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exchanges * échanges * intercambios

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 STATE OF THE DIALOGUE

(1) THIS ISSUE

- The last issue of PJ on Marxist/Social Analysis was the longest we have ever published. One reader (USA) indignantly complained that we must be briefer, more interesting, use diagrams and provide a better layout. He added: *I don't think I would read PJ if I didn't approach it with a sense of duty.*
- These comments have been very present during the preparation of this issue. Though the editor has not been able to produce more diagrams (the last issue has a very significant one !), he has kept a careful watch on brevity and 'interest-content'. He doesn't know what to do about layout and would welcome suggestions.
- Apart from the two brief documents, this whole issue consists in exchange of one sort or another. Hopefully readers will continue to send in their comments. As our African brothers point out, to share what we have with others - including what we are and think - is a very real expression of our poverty and solidarity with the poor.

(2) JESUIT SOCIAL APOSTOLATE

The following item in this issue gives the reports of the participants in the June 1980 Seminar on The Social Apostolate in the Society Today. But comments are still coming in from our general readers in reaction to PJ 18 which carried a full account of the meeting. They include the following:

- *I was somewhat thrown out after reading the reports of Anselm Miranda and Fernando Hoyos. But on reflection I was glad they spoke as they did and that you passed this on to the whole Society so we could know exactly where we stand or, as the English say, 'stand up and be counted'. And I was glad especially because Father General was present and also other highly trained and responsible men. I wish to state in writing that, faced with the temptation of marxism which, as Cuban born and Dominican by nationality and residence, I have experienced at least as intensely as Frs. Miranda and Hoyos, I fully accept the position of the Dominican Episcopal Conference and of John Paul II, universal pastor and supreme head of the Society." (DOMINICAN REPUBLIC)*
- Another negative reaction came from MEXICO: *Rather than promote justice it is necessary to propagate more the integral truth of the Gospel with all*

the strength, energy and heroism needed to accept and live it in spite of false christians, unjust brothers and exploiters. In a word, the Faith must be lived with humility, love and courage, even in the midst of crosses and martyrdoms. The writer goes on to complain that excessive emphasis on the promotion of justice has blinded us to the requirements of christian doctrine, a life of grace, the sacraments, etc. He concludes: A theology born of struggle (cf PJ 18, p. 88) - we need a theology born from Revelation and the Gospel and, at the most, applied to struggle.

- However there were also more positive reactions. One from TANZANIA described the issue as *a breath of fresh air* and made two comments: *It was great to see that the participants followed the advice that they were 'out to convince the others, not to make them angry' (cf. PJ 17, p. 62). Secondly I feel we should also carry out an honest evaluation of what has happened and is happening after the Nicaraguan revolution. Should not reconciliation have a more prominent place in our work ?* Another indication of approval was the use made of PJ 18 in preparing the Chapter of a big religious congregation and the fact that it was translated into Japanese and published in a special issue of the Voice of Asia.
- But perhaps the most significant comment comes from BELGIUM on the theme of integration. *A theme I would like to see developed is what is being done and attempted in other apostolic sectors than that of the social apostolate strictly so called. In the education of the young, pastoral work (including retreat work and Christian Life Communities) and in the intellectual apostolate there are Jesuits who fully live the double dimension of our one mission. And they do so not by giving part of their time to one and the rest to the other. In their main job they have successfully integrated - or are seeking to do so - this double dimension. Can PJ get them to share their experiences, how they managed, what changes in outlook this involved, ...? Again, in these same sectors, while some individuals may succeed, I think it is much harder for institutions as institutions to integrate these two aspects. This is understandable. It would also be very interesting then to hear from some institution attempting to do this. How are they setting about it, what changes in their objectives (or even the people they serve) are required, what results have they achieved... ? This request may increase your work - unless people write in without you having to ask - but it would be well worthwhile having such information.*

EDITOR: I fully agree with this suggestion and would like here and now to invite any readers of PJ in other (ie. non-social) apostolates to respond. PJ will gladly publish their replies.

(3) THE REFUGEE PROBLEM

PJ 19 on 'The Refugee Problem' has probably had a wider distribution than any other issue of the bulletin. Requests for it still come in and, since extra numbers were printed in all 3 languages, copies are still available for those who want them. Among comments received are the following:

- *I was very happy at the beginning of the year to read PJ 19 on the refugee problem. I have had direct personal experience of the situation of refugees in Central Africa from 1963 till today. I feel myself directly challenged by this new awareness throughout the Society. I am ready to collaborate in any possible way in this apostolate. I hope to remain in contact with the SJ Social Secretariat. A sincere thank you for the PJ issue on refugees and to Father General for his letter. (ZAIRE)*
- *Thank you for sending the extra 20 copies of PJ 19 I requested ... The issue has been well received by several of the Provincials and will hopefully lead to some action. (SPAIN)*
- *From TANZANIA: The articles and news on Jesuit involvement in refugee work - the need of the hour - has generated a lot of interest among our men here in Tanzania. This comment is followed by two concrete offers of help.*
- *From ZAMBIA: I welcome the establishment of the JRS. If it had existed 2 or 3 years ago I would have been saved several headaches! I like its low profile and the determination to work through the men in the Provinces themselves. It will encourage Ours to accept responsibility for refugees who arrive in their area instead of (and this is understandable in men who are already grossly overburdened) looking on them as someone else's problem. I was a reluctant helper of refugees myself at the beginning ('very time-consuming...'), so I know the feeling.*
- *From AUSTRALIA comes a valuable series of comments from someone who already has considerable experience in refugee work. Among the points stressed are the following:*
 - + *How do we participate in the new consciousness of refugee problems while learning from the experience of relief and development agencies over the last 20 or 30 years? Most began as 'relief' agencies but broadened their priorities through experience. They have learned a lot about combatting economic and social exploitation, long-term development, education of industrialised countries. In our new found enthusiasm for the refugees' needs, we should treasure the knowledge already gained among these non-government organisations.*
 - + *I was happy to see the acknowledgement given to some basic principles:*

eg. the need for long-term development perspectives; that refugee issues are human rights issues; that we should not be tied only to a UN definition of a 'refugee'; that we should cooperate with but not tie ourselves to governments, government agencies or even inter-government agencies; that we should be free to take up cases according to justice needs, whether popular or unpopular.

- + *There seems to be a hidden agenda in Fr. General's letter. I sense he sees the service for refugees as a way of conscientising Jesuits to justice. This matter should be tackled squarely. It is admirable to hope this might be a by-product, but the difficulties ought to be examined. In Australia we have found the Indochinese refugee issue is quite a difficult one for this purpose of promoting an appreciation of justice. Here are some of the reasons:*
 - : *Press control which either blows up the dimensions of a case (eg. the Boat-People) or conceals them (eg. East Timor). The press is concerned with what makes news.*
 - : *Absorption in the settlement issue can mask the deeper problems of the countries from which the refugees come. Through sympathetic involvement with them, one gets caught up in their ideological presentation of the reasons for their flight and their interpretation of the situation in their country of origin.*
 - : *Settlement in a third country, while a significant gesture, is by no means a solution to the problems behind the painful exodus of people from Indochina.*
 - : *If the conscientisation were successful, it would lead people on to appreciate similar or related problems elsewhere. For us in Australia, for example: Australia's foreign policies towards Vietnam, the problem of other migrants arriving in Australia, displaced people in East Timor, etc.*

- + *I was very moved by the report of Nigel Johnson... For the last six years I have been following the work of the Justice and Peace Commission in Rhodesia. I have been profoundly impressed by the witness of this little group and by the actions of people like Sr. Janice McLaughlin. They have not 'succeeded' themselves and they surely have been depressed about their achievements, but they have been a magnificent witness to the gospel. And they do give a lead to others outside the country who are struggling to know how to support the just claims of the people ... It is easier to plan for material assistance for refugees than to adopt a cultural and politically sensitive and courageous witness. The latter seems to be what is invariably required.*

- + *I very much favour the emphasis of the JRS, in its initial phases at*

at least, on contact, exchange of information, and on highlighting the uses that can be made of existing resources.

- Parts of PJ 19 were republished in many places such as, for example, Vida Nueva in SPAIN. One Mission Director (also SPAIN) insisted that it be read by all who receive his missionary magazine and composed a prayer to accompany the reading based on Matthew 2, 13: *An angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you: for Herod is about to search for the child, to destroy him'.* He added a litany to several saints who suffered persecution for the gospel and might qualify for refugee status according to present-day norms.
- Another spiritual initiative inspired by a reading of PJ 19 came from an Institute of Spirituality in ITALY: *Would it be possible and desirable to structure a course in spirituality which would consist in actually working with refugees? If we can offer a course for credit to those who travel to the Holy Land and view the places made sacred by the past presence of Jesus, could we not offer a similar course to those willing to work with those in whom Jesus is presently suffering and dying? Frankly I think I could teach more spirituality in 3 weeks to a small group with the ability to assimilate such an intense learning experience.* Though intrigued by this attractive suggestion, the EDITOR cannot see a way round the many practical problems it would encounter. Any suggestions?
- A final reaction, also on a spiritual level but with a most welcome material result, came from CANADA: *A donation reached us at the same moment as the last issue of PJ in which Father General makes an appeal for refugees. I saw in this a sign of the Spirit and therefore, with the approval of the donor, am sending this donation for your work.* The EDITOR gratefully acknowledges receipt of Can \$ 1,400.

(4) DECREE 4, POVERTY, AFRICA

Though one reader (USA) thought PJ 20 was *the best issue yet for variety of content and solidity of matter*, few comments came in. And, like the issue itself, they touched on several themes.

- A request came from the UK to publish *A Jesuit Canecutter* (pp.175-6) in a Province Bulletin.
- The observations of a Jesuit Scholastic from Tanzania on *Formation for Poverty* (pp. 176-8) were praised for being *simple and sincere*. (BRASIL)

It is instructive to compare these with the document on the same theme and also from scholastics in the present issue (cf. pp. 87-92).

- The questionnaire from Ireland on Decree 4 (pp. 186-191) also came in for praise and the proposal that *every SJ should reply to it*. (BRASIL) Its author, David COGHLAN, has written to say he has received enquiries about republication from the MADURAI Province. Readers of PJ interested in more information on this work can contact its author at: Tabor House, Milltown Park, Dublin 6, Ireland.
- Finally a positive response and comment from TANZANIA concerning the suggestion of holding a meeting for Jesuits in the social field from Africa south of the Sahara (cf. p. 180). *I think such a meeting would be very important for two reasons. First of all, to improve or initiate communication between those working on the same field. Such communication, like communication in general between Jesuits in Africa, seems to be a very weak point indeed. More significantly, such a meeting could be an important stage in the formation of a vision for the social apostolate in Africa. Sometimes I feel that we tend to view reality too much through Latin American eyes. Perhaps most of our talk about changing structures is not so relevant in most African countries, most of which are young nations where, in the wake of a sudden decolonisation which caught everyone unprepared, we need to build new structures, not change existing ones. Our outlook should be much more positive, especially in countries publicly committed to the building of a just society through the fight against ignorance, poverty and disease.... Finally I think we must realise that most of our concern for human rights has a hollow ring in Africa unless we speak out unequivocally - and act accordingly - against the insult that is Apartheid; especially in this period of time when most countries in the Sahel and East Africa are faced with endemic famine, ie. where unjust external structures still deny millions of people their most basic human right, the right to live.*

(5) MARXIST/SOCIAL ANALYSIS

Unfortunately the French and Spanish versions of PJ 21 suffered long delays owing to translation problems. Consequently few reactions have come in so far though there have been several requests for extra copies. The EDITOR regrets that no more ENGLISH versions are available.

