

hodierna  
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**promotio iustitiae**

exchanges \* échanges \* intercambios

Nº 32  
December, 1985

- (1) EXCHANGE p. 2
- (1) To the Jesuit Students in Mexico
  - (2) Reflections
  - (3) Reactions from the Readership
  - (4) Comments on a Paper on "PREFERENTIAL OPTION FOR THE POOR"
- (2) REPORT p. 9
- (1) Preferential Option for the Poor: Meeting of Moderators of Provincial Conferences, Rome, September 30 - October 4, 1985
- (3) DOCUMENTS p. 13
- (1) G.C. 33 Radicalises Province Apostolic Plan
  - (2) Practical Guidelines for Implementation, Decree 4
- (4) ARTICLE p. 19
- (1) A Teacher Gets Involved in Justice-Issues
- (5) NEWS p. 22
- (1) Working with the Poorest of the Poor on Mauritius Island
  - (2) Faith and Development in Chad
  - (3) Companions for Justice Program
  - (4) Jesuits Among Workers in Europe
  - (5) Michael Campbell-Johnston in El Salvador
  - (6) John Dove in Zimbabwe
- (6) NEW PUBLICATIONS p. 28
- (1) Spirituality and Justice
  - (2) Jesus Liberador, Hacia una Espiritualidad desde los empobrecidos
  - (3) The True Church and the Poor
  - (4) Foi et Justice, La dimension social de l'évangélisation
  - (5) Education in the New Nicaragua, A Preliminary Report
  - (6) Ideas and Action

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E X C H A N G E

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TO THE JESUIT STUDENTS OF MEXICO

PEACE - that strange peace He promised us - be with you always and never leave you in peace.

COMPANIONS OF JESUS, make your life a passionate friendship for Him. Come to know Him deeply. Encounter Him contemplatively. Discover Him, welcome Him, love Him in the POOR OF THE EARTH.

PREPARE YOURSELVES in extensive and intensive study with the widest possible vision of the world and of the history of men and their workings. Only when we know with clarity, can we proclaim critically.

BE POOR.

But truly so.

In your way of life, in what you have, in the lack of major supports or privileges.

To what other purpose is our Vow of Poverty.

Only by being poor are we able to understand the Poor; are we able to walk with him until the full liberation.

BE PASSIONATE FOR THIS MOMENT OF HISTORY OF OUR CONTINENT.

To be Latin American today is a grace, a challenge, a prophecy.

For the Church and for the World.

Live the Church - sacrament and service of the KINGDOM - in rebellious fidelity. Let us transform her, make her new each day by renewing ourselves each day.

LIVE COMMUNITY - a trial by fire of our daily fidelity. And rely on the Mother of Jesus, the best guide to accompany HIM faithfully.

United in prayer springing from faith and struggling hopes, your brother and companion,

Pedro Casaldáliga

(2) REFLECTIONS

"IS PROMOTIO JUSTITIAE STILL APPEARING?"

On my journeys this question often has been addressed to me. I soon learned to put in a counter-question:

"HAVE YOU READ THE LAST ISSUE, WHICH MUST HAVE REACHED YOUR PROVINCE BY MARCH OR APRIL?"

"NO, I HAVE NEVER SEEN IT", was frequently the reply.

Fortunately, a good many did read it, and even a few written reactions have come to this office. Some were just words of encouragement, and the editor can't say that he doesn't need them. A few had more to say, and that was even more appreciated. Several of these you can read in this bulletin. Doubts about the thrust P.J. should have to serve best its purpose in the present context, are not fully expelled. At the recent meetings of the Moderators of the Provincial Conferences it became obvious, how difficult it is to speak a language that is intelligible in Assistencies so different in their total context and in their sensitivity for priority issues, not to speak of appropriate pastoral strategies. The two visits I have made up to this date, one to the African, the second to the northern South-American Assistency, have brought this home to me very powerfully. Even if P.J. could say something meaningful for the situation, is there not a risk of this being misunderstood elsewhere? I ask you and myself this question. A similar problem arises from putting together in P.J. shared experiences from various parts of the world.

"WHY HAS P.J. PUBLISHED SO LITTLE FROM AFRICA?", I was asked.

One might add: "WHY HARDLY ANYTHING FROM THE SLAVIC ASSISTENCY?" You will read more about this in the pages that follow.

The experience gained at the meeting of Moderators in Rome, about which a summary is given in this issue, may be an indicator for the editor of P.J. Under the theme of "PREFERENTIAL OPTION FOR THE POOR", five points were singled out for reports and discussions, which provoked lively participation and universal interest. They were:

1. Difficulties in interpreting meaning,
2. Analysis of reality and discernment,
3. Planning and realisation,
4. Biblical and Ignatian foundation of a justice spirituality,
5. Unity in mission and preferential option for the poor.

Should these, or some of these, be themes on which future issues of P.J. should concentrate?

Those at the front-line of justice ministry may perhaps not appreciate my intention to take up for the next issue: Unity in Mission. It emerged in the meeting mentioned as the 'big headache' of the majority of provincials. Father General, after referring to the risk of a university to live in an ivory tower, had the following to say to the university presidents assembled in Rome in early November:

"I AM CONVINCED THAT MORE ACTIVE COLLABORATION AMONG THE DIFFERENT MINISTRIES CAN MAKE OUR APOSTOLIC WORK MORE EFFECTIVE, AND THAT WE NEED TO FIND THE CONCRETE MEANS THAT WILL MAKE THIS COLLABORATION POSSIBLE". If I had read this when still in India about one year ago, I would not have reacted with much enthusiasm (now already affected by Roman fever, some may think). Today I am more aware of the negative consequences of disunity, even for the very mission of promoting justice, and perceive it clearly as a fundamental inbuilt ambiguity in the Society, about which no Jesuit can be indifferent. I am impressed by "INTERFUSE" of the Irish province, in which basic issues, that in the past have kept men apart, are brought into open discussion. Obviously this call to "ADVANCE TOGETHER" in the direction of "OUR MISSION TODAY" cannot imply an easy agreement at "LOW COST". If you can get your community or a group of friends together, to reflect on this in the concrete context and history of your province and put it on paper for P.J., I feel certain it will be read in all Assistencies with great interest. After having gone through this issue of P.J., you might be sufficiently provoked to write one or two pages for the next issue. Thank-you!

While preparing this issue I had little ready material at hand. Those who have taken the trouble to write for P.J. must excuse me for having shortened or recomposed their contribution. Having come to know the readership somewhat, I made these changes in order to increase the chances of this being read.

I hope you will appreciate the letter-poem of Bishop Casaldáliga with which this P.J. starts. His message is full of meaning for all of us, not only for the Jesuit scholastics to whom it was addressed. I must end with something that is good news for me. Sisters Daniella Persia, Georgie Blaeser and María Teresa Fernández-Figarez from the RSCJ Generalate have offered their service to the Social Secretariat, and this makes it easier to start my second year in Rome with confidence.

### (3) REACTIONS FROM THE READERSHIP

Comments from Michael Campbell-Johnston:  
Founder and former editor of P.J.

I liked in particular your discussion of whether the bulletin should continue at all, at least in its present form. One very positive factor is the change of mentality among Jesuits in the justice ministry which you noted well and illustrated with the quotation from Alfred D'Souza. I believe this shows a way ahead to be pursued though it will also have to take into account the important point raised in Eduardo Briceño's letter. Perhaps an interesting series of studies in future issues of PJ, if it is to continue, could be concrete examples of the 'justice dimension' in other SJ apostolates, both traditional and new. I have always thought much more is being done than is generally recognized.

