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exchanges * échanges * intercambios

Nº 24

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- (1) PEDRO ARRUPÉ p. 152
- (2) EXCHANGE : STATE OF THE DIALOGUE p. 156
- (1) This Issue
- (2) Marxist/Social Analysis
- (3) Novices among the Lepers
- (4) Struggling for Justice in Africa Today
- (5) In the Service of the Poor
- (6) Changeover in Brasil
- (7) Apostolic Planning
- (8) About Ourselves
- (3) DOCUMENT : RELIGIOUS AND HUMAN PROMOTION p. 171
- J-Y. CALVEZ
- (4) REPORT : SOCIAL ANALYSIS AND THEOLOGICAL REFLECTION p. 178
- Social Analysis
- (1) Context of Our Study
- (2) Challenges and Tasks
- (3) Consequences
- (4) Recommendations
- Theological Reflection
- (1) The Apostolate of Theological Reflection
- (2) Theological Reflection and Analysis of the Human Situation
- (3) Themes for Theological Reflection
- (4) Recommendations
- (5) TALK : JESUITS IN THAILAND AND AMONG REFUGEES p. 195
- PEDRO ARRUPÉ
- (6) NEWS p. 200
- Luis 'Quache' Pellecer - Ten Years of Concern -
- Centro Astalli - Exercises/Pilgrims for Justice -
- Social Apostolate in Japan - EUROJESS in Zagreb -
- Promoting Justice in Australia - Twenty Years of INADES

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PEDRO ARRUIPE

The Editor of PJ has received a number of letters expressing concern about Father Arrupe's illness and appreciation of his tireless labour in leading the Society towards a more relevant apostolate in faith and justice to meet the needs of the modern world. Unfortunately he is unable to publish all of these and has therefore selected two to stand for the rest. The first, from Jesuits, comes from the ten Province Directors of Social Ministries in the USA. The second, from non-Jesuits, comes from the Joint Justice and Peace Commission of the two Unions of Superiors General (UISG + USG) which represent all the religious congregations of men and women with their generalate houses in Rome. The Editor feels sure that all readers of PJ will share the sentiments of these two letters.

November 5, 1981.

Dear Pedro,

We write simply to tell you of the union in mind and heart we feel with you. Now in your weakness, even more than when last we wrote to you, we feel deep union with you. Ignatius once wrote to Francis: "Yours, without ever being able to forget you." We say the same to you!

Our lives as Province Directors of Social Ministries bear your signature, as though we were the letters you have "written not with ink but by the Spirit of the living God... on tablets of flesh in the heart."

We say this because we treasure the teachings and the witness you have given us over the past fifteen years as you have obeyed the Society's mandate to explain the implications of the recent General Congregations in our Jesuit vocation. We have found your teachings self-authenticating to the extent that we can say, "No longer does our faith depend on your story. We have heard for ourselves, and we know that this really is (what we are called to by) the Savior of the world".

Your faithfulness to that call from the Church and from our General Congregations to work for justice in faith, building unity among us, has strengthened us immeasurably. Your courage in defending the truth as an ideal and as it is lived, sometime with conflict, by our brothers around the world has renewed us. In Jesus' name we thank you for that !

But, in this moment of your weakness, when the worn earthen vessel of your body limits your freedom of movement and expression, we thank you for the mature depth of your obedience. Our prayer is that now, more than ever, you will have the self-emptying attitude of Jesus Christ which makes you more worthy of His name than ever before

*Respectfully your brothers
in Christ Jesus.*

Michael Mandala, S.J.
California Province

Daniel Lewis, S.J.
New England Province

William Creed, S.J.
Chicago Province

Fred Kammer, S.J.
New Orleans Province

Joseph Daoust, S.J.
Detroit Province

Joseph Towle, S.J.
New York Province

William Rickle, S.J.
Maryland Province

Peter Davis, S.J.
Oregon Province

John Kavanaugh, S.J.
Missouri Province

Bert Thelen, S.J.
Wisconsin Province

....

December 10th., 1981.

Dear Father Arrupe,

We members of the UISG-USG Joint Commission Justice and Peace write to offer you our prayerful support in your present sickness, and to thank you for your example and service to the whole church over the years through the promotion of justice. In particular we want to thank you:

- *for your courageous leadership of your own companions in the Society of Jesus in the service of faith and the promotion of justice.*

- for the witness that has been given by Jesuits under your leadership in the defence of those whose rights as human beings have been trampled, and in the challenging of unjust regimes and structures of society that cause and perpetuate poverty, powerlessness and suffering. This has been an example to all religious men and women
- for the solidarity you have shown and the service you have rendered to refugees all over the world. You have awakened many, ourselves included, to consciousness and positive action for these victims of injustice, war and repression. You have mobilised not only Jesuits, but many others who wish to collaborate in this human and pastoral service in solidarity with our needy sisters and brothers. We think especially of your first call to help the "Boat People", of the setting-up of the Jesuit Refugee Service, and of the new effort for refugees here in Rome, in which we are grateful for the opportunity to share
- for our own personal contacts with you and the inspiration that your faith, your commitment, your understanding of the needs of the time and your love of the church have been to us. We specially recall our July meeting, when you came personally to meet us and spoke to us about refugees in Africa.

Be assured of our prayerful support and of our continued commitment to work for justice. We believe that action on behalf of justice is an essential element of evangelization, "a constitutive dimension of the preaching of the Gospel", and we want to live that belief. We ask that we may be a part of your prayer too.

Your sisters and brothers in Christ,

Ma. Ramona Mendiola, icm
President UISG Commission

Falco J. Thuis, O. Carm
President USG Commission

for the members of the Joint Commission.

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(The Editor thanks the authors of both these letters for sending him copies).

THE EDITOR WOULD LIKE TO DEDICATE THIS 5TH. ANNIVERSARY ISSUE OF PJ TO FATHER PEDRO IN HOMAGE AND GRATITUDE. HIS CLOSE INTEREST AND UNFAILING INSPIRATION, NOT TO MENTION MANY WRITINGS AND TALKS, HAVE SHAPED THE LIFE OF OUR BULLETIN AT EVERY STAGE OF ITS EXISTENCE AND BEEN MORE RESPONSIBLE THAN ANY OTHER FACTOR FOR WHATEVER IT MIGHT HAVE CONTAINED OF VALUE. THANK YOU, FATHER PEDRO ! ALL READERS OF PJ WILL BE PRAYING FOR YOUR COMPLETE RECOVERY AS SOON AS POSSIBLE IN THIS NEW YEAR OF 1982.

.....

It is necessary that our Congregation be truly conscious that the justice of the Gospel should be preached through the cross and from the cross. If we intend seriously to work for justice even to its ultimate consequences (and Ignatian evangelical radicalism does indeed require this for us), the cross will immediately appear, frequently accompanied by bitter pain. For, although we be faithful to our priestly and religious charism and work prudently, we shall see those rise up against us who perpetuate injustice in today's industrial society, who otherwise are sometimes considered very fine Christians and often are our benefactors or friends or even relatives, who accuse us of Marxism and subversion, eventually cease to be our friends, and consequently take away their former backing and financial assistance ...

Is our General Congregation ready to take up this responsibility and to carry it out to its ultimate consequences ? Is it ready to enter upon the more severe way of the cross, which will surely mean for us a lack of understanding on the part of civil and ecclesiastical authority and of our best friends ? Does the General Congregation find itself disposed to offer true witness in its life, works and ways of acting ? Is it prepared to give testimony not just by a decree or declaration that expresses in words the sense or manner of thinking of all or of the greater part of the Congregation, but by reducing that testimony to practice by means of concrete decisions which ought necessarily to change our way of living and working, our field of activity, the social level of those with whom we deal, even our very image and social esteem ?

(FR. GENERAL on December 20th., 1974 during the G.C. 32)

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STATE OF THE DIALOGUE

(1) THIS ISSUE

- The postscript at the end of PJ 22 hinted that the reduction of the bulletin to 4 issues in 1981 might become *an unescapable necessity* (cf. p. 102). With the appearance of this issue, it has become a fact. The Editor wishes to apologise to those readers who feel strongly that he should have maintained 5 issues per year. However in self-defense he would like to point out that the 1981 page count is almost the same as in 1980, despite 1 issue less.
- With this issue PJ completes 5 years of its existence. At the end of 4 years we printed a long self-examination under the title 'Taking Stock' which gave a full account and many statistics about various aspects of the bulletin (cf. PJ 20, pp. 170-173). Since most of this information is still valid, we shall spare our readers any further exercise in navel gazing.
- After the last special issue on *Planning Our Apostolate*, PJ 24 reverts to its normal self. Apart from the study document drawn up by Father Calvez, it consists almost entirely in items of news and exchange between our readers. The longish report on Social Analysis and Theological Reflection is a follow-up to the theme treated at the beginning of the year in PJ 21. Though this issue will certainly arrive late, the Editor would like to thank all readers for their cooperation and wish them a happy and effective 1982 in the promotion of justice.

(2) MARXIST/SOCIAL ANALYSIS

- We have received many more comments, some of them substantial, on PJ 21 which was entirely dedicated to the above theme. We also had several requests for extra copies including one for 50 (UK) and another for 30 (AUSTRALIA). The English edition was soon exhausted and there are now only a few copies left in French or Spanish.
- From COLOMBIA: *It was a pleasant surprise to find our brothers in the North using a pastoral method that has now become normal in Colombia and Latin America among pastoral groups working for change from the side of the poor. Pleasant because we feel in communion with them in following the guidelines and practices of the Latin American church as expressed in Medellin. Just as there exist relationships of oppression among the*

powerful of both the Americas, so there can be relationships of brotherhood and a common quest for liberation among the poor and those who have made an option for them. The writer goes on to state that the pastoral methods used are in basic agreement with those described by the Centre of Concern (cf. pp. 21-33). However he refers to certain difficulties in the use of structural analysis:

- + Groups of pastoral workers have little time for serious study. Yet without such analysis and faith reflection, they know there is the risk of falling into a pragmatic activism not very effective for building the Kingdom. There is also need for some theoretical training in the social sciences that the majority don't have. And it is hard to get relevant data and facts to understand how the system works and what is happening at any given moment.
- + The action of a particular group is not isolated from that of others or from the national scene. Yet the group is incapable of conducting an overall analysis leading to a general plan of action. Who can do this structural analysis? One solution would be for a political party to translate the results of its analysis into guidelines for action and interpretations of reality that are passed down to grassroots by activists. But such analysis runs the risk of being handed down dogmatically and distorted by the leanings of the political party that carries it out. The only alternative is to search for a group of independent researchers. It is precisely this sort of service that can be offered by a social institute such as CINEP in Bogotá.
- + Another type of problem arises from the link between the social and pastoral dimensions. Sometimes an analysis of reality is carried out but no attempt is made to reflect in faith on the results of the analysis. The result is an apparent dichotomy or an excessive emphasis on the social at the expense of the religious. There is great need for a theological system together with a spirituality and pastoral approach that can integrate both elements. We are still too much influenced by a theology which separates God and the world and have not yet learnt to find God through loving our brother, as St. John teaches us in his gospel and letters.

However none of these difficulties are reasons for abandoning social analysis. Social analysis together with a commitment to the poor gives us a feeling that we are part of an historical development through which God is speaking to us.

- Analogous problems are mentioned by a correspondent from the USA who, while accepting the need for Social Analysis along the lines advocated by Peter Henriot and Joseph Holland, is more doubtful about the possibility of Jesuits using it at community level to plan their apostolates. He mentions two specific problems: value bias and complexity of issue.

- + *In the case of value bias, how does or how can a community which changes membership annually come to agreement on a value base for practical implementation. For example, Henriot and Holland list values which are personal to them. I doubt that without heavy nuance to the point of contrariety that the same biases could be adopted by many Jesuit communities, or by the same community over a period of changing membership. From a practical point of view, Jesuit communities simply do not, because their schedules or inclinations do not permit them to, devote the time or effort to achieve a moving consensus on values. If that consensus is not available, there can be no social analysis leading to a community-selected corporate program.*
- + *The case for complexity is adverted to by Henriot and Holland, but they do not analyse the component parts of this complexity of social analysis in terms of corporate formation and execution of programs. Yet the whole exercise of social analysis is directed to pragmatic ends. Complexity must be seen in terms of time, in the incredible long time to effect a program. Social planners seem to be oblivious to this time factor. An examination of the annual interests of Jesuit social centers will show a kaleidoscope of interests and issues in which advice is given, policy suggested, moral judgements inveighed - but no center stays with the issue. Some one else is supposed to execute what the social center prescribes. A second factor ignored in the complexity issue is the simple fact of "friction" - the loss of effectiveness between the idea and the implementation of the idea. Social scientists seem to have difficulty coming to terms with shades of color other than stark black and white. They cannot appreciate the difficulty of the move from one level of activity to another, from the pilot project to full production. Plant managers must work with ambiguous situations in which the clear idea must often be compromised, together with moral judgement, in order to achieve day by day goals demanded by human needs.*

The conclusion drawn by the writer is that greater emphasis needs to be placed on 'leadership analysis' by superiors rather than on group analysis and consensus by communities. I mention these two limiting factors to social analysis on the community level for corporate programming not to be captious, but to suggest that a less democratic process must remain the basis for effective ministry in the Society. Social analysis does take place in the Society, but it is primarily personal, performed by well-read administrators and other leaders. That analysis does enter into decisions which can be evaluated. I place greater merit in the evaluation of leadership performance than in a formal process of social analysis on a community basis.