- Requests for extra copies have so far come from JAMAICA, ARGENTINA, NEPAL, FRANCE, PHILIPPINES, UK and ITALY. Numbers requested have varied from 1 to 50 ! Several have stated they want to use the issue as a teaching or study aid.
- There was some difference of opinion about the 'heaviness' of the issue. *The March PJ is really excellent. No need to apologise for it being 'heavy' (USA). On the other hand: I have just read through the March issue of PJ. It is heavy stuff but very good. Congratulations. I suppose you*

have no objections if I pinch some of the material dealing with social analysis and use it for my own work. (INDIA)

- The author of the previous comment is the Director of the Xavier Institute of Social Service in Ranchi who also sent a copy of a booklet he has recently brought out containing material on social analysis. Its title: Development from below: Notes for Workers Engaged in Rural Development and Adult Education. He writes: *I am ready to send it to any SJ who asks for it, provided he is ready to send something in return. Address: XISS, Post Box 7, RANCHI - 834001, INDIA.*
- There was also some divergence of opinion on the structural approach to social analysis popularised by François HOUTART (cf. pp. 39-46). From NEPAL came a request: *Is it possible to request from François Houtart some bibliography containing books of a technical nature to provide some of the antecedents for the structural analysis he proposed? Hard sources would be more suitable to our work than popularizations ... We just haven't enough to go on for a true evaluation at this time other than to say it sounds interesting.*
- A comment from BRASIL was more critical: *It is very good and important to insist on the need for scientific analysis. But the theory and techniques offered give insufficient place to the main factor: the people as agents of change. For both political and evangelical reasons popular groups with their awareness of the situation, organisation and readiness to struggle should be given greater prominence. The method doesn't exclude the people but, in my opinion, is too neutral, without a previous option for the oppressed. Thus, in practice, it runs the risk of being on the side of the oppressors ... The fundamental criterion in any analysis must be what the people are already doing in their resistance to injustice.*
- There were not many comments on the first ('marxist analysis') part of PJ 21. However the following came from the PHILIPPINES: *Any input on the meaning and possibility for a 'deep Christian revisionism' of marxism as a proposed task would be most helpful. Since this came from the co-ordinator of a seminar on 'Theological Reflection and Social Analysis' that will be held in Manila later this year, hopefully some progress will be made in this important task.*
- With regard to Father General's letter on 'Marxist Analysis', readers of PJ will already be aware that it has been very widely published and favourably commented on. The EDITOR already has over 40 press cutting on it and is preparing a summary of them. He would welcome more if any readers, especially from outside Europe, could send them in.

(6) ABOUT OURSELVESPoints from Letters

Since the last report in PJ 20 (cf. p. 183), we have received a further 97 letters from 32 countries. We are glad to note that a much higher proportion than usual (12%) came from AFRICA. Points not already mentioned above include:

- From CANADA: *A propos of PJ, I am working on a scheme whereby your bulletin would be distributed more widely in our Province. I hope it works out as I believe you are publishing very useful information, especially the example of other Jesuits who are making efforts to implement GC 32.*

EDITOR: We are always glad to get offers like this since our mailing list requires continual revision that often cannot be done from the centre.

- We were also happy to get the following offer from BRASIL: *Some good news I got today is that our Juniors in João Pessoa are ready to collaborate in translating parts of PJ of greater interest and use to our Provinces. They have agreed to do this in spite of the pressure of their studies.*
- However translation still presents problems. As readers will know, the French version of PJ is faithfully and rapidly translated in Paris by Fr. Antoine LAURAS and typed ready for printing by his secretary, Mme. STAIB. If we could ensure a similar or even partial service for the Spanish version, our happiness would be complete. Any offers ?

PJ in the USA

An account is given below of a questionnaire on PJ sent to 900 Jesuits in the USA by Gap LoBIONDO, Director of the National Office of Social Ministries in Washington. He also sent a selection of comments. We cannot reproduce all 46 of them here but note the following points:

- Four raised questions concerning length and layout, judging the bulletin to have too many pages or to be so unattractive and dense as to be unreadable. However another insisted that it should not be changed in any way.
- Two readers wanted more local (ie. US) news and coverage but they were easily outnumbered by those who judged PJ's 'world orientation' or 'universal coverage' to be its best feature. Two added that local issues could be dealt with in NJN ('National Jesuit News')

- Among suggestions for future topics were the following:
 - + *It would be helpful if PJ would provide a follow-up to the Centre of Concern's Soundings presenting practical steps whereby Jesuits in social and spiritual apostolates can sustain each other. The need for a spirituality relevant to the social apostolate is mentioned in PJ 18, p. 90.*
 - + *I would like to see more on promoting and working with native peoples.*
 - + *PJ could provide more bibliographic information on publications that treat justice issues which would not otherwise come to the attention of Jesuits because they are published in other countries.*
 - + *Keep us informed of Jesuits working with other organisations such as Amnesty International, so that we can share the resources of these organisations as well.*
- The EDITOR would like to thank all US Jesuits who took the trouble to reply to this questionnaire and also the NOSM for sending it out. The comments and suggestions (and also encouragement) are very welcome.

Length and Frequency

A proposal on this subject was made to readers in PJ 20 (cf. p. 172). So far we have received 4 replies:

- From FRANCE: *In my opinion to reduce PJ to 4 issues seems a bit like trying to square a circle. Each issue has got thicker not just to have more pages but because there is more material that needs to be published. So to cut down on length when content is expanding is contradictory. To judge from comments, 'Exchange' and 'News' are the two most appreciated sections. It would be a pity to reduce them. The suggestion therefore is to maintain 4 issues a year with 'Exchange' and 'News' and supplement these with occasional special issues, so that some years there might be 5 or even 6.*
- A similar opinion came from TANZANIA with a plea not to reduce PJ in any way and to maintain 5 issues a year.
- However a reader from SENEGAL accepted the proposal to publish 4 times a year but wanted to change the months to October, January, March and June.
- Finally a correspondent from SPAIN who claimed to be *an assiduous reader* of PJ called for 9 issues a year ! He would like to see a 30 page issue containing 'Exchange' + 'News' every 2 months and special 25 page issues devoted to specific themes and documents every 4 months. Altogether this would amount to some 240 pages a year.

With the exception of the last suggestion, the EDITOR remains undecided and

and feels the question is still open. However pressures of work could easily make 4 issues an unescapable necessity in 1981.

Future Issues

- In addition to the suggestions already noted above, there has been a request from TANZANIA for a complete list of SJ periodicals and publications in the social field. The EDITOR hopes to provide this soon together with the long-promised descriptive list of Jesuit Social Institutes and Centres. If you have any reason to suspect that your own publication/centre might get omitted from such a list, please send in relevant information as soon as possible.
- The next issue of the bulletin will be devoted entirely to the planning process and option for justice in the Vice Province of BOLIVIA. It represents a use of the sort of social analysis described in the last issue.
- Finally an appeal. The Social Secretariat has been requested to give special attention to the problem of insertion among the poor and the intellectual life. Are the two incompatible? What examples exist of their successful integration? The EDITOR would like to take up this subject in the pages of PJ. He would be very grateful if any reader who is pursuing an academic or intellectual life and living among the poor could give some account of his experiences. HOW did he come to adopt such a life style? WHAT effect has it has on his outlook, his studies? THANK YOU!

 ACCOUNT RENDERED

Readers of PJ will remember that the June 1980 Seminar on The Social Apostolate in the Society Today called on the Social Secretary "to insist that there is a real follow-up to the Seminar and to investigate it in 6 months time". (PJ 18, p. 123) In January of this year he accordingly wrote to each of the 23 participants asking them to "render an account of what you have done." He is happy to report that 19 responded. A summary or, where possible, the full text of their replies is given below. He would like to thank them for the trouble they have taken and encourage them to continue their important work for the promotion of justice.

.....

(1) ALEJANDRO ANGULO - COLOMBIA (CINEP, Bogotá)

Preliminary Consideration

- The principles and ideas of GC 32 can only be put into practice when priority is given to an apostolate of the poor. I am increasingly convinced of the truth of the popular saying: 'tell me who you go with and I will tell you who you are.'
- Since today's Jesuit is much closer to those he works with, he is more affected by their life-style. On the pretext of 'becoming all things to all men' or of a more effective apostolate, he can easily adopt the life-style of the wealthy and powerful if he is working with them in an educational, pastoral or social apostolate.
- Most Colombian Jesuits come from middle or upper class families. Home influence is strong and therefore purely subjective or internal means are insufficient to give a true understanding of poverty and its effects. Much of what we do is at the level of St. Ignatius's second class of men when not actually opposed to what GC 32 is asking for.

Realisations

In a Province whose principal activity continues to be formation of the upper

classes of Colombian society, CINEP has concentrated its efforts to follow up the Seminar in two fields: service and education.

- We have promoted contacts with the Bishops, meetings with the National Socio-Pastoral Secretariat to help the Episcopal Conference with specialised information, and pastoral services in several dioceses.
- At Society level we have proposed a periodic meeting with the Province Consult for social analysis. The first has taken place.
- We are also publishing a bulletin to analyse social reality which will be distributed to all our houses.
- Financial and technical consultancy work with two of the Provinces' social works (Buga Institute + Tierralta parish).
- Our educational work has been rejected by our University but several Jesuit students have attended ordinary CINEP courses and even asked for additional ones.
- There is a monthly meeting of all Jesuits in Bogotá which consists in 3 hours of exchange on a variety of themes. Our group has made a point of attending these and talking about work for and with the poor.
- Our study on human rights has been well received and helped to overcome the resistance of some who are working with the upper classes.

(2) MARIO CASTELLI - ITALY (Co-ord. Past. Apost. inter Opif., Parma)

- The Seminar confirmed the little being done in Italy in the social field but did not lead us to anything new. We were encouraged to open up our apostolate among workers to Jesuits in formation and Centres such as the Centro Studi Sociali in Milan and Civiltà Cattolica in Rome. We did this at the last annual meeting of Jesuit priest-workers in Italy.
- The report of the meeting speaks of a new type of Jesuit 'residence' in which priest workers and Jesuits with more traditional apostolic activities can live together in a community open to the needs of the poor "not in an institutional manner but as any christian family can and should be".

(3) ERIC DE ROSNY - IVORY COAST (INADES, Abidjan)

- I re-read the report on our Seminar before attempting a reply to your letter. On my two specific resolutions I can report 50% success. I have sent our bulletins to all the participants and received in exchange a mass of

documents, some in exotic languages, which underline the fact we belong to a network extending far beyond our own cultural boundaries.

- I have not had much success in getting the scolastics of the Vice-Province interested in our activities. I would have to travel to Kimwenza, Dublin, Frankfort and Naples. I have tried to develop contacts with 5 who are nearer: one is preparing to join us this year or next. I have written about the problem of inserting INADES in what is perhaps the most far-flung Vice-Province in the Society.
- For myself, I reflected much on the nature of social institutes. They are necessarily more conditioned than colleges by the milieu in which they operate. I tried to express this with regard to ours during the Seminar: "Both here and in other African countries, it does not make sense speak of the poorest, weakest or most marginalised in society. Our priority here must be to help the people as a whole for it is the people as a whole who stand in need." (PJ 18, p. 119)
- But there is a danger of INADES becoming cut off from the main pastoral thrust of the Church in West Africa. We have tried hard for some years to lessen the distance that comes from different concepts of ecclesiology. Is development work for priests? Father Arrupe has often told us to be more at the disposition of the Bishops in a spirit of faith. The Seminar led me to reflect more deeply on these matters.

(4) ALFRED DE SOUZA - INDIA (Indian Social Institute, New Delhi)

I had stated at our meeting in June 1980 that there was an urgent need of intersectoral understanding and cooperation, particularly between those in the education and social sectors, and that this kind of cooperation would flourish only if it was demand-based. It is within this framework of dialectical relation between demand and response that the events which I am reporting below must be situated. I have selected a few examples to illustrate the broader themes of intersectoral and interprovincial cooperation.

- 1) - In order to promote "vertical" contacts between those working at the grassroots and those engaged in social study and research, the Indian Social Institute (Delhi) and the Xavier Institute of Social Service (Ranchi) are jointly organising a workshop on "Participative Evaluation and Research" in March 1981 in which grassroots workers as well as social scientists will be able to reach a greater understanding of the processes involved in the mobilisation of people in the struggle for social justice.
- Another important event that will also take place in mid-March 1981 is the JESA (Jesuits in Social Action) evaluation of Jesuit involvement in the National Adult Education Programme. This workshop will have a mix

of Jesuit practitioners of non-formal education, educational experts from the government and professional organisations, as well as Jesuits involved in social study and research. The aim of this experience-based reflection is to review Jesuit involvement in non-formal education with reference to the Faith Vision of D-4 and to introduce appropriate policy reorientation and programme changes.

