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exchanges * échanges * intercambios

Nº 28
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STATE OF THE DIALOGUE

(1) THIS ISSUE

- The predominant theme of PJ 28, our first issue for 1983, can be summed up in one word: 'reflection'. As we approach GC 33, it emphasises the need to stand back from what we do in order to take a calm and deep look at how we are doing it and also why we are doing it. Nowhere would such a process seem more necessary than in the whole area of promoting justice in general and of the social apostolate in particular.
- Hence the emphasis on Decree Four. Though not all may agree with Father IVERN's point of view, at least his article raises questions that will encourage us to make our own assessment of past and future implementation of the Decree. In a brief contribution Father Peter HENRIOT proposes a concrete method for doing this that can be taken up by groups and communities. And the EDITOR of PJ has also entered the lists by providing a bibliography of writings in past issues of the bulletin on the same or closely related themes.
- This is not to suggest serious reflection has not already started in some places. It is no coincidence that recent issues of PJ have reported 3 notable examples, each attempting to discern what it means to promote justice in the service of faith. First there was the important meeting of Northern Latin American Jesuits in the social apostolate at Juitepec in Mexico last July (cf. PJ 26, pp. 90-94). Secondly there was the long reflection process carried out by SELA members in the East Asian Assistency which resulted in their new guidelines and structures (cf. PJ 25, pp. 39-44 and PJ 27, pp. 163-165). Finally there was the attempt *"to launch a process of reflection and discernment on justice issues and the social apostolate designed primarily for African-born Jesuits"* that is hopefully still continuing (cf. PJ 27, pp. 113-120).
- This issue of PJ mentions two more examples of such reflection in the NEWS section. The first concerns the 1982 Annual Meeting of the professional staff of the Indian Social Institute in Delhi. The second outlines plans for 1983 drawn up by the staff of the Centre of Concern in Washington.
- The current issue also carries the last in our series of descriptions of Jesuit Social Institutes, bringing the total dealt with so far up to 20. However we have already received additional contributions from Belgium, Nepal and Sicily and the promise of some others. We hope to publish these and any more that come in subsequent issues of the bulletin.

- Finally, for various weighty reasons, this issue of the bulletin will be the last before GC 33. The EDITOR joins all the readers of PJ in their prayers for the success of the Congregation and for a deep renewal of our commitment to *"the struggle for faith and that struggle for justice which it includes"*.

(2) UNEMPLOYMENT

- The Spanish Provincials' letter which we published in PJ 26 has given rise to several comments, all of them favourable. In our sister publication SELA Newsletter (November-December, 1982), the Editor Fr. Louis ROBERT writes from the EAST ASIAN ASSISTANCY: *"Many thanks to Mike in Rome for having given us in the last PJ the whole text of the reflection of the Provincials of Spain on the problem of unemployment... I really do think each one of you should make a copy of it and present it personally to his own Major Superior because of so many things there that do not touch only Jesuits in Spain, but the whole of the Society in the world"*.
- In similar vein a letter from CANADA introducing PJ to the various houses where it is sent stated: *"Certainly the most important document for our reflection is 'Unemployment and the Society'... These reflections provide an excellent Jesuit counterpart to the 'Ethical Reflections on the Economic Crisis' written by the 8 Bishops of the Social Affairs Commission of the Canadian Catholic Conference of Bishops."*
- Two correspondants underlined the importance of the human factor. From the PHILIPPINES: *"The Spanish Provincials' letter on Unemployment was impressive in its insistence on the human aspects of the problem."* And from BELGIUM: *"In advanced technical societies much consideration must be given to the human value of work since this is threatened by automation and computerisation."*
- A priest-worker from ITALY has the following comment: *"I have read with great interest the last issue of PJ about the problem of unemployment in Spain. I think - as far as concerns the north-atlantic world - that more attention needs to be given to problems surrounding work itself, its transformations, its scarcity, the social conditions in which it is performed."* He then requests the problem of human rights at work, especially concerning trade unions, be tackled seriously. *"Are we Jesuits aware of a new category of poor: those on social assistance, ex-workers out of a job, young people without prospects of getting work?"*

(3) NOVICES AND PJ

- It is always a special pleasure to receive comments from noviceships concerning PJ and recently there have been several from places as far apart as MALAYSIA and BELGIUM. A correspondant from GERMANY, who first came

across PJ during his noviceship in MALTA, writes: "PJ has helped me to realise even further the pertinence of Decree 4 of GC 32, and has aided my reflection, prayer and action in the area of this 'integrating factor of all our ministries'."

- But it is the first time, as far as we know, that a formal study has been carried out on us. A novice from ENGLAND writes: "I am very glad to say that we regularly receive copies of PJ which I, for one, regard as an excellent publication, read avidly and am generally very grateful for. After delving into one or two back copies, I set myself the task of reading all the copies to date. This has been a worthwhile task in many ways and eventually I suggested to our novice-master that I present a paper based on my reading of PJ and other material which I had been studying. The paper was entitled The Social Apostolate in the Society of Jesus since GC 32. The novice-master gave me every encouragement and I read the paper and answered questions on it at a meeting of the whole community. One purpose it served was to introduce the first years to PJ, the social apostolate, and faith and justice issues generally... I think that some of the novices at least are becoming very interested in the kind of topics featured in PJ. The others, if not totally absorbed by social justice concerns, are certainly aware of their relevance."
- While not advocating "total absorption" in social justice concerns, the EDITOR confesses he was most impressed by this initiative and suggests it might be imitated elsewhere with profit. Unfortunately it is impossible to publish the paper itself (17 pages), though it provides a useful summary. After discussing the changes in emphasis that have taken place as a result of GC 32, the author identifies 4 areas of action for a genuine social apostolate (experience, research + writing, conscientisation + popular education, meeting material needs with the people). He then examines the actual response of the Society so far and some of the problems encountered. He ends by looking at possible future developments, especially in the light of Fr. Arrupe's address to the 1980 Seminar in the Curia (cf. PJ 18, pp. 124-129). On second thoughts, it is perhaps a good thing not to publish this paper in full since others may be encouraged to produce their own synthesis.

(4) SOCIAL CENTRES

- As already mentioned elsewhere in this issue, our series describing Jesuit Social Institutes has come to a formal end though it may continue as further contributions come in. The EDITOR would like to thank Directors for the trouble they have taken to provide self-portraits and assure them they have been much appreciated. A comment from the USA said PJ's delay in publication was worth it because of the information

on the Institutes.

- And from CANADA: *"The issues on social centres have been especially useful to us since we were in the process of setting up a new centre for social research and action."* The EDITOR is very happy to greet this new centre - Le Centre Bellarmin in Montreal - and hopes to get more news of it very soon.
- However we also received a critical letter from the DOMINICAN REPUBLIC asking that PJ 26 be withdrawn from circulation because it doesn't mention the present crisis of CINEP, our social institute in Bogotá, COLOMBIA. In the view of the author, this throws doubt on the credibility of other information in PJ on the application of Decree 4, and of the Curia in general. He also asks: *"How far is the social apostolate of the two Brazilian Institutes (described in the same issue) genuine or rather what is not said concerning the apostolate of these centres and the problems between the Society and at least part of the Brazilian hierarchy?"* The letter ends admitting a lack of information - which the author deplores - and asking that some facts be given.
- The EDITOR would like to point out it was not his intention to hide anything. The brief descriptions of the Institutes aimed at no more than outlining their basic structures and activities. No attempt was made to give any evaluation or account of recent achievements and/or problems. With regard to these, the two Institutes in Brasil have the support of the Bishops in whose dioceses they work. As for CINEP, it has been engaged for some time in discussions with a commission of Colombian Bishops concerning its work and future plans of action. These discussions are progressing to the mutual satisfaction of both sides. CINEP's half-yearly report for June-December 1982 has just arrived. It fills 84 pages and, as usual, recounts much activity in all of the Centre's 8 Departments and 3 Offices. While there may be opposition to one or other of these Institutes in some quarters, as Jesuits we can be proud of the contribution they have made and are still making to promote a more just society.

(5) PJ 27

- So far there has been little reaction to this issue, due perhaps in part to the regrettable delay in the appearance of the Spanish version. However from the USA came congratulations for publishing Bishop Claver's presentation to the Oregon Province gathering by someone who was present.
- And from TAIWAN: *"The words of Claver and McDonald were very good and thought- (prayer-) provoking."*

(6) ABOUT OURSELVES

- For once we don't have too much to say on this score! Though we have received a further 58 letters from 28 countries since our last report in PJ 26 (cf. p. 53), the reply to our invitation in PJ 27 to send in some assessment of the bulletin (cf. p. 112) has been modest, to say the least. Perhaps one explanation might be that which came from NEPAL: *"If thoughts were letters, you would hear from us more often."*
- However a reader from the PHILIPPINES told us that he needed a quiet Sunday morning to finally get through PJ 26. Though *"there is a lot that is very thought-provoking in it... there is too much material to digest in one or two sittings, and one doesn't like to hold on to the copy - which passes from room to room here - too long."*
- Another correspondent from BELGIUM returned to the vexed question of delays in publication: *"I continue to find it disconcerting to receive on the 12th. of January a PJ dated September. Perhaps it would be useful to explain in the next issue the cause for such a delay. Is the date on PJ that of the beginning of its composition, or the end? Are delays due to translations or the time needed for postage? Wouldn't it be a good idea to date the next PJ January-March or February-April so as to bring it up to date?"* The EDITOR can but beat his breast! While delays are due to the reasons given and more besides, he acknowledges they have been excessive of late. Hopefully they will now stop since he has finally caught up with the calendar. These concluding lines are being written on March 18th. so there is hope some readers may get the March issue before the month ends - in the English version at least!
- On a happier note we were glad to read the following plug for PJ in our sister publication IGNIS from INDIA: *"This is an informative, stimulating, very well produced publication which for the past 7 years has made us aware of what Jesuits all over the world think and do in the social apostolate."* (JAN-FEB, p.35) The same 3 adjectives can certainly be applied to IGNIS itself.
- From CANADA came a request that PJ's life continue: *"As a Jesuit involved in social questions and responsible for the sector, I especially hope that the bulletin PJ will continue to be published. I find the frequency of 4 issues per year adequate. As for content, I welcome having general news of social issues as well as accounts of experiences, projects or institutions, such as the reports on social centres or on attempts to live Decree 4. I find particularly valuable articles of analysis or promotion such as that of the Spanish Jesuits on unemployment or those concerned with marxist analysis."*

- From the same correspondant comes a call for further study on Decree 4, especially on the link between justice and pastoral or educational work. In his view, *"Jesuits still confuse too much social work and the promotion of justice. They confuse the demands of justice or of work for justice with those of poverty or, more exactly, with the call to live and work in poor surroundings with the poor."*

SOCIAL INSTITUTES IN THE SOCIETY - IV

This fourth selection of Jesuit Social Institutes describes 5 in Europe and thus completes our world tour. However the Editor has already received some others which will be held over for a subsequent issue of PJ. And the list is still open for more!

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1 : CERAS (FRANCE)

(1) LOCATION

CERAS (Centre de Recherche et d'Action Sociales) has its headquarters in the Parisian suburb of Vanves.