- Another long reflection, this time on Marxist Analysis, came from ECUADOR. The writer emphasises he is speaking not from the viewpoint of those who write in specialised reviews or give learned conferences but as one who has dedicated the best years of his apostolic work to helping the depossessed overcome their poverty and realise their dignity as human persons. He gives 6 concrete cases in which marxist analysis is not only unhelpful, but confuses and obscures the issue.
- + *Since 1960 when our agrarian reform laws were promulgated, the rural masses are gradually realizing their deep desire that the land should belong to those who work it. Many thousands have obtained titles to farms they can fully call their own and for the first time have access to credit and technical advice. And the process continues. Yet marxist analysis claims the woes of the peasant stem from land ownership being in private hands and that the solution lies in the collectivisation of family farms. The peasant finds little objective in this explanation. He knows that huge estates are exploitive, but not small and medium properties. He sees that social welfare spreads more widely as the number of landholders increases and finds no convincing reason that his position would be better if the farms reverted to state collectives and he became a hired labourer as in the past.*
- + *These countries are making a great effort to cease being mere exporters of raw materials and food and become industrialised nations exporting manufactured products. In order to develop costly industries, they are promoting large-scale saving and capital accumulation all over the country. This is the function of building societies, stock exchanges, popular shareholding and mutual insurance schemes. Marxist analysis tells us that increasing capital is feeding the beast that devours the people since capital invested in production generates surplus value which is nothing else than the institutionalised theft of the labourer's work and therefore the source of all his woes. But the worker experiences in his own flesh that his situation deteriorates when investment is lacking, factories slow down and he cannot find employment. He realises that, when he obtains employment in the factory, his situation begins to improve, he has a secure income, is able to save, enjoys social security benefits, uses the firm's discount store and has his rights protected by the factory trade union. As industrialisation progresses, through investment, the benefits accumulate.*
- + *For large-scale industrialisation, our countries are importing in the short-run advanced technology, patents and capital from the industrialised countries. To avoid abuses from the multinationals yet offer them reasonable attractions, they have adopted far-sighted policies in common accord with clause 24 of the Andes Pact. The*

positive results are undeniable: many jobs have been created, production has risen not only for internal consumption but also for exports, earnings and returns to the public sector have increased, national technology has developed and the living standards of the people have noticeably improved. But marxist analysis, in its Leninist version, tells us that the migration of foreign capital to less developed countries is the imperialist phase of capitalism, the final death-rattle of its inevitable demise. This capitalism, having pitilessly exploited its own workers in the metropolitan countries and reduced them to absolute misery, can no longer extract anything from them and is therefore obliged to seek new victims to devour from overseas. However workers here have heard that those in the industrialised capital-exporting countries are not in a state of absolute or abject misery; and here they have experienced that, as soon as they begin to work in the multinational factories for cars or domestic appliances, their living standards visibly rise. They find nothing objective in the uncompromising analysis of Marx.

- + One of the chronic evils afflicting our people is an over-centralised bureaucracy that is inefficient, frequently incapable and sometimes corrupt. Reluctance to entrust the productive sector to public administration is therefore justified. Except in special fields, private initiative is much preferred. Yet marxist analysis affirms that private industry produces chaotically without planning for the market or being able to avoid economic crises. It claims that public enterprises alone can plan and fully satisfy consumer needs so that, when all production is in State hands and all workers employees of the State, there will be an abundance of goods, queues will disappear in the markets, and prosperity will reign. The people aware of conditions in today's world, know this is not true.
- + To obtain social peace and collaboration on an equal footing between capital and labour, we are pushing for collective contracts which ensure that justice is done to each side. The results are positive and evident. But marxist analysis says such a coupling between the classes is intolerable and absurd; that the only solution is for one class to liquidate and bury the other; that not even a cent should be paid to capital since to recognise any gain is to recognise theft; that justice demands the investor be repaid exactly the same sum invested without any increment at all. But how can the people be convinced invested capital doesn't even deserve the minimum legal interest? How can they be told on scientific and objective grounds they should not save since their savings cannot in justice gain a cent? The worker, who is not only honest but has common sense, knows that the investment which makes his work possible deserves some reward, not much but certainly some.

- + *The peoples of America are noted for their deep religious convictions. These inspire their daily life and have been in the centre of the great social movements from the struggles for independence to modern efforts to overcome underdevelopment. According to marxist analysis, these convictions, this Christian faith, this European culture in which we glory, this morality based on the Gospel which we try to live, are nothing else than the product of feudal and capitalistic modes of production and have no other end than to offer false consolation to those who suffer and provide a mystical justification for injustice and exploitation in such a way that, when these societies destroy the capitalist system and implant socialist collectivism, then the whole superstructure will disappear just as the night mist disappears when the sun comes out. This explanation is so absurd that even the marxists themselves are obliged to keep quiet, for the moment, about this essential part of their analysis since the peoples of America would express not only scepticism and contempt for it, but violently reject as an insult with no historical basis the claim that the convictions which have been at the heart of their lives for centuries are no more than effects totally determined by economic conditions.*

The writer concludes much still needs to be done in Latin America that requires a deeper and more profound analysis than offered by Marx. Some insights of the latter are valid and should be accepted. But they can hardly be called the essence of his method. They represent noble aspirations shared by all men of good will.

- Further references were made to the example of structural analysis we published from François HOUTART (cf. pp. 39-46). A correspondent from MADEGASCAR found it *not very practical*. Another from the same country criticised it and other forms of analysis inspired by marxism for failing to consider, still less explain, rural problems and issues. François HOUTART himself wrote thanking us for *having sent the issue of PJ which greatly interested me and which I shall re-read with care. I think it is a valuable contribution which helps us to be better informed and work more effectively*. He also sent a 9-page article in French on Analyse Marxiste et Foi Chrétienne which it is unfortunately impossible to publish here or summarize satisfactorily. The EDITOR is prepared to send a copy to those readers who wish to have one.
- Finally we were glad to learn that PJ 21 has been put to practical use. We heard from MAURITIUS it was being studied and used by some Bishops in the region. And from INDIA came news of a seminar being organised by the Secretary of JESA (Jesuits for Social Action - India) to take up some of the issues it raises.

(3) NOVICES AMONG THE LEPERS

Ten second-year novices of the Vice-Province of JAMSHEDPUR in INDIA recently spent more than 2 months living in pairs among leprosy patients in 5 villages around the town of DHANBAD where Fr. Larry HUNT runs the Damien Social Welfare Centre. In the words of Fr. Bernard DONNELLY, their novice master, *my idea in sending the novices to live in the villages with the patients was to let them experience at first hand the horrible injustice these sick people have to suffer, over and above the suffering of their illness.* We are happy to publish below an account of this experience written by the 10 novices themselves, each of whom is mentioned by name. The Editor is grateful to Fr. John PRABHU, the Provincial, for sending him this account to be published in PJ.

Ten Jesuit Novices came to Dhanbad District and lived for ten weeks in leprosy colonies with patients who beg for a living. Most of them arrived knowing very little of leprosy beyond the common myths and misinformation. Almost all of them were frightened of the disease and of the people who had it. Each of the ten found the experiment a time of change and growth which began with the orientation programme at Nirmala Leprosy Hospital. Their new attitudes were tested by their first session in the dressing room. Alexis was not alone in his revulsion as he watched the bandages removed, but as he saw John and his staff cleaning the ulcers and gently caring for the patients, Alexis learned something new about himself. He took his turn dressing ulcers and felt great satisfaction that he could do it so well.

Manu was inspired by Fr. Larry Hunt's talk on the war against leprosy, but he was sceptical. Even if people listen to the facts of leprosy, will their deep rooted prejudices be changed by health education? Manu was struck by his experience with Mohammed Ibrahim who had an unpredictable borderline case of leprosy and kept his mother, a long-time patient, hidden at home out of fear of his neighbours. For three years this man had refused treatment, but after a long explanation agreed to bring his mother to Nirmala and begin treatment for himself. Francis was struck by the same experience. Francis has been beaten up by the decoits who raided Premnagar Colony, but remembers as the worst experience the frustration of visiting six patients in one village who refused to begin treatment.

This follow-up work of visiting registered patients who refuse to take regular treatment seemed a hopeless task to Shaju. When he and the paramedical workers restructured their follow-up work and began to get some patients coming for treatment, he discovered the importance of this contact.

Each of the Novices did a variety of works from the slow, steady routine of health education to particular jobs in their colonies. For Michael the whole experience was summed up in a well-cleaning expedition he led in Bhowrah. In addition to resident patients there is a field hospital in Bhowrah and different things in the water were causing a variety of sicknesses. Michael, along with most of the patients and the other Novices, had conjunctivitis and since he couldn't see well enough to go outside he spent his time of recuperation down the well. Since he had the best pair of hands, he did most of the work. Some of his assistants were unwilling workers, but most appreciated him for taking the lead in solving one of their community problems.

The heart of the Novices' experiment was not the work they did, but their life with the people. Maria Joseph spoke of visiting an old woman in her house. Her neighbours shunned her because of her sickness. Maria Joseph discovered his purpose for being in Dhanbad as she told her life's story. For him and for all the Novices the significance of sharing a meal or a cup of tea and a cigarette or even a glass of water and a card game became an act of solidarity, a celebration of friendship. George described it as an experience of Incarnation and gauged the success of the experiment by the closeness of the bond of affection established with the patients. For him the departure from Bhowrah, shaking the deformed hands of the patients, seeing the tears of an old blind woman, hearing the shouts of goodbye and invitations to return, was more tangibly painful than the day he left home for the novitiate.

Savarimuthu's departure from Palatand was the most memorable moment for him. All the Novices were a great hit with the kids in the colonies and Govindpur and Gomoh, but as Savari said goodbye to Madhusudan, a blind retarded boy, and felt the little children hanging on his arms and legs he heard one of their mothers say, "Remember these children". For Savari that meant early detection and treatment of leprosy, a chance to study and grow in one of the hostels and a future so different from their destitute disabled parents.

The close family relationships in the colonies touches everyone who sees it. As Pradeep would say, "It's one of the riches of the patients." For him the experiment was a discovery of how generously the patients shared their riches. He felt it was not the Novices who gave, but the patients who gave to the Novices, they so warmly welcomed into their colony. Pradeep remembers how the patients in Kirkend would return with their daily earnings after a day of begging. One day he ate a sweet from one of their begging bowls, and the giving and the taking was a very special event, a sacrament of the Novices' inculturation, really being with the people, a relationship of the hearts of the patients and the Novices.

Each Novice grew in his discovery of what his life as a Jesuit means. This growth began with their course on leprosy and the realization that genuine knowledge and truth could free them, in this case from irrational fears of leprosy. Several people noted that this led them to an inner freedom where they acted with initiative and independence and personal responsibility. The experience of dressing an ulcer or charting a new case encouraged their confidence in their own abilities. As they became one with the patients, accepting them as ordinary people and appreciating them for their qualities, they became more sensitive to different people's feelings. This gave them a greater understanding of themselves and their Novice-companions and improved their interaction in their Jesuit community life. Their adaptation to people and situations brought them face to face with the reality of life. As they shared the injustice experienced by the patients, they deepened their trust in God's love and made more personal their relationship with Jesus. For some it was the first time they discovered God's gift of good health and a perfect body and it inspired them with zeal to work for God's greater glory. The experiment helped them to integrate their prayer and their lives, to actualize the idea of being a man for others, available, patient and generous, to see themselves as Jesuits and be proud of their readiness to do any work.

(4) STRUGGLING FOR JUSTICE IN AFRICA TODAY

The document To be poor in Africa today that we published in PJ 22 (cf. pp. 37-92) aroused interest in BELGIUM and led to two requests for publication elsewhere. We now give below another brief document that can be considered a reaction and follow-up to the previous one. It is written by a young African scholastic from ZAIRE and explains how he sees the work of the Society for justice in his very important part of the world.

In many parts of Africa, struggling for justice seems to mean more and more clearly struggling to obtain the vital needs of each citizen: working to ensure that everyone can satisfy basic human needs and, before all others, that for sufficient food.

We have all come to learn and understand the need for such a struggle through force of events. And most of us are now more aware that we possess the resources needed to win this struggle: God has given us a nature (soil and sub-soil) that is beautiful, generous and full of potentiality; our people are rich in strength and humanity...

A short while ago, the work of the Church in Africa in this field was to awaken the people to the struggle. This task is still needed and must always be done. However today, in accordance with the dynamics of voluntary action (reflection, conviction leading to acceptance, commitment), more and more consideration should be given to the resources available for

the struggle and committed action taken in their regard.

It is time for the evangelist to work effectively to feed our people, for fear of lending weight to the commonly held opinion expressed in the somewhat crude formula: if Africa is becoming less and less pagan, it is also becoming more and more hungry ! It is time those who have studied should work to feed our fellow citizens; for who does not feed them, starves them !

For the Society in Africa, there are two concrete ways of engaging in this struggle:

- On a wide scale: As members of an international religious family, we must combine our efforts with all others undertaken throughout the world by men of good will, Jesuit or not, to speak out more loudly and promote, especially through study, a greater balance in the world trade system in favour of poorer nations which are often those contributing more to the exchange.*
- More locally: It is time we put our minds and efforts at the service of the people in a more positive manner. Obviously we cannot study or do everything ourselves; but we can encourage other people to act; we can help them and they can help us to act.*

We can find an example in food production: food conservation is a major problem in Africa. The case of cassava or maize paste ('fufu' or 'couscous' eaten in many parts of Africa), which has to be consumed within two days of being prepared, is sufficient to show the seriousness of the problem. Another example is palm juice which begins to go sour a few hours after being pressed.

Have we considered how groups of citizens with scientific training, especially in chemistry and biology, might well take the wide range of our forest products and make new discoveries that could be put to practical use in food production, preparation and conservation ?

