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INTRODUCTION

The present issue of P.J. is strongly biased as you can see from the table of contents. I hope the next number will re-establish the balance.

Faithful to his promise Michael Schultheis, Associate Director, Jesuit Refugee Service, has written for P.J. a paper on the refugee question. He was provoked to do this in an original way by Fr. General's address to the Congress of former Jesuit students at Versailles. As you can see, Michael has 'listened' with great attention to Fr. Kolvenbach's talk, and interprets well the challenge it contains also for us Jesuits.

Though the world press has published during the recent months many articles by Francisco Claver, his replies to two questions addressed to him by the editor of P.J. will surely find much interest among the readers. Anyone who, after reading 'Justice as Basis for Collaboration across Jesuit Apostolates', would like to carry the dialogue further, is welcome to send in his reactions.

My own contribution to this issue of P.J. 'Reflections on my visit to the American Assistancy' is at the same time too long and too short, too long for the readers probably, and too short for doing justice to the reality described in it. Several American Jesuits told me there would also be an advantage for an 'outsider' attempting to do this sort of reflection. I hope they have no subsequent regrets for having pushed me into this.

The Legal Aid Program of the Indian Social Institute, New Delhi, India, has developed rapidly during the past five years. P.D. Mathew, a Jesuit lawyer and director of this program gives us a very practical account of its working.

The priest-workers movement in Europe, though little in the news and undergoing a deep transformation, is still very much alive. At its National Congress in France there were 400 priests present last year, and this year at its Italian counterpart 150. In the final pages of this P.J. you find an account on the second European Meeting of Jesuit priest-workers. It is given in the form of testimonies by some of the participants.

For the next issue of P.J. the editor needs some good contributions from Latin America, Africa, or any other part of the world that has been 'voice-less' this long.

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APOSTOLIC ACTION AND REFUGEES

Michael J. Schultheis, S.J.

Associate Director, Jesuit Refugee Service

INTRODUCTION

Frequently and insistently Fr. Kolvenbach has spoken of the need to act, to be men and women for others. He stressed this again in July, when addressing the Third World Congress of Former Jesuit Students in Versailles. His remarks fell on receptive ears. Before departing, participants in the Congress committed themselves to work together for the poorest of God's children, refugees. Subsequently Fr. General wrote to all Jesuit superiors asking them to urge Jesuits to support and encourage former Jesuit students in their initiatives to be men and women "for others."

Here we review those sections of Fr. General's address which urged his audience to become involved in apostolic action, the response of the participants and Fr. General's subsequent letter to Jesuit superiors. Against this background we begin to look at some implications which refugees and the global refugee crisis pose to the Society and to the Church in the world today.

FR GENERAL, VERSAILLES AND REFUGEES

1. Address to the Congress of Former Jesuit Students

The theme of the Congress was commitment. Fr. General developed three aspects of that commitment in his remarks to the former Jesuit students gathered at Versailles. First, the commitment of the Society of Jesus to the Church, especially through our educational institutions and in collaboration with the many lay people who work with Jesuits in those institutions. Second, the commitment of the Society to our former students. And third, the commitment of former students, men and women formed in the vision of Ignatius, to serve the Church through their work and their lives.

In speaking of the commitment of former students, Fr. General stressed the need of concrete action for real renewal to occur. ". . . the ideals and the ideas remain sterile until they are put into practice! Apostolic men and women do not exercise their apostolate in talk but in apostolic action!"

And he continued. "It is the same lesson I wish to insist on with you and your Association. It is not new - once again, in the 1967 meeting and many times after that, Father Arrupe insisted on the need to become actively involved. But the needs are greater today than ever before - and they are needs that only you can meet! Think beyond the Jesuit educational institutions. To take only one example: Jesuits are working with refugees in many parts of the world, and the needs of these people - the simple needs of human subsistence, not to speak of human dignity! - cry out for

your help. It is one way to become a man or woman for others - for the very poorest of God's children. Your involvement can be direct, in sponsoring a homeless family for instance, or it can be financial assistance, or it can be political involvement, helping to bring about the legal structures that will bring human dignity to all, or it can be simply a raising of consciousness, making yourselves and others aware of the extent of this human problem, and of its causes. Think of the impact that you can have worldwide, if determined Jesuit Alumni were to unite in this cause!"

2. A Commitment to Action

a. Resolution

At its business meeting, the World Union of Jesuit Alumni responded concretely to Father Kolvenbach's challenge by adopting unanimously the following resolution: "We firmly believe that the support and shared experience we can offer to one another will assist us to live the commitments we have made. These will differ in different countries and areas of the world in order to serve the real needs of the People of God. But we believe that we should respond affirmatively to Fr General Peter-Hans Kolvenbach's call to us to work together corporately as well. Therefore, at his invitation, we commit ourselves as Jesuit former students throughout the world to work together, each in his or her own profession and station in life, for the poorest of God's children: refugees."

b. Pedro Arrupe Foundation

The Congress participants also created an international foundation, which they named the "Pedro Arrupe Foundation." One of its four objectives is "to work in the defense of human rights and on behalf of the needs of refugees." They also committed themselves to establishing an international journal to promote these objectives.

3. Fr General's Letter to Superiors

Moved by this response, Fr General wrote to all Jesuit Superiors (August 22) and asked them to cooperate with the initiatives of the Alumni Association. "At the recent Congress there was ample evidence that many of our former students are eager to find concrete ways of being men and women 'for others.' One suggestion of mine which found strong resonance among them was their involvement, in a variety of ways, with the worldwide challenge of refugees. A resolution was passed accepting that challenge . . . As I said in my opening address at the Congress, it is not the role of the Society to initiate activities like this. But it will be important for us to support and encourage them. I ask you to urge the members of your province, especially those engaged in educational works, to provide this support and encouragement. They should be alert to needs to which alumni can respond, and courageous in bringing these needs to their attention." [For the full text of Fr General's talk and the other documents noted above, see ETC, the Newsletter of the World Union of Alumni/Old Boys, April - October 1986, Nos. 2 & 3, available from the International Center for Jesuit Education or from the office of Social Ministries, 5 Borgo S. Spirito, 00195 Rome.]