Address: CERAS, Tel: (1) 644-20-20
15 rue Raymond Marcheron,
92170 VANVES.
(Hauts-de-Seine)

(2) ORIGIN + AIMS

CERAS, the father and grand-father of all Jesuit Social Institutes, was founded in 1903 with the name "Action Populaire". From the outset and following the tradition of Rerum Novarum, its aim has been to promote the Church's social teaching and adapt it to conditions in France. Inheriting this task, CERAS has as its object to study and present the economic, social and political problems of the day, in their national and international dimensions, so as to identify in the light of the faith the options and commitments they imply.

Many links, which it wishes to develop further, already connect it with other European centres (cf. EUROJESS), and also with centres in Africa, Latin America, the USA, and the Near and Far East.

(3) ACTIVITIES

In addition to its reviews, private research and help given in training Jesuit students from several Provinces, CERAS is engaged in:

1. Teaching

Since its foundation in 1923, the INSTITUT D'ETUDES SOCIALES (IES) has been directed and run by the Fathers of the house who give many regular courses there. A full Faculty of the Institut Catholique of Paris, it is qualified to give the official degrees of baccalauréat, licentiate and doctorate in the social sciences. Studies can be pursued in sociology, economics, demography, and political science. On the basis of these, it develops a reflection on the modern world in a Christian perspective. There are about 100 full-time students, of whom half are not French and a third priests or religious.

More specialised teaching is also carried out in various university institutions and centres for on-going training.

2. Interdisciplinary meetings and sessions

- Each year in February a 10 day session brings together around 100 participants in the spiritual centre at Clamart. Destined primarily for clerics, it invites them to study a topical theme and bring to it technical, political and religious insights.
- At the beginning of summer, at Chantilly, CERAS organises a 4 day session addressed more to teachers.
- In the autumn, a one-day meeting brings together specialists on a particular issue for a free exchange of ideas.
- Throughout the year, many conferences and talks are given at the request of a wide range of groups, some militant some not, christian and non-christian, institutional or less so (regular cooperation with Justice and Peace, Catholic Aid, various NGO's, etc.).

3. Library

Specialising in law, economics, sociology, political science and international relations, the library has some 80,000 volumes and receives 600 periodicals. It is open to students and researchers.

(4) PUBLICATIONS

1. Two periodical reviews

- The Cahiers de l'Actualité Religieuse et Sociale were started in 1933

and offer every two months 32 pages (pocket size) of documents, brief analyses of current events, and continuing comment on fundamental issues. The circulation is 11,000 though extra copies are printed for special issues and more important church documents.

- Projet is a monthly publication of 128 pages which replaced the Revue de l'Action Populaire in 1966. Apart from two special issues each year with a wider circulation, its normal printing is 4,500 copies. Each issue offers articles grouped round a particular theme, selected information on current events in France and abroad, and a critical bibliography of recent publications.

The administration and sales of Projet and the CARS are in the hands of Assas-Editions which also looks after three other Jesuit reviews from the Paris region: Etudes, Christus and Croire Aujourd'hui. The address is: 14 rue d'Assas, 75006 PARIS.

2. Book collections

In addition to the articles they publish in our own reviews and elsewhere, members of CERAS both write books and direct collections. The Institute, as such, has always published commentaries on the main social statements of the Magisterium. In order to clarify the Church's position on the main problems of today's society, we propose publishing 3 or 4 books per year, each taking up a particular theme but following the same general format: background to the problem, issues at stake, positions of the Church and their development, new perspectives. Each will contain 150 pages with a short bibliography and a few texts for reference.

(5) STAFF

In this year's catalogue, 28 Jesuits from 6 Provinces are listed as belonging to the community. Those who work directly for CERAS are the following 18:

Yves de KERGADEDEC, Director
 Olivier de DINECHIN, Deputy-Director + CARS,
 Bertrand CASSAIGNE,
 Gonzague CALLIES, Secretary of EUROJESS,
 Henri CHAMBRE,
 Pierre de CHARENTENAY, Deputy-Director IES,
 Abel JEANNIÈRE,
 Philippe LAURENT,
 Bernard LESTIENNE,
 Joseph LOPEZ de CASTRO

Andr  MANARANCHE,
 Denis MAUGENEST, Director IES
 Christian MELLON,
 Yves NALET,
 Gabriel ROBINOT MARCY,
 Jean-Louis SCHLEGEL, Director of Projet,
 Jacques SOMMET,
 Jean WEYDERT.

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2 : FOMENTO SOCIAL (SPAIN)

(1) LOCATION

FOMENTO SOCIAL forms part of the 'Centro Loyola de Estudios y Comunicaci n Social', an inter-provincial house of writers with its headquarters in Madrid.

Address: FOMENTO SOCIAL,
 Pablo Aranda, 3
 MADRID, 6.

Tel: (91) 262-49-30
 -38
 -39

(2) ORIGIN + AIMS

The Centre was founded in 1927 by Fr. Sisinio NEVARES who later became prominent in organising Christian rural trade unions in Spain (La Confederaci n Sindical Cat lico Agraria). Fr. Ledochowski helped with an initial grant.

The aim of the Centre is the study and diffusion, by every possible means, of the Church's social teaching. Among the instruments most used are publications (reviews and books), conferences, classes, and the media.

(3) ACTIVITIES

(Our correspondant has given an historical description of FOMENTO's activities in 3 stages. We summarize it here - Ed.)

1. First period

From the foundation in 1927 till the end of the Spanish Civil War in 1939. The work of the team (5 Jesuits) was mainly concerned with countering anti-religious sectarianism with the Church's social teaching and helping

to strengthen Christian trade unionism. The Centre did not have its own publication but collaborated closely with Razón y Fe. Fr. Ballesta, a leading member, was assassinated in Madrid in 1936.

2. Second period

This began with Franco's victory in 1939 which ended persecution against the Church and led to a period of cooperation with the State. New Jesuits joined the team, two members of which became religious consultants to the Spanish Trade Union movement. Much work was also done advising various Catholic institutions + movements, and giving the Spiritual Exercises to groups of workers. In 1944 the monthly publication Siembra was started to promote spirituality for the workers. Two years later, the quarterly Fomento Social was started in order to give emphasis to the moral aspects of socio-economic life. Much attention was paid to the social documents of the magisterium and commentaries published on the main encyclicals.

3. Third period

Towards the end of the 50's, the Provincials of Spain sent a scholastic from each Province to the Centre. Later some of these joined the team. The type of work remained the same, but a more independent and critical stand towards the Government began to be adopted. This led to difficulties with the authorities. Siembra, which had now become a fortnightly devoted to the workers' struggle with the title La Voz del Trabajo, was suppressed by the Ministry of Information in 1968 after reaching a circulation of 40,000. Mundo Social, another monthly published by FOMENTO, was frequently raided by the authorities until closed down in 1977. In 1973, the staff of Razón y Fe and Fomento Social combined to form one institution, the CENTRO LOYOLA, though the different works and publications continued. These are now three: Razón y Fe (monthly), Reseña (bi-monthly) and the Revista de Fomento Social (quarterly).

(4) PUBLICATIONS

The Revista de Fomento Social has a circulation of 2,500 but, since many copies go to institutions, a readership that is probably much larger. Appearing 4 times a year, each issue has 112 pages and is usually dedicated to a particular theme. Recent ones have been: a commentary on Laborem exercens, the new international economic order, democratisation of the economy, migration, employment. The annual subscription is 1,200 pesetas for Spain and US\$ 25 for abroad.

(5) STAFF

The team of Jesuits who are more directly concerned with the social dimension

of the Centro Loyola and therefore connected with FOMENTO are the following:

- Javier GOROSQUIETA: Economist, co-editor Razón y Fe + Revista de Fomento Social, administrator of Centro Loyola, professor of Etica Económica in the University of Comillas.
- Julián LÓPEZ GARCÍA: Sociologist, director of DIS (Departamento de Investigación Social), co-editor Revista de Fomento Social, administrator SJ residence.
- Fernando MARTÍNEZ GALDEANO: Specialist in problems of energy, co-editor Razón y Fe + Revista de Fomento Social, librarian Centro Loyola.
- Victorino ORTEGA: Lawyer, director Revista de Fomento Social, co-editor Razón y Fe.

Several Jesuit collaborators come from the different business schools directed by the Society in Spain: ETEA in Córdoba, ESADE in Barcelona, the University of Deusto in Bilbao and ICADE in Madrid.

8 lay collaborators also work in the Centro Loyola.

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3 : ISTITUTO AGGIORNAMENTI SOCIALI (ITALY)

(1) LOCATION

"AGGIORNAMENTI SOCIALI" has its headquarters in a central district of Milan.

Address: Istituto "Aggiornamenti Sociali",
Piazza S. Fedele, 4
20121 MILANO MI.

Tel: (02) 804.441
807.151

(2) ORIGIN + AIMS

The plan to found an institute was formed in Christmas 1944, towards the end of the second world war, during a meeting between representatives of the then Venice-Milan and Turin Provinces. They were examining the new apostolic challenges the Society would have to face in post-war Italy. Until 1981,

when it changed its name, the Institute was known as the "Centro Studi Sociali". It was actually started in the spring of 1945 when the Venice-Milan Provincial asked Fr. Giacomo PERICO, still on the staff, to draw up a plan of action and begin operations.

The aim of the Centre is to study Italian and international social and cultural issues, and to assess these in the light of Christian social teaching.

(3) ACTIVITIES

The principal activity of the Centre is the publication of its monthly review Aggiornamenti Sociali.

In addition, the aims of the Centre are pursued through conferences, round-table discussions, articles in the press and other reviews, as well as some specific cultural and social projects.

(4) PUBLICATIONS

1. Aggiornamenti Sociali

A monthly publication of some 80 pages devoted to current social and religious problems. Present circulation is 12,000. Subscription in Italy L. 12,000 and elsewhere L. 18,000.

2. Books

Among books recently published by the Centre are the following:

- V. COSMAO, Chiesa e sviluppo dei popoli (1983).
- G. PERICO, Giovani e amore (1982)
- P. ARRUPE, Impegno cristiano per la giustizia (1981)
- G. BRUNETTA, Giovani e droga (1981)
- O. von NELL-BREUNING, Critica del capitalismo (1979)
- A. ANCEL, Per una Chiesa povera (1975)
- AA.VV., La giustizia in Italia (1972)

(5) STAFF

There are 8 full-time Jesuits:

Angelo MACCHI:	Director (politics national and international)
Mario REGUZZONI:	Editor of <u>Agg. Soc.</u> (political science)
Rocco BAIONE:	(marxist ideology + social teaching of the Church)
Ennio BROVEDANI:	(science + technology)

Giuseppe BRUNETTA:	(sociology, statistics, demography)
Giacomo PERICO:	(personal and family ethics)
Mario REINA:	(trade union and labour problems)
GianPaolo SALVINI:	(developping countries)

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4 : INSTITUT FÜR GESSELLSCHAFTSPOLITIK (GERMANY)

(1) LOCATION

The Institut für Gesellschaftspolitik has its offices in the buildings of the Jesuit Philosophy Faculty in Munich to which it is attached. The Faculty, recognized by the State, currently has 641 students of whom 35 are Jesuits.

Address: Institut für Gesellschaftspolitik, Tel: (089) 2386-327
 Hochschule für Philosophie,
 Kaulbachstr. 33,
 D - 8000 MUNCHEN 22.