Have we considered how we could use so many youths with secondary education but no work to put the discoveries of the scientists to practical use at very low cost ? For example, could not preserves be prepared from some of the fruits, vegetables, roots or tubers that grow so abundantly in our forests?

Is not this the way to develop a greater scientific spirit among our people through inventions that are immediately useful to them ?

There is another dimension in this drive to feed our people: the struggle for a more just distribution of the national product; the struggle against the starvers of the people. In truth and love, we must continually overturn

from within our systems the policies of those who starve the people with all sorts of speculative activities.

I think this is one of the important areas where our struggle for justice in Africa must be thought out, developed and put into effect: a struggle for justice which, to be truly just and effective, will always be a tangible corollary, sign and witness to the deep faith of our peoples, of each of our fellow citizens.

(5) IN THE SERVICE OF THE POOR

In PJ 22 we invited our readers to send us examples of successful integration between insertion among the poor and the intellectual life (cf. p. 61). In particular we asked *if any reader who is pursuing an academic or intellectual life and living among the poor could give some account of his experiences.* Unfortunately we have only had one reply which has come to us from our colleague, Fr. Jim SAUVÉ of the Education Secretariat in the Curia. He says himself it is not exactly what we are looking for since it is more concerned with the intellectual life as applied to our option for the poor. However the two examples he offers, doubtless from many others, are worth mentioning.

- MEXICO: ITESO (Instituto Tecnológico de Estudios Superiores de Occidente) is the smaller of our two universities with some 2,200 students and in Guadalajara. It is devoting some of its research projects specifically to the needs of the rural poor - eg: solar energy to produce hot water, architectural research for simple dwellings, social research work in partnership with SEDOC (Servicios Educativos de Occidente) in one of their projects.

- INDIA: The 'Jesuits in Science Group' of India, whose President is Dr. Joe V. D'SOUZA S.J. of the Indian Institute of Technology in Madras, are giving high priority to Science relevant to the needs of the poor. In particular they have launched a Science for Villages programme with the aim of stimulating experimental investigations relating to poverty, encouraging the villagers to participate in appropriate technology schemes and village education, and designing a 3-5 year programme of 'science for villages' for the benefit of young scientists as well as of village artisans and policy-making people.

- INDIA: In the context of the above, it is worth making special mention of a recent publication by the ISI (Indian Social Institute) in Delhi: Participatory Research and Evaluation: Experiments in Research as a Process of Liberation edited by Walter FERNANDES + Rajesh TANDON. The book starts from the premise that: *Research is viewed no more as an 'objective study' but as a process of liberation which begins with*

faith in the people and in their capacity to take their own decisions.

It contains 6 papers on theoretical perspectives and 5 case studies, all of which were presented to a Workshop on Participatory Evaluation held at the Xavier Institute of Social Service, Ranchi, from March 9-12, 1981. The EDITOR highly recommends it.

The EDITOR would also like to renew his original invitation as described above.

(6) CHANGEOVER IN BRASIL

One of the absentees from the follow-up accounts to our June 1980 Seminar on The Social Apostolate in the Society Today which we published in PJ 22 (cf. pp. 62-78) was BRASIL. Since then the Editor has received letters and reports from both the Brazilian delegates. By a strange coincidence, one has now replaced the other as Co-ordinator of the Social Apostolate in Brasil. Congratulations therefore to Fr. Frank IVERN who has taken over this post and many thanks to Fr. Martinho LENZ who has relinquished it after 4 years of excellent service. He now becomes Socius to the Provincial of the Southern Province.

- LENZ: Looking at the list of tasks to be done as a result of our June Seminar (cf. PJ 18, pp. 120-121), I note that we have been able to take some action on 5 of the 13:
 - + We were able to publish some of the material of PJ in the various news bulletins of our Provinces.
 - + I took part in the July meeting of our Provincials' Conference and presented a report on our Rome Seminar.
 - + There was some improvement in our attempts to give a social formation to our young Jesuits. We continued to give emphasis to social teaching in our parishes.
 - + In the educational field, parents and teachers from our colleges took part in discussions on educating for justice during the second semester of 1980.
 - + Perhaps the most important event has been the creation, in January 1981, of 'Fe y Alegría' in Brasil (São Paulo) with close collaboration from two of our Provinces and the involvement of the social co-ordinator. Fr. Paulo ENGLERT, ex-Provincial of the Southern Province, is now one of the directors and main promoters of Fe y Alegría.
 - + The Social Doctrine Manual 'Fé Cristã e Compromisso Social' has been completed, translated from the original Spanish, and will soon be published. Two Jesuits were the main authors of the book and others have shared in its composition.

- IVERN: Since Fr. Ivern had only just taken over the job of National Co-ordinator when he wrote, he has little to say about the social apostolate in Brasil. He does however mention his work as advisor to the Conference of the Southern Latin American Assistancy 'on the interpretation and application of Decree 4 of GC 32'. This has involved visits to the 6 Spanish speaking countries of the Assistancy with reports and recommendations drawn up for each. Hopefully it may be possible to include some of this material in a subsequent issue of PJ.

(7) APOSTOLIC PLANNING

Owing to Christmas and considerable publication delays for the English and French versions, we have only received one reaction to PJ 23 which was devoted exclusively to the above theme. However it came from Fr. Victor BLAJOT, Vice-Provincial of BOLIVIA which provided the model for our illustration of a planning process. In addition to requesting extra copies, he said:

- *We have just received PJ 23 which is almost entirely about the planning process in our Bolivian Vice-Province. In my name and that of all the VP, we thank you very much. It is well done and the diagrams drawn up in Rome by Frs. Claudio POU and Marcos RECOLONS illustrate very well the work that was done.*
- *We have just had a meeting in La Paz of CEPLA (Commission for carrying out the Plan). They were glad to receive this issue of PJ which has given them fresh encouragement to carry on their work. At the moment we are examining each of the works in the VP in the light of two surveys carried out by themselves in order to see if they conform with the General Guidelines and Specific Policies and what needs to be done to bring them more in line.*

(8) ABOUT OURSELVES

Points from Letters

Since the last report in PJ 22 (cf. p. 29), we have received a further 56 letters from 30 countries, 18 of them belonging to the third world. This brings our overall total during 5 years of publication to 319, an average of 34 for each issue of PJ. Comments not already mentioned above include:

- From BRASIL: *At present PJ is still the best means of exchange we have. Your publication renders a real service in that respect and I would not*

worry too much about a few pages more or less. There are many readers of PJ having many different interests, in spite of their common social concern. I usually read all that you publish, but I, like many others I suppose, 'speed-read' some sections that interest me less, while I concentrate on others touching issues or problems that concern me more closely. But I would agree with others that the 'exchanges' and the 'news' or brief accounts on what is going on or being done are still the most eagerly read pages of PJ.

- From BELIZE: Yet another request for extra copies of PJ 19 on The Refugee Problem to ensure that each house in the Mission had its own copy. At the same time the Superior sent news concerning the growing refugee problem from EL SALVADOR. A few copies of PJ 19 are still available in all 3 languages.

Translation and Distribution

- In PJ 22 we made an appeal for help in preparing the Spanish edition of PJ (cf. p. 59). We are happy to report that this has now been answered and that hopefully, in future, the whole version will be done outside the Curia by an 'expert'. At the same time a comment came from the DOMINICAN REPUBLIC congratulating us on the improved quality of the Spanish in PJ 22. There are also possibilities, still somewhat remote, of an Italian edition making another appearance.
- From BELGIUM comes a strong complaint about delays in receiving PJ. The Editor admits some guilt in this since a particular issue often first appears a month or even more after the date on the front page. However further delays are caused by the need to send this abroad for the different language versions which then have to be returned here for printing and dispatching. But with the reduction from 5 to 4 issues per year, there is some hope of reducing delays in 1932. The Editor is happy to report that with the current issue he has almost caught up with himself.
- The Editor is very grateful to the Provincial Socius in PERU who conducted a *subscription campaign for PJ* by writing to each community in the Province and himself undertaking to look after distribution.
- Thanks also to the Jesuit Office for Social Ministries in the USA which, in addition to its most generous service of reproducing and distributing some 1.000 copies of PJ, is now offering to complete full collections for individuals or institutions requesting them.

Next Issue

As announced in PJ 22 (cf. p. 61), the Editor plans to devote the whole of

PJ 25, due to appear in March 1982, to a descriptive list of Jesuit Social Institutes, Centres and Works, together with a list of SJ periodicals and publications in the social field. To make this as complete and error-free as possible, he NEEDS YOUR HELP. The invitation is therefore repeated: if you have any reason to suspect that your own publication/centre/work might be omitted or wrongly reported, PLEASE SEND US THE RELEVANT INFORMATION AS SOON AS POSSIBLE.

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 RELIGIOUS AND HUMAN PROMOTION

In PJ 22 we published part of an important document from the Sacred Congregation for Religious and Secular Institutes on *Religious and Human Promotion* (cf. pp. 79-86). The following notes bring together various statements by Pope John Paul II on the same theme. They were prepared by Father Jean-Yves CALVEZ for discussion by the Presidents of Provincials' Conferences during their annual consultation which took place in the Curia from September 21 - 24, 1981. We offer them here for wider reflection and comment.

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I try here to collect observations of His Holiness John Paul II which illustrate and complete the document of the Sacred Congregation for Religious: *Religious and Human Promotion*; on the basis of which the Provincials have been asked to evaluate the situation in their own Provinces. At the end I will propose few questions to help us deepen this examination (nn. 10 and 14).

(1) First note must be taken of a general distinction between religious and lay people regarding their action in the world. The Holy Father expressed this especially at São Paulo on the 3rd of July 1980 - basing his presentation on the teaching of St. Paul concerning charisms. (What he said then about religious also certainly holds in his opinion for priests who are not religious).

Here is the essential part of the text: *I wish to underline the originality of the presence of religious in the world. Several times already this point has been explained in the following way: there are two forms of presence in the world; one is physical, direct, material; the other is invisible and spiritual, though nonetheless real for that. Lay people, because they follow a vocation of physical presence in the world, need the strong sap (energy) that comes to them from the spiritual presence of religious; and they would feel the lack of this if religious, intoxicated by 'emersion in the world', failed to make to the Church the contribution specific to them. The Pope added: Do not see in this an invitation to alienation. It is an invitation to think that in the Church, following the concept of St. Paul, a clear difference (instead of confusion !) and a deep comple-*

mentary (instead of separation) between various charisms and different vocations continues to be important.

There follows a more precise comment on participation in 'struggles' of a temporal character: *The presence of religious in temporal struggles will never bear good fruit in the long run (will it even in the short run?) if it takes place at the expense of the essential values, including the most humble, of religious life.*

(2) To priests and religious in Mexico (January 27, 1979) the Pope also said though in less developed form: *Secular functions constitute a field of activity proper to lay people, who should make temporal things more perfect in a christian spirit (Acts. 4).* And he also described the role proper to priests and religious: *You are spiritual guides who try to direct the hearts of the faithful, to improve them, to convert them so that they live in love of God and their neighbour, so that they work for the promotion and dignity of man.*

(3) These observations are of particular interest for us Jesuits because they echo the point contained in the appendix to the letter of Cardinal Villot to Father General of May 2, 1975: *We must not forget that the priest should inspire lay Catholics, since in the promotion of justice their's is the more demanding role. The tasks proper to each should not be confused.* (The word used is 'priest' not religious, but Cardinal Villot had just asked that respect be given to the proper character of an Institute which is religious, not secular, and priestly.)

(4) The comments of John Paul II to religious in Brazil on the distinction between the presence in the world ('physical') proper to lay people and the presence in the world ('spiritual') proper to religious must be certainly understood within the context of the teaching of the Second Vatican Council on the same question. The distinction is found there with the nuances that John Paul II has not wished to abolish. Thus *Lumen Gentium: A secular quality is proper and special to laymen ... The laity, by their very vocation, seek the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God.* (n. 31). Those in holy orders are considered to be chiefly and professedly ordained to the sacred ministry. But it is admitted that those in holy orders can at times engage in secular activities, and even have a secular profession (Ibid). *Gaudium et Spes* affirms: *Secular duties and activities belong properly although not exclusively to laymen* (n. 43 § 2).

The Council did not hesitate to approve of a great variety of activities or tasks for priests: *All priests are sent forth as co-workers in the same undertaking, whether they are engaged in a parochial or a supra-parochial ministry, whether they devote their efforts to scientific research or teaching, whether by manual labour they share in the lot of the workers themselves - if there seems to be need for this and competent authority approves - or whether they fulfill any other apostolic tasks or labours related to the apostolate* (Presb. Ord. 8). The Council added: *All indeed are united in the single call of building up Christ's Body, a*

a work requiring manifold roles and new adjustments, especially nowadays (Ibid).

(5) One can find exactly the same expressions in other texts of John Paul II when speaking to priests. He insists much - and this again follows the Council - on the ministry of the Word, and the celebration of the various sacraments and connected ministries. But there are also many tasks or activities that he sees legitimately open to priests provided there is a pastoral or missionary reason, a concern for evangelization.

In the letter to priests of Holy Saturday 1979: Certainly the ways in which, dear Brothers, you exercise your priestly vocation are very different: some in ordinary pastoral parish work, others in mission countries, others in fields connected with teaching, instruction and the education of youth, working in organizations and various milieux in order to promote social and cultural life....

To the priests of Paris on May 30, 1980: Preserve your apostolic missionary spirit,.. Many - this is particularly noticeable these last 35 years - have become obsessed by the need to announce the Gospel in the heart of the world, the heart of modern life, in all its expressions, whether among intellectuals, workers or even in the 'fourth world', and also to those who are often far from the Church, who seem to be separated from the Church by a wall, and all this using new methods of every kind, courageous and ingenious initiatives, going so far as sharing in the work and life style of the workers for missionary purposes, in any case almost always with poor means ... This pastoral concern, reflected on and carried out in union with your bishops, is something you have to be proud of: May it continue and may it become ever more purified.