REFLECTIONS AND IMPLICATIONS

What implications and possible initiatives for Jesuits follow from Versailles? Several immediately come to mind.

- 1) Fr. General has again committed the Society to direct apostolic action with and on behalf of refugees. He suggests some forms this action may take: sponsorship of refugee families, financial assistance, political involvement, transforming legal structures to ensure human dignity, consciousness raising and education about these problems and their causes.
- 2) Support and encourage former Jesuit students who seek "concrete ways of being men and women 'for others'." We should read and disseminate Fr. General's address and letter and the actions of the Alumni Association. Jesuit Educational Institutions which have an alumni association and/or an alumni publication might reprint these documents, or at least a summary of them. Can we help groups to identify ways to become involved in apostolic action with refugees in local communities and parishes? Can we ourselves become more directly involved in this ministry?
- 3) Make the justice - refugee connections. Fr. General clearly indicates that one important form of direct involvement is "political involvement, helping to bring about the legal structures that will bring human dignity to all."
- 4) Educate ourselves and others about "the extent of this human problem, and of its causes." Perhaps here especially, in collaboration with our former students, Jesuit educators and others of us involved in the "promotio justitiae" can help the Church and the wider public see the linkages between militarized and dehumanized economic and political structures and the continued generation of refugees.
- 5) Become advocates for human and refugee rights. For example, the question of legal protection for refugees and asylum seekers is becoming an increasingly volatile political issue in many countries. How can we help our Catholic people and by extension the larger public understand the issues involved? Can we work with Church and other coalitions to shape public policy, which will be both compassionate and fair to legitimate refugees and asylum seekers?
- 6) Discuss Fr. General's letter in our "living" and our apostolic communities. What are other implications? How can our communities support and encourage the initiatives of others for involvement with the worldwide problem of refugees. Send PJ your reflections so that they can be shared in a future issue.

A final statement by Fr. General is relevant. "In this sphere, as in so many others, do not be afraid of political involvement! It is, according to the Second Vatican Council, the proper role of the laity. It is inevitable, when you become involved in the struggle for structures that make the world more truly human, that bring into being the new creation that Christ promised" (Fr. General, Address to World Alumni Congress, July 20, 1986).

JUSTICE AS A BASIS FOR COLLABORATION
ACROSS JESUIT APOSTOLATES

Francisco F. Claver, S.J., of the Philippines replies
to two questions put to him by the editor of P.J.

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1. Is it important that promotion of justice become a basis for collaboration across Jesuit apostolates?

Let me attempt an answer by asking another question: Should we talk at all of "apostolates" in the plural? Or of "apostolate" in the singular?

The question may sound like quibbling, but precisely because we do not quibble enough about it we fall prey, it seems to me, to all sorts of problems that divert from real and substantive work for the promotion of justice.

My contention is based on very simple reasons: There is only one apostolate--the preaching and doing of Christ's Gospel for the purpose of building up His Kingdom. "Apostolates" are therefore only particular works and facets of the one basic apostolate. Hence, if Jesuit "apostolates"--schools, retreats, mass media, parishes, research and theological institutes, social works, etc.--were despite their diversity really only one apostolate, I don't think it would be necessary at all to raise the question posed here about justice as a basis for collaboration across Jesuit apostolates. For if indeed all our apostolates were intent on doing the one basic mission of preaching Christ's Gospel, there should be no great difficulty accepting the promotion of justice as integral to that preaching.

But the fact is there is difficulty. And the main reason seems to be that the metanoia that is the fruit of the preaching of the Gospel is still looked at narrowly in terms of personal conversion to Christ, not also of social transformation, the changing of sinful structures of society into graced structures. This latter end of mission, despite the rhetoric in the modern Church, is still not seriously enough accepted as part of our preaching task. When it is so accepted, the work for justice will be readily seen, I would think, as a prerequisite of the wider task of social transformation.

To answer the question directly then: It is important that all Jesuit apostolates should be justice-oriented. This is demanded by the Gospel itself. But that justice become the basis for collaboration across Jesuit apostolates? I would say yes, but only on the condition that the work for justice is done always within the context of the service of the faith, never divorced from it. Otherwise, no.

In other words, the real (and only?) basis for collaboration "across apostolates" is the faith. It is the faith that Jesuits working in them seek

to preach and do, to strengthen in those who have accepted it, to make erupt into acts of the Gospel. Among those "acts of the Gospel" is the promoting of justice.

2. A propos of the second question, these ideas were expressed: "In many places, there is a conviction, that with a middle class mentality prevailing among Jesuits, it is not realistic to expect a province as a whole to move effectively to an option for the poor. The structural set-up, educational institutions, etc., is an added argument. At the same time there is more appreciation today for the possibilities highly educated persons have to live their 'option for the poor' at the level where they function in society." These will be commented on in my reply to the question.

This is all in hindsight and in view of what happened to Jesuits in the Philippines as a Province - but about the most positive development in the Philippines vis-a-vis the faith and justice work has been the appointment of top notch men as Provincial Superiors. We have been very fortunate from 1964 up till now in having Provincials with strong social orientations. Twenty years and more are enough to build up a tradition in a province - and we do have a firm tradition on the social apostolate. It is a tradition that is definitely along the lines of GC 32 and Decree 4. The promotion of justice in the service of the faith.

Asserting such a tradition does not mean claiming full collaboration across apostolates, but at least an awareness in all apostolates that a justice dimension must be worked in somehow - and by the men in the apostolates themselves.

Our Provincials well understood the difficulty you mentioned about the unrealistic expectation that the Province as a whole would move effectively towards an option for the poor. As early as 1973 (at the Provincial Congress, to be exact), there was talk of a "cutting edge" for our Province justice thrust - men and works, that would take the lead where more established institutions perforce have to lag behind. (This difficulty was well understood too.) The burden of being that cutting edge fell on the social apostolates strictly so called - and the parishes: These were where the Society came into direct contact with the poor and their problems.