I very much enjoyed the extract you published of Dr. David Blake's article and read it with great profit. It confirmed my own most recent experiences here in El Salvador working along with the displaced people, most of whom are simple campesinos like Antonio. It reinforces the need for us theorists to continually break loose from ivory towers and preconceptions and get among the people who will not only open our eyes to what they are experiencing but also teach us what should be done about it.

From Paul Caspersz, S.J.  
Sri Lanka

One danger in any case must be averted: watering down the thrust of PJ in order to reach the not-already converted (apropos of your remark on p. 2, para. 3). I would even ask for the thrust to be more piercing, especially since, as I read the Vatican today, there is a tendency to go back on certain stances that the Church was beginning to take in the 70's. We must, in my view, react, not capitulate.

From J. Henrichs, S.J.  
India

Thank you very much for your first issue of P.J. which, as usual, I read from cover to cover. That is the only periodical about which I can say that.

I liked specially what Alfred D'Souza wrote. I also liked the summary of that article about a meeting in Central America where there was a clear position of might on the one hand and of love on the other hand. I can't understand how might can lead us anywhere.

Asian Bureau Australia

An extract from a letter by Chris Dureau

In your letter you mentioned the need for transcending a mere sector approach to the promotion of justice and for continuing the re-orientation of all apostolates. I would like to suggest that whilst that is true there is some value in maintaining a sectorial approach. The problem with an integrated approach is that it becomes the responsibility of no-one unless some form of structure is present to sustain and channel interest and communication on the matter of promotion of justice. However a sector approach provides you with the opportunity to maintain some commonality amongst those who are engaged in a variety of different apostolates.

May I quote the Australian experience. Whilst it is the concern of the Provincial and his consultants that an integrated approach be taken here in Australia, and especially that promotion of justice in the service of faith be seen clearly as a responsibility of all Jesuits in

all apostolates as well as in all walks of our daily life, it has been difficult up to now to engender enthusiasm across apostolates for communication and interaction concerning this matter.

Those apostolates engaged in social work or work, that particularly relates to the position of people who have less power and are more marginalised in our society, have begun to establish a network here in Australia that up to now is working quite well. Greater concern needs to be taken of such apostolates as they are not easily identifiable with single institutions and do not present a particular or single service to society and also are more concerned with the distribution and dissemination of executive power to the people with whom they work than the more traditional apostolates of the Society of Jesus.

In Australia it has been a concern of mine and others to bring these apostolates together once a year for a weekend consultation and to have a small co-ordinating group emerging from that weekend which continues the concerns of the people involved in the social apostolate throughout the rest of the year.

Editor: What experiences have been made in other provinces? What initiatives have been taken up successfully in promoting communication and interaction between apostolates on the basis of a deepened justice spirituality? Reports on this are welcome.

From a Missionary in India: Daniel Rice, S.J.

"In Promotio Justitiae many news items seem to repeat the activities of Ours for justice in the fields of politics, economics and society of the poor and oppressed. I hardly ever see an entry on the religious or spiritual dimension expressed, rather than implied or assumed. It is in this context that I fully agree with your statement, that if 'solidarity with the poor' is to be adequate in the Gospel sense, it also requires solidarity and unity among us, sharing a sense of direction. This would imply extension of the meaning and scope of justice with equal vigour to spiritual liberation from the injustice of sin and its effects on the total person as socio-spiritual being.

This extension of justice would include the vast geographic area of 'Missions': 95% non-Christian, in Asia and Africa where Justice in the Gospel sense of conversion, doesn't seem to have been fitted into the present thinking on D. IV.

To remedy this imbalance, I suggest, that service of the faith in future editions of P.J. be given equal or more coverage along with promotion of justice. Thus a united sense of direction will emerge bringing both ends of the spectrum of Jesuit ministries to form a prism of light, emanating from the single source, D. IV, enlightening every Jesuit activity, serving the faith and fulfilling all justice."

Editor: Dan Rice does touch on a basic issue. In fact, this has come up repeatedly in P.J., also in contributions from Asia. For example: ..."WE TAKE OUR CUE FROM THE 32ND GENERAL CONGREGATION AND ITS THRUST OF 'JUSTICE IN THE SERVICE OF FAITH'. THE OPERATIVE WORD IN THE PHRASE, I BELIEVE, IS NOT JUSTICE, IMPORTANT AS IT IS, BUT FAITH. OUR WORK FOR JUSTICE HAS TO SERVE THE FAITH. THERE ARE SOME RATHER SERIOUS IMPLICATIONS FOR THE SEEMINGLY INNOCENT COLLOCATION OF WORDS, FOR, AS WE ARE FINDING OUT BY EXPERIENCE, WITHOUT A STRONG ANCHORING IN FAITH, THE JUSTICE APOSTOLATE CAN BECOME SHEER POLITICS, AT THE LEAST SOCIAL WORK, AND THE STRIVING TO RIGHT WRONGS CAN BECOME REVENGE, PURE AND SIMPLE." (Bishop Francisco Claver, S.J. in No 27, p. 153.)

There is, however, another important aspect of conversion: that of the 'missionary'. The collection of Promotio Justitiae contains many testimonies of Jesuits, who have allowed 'solidarity with the poor' to give a new orientation to their lives. They have written about how they have been converted:

- "BY LIVING THE SIMPLE LIFE OF THE POOR PEOPLE, I HAVE COME CLOSER TO THE GOSPEL, I BELIEVE AND FEEL MORE IN ACCORD WITH MY COMMITMENT TO FOLLOW CHRIST, IDENTIFIED WITH THOSE THAT THE WORLD REGARDS AS 'LITTLE'. I FIND THERE MUCH PROFOUND JOY, INNER PEACE, AND ENERGY FOR BUILDING THE KINGDOM".
- "I LEARNED A TREMENDOUS AMOUNT FROM THEM ABOUT MY OWN RELIGIOUS LIFE AS A JESUIT. INDEED, IN THESE SEVERAL YEARS MY SPIRITUAL LIFE HAS GROWN STRONGER ON THE NEW INTUITIONS I HAVE HAD. ULTIMATELY, I SUPPOSE, IT WAS THE CALL OF CHRIST THAT PROMPTED US. HIS VOICE CAN BE HEARD IN THE VOICES OF THE LOWEST AND LEAST".
- "I HAVE COMPLETELY CHANGED MY CONCEPT OF WHAT IS MEANT TO BRING CHRIST, TO BE A MISSIONARY. I MYSELF AM THE FIRST CONVERT, THE FIRST TO REDISCOVER THAT HIDDEN GOD EACH MORNING."
- "WE HAVE FOUND THAT THE OPPRESSED PEOPLE WHO HAVE TOUCHED US ARE PRIVILEGED REVEALERS OF GOD'S REVELATIONS, BUT IN ORDER TO HEAR THE GOOD NEWS FROM THEM AND NOT MISS THE HEALING AND LIBERATING EFFECTS OF IT, WE HAVE TO BE ATTUNED TO THE ORDINARY. NOT JUST THE PLAIN ORDINARY, BUT PRACTICALLY THE EXCESSIVELY ORDINARY: IT IS IN THE MOST HOPELESS CASES AND THE MOST LOST CAUSES THAT, AT TIMES, WE HEAR THE WORD OF GOD."
- "NEVER HAVE I FELT THE NEED FOR PRAYER AS I DO NOW. THESE PEOPLE CALL ME TO PRAYER BY THEIR NEEDS AND THEIR RESPECT FOR PRAYER. I CAN ONLY THANK THESE POOR PEOPLE FOR CALLING ME TO A MORE GENUINE AND AUTHENTIC LIFE OF PRAYER."