(2) ORIGIN + AIMS

The Institute has developed from the Heinrich-Pesch-Haus in Mannheim which was opened in 1959 as the common Social Institute for the German Provinces. Its aim was:

- to conduct scientific research on social and political problems with special reference to the Third World;
- to hold social seminars for adult formation.

The work of the original Heinrich-Pesch-Haus was divided in 1979. The formation work was taken to a new house in Ludwigshafen which belongs to the Diocese but has retained the name Heinrich-Pesch-Haus. There 5 Jesuits are engaged in direct adult formation work. The research activities were transferred to the Jesuit Faculty in Munich where a closer contact with young Jesuits in training is possible.

In its present form the Institute has as its objective basic social scientific research work. In the context of a philosophical and theological anthropology,

scientific research is undertaken into socio-political problems especially of the Third World. A further objective is to promote the contribution of the Church in this field and to influence political opinion in general.

(3) ACTIVITIES

In view of the situation in Germany, it seemed advisable to pursue the Institute's aims in cooperation with other church-related and non-church-related institutions, rather than follow an independent path. As a result the Institute itself is less visible, but it is easier to reach certain target groups and exercise a more profound influence.

1. Lectures

The main emphasis of the work is on lectures given at the Philosophy Faculty on questions of social ethics, socio-political problems and development issues. At present all the Jesuits in the Institute are also lecturers or professors at the Faculty. The possibility of obtaining academic degrees recognized by Church and State make the courses offered at the Faculty attractive for priests and lay people who wish to deepen their knowledge of the Church's social thinking.

2. Conferences + Seminars

In recent years much effort has been put into developing adult education work both in Catholic and non-Catholic circles. As a result we receive almost daily requests and invitations for conferences and seminars on Catholic Social Teaching, a more just national and international economic order, etc. We can only accept part of these. Our principle of selection is: how can things better be 'set in motion' according to the topic or target group. The meetings are usually organised by the group or institution issuing the invitation.

3. Consultancy work

Jesuits in the Institute act as consultants to various Church and State organisations (Catholic Commission for Development and Peace, Institute of Managers, Lawyers Commission, projects from Misereor and Adveniat, Federal Ministry for Economic Cooperation, etc). In such work one can exert an influence without being too much in the foreground.

4. Exchanges within the Society

The Institute organizes an annual meeting for German Jesuits engaged in the social sciences or in social work. About 40 usually take part in these meetings.

The Institute also at present organizes the bi-annual conference of

EUROJESS (Groupe Européen des Jésuites en Sciences Sociales), though its secretariat is in Paris.

(4) PUBLICATIONS

The Institute no longer has a regular publication or produces books under its own name. In the past it issued a series of pocket-books under the general title: The Church and the Third World. However we try to reach a wider public through contributions + religious reviews (such as Stimmen der Zeit and Orientierung) and other publications. We also accept requests for articles in standard works on social ethics and specialized dictionaries since we feel these can exert long-term influence.

(5) STAFF

There are 4 full-time Jesuits working at the Institute (and the Faculty):

Norbert BRIESKORN:	(social philosophy and philosophy of law)
Walter KERBER:	Director (ethics and social sciences)
Johannes MÜLLER:	(development politics)
Hans ZWIEFERLHOFER:	(social sciences, social-political sciences, development politics)
Frans TATTENBACH:	an associate member of the Institute but working in Guatemala.

Three lay people work part-time in the Library (about 30,000 volumes) and in the Secretariat.

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5 : CENTRE FOR FAITH AND JUSTICE (IRELAND)

(1) LOCATION

The Centre is presently housed in two rooms of a residence for University students just south of Dublin's commercial centre. The decision to move to new premises as soon as a building becomes available has been taken.

Address: Centre for Faith and Justice,
University Hall,
28 A Hatch Street,
DUBLIN 2.

Tel: (01) 765970

(2) ORIGIN + AIMS

A Provincial Congregation of the Irish Province, in April 1978, asked that a new centre be set up which would initiate and co-ordinate Irish Jesuit efforts to promote the faith that does justice. Over the following years two Jesuits were identified for that work and, in September 1980, the Centre was named and opened its doors.

Now in its third year, its aims are:

- to support and assist Jesuit apostolates in their specific attempts to redress injustice in Ireland;
- to describe and evaluate the Irish development process as it is experienced by the unemployed, low paid workers, marginal farmers and social welfare recipients;
- to collaborate with those who seek to re-direct the development process along a path more respectful of workers and the poor;
- to explore the Scriptures and social teachings of the Church with those who seek to deepen their faith as they fight concrete instances of injustice.

The international dimension is not explicitly acknowledged in these four stated aims. The manner in which the Centre pursues each, however, involves heightening global awareness and global solidarity.

(3) ACTIVITIES

1. The staff are consultants to, and lecturers in, several programmes and apostolates of the Irish Province.
2. The staff collaborate with several agencies and networks that are seeking to highlight the position of the poor in Ireland.
3. The staff lecture and write for national groups on the issues of poverty, the christian response to injustice and the Church today.
4. The staff live in a deprived area of Dublin and are personally involved in schemes designed to redress the disadvantages that the poor, especially young, unemployed people, suffer.

(4) PUBLICATIONS

The Centre has, yet, no regular bulletin or newsletter of its own. It has produced articles and studies for a variety of Church-affiliated bodies, reviews and periodicals.

It has also published:

Navan Report: a booklet describing a 3 day national gathering of grass-roots groups and individuals in which the Centre played a major role.

Theology and the Social Sciences: a pamphlet giving an interpretation of the link between them in Ireland at present.

A Foundation for Building On: a booklet recording the experiences of unemployed young people in a pioneering work-experience programme that linked two communities in Northern Ireland and the Republic.

Unemployment: Crisis or Opportunity ?

Education: Promise or Punishment ?

two booklets presenting the key research findings on unemployment and education in Ireland respectively, giving an interpretation and suggesting some essential strategies for the 1980's.

(5) STAFF

Peter McVERRY, ordained 1975.

John SWEENEY, ordained 1980.

THE FUTURE OF FAITH AND JUSTICE : A CRITICAL REVIEW OF DECREE FOUR

The article we publish below in part has already appeared in full in the November 1982 issue of Studies in the Spirituality of Jesuits (Vol. XIV, Nº 5, pp. 1-26). Its author is Fr. Francisco IVERN whose name should be familiar to all readers of PJ. On leaving the Curia in 1979, after 11 years as Fr. Arrupe's advisor for social affairs, he joined the Central Brazilian Province and is now director of IBRADES (cf. PJ 26, pp. 68-72). The article is based on a talk originally given to a Maryland Province gathering in June 1980. We have omitted the final part on Priorities for Future Action since it is addressed primarily to US Jesuits.

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1 : INTRODUCTION

In the past two decades the Society of Jesus has struggled faithfully to implement the decrees and directions stemming from three events that have profoundly marked our religious and apostolic life: the Second Vatican Council and our own 31st and 32nd General Congregations. Central to the movement of the Spirit in these three gatherings has been the engagement of the Church with the world. As we Jesuits sought to discern our own mission within that engagement, we articulated it in Decree Four of the 32nd General Congregation as being "The service of faith, of which the promotion of justice is an absolute requirement" (no. 2).

In the pages that follow, I would like to offer my own perception of how the Society of Jesus is striving to implement Decree Four and, more particularly, to suggest possible ways of responding to that Decree in the future. This is especially important, I believe, in the light of the upcoming 33rd General Congregation.

Present trends to implement Decree Four are perceived and evaluated very differently. This depends not only on our own reading and interpretation of the Decree itself and of the demands that it makes of us, but also on our own expectation about how far that Decree should have taken us in 1982, seven years after its promulgation. In fact, the Decree on Our Mission Today does not propose definite objectives or targets to be equally achieved by all and

and within a given period, either at the individual or at the corporate level. The Congregation simply proposes some general objectives and criteria to inspire and guide our lives and apostolic commitments. It then invites us - individuals, communities, apostolic works and institutions - to enter into a process of apostolic evaluation, discernment, and change in function of those objectives and criteria.

For different individuals, provinces, or countries, the starting points or the points of insertion in that process are quite different. Moreover, the way and the pace in which they change are also conditioned by a variety of factors: some individual, others social; some internal, others external to the Society. For example, the age and occupational structure of a given community or province, the nature and size of the institutions for which we are responsible, the socio-economic, political, or cultural conditions of the country where we live and work - these and other factors may place obstacles or open possibilities for our mission, may accelerate or slow down the implementation process.

It is not the same to implement Decree Four in a young and growing Third World province, like Indonesia or the Philippines, and in aging Northern or Central European provinces, like those of Holland or Germany. The demands of the service of faith and the promotion of justice are not the same in socialist Yugoslavia, Poland, and Cuba as in prerevolutionary or revolutionary Central America, not the same in "national security states" like Chile and Argentina as in more developed countries of a liberal tradition like the United States or Canada.

For these reasons, comparisons obviously become difficult. What appear meager results in some provinces may in fact be the most or the best that could be achieved under prevailing conditions. On the other hand, the apparent progress and the remarkable achievements of other provinces may sometimes reflect situations and trends in the secular field for which neither the Church nor the Society is directly or primarily responsible. Attempts to give a synthetic view of present trends at the world level thus may result in a picture that no province recognizes as its own, that some find too bright or embellished, and others too dark or disfigured. The same applies to the question of future ways of responding to Decree Four. The answer depends not only on each concrete situation, but also on whether we feel that we are moving in the right direction, at the right level and at the right pace, or that a definite change of direction, level, or pace is required.

I say all of this at the outset not simply to win a benevolent hearing for my own views concerning present trends and future responses. Rather, I

feel that, before we attempt to define these future responses, it is essential for us first to emphasize the need to look critically at present trends in the light of the specific needs of each country or region and of our apostolic mission.

2 : PRESENT TRENDS

A. The Justice "Explosion"

For many Jesuits the message of Decree Four is simple and clear. The service of faith remains our fundamental religious mission even today, but it has to be expressed and made effective through love; and this love, today more than ever, demands justice. In fact, in many places in the Society, Decree Four has become "the justice decree" or "the faith through justice decree". With a few exceptions, most of the efforts to implement the Decree have been inspired primarily by its justice dimension. These efforts have attempted, on the one hand, to give a greater social dimension to our traditional ministries, and, on the other, to increase our involvement in activities designed to express our solidarity with the poor or to promote justice at the individual, collective, and structural levels.

The Society of Jesus today is a large and worldwide institution, facing a problem of decreasing numbers and of an aging population. Taking that into account, we must acknowledge that the effort made to enter into the process of renewal and change asked by the last General Congregation, and in particular by Decree Four, has been very considerable. If the progress has not been greater, it has not been for lack of goodwill. It has certainly not been for lack of meetings and discussions: province assemblies, enlarged consultations, community discernment, evaluation programs, and the like. To be honest, good will and meetings have helped, and progress has indeed taken place in a number of key areas of our life and ministry.

There have been numerous changes in line with Decree Four, at the personal and community level, and particularly in the training and formation of young Jesuits. Moreover in the apostolic field a number of new initiatives have flourished, often undertaken by individuals and small groups. But it is significant that few major changes have occurred in the overall distribution of our manpower and other resources. We have not committed large numbers to new and important corporate apostolic works nor made substantial reductions or changes of orientation in traditional works and ministries.