The thrust taken then in the context of worsening politics of the country has grown from the few in 1973 to practically the whole Province. In the late '70's, the faith and ideology issue was a rather widespread problematic in the Philippine Church. From a purely rational point of view, it is not hard to agree it is not an easy task moving a middle class mentality to accept the option for the poor as a general Church (and Society) thrust. But not when, as a result of the faith-ideology debate, the faith is seen and made to really operate as the moving force for the Church to face up to concrete social evils - to be the perspective from which people

analyse social structures and embrace specific ideologies in the effort to change those structures. All this, to my mind at least, became very clear during the February revolution: People from all walks of life joined in bringing it about and the common factor was the faith, not mere politics, not certainly ideologies.

As to the possibilities of the highly educated persons exerting their option for the poor where they are in society - this is exactly what gives us great hope will happen today in the Philippines. The Government of Cory Aquino - at least at the highest levels - is made up of the elite of the nation (mostly graduates of Jesuit schools, too, hence called "the Jesuit mafia"! Her government is very aware it must address the bad economic (and political) plight of 70% of our population who live below the poverty line. As I see it, she and her Cabinet are trying to translate what in effect is their option for the poor into hard, realistic political and economic programs. Will they succeed? We can only hope they will, with the active support of all the Church included. But apropos of your comment here is an example of a very real possibility that non-proletarian personalities can effectively actualize an option for the poor.

The revolution has taught us well this one faith-fact: People are convertible - against all sociological reasoning! But, as must be stressed again and again, that convertibility is to be effected with the process of faith, not without it. Do we in the Church make much use of that fact? People on the left certainly don't. For some time now we have been very aware of the contradiction religious and priests of a Marxist bent are in: They opt for violence because they say Middle Class people cannot ever become really pro-people (i.e., pro proletariat). Yet they are mostly of the middle class; they have assumed a pro-people mentality and they deny that what happened to them can happen to men and women of their original class!

All of which makes me conclude: If the Church has been less successful than Communists in changing class mentalities towards the poor, it is because it has not really believed in - and relied on - the power of faith for metanoia. But when it truly believes in the very faith it preaches, great miracles happen as a matter of course. Hence too I conclude: Let the faith in its fullness be the real basis for collaboration across Jesuit Apostolates - and the promotion of justice will be attended to. Put that conclusion to my simple (simplistic?) faith, but I can assure you - as in our little revolution - it works!

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REFLECTION ON MY VISIT TO THE AMERICAN ASSISTANCY

H. Volken, S.J.

From mid-March until end of April, I was in the United States. With the exception of Wisconsin I visited all the Jesuit provinces of the Assistancy. My official visit was to a meeting of the National Board of Jesuit Social Ministries, held at Seattle from March 12-16. A program prepared with great care at the National Office of J.S.M. enabled me to get acquainted with a variety of Jesuit works in the country.

I am writing these reflections with the encouragement of Walter Farrell, president of the Jesuit Conference, much aware of the limitations inherent in such an attempt. Readers of P.J. might be interested to read about 'the other America' not much in the news.

The Significance of the U.S. Bishops' Pastoral Letters

I came to realise how fortunate it is for the Society of Jesus to have as reference a series of remarkable Pastorals by the Bishops' Conference: on Racism, on Peace, on the U.S. Economy. Not less challenging are those written by the Hispanic and the Black Bishops. In confronting vital societal issues, including international ones, these Pastorals provide a faith-perspective as well as practical orientation. In addition, the official structures for implementation at diocesan and national level, make Jesuit collaboration easier. In fact, this wide collaboration of Jesuits, of theologians, social scientists, pastoral workers, retreat-masters, those in social ministries, gave me the first pleasant surprise. At the meeting already mentioned the focus of the deliberations was on the Peace Pastoral and the Pastoral on the U.S.A. Economy. How to integrate the two? How to stimulate Jesuit contribution to bringing the message to the base where it need to be internalised and put into practice? What needs to be done for integrating this social teaching into Jesuit social, pastoral, educational and retreat ministries? I learned how much time and energy Jesuit theologians, and in a special way those in the Centre of Concern, have invested in efforts to contribute towards the final draft of the Pastoral on the Economy.

The Organisation of Social Ministries

In Washington there is the well organised and very active National Office. It coordinates action in a variety of specific areas: issues of economic justice, of peace, of those affecting Minorities, and international issues with special focus on Latin America. It has its own programs and collaborates with numerous Washington based national organisations. It coordinates several action programs of the Assistancy among which the Jesuit Peace Advocacy Network merits special mention. This aims at enabling Jesuit communities and Jesuit Institutions to participate effectively in peace and disarmament initiatives.

Each province has its director or coordinator of social ministries. They also constitute the National Board of S.M. to which the Washington National Office is accountable. It was not easy for me to understand well this double function, and I got the impression that this twofold role does cause some difficulties for them too. The coordination and promotion work in the province is very absorbing, and the dealing with complex global problems not only requires time but also competence. Whatever it be - I came to appreciate these men, a colourful variety of personalities, warm and committed. Surprisingly they come from different previous ministries: spiritual direction, Jesuit formation, university teaching, social science and theology. Quite a good mix to assure an integrated faith-justice approach. Their appointment to office in a way indicates also the different approaches to social ministries their own provincials like to have promoted. Some of the coordinators put the emphasis on unity in the province, on moving ahead together, even if slowly, with new energies of a deepened faith-justice spirituality. Others, and these were the more seasoned on the job, are strongly issue-oriented, putting the accent on issues of poverty, justice, peace and on scientific analysis in the service of effective strategies for action.

