

hodierna
missio
societatis
jesu
est
fidel
servitium
cui

ut

exigentia

absoluta

pertinet

promotio iustitiae

exchanges * échanges * intercambios

No. 14

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STATE OF THE DIALOGUE

(1) THIS ISSUE

- PJ 13 was entirely dedicated to one theme: exposure to or insertion among the poor. Reactions have been many and varied - on the whole, favourable. They will be dealt with in the following section.
- However the selection of one theme meant that our two regular items, EXCHANGE and NEWS, had to be suppressed. Consequently they have not appeared since last May (PJ 12). Since then so much seems to have happened and there is so much to exchange that these two items fill up the whole of the current issue.
- Hopefully the next issue will be able to return to our more normal distribution. It will be the last for this year and should be ready in time for Christmas. Among items waiting to be published are an explanation of social/structural analysis and more clarifications on Decree 4.

(2) PJ 13

- The first reaction came from the USA and stressed the need for experience in depth: "Just a note to say how delighted I was with the July 1979 PJ. Given that they were Fr. General's remarks concerning the importance and even the necessity of experiential insertion into the lives of the poor, so that we might learn from them and learn also how we might more effectively serve, it seems to me that some real strength and credibility were added to programs that attempt to develop greater sensitivity and awareness among Jesuits so far as concerns the needs of the poor and how they might be addressed. I most particularly agree with Fr. Arrupe's point that prayer and reflection should accompany any program as an integral component. Serious reflection can give not only a deeper theological understanding as to the meaning of poverty for Christian action but, most importantly, can serve to develop an understanding as to the structural causes for why so much poverty and oppression exist throughout the world".

- A correspondant from HONDURAS mentions an important obstacle:
 "I have just finished reading PJ 13 which interested me very much. My own slow development in this business of 'poverty' and a 'preferential option for the poor' helps me understand why the process is also slow at the level of the whole Society As I am beginning to understand little by little, a 'preferential option for the poor' is something revolutionary which necessarily disturbs those of us who have not been born poor or brought up and taught like them. The poor must be agents of their own growth. We must opt for them, listen to them, accompany them, allow ourselves to be evangelized by them and evangelize them. For this, they must look upon us at least as 'friends', even if we can't be 'one of them'. But at the moment the poor mistrust us because we are not with them nor are we giving proof of being friends and companions in their struggles. The great problem is that this process is inevitably a political one, a transfer of power in the control of society. Opting for the poor means that we also opt to be misunderstood. It would help much to clarify the political dimension of an evangelical option for the poor. I think many Jesuits don't make an authentic option for the poor (as opposed to a paternalistic one) because they are frightened of the political consequences. This fear is much more paralyzing, in my opinion, than the fear of losing our comforts." The writer goes on to describe his own concrete option for unemployed groups and the risks it entails.
- A much more critical reaction comes from INDIA though it is unfortunately too long to quote in full. The author has little faith in exposure experiments producing any real changes in our life styles. "And the reason is simple enough: they are conducted too unsystematically and sporadically to be of lasting value. But the main reason is that the persons who expose themselves to REAL poverty have always at their beck-and-call the financial resources of the community to which they belong. Hence they cannot really experience that sense of poverty and insecurity which is the lot of most of our countrymen. These persons may have the very gratifying feeling of doing something heroic (at least for some time), but this is all forgotten when they return to the easy life of their community. I do admit, however, that these experiments may give them a more keen awareness of the injustices of our society (civil society) and of the many hardships to which the REALLY poor are exposed. But the matter ends just here. As far as our practice of poverty is concerned, we are just where we were.

After describing a personal experience of REAL poverty in the common ward of a General Hospital which, in spite of real hardship, had little effect on his own life, the author goes on to say: "More than exposing individual Jesuits to REAL poverty, may I suggest that the Society AS A WHOLE should change her life-style and bring it down, I do not say to destitution (something evil) but to a level of poverty and simplicity of life that even a critical and unsympathetic world would recognise as such ?" The author then mentions 4 specific areas where this might be done: the use of cars, the use of planes, smoking, travelling in general. He ends with two questions: the discarding of religious dress, the personal use of transistor radios.

- From BRASIL PJ 13 elicited a series of reflections from a team of Jesuits working among the very poor in 'os alagados' of SALVADOR DO BAHIA. The author writes of 4 years experience among workers in a small technical school in the area and describes the inhuman conditions and injustices that face them. They led him to a serious examination of conscience:

"(a) I realised that, as Jesuits, we are not only far from this world but feel a certain resistance to it. Reflecting on myself, I discovered a defensive attitude, almost a fear of a world that is unknown yet clearly complex and difficult.

(b) I see how very hard it will be to do any serious work in this sector. This is due partly to lack of direct experience, partly to a totally different type of training, and partly because it will not be very gratifying from 'our' point of view. In addition, this is only part of my commitment to the district.

(c) Even if I am aware of the need and urgency for others and myself becoming more involved in this sector, I find in myself a series of blockages:

- a training which prepares us for other types of work;
- a social background which is not usually working class;
- our present situation which identifies us with a middle or upper class mentality;
- fear that involvement will push a more explicit preaching of the Gospel into second place;
- government propaganda which immediately classifies as subversive or communist any work with the poor or workers in general;
- the insecurity of not knowing what to do, having no ideas, not knowing how to work alongside workers."

The author ends by asking for a special issue of PJ on this theme and hopes that readers will exchange their ideas on it. ANY OFFERS?

- Though it may have preceded the arrival of PJ 13, an important point concerning sharing with the poor is made in a letter from INDONESIA. "There is now a lot of talking, discussion and reflection going on in the Society concerning issues like exposure, living with the poor, poverty and so on. That is also true for the East Asian Assistancy and the Indonesian Province. I fully agree with this tendency because it is quite clear that there has to be fundamental changing. On the other hand it cannot any longer be overlooked that many people are feeling fed up with all these issues, at least here in Indonesia and in Germany. The reasons for it are very different and many are hardly acceptable. But I think social people are also to be blamed for it. I think there are two great dangers which are not always avoided. On the one hand a spiritualization of all these things and on the other hand a romanticism about them, sometimes going hand in hand. I think we never must forget that poverty is a very brutal reality which has to be overcome by any means. The effect of our work is very decisive and not so much our personal satisfaction. Sometimes I am wondering if we are realizing that enough."
- Another reader from INDIA approved of PJ 13 but felt the language used by the 3 children was artificial (cf. pp. 93-7). "The reason I make this remark is that I feel such an article may even hurt the force of your other articles that so beautifully report Father General's insights and the excellent editorials that bring out the meaning of some of his key ideas." The editor's defense is that the extracts were based on taped interviews and tried to reproduce as faithfully as possible the way the children actually spoke. Maintaining this style certainly gave us additional problems with the French and Spanish translations!
- Finally, also from INDIA, came the news that the interview with Father General arrived just in time to be included in volume 2 of his writings and talks, dedicated to themes concerning the promotion of justice. As most of our readers probably know, an anthology in 3 volumes is being edited by Fr. Jerome AIXALA and published jointly by the Gujarat Sahitya Prakash in India and the Institute of Jesuit Sources in the USA. The first volume, Challenge to Religious Life Today, has just appeared and will be shortly followed by the second. The third, on other apostolates, is still in preparation.

(3) DECREE 4 + EVANGELII NUNTIANDI

In PJ 11 we published a protest from SRI LANKA that we were talking too much about Decree 4 and not enough about Evangelii Nuntiandi (EN) (cf. p. 27). We asked our readers to comment and are happy to publish the following reply that has come from the USA:

- "Are we still talking too much about the Fourth Decree? But isn't the very title of your bulletin Promotio Justitiae? And doesn't the Fourth Decree epitomize for Jesuits the call to promote justice? If that be so, how can you be challenged for excessive attention to that decree? It might be a different matter if a captive audience were having the decree beaten into their heads. But yours is not a captive audience - indeed it is an audience invited to shape by writing what it reads. Nor can you be faulted on the grounds that observance of the Fourth Decree is so satisfactory that it need be mentioned no further. We at least in the North American continent have a long road to go towards anywhere near satisfactory implementation of the decree.
- I turn to the second point made by your Sri Lanka correspondent. He says you ought to be giving space, indeed a great amount of it, to Pope Paul VI's EN of 1975. In addition, you ought to adopt its 'simple, straight, spiritual, enthusiastic' style. I set aside the second suggestion for others to mull over. But on the first I have two remarks to make. In the first place, it is my conviction that EN is profoundly in line with the Fourth Decree. Some Jesuits have interpreted Pope Paul's well-known reservations on the work of the 1971 Synod as well as those on GC 32 as a withdrawal from the convictions he himself had expressed in May 1971 in Octogesima Adveniens. That this was not so became definitively clear when he published EN in December 1975. Indeed it might be legitimate to ask whether the Pope, reflecting further on the Jesuit Decrees, especially Decree 4, had not found there an echo of his own thoughts and an impulse for him to take the even stronger position he would announce only a few months after the end of the Jesuit Congregation. At any rate, long sections of EN echo in turn the 1971 Synod and Decree 4. And if Paul refrains from using the word 'constitutive', he does assert that the doing of justice is 'inseparable' from the preaching of the Gospel. And he devotes a long section of his letter to demonstrating the implications of this. Any remaining doubt on this score must be removed after John Paul II's strong endorsement of EN in his speech to the Latin American Bishops at Puebla and on this very point. (cf. III, 2+6)

- My second remark is that, because EN covers the whole field of evangelization, it touches on many topics not covered by PJ. Since the scope of PJ is one specific field of evangelization, I cannot understand why you should be faulted for not spreading beyond to embrace all the areas covered by Paul VI in his apostolic letter. Finally, I think PJ is a very useful service. "
- The Editor is grateful for these comments with which he is in total agreement. To round off the argument, he would like to refer to an important letter just written by Father General to the Provincials of Latin America. In it he stresses the fact that the Document of Puebla strongly confirms and, in places, almost echoes the Decrees of GC 32, especially Decree 4. He invites readers to compare the two texts carefully and affirms that the similarity between them is so great that it will be a source of much encouragement to many and yet another reason for banishing doubts - if any still remain - about the line the Society has taken.