These are but a few extracts of this kind. Many letters that came from readers of Promotio Justitiae mention explicitly, how they have found in it inspiration for their own conversion. The preoccupation of P.J. has been: how to become more credible followers of Christ in a world in which misery and injustice abound - not just with economics and politics.

(4) Comments on "PREFERENTIAL OPTION FOR THE POOR"

a paper written by H. Volken, S.J.

in preparation for the meeting of moderators of provincial's conferences

1. The staff of the De Nobili College, Pune in India took the trouble to discuss together this paper. The final part of their comment is reproduced here:

We thought that Fr. Volken's paper was inadequate as a basis for a discussion on justice because it fails to bring out this aspect of international injustice. We also thought that the Jesuits in the first world could do much in creating the conditions necessary towards promoting justice in international economic relations. And in fact, we would consider that the most significant meaning the Society in the first world can give to Decree Four of GC 32 is in terms of working towards a more just international economic order. In fact, Fr. Volken's paper does not at all make any reference to how the Society in the first world understands and works for the implementation of Decree Four of GC 32 except a stray reference to the 'fourth world'. Since the document obviously is meant for the whole Society and since the 'Preferential Option for the Poor' is to be an aspect of every form of our apostolate in every part of the Society, it would have been also useful that the paper reported on the efforts made by the Society in the first world in this regard. However, the paper by and large restricts itself to what is done in Asia, Africa and Latin America, omitting any reference to the first world. We consider this omission also quite regrettable.

2. From "NOTAS DE LA REFLEXION DE LOS PROVINCIALES DE ESPAÑA Y PORTUGAL"

The text of Fr. Henry Volken, in its intent to be an interpretative and stimulating document has been much appreciated by the Provincials of Spain and Portugal. They found it an honest instrument for confronting the problem and for stimulating a lively discussion.

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 R E P O R T
 

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(1) PREFERENTIAL OPTION FOR THE POOR

Meeting of the Moderators of Provincial Conferences  
(Rome, September 30 - October 4, 1985)

Each year the Moderators of the Provincial Conferences meet in Rome with Father General and the Curia staff in order to reflect together on important issues regarding the life and work of the Society. This year the main theme chosen for discussion was "Preferential Option for the Poor". Everybody came to the meeting well prepared. Though the richness of what happens at the grassroots in each Province is not fully reflected in such a meeting, key issues do emerge in a global perspective. The great interest with which all participants took part in this exchange and the keen attention of Father General to all that was said, indicated the value of such an encounter.

"ARE WE MOVING AHEAD, OR ARE WE RETREATING ON DECREE FOUR?" A partial answer to this is found in the determination to keep this theme central at this year's important Jesuit Roman conventions: those for Moderators and for University Presidents. Though critical views were frankly expressed in the meeting of the Moderators, there was much on the positive side. The memory of the many Jesuit martyrs for justice was evoked, those who had paid with their lives for faithfulness to the fundamental option. Perhaps no less "COSTLY" is the fidelity of other Jesuits, languishing in jails for the sake of their faith. There were many reports on substantial advances in the direction of greater solidarity with the poor: a deepening of the re-orientation in the formation of young Jesuits, impressive changes in the life-style of individuals and communities in a quest for a more evangelical way of life. Young Jesuits were willing to take up "HARD MINISTRIES" in which ease and security are much absent. Faith-justice orientation has brought together Jesuits at the grass-roots, social scientists and theologians. Quite a number of social investigation and training Centres have come to play vital roles in the promotion of justice in dioceses, in countries, and even in international solidarity movements. South-North links between Jesuit provinces are yielding tangible results. Especially in collaboration between the two Americas. A re-orientation in giving the Spiritual Exercises is gaining ground. In the field of education too, something is on the move in the right direction, especially at the secondary level.

GREAT DIVERSITY OF SITUATIONS

"THE LANGUAGE OF DECREE 4 AND OF PREFERENTIAL OPTION FOR THE POOR HAS EMERGED FROM A LATIN AMERICAN EXPERIENCE AND IT DOES NOT MEAN MUCH IN OUR SITUATION". This, or similar statements were made by some to the

surprise of others. In industrially advanced countries, social evil is seen more as a consequence of highly advanced technology, leaving a high percentage, youth especially, unemployed. The majority, still enjoying affluence, remains allergic to any criticism of the "GOOD SOCIETY" and its systems. Jesuits in Europe and some East-European provinces perceive the key-problem in terms of "spiritual malnutrition" and of the obstacles a secularised culture creates for evangelisation. In the Slavic Assistancy poverty and injustice is experienced in being "SECOND CLASS CITIZENS" to which believers belong. The regime speaks about justice and peace, while the hunger is for meaning of life. In most parts of the African Assistancy the culture and mentality found among young Jesuits is otherwise sensitive. Justice has different connotations in a tribal society, and the obvious need in a situation of poverty and famine is development.

The insistence on the need for understanding the specific context in various parts of the world, did not minimize the need to penetrate more deeply into the ultimate faith-justice significance. Reference was made to a tendency among some to rest content with a mere charity approach to poverty in the "QUART MONDE" and the Third World. In the Indian Assistancy and in some provinces of the East Asian Assistancy, the language of Decree 4 is very intelligible, although it has not become central in province apostolic plans as it has in many of the Latin American provinces. What emerged from these discussions was a need for a more diversified approach, especially from the pedagogical point of view, which must deepen faith that has courage for the praxis of preferential option for the poor, the marginalised and the most vulnerable.

#### ANALYSIS OF SOCIETY, THEOLOGICAL REFLECTION, DISCERNMENT

In some Assistancies the commitment to the task of social analysis has yielded good results. The interaction between social scientists and those in popular pastoral work has given validity to the process and helped achieve a common perception of reality.

"SOME JESUITS PROCEED TO DECISION ON THE BASIS OF ANALYSIS WITHOUT DISCERNMENT, OTHERS PRACTICE DISCERNMENT WITHOUT ANALYSIS". This statement by one of the Moderators drew the attention to the essential interrelatedness between the two. A vision of man, of society and of history has to guide the process from the start and underlines the need of a solid philosophy and theology. When it was said: "WE DO NOT KNOW THE REALITY", some had in mind the lack in the province or assistancy of a global systematic understanding of the situation and of vital issues. Others referred to a continued isolation of many communities from the life and struggle of the poor and marginalised. Some spoke of negative reactions to social analysis that appeared inadequate, too ideological, giving little attention to values, culture and religiosity. Analysis must originate from pastoral preoccupation and be integrated into faith-reflection in order to facilitate openness and participation.

That social analysis is a necessary condition for valid discernment is not accepted everywhere. In some places it has left us very perplexed as to what action was to be initiated. Very positive advances have been made where reflection on actual experience in living and working with people entered the process of community discernment. In group discussions held at this meeting, the accent was put on the need of all this to lead to a more evangelical way of life in which poverty has a deeper meaning and is a dimension of each person.

A proposal was made to set up an international team to assist at arriving at more scientific and profesisonal analysis. This may not be practical, but indicates how seriously the task of mobilising competent persons to assist the provinces and communities in advancing in and integrating social analysis and discernment was viewed. We are not alone in the field. We have much to learn from collaboration with other social scientists having a justice perspective and from organisations committed to justice issues. Further, lay-persons directly collaborating with us in Jesuit works and institutions, must be more involved in the total process of finding ways that make real promotion of justice in the name of the Gospel. Being at the service of the Church, we Jesuits need to intensify our willingness to put into practice tasks assigned to us by the Holy Father as making effective Vatican II in the life of the Church. The collaboration Jesuits have given to the elaboration of "Catholic Social Teaching and the U.S. Economy" indicate ways bishops and episcopal conferences can be significantly served.