A Breakthrough in Addressing the Vital Issues of Society

I came to know the Assistancy where its response to poverty, marginalisation, injustice and the menace of armed destruction was very evident. I found many socially conscious Jesuits and lay-collaborators not only in social ministries and direct pastoral work, but also in institutions: schools, universities, retreat centers, etc. Many shared with me their view that the USA is entering upon a new historic epoch in which the polarisation between those who benefit and those who are the victims of public policy is becoming more intense and more visible. Increasingly larger numbers of the middle class are also facing insecurity. In the midst of this crisis, these Jesuits perceive signs of new justice movements. I could observe in various contexts, commitment of Jesuits and Jesuit institutions to build up the faith and the strength of the people at the base.

People are helped to confront in groups and communities the pressing problems of unemployment, lack of housing facilities, inaccessibility to good education for their children, to health and legal services, elimination from welfare services, and the terrible drug traffic. Through social ministries, parish structures and professional services from institutions, e.g. universities, the people are helped to develop strategies of immediate self-help, gain access to public resources and press for their rights to just policies of public housing, taxation, etc. In minority parishes, especially among Hispanics, a methodology that combines Community Organization and Christian Base Communities approaches is being developed. I was privileged to see the impact of such a pastoral approach among Hispanic communities in Los Angeles and San Antonio. Many Jesuits do recognize in Hispanics one of the most potentially vital forces in the Church, and believe that the response of the Society to this is too slow. On my part, I was impressed by what is done already in meeting immediate needs of new hispanic immigrants and refugees from Central America, and with the long term planning by the Jesuit Hispanic Conference, including its plan for a Jesuit Hispanic Institute.

Hispanics have a great trust in what is organized within the Church and this facilitates community initiatives within parish structures. This, however, has its risks in people expecting services from the Church and from the priests in particular. In some places I got the impression that the pastors are doing too much themselves, instead of promoting lay-leadership and lay ministries better in tune with hispanic culture.

The Law Clinics of several Jesuit Universities are but one example through which a network of support schemes are being established which put the resources of the Institutions at the service of all types of citizens' organizations. The Law Clinics have opened their doors to students of law to provide legal education and legal services to a great number of people, who left to themselves, have no access to these. In those I visited in Detroit and Philadelphia, the animating spirit of these operations were remarkable lay-members of the university staff.

To help low income people in the inner cities to secure housing is another 'entry point' adopted by Jesuits in many cities to build up community. Empty and decaying houses are for sale, legal ownership needs to be obtained and restoration has to be organized. In St. Louis, the director of the Jesuit School of Social Work is the main promoter of this initiative. In Detroit a Jesuit has created a centre for learning skills of construction and promoting house-repairing cooperative groups, guided in this by a pastoral vision. In Washington, students of a Jesuit school surveyed the vacant lot; a lawyer, member of a supportive social commission in a Jesuit parish, serves the housing project full time. At his disposal is an office provided by the Jesuit school. In San Antonio the Jesuits have a tradition of pressing for justice in public housing policies, which is now one of the functions of COOPS, a powerful community organization representing 26 mainly Hispanic parishes. In the Jesuit parish in San Antonio and several other Jesuit parishes I visited, I was struck by the holistic approach; intense liturgical spiritual promotion, dynamic lay-leadership and an organized way to deal with the problems of daily life. The annual three month insertion of the novices in such a parish reality in Philadelphia impressed me.

Jesuit Educational Institutions

I was much interested to learn what education for social responsibility and for justice is given in Jesuit educational institutions. Only in two of these was there an opportunity to discuss this in relation to the academic orientation and the content of teaching. One was the school in Detroit that is located in the inner city as a result of a difficult but right decision. This school has a high percentage of black students. The second was St. Peter's College in Jersey City, where I met with the President and a group of staff members, whose teaching and guidance of students is much related to public and policy issues. I do not know how representative these two institutions are.

In New Orleans, the President of the Jesuit University explained to me the concerted effort to link university resources to vulnerable groups in the city mainly through the mediation of its own Institute of Human Relations.

At Detroit University, I was acquainted with a remarkable support program for underprepared and mostly black students.

In three other universities I encountered personnel of the Campus Ministry and the Faith-Justice Center, in one instance known as the Dorothy Day Center. It is the collaboration between these two that impressed me as facilitating effective life oriented faith education. Through this collaboration, students are offered wide opportunities to meet with pioneers in justice ministries and in christian social action. Programs are offered that analyse social institutions and structures, effects of current domestic and international public policy, the problematic of Third World countries, etc. Most importantly, a very wide range of opportunities to reach out to people in need of compassion, service and justice, are made available to the students.

Does the Department of Theology or Religious Studies represent a special resource to christian education for social responsibility? In the University where this question was raised, the answer was not very positive. It is difficult to get the right people who would give their teaching a common thrust.

I have met with several Jesuits in university education from whose publications on socio-political issues I learned much in the past. At the same time, I had doubts about university professors specialised in social sciences regarding their contribution to social analysis, to the critical understanding of the nature of USA politics, domestic and foreign, of the USA economy, financial institutions and multinationals. How willing and how open are university professors to take a stand with regard to the important public issues? Is there still a concept of science understood as neutral without relation to ethics and the promotion of justice? I had the opportunity to discuss this with individuals and small groups of Jesuits. There is an approach to social science that is critical and sensitive to ethical issues, yet the tendency is to put the accent on the 'scientific'. A university has to have the 'right image', and a professor has to have a conception of his profession that keeps him respectable in the world of academia. Jesuits are also affected by this, I was told, and it is indeed difficult to allow the faith-justice vision to transform the understanding of one's profession.

The Jesuit Volunteer Corps

This already seasoned venture in Jesuit collaboration with committed youth is well known. I met with many active members: some responsible for regional offices, many in the field working in night shelters, in soup kitchens, in educational programs for Blacks, American Indians, in community center for immigrants, etc. I also visited the headquarters of the International Jesuit Volunteers Corps.

