareness of salvation and liberation, the richness of the faith of their people, their experience of Basic Christian Communities, the blossoming of their ministries, their hope and the joy of their faith. "

(PUEBLA: #368)