- Another initiative to promote "vertical" contacts is a workshop for Jesuits working with tribal groups to be held at the ISI-Training Centre, Bangalore. This meeting is envisaged as an outcome of the Directory of Jesuits in Social Sciences, that was prepared and recently published by the Indian Social Institute. It is expected that a purposive meeting of this kind between "interest" groups in the social sciences will be more effective than conventional meetings of Jesuits from all the branches of the social sciences.
- 2) - In response to the request of the JEA coordinators of the Western Region of India, the Indian Social Institute submitted a draft paper for the consideration of a workshop held in Bombay in early December 1980 to prepare for a major educational conference on school administration and management-staff relations in October 1981. The Documentation Centre as well as the Training Centre of the Indian Social Institute have been very active as resource personnel in educational meetings of Jesuits in Karnataka, Madurai and elsewhere.
 - The promotion of dialogue between the social and other apostolic sectors has yet to gather momentum, but a significant indicator of possibilities in this area is the dialogue between theologians and sociologists which is being organised by the Training Centre of the Indian Social Institute at Bangalore. The common reflection will focus on a major paper "Caste and the Conversion Movements in India" prepared by Fr. Walter Fernandes. This paper will be published in the July issue of SOCIAL ACTION to make it more widely available.
 - 3) With the aim of promoting interprovincial cooperation between institutions in the social sector, the Indian Social Institute and the Xavier Institute of Social Service (Ranchi) are collaborating in a three year participative research programme to study the relationship between rural credit by the National Banks and tribal development. A similar collaborative research study has been worked out with the Centre for Social Studies, (Bombay), to evaluate Jesuit development work in a district of Maharashtra State.
 - 4) Regional and international cooperation between the Indian Social Institute and Jesuit organisations in Asia and other parts of the world has been rather ineffective, probably because it is not demand-based. The exchanges on this level have been so far limited to the mailing of Newsletters and other published material.

(5) JOHN DOVE - ZIMBABWE (Silveira House, Chishawasha)

Father Dove sent this 1980 Annual Report instead of the 1 to 3 pages reply that had been requested. Since this is a document of 144 pages it can hardly be summarised here. He himself, however, emphasises the work his rapidly growing Centre (152 now on the staff) is doing in helping to re-settle ex-freedom fighters.

(6) JAVIER GOROSTIAGA - SPAIN (Centro Loyola, Madrid)

I returned from our Seminar convinced that this Centro Loyola needs:

- to develop its international relations, especially with poorer countries;
- to establish better contact with grassroot organisations and those working with them;
- to give greater emphasis to study and investigation;
- to guarantee the finances of the Centro Loyola so that these objectives achieved.

In the intervening months this is what we have done:

- Our review Revista de Fomento Social has given greater emphasis to international questions. The July-September issue was devoted entirely to the Conference on Security and Co-operation in Europe, then taking place in Madrid. The October-December issue took up 3 themes: oil prices, the promotion of justice, capitalism versus marxist socialism. The January-March 1981 issue will deal with marxism and Christianity. In subsequent issues we hope to take up emigration, refugees and transnational capitalism.
- We have established closer contact with the Society's technical schools in Spain. These centres are on the advisory board of Fomento Social and use it as an instrument in their promotion of justice. It could help co-ordinate their own reflection.
- We have taken part in an international meeting in Madrid on "Socio-economic development and the right to work" and will be publishing the proceedings in the April-June issue of Fomento Social.
- We have made some contacts with grass root groups: three working-class parishes, rural workers, students of our agricultural institute in Valladolid.
- We intend sending someone to the EUROJESS meeting next September in Zagreb.
- We are hopeful of solving our financial problems soon.

I think our June Seminar was very profitable and I would like its impact to be felt in all the activities of this Centro Loyola. I shall try to do my part towards this.

(7) PETER HENRIOT - USA (Centre of Concern, Washington)

1. Contacts between Social Institutes:

We have continued to send our newsletter and our policy memoranda to all Jesuit centers and to many individual Jesuits around the world. For example, we distributed our analyses of the United Nations Special Session on Economic Issues, held in New York last September, evaluating the current status of the North/South negotiations. Many of these groups and individuals send us materials which are helpful for our own reflection, especially for gaining non-North American perspectives. We have had exchange visits with staff from the Jesuit Centre for Social Faith and Justice in Toronto and the Centre of Concern for Human Dignity in London/Dublin. In addition, numerous Jesuits have passed through our Washington office. Mike Schultheis, S.J., is currently in Africa, and has kept strong contact there. Ms. Mary Burke visited the social centers in the Philippines during her January visit there, part of her year's sabbatical study on women and development.

2. Rights, Labor, and Women:

Phil Land, SJ, has been heavily involved in efforts to change U.S. policy toward El Salvador, collaborating with Jesuits in Central America and with human rights groups in the U.S. Our "Church and Labor" conference in October, 1981, in Geneva, coordinated by Mr. Joe Holland, will involve several Jesuits. The labor work of the CENTER has been an important part of our more explicit outreach to "grass roots" organizations and movements. And other Jesuits will be part of our May Conference "Women Moving Church: The Impact of the Women's Movement on the U.S. Catholic Church," coordinated by Sister Maria Riley, OP.

3. Social Analysis:

The publication last Fall of our study, Social Analysis: Linking Faith and Justice, has provided wide outreach for the CENTER. As of March 1, we had sold over 15,000 copies. There has been wide distribution in the Third World and an Asian edition is being published by the Social Center in Manila. During July and August Pete Henriot will be in Manila for several social analysis workshops, at the invitation of the East Asian Assistancy. The social analysis method provided the framework for a year-long study by the CENTER, involving Ms. Jane Blewett, on the impact of the US government-funding of religiously-affiliated development groups working

in developing countries.

4. Education Outreach:

The Staff of the CENTER have kept up efforts to cooperate with Jesuit educational institutions. We speak on several college campuses, and have been consultants on education for justice programs.

5. Spirituality and Social Justice:

Phil Land and Pete Henriot conducted an "insertion experience" eight-day retreat last August for twenty Oregon Province Jesuits. Besides reflecting on themes linking the Exercises and the faith/justice mission, several of retreatants lived on Skid Row in Portland, Oregon. Further work on a social spirituality is being done by the CENTER e.g., through a retreat for retreat directors in February in the New England Province and by service with the American Assistancy Seminar and Jesuit Spirituality.

(8) WALTER KERBER - GERMANY (EUROJESS, Munich)

- One reason why my reply has been delayed so long is work on a lengthy article on 'Justice' to be published this spring by Herder in Friburg with two others on 'Poverty-Wealth' and 'Economy and Morality'. One of these was written mainly by myself and the other produced with my co-operation by Emil Kung, a prominent (Protestant) scholar of social ethics.
- The basic thinking behind the work of which these publications form part is this: to try and express the fundamental ideas of Christian Revelation in the language and thinking of today's social sciences. When attempting to interpret biblical 'justice' in the light of today's situation, I sometimes feel unable to shed the suspicion that I really get 'beneath the grass roots'. However I believe I have discovered approaches which can be pursued theologically and in terms of social ethics to achieve a better understanding of the relationship between 'faith and justice'. This preliminary work is necessary for a fuller understanding of Decree 4.
- I am still grappling with the problem of how we can work more effectively from Germany for justice in Latin America, especially in the political sphere which has, I think, deteriorated dramatically with the coming to office of President Reagan.

(9) GASPAR LOBIONDO - USA (National Office of Social Ministries, Washington)

1. Our office continues to reproduce and distribute Promotio Justitiae (PJ) in the American Assistancy. Beginning with issue n^o 19 (Oct. 1980),

PJ is being sent to every house in the Assistancy. Prior to that issue, PJ had been sent to every Jesuit working in social ministry. The new distribution policy allows every social ministry Jesuit access to PJ, plus gives Jesuits outside the social apostolate exposure to the publication.

We printed in the July 1980 issue of PJ a questionnaire for our readers. The last question asked for any comments or suggestions concerning the publication. A list of the comments received is attached to this report. The other questions and responses were as follows: Questionnaires sent out: 900. Questionnaires returned: 109.

1. Since Promotio will be coming to my Jesuit community, I _____ do not need or _____ need to receive my own copy.
Responses: 102 need own copy; 7 do not need own copy.
2. I read Promotio Justitiae _____ selectively _____ cover to cover _____ rarely.
Responses: 51 selectively; 52 cover to cover; 3 rarely.
3. When reading Promotio, I have occasionally thought about contributing my own reactions to articles, points of view, or experiences in the publication. _____ Yes. _____ No.
Responses: 59 Yes. 42 No.
4. I _____ would _____ would not like to see more news from the ten provinces in the United States in Promotio Justitiae.
Responses: 73 would. 21 would not.

At the August 1980 meeting of the National Board of Jesuit Social Ministries, the Province Directors of Social Ministries committed themselves to talking to men in their province about PJ and encouraging contributions. They will report on this at our March 1981 Board Meeting.

2. The Director of NOSM meets frequently on an informal basis with the President of the Jesuit Conference Board. Formal meetings of NOSM Director as well as other Assisting Coordinators with the J.C. Board are being arranged at present.
- 3.a. In each of the ten provinces, the Provincial Assistants for Social Ministries hold annual meetings with their men.
- b. Our National Office supported and attended the first national meeting of Jesuits in Hispanic ministries. We also attended an annual meeting of Jesuits involved in community organizing, and the Provincial meetings of Social Ministries for Chicago, Maryland and California.

- c. Some other meetings of Jesuits which NOSM supported: Jesuits Involved in Business and Management (JIBAM); Jesuits in Appalachian Ministry (JAM); Jesuits in Prison Ministry (to be held in a few months); Wisconsin Province Indian Ministry Board.
4. Approximately every month, our office has done a mailing to Jesuits in the same social ministry (prison, community organizing, etc) containing resources and legislative information.
5. Our office has a continuing development of relationships with Jesuits in ministries to minority populations within the United States, primarily American Indians, Eskimos, Aleuts and Hispanics as well as refugees from the Caribbean, Central America and Southeast Asia. We have done advocacy work for these groups both with the U.S. Congress and also the U.S. Bishops.

(10) BENIGNO MAYO - PHILIPPINES (Apostolic Centre, Manila)

Research

- We sent to India and Japan some of Apostolic Center research publications. There is, however, the mail censorship in regard to such publications and so we wouldn't know whether the books have arrived at their destinations.
- The Justice & Peace Commission of the Major Superiors of Men (Office also at the Center) will start its action-research on land problems in the Philippines. Likewise, the Legal Aid of the Apostolic Center helps tenants in Southern Luzon on the land problems. The Legal Aid Office of the A.C. will help the Justice & Peace Commission in gathering data for action research.

Linkage with Japan

- During the last four months, we had over 50 Japanese students, seminarians, laymen who came to the Philippines for exposure to the poor. The Apostolic Center helped them in their exposure program. Some came to take the training program of the Center. With these contacts, we have easier means of cooperation with Japan. A Japanese sister will be staying in the Philippines and Japan. We are concerned with the economic influence of Japan on the Philippines; in turn the Japanese are concerned with the spirit of materialism in Japan.
- The team of Fr. Marins from Latin America on basic ecclesial community came to give several seminars in Manila, Cebu, Davao to laymen, priests, sisters and seminarians. Their main purpose is to have contacts with Asia

and exchange experiences in the building up of Basic Christian Communities.

Training program

Last October we had a seminar on Marxism and an evaluation of the Apostolic Center, especially its general training program (Orientation to Justice & Faith). The purpose of the training program is now geared to basic Christian communities. Besides this Orientation Training Program, we have the skills seminars useful in building up grassroots organizations. I enclose a copy of our program for 1981.

Practical Difference

To your question "What practical difference has it made to my work/institute in the six months since it ended?" The most important difference is that we became conscious of working in isolation from other groups. Hence, the past several months have been an opening of the Center to work in cooperation with other groups. The Center itself is now under an Administrative Board consisting of Jesuits and non-Jesuits, one bishop, one diocesan priest, one sister, two lay, one of whom is the directress of ASI (Asian Social Institute). Further, we have opened our training program to other Asian participants. This July-August-September, 1981 we shall have 25 participants from Bangladesh, India, Thailand, Malaysia, Burma, Japan, Indonesia and Pakistan. Hopefully, these participants will be our contacts in these Asian countries in the future.