I would like to single out a few facts that impressed me. First, the constant progress of formation through meetings, joint reflections and retreats. Second, the fact that within the movement there is a clear search for new types of genuine lay ministries. Third, the affirmation by

the Volunteers and Jesuits that this collaboration has been humanly and spiritually enriching for both. Fourthly, that of the volunteers (about 300 join for one years' service) many continue to live out a life committed to the poor in the J.V. way of simple life style, community life, stress on spiritual life and of promotion of justice.

The J.V.C. is a symbol of a wide collaboration of Jesuits with laymen and laywomen on the basis of a shared faith-vision and a faith-justice spirituality. I see in this the most characteristic developing feature and source of new strength for the American Assistancy. It expresses itself in many different forms; in pastoral work among minorities, in social ministries carried out mainly by lay persons guided and supported by Jesuit co-workers, in retreat work where lay persons are trained to give retreats, retreats in daily life in particular, and in educational work as already mentioned in detail.

Impact from Outside

In every Province I visited I noticed a significant impact made by the many links established between them and the Province of Central America. Visitors from there, Jesuits who have worked for some time in these countries or have participated in exposure programs in Latin America, Jamaica or elsewhere, have all contributed to bring to life a greater international mission responsibility. The present understanding of international apostolate gives more importance to 'learning from those who have lived and worked in Third World countries'. A better organized Refugee Service, partly in response to the influx of refugees from Central America, but also from many other parts of the world, contributes to a positive change of consciousness among Jesuits. The idol of 'the American way of life' and the 'Greatness of America' is fast losing ground to a critical perception of American reality and to a sense of international responsibility.

The many American Jesuits who have learned Spanish, often through pastoral involvement with Hispanics, and the beginning influx of Hispanics into the Jesuit novitiates, indicate a responsiveness to the changing scene of the American Church.

Faith-Justice Spirituality and Affluence

I could get a glimpse of the seriousness with which many communities of the provinces of the East coast carry out the prolonged 19th Annotated Retreat. In a community inserted in the most impoverished and decaying part of South Bronx, New York, I witnessed the fruitful interaction between 'sharing the life of the poor' and sharing in a community faith-reflection as part of the retreat in daily life. In a session of the Province Planning Commission of the New England Province I could see the impact of this type of retreat movement on the process of Province Planning whose first effect was a very honest self-evaluation. The many sided efforts made for spiritual renewal all over the Assistancy impressed me.

At the same time there are strong forces of a 'cultural trap' at work. Several Jesuits shared with me their concern about negative and blocking functions of a prevailing liberal cultural atmosphere and a life style too much attuned to that of the affluent section of society. These and the strongly internalised value of 'self-reliance' foster an excessive, partly unconscious preoccupation with security, intensified in a context of competition. One person summed this up by saying: "Even sincere spiritual endeavors of individuals imbued with a search for personal security may be alienating".

Conclusion

I regret that in this report I have left out the very important 'Indian Missions' of the Assistancy. In the province of Wisconsin alone there are over 60 Jesuits involved in the Native North American Ministry. Unfortunately I had no opportunity to visit this province. I did have a deep personal experience with the north-west Rocky Mountain Indians when I attended there a funeral lasting one and a half day. I also got a glimpse of the hard and persevering work done there by a small number of Jesuits. Though the visit to this part of the Oregon province was very enriching - I could write an essay on it - it does not enable me to write about the extensive and dynamic 'Native Ministry' of the Assistancy.

About one fifth of the Jesuits are in the United States. This is one of the reasons that motivated me to share with the readers of P.J. these reflections. I will appreciate any reaction from you, especially from American Jesuits who might feel that a few things, written or omitted, need to be put straight. I take the opportunity to thank them for the generous and warm hospitality I have received wherever I have been.

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"REAL SOLIDARITY BEGINS WHEN WE RECOGNIZE TOGETHER THE ADVANTAGES AND DISADVANTAGES OF OUR DIFFERENT SOCIAL BACKGROUNDS AND PRESENT REALITIES AND THE QUITE DIFFERENT ROLES THAT WE SHALL THEREFORE HAVE TO PLAY WHILE WE COMMIT OURSELVES TOGETHER TO THE STRUGGLE AGAINST OPPRESSION."

ALBERT P. NOLAN, O.P.

LEGAL AID PROGRAMME IN INDIA - A SHORT PROFILE

P. D. Mathew
Director, Legal Aid
Indian Social Institute, New Delhi

In 1972 the Government of India set up a National Expert Committee on legal aid among whose terms of reference was included the development of a workable scheme of legal aid for the poor. The importance of legal aid for the rural poor has been defined thus by Justice V.R. Krishna Iyer: "In every sense, the free legal aid service programme is an arm of the war on poverty. Legal aid is not charity but the egalitarian response of Indian democracy to class justice." Legal aid programme for the rural poor thus became an innovative ongoing programme all over the country. It was against this back drop, that the legal aid programme was started at Indian Social Institute in May 1981.

The legal aid programme in the Indian Social Institute is a result of certain basic assumptions with regard to the current judicial set up. Indian society is marked by extreme social and economic inequalities and poverty, ignorance and illiteracy affecting large sections of society. The traditional legal service programme is confined to only giving legal aid or advice to those who come for it. Hence it postulates two requirements, viz., awareness and assertiveness. Both these preconditions are markedly absent in our country. There is also a psychological and sociological barrier between the poor and the lawyers who generally belong to the upper strata of society. The lawyers avoid the poor, because service is where the money is!

The justice delivery system in India is litigation oriented. Therefore, it is marked by long delay in the disposal of cases because of the continued arguments and controversies in the courts. These litigations usually end up in bad blood and financial ruination for both the parties. In short, our legal system is unable to answer the basic needs of the Indian Society. This can be attributed to the fact that we have borrowed the Anglo Saxon legal system.

As a result of this analysis of the Indian legal system, the Society of Jesus felt that the Jesuits in India should make their presence felt on the legal scene. The legal aid programme in the Indian Social Institute is basically a preventive and educative programme. It seeks to conscientise the marginalised sections of our society and to support them in their struggle for justice.