(4) EXTREME POVERTY : AN APPEAL

Under this heading we published in PJ 13 an account of a movement called 'ATD Fourth World' (cf. pp. 97-101). At the same time, we invited readers to react to the proposals it was making. We publish below a reaction from the Editor of Witnessing to Justice, the bi-monthly newsletter of JESEDES INDIA. It can also be found in the September issue on p. 14.

- "Reactions to the appeal of Fr. Fayard are welcome. In our opinion what brings about and perpetuates extreme poverty is the very capitalistic mode of production and distribution, which even missionaries who have worked in the Third World countries for many years often fail to see, because they are frightened by the concept of socialism. To quote the words of Paul VI in his Populorum Progressio: "But it is unfortunate that on these new conditions of society a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing 'the international imperialism of money'. One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man. But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, ..." (No. 26)

- We don't see how a few experts meeting in a capitalistic country can try to solve the problems of extreme poverty in the Third World where millions are victims of exploitation and exclusion. It is good to remember that the rich countries have repeatedly refused to give even 1% of their G. N. P. as aid to developing nations; but on the contrary have forced them to agree to unequal and unjust trade relations. It is not as if the rich nations are ignorant of the depth of destitution with which entire population groups are afflicted'.
- To countries like India, where nearly 70% live below the poverty line we cannot offer any patchwork solution born of charity. We would rather subscribe to the view of Al Imfeld in his book, 'China as a Model of Development' where he says: "Simple reform will never resolve the problems of development, since only what is positively related to the new can be reformed. The social structures in the developing countries are, for the most part, feudal, authoritarian, and elitist, and a whole new social order is needed. Genuine development will, therefore, be possible only by way of revolution, such as occurred in the passage from the Old Testament to the New or monarchist France to La Republique. Past history may contain some seeds of what is needed, but there must also be a radical breakthrough. This breakthrough need not, however, come from outside. An African or an Asian or a Latin American socialist revolution is possible."
- But we would gladly welcome new forms of cooperation and solidarity aimed at building a different type of society."

(5) FORMATION FOR JUSTICE

It is two years since we published, under the above title, a proposal from Fr. John MÜLLER in INDONESIA on how to integrate the promotion of justice into the various stages of our training (cf. PJ 4, pp. 74-5). Since it aroused much comment and interest, the Editor asked Fr. 'Johnny' to report on what had been done as a result. We are very happy to published here his long and careful reply. Hopefully it will encourage others engaged in formation to share similar experiences.

1. In the Novitiate we had two courses last year.
The first one as a kind of social recollection (three days), not long before the long retreat. It was the purpose of that course to show to the novices the close interrelation between faith and social reality, or with other words the social dimension of our faith. This course was meant as a direct preparation for the retreat which must not lead to a kind of escape from the social reality.

The second course was a full-week evaluation of and reflection on the social and exposure-probations during the novitiate. It was divided into three steps according to three main questions:

- What is the meaning of this social experience as such, that means: what is the situation of people we got involved with ? why is the situation as it is ? how about the broader context of Indonesian society and development policy?
- What is the relevance of this social experience and reality referring to the Indonesian church and especially the Jesuit's works ? In how far are we already realizing and reacting to such facts ? What has to be done ?
- What are the implications for the way we have to do our novitiate ?

2. During philosophy at the STF here in Jakarta more and more stress is laid on subjects of social relevance. Four of our lecturers are quite directly involved in it. I would say at least 25 credits of altogether 125 credits are clearly concerned with such subjects, for example: social ethics, Indonesian culture, social philosophy of the 19th century, sociology, politics of development; furthermore several seminars which are offered on topics like: the pedagogy of P. Freire, Javanese ethics, sociology of religion, politics of education, development theories. Besides, at least some of the scholastics are involved in extra-curricular social activities and most of them followed a kind of exposure-programme during vacation.

3. In theology at IFT in Yogyakarta, there was held a nine-week intensive course (three full days every week) "Church and Politics of Development" last year. I will not say much about the way and method it was given. A kind of mixture composed of material-collecting, group-discussions, pleno-lectures, group-work and so on. In Yogya they are calling it "reversed theology", that means theology which is starting off from what really happens as basis for all further theological reflection.

Well, let me give you the set-up and main steps and topics of that course, according to the respective weeks and days:

1st step: the development situation in Indonesia

- I 1: Inventory, classification and priority-making of the problems of development (by the students).

- II 1: Critical reflection on the results of this inventory and priorities and some reformulation.
- 2: Valuation of the present over-all development situation, and the politics behind it: the pro's and contra's.
- 3: What is the aim of development ?
Some methodical notes on the way of social analysis,
- III 1: Analysis of the political situation (stress laid on value premises and respective theories behind it),
- 2:A Analysis of the economic situation (stress laid on the analysis of the facts by using newspaper-articles),
- 3: Analysis of the educational situation as a crucial point in the socio-cultural field (stress laid on political purposes, planning, operationalization, feasibility),
- IV 1: Development theories and a critical appraisal of them.
- 2: Traditional and "modern" mentality, structures and institutions as strategic dimensions in development.
- 3: What are the theological problems and questions arising in face of this development situation ? (to be answered by the students),

2nd step: faith and church facing the challenge of development

- V 1: Who are the people enjoying the service of the church ? (the case of a retreat-house for young people, 15-20: a critical evaluation of the social strata and groups who in fact get the opportunity following retreats there).
- 2: What is the message preached by the church ? (the case of a sermon on the cross: reflection on the way the message of cross influences people),
- 3: Religion and society in their interdependence.
- VI 1: The doctrinal position of the church referring to the problem of development (social teaching etc.);
the official position of the Indonesian church.
- 2: Church and world (the meaning of secularization),
- 3: Church and politics: in how far is the church and must be political ?
- VII 1: "Political Theology" and "Theology of Liberation":
theological reflection on some basic elements in search of a real integration of faith and society (stress laid on the formal aspects).

- 2: The "event of Jesus" as inspiration for our involvement and praxis in society and development (stress laid on the material aspects),
- 3: Some more detailed questions and problems around this way of doing theology.

3rd step: Synthesis and pastoral application

- VIII 1: How can the Indonesian church make her pastoral service more relevant to development ? (the case of catholic schools: What has to be done and changed in order to form a school system in favour of the interests of the poor ?).
- 2: Some general conclusions concerning pastoral work.
 - 3: An over-all evaluation of this course.
- IX This last week was reserved to group-work (12 groups consisting of 5-6 students). Every group had to prepare a common (working) paper which was taken as starting-point for a group-examination. The task of this paper was to write a sermon or religious lecture of social/developmental relevance for a certain audience (students, workers, peasants, military etc.) at a certain occasion (retreats, independence day etc.).

(6) POVERTY AND JUSTICE UNDER SOCIALISM

What does Decree 4 mean to our Jesuit brothers who live in the socialist countries of Eastern Europe ? This question was prompted by a journey the Editor recently made in Czechoslovakia and Poland. He asked a Jesuit in POLAND to try and answer it and received the following few thoughts in reply. Do they reflect the opinion of other Jesuits in socialist countries ? The Editor would welcome further views on this point.

- "To put it briefly, Jesuits in socialist countries think Decree 4 has been tailored to fit a western outlook. It reflects the problems of the West, Latin America included. In other words, they think it pays insufficient attention to the situation in which they live. May be the Curia is badly informed ? If so, they are partly responsible themselves.
- Consequently the Decree has no immediate application in a socialist regime. This is characterised by a state monopoly, even in the social field. The state alone is concerned with social problems and, to a certain extent, solves them. Thus there is no possibility for institutional collaboration, nor can there be in the future.

- Yet the Jesuits are present among the poor, not in the sense of the destitute for these don't exist, but among ordinary people who, like the Jesuits themselves, earn their living through daily work. This presence is made more real in several ways:
 - a - we are supported by the charity of the people among whom we work, especially in catechetics, popular missions and any other kind of apostolic activity.
 - b - much of this money goes back to the people who give it to us through building new places of worship, running youth camps, etc.
 - c - through our encounters with our fellow Jesuits in the West and in non-socialist countries in general. Unless we have some paid post, when abroad we have to live as beggars. Superiors cannot support their subjects even in essentials and the latter resent being 'second-class' Jesuits because their financial situation is different. Help is always given but it can sometimes be a humiliating process.
- Because of the above, Decree 4 needs considerable adaptation if it is to be applied in our countries. So far, little has been done for the following reasons:
 - a - openings for indirect work have not yet been fully explored.
 - b - so as not to seem inferior to other Jesuits, the capacity to 'get along by oneself' is cultivated. This is obviously against both the spirit and practice of poverty.
 - c - some make provisions for the future, even within their country, for fear that difficult times might come when superiors refuse or limit supplies of money.
 - d - financial matters are closely guarded secrets by those who control the funds.
- So any discussion of poverty or the promotion of justice is seen as indoctrination which doesn't respond to reality and as propaganda which should be opposed both on grounds of reason and good taste."

(7) A NEW WORLD ORDER ?