(6) As for us we remember what the Pope said to us on September 21, 1979: *Apostolic work appropriate to an Order of Priests, careful to protect, even in the most varied and difficult apostolic enterprises, the sacerdotal character of your activity and supported in many tasks by the able and valued assistance of your dear Coadjutor Brothers.* Bearing in mind previous comments, the expression 'apostolic work appropriate to an Order of Priests' should not be seen as restricting the field of activity of priests of the Society described in Decree 23 of GC 31 (based on the Second Vatican Council): In fact Pope goes far in admitting (as the Council itself) activities chosen to *accompany and promote social and cultural life.* Also, speaking with approval of *sharing the work and life styles of the workers,* he has confirmed the validity of the priest-worker (the same holds for the priest-worker in rural areas and priests in a number of other occupations).

(7) The main preoccupation of the Pope is not concerned so much with the *Materiality*, so to speak, of the activities or tasks of religious and priests, but with the motivation for which they chose them and the connection they have, or don't have, with evangelization. More generally the Pope is concerned that the work of the Church should not be confined to a temporal or social activity whatever its nature. Priority must be given to its spiritual mission.

Hence his mistrust in the presence of socio-political ersatz solutions, as well as a *socio political radicalism* which tends to take the place of the *maximalization of the Gospel* (To General Superiors, November 24, 1973).

To the priests of Paris (May 30, 1980) the Pope said: *In this pastoral and missionary perspective, may your ministry always be that of the apostle Jesus Christ, of the priest Jesus Christ. Never lose sight of that to which you have been ordained: to help men advance in divine life* (cf. Presb. Ord. 2). The Second Vatican Council asks us at one and the same time not to be strangers to the life of men and to be 'witnesses and dispensers of a life other than this earthly one' (cf. Presb. Ord. 3).

And in the letter to priests of Holy Saturday of 1979 we read: *Our task is to serve truth and justice in the dimensions of human 'temporality', and always in a perspective of eternal salvation. (This is why it is also said: It is not possible to consider as an adequate 'adaptation' the different projects and attempts at 'laicization' of the priestly life).*

(8) In addition the life of religious must give a privileged place to the contemplative dimension. Their houses should be oases of prayer (a challenge to a civilization where efficiency counts for everything). This observation has frequently been repeated by the Pope (for example: to Superiors General, November 24, 1973; to their Council, November 26, 1979; to the plenary of the Holy Congregation for religious, March 7, 1980). The Pope has also said many times that the life of religious should identify more closely with the vertical dimension of the Church's life: *If all the life of the Church has a double dimension - vertical and horizontal - religious orders should give special attention to the vertical dimension.* This point of view does not imply in an absolute manner a division of work between religious and lay people, but it certainly contains a criticism of the present behaviour of certain religious: giving too much importance to the 'horizontal' dimension and not safeguarding sufficiently the contemplative aspect of their life.

(9) The most general concern of the Pope is expressed in his letter to the Bishops of Brazil: *The Church has an essentially religious mission and to carry out this mission is its first duty. The Council has dealt with this truth in almost every one of its documents and, in a more significant manner, in the Constitution Gaudium et Spes on the Church in the modern world* (cf. 42).

He continues: *Certainly the mission of the Church cannot be restricted to questions of cult or within sacred buildings Every time and at any level that a sector of mankind tries to grow in human qualities and values with the aim of improving its living conditions and assuring its own promotion, the Church has always considered it a duty to be near and to work along with it. This dimension is more than ever felt today ... But it is nonetheless certain that the Church would lose its deepest identity - and, with its identity, its credibility, and true efficacy in all fields - if this legitimate attention to social questions turned it away*

from its essentially religious mission which is not primarily to construct a perfect material world, but to build up the Kingdom which begins here but which will only be fully realized in the next world. Many other interests have the aim, duty and capacity to look after the well-being of people, their social equilibrium, the promotion of justice. The Church should not forget to share this task, and she often undertakes works of support. Nevertheless, she cannot do this to the detriment of the mission which is hers and which no other interest will carry out if she neglects it: to transmit, as the authentic depositary, the revealed Word; to announce an absolute God; to preach the name, mystery and person of Jesus Christ; to proclaim the beatitudes, the Gospel values and invite to conversion; to transmit to men the mystery of God's grace in the sacraments of faith and to strengthen this faith - in a word to evangelize and, in evangelizing, to build up the Kingdom of God. The Church would betray man if, with the best of intentions, she offered him a social well being but held back or only rarely gave that to which she aspires (even without realizing it), to which he has a right and which he hopes from the Church and which she alone can give him.

And again: The loss of identity would be more serious if, under the pretext of acting in society, the Church allowed herself to be dominated by political contingencies, if she became an instrument of one group or another or if she put her pastoral programs, her organizations and communities at the disposition or service of partisan interests.

(10) In the light of all that has proceeded, we can stop a while in order to formulate certain questions in this field that are of concern to the Society. For example:

(a) On the motivation of choice for taking up 'temporal' tasks, e.g. professional or social:

- With what motivation have some of Ours chosen a professional commitment ? And/or with what motivation do they continue in it after a certain time ? Have not some exaggerated the systematic *attempts to laicize* priestly occupations mentioned by John Paul II so as to appear in no way connected with worship or the explicit transmission of the Gospel ? Can this come from an apostolic intention, an intention to evangelize ?
- Are not some of our social commitments - or have they not become - inspired in reality by something else than the Gospel, by one of those 'socio political radicalisms' (or ideologies) mentioned by John Paul II (having taken the place of 'maximalisation of the Gospel')?

(b) On the excessive proportion of social, cultural or other activities which could be detrimental to our apostolic mission:

- With some, is it not true that social commitments, even inspired by the Gospel, in fact obscure the rest of their apostolic mission ? Do they not occupy people so much that they no longer have time for anything else, no more time to see or think of other things ? In speaking of our decree 4, has not participation in the promotion of justice which should accompany our service of faith, sometimes come to take its place ? Or else, if participation in the promotion of justice is an integral part of our service of the faith, has it not happened that the part has become the whole ?
- Do we not also find this in several "traditional" occupations such as teacher, researcher, and even within our institutions (and even in ecclesiastical disciplines) ? Are there not men in our colleges and universities who cannot be counted on to give reason for their faith to the young people who surround them ? Is this only timidity ? Is it not a more radical secularization of their condition as priests ? Obviously this attitude can also be found with anyone who has an administrative function, including one within the Society itself.

(11) A final point, though not the most important one: there is one type of job or activity forbidden to priests and religious according to John Paul II. It is not any type of support in social promotion when needed, but the function of social leader (in any type of social organization) or of political responsibility (militancy in a party or similar group, the exercise of political power itself).

Certainly the Pope does not exclude the exceptional case of necessary substitution which the Sacred Congregation of Religious, with his authority, mentions in the document 'Religious and Human Promotion', 1980 (n. 12,5). (See also the letter to the Bishops of Brazil speaking expressly of the case of substitution on the part of all the Church). However, most frequently the Pope has merely warned against taking over this function of social and political leadership by priests or religious.

The classical text, repeated many times afterwards, is the talk to priests and religious in Mexico, January 27, 1979: *You are priests and religious, not social leaders, political leaders or functionaries of a temporal power. This is why I repeat to you: 'Let us not think we are serving the Gospel if we try to 'dilute' our charism in an exaggerated interest for the vast domain of temporal problems'* (discourse to the Roman Clergy).

It must be noted that this statement is wider than there mere exclusion of specific functions of social leadership: The Pope also rejects the equivalent of such functions even in the case of a priest dedicated to pastoral tasks but who uses or abuses his ministry in order to slant it towards predomenently social ends (thus appearing in fact as a social leader).

(12) There are several reasons for such an exclusion. On the one hand, as we have already seen, there is the danger of 'diluting' the charism proper to the priest which is in fact concerned with something other than a social objective of any type. The Pope repeated again to the priests and religious of Mexico: *You are servants of the People of God, servants of the faith, stewards and witnesses of the love of Christ for men.*

On the other hand, functions of social or political leadership are often sources of division. *The love of Christ, to which priests and religious should be witnesses, is not partisan, excludes no one even though it has a preference for the poor. Do not forget that the role of temporal leader can easily be a source of divisions, while the priest should be the sign and element of unity and brotherhood (Ap. Act. 4).*

(13) In a talk to African priests at Kinshasa (May 4, 1980) the Pope also said: *Leave political responsibilities to those whose job they are; your role is different, a magnificent role ... Your field of intervention is that of faith and morals (customs), where people expect from you firm words and a living example.* The Pope added: *Each member of the Church has his own irreplaceable role.* These remarks bring us back at least implicitly to our starting point on the distinction between tasks of lay people and tasks of religious or priests.

(14) In this field too - roles of social leadership, if not clear political responsibility - we in the Society have to make our examen. Are there not some of Ours, for example, who, heading organizations or publications, try to exercise a veritable role of social leadership ? Or are we real leaders of organizations, for example, *popular* organizations, whose principal if not exclusive aim is social (and political) ? Is this sufficiently justified by the need for substitution ? Do we discern in the Society, with Church authorities, how necessary or opportune is such substitution ? Are not our decisions too individual ?

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SOCIAL ANALYSIS AND THEOLOGICAL REFLECTION

From July 20-29 this year some 50 Jesuits mainly of the East Asian Assistancy came together in Manila to attend an Assistancy Seminar on Theological Reflection and Social Analysis. They included most of the Region's Major Superiors, some 20 theologians and a similar number of social scientists and/or activists. For the first 3 days the two groups met together for a common input. They then separated for the rest of the session, coming together again only on the final day to exchange reports and have a joint meeting with Father General. We publish below the interim reports produced by both groups - even though these may be modified when the final and definitive account of the meeting is made public. And we give both because, though not too successfully achieved, a stated aim of the meeting was to emphasise the close relationship that should exist between social analysis and theological reflection.

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SOCIAL ANALYSIS

(1) CONTEXT OF OUR STUDY

1. The context of our discussions and recommendations is the present historical situation in East Asia:
 - a massive and rapidly growing population
 - where the hopes of the 60's and 70's for a relatively smooth and humanly acceptable process of development have, in many countries of the region, been tragically frustrated.
2. Thus, the need for structural change is seen now as increasingly urgent. In engaging in this process of change, we have become aware of the "pastoral circle", the close relationships between four elements:
 - a) experience, b) social analysis, c) theological reflection, d) pastoral planning. Two points are to be noted here: the important role of social analysis and that it is social analysis in the context of the effort for social change.

3. There are two main models of social analysis: a consensus model and a conflict model. Both the experience of groups organizing for change and a more scientific analysis show that the conflict model throws more light on the East Asian situation today.
4. Most of the methods of analysis along the lines of a conflict model have been constructed under Marxist inspiration. Secondly, the groups engaged in organizing for social change continually encounter Marxist groups in their work. Thirdly, the concerns behind Fr. General's letter to the Latin-American Provincials on Marxist Analysis are also present in many countries in the region. Thus, the importance accorded to Marxism and Marxist analysis.
5. In many countries, the groups organizing for social change find themselves facing right-wing authoritarian governments and the ideology of liberal capitalism. Thus, the felt need for an analysis of liberal capitalism as well.
6. The task of doing social analysis has to take into account many factors, among them:
 - a) The importance of commitment and contact with groups organizing for structural change.
 - b) The different needs and tasks of social analysis at varying stages of organization and work for structural change.
 - c) The situations in different countries where Christians may be a minority and where the political situation may make the effort at analysis difficult or even impossible.
 - d) The importance of doing political analysis and in particular a more thorough reflection on power.

(2) CHALLENGES AND TASKS

A. Christian Perspectives for Doing Social Analysis

1. No social analysis in the service of structural change can be value free. It will necessarily be shaped by the various scientific stances, ideological tendencies, and concrete commitments of the individuals engaged in the analysis.
2. It is up to the Christian to choose the particular methods of analysis best suited to the concrete situation. There is, however, no particular "Christian social analysis" but only analysis guided by Christian perspectives.

3. These perspectives are the lenses through which we view the reality being analyzed, lenses which focus our attention on certain elements and which provide criteria for evaluating the picture. The Christian will be guided by perspectives which are drawn from the rich resources of scripture, the church's social teaching, and the faith experience of the Christian community.

4. Among these perspectives, we emphasize here the following:

a) The dignity of the individual person realized in society:

The fullness of human self-development involves cooperation with and responsibilities to others, creating a situation which, guided by justice and charity, rejects both individualism and collectivism.

b) The full participation of individuals in building community:

Human freedom, expressed in working for the common good, is exercised in the basic community which rejects -- and is an important defense against -- both libertarianism and tyranny.

c) The option for the poor: This preferential but non-exclusive option for the margined and oppressed of society means that social reality is viewed "from the underside," and that social analysis takes the experience of the poor as its starting point.

d) Graced and sinful structures: The structures of society are seen not as neutral but as the concrete expression of helps or hindrances to the presence in this world of the Reign of God, i.e., the historical situation in which sisterhood and brotherhood are effective realities.

B. Study of and Reflection on the Marxist Tradition

1. Christians engaged in organizing for structural change require the help of theory. They need a philosophy of praxis with categories and ideas that shed light on the concrete historical situation in order to respond effectively.

2. While we acknowledge the importance and impact of Catholic social teaching in several societies, we also have experienced the inadequacy of this tradition by itself with regard to structural change in Third World countries.