The following are some of our important programmes:

Legal literacy campaign - In our country the literacy rate is very low and legal literacy even lower, particularly among the poor. Even the educated classes are totally ignorant of their legal rights and the established legal procedures of the court. Hence dissemination of legal information has been a major programme, under which "Legal Education Series", case

studies and a newsletter are published and circulated. The Legal Education Series have been translated into Malayalam, Tamil, Telugu, Kannada, Hindi, Marathi and Gujarati. So far over 6000 sets of Legal Education Series in English have been circulated. The monthly newsletter 'Legal News and Views' has a circulation of over 1000 every month. The demand for the booklets and the newsletter is ever increasing.

Seminars/training programmes - Making books or leaflets available to the poor in their own languages is not sufficient to conscientise them and to organise them for social action. This must be supplemented by training of para-legal personnel or bare-foot lawyers, chosen preferably from the communities of the oppressed classes. We impart training programmes and seminars for social activists, priests and religious of 4 to 10 days. The Indian legal system, the fundamental rights, the Indian Penal Code, Criminal and Civil Procedures, labour laws, etc., are explained and discussed during the seminars. So far, around forty five such training programmes and seminars have been conducted. The trainees are encouraged to impart similar training programmes to grass roots level leaders with the help of local resource persons. The ongoing training and follow-up programmes in villages have raised the legal consciousness of the people and this is a motivating factor in organising themselves to demand justice. Some of these groups feel that they are not strong enough to face the government administration and police officials to demand their rights. Hence greater collaboration and cooperation between social action groups at various levels, and greater solidarity among them is encouraged to generate more political power to fight against injustice, corruption and exploitation. In Delhi we have formed an association of Public Interest Advocates to take up the legal issues of the weaker sections at the Supreme Court.

Legal Advice - A good number of legal problems are created because of the widespread ignorance of law. If common people are given sound legal advice and legal knowledge in time, they will be able to solve a good number of their problems. We provide consultancy services to various voluntary organisations, social activists, educational and medical institutions all over India.

Settlement of disputes outside the court - Litigation is not always a solution for legal problems. In many cases a solution can be found through compromise and reconciliation. This requires a reconciliator without a vested interest. We try to bring the parties together and make them understand the various dimensions of the problem. If the legal aspect of the case is explained properly, including the trouble and expense it may bring, the parties to the litigation or disputes will usually be ready to compromise and find a legal solution outside the court.

Public Interest Litigation - In 1982 the Supreme Court recognised the legal right (locus standi) of social activists, journalists, lawyers, social work organisations and public-spirited persons to file writ petitions in the High Courts or the Supreme Court on behalf of the weaker sections when their fundamental rights are violated. We have filed several public interest litigation cases in the Supreme Court. Prominent among them are: the case of release and rehabilitation of bonded labourers of Raipur district, atrocities by police and high castes on Harijans and

Tribals of Bihar, a quarry case involving 350 Harijan families of Vijayawada, Babubigha mass rape, Minimum Wage cases of unorganised labourers, etc.

Socio-legal survey and research - Data obtained by scientific methods are necessary to understand the intensity and the various dimensions of problems, such as bonded labour, illegal alienation of land, slum eviction, child labour, illegal detention of undertrials, environmental pollution and other forms of violation of human rights. They require survey of research with scientific tools to verify their nature and extent. Before filing a writ in the form of public interest litigation in High Court or Supreme Court, we conduct such socio-legal surveys.

The judicial system is a pillar of the state structure organised to administer justice. The various legal measures like public interest litigation, people's court, mobile courts, etc., are instrumental in bringing into limelight the plight and crying problems under which the working and oppressed people are groaning. With a view to bring about structural changes, which will enable the poor to effectively shape the decisions which affect their lives, we shall concentrate on building up participatory organisations of the rural poor.

To create and sustain these organisations of the poor, we seek to start a network of Social Justice Cells or legal support structures, on a national scale. These cells are to be started in the various Jesuit provinces and dioceses. We are also collaborating with the non-Christian social activists and voluntary organisations who are promoting the cause of social justice. A dynamic Social Justice Cell with multidimensional activities can be a great source of strength, support and inspiration to the oppressed and exploited sections of our country. The function of a Cell must be viewed in the context of a people's organisations and a people's movement for their liberation and for creating an exploitation-free society and a just social order.

Our option for the poor is expressed through our active involvement in their struggle for social justice. This involvement has given rise to a new sense of realisation and faith among the poor in their capacity to act against exploitation and faith in us as agents of social change. We have also begun to see more meaning in our involvement as messengers of Christ the liberator, and are developing a spirituality which is concrete and down-to-earth. This apostolate has given me a deeper conviction and a sense of fulfilment in the mission of the Society i.e. promoting faith through justice.

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A MEETING OF EUROPEAN JESUIT PRIEST-WORKERS

In early August 75 Jesuits from all over Europe took part in a Jesuit 'MISSION OUVRIERE' meeting held in Lanzo near to Turin in Italy. This was the second meeting of the type after a lapse of three years.

Apart from priest-workers in the strict sense of the word, there were many other participants: some involved in more direct pastoral work among workers and unemployed, some representing the 'Fourth World' of the new poor and of the stranded foreign workers, and a few were young Jesuits still in formation. Present too, were the provincials of France and Switzerland and the secretary of the European Provincials Union. To the great joy of all the participants Father General himself was with them for one and a half days. His address to the group was very much appreciated by everybody and led to a long and cordial dialogue.

I asked a few participants to give me their personal impressions about the meeting so that these may be shared with Jesuits in all parts of the world.

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Ramiro Pampola is a member of a M.O. Jesuit Community at Tarrasa near Barcelona. He works in a factory and has special responsibilities in a workers' organisation. At the meeting he presented a much appreciated paper on the joys and sorrows of a worker priest.