Are we moving any nearer towards one ? Are we even convinced of the need ? These were questions posed by Fr. Michael SCHULTEIS in an article he recently sent PJ. A member of the Oregon Province, for several years he has been teaching economics at the University of Dar es Salaam in TANZANIA. Earlier in the year he attended UNCTAD V in Manila and this gave rise to the observations we quote below in abbreviated form :

- "The fundamental reason for the failure of UNCTAD V lies in this. Both the Conference agenda and the Arusha Programme (a previous meeting of the Group of 77 to plan for Manila) were raising fundamental questions about the nature of the present world economy and pressing for appropriate measures which would facilitate structural changes in the international economic system. On these basic issues, however, the North and the South do not agree. On the one hand, the developed market economies (the Group B countries in the UNCTAD negotiating terminology) generally interpret the problems afflicting the world economy -- inflation, unemployment and slow rates of economic growth -- as temporary and cyclical. Although they may acknowledge the interdependency that exists among developed and developing countries, they argue that the future growth and development of the poor countries depends directly on the rich countries' successful return to the high growth rates of the 1960s. And they stress that the economic problems confronting the world are best resolved by the free play of market forces.
- The developing countries, on the other hand, view the problems of the world economy as essentially structural in nature. The financial and monetary institutions which support the present world economic system -- the International Monetary Fund and the World Bank, together with their affiliated institutions -- were initially established to serve the needs of industrial reconstruction in the aftermath of World War II. However well these institutions serve their purpose, the developing countries point out that they no longer are adequate to meet the developmental needs of the present world economy and that they are perpetuating the dependency relations which bind the poor countries to the rich. Thus the Group of 77 urge far-reaching changes in the patterns of production, consumption and trade, changes which will require the conscious and concerted action of both developed and developing countries.
- UNCTAD V foundered over these two essentially different perceptions of the world economy. As a consequence there was no agreement on the nature of the changes which are required to meet the developmental needs of the Third World. The stronger Group B countries control the financial and monetary institutions and thus ensure the perpetuation of the present order. Although they are prepared to adapt and to modify these institutions to meet the emerging needs of the world economy as they perceive and define these needs, they are unwilling to admit the legitimacy of an agenda that calls into question the system itself and those institutions that that maintain that system.....

- It is evident from UNCTAD V that the developed countries as a group oppose in principle the very concept and the basic elements of a new international economic order. Yet the lessons of the past three decades are unassailable -- the problems of poverty and hunger and dependency as well as the growing gap between the rich and the poor cannot be resolved within the present order. What is required is a global strategy that involves both rich and poor countries in restructuring the international institutions to meet the pressing developmental needs of the Third World. This remains the agenda for the forthcoming international conferences -- the UN conference on Science and Technology for Development (UNCSTED) in Vienna in August and next year's UN Special Session on an International Development Strategy for the 1980's."

(8) YOUTH AND SOCIAL JUSTICE

Are the youth of today in a wealthy country interested in social justice or not ? This was a question we put to Fr. Georg SPORSCHILL of the AUSTRIAN Province. He does much youth work in Vienna and is also editor of Entschluss. We give his reply below and hope it will provoke some reaction. He starts by noting two apparently opposing trends:

- "At the end of the 60's and beginning of the 70's there was much questioning of social and political structures. This now seems to have receded into the background and is in danger of being forgotten by many young people today. Interest now centres on planning one's own life and future. It confines itself to a person's own family and professional concerns. Coming to terms with an environment dominated by consumerism and the need for technical skills occupy most of the energies of young people. So this is the first trend: a lack of political and social awareness and concern for problems relating to one's own life.
- More and more young people understand that involvement with man, society and the world is an essential dimension of christian faith. They want to do something as Christians. They see belonging to the Church as meaning that they should take on responsibilities and get involved with others -- as Christ did. They feel this should be one of the differences between a Christian and a non-Christian. This is the second trend: Christianity is seen above all as a call to involvement for others.
- How to interpret these apparently opposing trends ? There seems to be a difference, if not contradiction, between a young person's own needs for self-development and happiness and the demands of Jesus

in the gospel. Jesus challenges the young to aim at another goal. They appreciate this difference very clearly. Getting involved in social issues is less attractive on the surface and seen much more in the light of sacrifice and renunciation. For example, previously everyone was willing or at least ready - partly as a result of a romantic ideal of social work - to go to an old folks home to visit and cheer up the lonely people there. Today's motivation has much more to do with faith. This is clear when the young people say: 'I do it because Jesus calls me to: this is how he would have done it.'

- I see this as an opportunity for those involved in church youth work today. They will be able to foster a social awareness and commitment that will be stronger and more closely related to reality than before. This gives grounds for hope that, especially in the wealthy European countries, a new consciousness of the close connection between the following of Jesus and a commitment to social justice will develop. Such a social commitment will also give a new missionary dimension to the faith for a generation of young people which is ever more dechristianised and further from God. "

(9) ABOUT OURSELVES

Points from letters

- Since the last account in PJ 12 (p. 28), we have received a further 72 letters from 29 different countries. In the lead were the USA (11) and India (10).
- Most of the longer comments were on PJ 13 and have already been mentioned above. Among more general remarks was one from PAPUA NEW GUINEA whose author was surprised by the variety of our readers and congratulated us on avoiding "forms of spiritual neo-Rousseauism in respect of the poor"! Another reader from INDIA said that what he appreciated most were "articles which show how to keep both feet on the ground - not break with faith but keep it and how to project faith into new and difficult situations. "
- There were three requests for topics to be taken up in the future:
 - (a) material on social or structural analysis (INDIA),
 - (b) more about Jesuits working in slum areas among the very poor (BRASIL),
 - (c) the meaning of promotio justitiae for the Jesuit apostolate which is not primarily full-time social (CANADA).

- We also heard from 3 of our reviews which either had or wanted to publish excerpts from PJ:
- (a) Via consacrée (BELGIUM): Solidarity with the Poor.
 - (b) Mensajero (ECUADOR): Fr. Ivern on Puebla.
 - (c) Choisir (SWITZERLAND): Fr. General on insertion/exposure.

Distribution

- In PJ 12 we paid a special tribute to our Secretary who typed every issue of PJ since the beginning and in all 3 languages. (cf. p. 31) After 5 years service in the Curia, she has now unfortunately left us to return to her homeland in COLOMBIA. On behalf of all our readers and myself, I would like to thank her for the excellent work she did. At the same time I am respecting her wish not to divulge her name.
- Closely connected with the previous point is a certain delay in the appearance of this issue and, for our French readers, a considerable delay in the appearance of PJ 13. The cause for the latter was not that, for the first time, the translation was done in in CANADA rather than FRANCE - we are very grateful to our Canadian helpers. The delay came from this end. Apologies!
- We are also very grateful to the Social Ministries Directors in the USA who, at their last Board Meeting, agreed to donate \$1,600 for the reproduction and mailing of the next 4 issues of PJ within the States. And the reason they gave also made us happy: "Because of the good feedback on it the Directors have received."
- Two other Provinces have also agreed to reproduce the bulletin themselves and send it to all houses: CANADA (in French) and VENEZUELA (in Spanish). This is a most generous offer for which, once again, we are deeply grateful.

How does a Jesuit, brought up in the economic system of northern Europe and sharing in its mentality but also belonging to an international religious order, experience problems of world justice ? This was a question tackled by Fr. Friedhelm HENGSBACH, Professor of Sociology and Economics at Sankt Georgen, Frankfurt, in a conference he gave at the bi-annual congress of the 'European Group of Jesuits in Social Sciences' which took place this year at Aix-en-Provence at the end of August. Because of its interest, we asked him to write up his talk for publication in PJ. He deals with the three areas of consumption, production and structures.

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- 1.1 NEED: The need for a new distribution of the world's wealth seems self-evident in view of the growing differences in income between North and South.
- 1.2 AD HOC SOLUTION: Those in power provide ad hoc solutions by financing increasing demand. In the private sector wealthy individuals give something of their surplus (alms, relief aid). In economic circles there is talk of a redistribution of consumer power which will lead to a continuous increase in income and consumption. New ways of developing consumption will also have to be found appropriate to the needs of the Third World.
- 1.3 LONG TERM REMEDY: In contrast to ad hoc measures is the long term strategy that calls for a new life style. The present consumption capacity of industrial countries is limited internally by a foreseeable saturation of the home market and by a rejection of increased consumption when this serves only to compensate for inhuman working

conditions, harmful to health and tolerated only for the sake of job security. There are also external limits to consumption due to exhaustion of existing supplies of raw materials and energy resources, and growing pollution of the environment.

- 1.4 CONSEQUENCES FOR JESUITS: In my opinion the main consequence should consist in an option for a simpler life style. Individuals and communities should investigate all alternatives before deciding how to appropriate the financial resources of which they dispose. Their level of expenditure should be linked to lower income groups rather than higher. Perhaps some living standards should be 'frozen' at their present levels.

2 : PRODUCTION FOR JUSTICE

- 2.1 NEED: In the light of unemployment figures in industrial countries, the need for a redistribution of work is not so evident. However it becomes understandable when one considers comparable figures in the developing countries.
- 2.2 AD HOC SOLUTION: Those with power concentrate on employment programmes. They advocate national and international measures to stimulate production. They call for an export-orientated policy towards developing countries which favours free trade and an international division of labour according to which industrial countries produce goods requiring capital-intensive investment while developing countries are limited to consumer products requiring only labour and raw materials. This leads to a transfer of productive power to industrial countries, especially when dealing with 'stable' developing countries. Such countries, without trade unions and under military regimes, provide the best guarantee for profitable private investment.
- 2.3 LONG TERM REMEDY: This consists in a radical but balanced change in existing structures of production. A first step is the reduction of protectionism in the sectors of agriculture, textiles and steel. Instead of a policy geared mainly to wage increases, trade unions should adopt a programme aimed at humanising the working world: ie. shortening working hours, improving training and working conditions through job-enrichment and job-enlargement. New and alternative technologies are also necessary since, under present conditions of production, comparable living standards for developing countries are impossible.

- 2.4 CONSEQUENCES FOR JESUITS: As Jesuits we must try to become involved with those groups of people most concerned about these structural changes in the world economy. We must make an option for the working classes, dependent employees, poor and simple people. So far our apostolates involve us almost exclusively with the middle and even upper middle classes. Among them we believe we will find the 'homines majoris momenti' because we ourselves mostly come from this class. A new definition of our apostolic strategy calls on the German Church and also us Jesuits to break away from an exclusive relationship with the social class from which we have come. It requires us to put more emphasis on our involvement with employees, young workers and trade unions.