3. One source that should be explored for such a philosophy of praxis as well as for an enrichment of our own Christian thought is the Marxist tradition, which has shown itself attractive to many on this account.

4. Some significant problems to be explored in serious study would be the possibility of transcending the determinism and reductionism as well as the centrality of class struggle for which Marxist analysis is usually criticized. In this connection, it would be useful to look at Marxist thinkers like Gramsci who took into greater account the role of cultural values or writers of the Frankfurt School who have incorporated the insights of Freud.
5. Aside from the study of Marxist theory, the experience of groups working in a Christian-Marxist context, as in many places in Latin America (especially Nicaragua), would provide important material for reflection.
6. The study of Marxist theory as well as the reflection on the experiences of groups in a Christian-Marxist context have the following significant consequences:
 - a) It will assist Christians involved in structural change to define their position more clearly, and clarify their relations with other forces committed to change.
 - b) It will challenge these Christians to develop a theology and spirituality born out of involvement in structural change. Some themes of this could be an ecclesiology from below and the Christian use of power.

C. Analysis in Non-Christian Societies

1. We consider Religion (Islam, Buddhism, Confucianism-Taoism, Shintoism and others) as the main constant source of ultimate values in many of the great societies and civilizations of Asia.
2. Integrated in each country with other factors, religiously-based concepts and symbols in many cases reinforce or specify such socially-relevant concepts as authority, solidarity and the common good, social justice, and human dignity. For example, social harmony is highly valued in the Buddhist and Confucian traditions.
3. Consequently an analysis of religion is basic to any meaningful socio-structural analysis of these societies. This analysis should explore the manner in which man's universe is ordered and given meaning by symbols which are basically religious.
4. It should also consider how these meanings become embodied in social institutions and in society itself -- not forgetting that they can be instrumentalized for purposes which run counter to genuine human development (as in a national security state).

D. Leadership and Organization in Grassroots Communities

1. The vast majority of Asia's millions live in hard poverty in urban slums and country villages. In concretizing its preferential option for the poor, the Church must go to them, analyze their reality with them, act with them in their efforts at self-empowerment. Only thus will it be at the service of the poor in their striving to transform their societies.
2. Whatever the poor (Christian or not) the Church works with, a main task will be to help in the creation of discerning and reflecting communities -- people who will be able to think critically for themselves in order to be able to act critically likewise in community.
3. Toward this end, forming leaders who will be real women and men of service to their communities is of crucial importance. So too is the organizing of people to act in concert on their life problems, their linking with other groups and sectors for action on issues of wider and deeper (national and/or international) import.
4. The full participation of every member of the community in communal decision-making is essential to the total process of building up communities among the poor. Hence, political education is a task that cannot be skirted -- and this will mean attending to the uses of and organization for power.

(3) CONSEQUENCES

A. For Deeper Study of Marxism

1. The fact that Father General's letter on Marxist Analysis has evoked considerable discussion among us indicates that there is need for a further study of Marxism, Marxist analysis, and its ramifications.
2. The starting point of our study of Marxism should be our own concrete situations. The fact that we witness groups with a Marxist orientation struggling for social transformation impels us to undertake a serious study of Marxism and its particular objectifications in our own situations.
3. Our Christian perspectives, often presented in idealistic fashions, can be enriched by the conflict-oriented Marxist approaches, bringing to us the obligation to struggle for justice with the people.

4. There is need for further study and understanding of Marxist practices when they are struggling for power and Marxist practices when they have achieved power.

B. For Methods of Social Analysis

1. There are many forms and methods of social analysis now being used throughout the East Asian Assistancy. We Jesuits should have a deeper understanding of the foundations and consequences of these and a skill in using them for our efforts at structural transformation.
2. As Jesuits, we bring our faith dimension to the process of social analysis.
3. The social analysis we use must not neglect the cultural and religious dimensions which are essential parts of any social situation.

C. For Formation

1. Given the social realities of today, we recognize the need for engagement in the process of structural transformation of society. The preparation of our scholastics for this engagement should be an integral part of the entire formation program.
 - a) The experiential dimension should be fostered by exposure programs and by careful and well-directed reflection upon them.
 - b) The social sciences should be integrated into the philosophical program, and these social sciences should also be a necessary prerequisite for the study of theology today.
 - c) There should also be a careful study of the various types of social analysis being used.
 - d) There should be a fully integrated spirituality program emphasizing the social as well as the intra- and inter-personal dimensions.
2. For all Jesuits, there should be an on-going formation program which includes the points we have mentioned above.
3. The formatores themselves must have made an integration of these above points to be able truly to form the younger Jesuits for engagement in the process of social transformation.
4. There is need for each Province to have at least one or more Jesuits trained in Marxism. The best way to train such men would be to have them major in a discipline such as philosophy, economics, or political

science, and then to specialize in Marxism.

(4) RECOMMENDATIONS

A. For Theologians

1. Since theological reflection is an essential part of the "pastoral circle" aimed at the transformation of society, theologians must be integrated into this apostolic work to which we are all committed.
2. In order to render this service, theologians must be both deeply aware of the total Christian tradition and also personally aware through experience of the social situation within which they theologize.

B. For Father General

1. We appreciate Father General's letter on Marxist Analysis and thank him for it. We now ask him to consider writing a letter on liberal capitalism, in order to address the values of the important milieu in which many of us are immersed and the consequences of the powerful structures which all of us experience.
2. The service of faith and the promotion of justice require fundamental restructuring of the total formation process as regards both content and methodology. We ask Father General to urge the Assistancy to cooperate together in that restructuring in the immediate future.

C. For Major Superiors

1. We ask that a similar type of seminar be held in each Province of the Assistancy to study the tasks of theological reflection and social analysis. This would be valuable for the contextualization of these issues and for the involvement of more Jesuits in the process.
2. There should be a reaffirmation of the value of the exposure program as a means of enlightening Jesuits to the social realities and life of the people. This has two aspects:
 - a) All Jesuits should have some periodic experience of living and working with the poor.
 - b) Some Jesuits should have permanent involvement with the poor and their struggles, and by their witness and sharing of reflections help their fellow Jesuits better to grasp the social realities and implications for our mission.
3. There is need to consider the question of a theological reflection

center for the Assistancy, which would promote an integrated approach to theological reflection and social analysis and a deeper study of Marxism. The BAA should take the necessary steps to move in this direction.

4. A deeper understanding of the present reality of China should be promoted by encouraging Jesuits to pursue the possibilities of scientific exchanges with China.

THEOLOGICAL REFLECTION

(1) THE APOSTOLATE OF THEOLOGICAL REFLECTION

A. An Apostolic Priority

Among the numerous apostolates of the Society of Jesus (not a few of which are of considerable moment for the mission of the Church), Fr. General has singled out "theological reflection" as the apostolate of highest importance. In an interview, Fr. Arrupe explained what he means by such reflection:

In the area of intellectual concern, I consider theological reflection to be of prime importance. I think that the great issues of our time -- the human problems of today's world -- urgently require re-thinking in terms of a truly evangelical theology. I am referring to such issues as humanism, freedom, mass culture, development, violence. In my view, theological reflection is incomplete without the insights of the human and exact sciences. This presupposes the work of a team -- a multi-disciplinary team. For my part, this is the service we must render man: to look for divine solutions for the tormenting problems of today. And when I say 'divine', I do not mean a type of disengaged angelism. What I have in mind are solutions that are very concrete, a contemporary incarnation of a God-view of our present world, arrived at by a search illumined by faith.

It would seem, then, that Fr. Arrupe is thinking of the dialogue or "interface" between faith and the "burning issues" of the world, e.g., justice, poverty, oppression, human rights, ideology, secularization, technology, culture, urbanization, etc. What does the Gospel have to

say about such critical pressure points of human history ? Light and guidance regarding these crucial issues would doubtless be a service of first importance to the men and women of today's world engaged in that "action on behalf of justice and participation in the transformation of the world which is a constitutive dimension of the preaching of the Gospel."

The priority that Fr. General assigns to the apostolate of theological reflection appears to us to be a specification of the Jesuit charism described in more general terms by Pope Paul VI in his allocution to the delegates of GC 32:

Wherever in the Church, even in the most difficult and extreme fields, in the crossroads of ideologies, in the front line of social conflict, there has been and there is confrontation between the deepest desires of man and the perennial message of the Gospel, there also have been, and there are, Jesuits.

On behalf of the Church to serve the world at the critical points where history and faith need to come into dialogue, to be where the growing edge of mankind here and now is located, to go to the frontiers where the human community here and now is wrestling with the coming of tomorrow -- this would seem to be at the heart of the Jesuit charism. And in this encounter between human aspirations and the spirit of the Gospel, theological reflection has a unique contribution to make. What is the meaning of theological reflection ?

B. The Subject of Theological Reflection

To begin with, it must not be simply identified with the activity of the professional theologian or the teacher of theology, as we ordinarily understand these terms. Indeed, the primary subject or agent of theological reflection is not any individual person or expert but, rather, the Christian community actively inserted into its own particular human context. This community lives directly its own faith-experience and from within this experience a faith-reflection is born. Both the faith-experience and the faith-reflection of the community are integral elements of the total process of theological reflection. Thus, the pastoral activity and social involvement of members of the Christian community and their prayerful reflection on their experience are authentic moments of the whole process we are trying to describe.

Obviously, there are various roles and charisms granted by the Spirit to different members of the Christian community. It is perhaps at the point where the deeper meaning of ecclesial experience is articulated by

those who by their training have developed a critical consciousness, that theological reflection as a distinct and specialized apostolate begins. Once again, this apostolic service done on behalf of the Church for the human community is not reserved for the professional theologian. Theological reflection is an interdisciplinary effort. Those who have expertise (read: charism) in the various secular disciplines are necessary collaborators in the enterprise. In other words, the sociologist, the philosopher, the psychologist, the litterateur, the artist, the historian, the economist, the political scientist, the anthropologist (the list is not meant to be exhaustive) participates fully in the ministry of theological reflection along the lines of his own competence. As a matter of fact, Fr. Arrupe has, of late, preferred to use the term "interdisciplinary reflection in the light of faith" rather than "theological reflection."

The particular contribution of the professional theologian to the whole enterprise is located in what one might call the "differentiated theological consciousness" he brings to the process of reflection. The theologian approaches his task and reaches his conclusions through a particular methodology and against a distinct horizon of meaning. That methodology and that horizon find their origin and center in the norm that is Revelation. It is the theologian's responsibility to ascertain that his affirmations and conclusions are derived theologically and not through the methods and presuppositions proper to other disciplines. For theology is reflection on human existence and history in the light of the Word of God.

C. Elements of the Method of Theological Reflection

Regarding the approach proper to theological reflection, we prefer to speak about "elements of method" rather than to specify the precise chronological sequence of the various parts of the process. As we have earlier suggested, actual experience in one form or another of the particular culture and context of the community in whose midst the reflection arises, is an indispensable element of the method in question. It is through this active insertion into the experience of the community that the agents of theological reflection begin to have an authentic grasp of the problematic inherent in the burning issues of mankind, the crucial questions of culture, poverty, religion, societal structures, etc. As far as the Jesuit Assistancy in East Asia is concerned, these critical issues may be expressed in the form of key questions or themes which call for theological reflection. Among many significant themes we would consider the following to have priority in urgency and importance:

- the meaning of salvation in Jesus Christ in the context of the religious traditions of Asia;
- poverty, social change, justice: the meaning of the Gospel for the suffering and oppressed multitudes of Asia;
- inculturation: the incarnation of the Gospel in the total culture of the people and the building up of the local Church for mission;
- dialogue with the living faiths of Asia; Asian spiritualities in the context of modernization and secularization.

The agent of theological reflection will never be able to narrate the integral story of his people -- much less blend his people's story with the Gospel story -- unless he is an active participant in the life and history of the community to which he belongs.

Truly knowing his people's story, the theologian can, according to his charism in the Spirit, interpret the meaning in faith of community experience and project the possibilities of the future in Christian hope. Thus, a genuine analogy may be made between the role of the theologian and the role of the director of the Spritual Exercises. Just as the latter, knowing the exercitant's story, helps him to discern the movements of diverse spirits in his life and to consider possibilities of grace, so the former, well acquainted with the life of his people, helps them to reflect on the significance of the present in order to envision evangelical opportunities for the future. One should not be surprised that the paradigm for the Jesuit apostolate of highest priority should be in close kinship with the paradigm for the most characteristic feature of Jesuit life.

A third indispensable element of the method of theological reflection must be mentioned. Theology does not reflect on the direct, immediate experience of the community. Rather, that experience first needs to be thematized and elevated, as it were, to a certain level of critical awareness. The mediation of some form of "social analysis" is required. Some have difficulties with the term "social analysis" since they consider it to be weighted with not a few accents and overtones. Alternatives like "cultural analysis" or "integral human analysis" or "analysis of the experience of the community" or "analysis of the human situation" are being suggested. Whatever one decides to call it, the necessity of the thematized knowledge of social forces and structures for an adequate theological reflection is hardly to be questioned. In any case, one might confidently affirm that there is no theology without, at least, an implicit understanding of social realities (just as the converse is also true). For a more effective apostolate of

theological reflection, it would be far better to bring this understanding to fuller explicitation and maturity. It is through a sound Christian understanding of the total human situation that theological reflection is eventually directed toward pastoral decision and discerning action for the transformation of the world in the light of the Gospel.