(11) BRIAN McCLORRY - UK (Centre of Concern for Human Dignity, London)

- It is difficult to say how the work of the Centre has changed as a direct result of the June seminar. Some things are evident - Jesuit visitors from India, South America, Japan and the receipt of some publications. Some kind of network is in the process of starting. There has been a small watching brief concerning the first nations of Canada and their rights. My own (selective and subjective) account of the Seminar was sent to Provincials and to those responsible for formation in the English and Irish Provinces - referring of course to the (then) forthcoming official account in Promotio Justitiae. More generally, I have often referred to the Seminar in conversations in the Provinces, pointing out the variety of conditions in which people work and the different initiatives taken. Internationalism and solidarity were the main themes.
- Otherwise the Centre has been involved in developing its own work. Parts of this indeed relate straightforwardly to matters of concern at the Seminar but don't have a direct causal link. Some examples follow.
- The Centre cooperated with other agencies and groups in organising a lobby

for two refugees from East Timor who had lobbied Congress in the U.S.A. and who wished to mount a small lobby in London concerning U.K. government policy - and that of other parties - on East Timor. This involved meeting a variety of people from government, politics, the media, human rights organizations, aid agencies.

- One of our concerns have been our relationship with the English and Irish Provinces, from which we are remote. Little real progress has as yet been made on this important matter. However we intend to produce a small newsletter (to give not only news of ourselves but also to provide information, a touch of social analysis, and an identification of emerging issues) and to organise and coordinate seminars on issues relevant to the work of the Provinces. More practically and immediately, we have organized an experience based course for English and Irish Jesuits which will run for five weeks in July and August of this year. It will involve fairly intensive experience with people who are deprived/forgotten/powerless and, through a variety of input will aim at an awareness of social reality and a sense of social analysis. A good deal of group work will be included. At least a dozen Jesuits will take part in the course, which is called "Companions for Justice". The title was inadvertently stolen from a similar Jesuit programme in California, although the idea was advertantly stolen - Bill McKenna from the Centre followed the California programme last summer.
- This year we have been fortunate in having a French Jesuit, Christian Mellon, staying with us while he continues the peace research he began at the University of Bradford (that course completed, the work continues). Christian will return to France this summer to continue work on peace and disarmament, in some collaboration with Action Populaire. Real links are thus being made.
- At the moment the Centre is in some difficulty about staff ! which will shortly drop from three to two full-time members - with small prospect of a replacement.

(12) JORGE MEJIA - COLOMBIA (Co-ord. Social Apost. N. LatAm., Bogotá)

I shall take the tasks of the Co-ordinator as they are set out in PJ (cf. PJ 18, pp. 120-121):

1. I think PJ is reaching all over the Assistency. However I name a few SJ's who should certainly get it in case they are not on your lists.
2. I take part in the Provincials's Meeting that is held each year in our Assistency.

3. With regard to meetings on Decree 4, I have done nothing yet since I was still at the planning stage of my work. But such meetings already figure in plans for the future.
4. There have already been several Assistancy meetings between those working in the same field: CIAS, 'pastoral popular' both rural and urban. Those involved are themselves responsible. I give them all the support I can.
5. The formation sector presents greater problems. I am trying to encourage a meeting between 'formatores' and social scientists to consider the social content of our training programmes.
6. I am sending to all social centres and other interested SJ's material I get from Central America, especially from the Instituto Histórico of Managua. I have had some contact with social co-ordinators/advisors in Italy, Africa, the Philippines, the USA. But none from the rest, particularly the other Latin American Assistancy.
7. Contacts with the educational sector are still in the planning stage though I know from visits that some educationalists are concerned about the social conscientization of SJ and lay teachers.
8. In several Provinces there are 'vertical' contacts between those working 'at the base' and those engaged in social study and research. An example is the Centre of Theological Reflexion (C.R.T.) in Mexico which prepares themes for theological reflexion in collaboration with those engaged in an active apostolate among the poor and then elaborates them in a seminar which brings both groups together. The results are published in the 'cuadernos' of Christus. CINEP in Bogotá attempts something along the same lines.
9. We cannot do this (provide working or social formation opportunities for young Jesuits in vacation) until the Provincials themselves ask us.
10. In August 1980 I was able to give a brief account of the Rome Seminar.
11. I hope to initiate some contacts next year.
12. On the first point (CELAM Manual on Church's Social Teaching) there has been no contact and perhaps can be none. On the second (help to the Church in Nicaragua) I have been doing all I can: spreading news, obtaining funds, motivating Jesuits to assist and collaborate in a variety of ways.

(13) ANSELM MIRANDA - INDIA (Social Action Secretary, Pune)

Father Anselm was not able to take much action himself to follow up the Rome Seminar owing to continuing bad health. However he writes: "I was able to share some of our experiences at the Rome Meeting with the Provincials during their meeting in Madras in July... Father Alfred and I were keen on taking up inter-sectoral and inter-provincial collaboration as the theme for our JESA Convention. But people in the field felt that an evaluation of our work in the National Adult Education Programme (NAEP) was more important. We did not want to impose our stand, though I do hope the questions will be taken up in one of the sessions."

Elsewhere in this issue we give an account of the JESA Convention and of Father Anselm's work.

(14) LOUIS ROBERT - PHILIPPINES (SELA, Manila)

- Thanks very much to the June Seminar, some 15 theologians and 15 social scientists from all over the Assistancy will meet next July for 3 full days. Then in the same house, so sharing recreations and meals, but separately, the theologians will reflect on what is meant by doing theology today in Asia. Meanwhile the social scientists will seek clarification regarding marxist analysis, especially on the following points: i) the a priori of Marxist analysis, ii) the problem of reductionism, and iii) the place of struggle in social transformation. On the final day the two groups will come together to draw some conclusions with the attendance of Father General and other Major Superiors who wish.
- The main part of the SELA Meeting, due also to the June Rome Seminar, will likewise be dedicated to a study of social analysis and its application in the respective Provinces.
- In the Bureau of Asian Affairs we are giving more attention to the problem of theoretical, practical and specialized training for young Jesuits. This is also due to a new awareness arrived at during the Rome Seminar.
- One of our main aims at the B.A.A. is to have close contacts with the men in the field and with Superiors. We work hard to inter-relate different apostolates and establish contacts at Assistancy level. But I have neglected contact with other co-ordinators in Europe, Africa and North and South America. But SELA News is sent to them. And this year we will have some representatives at our SELA Meeting.
- To tell you the truth this is what impressed me most from the Rome Meeting: the sense of one body ! In this 'global village' we live in, I think we Jesuits can accomplish much because of our presence nearly everywhere. I know this is not a new idea ! Yet I am sure that with

more and more interchange in our Assistancy and by establishing more and more permanent links with other Assistancies, we are building up a structure which will help us in our search for justice for the whole human family. At least that's the way I see it and what I am working for.

- To sum up, the Rome Meeting gave me much inspiration and I have noticed that when I meet individuals or groups I refer quite often to it, mainly to underline one point: that we are a body, a family working in many places for the same aim. That, I think, is very hearttening for the vast majority of us.

(15) GIANPAOLO SALVINI - ITALY (Centro di Studi Sociali, Milan)

- Last year's meeting has stimulated reflection and general interest amongst us but does not seem to have had any particular effect on our work. The most important aspect with regard to the resolutions taken has been increased contact between ourselves and other Jesuits, Italian and foreign, whether engaged in reflection and research or working directly at grass roots: priest workers, small communities in peripheral areas, fathers working with drug addicts, migrant workers, etc. However these contacts don't go much further than expressions of mutual sympathy and solidarity. There is little apostolic symbiosis between their sector of activity and ours.
- Contacts with other SJ communities have also increased due to a heightened awareness shared by all rather than any deliberate planning. In selecting ministeries (conferences, courses, etc.), we give preference to invitations from our own brethren.
- We are making a better use of documents from the SJ Curia (Letters of Father General, Promotio Justitiae). We have re-published some in our Review with a commentary as a witness to union within the Society. Our recent publication of a volume of Father General's collected writings on social justice and human promotion has had a similar effect.
- With regard to training specialists in the social sciences, the Italian Assistancy is making some attempt especially with scholastics who already entered with some competence and interest in this field. But scarcity of numbers prevents any real planning.
- We still don't appreciate enough the need to look beyond our own frontiers to solve our problems, or we look so far a field that our analysis becomes ineffectual. There is a tension here that I feel European Jesuits in general have not yet succeeded in coming to terms with.
- Except on a personal level, there is still a lack of contact between Jesuits

in social work and those in education, especially in the Colleges. But I think the climate of mutual distrust has diminished even if there is, as yet, no collaboration.

- I believe Decree 4 is now more widely accepted but often in a passive unreflective manner which does not lead to a genuine option or conversion that will have a real effect on our work. Social Centres (though not alone) could give help here in reaching a greater degree of maturity.

(16) JACQUES SOMMET - FRANCE (CERAS, Paris)

- Several members of the CERAS team, young priests, are engaged in social studies or work abroad in the following countries: China, Venezuela, USA, UK.
- We have received few requests to publish texts which cannot be diffused in their country of origin. This offer remains open.
- Several third world Jesuits have come for study periods at CERAS.
- There is better contact with the Mission Ouvrière. As national director of "Service Incroyance Foi" I have produced a special issue on "Monde Ouvrier, Incroyance et Foi" which has been well received. But we hope relations will continue to grow.
- We are preparing for the EUROJESS meeting in Yugoslavia this summer in the hopes that it will facilitate an East-West exchange.

(17) MICHAEL STOGRE - CANADA (Centre for Social Faith and Justice, Toronto)

- We are still in the process of prioritizing. Bill Ryan in fact is now writing up a white paper soon to be distributed to the Province. In this work we have participated in several ways: regional meetings, hosting a meeting on the social apostolate from which came a model for future apostolic work in Canada. One of our members is on the executive committee of 15, and another has been working with the retreat apostolate to help them with their integration of GC 32. It remains to be seen what will come of this effort. We are hopeful but not overly optimistic.
- As far as collaboration with other centres, a few things have happened. First of all, I have contacted the Centre in England about facilitating native peoples contact with the Parliamentary Committee on Native rights. We are also assisting the Centre of Concern distribute their work on social analysis, and in fact held a joint consultation here in Toronto in the Fall. It seems that in the future we will share some ideas on health care issues, but this is only beginning.

- Our newest development is in the area of nuclear health issues. We have hired Sr. Rosalie Bertell an expert on low-dose radiation. This is beginning to involve us with labour, and other citizens groups, as well as Church constituencies around this important issue.
- We continue our solidarity work with Central America through medical relief and interchurch committees.
- I have also moved towards more direct work with native peoples both on the grass roots level-through a medical clinic - and nationally through "Project North", an interchurch group dealing with native rights in Canada.
- In some ways we are becoming a small pole of reflection and background work for the Canadian Church. We continue to act locally but think globally, and continue to expand in numbers. We are now 10 people working here at the Centre.

(18) KEIZO YAMADA - JAPAN (Jesuit Social and Pastoral Centre, Tokyo)

- Before the end of the Rome Meeting, Keizo distributed a paper The Japan Province National Sela Office to all the participants. Shortly after he sent each another letter with a request for suggestions. He would like to thank all who helped him with their advice.
- The new Provincial appointed Fr. Weghaus advisor for the social apostolate and set up a 7 - man social apostolate committee. It was decided also to set up a new "Jesuit Social and Pastoral Centre" which would become the focal point for the social apostolate of the Province. One of its functions is "to communicate, co-ordinate, integrate and promote the social dimension of all apostolates in the Japanese Province according to Decree 4."
- Keizo reports that one of his first jobs in the new Centre "was the translation and publication of all the contents of the Rome June Meeting from PJ as a special issue of the bi-monthly magazine "Voice of Asia". This was timely for the start of this new Centre".
- The Centre is also carrying out many of the other tasks recommended at the Rome Meeting:
 - a monthly meeting to discuss D.4 and other points;
 - a special workshop for the same purpose;
 - a "mobilizing seminar" for other apostolates at Province level;
 - regular study groups to research specific themes and popularise them through publication and translation;
 - strengthening of international network with SELA.
- "These are some of our plans for our Centre. The start of the office is

very important. So we strongly expect to get advice from you and all the readers of PJ, especially from Jesuits who have already implemented these things in their own Provinces ... We need a lot of support, suggestions and help."