#### SPIRITUALITY OF SOLIDARITY WITH THE POOR AND OF JUSTICE

From Latin America came a strong witness that many of the Jesuits who have made a radical option for the poor, have, in their communion with them, through subsequent new reading of the Gospel and through the Spiritual Exercises, undergone a deep personal conversion. Many participants reported a much felt need among Jesuits for grounding more deeply Preferential Option for the Poor in biblical sources and in Ignatian spirituality. Though the Spiritual Exercises are not a means for indoctrination, they have a deep social and historical dimension as exemplified in the contemplation of the Incarnation. St. Ignatius himself was much aware of the crucial issues of his time. Ignatian pedagogy challenges us, on the basis of real experience, to deepen a spirituality at the service of the poor. This implies freeing ourselves from isolation from the world of the marginalised and victimised, and from a sheltered secure existence. It calls us to participate in the struggles of our age.

All this is interconnected, and stressing the need for deeper spirituality does not imply falling into the trap of spiritualism. Jesuits are to encounter Christ poor and crucified with all the endeavors they have made in daily life to put in practice preferential love for the poor and promotion of justice. Yet "RETURN TO THE SOURCES" has much to do with creating unity among all in terms of

deeper motivation. We know, on the other hand, that an explicit consciousness which makes us confront injustice in society and relate our existence to world-poverty, has only recently been integrated into spirituality and integral evangelization. In this perspective there is much need of re-vitalising spirituality.

#### UNITY AT ALL LEVELS

The theme of unity brought the reports and discussions back to what is happening today in the Society. Referring to his own province, one of the Moderators said: "FAITH - JUSTICE AND PREFERENTIAL OPTION HAVE CAUSED GREAT SUFFERING IN OUR EFFORTS TO LIVE UP TO THIS IDEAL. NOW THERE IS GREATER ACCEPTANCE IN THE HEARTS OF THE JESUITS, BUT WE STILL DO NOT KNOW WHAT TO DO TO REALLY GIVE GENUINE SERVICE IN A COUNTRY FULL OF INJUSTICES". There was wide consensus that, after G.C. 33, greater unity had been attained in provinces. This may not be without ambiguity, some felt. Yet, there is today more mutual respect and readiness for dialogue between Jesuits of different apostolates, though in some provinces dialogue doesn't confront deeper issues. In a great number of provinces there is an urgent need to resolve differences and tensions between those in educational institutions and those in more directly social-pastoral ministries. Beyond an emotional build-up, these tensions are rooted in different perceptions of reality (analysis), in different understanding of faith-justice and its implications, in different convictions about the type of societal change needed, and its "MAIN ACTORS". While there is a growing understanding of the importance for the educational and intellectual apostolate, there are many doubts about the "HOW" especially among the younger Jesuits. Pre-conditions for deeper exchange have to be created to achieve unity and collaboration across apostolates. In this, again, the role of a common search for deeper vision and motivation, was stressed. All were convinced that unity in the Society was the big challenge today in the name of service to the faith and promotion of justice, in the name of preferential option for the poor. Unity at the international level as "corpus unum" called upon to act as such by the Lord of history and the situation; unity at the provincial level in order not to remain victims of counter-productive divisions, pulling us in opposite directions; unity also at the level of communities resulting from apostolic discernment of men living together in friendship.

H.V.

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D O C U M E N T S

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(1) G.C. 33 RADICALISES PROVINCE APOSTOLIC PLAN

To some it might be surprising that a province, known for putting into practice Decree 4 with courage and determination, finds that G.C. 33 radicalises its Apostolic Plan. This, however, is convincingly expressed in a reflection-paper of the Province of Central America: "APOSTOLIC PLAN OF THE PROVINCE, RE-READING IT IN THE LIGHT OF GC 33".

Though poverty, injustice and deep Christian faith of the people may not so clearly mark the situation in the country of the reader, the schematised summary of the paper mentioned has a message for all.

General Congregation

Our Provincial Plan

I GC 33 helps us in evaluating what we have done so far.

It starts with an evaluation and invites reflection on implementation.

Evaluating implementation of the Province we see both success and failures. These years have been for us a time of grace and conversion. Presently signs of apostolic vitality are evident.

There is no question of giving up the thrust of G.C. 32, but of giving an account on how our action has changed us.

We have to ask ourselves to what extent has our religious life been enriched by the fact that we were co-workers with Christ.

Hence, these questions raised by G.C. 33 confirm and at the same time radicalise the operative criteria and the priorities, submitting them to an examen both personal and institutional.

It inspires a solidarity with the poor that is affective-effective and is a condition for credibility and apostolic effectiveness.

At times Decree 4 is misinterpreted, perhaps because of seeing in it only a ministry among others instead of commitment of us as a body to one Mission.

Our Plan expresses priorities initially set in accord with the faith-justice option to serve the oppressed.

This leads us to look into personal incongruencies: see whether closeness to the poor takes us to the second degree of humility or really to the third, implying revision of means.

Hence, G.C. 33 confirms our priorities stating that they are the heart of our Mission, reformulating them as service to faith and promotion of justice.

Nº 41 validates efforts of analysis.

It clarifies our Mission: insisting that 'service to faith and promotion of justice' is an absolute demand.

One of our priorities is theological and socio-political reflection and we are invited to do this with great care.

Our option is for direct work with and for the most victimised. This contact makes us credible, facilitates real insertion, and gives deeper motivation for solidarity in poverty.

Hence, G.C. 33 gives us guidance in evaluating ourselves, urges us to go ahead and radicalises our option.

II C.G. 33 provides two additional criteria required in implementing our Mission:

It declares that the option for faith and justice, service to the poor and the participation in their life is a call addressed to the entire body of the Society. This is seen as the way leading us to a more evangelical life. This is the path of the Spirit and to advance on it requires an attitude of discernment. Discernment is a condition for being able to accomplish our Mission.

In our Plan one misses a sufficient emphasis on all this.

The perspective proper to G.C. 33 lays emphasis on intimate closeness with the poor. Personal and community--institutional poverty is a criteria converted into a requisite for mission. It helps us acquire integral liberty. It reminds us that God has taken the side of the poor and calls us to greater solidarity. It makes us friends of Jesus whose anguish we feel. It makes our mission credible.

This implies that we must take into account our standard of life. We are not permitted to separate efficacy and witness.

## (2) PRACTICAL GUIDELINES FOR IMPLEMENTATIONS

Fr. William Mc Garry, president of the Provincials' Conference of East-Asia presented a paper on "Preferential Option for the Poor" to the major superiors of his Assistancy this summer.

The editor has taken the freedom to select those parts of the paper that seem of special interest to the P.J. readership.

### I. Some Imperatives for the Society of Jesus

#### 1. Minimum requirements for virtually all individual Jesuits:

- a. That they encourage the committed and engaged.
- b. That in their ordinary preaching and teaching they place special emphasis on justice, charity, and on a preferential option for the deprived.
- c. That their own lifestyle be simple, giving a counter-cultural witness against consumerism.
- d. That a certain amount of their time be given to human contact with the deprived.
- e. That they elaborate for themselves a rationale for their work that indicates that it at least ultimately benefits the poor and in no way supports their continued or further oppression.

#### 2. For most Jesuits:

- a. At least all that was mentioned as a minimum for all Jesuits.
- b. That they spend a notable amount of time with the poor.
- c. That they place strong emphasis with their immediate "clientele" on conscientization and forming agents of change.
- d. That they are personally involved with movements for justice and peace.
- e. That, if in institutions, they strive to influence the institution in a clear direction towards justice for the deprived.