(2) THEOLOGICAL REFLECTION AND ANALYSIS OF THE HUMAN SITUATION

1. Theological reflection is a phase in the Christian Community's project of building up a new humanity. The horizon of faith englobes this action-oriented process. We are committed to this task in a special way by our being called to promote justice as a dimension of all our apostolates.
2. We can engage in this task effectively only if we can understand the various economic, socio-political, cultural, psychological and religious structures that underlie and condition the life of the people at various levels: intra-personal, inter-personal and societal, both micro and macro. Analysis is the process that unveils these structures and clarifies their interrelationships and mode of operation, their causes and their goals. Changing these structures is an important element in the process of changing the situation of the people. Since the process has many dimensions the term 'social analysis' may not be an adequate one.
3. This analysis is normally an interdisciplinary effort. It borrows its tools from the various appropriate human and social sciences. It is necessary that the collaborators engage in genuine dialogue with each other and become aware of each other's pre-suppositions and ideologies, implicit or explicit so that, as far as possible, a true and adequate understanding of the integral human reality emerges. While analysis helps the theologian to understand the human situation better, theological reflection helps the scientist to set his analysis in the context of deeper structures of meaning offered by a faith-vision. However the various sciences, their approaches and methods enjoy a certain legitimate autonomy that must be respected. This is a dialectical process. The two extremes of a total autonomy of the Sciences in the name of objectivity leading to uncritical acceptance of their conclusions, especially as they move beyond their empirical foundations, and a total subordination of them to a particular orientation should be avoided. The use of historico-critical methods of analysis in Biblical exegesis and the role of philosophy in theological reflection offer useful analogies to understand the relationship of theology and the human and social sciences. Besides, in Asia, such analysis has often to be done in the multi-religious context. We can then question the possibility of a Christian analysis.

4. While emphasising the usefulness of scientific analysis in understanding human situations we need not forget the role of empathy and intuition in deepening our grasp of the same. Here again there is a dialectical process. While analysis will throw a critical light on global impressions, an intuitive perception may reach out to and integrate human and experiential aspects not accessible to empirical analysis.
5. The need for such means of approaching reality is especially clear when we have to go beyond understanding the situation, under the guidance of the Holy Spirit, to prophetic proclamation of the Gospel in an articulate and relevant way and to a discernment of a suitable programme of action.
6. Analysis is only a tool in the hand of persons engaged in understanding and reflecting over human situations in view of liberating action. An on-going dialogue among them, respectful of different roles and charisms, is crucial. Besides, not only solidarity with and involvement in the human situation being analysed, but a living experience of the same, at least for a period, in the model of an Ignatian experiment, is indispensable. Participation in occasional action that is symbolic of one's commitment would help to keep the process action-oriented.

(3) THEMES FOR THEOLOGICAL REFLECTION

The themes that should occupy us in interdisciplinary theological reflection in Asia are many and momentous. These are again themes that the Christian community has to face in its different levels and roles. We tried to select a few that seem to us to have a special urgency.

1. Jesus Christ and Salvation.

The fact of living in the context of Other Religions which also offer salvation and different Mediators becomes a factor in our own faith that requires integration. It demands also from all of us a new understanding of the meaning and Mediation of Jesus Christ for all mankind: in a very true sense a reformulation -- for Asia -- of much of our Theology. In order to do this we will need to study and reflect on: the uniqueness of Jesus Christ; his Way and his moral teaching in the light of Asian religions and humanisms; the way in which Jesus Christ is experienced and understood by Asian people, especially by the poor and the youth of Asia; the role of Christ in the struggle for liberation; etc.

2. The whole area of Justice, Liberation and Political Theology, in Asia.

We will need to be involved in a theological reflection that contributes to making the christian community an active agent in the transformation

of society. Besides trying to understand in more depth what justice, liberation, development, and such concepts mean in Asia, we need to develop a theology of the body and of society that is integral and responds to Asian needs and insights. That will require also bringing into focus the social dimension of all theological insights whether in the area of Dogma, the understanding of Scripture, or Sacramental life. Our theological reflection has to move out of the self-centered attention to 'intra-muros' problems. Special attention will have to be paid an understanding of ideologies of liberation in the context of Asian history, religions, humanisms and society.

3. Inculturation and Related Theological Questions; Praxis

Inculturation refers to the whole process by which both the Gospel and the Culture in which it lives, have the possibility of enriching and challenging one another in their fullness. Taking Culture broadly as the life of the people, we will need to come to a better understanding of popular religiosity and practices; we will need to become familiar with the world of symbolism and symbolic realization. Inculturation will take us into the theological and practical questions of the Local Church vis-a-vis the Universal Church, the questions of ministry, family, and community building. This will be a long process that will keep us reflecting on our theological language, catechesis and preaching, sacramental life, structures, and ethical questions. Part of the process of Inculturation is the imperative that the local Church be given scope for initiatives and projects.

4. Dialogue with the Asian Religions and Religious Traditions

This will imply facing the questions of a theology and an initiation into the way of dialogue, familiarity with Asian Spiritualities and 'popular religiosity' forms, the encounter of traditional religiosity with the advance of modernization and the presence of ideologies (particularly Marxism), ethical problems arising from the different elements at play in modern Asia, etc.

We did not have the time to discuss any of these themes in depth, but we came to the agreement that no meaningful theology for Asia can leave them aside and that in finding direction and insights in their regard we can be greatly enriched as christians and theologians -- or as Jesuits doing theological reflection at any level.

(4) RECOMMENDATIONS

We would like to end this report with a few recommendations for the immediate

as well as for the more distant future. We realize that the Jesuit Provinces in our Assistancy are still struggling with the shortage of personnel, and particularly with the lack of Jesuits well trained in Theology or other sciences who can also be active in Theological Reflection at different levels. In the past, much of the theological planning of the Provinces was determined by the immediate needs of the Seminaries. This is proving now to be insufficient, and we would like to offer a few recommendations that take this situation into account.

A. Recommendations Concerning Theological Reflection Within the Provinces

1. Our first recommendation is one of support for, and reinforcement of, the efforts already being made in the Provinces to encourage individual Jesuits and Jesuit Communities in learning and exercising Theological Reflection.
2. In this respect, the exercise of Theological Reflection could be fostered by the presence of a Jesuit competent in animating this Reflection in the various Province Councils or Committees (Pastoral, Educational, Social, etc.).

The same is true of the many other existing structures of our life and work, which should be a normal place where Theological Reflection can regularly be done (Province Meetings; Faculty Consultations; Reflection sessions in schools, universities or other apostolic institutions).

In a similar manner, the Provincials could also encourage a meaningful dialogue between theologians and those in our schools who are active in the work of Religious Education.

3. We consider that Seminary Faculties, as well as Scholasticate Communities, should be interdisciplinary, in order to make possible both a theological research that takes place in dialogue with the Social Sciences, and an adequate formation for our younger Jesuits and Seminarians, which will leave them better prepared to face the complex problems and questions of the world of today and tomorrow.
4. In discernment and planning for the location of theological institutions and for the way of life of those engaged in them, attention should be paid to the need that theologians have to be affected by, and in close contact with, both the wider academic world and the concrete reality of the suffering sectors of our societies.

B. Recommendations Concerning Assistancy Cooperation, Work and Projects

By way of introduction, we call attention to the fact that the scarcity of professional theologians and the great amount of work with which most of them are burdened, make it very difficult to offer realistic recommendations for Assistancy projects.

Thus a first recommendation for theological cooperation within the Assistancy -- implicit rather than explicit in our discussion -- would be that the number of local theologians in the Provinces be increased. It is only from such a base that future interprovincial projects can emanate and be realized. Within the limits of our possibilities we came to the following conclusions:

1. It is strongly recommended that theologians in East Asia who are trying to work creatively in their field be supported by the Major Superiors. This protection is twofold: first of all, support in the face of impatience on the part of (perhaps overzealous) guardians of "orthodoxy"; and secondly, in the face of administrative and institutional demands which make it very difficult, if not impossible, to dedicate time and energy to reflection, research, and active involvement in the pastoral and social life experience of the people.
2. We would like to have an 'Information Network' for theologians and theological issues. One person in each Province should be assigned, who would make sure to contribute regularly pertinent information concerning theological events, projects, publications, and other relevant material.

Father A.B. Chang and Luis Gutheinz have offered to work through the Faculty at Fu Jen to initiate this project and -- in the initial stages -- to coordinate this information and share it in the form of a bulletin.

3. We consider that Theological Reflection can be integrated into existing structures also at Assistancy level, such as MSC Meetings, Assistancy associations and projects. 'Limited Ad Hoc Interdisciplinary' teams for specific issues could be of help when the need arises. (this recommendation was already proposed at the Preparatory Meeting in Hong Kong, November 1980, under the lemma (LICA).
4. We took up very positively the suggestion of starting a series of Assistancy level research projects on central theological themes. We decided to begin with the question of "The Meaning of Jesus Christ for the Peoples of Asia". The context of Asian cultures and religions makes this problem a particularly relevant and urgent one in our regions. We would like to recommend that the Superiors support this initiative and contribute to its realization when needed.

5. We consider that we are not yet ready for an Association of East Asian Jesuit Theologians, but would like to remain open to the idea as a possible future outcome of the ongoing exchange of information and joint research being planned.

C. Appendix

Together with these limited recommendations, we thought it pertinent to encourage ourselves to keep aware of theological events and projects organized and carried out by different Catholic, Ecumenical or Inter-Faith Organizations. We should be willing to take part in, and contribute to, them when the occasion arises, and we should keep the other Jesuit theologians informed about the main theological issues involved.

It will help us also to make use of EAPR (East Asian Pastoral Review) as a meaningful vehicle to communicate theological research and production in English, and for the monitoring of theological literature of the region or of other parts of the world, which might prove meaningful for the Assistancy.

D. Conclusion

In conclusion we should like to recommend the following:

1. That the materials and results of this Meeting which are of wider interest be published;
2. That this publication be supported financially by the Majors Superiors Conference;
3. That the MSC support the publication of the products of theological reflection when such is available within the Assistancy.

Manila, 29 July 1981.

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 JESUITS IN THAILAND AND AMONG REFUGEES

Many will already know that Father ARRUPÉ spent his last working day as General, August 6th., 1981, in BANGKOK. He had gone there after his visit to the Philippines to discuss Jesuit work among refugees. The entire morning was dedicated to a meeting on this theme attended by 7 Jesuits from the Thai Region and 7 others with past or present experience of refugee work in the area. At the end of it Father ARRUPÉ gave the short talk which we print below in full. Apart from his homily during a concelebrated Mass later the same day, it was the last time he spoke to Jesuits before his illness and, as he himself says in a remarkable final paragraph, is *perhaps my swan song for the Society*. We give it without correction as transcribed from the tapes.

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I am very happy to hear all these informations and reactions. It is natural enough that you - especially the Fathers working here in Thailand with the refugees - may have different reactions and points of views. This is a new dimension of work in which the international Society can help, but, on the other hand it is a work which has implications for the Jesuits working in Thailand. First I want to repeat what Father Rush was saying: I think you have to be very happy with your work here. You are doing a wonderful work. Although a difficult one, it is an important work. You see little external success in a country which is mostly Buddhist, and where there are so few Catholics. Such efforts mean the hardest type of missionary apostolate. I think I can speak from experience on that point. In Japan, for instance, you may have a parish priest baptising only two persons in ten years. Actually it is not a question of external success, or no success. It is a matter of commitment, working as best as we can, precisely as I have been telling the Society today all over the world. The Society has initiative and creativity, but sometimes these have been used to go for the easier apostolate. I doubt if the easy apostolate is the real apostolate!

The apostolate in Thailand is one of the difficult ones in the Society because of cultural conditions, weather conditions, political conditions etc. Therefore you have to have a great heart in trying to work with enthusiasm for a work in which you do not see the results. Those who will come afterwards will say: 'What a wonderful work we are doing now!' Those people should not forget the

many people who had come before them to prepare the way. Really, don't misunderstand me. I can see you are happy. But on the other hand, I can also see the burden of the work. Sometimes when you speak from the heart, there come out feelings, not of bitterness, but of the weight of a hard work - really hard work - and perhaps that is not recognised by other people.

On the other hand, we are now considering the help of the Society for work among the refugees. Such a new direction also has its implications for the work of the Society here in Thailand. The reason is that this new dimension will involve the collaboration of the Fathers already working in Thailand. And, as Father Superior had already indicated to me, this will mean an added burden, taking someone away from his present work for a practically full-time new work, while you are so short of people. Therefore I see my commitment for not only the Thai apostolate as it is now, but for the Thai apostolate with the refugees. Here comes the dimension where the Society as a whole should help the direct work of the Jesuits in Thailand.

The other question is a new opening for Thai work, because this work for the refugees can have and should have some great effects on the image of the Society in Thailand. And you can be helped very much by that. Therefore the question is to see how to arrange this. For this, naturally, the last decision rests with the Society here in Thailand. We have to discuss and see how to organize this and do it in the right way. This has to happen after much consideration, reflection, discernment and a lot of prayer. We are facing here difficult and complex situations - political, financial, social and I don't know what - but, on the other hand, there are tremendous possibilities to be of a real help to the Church in Thailand. Therefore we have to solve the question in the best way we can. Perhaps we cannot start with a tremendous work but little by little, seeing and finding the way. Probably we have to search for it every day. The actual situation all over the world is very much a changing situation. It is difficult to have a fixed plan, a ten year plan ! Oh no! Excuse me ! If you have a two year plan, it will perhaps be enough, or even a day-today-plan, because the situation is always changing, and you are experimenting. This is where prudence comes in for taking calculated risks. You don't have to be sure a hundred percent. In today's world nobody can be sure a hundred percent! Thus, a fortiori, there have to be great risks in many places. 'I have made a mistake !' Well! This supposes that we make a communitarian discernment as a group. Then set a policy. And everybody follows this policy. The importance is to have a unity of policy. This policy should be flexible precisely for the sake of experimenting. In this you have to think and pray as a group in order to see this general policy: to see the principles that everybody would accept. This elasticity of experimenting and of taking risks should be all in one direction, the direction pointed by the Holy Spirit. In order to settle this policy, you will have to face tensions, because we have different opinions. Everybody has to speak his opinion and experiences clearly. At the end there has to be one conclusion. Somebody perhaps will have to change his opinion or at least act according to the opinion of the

others. That is the price we have to pay.