(19) MARIO ZAÑARTU - CHILE (Centro Bellarmino, Santiago)

- The Rome Meeting was a decisive one for us in the sense that it ratified the social and pastoral orientation of the Society on such delicate points as the use of marxist analysis, a commitment to democracy, the need for ongoing spiritual discernment of our action, and the validity of the Church's social teaching. This orientation was admirably confirmed in the recent letter of Father General on marxist analysis.
- The CIAS action plan covering 5 pastoral areas (cf. PJ 18, p.121) has also been completed. Arrangements are under way to publish pamphlets or books on each. Particularly important is the final one dealing with the social consciousness of Jesuits. This is an element required for a 1981 plan for our apostolate.

RELIGIOUS AND HUMAN PROMOTION

This is the title of an important document published last year by the Sacred Congregation for Religious and for Secular Institutes. The theme was discussed at the 1978 Plenary of the Congregation and followed 2 years later by a similar discussion on "The Contemplative Dimension of Religious Life." The guidelines that emerged were approved for publication by the Holy Father and, because of their complementarity, issued jointly by the Congregation. Here we are concerned only with the first. We give below the full text of the first part: Four main concerns. This is preceded on this page by a brief account of the second and third parts of the document.

.....

II : GENERAL CRITERIA OF DISCERNMENT

13. "Four great loyalties constitute the basic motivation and guide the role of religious in human promotion, according to the conciliar principles for renewal (45) and taking into account the problems examined thus far:

- fidelity to humanity and to our times
- fidelity to Christ and the Gospel
- fidelity to the Church and to its mission in the world
- fidelity to religious life and to the charism of one's own Institute!"

After this introductory paragraph, there follows a brief explanation of these 4 criteria for discernment under the following headings:

- A - Present to humanity and to our times
- B - By the transforming power of Christ and the Gospel
- C - In the organic ecclesial communion
- D - In dynamic fidelity to their own consecration according to the charism of the Founder.

III : FORMATION REQUIREMENTS

A brief final section outlines some of the aspects of formation that will require special attention to achieve the desired harmony between evangelization and human promotion. "In this regard, a re-reading of the conciliar criteria for renewal (93) will show that it is not a question of simple adaptations of certain external forms. It is a deep education in attitude and in life style which makes it possible to remain true to oneself even in new forms of presence."

I : FOUR MAIN CONCERNS

1. The desire to be increasingly involved and active in the present historical situations within which the Church fulfills her mission seems to be a constant factor in religious renewal:

- in those places where, either through the works of their Institutes or those of the local church, religious are called to carry out a *social* mission which is at the same time profoundly *religious*,

- and also, in those places where circumstances require new initiatives which are more pertinent to the life and problems of the people.

In every situation, however, careful reflection is needed to specify common criteria and options.

This is why, taking as our starting point the four main problems surfaced by the inquiry, we wish to indicate certain important points for evaluation and guidance. It will then be easier to point out the general principles of discernment.

A. THE OPTION FOR THE POOR AND FOR JUSTICE TODAY

2. The prophetic mission of Christ who was "sent to preach good news to the poor" (Luke 4, 18), finds a strong resonance in today's Church.

Proof of this can be found in numerous pontifical statements and in the clear and enlightening words of the Pastoral Constitution (GS) which appeal for closer solidarity between the Church and the lives of the people. The Synod of Bishops in 1971, in its document *Justice in the World*, pointed out the need for a conscientization in this dimension of the Church's evangelizing mission.

The apostolic exhortation EN enlarged on these appeals, calling on every sector within the People of God to accept its responsibilities and to reach out to the life and conditions of "people engaged with all their energy in the effort and struggle to overcome everything which condemns them to remain on the margin of life" (10).

3. The themes of a *gospel liberation* founded on the kingdom of God (11), should, therefore, be very familiar to religious.

Indeed, the witness of religious who have courageously supported the lowly and the defence of human rights has been an effective echo of the Gospel and of the voice of the Church. However, as we have already noted, the consequent interpretations and reactions within the local church and religious communities and even secular society have not always shown a similar sensitivity and concern.

4. Some guiding principles, therefore, seem desirable so that the preferential choice for the poor and concern for justice may correspond to the purpose and style proper to the Church's mission and within it to religious life.

a) Religious often find themselves in a position to experience at close range the events that affect the people whom they serve. The prophetic nature of religious life requires that religious "embody the Church in her desire to give herself completely to the radical demands of the beatitudes" (12). They are "often to be found at the outposts of the mission, and they take the greatest of risks for their health and for their very lives" (13).

b) This sincere desire to serve the Gospel and work for integral human promotion demands *communio* be at the core of every concern and that it be built up with patience and perseverance, seeking the truth in charity.

c) Conferences of Religious, without prejudice to the charism of each Institute, could have the important function of providing incentive and balance in this regard in coordination with Episcopal Conferences (14) and especially with the Commission "Justice and Peace" and with *cor Unum*. It would be possible in this way to overcome positions of ambiguity taken either from a supposed and false neutrality or from group prejudice. Besides, different cultures and temperaments, as well as varying social and political contexts, would therein find an appropriate forum for mutual exchanges and for a communal consensus that would give security and surer effectiveness.

d) This presence for the defence and promotion of justice ought to manifest itself most actively and particularly in those persecuted sectors of "voiceless injustices" to which the Synod of 1971 referred (15).

In fact, while some social groups are able to form vigorous structures of protest and support, we see, on the other hand, much suffering and injustice which have little resonance in the hearts of so many of our contemporaries: the plight of refugees, those persecuted for their political views or their profession of the faith (16); violations of the rights of the unborn; unjustified curtailment of human and religious liberty; lack of social assistance which increases the trials of the elderly and marginalized...

It is for these, especially, that the Church wishes to be voice, conscience and commitment (17).

e) The witness of religious for justice in the world, however, implies, for themselves in particular, a constant review of their life-options, their use of goods and their manner of relating, because the one who dares to speak to others about justice must above all be just in the eyes of others (18).

Here we see that life-giving relationship between evangelization and human promotion which comes from the "silent witness" which EN 69 presents to us as the first and most effective challenge to the world and to the Church itself.

From this point of view the "role played in evangelization by religious men and women consecrated to prayer, silence, penance and sacrifice" (19) is particularly effective in witness and in apostolic fruitfulness. Indeed, the contemplative dimension inherent in every form of religious life is especially strong in them. The contemplative dimension, then, shows that religious life in all its forms not only does not alienate religious from other human beings and make them useless for human society but, on the contrary, permits them to be present to their brothers and sisters in a deeper way in the charity of Christ (20).

B. SOCIAL ACTIVITIES AND WORKS OF RELIGIOUS

5. The various activities and works which, through a diversity of charisms, characterize the mission of religious are one of the most important means by which the Church carries out its mission of evangelization and human promotion in the world (21). Hence the importance of the renewal of religious for the renewal of the Church and the world (22).

This is why EN 31 asks that there be an awareness of the profound links between evangelization and human promotion. To forget this would be to ignore "the Gospel teaching on love for one's suffering and needy neighbor".

6. Open to the signs of the times, religious will be able to seek and implement a new manner of presence which is in keeping with their Founder's creativity and the original purposes of their own Institutes (23).

In this context, a certain course of action in renewal emerges:

a) The activities and "social works" which were always part of the mission of religious bear witness to their constant commitment to integral human promotion. Schools, hospitals, charity centres and initiatives on behalf of the poor and for the cultural and spiritual improvement of people not only retain their relevance but, suitably updated, are often discovered to be privileged means of evangelization, of witness and of authentic human promotion.

In the evangelical service of so many and such urgent activities for human and social promotion, religious translate into a convincing "sign" (24) the gift of a life totally available to God, to the Church and to others.

b) The Spirit, who constantly inspires new forms and institutions of consecrated life in answer to the needs of the times, also animates the already existing ones with a renewed capacity for involvement in keeping with changing ecclesial and social changes.

c) In the Church's openness to ministries and in a continuous and orderly communal growth (25), religious are able to discover new forms of active participation, involving the christian community increasingly in their initiatives and works.

In this way they have the opportunity to show what their own particular charism brings to the promotion of *ministries* which correspond to the apostolic and social purposes of their own Institutes.

d) The participation of the laity in the activities and works of religious assumes new proportions with the development of the ecclesial dimension of co-responsibility in a common mission. With adequate preparation, this participation could be extended even to works hitherto entrusted exclusively to religious (26).

e) Present social conditions, on the other hand, require new forms of solidarity and involvement. Changes taking place in some areas in the civil sphere are beginning to develop responsibility on all levels of society through structures and means of participation. Thus, everyone is called to take an active role in solving problems relating to the building of the social order.

Side by side with the contribution of the laity, the witness and experience of religious can make an important contribution in this field towards solutions which are in line with the criteria of the Gospel and the pastoral directives of

the Magisterium (27).

C. INVOLVEMENT IN THE WORKING WORLD

7. The pastoral concern of the Church for the working world is shown in numerous pronouncements which the encyclical *Mater et Magistra* sums up, placing them within the context of the new economic and social conditions.

Faced with such a vast sector of humanity, which insistently challenges the mission of the whole christian community, religious experience a greater need for solidarity and participation. They feel that their choice of evangelical poverty already imposes on them the duty of recognizing the authentic values contained in the common law of work (28).

8. The Magisterium of the Bishops described precisely, in the case of priests, the reasons, objectives and conditions which should guide the more committed choices of involvement in the working world (29).

Obviously, these directives apply to *priest*-religious also. But, given the specific nature of religious life and its special bonds with the Church's mission (30), they are applicable analogously to other men and women religious as well.

In addition, the characteristics proper to the vocation and mission of religious suggest some criteria which could determine and direct their possible involvement in the working world:

a) dynamic fidelity to the purposes for which the Spirit brought their Institutes into existence in the Church (31);

b) the desire to witness to gospel values which restore dignity to work and show its true purpose (32);

c) a commitment to strengthen the *religious* dimensions which characterize their profession and demonstrate the attractiveness of the kingdom of God to which they have committed themselves radically (33);

d) fraternal sharing which the daily communal experience in religious life supports and nourishes and which manifests the newness of Christ's love in establishing solidarity among peoples (34).

9. Specific criteria in choice and behavior are needed, also, in the actual ways of participating.

As a matter of fact, there are two possible forms of involvement in the working world, both of which have characteristics that deserve distinct consideration:

I. - The taking on of a secular profession carried out in the same social and economic conditions as civilians (in schools, hospitals, ...).

In some countries this is imposed by changed political circumstances, as in the case of nationalization when the state takes control of the services. Sometimes it is legislative reform or the internal needs of the religious Institute which prompt religious to take on a position equivalent to that of lay people so as to continue their own apostolic activities. The search for new forms of involvement has also been responsible for participation in the ordinary social structures.

In all cases, concern for the general nature of religious life and for the

specific goals of one's own Institute requires that these new situations be faithful to community requirements and the commitment to obedience and religious poverty.

As a matter of fact, a civil profession commits religious at a more directly individual level, makes them more dependent on structures outside their Institute and creates a new relationship between work and salary. These are some of the aspects that the authorities in the Institute should take into account when considering these options. Indeed, these aspects require a capacity for discernment which safeguards and strengthens the religious purpose for which the options are undertaken.

II. - Involvement in a *labor situation*, along with the values it is meant to realize, presents special problems.

In fact, worker-religious enter a *world* which has its own laws, its tensions and, especially nowadays, its powerful pressures arising from prevailing ideologies and trade union conflicts which are often disturbing and ambiguous.

For this reason, it could happen that, in sharing the condition of workers so as to bear witness to the Church's pastoral concern (35), religious might be caught up in a view of humanity, society, history, and the working world itself which is not in harmony with the criteria for discernment and the directives for action contained in the social teaching of the Magisterium. That is why such an undertaking requires special care and guarantees (36).