#### 3. For a significant number of Jesuits:

- a. That they live with the deprived.
- b. Or that they spend most of their working time with the poor and those who are working for the poor.
- c. Or that they are doing near full-time research, Theological Reflection and Publication on behalf of the poor. Here I would place those who spend much of their time as advisors with de facto concerned leaders who can influence social change. Such leaders may not be poor.
- d. Or that they are training people for direct social action.

- e. Or that they are themselves engaged in organizing, in action, protest, conscientization, but never paternalistically.

#### 4. For Provinces (Mission, Regions):

- a. That they assign a significant number of talented Jesuits to social apostolates in those forms which are discerned as most effective. This presupposes expertise achieved through both academic effort and experience.
- b. That there be discreet but clear urging of the works in the Province to turn themselves around according to this option.
- c. That works that cannot or will not adapt, experience at least a reduction in the assignment of Jesuits.
- d. That as part of unum corpus universale (especially in the case of First World countries) whose option is for the poor of the world, one of their highest priorities will be to conscientize the population towards concern and action on behalf of the deprived of other lands.
- e. That they work for the reduction of the isolation of Jesuits and Communities.

### III. Some Priority Forms of Promotio Justitiae

#### 1. Research and Reflection

Those who do serious research or intellectual work on behalf of the poor should be encouraged and not made to feel guilty even if they have only little time to spend with the poor. However, that little time must be given.

- 2. The training of non-Jesuits who work with the poor (e.g., Community Organizers) should have for us a very high priority. However, the teacher or trainer must have part of his expertise from praxis. He should not be uprooted.
- 3. Jesuits in First World countries should have as one of their very highest priorities the sensitizing of the people of the country to concern for the Third World. This will require close inter-Province communication.

### IV. Need to Learn Method

- 1. It is of great importance that Jesuits learn serious social analysis and theological reflection which is based on experience with the poor and accurate description of the situation.
- 2. During this analysis, reflection, and experience a spirit of prayer and indifference must pervade.

3. To this should be added all the requisites for a skillful use of spiritual discernment to arrive at the correct apostolic plan of action.
4. After this plan of action is implemented, there must be an ability to engage in on-going prayerful reflection on the experience of implementation.

REMEMBERING FR. ARRUPE, who is not keeping too well these days.

In his booklet "WITNESSING TO JUSTICE, published by the Pontifical Commission Justice and Peace, Fr. Arrupe seems to have 'painted' unconsciously his own self-portrait (p. 13).

IN ORDINARY CIRCUMSTANCES, TO FOLLOW THE RIGHT WAY TO GOD, IT IS ENOUGH FOR US TO BELIEVE IN HIS WORD AS INTERPRETED BY THE TEACHING CHURCH, AND TO BE GUIDED BY OUR PASTORS, WHO HAVE BEEN GIVEN THIS CHARISM OF GUIDANCE BY TRUTH ITSELF, AND ARE ASSURED OF THE SPECIAL ASSISTANCE OF THE HOLY SPIRIT. THIS IS AS TRUE TODAY AS IT HAS ALWAYS BEEN. HOWEVER, AS IN THE PAST, SO ALSO TODAY THE LORD SENDS HIS PROPHETS TO HELP US OVER SPECIALLY DIFFICULT STRETCHES OF THE ROAD, OR TO SHAKE US FROM SINFUL SLUMBER AND SUPINENESS, OR TO REPROVE OUR EVIL DEEDS, OR TO POINT OUT WRONG ATTITUDES WE MUST GET RID OF AND NECESSARY TASKS WE MUST UNDERTAKE, THINGS WHICH DEMAND RADICAL CHANGES IN OUR LIVES. WE HAVE TO BE TOLD THESE THINGS BECAUSE IT HAS NOT OCCURRED TO US TO THINK OF THEM; MOREOVER, THEY ARE THINGS, PARTICULARLY IN MATTERS OF JUSTICE, WHICH WILL SOMETIMES APPEAR TO US TROUBLESOME, EXAGGERATED, EVEN UNTHINKABLE.

WE TOO HAVE OUR PROPHETS. IN OUR EXTREMELY DIFFICULT PERIOD OF TRANSITION, WHEN A WHOLE NEW WORLD IS COMING TO BIRTH, WE MUST HAVE THEM. IN A WORLD MARKED AS IT IS BY THE GRAVE SIN OF INJUSTICE, WE NEED THEM TO POINT OUT WITH CLARITY, ENERGY AND DARING THE NEW ROADS OF JUSTICE THAT MANKIND MUST TRAVEL.

NOT ONLY INDIVIDUALS CAN BE PROPHETS. LOCAL CHRISTIAN COMMUNITIES AND PARTICULAR GROUPS WITHIN THE CHURCH CAN ALSO BE CALLED BY GOD TO EXERCISE A PROPHETIC FUNCTION.

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A R T I C L E

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(1) A TEACHER GETS INVOLVED IN JUSTICE-ISSUES

John R. Welsh, S.J.

After reading several articles in P.J. which point up the slow pace of acceptance of Decree 4 among many Jesuits (positive resistance in some quarters), and noting among men of my age (59) group this reluctance to move into a justice-promotion stance, I come up with this analysis of the challenge facing Jesuits. Since whatever validity it has rests on personal experience in the arena of 'changing structures of injustice', I must perforce narrate events and projects in which I played a leading role. My purpose in offering the analysis is to indicate the magnitude of the challenge facing anyone who would run this course and to show the value of pursuing alternatives to working directly for structural change.

During the early years of the 70's until 1977, as a high school teacher and administrator, I found time with several lay colleagues to initiate and expand programs and projects dealing with criminal justice and prison reform. Starting with a program of citizen counselors to juvenile offenders, based at local juvenile court, we affiliated with a state-wide citizens effort in the area of corrections and prison reform. For about five years I was an officer in the association called Community Action for Corrections (C.A.C.), which succeeded in forming a coalition of many local groups working with delinquents, the imprisoned and ex-offenders in Louisiana. Through seminars, conventions and visits to several state and county correctional institutions, our association identified several areas of reform, the chief of which was protection of rights of the imprisoned, alternative rehabilitative measures, and the removal of legal impediments to employment for ex-inmates.

My involvement, besides the juvenile court counselors program, also extended to the opening of an employment bureau for ex-offenders and the foundation of a half-way house for men just released from prison. During all this time I was making pastoral visits to the incarcerated men and women in all types of prisons in three states. For a couple of months one summer I worked as a prison chaplain at the huge Louisiana Penitentiary in Angola, Louisiana.

My analysis will deal strictly with endeavors to reform the correctional system of the state, especially through the C.A.C., during the years I was president of the association. It is important to mention this, because it was at that time the C.A.C. became more active in the 'reform of structures' angle and coalition building. What follows is my own assessment of the factors in this endeavor which depress and discourage the dedicated citizen reformer. These factors fall into three categories:

1. resistance of the system,
2. insensitivity of the incarcerated,
3. powerlessness of the reformers.

1. Any public system rests on the support of public opinion, which in turn is formed in the citizen mind by stereotype and cliché. No amount of contrary evidence can budge these "certainties", i.e. that the death penalty deters crime; the longer the sentence the more effective the rehabilitation; barriers to employment of ex's protect society; imprisonment is the only correction model.

Officials responsible for administration of a corrections system, often despite their freedom from stereotypes above, resist change. The reasons for this are many; here are a few. Saddled with a long-standing philosophy of corrections (often unfocused and contradictory), they feel bound to evaluate any alternative measure in terms of security, protection of the public and that punishment serves the ends of justice. They have to apply to the legislature for funding and this means presenting a track record and future plans in terms of what sells with the public. Stereotypes in the citizen mind dictate correction policy and strongly influence official decision-making. Also, they fear the ramification of any change: how the change will affect prison security or the ability of prison personnel to function according to traditional policy.