For me a good example is Poland: it is about Cardinal Wyszynski, who was a tremendous personality. He makes a policy and many bishops who do not agree with him, still obey him when it comes to action. Co-operation in action ! How do you face a union of 10 million people ! The government cannot do anything ! It is exactly like that sometimes, when we face different opinions. Therefore the important thing is to have a real discernment - a discernment that is not a political thing, is not majority, and is not vote - it is to find the will of God, and to come, if possible through prayer and generosity, to a concensus. Even the people who do not see eye to eye will accept it. 'I don't agree, or see that way. But if the majority after so much prayer and responsible discernment think that it is better, I will go for it. I will do it !' That is important. It is the positive approach to decision making. We are doing that after due consideration and we think that it is the will of God and then we go ahead. There are mistakes made. Okay ! The mistakes are also the will of God ! That is the sound, the Society's way, of proceeding. If we start with middle words and opinions, say, 'I will do something personally etc.' Oh no ! We have missed something important !

I learnt many things today ... For example we talked about the local Church, but we have to be the local Church ! Please be sure (excuse me for telling you: that !) when the Society comes to work in a new area, the first reaction is to be careful ! The Society is feared everywhere. 'These Jesuits are very shrewd ! They are powerful !' I was telling the other day at the Ateneo de Manila: We are not so bad as the people say we are, nor are we so good as the people think we are ! No ! We are normal people - normal in the sense we are not geniuses. Perhaps we have geniuses in the Society, but very few ! They said many years ago that the great force of the Society is having a well-trained mediocrity ! I don't know if some of you feel a genius ! Perhaps not ! Well unity ? That is important ! We have the same spirituality and the same commitment to Christ. The excellency in the idea of Saint Ignatius is not scholarly excellency. It could be also that. But the real excellency is in our commitment. That I think, is important.

Perhaps it is a utopian idea - what Father Ando was saying: How it would be terrific for the Society to have non-Christians coming to work for the poor in the villages motivated by philanthropy. If we could create such a situation then we have an enormous possibility of work in Thailand. Then we will be collaborating with people much more than the force of a few Catholics that we are in the Orient. Through the Mass Media we can present things in a human way, and thus multiply the work and its effects, and thus build up the country indirectly. Pre-evangelisation done by non-Christians ! By definition in pre-evangelisation, we do not speak about Christ. We cannot speak about Christ ! These non-Christians are doing something out of good will, that we could do. If we cannot do, then it means we have no people. I see there an opening for such an apostolate. I think it is good to think about it.

Concerning the question of a co-ordinator for the apostolate among the refugees, I think it has to be determined here in Thailand. It is necessary to have somebody who works fulltime, taking into consideration all the things we have discussed. He has to be a man who can hear opinions. He cannot put his personal individual opinion as the first. The situation will be very complex in the beginning. He has to have an ear for every one of you and for those who come from other regions outside of Thailand; for the Bishops here, and for everything that is going on. Then he will consult with the Superior of the place and settle the policy. He has to be a very good, open and prudent man with courage. Because, while he depends for final decisions on the local Superior, he will be executor of the policy. And sometimes, as it happens in a government set-up, the difficulties fall upon those who are in the middle.

I am very happy! I see an opening for the Society in a tremendous way, not only for work among refugees, but also such a work will be a school for learning more.

I will tell you something that I ask myself very often: Should we help spiritually the guerrillas in Latin America? No? Well, I cannot say no! Perhaps I have said it. But they are men, souls suffering. If you have a wounded person even if he were a guerrilla, you have to help him! That is the meaning of being a Good Samaritan. Is that political? People say so! No! Now, I am a priest. I am helping this poor man here. I don't care if he were a guerrilla, a religious, or a non-Catholic. He is a poor man. He is a poor man who is suffering...

Again we cannot be naive and allow ourselves to be used politically by other people. On the other hand, we have to have a really Christian commitment. So many people in Latin America are helping people, perhaps the guerrillas, and taking them into their homes, in order to save them from being killed. One thing is charity; the other is principle and the third is casuistry. And casuistry is very difficult to solve. But we have to be open for many things. Well, we are here near the limits. Not only the limits of Cambodia and Thailand, we are near the limits of morality and of our positions. We have to be careful!

For me it was a very consoling experience when I wrote this letter about Communism and social analysis. In that letter, I said that sometimes, we have to collaborate with the Communists! I put 'Populorum Progressio', N° 23, as the reference. Why? Because I think it is true. But people will be scandalised! Yet that is what the Holy Father is telling us. Therefore I am safe! But now it happens that we have in Ethiopia, a former Catholic University taken over by a Communist government. The Holy Father tells me to send Jesuits to the University of Asmara. It is a Communist University! We are collaborating with the Communists under of the Holy Father! Wonderful! We are not going there to help the Communists with their ideology. We go there, because we think we can influence many people in Ethiopia, and we are doing it without supporting any Communist

ideology. These are very difficult and complicated situations. All has to be done with great discernment. It is not enough that we have a great idea one day and then we go ahead and do it. No! It could be very bad, unless such a person is a prophetic servant with a wonderful idea! This mixture of prophetism and prudence, security and risk, are complex situations. You are here in one of the hottest spots with regards to this point.

Please courage ! I will say one thing. Don't forget that. Pray. Pray much ! These problems are not solved by human efforts. I am telling you things that I want to emphasise, a message, perhaps my swan song for the Society! We have so many meetings and gatherings, yet we don't pray enough. We pray at the beginning and at the end. Well ! We are good Christians ! in our three-day meetings, if we spend half-a-day in prayer about our supposed conclusion or points of views, we will have such different lights, and such different syntheses, in spite of different points of views, that we could never find in the books nor in the discussions. This is a classical case here: If we are in the front-line of a new apostolate of the Society, we have to be enlightened by the Holy Spirit- These are not pious words of a novice-master, but it is Saint Ignatius one hundred percent. I am so happy and I think it is providential that I came here. When I decided to come here, they said you can visit the refugee camps. What we have done is much more important than visiting the camps. I have been in camps before. I think there has to be a basic unity of minds for a new type of apostolate which is going to be born... And we are going through this 'dolor partus' - birth pangs - before this apostolate will be born ! With this medical point of view I finish my talk !

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NEWS

LUIS 'QUACHE' PELLECEER

In PJ 22 we reported the kidnapping and disappearance of 'Quache' Pelleceer in Guatemala City on June 9th. last (cf. pp. 94-95). As most of our readers will know, he suddenly reappeared on September 30th. in the custody of Guatemalan government officials and made a long statement in the presence of public authorities, members of the diplomatic corps, university representatives and journalists. This was later broadcast on Guatemalan television and has been given wide coverage in the media throughout the world. In it he claimed he had been recruited by the Guerilla Army of the Poor and that, since he now realised violence was no solution, had himself arranged his own kidnapping. He went on to confess his past mistakes, beg pardon of the Guatemalan people and of God, and announce he was immediately leaving the Society of Jesus.

On October 2nd. the Jesuits in Central America made an official statement in which they said: *The Society of Jesus does not accept the validity of these statements because, according to all reasonable indications, they have not been obtained freely, but under the most serious duress. Father Pelleceer has been held incomunicado in the custody of the security forces for 113 days with no one being able to guarantee the physical and psychological integrity of his person during such a long confinement. In the judgement of those who know him well, his appearance and his manner of behavior and speech were not his normal ones. They called on the Guatemalan government to release Fr. Pelleceer to Guatemalan church authorities or to some international institution such as the International Red Cross.*

This call has been supported by the Episcopal Conferences of Guatemala, Honduras and Panama, by CLAR (Latin American Conferences of Religious), and by Jesuits and friends throughout Latin and North America. So far it has met with no success. Quache has since made other declarations including one in the Military Academy of San Salvador. It was there, on October 22nd., that his Provincial, Father Cesar JEREZ, was able to have his one and only meeting with him. But it was in the presence of military guards and together with the Nuncio and Bishops of El Salvador. Fr. Jerez said afterwards: *What impressed me most was his superficiality and lack of coherence on important matter when speaking privately. On such points I felt it would be cruel to press him more, given his present situation.*

This is of course, but one case in a growing persecution that the Guatemalan Bishops strongly denounced in their joint Pastoral Letter of August 6th., claiming that the Catholic Church *is today perhaps as never before in its history the victim of unjust attacks and of violent aggression.* But it is a particularly vicious case

with ominous forebodings for the future. In a series of reflections on it, the Jesuits declare: *The final significance of this event is the disappearance of any limits in the methods used to persecute the Church, their growing sophistication and the violation of every human right, including that to one's personality, in order to crush all opposition.*

Promotio Justitiae wishes to express its wholehearted support of our brothers in Central America and prays along with them in the words of their October 2nd. communiqué: *This deed adds to the assassinations, dissappearances, tortures, imprisonments, executions, defamations, and dynamite attempts against many Jesuits in Central America, because of their fidelity to the contemporary mission of the Society to serve the faith and promote justice. In these moments, we specially feel our impotence to counteract such persecution and such lying. We know that the news of the statements of Father Pellecer can have a great impact on international public opinion and can cause new persecution against the Society of Jesus and the Church. So we ask strength from the Lord to remain faithful to our mission. We also hope that Father Pellecer can leave the country safe and sound and that the integrity of his family is respected and that the Lord will grant him fortitude in such a difficult trial.*

TEN YEARS OF CONCERN

Belated congratulations to the Washington-based Centre of Concern which celebrated its 10th. anniversary in 1981. It was on May 4th. 1971 that the opening of the Centre was formally announced by Father ARRUPÉ and Bishop Joseph BERNADIN, then Secretary General of the US Catholic Conference, at the meeting with the UN General Secretary U-THANT in his New York office. The anniversary was marked by a public lecture delivered on May 18th. by Cardinal ARNS, Archbishop of São Paulo, on the theme The Church of the Poor: a Persecuted Church (see Centre Focus, July 1981 for text).

The Centre also published a report entitled Ten Years of Concern. We will have more to say about this in the next issue of PJ when listing and describing Jesuit social institutes. It is worth noting however that the successes of the US venture have led to its imitation elsewhere and even to repetition of its name. The Mindanao 'Centre of Concern' and the London/Dublin 'Centre of Concern for Human Dignity' are two recent examples. Perhaps the best is a 'Centre for Concern for People Development' in Bangalore whose aim is to 'help repeople depopled people'!

CENTRO ASTALLI

In PJ 22 we gave a brief account of the increasingly serious refugee problem in Rome and of an appeal launched by the Justice and Peace Commission of the two Unions of Superiors General (USG/UISG) for various types of assistance (cf. pp. 97-98).

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

Its main response so far has been the opening on November 10th. of the 'Centro Astalli', a Centre for Refugees situated underneath the Gesù not too far from the rooms of St. Ignatius. The Centre caters primarily for Eritrean and Ethiopian refugees and offers a variety of services: a place of meeting and welcome, spiritual advice and counselling, cultural and educational activities, recreational activities, medical services, distribution of clothes, provision of refreshments, help with documents and contacts with embassies or police, etc. Further services are planned and will hopefully include emergency sleeping accommodation.

Helped by the refugees themselves, these services are assured by a wide spectrum of volunteers: members of the Christian Life Community which most generously offered to share its premises, scholastics from the Gesù who serve a cooked meal on Sundays as well as helping in other ways, various groups of religious sisters, students from the English College, members of several General Curia's including Borgo Santo Spirito 5, and two lay volunteers. Responsibility for the Centre is vested in a 5-person committee on which are represented the Vice-Provincial of Central Italy, the Christian Life Communities, the USG/UISG Justice and Peace Commission, the Diocesan Caritas of Rome and the Jesuit Refugee Service.

EXERCISES / PILGRIMS FOR JUSTICE

These are suggested titles for the first 'Companions for Justice' programme that took place in 4 English cities during July and August. Modelled on its American namesake, it had the same 4 objectives:

- personal contact with the materially poor;
- personal, interpersonal and communal theological reflection on the experience;
- social analysis: coming to some understanding of the causes of poverty;
- personal decisions regarding life style and apostolate as a result of the above.

The method followed was also the same: 3-day preparatory meeting, 2 weeks in placements by pairs, 2-day meeting for sharing and analysis, a further 2 weeks in placements, a final 3-day meeting for prayer, shared reflection and evaluation. 15 Jesuits took part in the programme (11 from Ireland, 4 from the UK) which was 'facilitated' by Fr. Paddy DOYLE. On a scale from 0 to 10, they gave it an overall rating of 7.7. This suggests a positive general response which is confirmed by the fact that several requested a follow-up and possibilities for renewing the experience.

At the same time the 3rd. 'Companions for Justice' programme directed by Fr. Max OLIVA was taking place in California with 9 US Jesuits participating. Did it - or do these programmes in general - achieve anything ? A possible answer is contained in the replies the participants gave to the following question: Did the programme help you to understand better and concretise GC 32 and in particular Decree 4 ?