In my view, the most significant trend has been the "explosion" of our social commitment or of the social dimension of all our apostolates. Previously

we tended to see this social aspect as almost the monopoly of a relatively few individuals or of some specialized groups or centers. But in different ways and degrees, the social dimension has gradually begun to permeate most of our traditional apostolates: education, pastoral action, theological reflection, reviews and other publications, the retreat movement, and so on. The efforts in the American Assistancy to give a greater social orientation to our educational apostolate - particularly to secondary education - deserve particular mention.

This social "explosion" has resulted sometimes in the diminished importance, both in absolute and relative terms, of some of the specific social works undertaken by the Society, and especially of social-action and reflection centers. It is true that some new social centers have been established recently (for example, in England, Ireland, Canada, Spain, and the United States). But on the whole, in Latin America, Europe, and Asia, the personnel working in those social centers - which were at one time the backbone of our social apostolate - has dramatically decreased. Several factors have contributed to this: the overall diminution of our manpower, the crisis of institutions, the emphasis on life experiences rather than on intellectual commitments, and the like. But I believe that the diminished importance of these and other specific social works has been mainly occasioned by the diffusion of the social dimension to other apostolic areas, and by the assumption by other groups of functions formerly performed almost exclusively by Jesuits engaged in those works. For example, today many individuals and groups that are not members of specific social centers reflect on current social issues. In addition, lay groups or movements engaged in social action frequently receive guidance for their work from Jesuits who are not always part of the social sector as traditionally understood.

Another important trend has been the gradual movement towards the poor (for example, in the educational and pastoral fields) and the growing importance given to personally experiencing the conditions in which the poor live and work. In keeping with this trend, provinces in the United States and other countries have offered Jesuits several interesting opportunities for such experience. I refer specifically to the "Horizons for Justice" program, which for several years has exposed Jesuits of the United States to Latin American situations of poverty and oppression, and to the more recent "Companions for Justice" program, which takes place within poor areas of this country. Furthermore, in many countries numerous individuals and communities have changed their place of residence and their life-style to be closer to the poor.

In several Assistancies of the Society there have also been increased interprovincial and international exchanges and collaboration to assimilate and implement better some of the demands of Decree Four. Provinces have also cooperated to study some common problems related to human rights, faith and ideology, migrant workers, and socio-pastoral work among the rural classes or in urban marginal areas. While some of the trends in this direction were already present before the 32nd General Congregation, they have multiplied in recent years. In June, 1980,

a meeting was held in the Curia in Rome to evaluate these trends (see Promotio Justitiae, no. 18, July, 1980)

In spite of the numerous changes that have taken place, I believe that many Jesuits accept Decree Four but feel a certain sense of disappointment or frustration. They have various reasons. Some feel disappointed because they would have liked bigger and more radical changes in line with the promotion of justice. Others feel frustrated because they honestly do not know exactly what to do or because they sincerely do not feel that the Society can or should move in the direction which some would seem to advocate.

Aware of this situation - worldwide as well as in the American Assistancy - I will attempt an explanation for some of these apparent frustrations and disappointments and will make some suggestions for the future. I make my suggestions, however, more as a necessary complement than as an alternative for the efforts and trends that I have described and that I believe should continue.

B. A Uniform but One-sided Interpretation

Decree Four is addressed to all Jesuits throughout the world. It is not written with particular situations or models of society in mind. Hence its implementation demands a considerable effort of interpretation and translation in the face of concrete conditions that often go beyond the limits of a single Jesuit province and characterize a whole geographic or cultural area. But Decree Four, while not taking into account particular conditions, does contain analyses of reality conducted from different perspectives and reflecting different apostolic situations or problems. Sometimes the analysis is conducted in terms of faith: of human understanding and acceptance of God and of human dependence on him. Sometimes it is conducted in terms of justice: of social discrimination, inequality, and structural injustice.

In the real world the problems that these analyses reflect often coexist side by side, in different combinations and proportions, in one and the same country or region. From a doctrinal and global perspective the problems appear as mutually interconnected - as effects or causes one of the other, or as dimensions of one and the same problem. Since Decree Four speaks explicitly from that doctrinal and global perspective, it directly emphasizes that interconnectedness. It does so in an attempt to give a coherent and unified interpretation of reality today.

However, we need to note clearly that the situations and problems characterized as "faith-justice" issues - interconnected though they may be - are different and culturally conditioned. Hence they also require different solutions and pastoral approaches. It is true that the decree speaks of this diversity and of the need to "cultivate a great adaptability and flexibility within the single, steady aim of the service of faith and the promotion of justice" (no. 7; also 53-55). But

the strong insistence of the Decree on the close union between faith and justice at the doctrinal level, and also on the "de facto" interrelations between the two especially at the global level, has somehow obscured the fact that different countries, and even the several regions of the same country, face very different concrete faith-justice problems. These problems have different origins and manifestations and, while interconnected, cannot simply be reduced one to the other. I believe that failure to appreciate this has often led to a rather uniform but one-sided interpretation and application of the Decree.

During the past seven years, under the influence of Decree Four, the society has tackled faith-justice problems almost everywhere mainly from the angle of the promotion of justice, and much less from the service-of-faith point of view. I am not nor do I wish to be introducing any dichotomy or dualism. I am simply stating that in general we have emphasized the justice demands of faith rather than those factors in our belief which condition our understanding and acceptance of these justice demands. Even as far as the promotion of justice is concerned, I believe we have focused our attention too exclusively on its socio-economic cause, and not enough on its socio-religious and socio-cultural roots. We have focused more on the attainment of short - or middle - term objectives and less on long-term policies and strategies to combat injustice.

It is not a question of either this or that, but rather of emphasis and of an ordering and articulation of priorities in our apostolic evaluation and planning. Without denying the need and validity of what has been done so far, I still feel that most present efforts do not adequately represent all that the Decree demands from us. Because of this the implementation process has been somehow limping: advancing mainly on the "justice with faith" leg and not so much on the "faith with justice" leg of the Decree.

C. Diversity of Socio-Cultural and Socio-Religious Situations

In those regions or situations in the Society where the "justice leg" of Decree Four found familiar or favorable terrain, where the living conditions of the majority of the population made it evident that faith could not truly exist and develop without effective love and justice, most Jesuits have understood and accepted the need and validity of the "justice decree". If they have not made greater progress even in those regions, we have to attribute the difficulty to more than external conditions, or limitations in apostolic planning and government, or simply personal and institutional resistances to change. We also need to acknowledge the fact that some Jesuits felt uneasy about interpreting all the weight of their religious and apostolic tradition directly in terms of justice. They were reluctant to learn to advance on what they saw as only one leg. For these Jesuits the difficulties increased when a few of those whom they viewed as marching on only one leg really began to limp, wander off the track, or simply fall down. Unfortunately, when we demand substantial or radical changes from

an individual or an institution, the mistakes or failures of a few may be enough to slow down the whole process of change, if not to block it entirely.

Some may argue that, even before the Decree Four was promulgated, many Jesuits had already been walking on one leg and for quite a long time! All the same, it was not precisely on the justice leg that they were leaning. The 32nd General Congregation did indeed ask from them a shift of weight or of emphasis in apostolic priorities which they did not always understand and were not always ready to accept - at least in the way in which it was presented to them.

On the other hand, in some regions injustice was not so immediately evident and widespread. Thus in many of the so-called "developed" nations the problem of the majority of the people presented themselves not so much in terms of material need, injustice, or social oppression, but in terms of effects of technological advances, apparent abundance, and unchecked freedom. The natural and spontaneous movement of societies living under such conditions is not directly towards a radical change called for by justice. In these situations, to try to march, only or mainly, on the "justice leg" became even more difficult and problematic. We could certainly give a greater social dimension to existing apostolic commitments. We could also increase the number of those engaged in different types of social ministries. And in many cases this was exactly what was done. But to justify in ideological or cultural terms - and particularly in the name of our religious mission - the main thrust of what appeared to be a "justice decree", we were often forced to follow a longer and roundabout path.

In order to justify a review of all our apostolates in function of the promotion of justice, we came to look for reasons not directly in the mainstream of our own culture and society. For here the key problem did not seem to be exactly one of injustice. Rather, we looked into those pockets of poverty and those marginal areas or groups which, while being part of our society, did not really have a proper place in it. They were not integrated into our "system" and therefore could help us to raise questions "from the outside". By thereby identifying the root causes for that unjust marginalization, we could conclude that even in our free democratic and advanced societies the problem was, after all, also one of injustice.

Yet in order to strengthen this approach we had to broaden our horizons. We tried to discover further evidence for the injustice in which the majority of the world's population lives today. We recognized that somehow we were also responsible for those unjust situations and thus our society - our culture, our socio-economic system, our institutions and structures - were also part of the overall picture described by Decree Four. We were part of that picture as the violators of justice, as the oppressors of the world's oppressed.

This approach, of course, has its limitations and also its dangers. We cannot push it too far. If the rich and developed societies of the First World are sick, then present poverty and injustice at home and abroad appear to be symptomatic of that sickness - important surely, but still only symptomatic.

I do not deny that in societies like that of the United States the conclusions we can arrive at, through a direct and almost exclusive "justice approach", may in fact be ultimately correct. Nor do I deny that the strategy followed (that is, on the one hand, to increase social awareness through a more direct involvement, and on the other, to use existing injustices to question the system from the outside) is a valid one. At least it can effectively spearhead the questioning and conscientization process. But we must recognize that from a cultural, an ideological, and even a faith point of view, the starting points for the process of change, the strategies to be deployed, and even the objectives to be achieved are quite different in First and Third World countries.

What does this mean in the concrete? In many First World societies today the majority of the populace may already possess the basic social goods. Here one of the main functions of Christianity or of the Church is often seen to be to defend and preserve that possession, that "heritage of the good life". Thus we obviously cannot adopt the same approach here as in Third World societies where most basic social goods are not yet a reality for the vast majority of the people. In fact, in the Third World the duty of the Church appears to be to join the struggle, already under way, to acquire those goods for the people. In the face of flagrant and widespread injustices affecting a majority, to preach liberation for the poor and powerless masses and to demand greater justice from the few that control most of the available wealth and power may not be easy. But at least it appears to be the obvious thing to do - if we do not want to be left out of the historical and irreversible process that is every day gathering more momentum in those societies.

In the midst of apparent abundance and freedom, however, we are faced with a "good life" which is highly priced because often acquired through hard work and sacrifice. Here it is not easy nor even wise to try to convince the average individual or family either that they are living in an unjust system or that by being part of that system they are the cause of the oppression and injustice in today's world. And it is more difficult still to tell them what they can and should concretely do to modify effectively that situation.

Pastoral problems also present themselves differently in First and Third World countries. In the Third World the poor and oppressed are the vast majority, and this quantitative factor has necessary qualitative implications. In those situations ideology can easily spearhead a movement for change, and any attempts to legitimate or defend the status quo can be detected and fought

against. Furthermore, in those circumstances it is evident that we must give concrete social relevance to religion as a significant factor for change. For the Church this is not merely a question of duty but of survival. The whole dynamism of those societies leads us to fight for values that are not yet possessed, for a "God" that is still very far from being a reality.

In First World situations, on the contrary, the majority finds itself in rather comfortable conditions. There is a wide consensus about societal goals to be pursued. The legitimating function that ideology plays is deeply embedded, all-pervading, and difficult to combat. Often the problem is not so much that of giving social relevance to religion, but rather of freeing religion from values that too easily tend to be absolutized and identified with it. Frequently religion and the Church have become part of the legitimating mechanism for the status quo.