10. Even more, involvement in trade union activities demands a clear awareness of pastoral objectives as well as of the limitations and risks of exploitation that could result in the lives and activity of religious.

Certain principles should guide reflection on this matter:

a) In principle there does not seem to be any intrinsic incompatibility between religious life and social involvement even at trade union level. At times, according to the different laws, involvement in trade union activity might be a necessary part of participation in the world of labor; on the other hand, such involvement might be prompted by solidarity in the legitimate defence of human rights (37).

b) Political involvement, however, often poses difficult problems. These situations should be evaluated according to criteria given in the following section (cf. D. "Involvement in politics"). Special care is needed in dealing with ideologies which promote *class struggle*. In this case, the teaching of AO (26-36) would be most necessary.

c) From experience up to the present, moreover, it is possible to deduce certain principles of behavior to direct the purpose and style of such choices. Within a body as influential in society as the world of labor, religious are the bearers of human and christian values which will oblige them to repudiate certain methods of trade union action or of political manoeuvring which do not respond to the exact demands of justice which alone are the reason for their involvement.

Within their own communities also, these religious should know how to foster values of communion, avoiding undesirable polarizations. Such an attitude will help the communities to take balanced and credible options.

d) Another essential criterion which should determine the involvement of religious

is the awareness that it is particularly to the laity by vocation and mission that the duty of promoting solidarity and justice within secular structures belongs (38). Their role in complementarity, especially in this area, will be expressed above all by their witness and their contribution to an ever more adequate formation of the laity.

D. INVOLVEMENT IN POLITICS

11. Religious have shown, generally, that they are conscious of the fact that their involvement in human promotion is a service of the Gospel to humanity, not a preferential choice of ideologies or political parties.

On the contrary, in any such involvement, they see the risk of a loss of the identity proper to religious life and to the Church's mission (39) as well as a dangerous tendency to absolutize ideas and methods and to become a prey to easy and selfish exploitation.

12. Some guiding principles, in harmony with the teaching of the Magisterium, would then seem necessary to throw light on a subject which in itself is a matter of heated debate and is sometimes misleading.

a) *Politics* can be understood in the wider and more general sense as the dynamic organization of the whole life of society. In this respect, it constitutes a duty of responsible and active human participation for all citizens. Looked at in this way, the role of religious in activities and works is profoundly meaningful in its encouragement of and commitment to those cultural and social changes which contribute to human promotion.

b) But if *politics* means direct involvement with a political party, then certain reservations must be made in view of the vocation and mission of religious in the Church and in society, so as to arrive at correct criteria governing a possible involvement.

1) Religious, aware of the worthwhile contribution that their gospel witness and the variety of their apostolic initiatives make, should not be deluded into thinking that they will have greater influence on the development of persons and peoples by substituting a *political* involvement in the strict sense for their own specific tasks (40).

2) To establish the kingdom of God within the very structures of the world, insofar as this constitutes evangelical promotion in human history, is certainly a theme of great interest for the whole christian community, and therefore for religious also; but not in the sense that they allow themselves to become involved directly in *politics*. Through their scholastic institutes, the communications media, and multiple religious and educational projects, they can actively contribute especially to the formation of the young, thus making them architects of human and social development. The repercussions of this apostolate will not fail to be felt in the political sphere also. This is not through a strategy of conquest but through that service to human society which is the mission mandated by Christ to the whole ecclesial community (Luke 22, 25-27).

3) It is from this point of view that the efforts of women religious to cooperate in the advancement of women are to be encouraged, so that women may succeed

in being involved in those areas of public and ecclesial life which best correspond with their particular nature and the qualities that are proper to them.

4) In this way, religious will be credible *gospel experts*, as such will be effective in healing and building up society, even when they stand apart from certain political options, being seen not as men and women who take sides, but as agents of peace and fraternal solidarity.

In fact, by the primacy of love of God which their options effectively manifest (42), religious situate themselves as persons of the Absolute in the dynamism of the Church, which is thirsty for the divine Absolute (43). They are called to be in the midst of the People of God both sign and stimulant of this fundamental option which promotes and conditions all others.

5) Active involvement in politics remains an exception then, to be engaged in only by way of substitution and to be evaluated according to special criteria. If exceptional circumstances require it, the individual cases must be examined so that, with the approval of the authorities of the local church and the religious Institutes, decisions can be made that are beneficial to the ecclesial and secular community. But the priority of the specific mission of the Church and of religious life must always be kept in mind as well as the methods proper to it (44).

NOTES

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| (10) <u>Evangelii Nuntiandi</u> 30 | (28) cf PC 13, ET 20 |
| (11) cf. EN 33-34 | (29) cf <u>Presbyterorum Ordinis</u> 8 |
| (12) EN 69, <u>Lumen Gentium</u> 31 | (30) cf MR 10, LG 44 |
| (13) EN 69 | (31) cf ET 20 |
| (14) cf <u>Mutuae Relationes</u> 59-60 + f. | (32) cf ET 20 |
| (15) cf AAS, 1971, pp. 928-932 | (33) cf LG 44, PC 1, ET 3 |
| (16) cf EN 39 | (34) cf PC 15, ET 21, 39 |
| (17) cf John Paul II to the 'campesinos' of Latin America: 29/1/1979 | (35) cf <u>Octogesima Adveniens</u> 48 |
| (18) Synod of 1971, p. 933 | (36) cf OA 48, 50 |
| (19) EN 69 | (37) cf Puebla 1162-1163, 1244 |
| (20) cf LG 46 | (38) cf LG 31, 33, GS 67, 68, 72 |
| (21) cf <u>Perfectae Caritatis</u> 1: LG 46 | (39) cf GS 42, 76, Synod 1971 p. 932 |
| (22) cf <u>Evangelica Testificatio</u> 52 | (40) John Paul II to USG 24/11/1978 |
| (23) cf MR 19, 23f, 41 | (41) cf MR 49-50 |
| (24) cf EN 69, Puebla 733-734 | (42) cf ET 1, PC 6 |
| (25) cf LG 9-12, 34-36 | (43) cf EN 69, Puebla 527-529 |
| (26) cf Cong. Cath. Ed. 19/3/1977 | (44) cf Synod 1971, pp. 912-913 |
| (27) cf <u>Christus Dominus</u> 35, MR 22-23 | (45) cf PC 2 |
| | (93) cf PC 2, 18, <u>Ecclesiae Sanctae</u> 15-19, 33-38 |

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TO BE POOR IN AFRICA TODAY

How can a Jesuit claim to be poor when surrounded by people whose living standards are visibly lower than his ? This is one of the many questions asked by our African scholastics in the Philosophate of St. Peter Canisius at Kimwenza in ZAIRE. Living in 4 small communities, they devoted many meetings to discussing the meaning of religious poverty in an African setting. What follows are some notes on their conclusions drawn up for discussion by the African Provincials during their 1981 Meeting at Villa Cavalletti. They are supplemented by some insights from the January 1979 'Meeting of Jesuit Formatores' held at Kimwenza.

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1 : RELIGIOUS POVERTY IS A PROBLEM

"We take a vow of poverty but others live it in their flesh and heart", said a group of scholastics. And some African formatores speak about a "conscience crisis" and even the "mental torture" they undergo when speaking of religious poverty to their families or in the more general context of the social economic situation surrounding them.

1. In African languages the term which expresses poverty means rather misery, a deprived situation with an aspect of malediction or curse, usually suffered by marginalized people in the traditional society. Indeed, even with only a few belongings, the man who has a wife, children, a hut, some fields, is not considered poor. But it is nonsense to say that you are poor if you are living in a European milieu.

2. Poverty, as a religious notion, is a term imported from European society. and seems ill adapted to the socio-cultural systems of Africa and Madagascar. What is the meaning of: the life-style of a "modest family", when religious, especially in expatriate communities, necessarily live above the means of the great majority of African families ? Renunciation of property, inheritance, etc., include juridical notions unknown or inexistent for most people. The vow of poverty, in its canonical aspects, presupposes a system of private property and capitalistic accumulation, characteristic of the modern consumer society. Also it is difficult to accept a community is poor when it has access to all the parish buildings, however modest, schools, hospitals, workshops, vehicles, farmlands, etc. All this for an African is a sign of wealth.

3. It is clear that inculturation in the modern socio-economical world gives rise to socio-professional classes which amass big fortunes and adopt bourgeois attitudes that are often very individualistic. Confronted with these, the mass of the people become aware of their situation of poverty, if not exploitation. Previously it was only a question of foreign colonials, among whom were counted the missionaries. Today there are also the African nouveaux riches who still however maintain a relationship of aid and solidarity with their families and the more deprived members of their tribe. The Church is seen by the people as belonging to the group of those who have. But this is not necessarily a criticism. It is recognized that the goods it possesses are for the service of the people. What is not accepted is that, in such a situation, the church can be described as being 'poor'.
4. Poverty today is seen by the people as consisting mainly in a situation of insecurity. But religious have clothes, food and medicines; they have a house and almost always cars. In short, they have a degree of security and comfort in life while most of the people live in a situation of insecurity and uncertainty.
5. This contradiction is felt in a very special manner in relations with one's family. Most religious come from simple families whose main defence against insecurity is family solidarity. In today's world this is expressed by the presence in the family of a member who has got on in life through studies, politics or in commerce. Other members of the family expect those who have acquired the means to come to the assistance of those still in need. A child who has succeeded well in his studies is therefore a great blessing for the extended family.

Jesuits, who are normally able to study at University level, look on the renunciation of this family duty as a very hard ordeal, a real cross. This is why many claim the vow of poverty is the most difficult of the three vows. For some, it places them in a critical position with regard to their own families. It touches a vital sensitive point and can sometimes threaten a vocation when the vow of poverty is opposed to the family interests.

However, while there is often lack of understanding in the extended family, it is true that in Christian families, parents and close relatives usually do understand the meaning of this renunciation. They will only ask for help from their son or brother in serious circumstances. Others less, understanding, will accuse him of selfishness or hypocrisy.

6. The problem for African or Malagay Jesuits is: how to overcome this contradiction between two systems with different values ? how to integrate or inculturate evangelical poverty in religious life ? They accept the fact that such rupture exists in every culture, and that poverty is always rooted in the mystery of the Cross.

Christian families also accept that, when their child enters religious life, he becomes 'poor for the Lord'. But they understand this poverty as meaning he has renounced setting up a family and the freedom to chose his own way of life. They do not accept that he has really renounced material goods.

II. MEANINGFUL DIMENSIONS OF RELIGIOUS POVERTY IN AFRICA AND MADAGASCAR

In an attempt to make the vow of poverty meaningful and relevant in religious life, the following points have been stressed.

1. The Gospel scene of the rich young man: "Go and sell all that you have and give it to the poor", does not mean much in an African setting since people have no goods to leave. On the contrary, entering religious life is more of a social promotion. But the biblical "poor of Yaweh" is a more meaningful expression since the attitude of counting on God alone rather than on men - including the family - or on human means of promotion, is more real and relevant. Entering religion means leaving ones family with all the moral and the human support that implies; one breaks away from a known milieu to enter an unknown community in the name of the Lord. This is the real break which makes a man poor.

Poverty is renouncing the possibility of earning for yourself and for your family. It is a free renunciation of using the fruit of one's work. The 'poor of Yaweh' is the man who entrusts himself to God and not to other men or material goods. This is why he is often misunderstood by his family and even despised by those who don't understand his commitment.

2. This renunciation is also experienced as a liberation which can give a true religious witness both to those seeking to free themselves from misery and wealthy money-grabbers who are slaves to their own possessions. Such freedom in the use of goods become meaningful for others as well as for oneself. If you own something - materially or spiritually - it is in order to serve and to share.
3. And so poverty becomes the Christian sign of a virtue that is deeply African: sharing, welcoming, being hospitable. This doesn't mean wasting community goods, using them irresponsably or being too easy in giving charity. Sharing always includes a sacrifice freely accepted by the community; welcoming and hospitality are above all acts of charity and giving in which one shares oneself. Through this sharing, you overcome your own selfish preoccupations and make a gift of yourself. And you help the one who is materially or spiritually poor to get out of his situation by giving advice, work, education and when needed, by a material gift; but always by sharing love.