3 : STRUCTURES FOR JUSTICE

- 3.1 NEED: The need for a new distribution of economic and political forces, which is the core of the call for a new economic world order, is disputed in spite of a collapse in international financial and economic structures and the obvious predominance of the industrial countries. There is a lack of understanding and a fear that privileges will be lost. The majority of German Catholics and Jesuits react in this way
- 3.2 AD HOC SOLUTION: It can be summed up in one word as summit diplomacy. Either each industrial nation pushes its own national priorities by itself or it coordinates its plans with other wealthy countries at so-called world economic summits such as, for example, the Council of Europe. Bilateral agreements between industrial and developing countries are not free from military or economic pressures
- 3.3 LONG TERM REMEDY: So far only minority groups have stood up for a long term strategy giving developing countries a global and proportionate participation in economic and political decision making. This is also true within the Church in spite of the decisions of the 1975 Wurzburg Synod and the activity of the Justice and Peace Commission. An intermediate aim is the building up of a countervailing power through means such as producer cartels and regional cooperation among developing countries. UN organisations need to be strengthened and, above all, grass root movements fostered.
- 3.4 CONSEQUENCES FOR JESUITS: Jesuits should be much more sensitive to the various forms that international dependency takes. For example, only a few are aware that the intervention of German Catholics opposing the theology of liberation was a form of cultural oppression.

One must also be sensitive to ways in which dependency manifests itself at home, for example in the cases of young people in training, women workers and immigrants. In addition to counselling work at top decision levels (Parliament, various interest groups) in which we have been fairly successful, we are being challenged to become more personally aware of and actually share in situations of dependency as well as become more involved in grass root movements and work among the poor. Such a reorientation of our apostolate will also require a revision of our social status which usually corresponds to that of professional people.

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"I think of Mother Teresa. I know there are some people who are somewhat skeptical about her methodology and the results she achieves. But she is a very symbolic figure -- especially in Asia. She herself is a kind of light which lights up the world of poor people. She loves them and shares herself with them -- with the poor, the weak, the abandoned; the unwanted, the unloved, the sick and the dying. She and her sisters literally believe the words of Christ: 'What you do to the least of my brothers, you do to Me'. They believe that they meet Jesus and care for Him and love Him every day in their service of His little ones. And it is this real belief that explains the mystery of their love.

Mother Teresa tells of how one day a Hindu gentleman walked into one of their homes for the dying. A Sister was taking care of an old man who had just been brought in from the streets. The Hindu gentleman stood there and watched, amazed at the love this Sister obviously had for the dying -- her eyes, her voice, her words, the expression on her face, the way she touched the man all showed a tremendously genuine and tender love. After watching this scene for a while, he turned and walked out of the room where the dying patients were, and in the hallway, he happened to run into Mother Teresa. He said to her: "I came in here an empty man, a man without God in my heart and without peace in my mind. I leave here full -- full of the presence of God whom I have met in the love of that Sister for the dying man, and full of peace of mind." This is the depth of incarnation, I guess... Like Jesus, we must become incarnate. Like Him, we must become man -- that is, we too must learn to be really human through the same process that He did: through suffering with the poor."

Cardinal KIM, Opening Address to SELA Meeting
Hong Kong, August 27, 1979.

A : THE PRICE OF JUSTICE

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The demonstrators were protesting the unlawful detention, as they saw it, of 4 university members on a charge of arson. They were attacked by a gang armed with staves, cutlasses and knives consisting of PNC supporters and members of a quasi-religious sect called 'The House of Israel'.

The latter have often been employed in the past as thugs to break up anti-government meetings. Their leader David Hill, alias 'Rabbi Moses Washington', is a fugitive US convict. Under the editorship of Father Andrew Morrison, the 'Catholic Standard' has been in the vanguard of the human rights campaign in Guyana and taken a strong stand against all forms of oppression. Though under much pressure and continual harassment from the Government, it is now the only independent source of information left in the country. Father Darke was its official photographer in his spare time and well aware of the risk this involved.

Father Darke was born in England, served in the Royal Navy during World War II and joined the Jesuits in 1946. Ordained priest in 1958, he was assigned to Guyana in 1960. He became a Guyanese citizen soon after Independence in 1966. He spent almost all of his 18 years in Guyana teaching at St. Stanislaus College, continuing there after the government takeover 5 years ago. He was an outstanding youth worker and very active in helping the churches in the interior of the country. His funeral was the occasion for a massive demonstration of wide support and sympathy. The service had to be relayed by loud-speaker to huge crowds who could not fit inside the cathedral and who marched two miles in procession through the city to the cemetery. In his homily, Bishop Benedict Singh asked the congregation to be sorry not for Father Darke, but for the violence that caused his death, for those who use violence and for those who support violence by failing to speak out.

The Catholic Church and the Jesuits in Guyana are continuing to speak out against violence and injustice. Father Darke's death has given them new strength to do so. At the time of writing, there are reports of a massive student vigil on the spot where he was stabbed, followed by a formal protest to the Ministry of Education for actions described as "politically motivated, disruptive and a harassment to the entire education system." And the paper, in whose service Father Darke lost his life, continues to take a firm and courageous stand in a situation it describes in the following words: "The demand for absolute power issued in the terms of a referendum, the frantic determination to produce a massive approval vote despite boycotts, the consistent breaking up of opposition meetings, and the radical firing of all suspected of open dissent, are normal steps taken by dictatorships to ensure their firm control. Rigid control of the mass media to the very perversion of language, deliberate involvement of the people in mass corruption, lying and cheating as a sign of loyalty, militarisation of poorly fed children, and the general degradation of the people so that they are incapable of effective resistance are means towards the local regime's goal of self-perpetuation."

FRS. RESTREPO + ARANGO (COLOMBIA)

They were arrested in mid-May for questioning by the military, held for two weeks before their detention was made public, formally charged for 'rebellion' in connection with the assassination, the previous September, of Dr. Rafael Pardo Buelvas, ex-Minister of the Interior. After 48 days of detention, 12 of them incomunicado, they were transferred to the Jesuit College of San Bartolomé where they remained under house arrest until September. The charge was transferred to the civil courts and its outcome is still awaited.

Father Luis Alberto Restrepo, 41 years old, works in CINEP, the Jesuit Centre for Research and Popular Education in Bogotá and is in charge of its educational programme. He also teaches philosophy at the University of the Andes. Father Jorge Arango, also 41, does similar work in Medellín in a small institute catering especially for peasants and various christian groups. Both are thoroughly committed to the poor and underprivileged whose service is the main function of the two institutes in which they work.

The facts of the case are simply related. Father Restrepo tried to help a certain Mr. Camelo, a past student of his at the National University who was having trouble finding work because he had deserted from the Naval Academy, by offering him a small job in CINEP editing a news bulletin on trade union problems. After a while his work was clearly not satisfactory and he was asked to leave. Before going, he asked for a recommendation for someone to stay with in Medellín and, on the strength of this, spent a few days there with Father Arango. Shortly after, he was arrested on suspicion of assassinating Dr. Pardo. Two CINEP employees were arrested at the same time, held blindfolded for 9 days in the barracks stables, badly fed and submitted to continuous interrogation and pressure. The following day, CINEP's director and the Provincial visited the General in charge, assured him they were totally ignorant of Camelo's alleged subversive activities, and offered to open all the Centre's files for inspection. Three investigators spent four days thoroughly examining everything. Later the Fathers were confronted with photostat copies of some implicating letters supposedly written to them by Mr. Camelo and extracted from his sister 'without her being aware of the fact' while she was visiting him in jail. The Fathers had never seen the letters before and the originals were never produced. Yet they were the immediate cause of their arrest and of subsequent wild accusations made against them in the press and by the Minister of Justice himself. The letters have since been disowned by Camelo.

Perhaps more important than the details of the case, is the fact that it gave rise to sustained public debate on several issues connected with promoting justice in the name of the Gospel in a highly polarized society. It became an occasion for mutual conscientization as well as for expressions of solidarity from many groups, Jesuit and non-Jesuit, and from many countries. In a joint declaration, the Provincials of Latin America thanked the two fathers for the example they were giving and hoped it would encourage "all of us Jesuits in Latin America to take up and strengthen our preferential option for the poor in the spirit of Puebla." We end by quoting a paragraph from the letter written by Fathers Restrepo and Arango to their Provincial while still in prison. "We repudiate the vile assassination of Dr. Pardo Buelvas and don't want anyone to use our name to justify such irrational and anti-gospel methods of sterile terrorism. We deplore as wholly evil the appalling doubts the calumnies against us have sown in the minds of members of his family. But we also condemn, and more than anything else, the official violence used in the administration of justice; military violence, the violence of a system that condemns thousands of our brothers to poverty, ignorance, hunger and premature death. This is the worst violence of all, especially since it is exercised by respectable people who have power, in the name of justice and the law."

FR. MANUEL ANDRES (BRASIL)

He was summoned to appear at the Federal Police Department in Salvador do Bahia on October 2nd, to be formally notified that an expulsion order was being prepared against him on the instructions of the Ministry of Justice. Our latest news is that, for the moment, the process has been 'postponed sine die' owing to the direct intervention of Cardinal Avelar Brandão, Archbishop of Salvador. This is, however, but the latest move in a series of incidents that have plagued the Jesuit Centre for Social Research and Action (CEAS) in Salvador.

In May, when Father Andrés requested the necessary permit to travel to Lima to attend a meeting of Jesuits discussing the application of the Puebla Document to our apostolate in Latin America, he was informed that a dossier on him had arrived from Brasilia and that his expulsion was already under investigation. While away, Federal Police came to the Centre to make enquiries about his activities and whereabouts. He was allowed to return both then and after another departure to attend the meeting of Jesuit Ecumenists in Barcelona, again through the Cardinal's intervention. But it proved impossible to halt the investigations which usually lead to expulsion within 20 days after formal notification. The previous year, Father Claudio Perani, Director of the Centre, was detained 5 hours in the airport on his

return from the Congregation of Procurators in Rome and would have been deported had it not been for the prompt intervention of his Provincial and, once again, the Cardinal.

Father Andrés was born in Spain in 1933 and ordained in Brasil in 1962. In 1965 he obtained a doctorate in philosophy from the Gregorian University in Rome. He studied also at the Jesuit University of UNISINOS in southern Brasil and the University of Brasilia. After 2 years teaching at IBRADES (Jesuit-run Institute for Development in Rio de Janeiro), he joined the team of CEAS in Salvador and has been working there ever since.