2. The reformer who gets close to people in prison finds little affirmation for his/her causes among the very ones on whose behalf those causes are pursued. Really, the incarcerated person is uniquely concerned with self and how to get out. As an experienced inmate, this person knows how to play (and beat) the system as it is; how to apply for first-offender status; how to get contraband past the guards; how to badger judges for a new trial; how to "work" on parole boards. In general, the inmate population has no interest in eliminating the causes of injustice in the system, because he/she is too taken up with vengeance, survival tactics within the inmate political system, or schemes to manipulate judges, wardens, chaplains. They waste enormous energy and time condemning the wrongs they suffer, real or imagined.

3. Speaking of the morale of the citizen reformer, it takes a rare blend of traits to withstand discouragement and disillusionment. An example will illustrate. Our association had many seminars, using a film on the horrors of the Louisiana State Penitentiary, including inmate testimony: all with the aim of awakening citizens to see that their best stake in future protection is to reform the system that was supposed to rehabilitate the criminal. A basic formula was to locate prisons close to urban centers to facilitate visits by family and dedicated citizens as well as professionals in social services and training programs. It would provide work-release and future employment opportunity. Louisiana had long had one such institution as a model of what could be done. Our city had the chance to acquire a site for a state-minimum security prison for nonviolent offenders. The state was ready to purchase land and existing buildings of an

unused school from the school board, which was asked to make the sale. At several hearings citizen resistance to the sale was orchestrated to play on fears of murderers and rapists invading the neighborhoods. We mounted a good case and lobbied zealously for a climate favorable to the sale; but lost miserably. We reported the vote as "CHRISTIANS - 1; THE LIONS - 12".

One depressing suspicion that bothers the citizen reformer is that he/she is being co-opted by correction officials for the latter's own agenda. During the months that evaluation meetings were being held on the L.E.E.A. (federal funding for criminal justice projects), citizen groups for prison reform were fair-haired kids of correction administrators, who gave generously of their time and shared views and plans with groups such as C.A.C. And no wonder; volunteer support for correction projects funded by Washington was in the best interest of the department of corrections.

Most reform-minded people I know wind up serving specific projects that benefit the individual, such as, employment programs, half-way houses, or drug-addiction centers. In these worthy causes they devote their time and energy to endeavors which are parallel to the existing system, but do not challenge that system to reform root causes of injustice. Yet involvement in specific programs is a valuable one for the reformer. It becomes a re-educational experience for his/her own attitudinal change; it gives him/her credibility among the victims of structured injustice; it makes him/her appreciate the challenges such structures pose to any change; it furthers the work of coalition-building among reform-minded groups. All the same, such engagement of personal resources tends to distract from the cause of systemic change.

What citizen reformers need to assess is the specific composite of resources they must have at their command. To get at underlying causes involves research, statistical analysis, expertise in sociology, economics and political science, and study of psychology and stereotypes. These resources are especially useful in developing alternative structures and models, those that challenge prevailing values and interests. Reformers need more than zeal; they need patience, endurance and perseverance. They need to challenge their own assumptions and stereotypes be wary of being co-opted, and not allow involvement in specific projects to drain their dedication to the main objective of change of structures.

In contrast my present work which is the training of lay ministers offers me an optional apostolate to that of directly confronting unjust structures. I haven't given up, just gone to work at a foundation level: formation of agents of change. If I can lead them to experience effects of structured injustice and dedicate themselves to change it, I will have begun the process of education for dealing with the causes of social ills, and valuing the resources they need to confront these causes. It is this alternative service to the cause of social justice that I offer to social-minded Jesuits. It's one for which our training and experience as educators and counselors makes us especially capable.

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NEWS

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(1) WORKING WITH THE POOREST OF THE POOR IN MAURITIUS ISLAND

Brother Julian Lourdes, Mauritian Jesuit, has for the last ten years been working with the poorest of the poor of his country. How did Brother Julian come to choose this mission? At the age of 14 he had to start working on a sugar plantation, and thus experience the hardships of a worker's life. By their own example his parents had initiated him to a Christian life. When he took up studies again after four years, he came to discover the Bible. On joining the Society of Jesus in 1963, he was impressed by the insistence of St. Ignatius that all men are made in the image of God. Decree 4 of G.C. 32, came to take a very important place in his life. "I WOULD HAVE TO ADD", he writes, "THAT IT WAS DURING A PROLONGED STAY IN INDIA THAT I CAME TO HEAR THE CALL OF GOD THROUGH THE MEDIATION OF THE POOREST: ONE CANNOT JUST 'PASS THEM BY', SOMETHING MUST BE DONE".

Brother Julian first worked in camps that collected thousands of families, victims of a devastating cyclone. Here he painfully realised how often these stranded people counted for nothing in the eyes of relief-organisers. They were herded into large sheds made of sheet iron, that were like ovens in the tropical sun. He also realised what it means for so large a group of people to have no facilities for health, education, transportation, recreation and worship. Though in course of time some of these conditions improved, new problems would arise, and the need really was for a different, more systematic and more people-centered approach. So TERRE DE PAIX was started, a movement of people and many voluntary workers from within and from outside the community. "THERE ARE OTHER ORGANISATIONS WHICH CONCENTRATE ON BIG SOCIAL PROBLEMS BUT WE WANTED TO WORK EXCLUSIVELY WITH THOSE HAVE NOTHING EXCEPT WHAT THEY ARE AS HUMAN BEINGS. IN FACT, 'TERRE DE PAIX' IS JUST A DROP IN THE MIDST OF AN OCEAN OF MISERY IN A VERY POOR CORNER OF OUR ISLAND, ABOUT WHICH MOTHER TERESA COULD SAY THAT HERE SHE FEELS HERSELF CLOSEST TO WHAT SHE HAD BEEN DOING IN INDIA." Two of Mother Teresa's sisters and several of their lay co-workers, are associated with the programme. Three sisters of another congregation are full-time workers on the spot. TERRE DE PAIX, however, first means people, their problems and their hopes. Though themselves very poor several among them give their services free for community work.

"WHAT 'TERRE DE PAIX' DOES," says Br. Julian, "IS BASED ON A TEN YEAR ANALYSIS". Analysis of situation, problems and of their causes, continues to be important in the approach which aims at building up communities among the last of the least. The Community Centre, CENTRE D'ETUDES POPULAIRE, not only imparts practical skills, but also brings people together for reflection, conscientization and planning of action. The action programmes are to meet the most urgent needs of health, nutrition, alphabetization, shelter, creation of work. Wider

problems also have to be faced such as racism, prostitution, and the pluralism of religions: Christian, Muslem and Hindu. In the young nation of Mauritius there are no provisions for social security nor health insurance schemes. Who for example can pay hospital bills?

TERRE DE PAIX has links with the international organisation QUART MONDE; A.T.D. Its founder and main animator, Père Joseph, had visited Mauritius, and subsequently two Sisters experienced in the methodology specific to this movement, came to give training to the local voluntary workers for one month. The team also utilises extensively the writings of Père Joseph in their study and shared reflections.

However limited the impact of such a programme may seem to be, Brother Julian is guided by a big vision: 'TERRE DE PAIX' A SMALL DROP IN THE CHALICE OF MANY PEOPLE, HOPES THAT BEFORE LONG, IF GOD WILLS, IT CAN DO MORE THAN HELP THE PEOPLE OF MAURITIUS TO KNOW THEMSELVES BETTER, SO THAT ONE DAY A NATION WILL BE BORN IN WHICH EVERY CULTURE IS RESPECTED, AND IN WHICH EVERY MAN, WOMAN AND CHILD WILL BE LISTENED TO AND UNDERSTOOD.