My Testimony to a Hope-Inspiring Encounter

It is not easy to express in a condensed form my personal impressions after the second European meeting of the Jesuit M.O.. Because of my choice of a particular workshop my reflections are bound to be partial. I focus my comments on the workshop that discussed: The Working Class of Europe at a Crossroad.

My own place of work - a factory caught up in the serious crisis of industry and technology - is marked by this dramatic situation: the utilization of the factory potential down to 50%; forced early retirement of men and women at their middle age, weakening of unity among the workers themselves.

I had come to Turin with the illusion of finding answers, or at least, some light on issues that deprive us of sleep, us who have responsibilities on factory committees, and who are desperately struggling to maintain the jobs of the workers. Instead, as a result of our debates, I now begin to see things in a wider perspective though it will still take time and effort to gain more clarity in the coming years of struggle for survival.

It can be expressed in this way: A new historic force must emerge comprising all the marginalised. In this the workers should have a leadership role for establishing a wide solidarity in view of creating a new society and a new international economic order.

The realisation of this vision is up against formidable difficulties. In our discussion we singled out the following:

- How to establish links between the marginalised on the one side and the workers already organised on the other, in order to promote their emergence as a new historic force? Or expressed differently: how to counteract the process of "excluding" that operates within as well as outside traditional workers organisations?
- How to infuse dynamism again into utopian values that in the past had united those who were working for the liberation of the people?
- What utopia can unite different social groups?
- Even a strong will to work for the transformation of society tending to become ever more unjust gets blocked by enormous obstacles. And we ask ourselves:
 - . How can the 'sacrosanct right' to private property be changed in a society in which there no longer will be work for everyone?
 - . How confront the power of the multinationals?
 - . How prevent the powerful economic centers from manipulating the Third World?

This Third World issue was further discussed in the workshop on "The European Working Classes and the Third World". Though I did not participate in this workshop, I came to know that there, too, the key-word was solidarity.

Solidarity with the Third World

How can this be fostered in our limited world?

- By simple human contacts such as those established by youth-groups visiting countries like Nicaragua and by volunteers who go to such countries to work in projects of cooperation.
- By organising groups and committees who promote such contacts.
- By counteracting false and filtered information through committed information centers.
- By exerting pressures through Unions and Parties to denounce these activities and the accumulation of profits by the multi-nationals.

For clarifying this ideological search, this meeting offered me the opportunity to renew acquaintances and friendships. I could participate at a very enriching night-session on Latin America. It was appreciated by all, including Fr. General.

I am, however, left with a person preoccupation which haunts me ever since my one and a half years in Nicaragua. What is in the present perspective of M.O. the concrete day to day solidarity with the Third World, the men and women who not only are poor and marginalised but also in many ways exploited by our industrialised european societies and in some ways, even by our own workers organisation?

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Giovanni Ladiana is a young Italian Jesuit who, after special theological studies, has now been assigned to the M.O. S.J. in Florence. He was a worker before joining the Society, and has kept in close touch with M.O. during his years of formation. He has participated in M.O.S.J. meetings in Italy, France and Spain while doing his studies and periodically lived with priest workers' communities in these countries. "All this", he writes, "has helped me recognise ever more clearly this type of life as my calling in order to live the Ignatian charism."

This second European meeting has made us see our common mission in a new light and has helped us move forward in the direction of:

- a more universal and wider perspective for our understanding
- a felt need for greater interiority
- a deeper appreciation for the specific resources we have as Jesuits to become at this moment of history men of contemplation and discernment, and thus witnesses and bearers of hope.

1. A More Universal Perspective

The situation of crisis and its negative impact on employment and organization of workers, has led us to a broader awareness of the individual and collective life of the people: powerlessness of even organized workers, the world of unemployment and total marginalisation, disoriented youth, drug-addiction, new forms of discrimination and rejection, but also the importance of neighbourhood groups. We are led to see more clearly the international repercussions of this crisis of industrialised countries, and the nature of an unjust economy that hurts the 'south' of the world hardest. We have been affected by the options of some Jesuit priest workers to move to Third World countries, Africa and Latin America. At the same time, we have become sensitive to the power of hope reaching in from some of these countries in terms of ecclesial life and theological reflection.

2. The Need for Greater Interiority

Probably this too has been provoked by the crisis situation in which we find ourselves. Gone are many of the 'external securities' that were imagined to be reliable. Experiencing in our lives the pain of injustice and realising the need for political commitment to counteract it, we are led to a more intense personal and communitarian prayer, nourished by the

Word of God. It is a prayer rooted in what is experienced in daily living and sharing, discovered as 'space' where God is at work. The material published on such experiences by the French M.O.S.J. testifies to the richness and depth of this search.

3. The Valorization of our Ignatian Vocation

In this valorization I see a very specific and important outcome of such meetings at a european level. We owe much gratitude for this to Fr. Arrupe, who with his foresight wanted us to take up this type of wide exchange. The same holds true for Fr. Kolvenbach whose continued support was again expressed by the way he was present among us and by the talk he gave us.

This valorization of our Ignatian vocation could be felt throughout the meeting: in the common prayers inspired by the Spiritual Exercises, in the papers presented, in the personal exchanges and in the discussions. It was expressed in our attempt to reach, besides and within socio-economic and political analysis, a level of discernment in which attention was also given to 'inner movements' experienced in confronting reality.

At such moments I came to appreciate deeply the treasure of having such companions. These were men, who inserted in a much secularised situation, amidst difficulties and contradictions, were becoming more and more contemplative. They are seeking to recuperate the dynamism and realism of the Spiritual Exercises and do not hesitate to speak about the mystical dimension of their experience.

In tune with this were the references to the human and mystical experiences of Michael Walzer, the young German priest-worker who had died of brain cancer in Berlin.

It is my conviction that on this path of "Theological stammering" the M.O.S.J. has to advance towards its future despite the awareness of having to move on 'feeling our way', unable to construct clear schemes and models

This grace given to us, to perceive with greater clarity the way of personal encounter with God while finding ourselves in solidarity with those hardest hit by the economic crisis and the process of secularisation, will lead us to give more credible witness to a more inspiring hope.