The CEAS describes its functions as follows: "It is a cultural and educational body in the service of justice and liberation and aiming at social transformation, that is, a democratic society with true popular participation, economic, cultural and political. It is not a political movement: it accompanies the struggles of Brazilians to obtain their rights as citizens: it does not take part in any political activities identified with one party. It is not a movement with its own popular base . . . Its fundamental point of reference is the effective participation of popular sectors in the transformation of society. It promotes grass-root participation and supports initiatives that come from the base It is a church organization: its inspiration and objectives are based on the Gospel without however being confessional. It is open to people who share its basic philosophy. "

It should be fairly obvious why the CEAS is having trouble with government authorities. Father Andrés expresses his views as follows: "The true significance of the process against me is that the authorities in power are continuing to oppose any genuine work by the Church alongside and in favour of the oppressed. This is true not only here in Brasil, but in all Latin American countries ruled by oppressive regimes. And so in the work of such organisations as 'Pastoral Operária', 'Pastoral da Terra', Centre for Human Rights and our own CEAS, it is difficult to avoid the repression that is the common lot of the majority of the people. "

BISHOP PARILIA BONILLA (PUERTO RICO)

On August 23rd he was convicted of trespassing on federal property, fined \$500, prohibited from entering military facilities and sentenced to one year's probation. His lawyers have appealed the conviction which could leave the sentence without effect for several months. Bishop Parilla has refused to pay the fine, stating that he will go to prison if necessary. He was convicted for taking part during May in a demonstration on Blue Beach Bay on the island of Vieques where US Military Marines had set up a base.

Together with 21 other demonstrators, including an Episcopal priest and a Methodist minister, he was protesting both the military presence and the fact that all beaches in Puerto Rico, including those on Vieques, are by law property of the people of Puerto Rico.

Msgr. Antulio Parilla-Bonilla was born in 1919 and taught for several years at the Rio Pedras campus of the University of Puerto Rico. Shortly after consecration as bishop, he resigned from the Episcopal Conference over policy differences. He now runs the John XXIII Social Centre, a combination library-research centre in Rio Pedras, which is supported by contributions from Catholic laymen. He is an outspoken advocate of Puerto Rican independence. Nearly 10 years ago, he was arrested in Fort Dix, New Jersey, during a demonstration against brutality in the stockade.

The Catholic Bishops of Puerto Rico made the following declaration: "It has been made public that Mons. Antulio Parilla-Bonilla, Titular Bishop of Ucres has been summoned to answer a charge of breaking federal law which restricts entry to certain property under jurisdiction of US Marines in Vieques. It is also known, as a question of fact, that the situation in Vieques demands a prompt and just solution and that this has already been advocated by the Bishop of Caguas in whose ecclesiastical jurisdiction the island lies. Although Mons. Parilla acted under his own initiative and personal responsibility, this is no reason why we as Bishops should not offer him our brotherly companionship. Finally the Catholic Conference of Puerto Rican Bishops urgently requests on the part of all a correct approach and effective remedy to the situation that has given rise to the above-mentioned events."

B: : M E E T I N G S A N D C O N F E R E N C E S

There have been so many this summer that it is difficult to know where to start. There is also the danger of self-deception. To paraphrase a well-known saying, 'Those who can, do: those who can't, attend meetings'. However we give below a brief account of 8 meetings that took place on 4 continents and brought together around 350 Jesuits, not to mention others.

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SELA : HONG KONG / MACAU

PJ gave a full account of SELA (Socio-Economic Life in Asia) and its activities last year, after the Editor had attended its annual meeting in Japan (cf. PJ 9, 116-124). However this year was its 20th birthday and the annual meeting was different. It took place in 2 parts, the first in HONG KONG attended by 2 lay delegates from each of the countries where SELA is active. It opened with an address from Cardinal KIM, though he was unable to deliver it personally. Then followed 5 days of dialogue which ended with a Final Statement strongly affirming the role of SELA in creating structures through which people have been able to work together for faith and justice, and encouraging it to go on discovering ways of building relationships with committed and active people and groups.

The second part of the meeting was for the SELA team alone and took place in MACAU. It began with 3 days of exposure in: refugee camps, among lepers, the handicapped and the poor in general. The remainder was dominated by two questions:

- How can SELA better integrate its work with other apostolates such as education and pastoral work "in light of the fact that the struggle for faith and justice is now the vocation of all Jesuits" ?
- How to reply to the 5 requests made by the lay delegates at their HONG KONG dialogue ? The following is the response that SELA unanimously adopted:
 - (a) Ways of continuing the process as outlined in the Final Statement:
 - It was agreed there should be a meeting with coworkers two years from now. This will be presented to the programing committee for next year's SELA meeting.
 - There should be a network of communication (cf. (d) below).
 - (b) Expanding the network both at the national and international levels:
 - Each SELA member at this meeting to give to the Executive Secretary a list of the groups and organisations he is in contact with. This list will be circulated later.
 - Each SELA member is to make serious attempts to broaden his communication network. Some areas suggested were: National religious groups, Urban Industrial Missions, non-Christian religious, Asian workers, student groups, human rights groups, and so on.
 - The mutual cooperation between countries on concrete issues taking place can, and should, be expanded with more careful planning.

- (c) Providing a form of communication between the people attending:
 - The SELA newsletter to be gradually expanded to cover points (a) to (d) of the Final Statement, and be opened for communication between Jesuits and non-Jesuit collaborators.
- (d) Ways of facilitating regional and bilateral meeting of people with common concerns, particularly those acting at the local level:
 - It was agreed that each national group attending the dialogue would submit a written reflection of the dialogue centred on the major concerns presented by that group by the end of October 1979. These reports will be circulated as a special edition of the newsletter in order to begin the network of communication.
 - The greatest priority should be given to workers. To facilitate this we suggest that Hayashi, Bill Armstrong, Girlie de Guzman and Joseph Ho begin to communicate together to advise us how best this problem may be tackled. We pledge our support to this initiative.
- (e) The main concerns listed during the meeting:
 - It was agreed the following be given priority:
 - Workers
 - Transnational corporations
 - The voice of the Church
 - Human rights.

EUROPEAN GROUP : AIX-EN-PROVENCE

The last meeting of the European Social Sciences Group SJ took place two years ago in Innsbruck and discussed 'Democracy in Europe' (cf. PJ 4, 88-9). This year the meeting place was Aix-en-Provence and the theme 'Social Justice in International Relations'. Some 44 Jesuits attended and discussed papers given by Olivier de DINECHIN, Matias GARCIA, Francisco de ROUX and Friedhelm HENGSBACH. The last constitutes our document in this issue of PJ. Four discussion groups were formed on the following themes: Technology/Modern Civilization; Cultural Domination; A New International Economic Order; Migrant Workers. A number of concrete resolutions and suggestions emerged. Among them were the following:

- There should be more co-operation between Jesuit Social Centres in Europe. Perhaps the Directors could meet each year together with the steering committee of the European Group.

- There should be some joint preparation for the next session of the 'Helsinki Declaration' Conference which will be taking place in Madrid in 1980. This could be done through our social publications.
- The Group should speak out on specific cases of international injustice and violation of human rights affecting both Jesuits and non-Jesuits. Some simple network should be set up to co-ordinate this. It would include a contact man in each country to publicize cases through the national media. It would also, involve establishing relations with Jesuit social institutes and groups in third world countries.
- The Group should establish regular contacts with non-Jesuit organisations such as Amnesty International, International Commission of Jurists, Commission for Human Rights in Latin America, etc.
- A study should be undertaken of various models for a new international order proposed by such groups as the Club of Rome, the RIO project, the Fundación Bariloche, the Trilateral Commission, etc. These need to be evaluated in the light of the Gospel principles so as to provide guidelines for planning and action not only by third world christians but also those in Europe who wish to undertake a serious commitment to build a more just world. Such a study would include discussion of alternative economics and lifestyles. Hopefully it could be prepared by one of our social centres in time for the next meeting of the Group in 1981.
- Between now and the next meeting some members of the Group should undertake to live among the poor for a limited period. This would give the Group greater credibility and weight among other Jesuits in Europe.

As a preparation for the meeting, a questionnaire was drawn up and sent to participants several months beforehand. Its theme: "What are the tasks involving social justice which we feel we should tackle at present ?" 14 replies, some individual and some collective, were received from Germany, Austria (Hungary), Belgium, Spain, France, Italy, Poland, the SJ Curia and the Gregorian University. An analysis of these was made and presented by Father Jean WEYDERT, Director of CESIC (Catholic European Study and Information Centre). We quote here a few of the practical suggestions made which do not repeat those already mentioned above:

- Form Jesuit working groups for the big international conferences such as UNCTAD, etc.
- Co-operation with European Bishops: for example, by preparing a symposium or a publication for the European Council of Episcopal Conferences.

- Adapt Populorum Progressio and Octogesima Adveniens to Europe.
- Elaborate a theology of liberation for a rich continent.
- Take part in coordinating initiatives of small groups as the foundation of transnational solidarity.
- Collaborate with CESIC (cf. above) on questions concerning the unification of Europe.
- Invite history lecturers from SJ colleges to meet together to study the content of their teaching.

It will be seen from the above that there is no lack of ideas or tasks to be done. The Editor of PJ has one question to add: WHO IS GOING TO UNDERTAKE SOME/ANY OF THESE TASKS ? He will be very glad to receive suggestions on this as well as news of any initiatives taken or progress made.

EXPERTS + PROVINCIALS : PERU

What does PUEBLA mean for the work of Jesuits in Latin America ? This has doubtless been the theme of many meetings over the past few months. Here we refer briefly to two that took place in Peru and were concerned with the whole sub-continent. The first brought together some 25 'experts' in Villa Kostka outside Lima from June 17 - 23. They represented most Latin American countries and an attempt was made to achieve a mix between theologians, social scientists and those working among the people and in different apostolates. Their task was to draw up a series of proposals to be submitted to the Latin American Provincials. They did this in the form of a closely argued 15-page document containing 32 separate proposals, many of them backed by references to Scripture, the Puebla Document and the Jesuit Constitutions and General Congregations. All we can reproduce here is their own description of what they attempted:

"There are 3 central themes in our text: first we try to describe in general terms the context and parameters of our option for the poor and for the service of faith and the promotion of justice. In the light of this we discuss our apostolic work, insisting on the jesuit and ignatian spirit that should characterise it in such a way that the values of our charisma will make a real contribution to the particular church in whose service we work. Finally, on the basis of these two considerations, we reflect on the type of training needed to prepare future generations of Jesuits for their service of faith and promotion of justice."