Father Raj, S.J. a young Indian priest has joined Brother Julian to work in TERRE DE PAIX for some time at least. Coming from a Province that has advanced much in systematic analysis and promotion of people's organisation, he should be able to make a valuable contribution to the programme.

## (2) FAITH AND DEVELOPMENT IN CHAD

This is a summary of a longer paper sent in by Fr. Mendeni Benvenuto, S.J., working in Chad. Persons interested in the full text may write to P.J. As the theological-pastoral reflections are intimately linked with the situation of the region, we can give here only a summary of its content.

Initially the author explains how he personally has arrived at the conviction, that Christian faith demands commitment to the task of human development. The priest, too, cannot separate what constitutes authentic Christian existence. In fact the Word has to be so announced that it 'touches history' and inspires concrete action of human development. The Kingdom of God is to emerge here and now. To be, as priests, guided by this conviction is not without practical problems and even ambiguities.

### I. How to preach the Word that commits people to human development?

- I have to avoid using a mythical language and help people to transcend it. The key-words of proclamation can become alienating unless their entire cutting edge for the realities and tasks of life is made obvious to the hearer. Unfortunately, often the hymns sung in church are not helpful, expressing a heaven-oriented spirituality.

- I insist much on basic social values.
- In a cultural context in which the person tends to get submerged, I present faith as giving value to the persons, provoking responsibility, courage and hope. At the same time one has to beware of fostering individualism in a communitarian culture that has much relevance in terms of human development.
- By fostering a community of faith around meditation on the Word, and in which the Spirit is indwelling in each one, precious elements of an endangered culture are saved and find fulfillment. Thus equality of participation and responsibility, the basis for democracy, is protected.
- The visibility of the Christian community is important, especially in its service to the entire village.
- The sacraments must in fact create a community of service, empowering it to be ferment for new solidarity. This is very important at a moment when, under the impact of many forces, individualism and insecurity affect negatively family, clan, village and society in Chad.

In view of this we have now in Koumogo:

- a) A weekly prayer-meeting: At this community relations are strengthened by focussing attention on day to day problems.
- b) Mass in small communities that make up the parish where a 'family atmosphere' easily comes to life.
- c) Frequent community penitential services at which people also confess their sins.
- d) 'Retreats in the jungle', where the community reflects on what it does for the village.

## II. Development Programs

How has the logic of faith expressed itself in a social commitment of the Koumogo Parish?

Our guiding principles:

"IF WE WANT, WE CAN HELP OURSELVES". The resources for true development exist in our country.

"NOT AIMING TOO HIGH". Let us not depend too much on outside aid. We must manage things ourselves and all must participate.

### Realisations

1. Young Christian Farm Groups for both men and women

Good spiritual and practical formation is assured. This movement has proved especially beneficial for the emancipation of young women who are led to take much responsibility in village life. It is difficult to get youth to participate in training sessions.

2. Small Work-Cooperatives

Efforts are made to federate such small groups.

3. Christian Life Community Farm

This was the initiative of a layman (Norbert Kladmaje), and was then taken over by the parish. Yet its specific character of inculturation, simplicity of means and self-management is preserved. It is a good example of unity between faith and development.

4. Village Dispensaries

On the demand of the people, these were established in all the villages of the parish. At the time when the parish church was inaugurated, each section built next to the dispensary a place where the sick could stay.

5. Drinking Wells in Villages

During the Lenten Retreat, 1982, we reflected on our responsibility in village communities. Christians of six villages decided to construct wells and implemented the projects.

### (3) COMPANIONS FOR JUSTICE PROGRAM

In summer, 1985 seven Jesuits -all Tertians of the Maryland Province- and two sisters from the West Coast participated. They lived and worked in a variety of settings: a Catholic Worker community, with the Brothers of the Missionaries of Charity, at a center for the homeless and for refugees, and at a home for displaced women and their children. The following are some comments from the participants from the final Evaluation:

"BEFORE THE SUMMER, I HAD FOR ALL PRACTICAL PURPOSES DECIDED TO IGNORE THE 'OPTION FOR THE POOR' AND JESUIT COMMITMENT TO IT. I NOW HAVE NO DESIRE TO AVOID IT AND, IN FACT, AM ANXIOUS TO SEE HOW IT WILL PRACTICALLY EFFECT MY LIFE."

"THERE IS NO SUBSTITUTE FOR LIVING WITH AND AMONG THE POOR. THE FACES NEED NAMES, LIFE HISTORIES, INDIVIDUALIZATION. THE PEACE THAT COMES FROM DIRECT CONTACT WITH PEOPLE WHO ARE ECONOMICALLY POOR ALSO STRENGTHENS MY FELT-CREDIBILITY FOR PREACHING 'FROM EXPERIENCE,' FROM HEART AND HEAD, BUT IN A MORE IMMEDIATE WAY."

"I LEAVE THE PROGRAM BASICALLY VERY PLEASED. IT WAS WORTH MY TIME AND ENERGY. THINGS WERE CAREFULLY PLANNED, ORGANIZED. THERE WAS PLENTY OF SIGNIFICANT INPUT THAT HELPED ME TO ARTICULATE, APPREHEND, AND EMBRACE THE EXPERIENCE, TO MOVE WITH IT, BE AFFECTED BY IT."

Max Oliva, S.J.

#### (4) JESUITS AMONG WORKERS IN EUROPE

In the course of the year the editor had three opportunities to participate at gatherings of priest-workers. In Madrid representatives of M.O. met with the provincials of Spain and Portugal to dialogue with them on the present situation and orientations for the future. The French M.O. S.J. had their Annual Convention in Annecy and similarly focused on evaluation and discernment for the future. Representatives from Spain, Italy, Belgium, Holland and Germany were invited to this meeting. In a place near Paris almost 400 priest-workers had met under the motto: "LIVE THE HOPE OF JESUS CHRIST TOGETHER WITH THE WORKERS".

Today this movement that had originated from an inspiration to make the Church present among the working class much estranged from it, is not much in the news. It is impressive, however, to meet with these men who, in very difficult conditions, have remained faithful to this mission and have kept alive within themselves a sense of hope rooted in Christian faith. The conditions of industrial labour, fast changing under the impact of highly advanced technology, dramatically affected by unemployment and the emergence of a new poverty in Europe, pose new questions. The character of the working class and of Trade Unions is changing. The spiritual experience, new needs and possibilities of pastoral work among workers, lead to creative thinking to break through limitations of former forms of presence among labour. In fact it is impressive to note the concerns of Jesuits marked by a working class culture, searching to remain faithful to the demands of Decree IV in the face of new challenges and many uncertainties. In some countries they represent the section of the Society best organized to meet, to reflect, pray and discern together the implications of the 'preferential option for the poor'. Among them the inter-provincial linkage and active solidarity is indeed remarkable.

(5) MICHAEL CAMPBELL-JOHNSTON IN EL SALVADOR

Where is Michael Campbell-Johnston now? What is he doing?

Many times this question is addressed to me. "PADRE MIGUEL IS WITH US!", is the response of thousands of displaced women and children who have been forced to live in horribly congested camps. Many of them have been there for years after their homes had been destroyed, and their husbands or fathers killed. Padre Miguel nourishes the wonderful christian faith of these women and sustains the mental health of the numerous children. Most of them have been living in these despairing conditions for years, unable to move out even occasionally for lack of identity papers. The liturgies C.J. celebrates with these war-victims, at which they explain the meaning of the Scripture readings and express their hope in moving songs, make one feel the presence of the Lord among his 'least'.