In one situation the need for action and radical change is evident; in the other, the only action contemplated is that required to keep the system going and to thwart those inside or outside forces that may threaten our own way of life. In the two situations, both from a cultural and from a faith point of view, the policies and strategies for individual and corporate conversion and liberation are quite different. We must adapt to the way a society conceives and understands itself, culturally and religiously. If we do not bring the faith-justice problems to this cultural level, a too direct or too exclusive justice approach might in both situations be dangerous and counterproductive as far as the faith is concerned.

In the case of the Third World, we might lead people to believe that tomorrow or the day after tomorrow - after the social revolution has taken place and new structures replace the old ones - God and his kingdom are somehow going to become a reality for them, are going to be "possessed" as a social good. We risk setting a purely socio-economic, political, or cultural limit to the Christian search for what is always more. We close or reduce the horizons of a process of change that should remain always open and without limits. We risk bringing the people to, and leaving them at, that point where others who live in the First (or the Second) World now find themselves - socially sated but spiritually starved.

In the case of the First World, we narrow our range of response if our emphasis is merely on the poverty and injustice which now exist at home and abroad and on the concrete social changes now needed to suppress them. If we limit ourselves to questioning the system - our culture or our way of conceiving and expressing faith itself - only as far as the social-justice dimensions are concerned, then we risk touching merely some of the fringes or manifestations of the faith-justice problem as it is presented to us by Decree Four. We are

in danger of leaving intact some of the deeper roots of the problem.

To understand this, we need to note that, through the mediation of love, faith and justice are closely interconnected - so closely that there cannot be faith without love nor love without justice. Or to put it in another way: Unbelief leads ultimately to injustice; and injustice is a manifestation of unbelief and also leads to it. But this does not imply that the root causes of the unbelief that leads to injustice - the root causes of our materialism or secularism, or our religious indifference, or our false or ambiguous images of God - can always be expressed adequately in justice terms. Nor does this mean that the ultimate causes of injustice are always to be found in the social field. The symptoms may appear the same, but the sicknesses that provoke them may be different and hence require a different therapy.

Some may say that the gospel solution looks much more simple and universal: "Love and practice justice and thus you will prove to me that you really believe:" But today, in many countries, for people to learn how to love and practice justice in the way that the present situation demands, it may be necessary first to remove a number of obstacles, to change deeply ingrained attitudes or mind-sets. Some of these may be of a social nature, but others are of a more cultural, personal, or spiritual nature. They should neither be ignored nor minimized.

3 : NEW RESPONSES

A. A More Diversified Approach

Against this background of our present efforts to implement Decree Four, I suggest that the first mark of our future response is that it should be more diversified.

More diversified, because we have to take more seriously into account the different socio-cultural and socio-religious situations prevailing in different countries, regions, or sectors of society. These situations demands that we tackle the faith-justice problems differently: sometimes through a more specific faith approach leading to greater social awareness; sometimes through a more direct justice approach giving concrete social relevance to the faith that we profess; or sometimes, finally, through a combination of these two approaches, emphasizing one or the other according to the concrete apostolic needs of each situation.

More diversified, because not only at the international but also at the national level, particularly in countries like the United States, we cannot limit ourselves to delivering a message that only the poor, the oppressed, or the victims of injustice would understand. We have also to find the way to conscientize "according to the gospel....those who have power to bring about social change"

(no. 60), those "who bear some responsibility over the social structures of society" (no. 40). This conscientization of the influential will demand that we work on the way in which people understand and practice their faith, and on the ideological or cultural factors that condition that understanding and practice. In such situations we cannot simply keep on repeating, in a rather "voluntaristic" fashion, that Christians should love and be just.

More diversified, also, because we cannot limit our apostolic objective to work only "for, with and like the poor", to know and experience the way they live, to learn from them, and so on (no. 50). This objective is surely necessary. But we must also strive to suppress the roots of poverty and injustice by working at levels and employing means to which the poor usually do not have access. We must make our own priestly and religious contribution in order to change those structures of society that shape "people's ideas and feelings, their most intimate desires and aspirations," and hence condition the spiritual and material liberation of poor and rich alike (no. 40). This might involve us, for example, in contact with political and military leaders, and in dialogue with members of the business community.

More diversified, finally, because we have to combine concrete experience of reality and reflection on that experience with a serious study and knowledge of reality. Such knowledge cannot arise from any mere experience - that is, from an experience of conditions here and now, or a reflection limited to such an experience. That knowledge can only be acquired through a systematic analysis of reality, of past and present trends, conducted with the help of philosophy, theology, and the human sciences. All this demands solid preparation and often all the time and energy that a person possesses (nos. 36 and 44; also 25-26).

This last point needs amplification. We may not be able to accept all that Marx or Lenin are supposed to have done for the poor of the world, nor all the reasons that motivated them to do it. But we must recognize that whatever they may have done for the poor was not the simple result of a personal life-experience. Rather, it grew out of a commitment arising from a stringent analysis of society and of the forces which they perceived as bringing about poverty and perpetuating it. In emphasizing this, I mean simply to point out that there are social commitments that mark deeply a person's life and work, and that these commitments are not merely the fruit of a direct personal experience. Such deep commitments can and do arise from a serious and systematic study of the reality around us, a study undertaken for an ideal - in our case, for an apostolic ideal. This applies to commitments both in the area of poverty and injustice and in the area of unbelief and atheism.

I know Jesuits who, without any previous social commitment, but simply following the recommendations of the last General Congregation - in faith and

blind obedience, I would say - have chosen to live for some time with and like the poor. They have often derived great spiritual profit from that experience, and sometimes an effective commitment to justice has in fact resulted from it. But these Jesuits, I am afraid, are few in number. More numerous - and more effective - are those who have opted to work for the poor, even to live with and like them, not merely out of faith and blind obedience, nor on account of any previous experience, but because they have become committed to the promotion of justice after realizing that most of the poor but are also the victims of injustice.

We often fail to estimate correctly the degree to which ideological factors condition our religious motivation and commitment. This failure can cause what I have called a "voluntaristic" approach to social involvement. Frequently it also causes a rather simplistic and ineffective approach to the service of faith and to the promotion of justice. A more diversified approach leads us beyond that "voluntarism" to a commitment solidly grounded in the stringent social analysis called for by Decree Four (nos. 44 and 74).

B. A More Integrated Approach

Our future response to Decree Four has to be not only more diversified, but also more integrated - because whether we begin with faith or with justice, these two inseparable dimensions of our unique mission must somehow be always present. They must be present at all the stages of the process of change: from the initial motivation, through the means that we employ, and up to the final objectives that we pursue.

In some situations, dominant secularism, materialism, or consumerism may be "closing people's minds and hearts to the divine dimensions of reality" (no. 5), or the achievements of the human mind may dazzle men and women, make them forget their ultimate meaning, and lead them to a loss of the sense of God (no. 5). These problems may require a specific missionary or pastoral approach not necessarily or immediately expressed in explicit justice terms. Yet even then, unless we gradually open people's minds and hearts to the social dimensions of reality while opening them to always higher spiritual values, our efforts may result in new forms of practical atheism, or in a comforting, soul-satisfying, but socially irrelevant and sterile "spiritualism".

In other situations, we may have to challenge faith directly in the name of the inhuman and oppressive conditions under which the majority of the people suffer. But even in these cases the Christian contribution must not be reduced to mere insertion into a process of personal, social, or structural change which has its own dynamism and rules unrelated to faith. The whole process - in all its moments and stages - needs to be illumined and guided by "that evangelical

vision of humanity, of things and events" which the Church has acquired "through revelation, historical experience and the reflection of faith" (*Evangelii Nuntiandi*, no. 35). Otherwise, though well intentioned and to all appearance rightly motivated, the liberation that we promise is going to be partial and short-lived - if it does ever arrive.

In the concrete order of pastoral practice and priorities, this means that within the same Jesuit province, within the same country, the different approaches that we adopt should interrelate and ultimately converge and meet. The meeting ground cannot always be at the social, cultural, or pastoral level, because it is precisely there where the differences of policy and strategy often manifest themselves. But we can always meet on the basis of the faith-contents that should mark all our approaches. A renewed service of the faith, of which the promotion of justice is an absolute requirement, remains the all-encompassing objective and the main driving force behind Decree Four.

For that convergence to take place and to offer the basis for a coherent and unified apostolic project at the corporate level, all of us have to collaborate effectively in the variety of apostolates in which we are engaged. There has to be an effort towards a greater dynamic integration of the faith-justice dimensions of our mission on the part of all individuals and institutions. If we start with the paralyzing assumption that what each one of us is doing is right and does not need to be changed or improved, we shall never converge and meet. We should question ourselves and not assume too easily that any service of the faith - any educational scheme, any sermon or retreat, any research project - is always a service of "the faith that does justice". On the other hand, we cannot assume either that any promotion of justice - any social advocacy, any presence among the poor, or any work for the oppressed - is ipso facto a service of the faith or can lead to faith. Otherwise, we shall never advance towards a fuller understanding and implementation of the demands raised by the 32nd General Congregation.

The same is true at the international level. Contacts between First and Third World Jesuits can prove extremely useful to make us understand better the demands of faith and justice in the world. But for these exchanges to develop in a constructive dialogue, they presuppose a minimum of integration of the faith-justice dimensions on the part of all those concerned. They should in turn contribute to strengthen that integration. It is only on the basis of a well-integrated approach that Jesuits belonging to different socio-cultural and socio-religious traditions and representing different approaches can in fact fruitfully meet and discuss faith and justice issues.

International exchanges should not become a one-way learning process or

result in an indiscriminate attempt to import from, or export to, other socio-cultural areas those approaches which may have proved useful in one region. It is true that all of us need to be questioned "from the outside" and can certainly learn from others - particularly today when problems are so global and interdependent. Some Churches have reflected on their situations and role much more seriously than others have done and we can profit from this fact. However, we should not fail to develop our own specific and integrated approach to faith and justice, so that we can give to fellow Jesuits in other regions a reasonable account of our faith as we try to live and practice it in our own concrete situation. In the measure in which we develop such an approach, we shall also be able to sustain a critical and constructive dialogue with others, contributing to their Christian growth as they contribute to ours.

First World countries such as the United States should not underestimate the important contribution they can make to the faith-justice debate from their own socio-cultural and religious context. This contribution, though different, is relevant for Jesuits living and working in other situations. The future of the international dialogue and collaboration that Decree Four expects from us (no. 81) will continue to depend on the "faith that does justice" input in our overall apostolic commitment. As this input increases, the basis for the collaboration will also become stronger and wider. Today, experience seems to indicate that an effort toward a greater integration of the faith-justice dimensions of our mission is required from all Jesuits, and not only from those working in traditional "spiritual" or "faith ministries".

THE EXPERIENCE OF DECREE FOUR

The following suggestions have been put together by Peter HENRIOT, Director of the Washington Centre of Concern (cf. PJ 25, pp. 26-32). They were published in the February 1983 issue of National Jesuit News (pp. 14-15). As Fr. Henriot himself acknowledges, the method he advocates was first suggested to him by a Maryknoll Sister, Joan BERNINGER.

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1 : INTRODUCTION

What has happened in the Society of Jesus since the Thirty-Second General Congregation ?