The second meeting was held in the same place from July 29 to August 5. It brought together the Provincials of both Latin American Assistancies and was also attended by Father General. Its main concern was to reflect on the preparatory document of the 'experts' and make specific recommendations on how the Society should implement the Puebla Document. It did this in the form of 5 brief position papers, requesting Father General to take the final step of writing a letter to the Major Superiors of Latin America on his return to Rome. The position papers dealt with the following themes:

- A preferential option for the poor;
- Evangelization;
- Relations with the hierarchy and local churches;
- Renewal of the Society;
- Training and vocations.

Father General's letter to the Major Superiors, which takes up most of these points, is about to be published.

JESUIT ECUMENISTS : BARCELONA

The 8th Congress of Jesuit Ecumenists on 'Ecumenism and the Promotion of Justice' took place in Barcelona from August 26 to September 1 and was attended by some 80 Jesuits. Since we already outlined its programme in PJ 12 (pp. 64-5), we give here brief final statements from the 5 discussion groups even though these cannot be considered formal conclusions. The groups were constituted on a geographical basis and, as will be seen, there were some discrepancies of view between them.

Latin America / Spain

1. The greatest and most scandalous division in the world is caused by injustice.
2. This fact affects the churches and divides them.
3. The struggle for justice has brought different confessions closer together.
4. There is need to investigate and analyse different aspects of injustice in different cultures.
5. Ecumenism includes doctrinal reflection but (mainly) from the point of view of the oppressed. In the last analysis consensus on unity comes through close solidarity with them, their cause and their destiny.

North America

1. A 1981 International Congress should be held with 'sectors' of interest: eg. theological/doctrinal, social justice, pastoral/spiritual.

2. Hold Regional Congresses in 1980.
3. Social action for Justice must be a dimension of all ecumenical ministry, in spite of some ambiguities from both 'sides'.
4. 'Ecumenism' has various meanings: intra-church; inter-churches; inter-religious; in the human family.

Africa / Near East

1. Highest praise for material arrangements.
2. Accounts of concrete experiences not enough exploited.
3. Imbalance: problems of second and (non-latinamerican) third world.
4. Prayer and liturgy left much to be desired.
5. Next theme: Ecumenism and Inculturation, Church (Dis-)unity and Cultures.

Europe

1. Church unity subordinate to unity of human race.
2. No unity of an unconverted church.
3. In ecumenical reflection and dialogue we must always ask: "So what ?"
4. Need for pluralism in theology and church structures.
5. Themes: Human rights and credibility of churches
Women in the church and in society.

Asia

1. We were happy that a strong stress was made in this Congress about the importance of being committed as Christians to the promotion of justice.
2. However, the majority of the group felt that the promotion of justice was forcibly stressed to the detriment of 'Ecumenism', either in a classical or in the wider sense of the term.
3. We suggest that, before choosing the topic for a next Congress, Jesuit experts in ecumenism be consulted by a committee appointed by this Congress.
4. 'Papers' to be distributed in advance - 'presentation' to be limited to a maximum of half an hour - more showing from the floor. Fewer 'papers' and more dialogue in the next Congress ?

MIDDLE AGED JESUITS : BARKMERE/MONTREAL

From August 5 to 10, some 40 Jesuits of the French Canadian Province aged from 45 to 55 met by the shore of Lake Barkmere for a session centered round Decree 4 and "the new vocation of the Society". The session, a blend of conferences, discussions, prayer and private reflection, was

generally voted successful. It was unanimously agreed that similar sessions should be held in the future. We give below the 5 resolutions passed at the end together with two brief extracts from a letter by Father Julien HARVEY, the Provincial, explaining what had happened there to the rest of the Province.

- 1 - The Society as a body and its official representatives among us must commit themselves to justice in spite of the tensions and divisions that such a commitment could cause in our Province.
- 2 - To follow up our session and promote the Province's commitment to justice, we suggest Father Provincial sets up a special committee which, however, should not only represent the age-group 45-55, but the whole Province.
- 3 - Among other things, we suggest this committee should study:
 - (a) different ways of following up this session;
 - (b) the need for a regular information bulletin;
 - (c) different possibilities for Jesuits who want to live for a time among the poor.
- 4 - We invite the provincial administration to make it possible for Jesuits in the Province to have an experience of conscientization among the poor here or elsewhere.
- 5 - We want to encourage the team of Relations (a publication) to work in the spirit of Decree 4 and to continue along its present line and methods. We are thinking especially of the plan to set up special committees open to outsiders.

Father Provincial had the following to say:

"..... It soon became evident for each of us that all Decree 4 says is already in texts from Leo XIII to John XXIII and John Paul II, in what the Church itself is proposing to us as norms in a more and more dogmatic context that goes further than the purely moral dimension. I believe that none of us will ever again think of being a true or a good Jesuit, if he remains unconcerned before the intimate link between the promotion of faith and the promotion of justice. If one has rejected one of these poles, it is certain that one has rejected the other as well. And several times we have seen that the reply to Paul VI's invitation to the 31st Congregation, that of struggling seriously against the atheism of our time, has been to a great extent given by the 32nd Congregation and its Decree 4, more than by the 31st.....
..... We often unconsciously found ourselves following the thought of Father General who reminds us that we have to experience poverty and exploitation, that we should have true friends among the poor, that we should be able to

judge values, projects and problems from the viewpoint of the weakest. During the session, someone quoted a letter from Gandhi to Nehru in which he tells him that the surest criterion for action is the following: think of the poorest person you know and ask if what you propose to say or do will be of any help to him. This is thoroughly christian advice."

'SOCIAL' JESUITS : FRANKFURT

The annual 'Sozialtagung' of the German Jesuits took place from September 3 to 6 at the theologate of Sankt Georgen in Frankfurt. It was attended by 33 Jesuits, among them Father Oswald von NELL-BREUNING, soon to celebrate his 90th birthday, who took a lively part throughout the proceedings. This year's theme was 'the Family' in preparation for the 1980 Synod of Bishops. There were no conclusions, but we list below the 5 papers that were presented for discussion:

- (1) Fr. Norbert BRIESKORN : New Family Law in the Republic. A review of the present situation.
- (2) Fr. Hans HIRSCHMANN : Trends and Objectives in Family Policy among social groups and structures.
- (3) Fr. Franz Joseph HOLIN : The Family in the Western Welfare Society: developing trends as exemplified in the Swedish model.
- (4) Fr. Emerich ANDRÁS : The Family and Family Policy in the East Block: developing trends as exemplified in the Hungarian model.
- (5) Fr. Norbert MULDE : Threats to the Family: Experiences drawn from Marriage Counselling.

JESUIT NUCLEAR DISARMERS : USA

An unusual two-day session brought together 36 Jesuits next to the Trident Submarine Base at Bangor, some 30 miles from Seattle in the State of Washington. The occasion was the feast of St. Ignatius, "the mad Basque who dreamt outlandish dreams, who flung away his military might and pride to become a fool with Christ." The purpose: to discuss Jesuit spirituality facing a key issue of our times - nuclear armaments. The method: a combination of seminar-picnic and a holy day celebration. It started on the vigil with a liturgy linking the man Ignatius with the issue of militarism and with presentations on the reality of Trident and how to relate to it as Jesuits in the light of the Holy See's 1976 statement: "The armament race is to be condemned unreservedly." It continued on the feast itself with a session of

silent prayer followed by the handing out of leaflets to workers coming on shift at the base. Then a panel discussion on Jesuit Spirituality (especially the Two Standards + Third Degree of Humility) vis-à-vis the Trident Base and Militarism in general. This was followed by the Mass of St. Ignatius to which friends, alumni, parishioners had been invited. The session ended with a free picnic for all. In the words of Father Jack MORRIS and the other organisers, the event was a "real winner" and was reported on both Canadian and US TV. It is to be followed up and also repeated next year.

Whether in imitation or not, the Maryland Province is sponsoring a one-day seminar on November 10th on "The Arms Race and Peace in the light of SALT II". It will take place at Georgetown University and is open to all Jesuits and their lay colleagues. In announcing it to the Province, Father Joseph WHELAN, the Provincial, wrote: "As Christians and Jesuits, we ought to have in our lives continuing moral education and reflection on the great public questions of our nation and our world. The decision to ratify or reject SALT II is clearly such an issue. But whether because we are busy or distracted, or because we tend to restrict our moral responsibility to personal or interpersonal issues and not also to include in it clear social obligations, such moral education does easily take place."

Another indication of growing interest and concern among American Jesuits for questions relating to disarmament and the SALT treaty is the excellent special supplement published in the October issue of National Jesuit News.

SOCIAL JUSTICE SEMINARS : NEW SOUTH WALES, AUSTRALIA

St. Ignatius College, Riverview, recently organised four one-half day seminars for the boys of years 9 to 12 and their parents to discuss concern for social justice in the world. As part of the process, they were invited to answer an 'opinionaire' which set out 5 'standard profiles' illustrating common attitudes towards world injustice. We give these below since they provide a useful yardstick for measuring our own commitment to the promotion of justice. Which category are we in ?

(1) "Men for others"

Reduced consumption of resources in affluent countries coupled with equitable distribution around the world would bring major relief to adverse living conditions. Overcoming adverse conditions requires continuing, active involvement of those not affected. Promotion of social justice does involve changing structures in our society. The

Church is obliged to speak and act against unjust economic and social structures. Injustice is generally deliberate and intentional and is increasing. It is widespread and persistent and rates as the world's most desperate problem.