This sharing and welcoming starts first in one's own community, the privileged place for freely accepted renunciation.

4. It was also noted that poverty is apostolic. This means the things we use are for apostolic service and not for our own comfort. The young feel the need to react against a tendency to get personal equipment, although this remains a great temptation. Our apostolic possessions - parishes, schools, etc. - must be used to help everybody, especially the poor. As for material equipment, there can be tension between apostolic efficiency and the evangelical witness of using poor means. We need deep integrity in discernment, because the witness of poverty is sometimes more effective than the power of abundant material means.
5. In the same way, some have raised the problem of self-reliance. If foreign help is still often necessary, it can also become too facile a solution which prevents a genuine inculturated poverty from emerging. The 'Meeting of Formatores' reached the conclusion that a 'policy of reliance on one's own means' should be a fertile and creative ideal. In other words, the ideal of self-reliance should be present in all our decisions even if it cannot be immediately realised. We must do all we can to rely on our own means, but also be humble enough to ask the universal Society for the help we need in formation as well as in the apostolate for the greater good of the Church.
6. We must also manifest our solidarity with the people we live with. It is obvious to young Jesuits that the correct attitude is not to opt for a miserable standard of living - this is not what the people expect of us - but to do all we can to help the people improve their situation. That is why young Jesuits wish to devote their leisure time to apostolic activities among the needy, for instance in a poor parish, in a neighbourhood school, visiting and teaching the handicapped, etc. Even if they aspire to a high level of studies, most of the scholastics feel the need for these contacts which are challenge to their spiritual and human experience.
7. This solidarity with the poor expresses itself in community life. Most want to react against a life that is too easy. They seek a frugal, responsible life, and want to help in looking after the house. Some, to react against contempt for manual work, cultivate their own agricultural plots.
8. As for the promotion of justice, the scholastics are becoming more and more aware that there is much to explore in this area. But as of now, they don't see the problem clearly. Confronted by social differences, they see the need for structural change at political, economic and social levels. But in every day life, these structures are bound up with socio-economic relationships characteristic of traditional society. It is difficult to analyse and judge them objectively, without being carried away by foreign ideologies. For

instance, they find it difficult to condemn a dominating class when those who are members of your family or tribe give work and redistribute the wealth in traditional ways.

9. Relationships with the family deepen a personal understanding of the sacrifice of poverty. Some scholastics remark that they feel the consequences of the vow of poverty most deeply in renouncing to help their family by their work, when their intellectual capacities allow them to study and have a career which would enable them to support their families. This free renunciation, for the service of the Lord, is one of the deepest experiences of religious poverty.
10. Finally, the strongest characteristic of religious poverty is a personal attitude based on the gospel which reflects, in one's whole life and use of goods, the spiritual experience of Christ who wanted to be poor and deprived in order to gather his people in salvation for the glory of the Father. If we constantly live in this spirit of the Gospel and the Exercises through prayer and sharing, other aspects of spiritual and material life will inevitably find their meaning and relevance.

III. HOW TO LIVE POVERTY IN TRUTH

To resolve the contradictions of religious poverty in everyday life, some recommendations were made. Nearly all of them are applications of the points made above.

1. Faced by the institutional impossibility of living poverty in a country where conditions are often sub-human, stress should be placed on a sober and frugal life both as individuals and communities. We should not live like consumers of the goods the Society offers us. We must accept corresponsibility in managing our budget, checking community spending, justifying personal expenses, helping to look after the house, freely accepting manual work, etc.

We must avoid the traps of a consumer society in our clothes, equipment, living conditions. A personal attitude of poverty and dependence toward the superior is very important in this respect. We must avoid deceiving ourselves.

2. The key-word that keeps coming up is sharing. We act not as owners, but emphasise apostolic service and a sense of community in our use of goods. This notion of sharing is a rich one: sharing of things, knowledge, prayer, friendship. Sharing is also welcoming, hospitality towards all who ask our help, especially the poor and voiceless.
3. We must avoid a disincarnate spirituality. Our poverty should lead to some definite commitments. In the novitiate we should become aware of this

attitude toward poverty and during formation direct contact with the poor should be sought: through experiments, apostolic activities, parish work, schools for the needy, care for the handicapped and the lonely.

In contacts with students, the scholastic realizes that his own situation is often privileged; he must be able to bear witness, through his zeal for study and work, that these advantages are justified because a good formation will improve his apostolic service of others. We don't study for ourselves. The religious accepts that the means he uses are not his own property and that he is not studying for his personal advancement. Such detachment can be a real witness to lay students who are often full of personal ambitions.

4. In the same way, a commitment to justice will be expressed first of all by seriousness in studying. In this way the young Jesuit will be better prepared to work later on in his apostolate for a more just society and true development. As mentioned above, the need for structural reform is recognized but it is not yet clear how to achieve it. However the importance of analysis is acknowledged.
5. With regard to the family, filial respect and solidarity must be safeguarded. However the religious cannot help his family in the same way as a lay person. This is why the Province should establish certain norms to help discern cases of need. For such cases there is usually a fund to help families which is administered by Jesuits aware of family customs and obligations.

Sometimes we hear it said that families should be educated. Usually the immediate family understands the situation of a son or brother and would not take advantage of him. Some scholastics think they should rather educate themselves in order to discern better this situation together with their Superior or the Jesuit in charge of the fund, even though they may risk being criticized by malcontents who don't understand the vow of poverty.

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 N E W S

TWO MORE MARTYRS FOR JUSTICE
Godofredo Alingal S.J.

On the evening of April 13th, the first day of Holy Week, Fr. Godofredo ALINGAL was shot and killed in his own rectory in the small town of Kibawe in the southern Philippines. He was 58. The following account of his assassination is all the more impressive for having been written by Mennonite preacher, Earl Martin, who knew him well.

On Monday evening before Easter five unidentified men, two bearing revolvers and three others masked in handkerchiefs, entered the rectory (convento) of the priest who served this parish for thirteen years. A minute later Fr. Alingal was shot in the heart by the 45 caliber revolver of the assailant. After the killing the gunmen slightly rummaged the private room of the 58-year-old priest.

Local parishioners here, who came to champion the priest's soft-spoken but persistent defense of the rights of poor farmers, expressed belief that the slaying was 'politically inspired'. While never openly supporting specific political candidates, Fr. Alingal frequently exposed what he believed were abuses of local military and political officials. 'He was very quiet, yet very strong in social justice. Not aggressive in a noisy kind of way', said the head of this Catholic prelature, Bishop Francisco Claver.

The killing of a priest is extremely rare in the Philippines where cultural tradition would place a curse on any individual who harmed a religious personage.

The motive for the killing has not yet been fully established, but parishioners in Kibawe recount various threats that Fr. Alingal received over recent years. Just two weeks before his death, during the time of a constitutional amendment plebiscite which the priest had mentioned negatively in his sermons, he received indirect word that he was being watched. This reinforced a written threat Fr. Alingal had received a year ago after a hotly-contested election for the region's governor and mayor. The threat read in part: 'Father, this is a warning! Destruction will strike you if you continue your attacks. It is easy these days to be buried even without coffin. Watch out for your steps and your days are numbered.'

Father Alingal was not unconcerned about such threats. A Catholic sister

here said he was known at times to sleep under his bed or to change rooms at night. A week before his death he told a neighboring parish worker with a smile, 'I too will be killed'. Fr. Alingal remained faithful to his convictions even in the face of fear.

Father Alingal's Bishop was Francisco CLAVER S.J., well known to readers of PJ. This is what he had to say about his death:

If there is anything certain in the many uncertainties that surround the murder of Father Alingal, it is this: he was gunned down because of his unflinching proclamation of the Gospel of justice... He was for justice, actively uncompromisingly. He was also against violence, just as actively justas uncompromisingly...

Father Alingal's answer, I believe, is a perfect exemplification of the consensus that arose from our last general Prelature meeting in February of priests and religious, lay leaders and Church workers. At that meeting we faced up to the problem of armed power in Bukidnon and its consequences for ourselves and our people. The consensus was an option for, to put it into a formula, total vulnerability. In effect, it was a rejection of violence as a way of righting wrongs and an affirmation of the Prelature's thrust for justice. We said no to the 'salvaging' of the military, to the 'liquidation' of the NPA; yes to the continued striving for justice and the peace that comes through justice.

From a sheerly human-intellectual, political, ideological - point of view, we know the option made no sense. We saw clearly that by our open disavowal of the violence of both the military and the NPA and all other armed powers, we were putting ourselves completely at their mercy; worse, we were inviting, even provoking, the very violence we were rejecting by our insistence on the forceful doing of justice; and possibly, worst of all, we arrived at the option in the clear-eyed conviction that we would never be able to bring about full justice in society but for all that we would have to keep striving mightily for it - even unto death.

It does not make sense. Except in the context of a faith that is able to make sense out of the contradictions of the cross and the empty tomb and accept their implications for human living. Weakness is our strength, vulnerability our power, death our life.

Luis Eduardo Pellecer S.J.

There is no account of his death, no body to be buried, no sermon, no funeral. There is only the following telegram: "'Quache' Pellecer disappeared near Merced June 9, afternoon. Only his car found so far." It is unlikely anything more will ever be known. He will join an estimated 20,000 people that

Amnesty International claims have been killed in Guatemala by semi-official death squads since 1966.

'Quache' Pellecer was 35. He was a member of CIASCA (Centre for Social Investigation and Action of Central America) which, because it stood for social justice, had been obliged to disband some two years ago. Yet he continued his work for landless peasants, knowing full well the risks he ran. Last year his Provincial, Cesar JEREZ, declared in a public address in London:

The passion of the Guatemalan Church has begun. It is sharing in the passion of the Guatemalan poor. The entrenched establishment will not allow any voice dissonant with the irrational campaign that attributes every Guatemalan evil to communist conspiracies ... Times of discernment and decision lie ahead for the Guatemalan Church, if she is prepared to make good her duty to opt preferentially for and in solidarity with the cause of the poor.

'Quache' Pellencer's option was clear and uncompromising.

JESUIT REFUGEE SERVICE

The most important event has been the arrival in the Curia of Father Dieter SCHOLZ who, for the past 3 years, has been directing the Zimbabwe Project from London. Belonging to the North German Province, he played an important part in the then Rhodesia as secretary then deputy chairman of the Justice and Peace Commission. As a direct result of this, he was declared a prohibited immigrant and forced to leave the country. He has now joined the Social Secretariat as Co-ordinator of the Jesuit Refugee Service. Thus, after an initial period of uncertainty and experimentation, the JRS will now hopefully move rapidly towards implementing its aims and objectives, as set out in Father General's letter of November 14th., 1980. Foremost among these will be setting up a *network of contacts within the Society so that existing work for refugees can be better planned and co-ordinated* and also acting as a *switchboard between offers of help from Provinces and the needs of international agencies and organisations*. Among activities or projects already in hand are the following:

- On June 26th. Father GENERAL will be travelling to Yaounde, Cameroon, to attend the 6th. General Assembly of SECAM (Symposium of Episcopal Conferences of Africa and Madagascar). At the request of the Bishops themselves, he will be presenting a report on The Refugee Crisis in Africa: Opportunity and Challenge for the Church. Based on a survey carried out by Father Dieter Scholz and the Zimbabwe Project, the principal aim of the report is to awaken the African Church both to a need (one out of every two refugees in the world is an African: one in every two hundred Africans is a refugee) and an opportunity. The latter is described

as follows:

The guiding principle of the present report is that the refugee crisis is not merely a problem for the Church but, rather, a great opportunity. For the Church sees in refugees not third class citizens but untapped potential, a wealth of creativity and, above all, human dignity. In the process of feeding and welcoming the stranger, Christian communities will not only respond to the spiritual and material needs of refugees, but will discover a unique opportunity for growth. Christian growth and renewal will occur most readily when communities share the experience of being a refugee through accepting them in their homes or living in their midst. Within this perspective of an opportunity to bring to life in Africa the ecclesiology of the Second Vatican Council the report surveys the magnitude and complexity of Africa's refugee problem.