As the Thirty-Third General Congregation draws near, and with it the various Provincial Congregations, we will be asking this question often and in a variety of ways. Of particular importance will be our review and evaluation of the lived experience of Decree Four, "Our Mission Today." What can we learn from our various struggles to "serve the faith and promote justice" over the past seven years ?

I would like to suggest a simple method for this review and evaluation. It is one which can be used by individuals, groups, communities, apostolic teams, etc. The purpose of the method is to probe deeply the meaning of our experience as Jesuits involved in mission by asking a series of specific questions. It uses a "case study" approach in order to make very concrete the questions with which we grapple.

In general outline, this method was suggested to me by Sister Joan Berninger, M.M., who designed its use for an international meeting of Maryknoll Sisters in 1981. It is an application of the "pastoral circle" which Joe Holland and I discuss in Social Analysis: Linking Faith and Justice, and which was used in the preparation of the 1981 Jesuit Conference working papers, The Context of Our Ministries.

2 : METHOD

There are two main steps in the method, as we seek to describe and to analyze a specific experience which we have had in the mission of faith and justice. By picking a "case", some incident or event in which we have been involved, a group of Jesuits can explore its meaning in concrete details. And several "cases" can be compared and contrasted, to see what deeper lessons we can learn.

I. Step One: Describe some experience

In two or three pages, we would briefly set down the details of some recent experience in our ordinary apostolic efforts, an experience which we feel points in a particular fashion to the problems and opportunities encountered in the implementation of Decree Four.

1. Identify an incident which involved me or my community or my apostolate.

This is simply a naming of the event which we are studying. We would try to be as specific as possible.

2. Describe the issue which this particular incident exemplifies.

Here we go into details of the background of the incident, the broader social and/or religious questions which it reveals, the wider connections it has with the social, economic, political and cultural picture of our day.

3. Describe how I or we responded to this incident in our apostolic efforts.

In brief fashion we describe the various steps taken to understand the incident and issue and to deal with it through the various means of our apostolate, both individual and institutional.

4. Evaluate the response made.

Here we simply express our opinion as to the success or failure of our response, the reasons for this outcome, and the relative impact which it played in our overall apostolic efforts.

II. Step Two: Analyze the experience

This analysis is effectively done in a group, as the description is submitted to a series of questions which draw out the deeper faith/justice meaning of the case.

1. What are the key structures operative in this case ?

We probe the economic, political, social and cultural institutions and processes which have a strong influence on this incident and which play a major role in this issue.

2. How are the poor described here ?

We look to see who are the poor in this case, what is their situation, and how they are involved (either as subjects or objects) in the unfolding of the incident.

3. What are the theological assumptions underlying the response ?

We make an effort to uncover the various theological positions revealed in the response, e.g., the meaning of our faith, different ecclesiologies, understandings of the linkage between evangelization and justice, etc.

4. What are the signs of the Kingdom present here ?

We point to various ways in which the Kingdom, and the struggle to establish the Kingdom, are manifested in the incident, issue and response, e.g., peace, sacrifice, joy, love, sin, grace, call, etc.

5. What alternatives might be suggested ?

Here we ask what other responses might have been taken in this situation and what might have happened.

6. How does this case challenge me or us for the future ?

We probe the meaning the structural and theological lessons which we have uncovered have for the future of our faith/justice mission, paying particular attention to the implications for more effective response.

7. What of my personal values and/or our of Society's documents are illuminated by this case ?

Finally, we explore the level of integration of Decree Four in our own personal lives and in the life of the community by discerning the concrete aspects of that Decree in the response which we have made to this incident and issue.

3 : CONCLUSION

As becomes clear by laying out the two steps, the method is adaptable in a variety of ways. It is not necessary that all the questions be asked; and other questions might also suggest themselves. The important thing to keep in mind is that we are dealing with a concrete experience and using the method simply to uncover the deeper lessons of the experience in a systematic fashion. The

broad question we are asking is : What has it meant to be a Jesuit on mission during the past seven years ?

What are some examples of the incidents and issues which we might explore with this method ? There are many. A Jesuit university may have been challenged because of some controversial speaker which it brought on campus. Or one of our high schools may have decided to establish a service program to be required of all students, and as a result have involved parents in a discussion on the philosophy of our education. Or a Jesuit parish may have sponsored a community organization which comes into confrontation with the local City Hall. Or a retreat house may have begun a program of "faith and justice retreats" which meets with mixed success. Or a group of scholastics may have experienced difficulties in a "Third World experiment." Or some individual Jesuit may have engaged in civil disobedience in an effort to attract attention to the madness of the arms race.

The deeper issues may include academic freedom, the meaning of the option for the poor, the questions of power, legitimate authority, prophetic witness, etc. Structural influences may be revealed in economic pressure groups. Theological assumptions may include a Christology with emphasis on the building of the Kingdom in this world. The challenges we discover may touch our formation programs, the investments we make, our life-style. And sections of Decree Four such as the call for solidarity with the poor and the need to analyze the context of our work may take on new meaning and vitality.

There is an advantage in doing several different cases. This highlights the similarities and differences - manifested especially in the answers to the seven questions in Step Two - and reveals deeper lessons. In all, the value of the approach is in its obliging us to be concrete in our review and evaluation of Decree Four. Where we move in the future in our mission of faith and justice, through the event of the Thirty-Third General Congregation, will then be founded solidly on historical experience.

 DECREE FOUR IN "PJ"

In the course of its 6 year history, PJ has devoted a large amount of its space to Decree Four and related topics. For the convenience of our readers, we list below what we consider to be the most important contributions. Together they would constitute about a fifth of PJ's total of 1,119 pages.

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| 1) PJ 1 (JAN 77) pp. 5-7 | : <u>Development and/or Liberation ?</u>
(Notes by the Editor on directions for a social apostolate) |
| 2) PJ 1 (JAN 77) pp. 8-11 | : <u>The Panchesila of Development</u>
(Notes by Fr. Michael V.d. Bogaert on putting into practice principles outlined in(1)) |
| 3) PJ 2 (MAR 77) pp. 21-25 | : <u>National Security and the Christian</u>
(Notes by the Editor on options for action to promote justice) |
| 4) PJ 3 (JUN 77) pp. 48-52 | : <u>Jesuits for Justice in Latin America</u>
(Reflections from Latin America on the service of faith and the promotion of justice) |
| 5) PJ 6 (MAR 78) pp. 13-20 | : <u>Promotion of Justice after GC 32</u>
(Report drawn up for 1978 Cong. Proc.) |
| 6) PJ 7 (MAY 78) pp. 38-49 | : <u>Solidarity with the Poor since GC 32</u>
(Report drawn up for 1978 Cong. Proc.) |
| 7) PJ 9 (OCT 78) pp. 103-110 | : <u>Decree 4 in the Society Today</u>
(Synthesis of Assistancy group reports during 1978 Cong. Proc. drawn up by Fr. F. Ivern) |
| 8) PJ 9 (OCT 78) pp. 110-115 | : <u>GC 32 and the Procurators</u>
(Comment on discussion of Decree 4 in the 1978 Cong. Proc.) |

- 9) PJ 10 (DEC 78) pp. 130-132 : The fundamental option of GC 32
PJ 12 (MAY 79) pp. 24- 26 : (Comment from Ireland with reply from Bolivia)
- 10) PJ 11 (MAR 79) pp. 3- 22 : Father Arrupe at Puebla
(Press Conference given by Fr. General at Puebla on 9/II/1979)
- 11) PJ 13 (JUL 79) pp. 69- 75 : Exposure to and Experience of Poverty
(An interview with Father General)
- 12) PJ 15 (DEC 79) pp. 172-177 : Notes on Decree Four
(Notes prepared by Fr. Calvez for a group of new Provincials)
- 13) PJ 16 (MAR 80) pp. 25- 34 : Father General to the 'Mission Ouvrière'
(Father Arrupe's talk to the February 1980 meeting with the Mission Ouvrière in the Curia)
- 14) PJ 17 (MAY 80) pp. 47- 63 : The Social Apostolate in the Society Today
(Summary of 20 replies to preparatory questionnaire for Curia Seminar)
- 15) PJ 18 (JUL 80) pp. 84- 93 : Social Apostolate
(First theme of the 1980 Curia Seminar on The Social Apostolate in the Society Today)
- 16) PJ 18 (JUL 80) pp. 124-129 : Closing Address : Father General
(Fr. Arrupe's closing remarks to the same Seminar)

(Note also 138-page booklet prepared for same Seminar and containing participant's answers to preparatory questionnaire)
- 17) PJ 20 (DEC 80) pp. 186-191 : An Exam on Decree Four
(Questionnaire on the implementation of Decree 4 prepared by an Irish Jesuit)
- 18) PJ 21 (MAR 81) pp. 14- 20 : Marxist Analysis : a Letter
(Letter of Father General of 8/XII/1980)
- 19) PJ 21 (MAR 81) pp. 21- 38 : Social Analysis : Tool of Pastoral Action
(Summary of first chapter + conclusions of Social Analysis: Linking Faith + Justice by Joe Holland + Peter Henriot S.J.)
- 20) PJ 22 (MAY 81) pp. 79- 86 : Religious and Human Promotion
(First part of Congregation of Religious document on above theme)
- 21) PJ 23 (SEP 81) pp. 135-142 : Methodology
(Article by Fr. Thomas Clarke S.J. on the use of social analysis in apostolic planning)

- 22) PJ 24 (DEC 81) pp. 171-177 : Religious and Human Promotion
(Notes by Fr. Calvez for 1981 meeting of Presidents of Provincial's Conferences)
- 23) PJ 25 (JUN 82) pp. 3- 11 : Where do we stand ?
(Synthesis of recent statements by the Holy See to the Society on faith + justice)
- 24) PJ 27 (DEC 82) pp. 143-154 : The Society's response to the Modern World
(Address of Bishop Francisco Claver S.J. to 50th. anniversary meeting of Oregon Province)
- 25) PJ 28 (MAR 83) pp. 20- 33 : The Future of Faith and Justice
(First part of article by Fr. F. Ivern in Nov. 1982 Studies in the Spirituality of Jesuits)

N E W S

JESUIT REFUGEE SERVICE

We give below, in an abbreviated version, the latest (March 1983) Projects Report of the Jesuit Refugee Service. It has been drawn up by the Co-ordinator of the JRS, Fr. Dieter SCHOLZ, who will willingly send a full version of the Report to any readers of PJ who wish to apply for it.

1. AFRICA

1.1 Ethiopia

MOBILE MEDICAL TEAM PROJECT in Awasa, Sidamo Province, Southern Ethiopia. Members: Three Jesuits (BELGIUM and CANADA), four Franciscan Missionaries of Mary (SPAIN, USA, IRELAND and INDIA) and one lay nurse (USA).

The team resides at Gosa, a small plot near the road leading from Yirga-Alem to Negelli, and from there visits the refugee settlements in the Bale and Bansa Provinces. The team stays in each settlement for a period of several weeks to provide emergency medical assistance and initiate a preventive health care project.

1.2 Zaire

There are in north-eastern Zaire 80-100,000 Ugandans, 11,000 Burundians and 22,000 Rwandans. At ARU, Father Herman DE WEERDT, S.J. (BELGIUM, with many years of missionary experience in Zaire), has joined three Verona Fathers who left Uganda several years ago and went with their people into exile sharing their refugee life.