(2) "Undecided activists towards injustice"

Reduced consumption of resources in affluent countries and a more equitable distribution around the world will be insufficient for major relief of adverse living conditions. Those not affected should be personally involved more actively than in solely making gifts of charity. It is not clear if and when maintaining the status quo or changing society best promotes justice, and the church should be careful when she elects to speak or act against unjust economic and social structures. Injustice is a serious and widespread problem worse than most in the world. It can be either intentional or unintentional and although the level fluctuates it is showing a tendency to increase.

(3) "Self-protecting passivists towards injustice"

Insufficient resources in the world mean that most people must live under adverse conditions. Gifts to charity are sufficient involvement for those not affected. The Church's role in speaking and acting on economic and social structures is doubtful and the best means of promoting social justice is actively to maintain the status quo in our society. Injustice is accidental and unintentional and while it comes and goes it remains a persistent problem (but no worse than others), at a level which is much the same as ever it was.

(4) "Soft-line opponents to concern for others"

Those affected by adverse conditions in the world have the main responsibility to overcome their condition. The principal cause of adverse conditions are people's own inactivity and poor planning sometimes coupled with insufficient resources. The charitable gifts of those unaffected may assist. The promotion of justice has nothing to do with changing structures in our society, but, if anything, could involve maintaining the status quo. Generally the Church should not speak or act in regard to economic or social structures. Injustice is either the work of natural forces or is accidental and tends to be beyond man's control. Injustice is more than a minor problem, despite a tendency to exaggeration, and while tending to fluctuate its level seems to be diminishing.

Those affected by adverse conditions in the world have the main responsibility to overcome their condition. The principal cause of adverse conditions are people's own inactivity and poor planning. The promotion of justice does not concern the structures of our society, and the Church has no responsibility to speak or act in regard to economic or social structures. Injustice is the work of natural forces which are beyond man's control. It is a minor problem which is diminishing although its extent is exaggerated.

How has GC 32 affected Jesuit Social Institutes ? This is a big question that cannot be answered here. But it is also an important one that needs to be carefully considered and answered. Hopefully we will shortly be giving more attention to it. In the meantime, new models of social centres or institutes are being started in several Provinces. We speak here of three from first world countries and would welcome any information about others elsewhere.

● **FILE** **●** **MEN** **●** **ALL** **●** **INFO** **●** **HOME** **●** **SUBS** **●** **BOOK** **●** **NEWS** **●** **MAIL** **●**

It is getting on for two years since a conference was held in London to explore the possibilities of setting up a joint Anglo-Irish centre "to promote the cause of justice at home and abroad." (cf. PJ 6, 25-6). The gestation period has been long but, since September this year, the new centre has become operative. We give below an abbreviated description of its aims and priorities, drawn up at the beginning of the summer for publication in the two Provinces.

"The new Centre of Concern for Human Dignity, as an inter-Province work of the English and Irish Provinces, has its complement of three full-time Jesuits now. They are Father Brian McCLORRY of the English Province,

Father Liam McKENNA of the Irish Province and Father Raymond HELMICK of the New England Province. The team of three will spend its time partly in London and partly in Dublin, as the project work will be equally in both Provinces.

We believe the Centre must be open to all the emergencies and crises of minorities in these countries and abroad, to the frustrations of modern life and their manifestation in symptoms of apathy and violence. But there must be priorities to govern our choice of those projects we initiate rather than those that come to us. As the underlying problems behind that pervasive frustration that so often emerges in scapegoat attacks on racial or religious minorities, we would see:

- (1) the conundrum of generalist education; not simply school education -- in fact this is only peripherally concerned with schools -- but how you prepare people, especially children, for contemporary life situations, in a time when most of the traditional communications channels in family and community have become blocked up and the life patterns themselves are in such rapid flux.
- (2) man/woman relations, in an epoch when they have taken on an importance that was accorded earlier only to what became of the children; this whole question is complicated and given more urgency by the equality aspirations of women in our own time.
- (3) work; not merely the jobs people do to make their living and the problems of structural unemployment, but what a person does with his or her life that is fulfilling and enhances human dignity.

There is a further grouping of more institutional priorities which will have as much influence on our choice of projects:

- (1) the problem of scale in our modern enterprises; the way everywhere one turns there are institutions, companies, school systems, government departments and agencies so inhumanly large that the individual falls back before them with a feeling of helplessness. This is equally the problem of the capitalist and the socialist societies and neither system has yet come up with much wisdom with which to confront it.
- (2) the problem of the definition of society as (exclusively or predominantly) a market, so that only the proposition that a decision will pay is recognised as a legitimate reason for making it. We want to find the ways of widening the range of legitimising motives so that not only this profit motive will count.

- (3) The problem of the National Security State.

A final groupings of problems with which we must be concerned looks to the ways our modern technology has equipped our society, for the first time in history, to work definitive damage to our planet and the conditions for human life on it:

- (1) the nuclear threat.
- (2) the profligate threat of the exhaustion of the earth's resources by our consumerist society.
- (3) the threat of a definitive pollution of the living environment.

The Centre's work may not have any narrower definition than that of Decree Four itself, and that means we must guard against getting lost or totally immersed in any one aspect of it. Hence we particularly value the associated work of Father Maurice KEANE, whose Inner City Project will involve a closer living and working identification with the poor in a London area than is compatible with our own task, but which we see as a dimension immensely valuable to the English Province. Dublin has seen several Jesuit projects of a comparable character in the last several years, and we look forward to cooperation with the Irish Province's new Centrum Sociale.

The international dimension of our Centre's work is curiously much easier to develop, as among our initial team there are already close links to the work of community associations and peace activists in Northern Ireland, to Israelis and Palestinians, to the work of the Jesuit SELA Secretariate in the East Asian Assistancy and to Jesuits and various Human Rights organisations in Latin American countries, among others. It is on the local and national issues that we have to exercise and discipline ourselves most."

JESUIT CENTRE FOR SOCIAL FAITH AND JUSTICE

In a letter dated May 29 of this year, Father William RYAN, Provincial of the Upper Canada Province, announced the founding of this new Centre in Toronto. Its offices are at present located in a Methodist Church building and its 4 members live close by in a poor area of the city where 3 of them have already been engaged in an active social apostolate for some time. The team consists of Father Gordon GEORGE (co-ordinator), Father Mike CZERNY, Father Mike STOGRE and Father Jim WEBB. Other Jesuits will come to be associated with the Centre in various ways as it develops to assure its interdisciplinary character. It has already become involved in health issues on

the local scene. In the international field, it played an active role during the summer in support of justice in Nicaragua. Father Ryan, for 6 years Director of the Centre of Concern in Washington, explains its aims and hopes in the remainder of his letter which we now quote:

"The Centre will be Jesuit and will endeavour to give visible institutional expression to our commitment made in the 32nd General Congregation to the struggle for justice in our world as an integral element of our evangelization today. Though enjoying considerable autonomy both in its policy and daily operations, the Centre will be accountable to the Jesuits and its many other friends and supporters. It will also have an Advisory Council on which our Province will be represented. The staff is encouraged to associate non-Jesuits with them in their task.

While the Centre is expected to be down-to-earth in its life-style and well-rooted in the Riverdale community of east-end Toronto, nevertheless, its focus will not only be national, but also international - endeavouring to keep abreast of the systemic problems of injustice that haunt our world today. Its staff will be ever open to contacts and serious collaboration with other groups of good will who share similar goals, interests, and resources, including our own Jesuit social centres around the world.

I would hope that on the basis of interdisciplinary analysis, the Centre staff would shed theoretical and theological light on the pressing issues of our day. Thus the Centre would prove an invaluable resource not only for the Canadian church and for our own Jesuit apostolates but also for public debate at every level of our society. I would hope that a special gift of the Centre would be to communicate complex issues in a popular form and to locate these issues in people's own vision of faith.

It will be the task of the core staff to articulate more fully the aims, structure and ongoing program of the Centre. However, they have already accepted as their first interdisciplinary project the present health-delivery system in some of its local, national, and international complexity. I know that the staff will keep us all informed on their progress.

The Province will provide initial seed funding for the Centre and matching funds thereafter until the staff has the Centre solidly founded. The staff will be expected to build up other sources of support gradually through grants, contributions and staff earnings. I would hope and expect that the staff would be at the service of our Province and of all

our apostolates and communities to help us all better understand and implement Decree 4: 'Our Mission Today : The service of Faith and the Promotion of Justice' of our 32nd General Congregation. Such service would be one of the grounds for continued Province support of this new Centre. "

ISGAR - SOCIAL INSTITUTE FOR RURAL GALICIA

The Instituto Social de Galicia Rural started working among the peasant farmers of Galicia some 4 years ago. Its headquarters are in Santiago de Compostella and its present team consists of three Jesuits: Luis AMOR, Nicolás POMBO and Alvarez VAL. They have themselves written a special account of their work and problems for PJ. We are happy to quote it here in slightly abbreviated form.

"ISGAR's work is to give agricultural advice and promote rural co-operatives. Galicia lives mainly from agriculture and fishing and has suffered badly from the effects of Spain's rapid industrial development through emigration, ageing population and a decline in all types of public services. Production structures remain geared to self-consumption and possibilities of development are minimal in view of the competition that will come as a result of Spain entering the European Common Market.

Galicia is an undeveloped enclave in a rapidly developing country and is bearing much of the cost of that development. 65% of the people live in over 34,000 population centres of less than 1,000 inhabitants. 71% of the land holdings are less than 12 acres of which under half are arable. Farmers represent half the work force yet, owing to massive emigration, their average age is 54. Large areas are being abandoned: only children and old people remain with little capacity for innovation. There is need for manpower, infrastructure, financial and cultural resources, etc. The State has done nothing to remedy the situation and in some ways aggravates it.

In such a social context, the Jesuits in Galicia have a purely urban presence in colleges and residences. There are only 3 of us working in ISGAR who are directly concerned with rural problems. We try to live and work as closely to the people as possible. Our aim can be summed up as helping human and social promotion in the rural sector through training, information and forming rural basic communities (parishes, agrarian cooperatives, groups to develop mountain regions etc.). Any initiative that brings farmers together to face common problems is supported by us with whatever help we can give.