- The possibility of sending a mixed team of Jesuit and other volunteers to work with refugees in southern Ethiopia is at present being examined. While the outcome of this venture is not yet clear, openings are also being considered in other African countries: Somalia, Sudan, Kenya, Zambia, Cameroon and Zimbabwe. In some of these Jesuits are already working for and with refugees.
- In the Far East, especially in Thailand but also in the Philippines and Indonesia, a number of Jesuits are directly involved in refugee work. Two of them, Frs. Pierre CEYRAC and John BINGHAM have recently completed 6 months in Chon Buri Refugee Camp working mainly with Khmer but also Laotian and Vietnamese refugees. (cf. PJ 19, p. 154) We would like to publish in full the reports they wrote, but will have to be content with the following brief extracts:

CEYRAC: *I very briefly mention 3 or 4 aspects of my experience which is in truth a continuous whole:*

- an experience of poverty, in the general sense of the term. It already began in India when we left our homes, our jobs, our friends, our environment, our habits... It is good in our Jesuit lives from time to time to leave everything again. 'Go! Get out!', the great word of God to Abraham. Even in our missionary lives, we get attached to so many things: house, instruments of work, people, plans. In the camp we had really nothing, not even the privacy (so dear to us Jesuits) of a single room... We came to the camp empty handed - not even the specialization of a job - helpless like the refugees themselves. And like them we kept walking, endlessly walking along the dusty roads of the camp...
- an experience of closeness and identification with the humiliated and the powerless. They were our people, we belonged to them and we were happy with them. I had rarely felt this to such a degree during the many years spent in India. Of course we always say that we are working with the people, not for them. But I wonder now whether this is true...
- an experience of great love for them....

- *and this perhaps explains the great happiness we felt during our days in the camp. At times, during the night, in the small room we were sharing, John would tell me: 'I have never felt so happy in my Jesuit life, never felt such a peace.'*
- *the experience of the Eucharist. Against the background of the camp - the poverty, the anguish, the insecurity of refugee life - the sacrifice of the Eucharist took a new dimension, something I have never experienced before. It was the 'pass-over' of the Lord, the Lord walking with his people on the roads of exile. The prayer of a people on the move, across the desert, walking in the strength of the bread, the Manna, the unleavened bread for there was no time to prepare a full meal. The Exodus from the servitude of Egypt, across the desert, towards the Promised Land.*

BINGHAM: *I worked for 29 years in India, 5 of those years in the schools and 18 in direct evangelization, but I think I pleased Christ more by the work in the camp. There I was poorer than I have ever been so He could work better through me because of my poverty. I did not chose it, it just happened to me. But the poorer I was and the more battered by circumstances - we had plenty of problems with the administrative authorities - the more Christ was able to use me, the more really effective I became for the refugees. Furthermore, I believe I really received Christ from these people. I hope they received Him from me. And joy, Lord, did they give me joy. I came to help them and they gave me the One for whom our hearts are forever restless.*

- *There is an increasingly serious refugee problem in Rome itself. Italy is fundamentally a country of first asylum which, because it ratified the 1951 Geneva Convention with a geographical limitation, only accepts refugees from other European countries. Yet, because it is relatively easy to enter, many refugees from the Horn of Africa (Ethiopia, Eritrea, Somalia, etc.) and more recently Afghanistan, are coming in with the hope of being able to move on to countries of final settlement such as the USA, Canada, etc. They are unable to obtain residence or work permits and cannot enter the government-run refugee camps. Some can be recognised as refugees under mandate by the local office of the United Nations High Commission for Refugees (UNHCR) and are thus assisted while their emmigration applications are being processed. But the majority cannot and have no means of support during the 4-6 months it takes for their documents to come through. Their most pressing needs are physical: lodging, food, clothing, transport. Some have medical problems and specific needs such as somewhere to leave their luggage, receive mail, etc. They need a centre (or centres) where they can meet, help each other, dispose of some educational and recreational facilities. But perhaps most important of all, they are in need of human understanding and warmth. Many have been through harrowing experiences. A further long period of uncertainty, deprivation and enforced inactivity leads easily to despair. There is scope for counselling, guidance and spiritual direction.*

It is in this context that the international religious congregations who have their generalates in Rome have been asked to help. Existing organisations of the local church have been swamped with demands they can no longer meet. Some religious congregations are already giving valuable help. On May 26th. an appeal was launched by the Justice and Peace Commission of the two Unions of Superiors General to encourage others to join them. Four specific services were requested:

- 1) Providing beds in generalates for 2 or 3 (or more) refugees.
If only half the generalates in Rome took this up, the lodging problem would be solved.
- 2) Helping to find a centre (or centres) in central Rome where essential refugee services could be provided.
- 3) Offering part-time volunteers to provide such services.
- 4) Helping to finance a new system of low-cost meals for some 1,000 refugees and poor people per day.

Hopefully in a subsequent issue of PJ we will be able to give some account of how the Society of Jesus in Rome has responded to this appeal.

- Finally contact has been made with many international organisations involved in refugee work. Perhaps the most useful was the participation by the EDITOR in a Consultation in Geneva from May 20 to 22 between representatives of more than 120 non-governmental organisations (NGOs) and the United Nations High Commission for Refugees (UNHCR). The meeting was the first of its kind and emphasised the degree to which the UNHCR depends on voluntary assistance to tackle the growing problem of the world's refugees. All the major areas of refugee work were discussed: material assistance, resettlement, counselling and education, international protection, fund-raising and public information. But it was the High Commissioner himself, Dr. Poul Hartling, who set the tone of the meeting in his opening address. Quoting from a speech made on the occasion of the 1963 award of the Nansen Medal to the International Council of Voluntary Agencies, he ended:

All the State subsidies in the world will never be able to replace the warmth of assistance rendered by one individual, one human being to another. It is man alone by his personal charity who can really bring succour to his neighbour in need. Without the individual who offers bread to the hungry, who cares for the sick, who brings help to the refugees, all assistance is devoid of soul.

NON-FORMAL EDUCATION FOR CHANGE

The 8th. Annual Convention of JESA (Jesuits for Social Action - India) took place from March 16-19 in Delhi and was organised in collaboration with the Indian Social Institute. It was attended by some 40 Jesuits who included all Province

Co-ordinators of Social Action (CSA's), Organisers of Adult Education Programmes in the Assistancy, and the heads of the Jesuit Conference of India (JCI) Secretariats. The purpose was to assess Jesuit involvement in Adult Education Programmes throughout the Assistancy, most of which had been launched in conjunction with the National Programme in 1978 (cf. PJ 10, pp. 150-151). The Convention was carefully prepared by means of two reports that were then discussed by a panel of outside experts in Adult Education.

We publish here the final recommendations of the Convention. We feel they are a significant contribution to a better understanding of our Jesuit role in education in the light of Decree 4. As such they complement the findings of the important meeting on Secondary Education that was organised by Fr. James SAUVÉ in the Curia from September 10 - 13 last year. (For a full account of the Meeting and Father Arrupe's interventions, see the two special issues of Education S.J. nn. 30 + 31)

The Preamble

As a result of GC 32, the Society has made a preferential option in favour of the poor, the oppressed and under-privileged. In the light of our involvement with the masses substantiated by the insights of social science as well as recent understanding of the scriptures, the role of the oppressive structures of society, which keep people exploited and deprived, is now more clearly understood. As a result, though isolated individual efforts for the liberation of the poor and even charitable activities will always remain meaningful, our response ought to be a concerted, corporate effort directed at communities and groups suffering under this unjust situation, rather than at remedial action for individuals.

We are aware of the many constraints under which we labour. We know there are still questions un-answered, and issues un-resolved. But the urgency of the hour demands that we make a more concerted effort in our strategies. Therefore in the service of faith and for the promotion of justice we make the following recommendations to the JCI with regard to non-formal education in our assistancy.

The Recommendations

1) The Goal

We believe that Non-formal Education (NFE) should be understood, accepted and implemented by the Provinces as the process of mass mobilization leading to structural changes in society.

Where such a goal is not immediately possible the programme should at least aim at the creation of a 'critical awareness' among the people eventually leading to policy changes and not more literacy and functional skills that do not impinge on their unjust situation.

2) Insertion and Reflection

Every Jesuit be required to have a personal exposure to a situation of poverty or injustice faced by the masses and followed up by a systematic reflection in order to develop an understanding of society in which justice is clearly understood as an obligation of our faith.

For those in formation this should be done for a period of two months at the very beginning of each new stage of formation and repeated every five years thereafter, specially by those Jesuits in positions of authority and influence in the society, i.e. superiors, directors of work, principals, parish priests, spiritual directors etc.

3) Institutional out-reach

Every institution of formal education be required to have an out-reach programme which would not be simply a relief or welfare programme, but designed to bring about a critical social awareness.

4) Research and Reflection

As part of our over-all commitment to people's movements, Jesuits involved in these movements be supported by systematic and participatory research and reflection, in our institutions of theology, philosophy, social research, higher education and particularly by the Jesuits themselves in the field of social action.

5) Resource Allocation

Either at the Assistancy or Provincial level competent personnel and adequate funds be committed for NFE on the highest priority basis.

6) Relations with the Media

We recommend that the resolution n^o 4 of JESA VII (1979) should be implemented immediately during the next twelve months.

"The convention discussed and explored the possibility of building up a network of communication throughout the country to take notice of concrete instances of atrocities, oppression and denial of civil and human rights, publicise them and recommend/suggest possible courses or action. The convention once again stressed the need of doing this in cooperation with other like-minded voluntary agencies, legal experts and politicians. The objective of this measure is to give wide publicity to such acts of atrocity and the build up pressure on State and Central Governments to do justice to the victims of oppression. The Secretary of JESEDES was asked to prepare a concrete plan of implementing this recommendation, in consultation with a small group of CSA's and others!"

Moreover, we urge that NFE programmes become aware of the value and importance of group media for group participation and awareness; and mass media of as significant public opinion structures in society.

7) Planning and Implementation

In the light of decree 4 of GC 32, the JESA secretariat should formulate specific guidelines in the context of the socio-economic situation in the Indian Assistanacy. These would serve as a basis for a programme of action to be evolved by the CSA which could then be proposed to his province, so that it can be accepted and adapted into a concrete plan of action.

8) Realising the need and importance of sharing the responsibilities of our commitment to the masses, we urge that in making up this plan of action special attention be paid to these groups:

1. Our non-Jesuit Co-workers in sharing with them our vision, our responsibilities, our commitment.
2. University students who are concerned with issues of justice; in bringing them to a greater critical awareness and involvement.

It is through such groups that we can multiply our efforts and extend this work.

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The JESA Convention reported above marks the end of Anselm MIRANDA's 4 years as JESA Secretary. It is a fitting tribute to his work. We add our own by quoting a few lines from the final report he drew up on his stewardship. At the same time, we greet his successor Fr. Robert CUTINHA, until recently Rector of De Nobili College, Pune.

I hope I'll be excused for saying that we Christians in India do not seem to give the impression that we have joined the mainstream of the Indian people's life and struggle for a more just society. We have not yet got out of our Christian/Jesuit ghetto.

The basic cause of the problem as I see it, is the absence of a Relevant Theology which in the Indian context has to be liberative and truly indigenous. Much of the theology taught in our scholastics and seminaries is still remains alien and colonial emphasising values like submission and resignation to God's will. We are not taught a theology or spirituality to fight for our God-given rights, for full humanity in Christ. We have today a 'theology of affluence which has created a sea of calm around itself, in which we can sit back and flirt at a distance with the idea of revolution, but without getting our hands dirty in the process'. (Hugo Assmann)

Our affluent way of life in a country where the vast majority (75%) live on one rupee per day does not strike us as something unchristian. We do not yet believe that theology involves not only the understanding of faith, but also a political commitment to change society.

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POSTSCRIPT

The EDITOR is acutely aware of the fact that, in spite of what he said on p. 52, his 'careful watch on brevity' has produced another issue of 52 pages. He can only hope that the content justifies such an excess. Because of it, the hint on p. 61 about 4 issues in 1981 becomes a little bit more of an 'unescapable necessity'.

EDITOR : MICHAEL CAMPBELL-JOHNSTON, S.J.