JRS activities:

- Agricultural development in the camps and surrounding villages using, in part, the INADES agricultural formation programme.
- An educational programme to assist refugee teachers and students to maintain their knowledge of the English language spoken in Uganda, while following now, in French, the curriculum of Zaire.
- Development of women's projects with the help of a team of three Sisters of the Compagnie des Filles de la Charité de Saint Vincent de

Paul (Paris).

1.3 Chad

Pastoral work remains the most important activity in the archdiocese of N'Djamena, where Catholics now number approximately 11,000, somewhat half their pre-war level. The JRS sent one Chilean and one Italian Jesuit on temporary assignments to strengthen the team of pastoral workers in the archdiocese. Among the mostly young Catholics, personal responsibility and fidelity to one's faith are strong and recurrent themes in prayer, shared scripture reading and discussions.

1.4 Zambia

During 1982, two Jesuits worked with refugees from Angola in the Sioma region of the Diocese of Livingstone, Father William YEOMANS, S.J., (ENGLAND) and Mr. Joseph PULLICINO, S.J. (MALTA), assisting Father Beningus BUCKLEY:

1.5 Zimbabwe

At the invitation of the Conference of Major Religious Superiors Father Heinrich JURGENS, S.J. undertook a feasibility study of the CATORUZI Project (Catholic Ancillary Teachers of Rural Zimbabwe), which aims at recruiting approximately 3,000 secondary school teachers to make up for the loss of African education during the war and for the severe restrictions placed upon higher education by pre-war Governments. Father JURGENS' report was completed in August 1982 and submitted to the Conference for their consideration and further action. In a letter dated October 6, 1982 the Zimbabwe Catholic Bishops' Conference said they "wholeheartedly support this project as they see its value in spreading and consolidating the Kingdom". The project has its origin in a request for assistance addressed to the Conference of Major Religious Superiors by the Minister for Education and Culture, Dr. Dzingai Mutumbuka.

1.6 Sudan

The Sudan is Africa's largest country with an area of 970,000 square miles. It is one of the least developed countries and its own problems are compounded by over 500,000 refugees. On behalf of the Jesuit Refugee Service and in collaboration with INADES (Institut Africain pour le Développement Economique et Social, based in Abidjan, Ivory Coast), Mr. Pierre MOREL (PARIS) undertook a feasibility study on an agricultural training programme in Southern Sudan. The report is presently being evaluated.

Father William YEOMANS, S.J. (ENGLAND), after completing his assignment with Angolan refugees in Zambia, is now engaged in pastoral work among

Ugandan refugees in Sudan.

Father Victor MATHIAS, S.J. (INDIA) has been made available to the UNHCR representative in Juba as the South Sudan Education and Social Service Coordinator.

1.7 Angola

Since winning independence from Portugal in 1975, Angola has been beset by civil war, invasions by the South African forces, drought in many areas and a deteriorating economy. The JRS has been requested to make a priest available for pastoral work among civilian refugees from Namibia in Southern Angola and is presently finalising negotiations with the Church authorities in Angola on how this ministry can best be carried out.

1.8 Tanzania

In 1982, Bishop Charles MSAKILA of Sumvawanga asked for a team of Jesuits to become involved in the pastoral care of the 31,000 refugees from Burundi, now settled permanently at Mishamo.

In September 1982, Father Salvador FERRAO, S.J. (INDIA, previous work experience in Bangladesh and several East African countries), went to Mishamo for an assessment of the pastoral needs and opportunities in the 16 villages. After five months at the Settlement he is expected to return to Nairobi in February 1983 for an evaluation of his report and a decision on future JRS involvement.

2. THAILAND

2.1 Ban Vinai

Hmong refugees from Laos. At Ban Vinai refugee camp in Northern Thailand a pilot project is being developed to combine educational and pastoral work at Ban Vinai with the opportunity for Jesuits and other persons who work - or who wish to work - with Indochinese refugees in the United States - to spend some time with the refugees in their first camps of refuge in Thailand. Father Edward BRADY, S.J. (USA) began directing this project in April 1982, after working in Ban Vinai for one year in another capacity. Father John BLANCHARD, S.J. (USA, with previous experience as a missionary in Nepal) arrived in June 1982, for a long term commitment. Father Frank MOAN, S.J. (USA, Chaplain to the Law School of Georgetown University, Washington) and Father David BELLIVEAU, (USA, Assistant Parish

Priest and AA Counsellor in Boston) have both been with the project for short term commitments. Recently Sister Marie Julianne FARRINGTON, SSMN (USA, Provincial Superior, Assistant Superior General) joined the project for a long term commitment. Several more religious sisters are long term staff members of the Teacher Education Programme, training refugees to conduct Adult Education classes for their fellow refugees.

2.2 Ban Sanghae - (Ampil)

Khmer Thai - Kampuchean border camp. Education and Social Services Project implemented by Father Pierre CEYRAC (FRANCE, 40 years missionary work in India) and Father John BINGHAM (USA, 30 years missionary work in India) on behalf of COERR - Bangkok (Catholic Office for Emergency Relief and Refugees). Ampil, the Khmer name for Ban Sanghae, is one of six border encampments whose refugees are loyal to Mr. Son SANN, Prime Minister of the coalition government, which is in opposition to the Heng Samrin Government in Pnom Penh, installed and supported by the Vietnamese. The people prefer to call Ampil a border community rather than a refugee camp, as it is in fact located on Khmer soil. Though not under the control of the government of Pnom Penh, Ampil is only 4km from the frontline of the Vietnamese forces. Among the KPNLF (Khmer People's National Liberation Front) border camps which are believed to give shelter to approximately 120,000 persons, Ampil has attracted the professional, intellectual and cultural leaders. The assignment of the two Jesuits to Ampil in June 1982 was made by COERR in consultation with the Khmer authorities. (It is planned to establish another team in one of the poorer border communities in the near future).

In consultation with the Khmer administrators of the border community it was decided that the principal role of the two Jesuits should be to facilitate education and social services in the encampment.

Father Pierre CEYRAC summarises the team's approach to their work as follows:

"Ban Sanghae is a border community with its own autonomy and internal organisation. Our task there is essentially one of development and this can be done only in total respect for the aspirations and choices of the people with whom we are going to have the privilege to live, and in close consultation with them. The decision-making as well as the implementation of the programme is theirs. Our role is simply one of catalysts: to listen and to assist, and thus to make it possible for them to plan and execute an education programme which corresponds to their

deepest needs, culture and traditions."

Both Father Pierre CEYRAC and Father John BINGHAM have committed themselves to a long term ministry with the Khmer people. As priests they hope to be able to accompany the Khmer families now living in the border encampments back to their homes inside Kampuchea, when this becomes possible. Both are studying the Khmer language.

2.3 Ban Nong Samet

Brother Robert MAAT, S.J. (USA) works in a Kampuchean refugee camp near the Thai village of Ban Nong Samet, about 10 km inside Kampuchea. This encampment is the second largest of about a dozen Khmer border communities along the Thai Kampuchean frontier. 44,000 of the estimated 120,000 border Kampucheans live there. Bob MAAT, a qualified Physician's Assistant, is in charge of the TB programme as well as the English language and medical training programmes for Khmer staff members. In addition to his work in the 'modern' Western camp hospital he jointly runs a Khmer traditional medical centre with a qualified Khmer physician. Some patients who did not respond to Western treatment and drugs could be assisted by traditional Khmer treatment and herbal medicines. Bob MAAT speaks Khmer. By the end of December 1982 he had recorded 80 'cures', with 60 patients on daily therapy.

The United Nations Border Relief Operation (UNBRO) have appointed Bob MAAT security Coordinator for all voluntary organizations and their members working in Ban Nong Samet. During 1982, Vietnamese troops attacked the camp on several occasions, killing on one occasion 18 refugees when a shell exploded in the centre of the camp.

Bob MAAT is a member of the medical evacuation team, responsible for the safety of the patients in the event of military action.

In the absence of the Medical Coordinator Bob MAAT is responsible all medical services at Ban Nong Samet.

2.4 Songkhla

A former Vietnam missionary, Father Joseph J. DEVLIN, S.J. now lives in a small room at Songkhla, Southern Thailand, from where he visits the Vietnamese boat refugees in their nearby camp situated along the beach of the Gulf of Thailand.

Father DEVLIN's most important ministry has perhaps been to welcome and comfort Vietnamese refugees after the ordeal of their journey by boat

across the Gulf. An excellent swimmer, he will go out into the sea as far as a mile or more to meet the refugees when sighting their boat and direct them to the reception centre. He will also be the first to listen with patience, sometimes for several days and nights, to the accounts of their suffering in Vietnam and during the journey.

Father DEVLIN built a centre for unaccompanied children in the camp. He cares especially for the old, weak, sick and abandoned people at Songkhla, always attentive to their spiritual and physical needs. He assists young mothers with baby food, buys eye glasses, crutches, wheelchairs and clothes, and helps to bury those who reach the shores of Thailand but die from the exhaustion of the journey.

2.5 Phanatnikhom

Situated approximately 100 km south east of Bangkok, Phanatnikhom was built to provide accommodation for some 30,000 refugees. It is divided into two sections, the Transit Centre for refugees who have been accepted for resettlement in third countries and are awaiting departure, and the Processing and Holding Centre where 11,000 refugees are living, many of them uncertain of their future.

Two Jesuits are working at Phanatnikhom, Father Yves BRASSEUR, S.J. (FRANCE, previous experience of working with Vietnamese refugees settled in France) and Father André LAMOTHE, S.J. (CANADA, previous experience of working with Vietnamese refugees settled in Canada). Father Yves BRASSEUR did part of his Jesuit training in Vietnam, and Father André LAMOTHE taught at the Major Seminary of Dalat for one year. At Phanatnikhom both priests are mainly engaged in pastoral work. They also act as intermediaries between several foreign embassies in Bangkok and refugees who have applied to settle in third countries, trying to speed up pre-embarkation formalities.

3. INDONESIA

3.1 Galang

On the islands of the Riau Archipelago between Singapore and Sumatra, the Indonesian authorities have set up large camps to accommodate the boat refugees from Vietnam who have been landing there in great numbers for the past three years. Since August 1979, Father Gildo DOMINICI, S.J. an Italian Jesuit and former in Vietnam, has been living in one of two largest camps - Galang. He speaks Vietnamese fluently and by living in close contact with the refugees is familiar with their experiences and hopes. Father DOMINICI was joined by Sister Elsa BLOKLAND (NETHERLANDS,

with many years of missionary experience in Indonesia) and, recently, Mgr. Yves RAMOUSSE, M.E.P. (FRANCE, former Bishop of Pnom Penh until the expulsion of all missionaries by the Khmer Rouge).

In a recent report on the team's activities, Father DOMINICI writes: "All our activities at Galang are aimed at evangelisation. We are trying to offer the refugees some basic Christian principles for their life. We aim at strengthening, deepening and enlightening their faith in view of their impending resettlement, which will place them in a totally different world. We want to equip them spiritually and morally in order to make them able to meet the many challenges they will face in third countries. This end should be achieved through all our activities."

4. PHILIPPINES

4.1 Bataan Processing Centre:

Father Louis ROBERT, S.J., former Vietnam missionary and later executive Secretary of the Committee of Development of Socio-Economic Life in Asia (SELA) as well as editor of the Vietnamese news magazine 'LIEN-LAC' is currently developing a socio-pastoral JRS project at the Bataan Processing Centre, principally with Vietnamese and Khmer refugees. He is likely to be joined later this year by one Jesuit priest and three scholastics.