We organise courses and meetings, diffuse information and popular publications. In this way we help in the formation and ongoing training of cooperatives capable of protecting the interests of rural communities from urban domination. The key of our work is direct contact with problems and people. This requires a lot of travelling owing to the wide dispersion of the population. We often print information bulletins and are in the process of trying to start a periodical.

We have many problems: material problems because the society does not have organisations prepared to help this kind of work; human problems because there is much to do and it is hard to find full-time collaborators given our precarious economic situation; and social problems because the 'powerful' (among whom are unfortunately some fellow-Jesuits) do not like what we are doing. But we feel we are trying to follow the lines traced by the last General Congregation. And we know that any work which seriously tries to promote the interests of the marginal and oppressed will generate opposition and hostility. "

D : OTHERS IN THE FIELD

FAITH AND IDEOLOGY IN ASIA

In PJ 10 we attempted to give an updated account of what was being done in various Assistancies with regard to the 'poles of reflection' mentioned by Father General in his Final Address to the Congregation of Procurators (cf. pp. 142-7). We noted that an important new start had been made in the East Asian Assistancy to undertake the type of 'analysis and discernment' required to renew our apostolic endeavours. Each Province or unit has set up a team charged with producing a 'Country Report' which will make a serious examination of the main problems and priorities that need to be faced. These are being sent to the Bureau of Asian Affairs whose team analyses and discusses them in depth and sends back detailed comments to the author of each plus his own Major Superior. We give below some of the more general observations that have emerged from this process so far since they may be of use to other teams or groups attempting similar types of analysis. They are taken from a letter written by Father Bernard CHU, President of the Major Superiors' Conference, to the Major Superiors of the Assistancy.

- (1) We all live under certain assumptions which are usually implicit. The process of analysis and reflection needed to produce these papers offers us a good opportunity to make explicit those fundamental assumptions which govern our understanding of the world

in which we live, and our apostolic planning. Making implicit assumptions explicit is always a worthwhile thing to do. Without trying to develop an exhaustive list, it would be useful if each paper carried those important assumptions which influence the subsequent analysis and reflection and strategies.

- (2) This first paper should include a brief history of the country, covering the background of those critical conditions mentioned above. This can then be updated yearly with a one-year report on recent current events.
- (3) More objective data is needed to serve as the basis of analysis and reflection. The comprehensive country report should cover the economic, political and socio-cultural conditions, those conditions which, if they are changed, would call for a change in the analysis and reflection.
- (4) Data should be clearly separated from impressions and reflections. It would then be easier to change the data in future revisions, and it will also be easier to see how the reflections flow from the data.
- (5) Every ideology has both positive and negative elements. In fairness, and for accuracy, those positive elements must also be considered.
- (6) The really important point is the reflection in faith on the data and personal impressions. This reflection should receive the most attention. What does FAITH say to this particular situation ? Or vice versa ?
- (7) Although a final integration is desired, if this is possible, it would be useful to describe any deep division or differences which occurred in the analysis and reflection on the data. At times, it might even be useful to let two papers be written.
- (8) If at all possible, this reflection should lead to some conclusions, action-points for the future. This will be a great help to sharpen concentration, to relate the reflection to the data, deepen the reflection, etc. The reasons behind the conclusions should be clearly stated.
- (9) Hardly any mention was made of the priorities of the local Bishops' Conference, or any Association of Major Religious Superiors, or of their views and reflections on the country situation, e. g. , the recent March 20, 1979 Letter from the Bishops of Taiwan. Such data would be valuable in formulating the conclusions.

- (10) Each Country Report should include:
 - a) A list of the important reference sources consulted;
 - b) A bibliography which would be useful, and available, to readers outside the particular country.
- (11) For many reasons, native-born consultants may have a special point of view on ideological questions; efforts must be made to catch that point of view and reflect upon it.
- (12) Occasional comments on the deep-seated character traits of the people could have been more fully developed. It seems that a knowledge of the psychology of the people would be crucial in evaluating the ideology which would best suit their needs.
- (13) In many parts of our Assistancy, from the information available, one has an impression of a Church which is always reacting to situation rather than acting vigorously and responding intelligently to bring new situations into being. Is this a valid observation ? Can the Church do anything else ?

VOLUNTARY HEALTH ASSOCIATION OF INDIA

The VHAI grew out of a need expressed in 1969 by directors of Christian hospitals to co-operate better among themselves and with the Government in bringing health care to the people of India. A Co-ordinating Agency for Health Planning was set up in New Delhi in 1970 and became responsible for forming and servicing Voluntary Health Associations which at present exist in 15 States and Regional Territories in India. In 1974 these federated into one organisation, the VHAI, whose declared mission is: "To assist in making health a reality for all the people of India, especially the millions of neglected rural people, with their involvement and participation, through the voluntary health sector." From the outset the Executive Director has been Father James TONG of the Patna Province, though he himself attributes the inspiration for his work to a visit in 1968 from Mr. James McGilvray, Director of the Medical Commission of the World Council of Churches. The Association is fully ecumenical and 'open to all'.

The services offered by VHAI fall into 4 categories:

- (1) Education and Training : In the past 5 years VHAI has conducted over 50 seminars at state and national level in several fields connected with hospital and health centre administration. It also runs a regional training programme for health administrators in which teams from 6 hospitals get together once every month in a 7th to learn new management concepts. There is a two-year self-teaching correspondence course geared for top management

personnel of small hospitals and middle management of large. The Association also runs a year-long on-the-job training programme in health care administration. It has helped to start a three-year night course at Delhi University leading to a Master's Degree in Hospital Administration and has been responsible for starting a school to teach anesthesia to nurses.

- (2) Consultancy: VHAI consultants are working closely with a number of health institutions throughout the country ranging from a 600 bed teaching hospital in a large city to a 4 bed health centre in a rural area. They provide advice and help in administration, finance problems, personnel, communications and several other fields. With some larger institutions they enter into a consultation contract to carry out a one-year development programme.
- (3) Research and Liaison: VHAI produces a considerable quantity of teaching materials on hospital administration in the form of case studies, games, books, pamphlets, recorded lessons, etc.
- (4) Literature and Information: It also produces and sells a considerable volume of literature in a variety of forms.

In all this work, the general policy has been to emphasise areas of health education that were being neglected or at least were in short supply. A particular success has been the promotion over the past 7 years of the village health worker movement which was accepted by the Government of India in 1977 and praised at the World Health Conference at Alma-Ata in 1978. Other forms of recognition are also beginning to come. This year a team of 4 persons, one each from Ghana, Cameroon, Malawi and Botswana spent a month at VHAI to see what they could learn of use for their own countries. Government-sponsored health officers have come for similar reasons from Indonesia, Burma and Bangladesh. In the last a similar Association modelled on the VHAI, was set up last year. An application was received from Guatemala seeking fellowship for a recently founded national community health association.

We end this necessarily brief account by quoting a description of the 'philosophy of VHAI' that was formally approved at its last Annual General Meeting. Those requiring further information should write directly to:
Dr. James S. Tong, Voluntary Health Association of India, C-14 Community Centre, Safdarjung Development Area. New Delhi-110016
INDIA.

"What is our new vision of health care ? What makes it appealing ? All we have to say is contained in the simple words: "community health". We begin with the community. Our goal is a healthy community. Our

aim is to maintain the health of the community. We promote social justice in the provision and distribution of health care. We believe in people. We work with people. We believe that people grow better when they are encouraged to do whatever they can for themselves. We hope that good health may become a reality for all the people of India.

We say that tax money marked for health must be reasonably shared with all the people. It is mainly the Government's duty to provide health service for the people.

Persons and associations classed as voluntary have a great opportunity to help people see the value of good health. We help them to want health services. It is good for us to encourage people to demand health services as a human right. The health services we speak of are mainly basic or primary. These most commonly meet the needs of the largest number of people.

We believe in a referral system. Primary health care is the base of the pyramid. This is most important. But it rises towards hospitals and medical education. We believe also in research, higher knowledge and the advancement of health sciences. But our first faith is in sharing. We emphasize health services for the poor and neglected. They are in greater need. We know enough already to provide all citizens with simple health care. If the poor do not have health care, it is not because we do not have sufficient knowledge. It is because we as the organized people of India lack the will. Our old health services have been built to favour the educated, the privileged and the powerful. Our new vision is community and community health. We wish all goods and services to be more equally shared with the whole community. The world community joins us to proclaim: "Health for all by the year 2000 !".

CODE OF CONDUCT FOR SCIENCE AND TECHNOLOGY

The United Nations Conference on Science and Technology for Development (UNCSTD) was the last of the big world conferences for 1979. It took place in Vienna in late August. The Centre of Concern has been preparing for this meeting in a variety of ways (cf. PJ 10, pp. 156-8) and in its September News Bulletin published an overall assessment of it. We end this somewhat lengthy news section by publishing a Code of Conduct it drew up "as a guide for science and technology policy which promotes people-orientated development."

1. Human dignity : Is this policy oriented toward meeting the basic human needs of all people ?
2. National equity : Does this policy assure internal structural changes which will distribute the benefits of development proportionately to the needs of people ?
3. Global equity : Does this policy reduce the informational, technical and financial disparities that characterize relationships between rich and poor countries in the present international order ?
4. Culture : Is this policy sensitive to the unique gifts, heritage, values, and traditions of the people who will be affected by it ?
5. Women : Does this policy promote the full and equal integration of women into its process and benefits ?
6. Participation : Does this policy, in the identification of problems, choice of responses, process of implementation, and evaluation of outcome, involve the people affected ?
7. Employment : Does this policy respond to the pressing need for income-generating jobs that are both humanly satisfying and socially responsible ?
8. Decentralization : Does this policy broaden the access to and the control of key factors in the development process ?
9. Self-reliance : Does this policy enable local people to identify, strengthen and utilize their own skills and resources to break the structures of dependency ?
10. Appropriateness : Is this policy in harmony with the social and physical milieu within which it operates ?
11. Environment : Does this policy ensure ecological sustainability by reducing pollution, minimizing use of scarce resources, and protecting biological systems ?
12. Security : Does this policy move away from the myth that nuclear development -- military and civilian -- and increased arms spending assures a peaceful future ?