Padre Miguel's visits are the moments of great joy for the children as he fascinates them with his tricks, jokes and games. And they are the lucky ones because he takes groups of them for rides outside the 'prison-walls' in his mini-truck. With two other Jesuits C.J. has set up residence in "EL DESPERTAR", a former formation-centre, left uninhabited after the murder of Fr. O. Ortiz and three youth animators in 1979. This now serves as the base for the Jesuit Refugee Service of which C.J. is the coordinator in Central America.

(6) JOHN DOVE IN ZIMBABWE

Fr. John Dove handed over the direction of 'Silveria House', a rather unique social orientation and training center in Harare, to David Harold-Barry. Remarkable indeed was the love Fr. John had for the Africans enabling him to create this place of hope when the situation before independence was grim and desperate. A sensitivity for a new challenge of history and the readiness to risk for the sake of faithfulness to the Lord and the people of Zimbabwe laid the foundation of this Centre that is now much esteemed and loved by ordinary people and by the new leadership. I guess John would say: "THE SPIRIT HELPED ME NOT TO MISS THE BOAT".

By the end of the first year of independence, 1981, a total of 312 training sessions were run for 9,694 participants and animators--promoters were based in all major centres of the country. An evaluation report by an experienced "OUTSIDER" contains the following statements: "THOSE WHO HAVE PARTICIPATED IN THE PROGRAMMES HAVE A GREAT LOVE FOR SILVEIRA HOUSE. IT HAS HELPED TO TRANSFORM THE LIVES OF THOUSANDS OF PEOPLE. ITS DIRECTOR AND STAFF SHOW GENUINE COMMITMENT TO THE POOR, BOTH THOSE IN RURAL AREAS WHO WERE PROGRESSIVELY IMPOVERISHED DURING COLONIAL TIMES, AND THOSE WHO WORKED IN UNJUST CONDITIONS IN INDUSTRY".

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 NEW PUBLICATIONS
 

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 - SPIRITUALITY AND JUSTICE

by Donald Dorr, Orbis Books, 1984, 260 p. \$10.95

The previous publication by the same author OPTION FOR THE POOR has been appreciated by many. This book is a very personal reflection on the relationship between religious experience and social justice practice. The experience gained in Africa and in Latin America give to these writings a special character. Dorr's intention is to meet the felt needs of both, those who seek to integrate into their spirituality an effective commitment to justice, and those who have persevered in the struggle for justice and have become aware of the importance of a spirituality of justice. The book is very readable, practical and has theological depth.

 - JESUS LIBERADOR, Hacia una Espiritualidad desde los empobrecidos

by José Magnaña, S.J., Libreria Parroquial, Av. Clavria 122, México 16, D.F.; 394 p.

This is an interpretation of the Spiritual Exercises by St. Ignatius from the perspective of preferential option for the poor. The author acknowledges the great influence of present Latin America Theology on his own thinking. The documents of the last two G.C. of the Society of Jesus have been another source of inspiration.

The book is meant to help retreatants encounter the Christ of the Exercises, who for Ignatius was 'the real foundation of history', and to understand under the guidance of the Spirit what he is called to be and do today. The integration of the historical context gives an original quality to this book. It contributes substantially to a search for the core of the Spiritual Exercises that deeply can touch persons of today with a new historic consciousness.

 - THE TRUE CHURCH AND THE POOR

by John Sobrino, Orbis Books, 1984, 374 p., \$13.95

The original Spanish edition of this book is probably well known in Spanish speaking countries. Here I want to introduce the English translation.

Sobrino wrote this book during the time when Bishop Romero, several priests, religious and campesino-animators lived and died for their faith and their commitment to the people. It is a theological reflection on this on-going history of the Church in El Salvador and other parts of Latin America. How does God manifest Himself in this life of the Church? What faith-response is given to this divine

manifestation? Several chapters give an answer to these questions. Of these "THE EXPERIENCE OF GOD IN THE CHURCH OF THE POOR" is a very central chapter. The reflection on this lived history has a very specific purpose: "TO SHED LIGHT ON SOME BASIC PROBLEMS FACED BY THE CHURCH THAT DESIRES TO BE FAITHFUL TO ITS CHRISTIAN NATURE AND TO RECOVER THE ESSENCE OF CHRISTIANITY IN A CREATIVE WAY AT THIS TIME OF HISTORY". How can the Church be free to allow the religious experience of the poor to enrich the development of ecclesiology?

- FOI ET JUSTICE, La dimension social de l'évangélisation

by Jean-Yves Calvez, S.J. Declée de Brouwer Bellarmin, 1985, 222p.

Though much publicity has already been given to this important book, some might still be unaware of its existence.

The genesis, meaning and impact of Decree Four of G.C. 32 is analysed in the context of twelve years' history of the Church and the Society of Jesus, during which Calvez was assistant general at the S.J. Curia in Rome. With this book he renders a great service to the Society, and every Jesuit keen to gain deeper theological insight into the basic option the Society has made and into the meaning of its diverse implications. It is to be expected that soon translations of the book in other languages will be available.

- EDUCATION IN THE NEW NICARAGUA, A preliminary Report

by Fr. Leonard Altilia, S.J., Canada-Caribbean-Central America Policy Alternatives (CAPA).

This report "IS BASED ON FIRST-HAND OBSERVATION OF NICARAGUAN SCHOOLS, INTERVIEWS WITH MINISTRY OF EDUCATION OFFICIALS AND PARTICIPANTS AT ALL EDUCATIONAL LEVELS, AND REVIEW OF CURRICULA, TEXT-BOOKS AND STUDIES OF THE NEW SYSTEM".

The author wrote this report after a four month stay in the country. This was not long enough for him to find an answer to some important questions regarding the implementation of this educational policy. Yet, Altilia is very positive about what he could discover. "THE EXPERIENCE OF THIS STUDY HAS LEAD TO THE CONCLUSION THAT, IN THEORY AT LEAST, THE EFFORTS OF THE MINISTRY OF EDUCATION TO DEVELOP A UNIQUE AND DISTINCTLY NICARAGUAN EDUCATIONAL PACKAGE ARE INTELLIGENT, WELL CONCEIVED, COHERENT, CONSISTENT WITH SOUND EDUCATIONAL THEORY AND PRACTICE, INNOVATIVE AND PROGRESSIVE. FURTHERMORE, THESE EFFORTS ARE CONSTRUCTED ON A SOLID BASIS OF VERY ACCEPTABLE VALUES: A SINCERE LOVE FOR THE STUDENT, A PROFOUND RESPECT FOR THE INDIVIDUAL, A GENUINE DESIRE TO PROMOTE THE WELL-BEING OF THE NICARAGUAN PEOPLE, AND VERY REAL COMPASSION FOR THE MOST HUMBLE AND MOST DEPRIVED OF ITS CITIZENS". The content of the report gives the reader the basis on which these conclusions are arrived at.

This Report is available from: CAPA, 947 Queen Street East, Toronto, Ontario, Canada M4M 1J9.

- IDEAS AND ACTION, ffhc/action for development, 1985/1 and 1985/2  
"INDIA: ARE WE ON THE RIGHT TRACK?"

The dichotomy between consciousness-raising/organisational work and programmes for economic development is false and misleading. This is a central affirmation of this article giving an account of a four-days workshop at which activists, with much experience in mobilising the rural poor and victims of injustice, shared their views on "HOW TO EVALUATE THE PROCESS OF PARTICIPATORY DEVELOPMENT".

Published by: The Freedom from Hunger Campaign/Action for Development,  
FAO, 00100 Rome, Italy.