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ISI DISCERNMENT

The 1982 Annual Report of the Indian Social Institute is a 48-page booklet listing an impressive range of activities. It also gives an account of the Annual Meeting of the professional staff (47 in all) which took place at the Training Centre in Bangalore. Since some of the issues it raised may be of interest to other Institutes, we give here a brief description of the meeting from the Annual Report followed by the conclusions drawn by Fr. Alfred de Souza, the Director.

"At the Annual Meeting of the professional staff at our Training Centre in Bangalore, self-evaluation reports of the departments/programmes were circulated for discussion and comment. However, there were several innovations: first, we called on the services of Josey Kunnunkal, an experienced behavioural scientist and trainer, who acted as facilitator throughout the meeting. His

ability to facilitate fruitful exchanges was immensely useful. We are deeply grateful to him for his challenging and insightful interventions. Second, it was decided not to have an agenda as such but to allow a free sharing of views, ideas and gripes related to ISI programmes and administration within the framework of issues raised by the ISI Statement of March 1980. (cf. PJ 27, pp. 127+8)

Among the more important issues discussed were the nature and potential of action groups as a strategy of political mobilisation for structural change; interrelated issues in research, training, consultancy and publication linked to methodology and the preferential orientation of the Institute. Another important issue was the need to make ISI management at the Institute and department/programme levels more participatory in planning, decision making and implementation. As a concrete expression of the integration of this participatory dimension, executive committees were set up in Delhi and Bangalore, and every month there were faculty seminars, meetings of the entire staff and meetings of the heads of departments/programmes. Further, the staff elected members of the grievance committee and also of a committee to manage the individualised Provident Fund, and decisions were taken by the Governing Body regarding the election of staff members to the Governing Body and the Registered Society.

Fr. Alfred de SOUZA identified three major themes that emerged from these discussions and the Report in general:

"First, the Institute is using extensively a participatory methodology and this is seen most clearly in training, research and consultancy. The participatory methodology raises several questions regarding its effectiveness in the struggle for power, conflict management and social change and these issues have been discussed in several of our publications. Second, training and non-formal education have been used to promote awareness and political mobilisation for structural change. Third, the Institute has developed a wide network of cooperative relations with social activist groups in the field and with national and international organisations concerned with the struggles of the poor and exploited for their human development"

CENTRE OF CONCERN DISCERNMENT

In a somewhat different way, the Washington Centre of Concern is also trying to stand back from daily tasks and take a deeper look at itself and the world it is trying to serve. This is explained in the January 1983 issue of Center Focus under the title Probing the Crisis of our Modern Civilization.

"Recently the Center announced that during the first half of 1983 we would pull back from many of our ordinary commitments and devote time to common study, exchange, and prayer. Our reason for this "mini-sabbatical" is the deepening social and spiritual crisis of modern civilization. We need to step back for a time to discover a creative path beyond the crisis. Each of our team members will devote time during the mini-sabbatical to pursuing both independent study and common search. At this time let me offer some reflections on what I perceive to be the challenging lines of our common search.

For many the crisis of our age appears predominately as a series of "social" issues, each part of a loosely knit network of causes:

- the suffering of the poor of the earth;*
- the threat of nuclear destruction;*
- systematic violations of human rights;*
- a world wide attack on labor movements;*
- continuing oppression and exploitation of women and people of color;*
- deepening ecological damage.*

For others, the crisis appears predominately as a series of "moral" issues, also forming a network of causes;

- the secularism of progressive politics;*
- the collapse of traditional values;*
- the crisis of family;*
- the celebration of promiscuous sexuality;*
- the promotion of abortion;*
- the loss of spiritual depth in a sterile culture.*

Sometimes these two clusters, one "social" and the other "moral", take shape in antagonistic political projects. Those who favor the first often are drawn to the Left. Those who favor the second often are drawn to the Right.

But are either of these two conventional ways of thinking, divided into Left and Right, sufficient to carry us through the crisis of modern civilization? Or does each, in different ways, partly reflect the crisis of our age? Does each carry a partly distorted social and spiritual vision? Do we have in effect a crisis of ideologies - not of one particular ideology (Right or Left or Center), but rather a crisis of the common cultural foundation of all modern ideologies?

There is growing reason to believe that this is the case. Conventional modern ideologies - communism and socialism, or capitalism and liberalism -

all seem to share in this modern crisis. This is not to say that modern ideologies do not still contain important contributions to human history. They surely do. But they no longer seem able to provide a comprehensive framework for the crisis which now envelops us. At least not in their present forms.

There is no space here to outline the crisis of modern ideologies, important as that task is. Perhaps it will be possible to prepare some longer reflections on that topic as a fruit of our sabbatical. So here let us simply presume it is so. Let us presume that we have come to the historical limit of modern thought, in both Left and Right forms, and that we need to search for a deeper post-modern ground from which to analyze and transform our social and spiritual crisis.

The heart of our sabbatical then will be precisely this - to probe the deepest foundation of the crisis of modern civilization, in a way which hopefully goes deeper than modern ideologies themselves.

Whatever the nature of this deeper vision we search for, it seems clear to us that spirituality will be at its core. Yet the great failure of the progressive tradition, to which we have been somewhat linked, is its inability to place spiritual energies at the heart of the social question. It matters little in this regard whether the progressive tradition takes shape as communist, socialist, or social liberal. All three forms have intentionally or unintentionally weakened or marginalized spiritual energies in the social realm.

The root of our modern crisis seems increasingly spiritual, or rather anti-spiritual. At the foundational level, the crisis flows from a distorted vision which longs for a Promethean liberation from all which restrains humanity. The agent of that liberation is secular science, sometimes presided over by scientific capitalism, other times by scientific socialism. This modern science can do marvelous things, but without a spiritual foundation it turns into a hollow and reckless force. Seeking to liberate humanity, the Promethean vision winds up constructing an ever more powerful cage - and not simply a cage which encloses, but one which destroys.

In sum, the secularizing scientism of modern culture, at least in advanced industrial societies, backfires. We are freed only to grow lonely and alienated. Our communities are eroded. Our minds are bombarded by propaganda from the state or from the market, or from both. Profound values are dissolved into the mechanical task of efficient production, but it is never asked, production for what? Those who do not fit in, or are not needed, are abandoned, or sometimes destroyed. We now face a world more and more filled with a negative

vision of manipulation and destruction. We face a world which hungers for spiritual meaning...for God.

Of course there are those on the Right only too willing to capitalize on this spiritual sterility of the Left. They will happily restore a spiritual vision, but it too we find is a destructive vision. It is a vision of a false god, which can easily bless the oppressive and destructive civilization now before us. In fact, so crisis-ridden is this civilization that religion is often welcomed as a "stabilizing" force. But that is the religion of the idols of destruction. It is not the spiritual energy which flows to us from the living God.

PRISONERS OF CONSCIENCE

The EDITOR of PJ has received a letter from Mr. Thomas HAMMARBERG, Secretary General of AMNESTY INTERNATIONAL, asking for the Society's co-operation in the Appeal launched by Amnesty on December 10th. 1982 (Human Rights Day) for a Universal Amnesty for All Prisoners of Conscience. He writes:

"We are seeking the widest possible support both by individuals and institutions throughout the world. The appeal with its signatures will be presented to all Heads of State and to the General Assembly of the United Nations. Seven Nobel peace prize laureates have already signed the appeal and we have signatures from other individuals in some 50 countries. We would be most grateful if your Order would consider circulating this appeal for signatures by its members. It may also be appropriate for members of your Order, in the course of their ministry, to draw the attention of others to this appeal and offer to them the opportunity to add their names."

The EDITOR is very happy to respond to this request from an organisation that has done so much to defend human rights and hopes that all readers of PJ will wish to do the same. We give below Amnesty's own explanation of the appeal and then, as the last page of this issue, a copy of the appeal itself. This can be detached in order to collect signatures and then sent to the address indicated. Photocopies can also be made if space is required for more signatures.

"Prisoners of conscience have been the central concern of Amnesty International since the movement was launched. More than 20,000 individual cases have been taken up by Amnesty International groups over the years. It is impossible to calculate how many prisoners of conscience are held throughout the world today. Many are held on remote locations. Some have "disappeared" into secret detention. All, however, are detained solely for their political

or religious beliefs or for their colour, national or ethnic origin. None has used or advocated violence.

In 1977, recognizing the continuing scale on which prisoners of conscience were being held in countries throughout the world, Amnesty International marked Prisoners of Conscience Year. One aim of that year-long campaign was to bring the issue of prisoners of conscience to the attention of the United Nations. A petition was delivered to the General Assembly and its text circulated to all member states.

At the 1981 session of the United Nations Commission on Human Rights, Amnesty International called for international procedures to gather information on prisoners of conscience and to check on how member states have observed UN resolutions for the release of certain categories of prisoners, which have included prisoners of conscience.

Despite these efforts and despite continuous work by Amnesty International groups working for the release of individual prisoners of conscience, the problem persists. Nearly half the member states of the United Nations are believed to be holding prisoners of conscience.

Amnesty International therefore decided to launch a worldwide public appeal for a Universal Amnesty for All Prisoners of Conscience. The appeal opened on 10 December 1982, Human Rights Day. It may be signed by any individual, institution or organization and will be presented by Amnesty International to the President of the General Assembly of the United Nations. It is also being sent to all heads of state.

The Appeal has been drawn up by Amnesty International. It takes into account international standards for the protection of human rights and the movement's own experience in working for the release of prisoners of conscience.

It is concerned solely with the question of prisoners of conscience and does not touch on the other parts of Amnesty International's mandate. It aims to focus attention on the injustice of the continued detention of these non-violent prisoners. That imprisonment, in itself, violates the Universal Declaration of Human Rights.

The appeal is addressed both to the United Nations General Assembly and to all governments. It does not call explicitly for a UN resolution, but states that the amnesty would be consistent with the principles of the Charter of the United Nations and that such an amnesty backed by the United Nations and declared by all governments is possible.

The Amnesty for All Prisoners of Conscience is foreseen in the appeal as "an unparalleled act in the building of international confidence and the promotion of fundamental freedoms". The appeal is issued "in the belief that there is an indissoluble link between peace and human rights". This link was emphasized by Amnesty International when it received the Nobel Peace Prize in 1977. In his lecture, accepting the award on behalf of Amnesty International, the then Vice-chairperson of the International Executive Committee, Muntaz Soysal, stated:

"We are gratified for this acknowledgement that the concern for peace and the promotion of human rights are inseparable. Peace is not to be measured by the absence of conventional war, but constructed upon foundations of justice. Where there is injustice, there is the seed of conflict. Where human rights are violated, there are threats to peace...."

"People everywhere need to be continually reminded that violations of human rights, whether arbitrary arrest and detention, unjust imprisonment, torture or political assassination, are threats to world peace. Each violation, wherever it occurs, can set in motion a trend towards the debasement of human dignity. From individuals to groups, from groups to nations, from nations to groups of nations, in chain reaction a pattern sets in of violence and repression and a lack of concern for human welfare."

"This must never be allowed to start. And the place to stop it is at the level of the individual. Therefore, the protection of the rights of individuals to think freely, to express with others and to disseminate their thoughts is essential to the perservation of world peace."