It is the grace of the Passion and of Patience that comes to us from "sticking to it" on the pattern of the Incarnation. This might enable us to discern the 'Cross' of dehumanisation, the true face of the present 'Crisis', the real nature of the structural sin inherent in the West on its way to technologisation - to recognize the face of Jesus Christ who, precisely from the cross, proclaims fidelity to the Father as the promise of resurrection.

It is probably in familiarity with the 'pilgrim' who invites us to see the Whole Earth with the eyes of the Trinity and to contemplate on-going Creation and Redemption, that we, the present 'pilgrims' will succeed not only in finding the compassion for travelling along with humanity but also

in acquiring the 'eyes of contemplation' that see there the inherent signs of resurrection. And so we will be able, in this time of darkness to contribute to the common task of humanizing the earth advancing on the path of the Kingdom.

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Bruno Lachnitt

A Novice of the French Province

I came to discover M.O. being young and in early formation through an experience in a factory lasting four months while I lived in a community of Jesuit Priest Workers in le Mans.

My own life history had already awakened in me a keen desire to share the life of the poorest and this new experience confirmed the call. The life with the M.O. community turned into a sort of mutual adoption and led me to being invited to the european meeting of M.O.

I could feel a harmony between what I heard at this meeting, the persons I encountered and the deep desire I have to be formed by M.O., to be oriented towards a life as a worker sharing the life of the poorest, the oppressed.

In the testimonies of the participants at this meeting, I could sense the same desire, so strong in me, for a religious life that is the last "religious", being an inculturation of the Faith in the midst of a secularised world deprived of religious culture.

Far from feeling sad about this secularisation in our countries of Europe, I detect in it a challenge to risk ourselves in an adventure of Faith that is capable - deprived of religious culture - to be alive and express itself in terms of authentic human experience in face of what constitutes the life of human beings oppressed and rejected. This is an opportunity to purify our faith; to announce the Good News of the Incarnation with our own 'flesh'; to enter into the Kenosis where Christ invites us to follow Him. It is a challenge to enter into an adventure of Faith, taking the risk of inserting oneself among the rejected. Is this not one attempt to say with one's own 'flesh' an authentic word of hope for the world of today?

Thus, three months prior to pronouncing my vows, I once again have received as a special grace, thanks to the way Fr. Kolvenbach was present at this meeting, the frankness and the very great trust which characterises our relations with the superiors in the Society. I move on from here profoundly happy with all I have received, and thank the whole Society for it

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Hervè de St. Pierre

Working in a factory and responsible for a parish

What impressed me the most at the european meeting of the S.J.M.O.?

- The excellent talk by Father Kolvenbach on Decree Four: The situation ten years ago and today, the central role of the Jesuit M.O., but situated within the equally indispensable work of the whole Society in its different sectors of the apostolate.
- The importance that was given to the links with the Third World: one question raised right from the start of the meeting and discussed in the most lively workshop as well as evening sessions on Latin America.
- The workshops were not adequately reported in the General Sessions. Important issues were raised. For instance, in the group that discussed "The Spirituality of the Society and the M.O." - How to give voice to the voiceless to speak of Jesus Christ. We were all aware of the importance of another workshop on: "The Working Class in Exile and the 'Excluded'."
- We appreciated the quality of the papers presented, the reports on each country supplied before the meeting. We enjoyed just being together and the Italian spontaneity. After three years, we will meet again. Yet to be really effective, I believe, we have to bring to and share with the whole Society our questions, not forgetting the other co-workers, men and women.

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NEWS NOTES

THE RIGHT NOT TO BE TORTURED

Ten years ago Fr. J.B. Burnier, S.J. was shot and killed by soldiers in rural Brasil for protesting the torture of two Indian women. To commemorate his death on October 12, Christians were asked to commit themselves to stop the use of torture world wide.

The International Covenant on Civil and Political Rights specifies that under no circumstances, even in times of public emergency, may a government derogate its obligation to protect the right to life and the right not to be tortured.

POVERTY IN THE USA

At least one million people in American cities depend on free meals just for day to day survival.

As a consequence of the "Balanced Budget Law", over the next five years, \$22 billion dollars will be taken from programs such as housing, health care and nutrition.

"In our thinking we must be clear about the fact that we are taking money from the poor and low-income group and giving it to the wealthy and military". [Blueprint for Social Justice, May, 1986].

The philosophy of the Pastoral on the Economy drafted by the U.S. Catholic Bishops stands in stark contrast to the domestic cuts being proposed in the budget.

INTERNATIONAL CHURCH CONFERENCE BACKS LIBERATION THEOLOGY

Bishop Ivo Lorscheiter, president of the Brazilian bishops conference, Cardinal Alexander do Nascimento of Angola, Bishop Julio Xavier Labayan of the Philippines were among the participants of this Conference held in Lima, Peru.

Jesuit Bishop Luis Bambaren of Chimbote said at the meeting that the communication media always have attacked Liberation Theology attributing to the Pope things he has never said and distorting the views of Gustavo Gutiérrez.

KOREA

John V. Daly, S.J. won the Magsaysay Award for Community development this year. He and his assistant, Mr. Paul Jei Jeung-ku, fully deserve the recognition given them for their work in the housing of Korea's poor.

MEXICO: JESUITS ENGAGED IN 'THE WORLD OF WORKERS' MEET AT ASSISTANCY LEVEL

During the last week of September the Jesuits of the northern Latin American Assistancy involved in the apostolate with workers met for the first time in Axiomatla, Mexico. The suggestion for organising such a meeting was made by Rigoberto Gallardo, a regent of the Mexican province, after he had contacted Jesuits working in this field in several Latin American countries. His idea was taken up by Jorge Julio Mejía, coordinator of Social Action for the Assistancy, who prepared and convened the meeting.

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