- *The total experience of Companions, that is, the presentations, the readings, especially Joe Holland's book (The American Journey), the placement, and the group sharing sessions helped to contextualize the document for me and thereby gave me a better appreciation of what the Congregation was talking about. This experience has given me an understanding and a sense of urgency and has called me to involvement in a way that I did not feel before the program began.*
- *Yes, there is no way to identify with the poor except by sharing their lives. They are the real, living, Exhibit A, victims of injustice. Now I have names to add to the abstractions of 'victims' and 'injustice'.*
- *Yes. Trying to understand these documents solely intellectually on a rational level, I find fails to move me. They became more meaningful after being involved with Companions for Justice and with the poor where I lived and worked. The logic of the document is a logic of the heart and its point of departure is praxis.*
- *The documents took on a 'meaning' for me. Before Companions they were abstract and without soul. Now I know and feel that they are talking to me and challenging me to follow God in this way in these times.*
- *This remains to be seen. Our Mission Today covers so much ground that my experience for a few short weeks can hardly exhaust the possibilities.*
- *Very much so. The document was pointing toward a United States experience of poverty I needed (this man had spent some time in a Third World country prior to Companions). Now I feel I really have some sense of what the document means - seeing with the eyes of the poor and doing something about the injustices.*
- *Most definitely ! I have never before read what comes to us from Rome regarding our involvement with the poor and our task in seeking a more just social order with the kind of enthusiasms and joy - with the Ignatian 'consolation' - with which I did this time. (The participants prayerfully read Our Mission Today twice during the program, once at the beginning and once at the end.)*

- *Yes. I feel I can recapture both its spirit and that of the Rules with their insistence on identification with the poor Jesus. It is a return to fundamental Christian living, and it is what I believe I was looking for when I entered the Society of Jesus.*
- *It made the message of the document somewhat more urgent and more feasible, especially as regards 'solidarity with the poor'*

SOCIAL APOSTOLATE IN JAPAN

For most Jesuits who don't know Japan, Sophia University with its SJ staff of 115 is everything. However for 4 days in August 59 Jesuits of the Japanese Province met in Tokyo for a workshop on the social dimension of our apostolate. It was so successful that Fr. Joseph PITTAU, then still Provincial, asked that the possibility be examined of having a Province-wide meeting every year to discuss questions related to 'the service of faith and the promotion of justice'.

On the first day a number of general themes (Education, Poverty, etc) were introduced by Jesuit speakers, after the suggestion of having non-Jesuit specialists was rejected. On the second day Jesuits informed Jesuits about what they were doing. As the Report puts it: *Many appreciated this though our patience was tested quite a bit. All day long the reports were given before the whole assembly and the questions that were raised could be considered by everybody. The arrangement whereby one speaker would present one field, e.g. high-schools, parishes, universities, and a 'reactor' was given the opportunity to add or clarify, was well accepted and turned out to be quite effective.* The third day started with an address on The Theological Aspect of the Social Apostolate and was followed by an in-depth examination of each of the 4 main areas of the Province's work. The final day was for conclusions and projections which were drawn up by 4 groups though an effort was made to mix each one so that it would reflect the point of view of the whole Province and not just of one sector.

Among the many proposals made were the following:

- *Those who work in large institutions, mainly schools and universities, feel that the service of faith and the promotion of justice should be as much a concern for the community as a whole as for the individual Jesuit.*
- *All agreed that the way of selecting students through entrance examinations presented grave difficulties.*
- *All Jesuits engaged in social action, whether as individuals or through an institution, should be well informed so that, if possible, they will help in finding a solution for that particular social problem. The importance of the new 'Institute for Social Justice' at Sophia University was stressed in this regard.*

- *The education of children is one important objective, but clear guidance of the faithful in the parishes and of the parents (i.e. those whose children are in our schools and universities) should be seen as important also. There were repeated proposals, which originated already from before the workshop, to have guidelines written for this important task.*

In a talk he gave at the end of the meeting, Father PITTAU said:

During these four days together we have discussed these questions, prayed, shared. What have we got from it all ? I feel the powerlessness of man, his limits and relativity. This earth of ours was created billions of years ago, man appeared some millions of years ago, and in the mystery of God's plan of salvation only 2000 years ago did Our Saviour, Jesus Christ, appear. Jesus did not find a solution for everything. Jesus also felt powerlessness, loneliness and failure. He was confined by the political and economic society of his times. Our efforts will also meet powerlessness, loneliness, failure. Perhaps this is an important experience for us as we seek ways to spread the Gospel message and to promote justice in the world.

EUROJESS IN ZAGREB

This year's bi-annual congress of EUROJESS (European Jesuits in the Social Sciences) took place in Zagreb from August 31st. to September 6th. Its theme was Self-management and the democratisation of the economy. There were 52 participants representing the following countries: Germany, Austria, Belgium, Chili, France, U.S.A., Spain, Greece, Ireland, Italy, Luxembourg, Poland, the U.K. and Yugoslavia.

The congress proper was preceded by a pre-congress devoted to the problem of self-management in Yugoslavia. It is worth publishing the evaluation of this given in the EUROJESS Report:

It should be recognised that self-management was not just a method of organising undertakings, but a principle for the organisation of society as a whole. This was self-management in the context of a socialist régime whose aim was the establishment of communism. It would seem that the population was largely in favour of the concept of self-management, but dissatisfied with the way in which this was being implemented. It was imposed from above rather than springing from the grass roots. Many people saw it as a manipulative instrument. Workers did not seem to be any more committed to their undertakings than they would be under a capitalist régime. People were unhappy about the economic situation: a high inflation rate, one million unemployed, many workers forced to go abroad to get jobs. But this situation

seemed to be attributable to Yugoslavia's integration into the international capitalist economy as much as to the workings of the self-management system. It should also be appreciated that self-management was not something which had been accomplished, but a path leading to greater decentralisation and participation by everyone. It was quite surprising that in breaking away from Stalinism, Yugoslavia had elected this path. Self-management tended to create a model of society which promoted greater solidarity than either Soviet socialism or Capitalism had managed to do. It deserved closer study. We should give particular attention to those problems which Yugoslavia had as yet failed to solve: the relationships between politics and the economy, between planning and self-management, the opposition between the technostucture and the self-managing structure, the problem of humanising work. These were problems which we in the West also came up against, and which we had not managed to solve either.

The Congress itself looked at the same problems in relation to Europe as a whole. Presentations were made by Fr. Matias GARCIA (Spain) on Why self-management and Fr. Herwig BUCHELE (Austria) on Economic democracy as a concrete Utopia. Most of the discussion took place in working groups on the basis of previously prepared country reports. It would be difficult to summarise these here, but several fields for action were identified:

- *Primarily what was needed was a new spirit and type of relationship between men. In this respect we had to apply the principle of participation firstly within the Society and the Church. We had to practise what we preached.*
- *Much needed to be done in the field of educating young people and adults (initiative, the aptitude to co-operate, knowledge). In this field we as Jesuits had a part to play.*
- *We could seek to influence businessmen, trade unionists, politicians, and other representatives of culture with whom we had contacts.*
- *We should apply the principle of self-management to our work with regard to development in the Third World.*

EUROJESS is also active between congresses. Reports were given on contacts with Fr. Mario CASAGRANDE, responsible for promoting the Jesuit apostolate with migrant workers in Europe and on a working group, chaired by Fr. Hans ZWIEFELHOFER, which had presented a report to the European Provincials on changes which would have to be effected in Europe to achieve a new international economic order. Suggested tasks for action before the next congress were:

- *The constitution of a specialised working group to study the question: How could we escape from capitalism and Marxism ?*
- *Consultation of the list of themes proposed for the next congress which had not been selected to see whether a specialised working group should*

- be set up. Organising this group in relation to the social centres. Possibly working through written consultations.*
- *Reviving co-operation for action to protest against violations of human rights.*

Suggestions of a theme for the next congress in 1983 were:

- Peace and disarmament 24 votes
- Changes to be effected in Europe in order to achieve a new international economic order 24 votes
- The Gospels in an increasingly secular society 16 votes.

PROMOTING JUSTICE IN AUSTRALIA

A recent Province Report on Work for the Promotion of Justice gives a summary account of what Australian Jesuits are doing in this field. It is divided into 5 main areas of concern:

A. YOUTH WORK

1. Rehabilitation (P. NORDON)

Post-release treatment and re-settlement unit; Consultancy service on prison ministry and welfare chaplaincy; Community education in criminal justice; Penal reform; Neighbourhood development in North Melbourne.

2. Parishes

Hawthorn (P. CLEARY): Counselling and referral service for youth; direction and support for CYSS (Community Youth Support Scheme for unemployed youth); Alcoholics Anonymous + Single Parents groups.

Norwood (A. BYRNE): CYSS; housing for low-income youth; counselling + emergency treatment; Drop-In Centre; etc.

Richmond (R. ZECCHIN): Unemployment (CYSS); Police-Community Liaison; Counselling, Referral and Support Service; Contacts with schools and local agencies.

3. Homeless (A. McDONALD)

Apostolate to wandering and homeless youth by way of 'street contact', liaison with boarding houses, help to drug addicts, criminals and prostitutes, hospital and institution visits - all in St. Kilda, a poor area of South Melbourne.

B. HOMELESS MEN

4. Greenvale (B. STONEY)

Greenvale is a work at grass roots with men broken by their own

weakness and by the pressures of a materialistic society, helping find some love and hope (above all the dying), and giving them nursing, spiritual care, etc.

C. ABORIGENES

5. Townsville (P. MULLINS)

In 1979 the Province commissioned Brian McCOY + Pat MULLINS to begin work in Townsville among the Aboriginal and Islander population there. They rent a house, support themselves by part-time work, have no specific parochial responsibilities, and spend their time among the Aboriginal and Islander people.

D. JUSTICE EDUCATION, ETC.

6. Institute of Social Order (W.G. SMITH)

Writing (Social Survey); Representing Victorian Dioceses on Inter-Church Trade and Industry Mission; Member of Catholic Commission for Justice and Peace; Adviser to Social Questions Committee of Victorian Branch of Catholic Women's league; Lecturer on Christian Social Ethics; Adviser on matters of social doctrine to members of the N.C.C.

7. Asian Bureau Australia (M. RAPER)

Work with other organisations (Council for Overseas Aid, Australian Catholic Relief, etc.); International co-operation and contacts (eg. SELA Representative); Work for refugees (eg. publication of Today Is a Real Day); Research on various problems (aid, multiculturalism, Timor, Korea, Indochina, etc.); Publication of Newsletter (circulation 3,000) + calendar; Contacts with educational institutions. The Bureau has 7 full-time and 4 part-time staff.

8. Schools (N. OLSEN)

No detailed report given. Distinction drawn between intellectual (subjects taught in curriculum) and emotive (community service programmes) aspects.

E. REFUGEES AND GENERAL JUSTICE PROGRAMMES

9. Indochinese (G. THU)

With the help of Norwood parish (Adelaide), Fr. Thu from Vietnam is working with a community of 5,000 Indochinese refugees in South Australia. Has set up a church and centre for them and provides a variety of services.

10. Scholastics' Programmes (A. HAMILTON, Q. DIGNAM, J. SUTHERLAND)

The two main areas of work are:

Refugees (some 10 scholastics involved mainly through ICRA); Homeless + Deprived (wide variety of services involving almost all the scholastics).

11. Parishes

Lavender Bay (L. FORSTER): Settlement and help for 11 refugee families.

North Sydney (P. COLEMAN): Provides house of some 9 Vietnamese boys usually parentless and of school age; help with finding work and settlement.

Toowong (B. BUXTON): Settlement of one family.

Richmond (G. BELFRAGE): Home education courses for migrants + refugees; neighbourhood activities and issues; faith-justice dialogue + statements; etc.

Norwood (A. BYRNE): Help for unemployed adults, visits to sick + elderly, low-cost community housing, etc.

TWENTY YEARS OF INADES

We end with more congratulations, this time to INADES (Institut Africain pour le Développement Économique et Social) which celebrated its 20th. anniversary on the 17th. and 18th. of December in ABIDJAN (Ivory Coast) where its headquarters are situated. Linked with this celebration were also 3 others: 50 years of religious life of Fr. Albert HANRION, one of the founding-fathers of INADES; the opening of a new Centre of INADES-Formation at Bouaké; and the publication of Les Yeux de ma Chèvre by Fr. Eric DE ROSNEY, present Director of INADES. This book is an in-depth study of the 'nganga' healers in Douala (Cameroun) among whom the author lived for 5 years after being 'adopted' by one of them.

These various events were celebrated on December 17th. by a public lecture on Le développement d'Abidjan by M. Usher Assouan, Mayor of Cocody and Ex-Minister of Foreign Affairs. Present also were Frs. Philibert RANDIAMBOLOLONA (African Assistant), Henri MADELIN (French Provincial) and two ex-Directors of INADES. The following day, a reception and an audio-visual presentation on the work of INADES-Formation was attended by the President of the Republic who promoted Fr. HANRION 'Officier du Mérite National', decorated Nicole VIAL (head of documentation) and Isaac KINGBO (sub-Director of INADES-Formation) and gave medals to 5 employees.

In a letter of congratulations, Fr. Paolo DEZZA wrote: *In reply to a request from the Bishops of French-speaking West Africa, supported also by those of Central Africa, the Society decided to found INADES. And thanks to the energy of pioneers such as Frs. A. HANRION, J.L. FYOT, X. BARONNET and the much lamented Fr. DE SORAS*

(to mention only the first Jesuits at INADES), this Institute saw the light of day. The seed planted 20 years ago has now become a big tree with many branches: INADES-documentation, INADES-édition, INADES-général, INADES-formation; since January 1977 this last is officially recognised as an International Association. What a growth ! This tree has produced much fruit, especially in the domain of research, training and theological reflection. Pastoral meetings, correspondance courses, sessions, a review, personnel training, and many other activities all witness to the vitality of INADES.

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