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THIS ISSUE

This first issue of PJ for 1982 is appearing with almost half the year already gone. Why? The Editor offers two reasons for such a long and unprecedented delay.

The first is well expressed by St. Paul in the words: *If the trumpet give forth an uncertain sound, who will prepare for battle?* (I Cor. 14. 3) The events of recent months which culminated in the appointment of Father Dezza as Papal Delegate for the Society naturally caused some initial uncertainty. It was necessary to wait for the Congregation of Provincials and the Holy Father's Address in order to see matters more clearly.

The second reason is more familiar: the travels of the Editor. Immediately after the Congregation of Provincials, he had to leave for a month's visit to 7 countries in the Antilles. Thus it was already Easter before he could even start work on the bulletin. And there have been two further 'interruptions' since then. However, if the rest of the year proceeds normally, it should be possible to produce at least 3, if not the full 4, issues of PJ for 1982.

This issue starts with an important article based on Father Dezza's letter to the Whole Society and recent documents from the Holy See to the Society.

The main item consists in a factual account of what Jesuits are doing to promote justice in some of our social institutes around the world. We have started with 5 in Africa and North America. In subsequent issues of PJ we plan to give similar thumbnail sketches of institutes/centres in Latin America, Europe and Asia. However, as the Editor was painfully composing these from sometimes incomplete notes or documents, it occurred to him they would be much better done by the institutes themselves. Hence his WARM INVITATION TO ALL JESUIT SOCIAL CENTRES/INSTITUTES TO SEND IN AS SOON AS POSSIBLE AN UP-TO-DATE ACCOUNT OF THEMSELVES, under the same 5 headings used here and not exceeding 5 pages in length. He will also welcome any corrections or additions to the accounts already published.

All news soon becomes history. Much that has happened since PJ last published a news section (December, 1981) already belongs to the archives. Consequently only 4 items have been selected on the grounds of having a more permanent interest.

WHERE DO WE STAND ?

The following article has been put together by the EDITOR of PJ and is based entirely on recent documents from the Holy See. The documents used are the following, each being referred to by its number:

- (1) Letter of Pope Paul VI to Father Arrupe: 15/09/1973.
- (2) Address of Pope Paul VI to members of the 32nd. General Congregation: 03/12/1974.
- (3) Autograph Letter of Pope Paul VI to Father Arrupe: 15/02/1975.
- (4) Letter of Cardinal Villot to Father Arrupe: 02/05/1975.
- (5) Address of Pope John Paul I to Congregation of Procurators: 30/09/1978.
- (6) Allocution of Pope John Paul II to Father General and the Presidents of the Conferences of Provincials: 21/09/1979.
- (7) Allocution of Pope John Paul II to Jesuit Provincial Superiors: 27/02/1982.
- (8) Letter of Father Dezza to the whole Society: 25/03/1982.

.....

In his recent address to the Congregation of Provincials, the Pope clearly re-affirms the Society's mission to promote justice in its service of faith. *Today we feel with ever growing urgency the need to promote justice in the Church's evangelizing action. When we think of the demands of the Gospel and at the same time of the influence of social conditions on practical Christian living, we easily understand why the Church considers the promotion of justice to be an integral part of evangelization. It must be understood as an important sphere of apostolic action. (7: §8)*

This point is taken up by Father Dezza in his letter and applied more specifically to the Society. *In this broad vision of our apostolate, an important place is occupied by the promotion of justice, which Christian faith and love demand, and which is therefore recognized as an integral part of evangelization. For this reason the Society paid special attention to it in Decree IV of the last General Congregation. The Pope too in his allocution drew our attention to the fact that "today we feel with ever growing urgency the need to promote justice in the Church's evangelizing action." It is therefore necessary that account be taken of the social dimension that should always accompany the various forms of our*

apostolate. Furthermore, it is necessary that in apostolic planning, with due regard for the needs of various provinces and regions, the social apostolate have its proper place. (8: Appendix §1) Father Dezza also remarks that a great many of the directives he is now giving are already contained in our Institute. He goes on saying: *They have been urged on us already by our Father General, even though they have not always been faithfully observed. It is up to us, in response to the repeated invitations of Father General, to put them fully into practice with renewed effort.* (Letter)

Yet doubts have been expressed and concerns voiced. Some feel we are being asked to retreat, to water down our commitment, to go back on Decree 4 and the option taken by the Society at GC 32. What is the truth? So that readers of PJ may judge more clearly themselves, this present article takes up the 5 points or *recommendations* given by Father Dezza in the Appendix to his Letter and illustrates each with relevant passages from the recent pronouncements to the Society by the last three Popes.

1 : HIERARCHY OF VALUES

Quoting two important documents of Paul VI, Fr. Dezza describes the first recommendation as follows: *The first recommendation concerned the hierarchy of values in keeping with which, "there should certainly not be a disproportionate emphasis on human promotion and social progress in the temporal sphere at the expense of the essential meaning which the Church gives to evangelization, that is, to the proclamation of the Gospel" (Paul VI to the Synod of Bishops, 26 October 1974). Therefore, it is not possible to approve certain tendencies which consider the promotion of justice, no longer as required by the service of faith, but almost as the very expression of faith, thus yielding to the temptation "to reduce her (the Church's) mission to the dimensions of a simply temporal project; ... the salvation of which she is the messenger would be reduced to material well being" (Evangelii nuntiandi, 32).* (8: Appendix §1)

The same hierarchy of values was emphasised by Cardinal Villot in Paul VI's name with regard to the interpretation of Decree 4: *The promotion of justice is unquestionably connected with evangelization, but - as the Holy Father said in his closing remarks to the last Synod of Bishops in October of 1974 - "Human development and social progress in the temporal order should not be extolled in such exaggerated terms as to obscure the essential significance which the Church attributes to evangelization and the proclamation of the full Gospel." (AAS 66, 1974, 637) This applies to the Society of Jesus in a special way, founded as it was for a particularly spiritual and supernatural end. Every other undertaking should be subordinated to this end and carried out in a way appropriate for an Institute which is religious, not secular, and priestly.* (4: Appendix)

From a slightly different viewpoint Paul VI speaks of fidelity and service as the two charisms or poles in life which continually need to be held in balance. *Perfection lies in the simultaneous presence of two charisms - fidelity and service - without letting one have the advantage over the other. This is something that is certainly difficult, but it is possible. Today the attraction of the second charism is very strong: the precedence of action over being, of activity over contemplation, of concrete existence over theoretical speculation, which has led from a deductive theology to an inductive one; and all this could cause one to think that the two aspects of fidelity and love are mutually opposed. But such is not the case, as you know. Both proceed from the Holy Spirit, who is love. People are never loved too much, provided they are loved only in the love and with the love of Christ. "The Church endeavors to show in every argument that revealed doctrine, to the extent that it is Catholic - embraces and completes all the right thoughts of men, which in themselves always have something of the fragmentary and paltry" (H. de Lubac, Catholicisme, Paris, 1952, Chapter 9, p.248). But if this is not the case, readiness to serve can degenerate into relativism, into conversion to the world and its immanentist mentality, into assimilation with the world that one wanted to save, into secularism and into fusion with the profane. We exhort you not to be seized by the spiritus vertiginis (Is 19:14). (2: §3)*

Such a danger is referred to by the same Pope in the Letter he wrote to Father Arrupe before GC 32. *Nor are We ignorant of the fact that over the past few years in several parts of the Society - and it is by no means absent either from the life of the Church in general - certain tendencies have arisen of an intellectual and disciplinary nature which, if fostered and given support, could lead to serious and possibly irreparable changes in the essential structure itself of your Society. As you know, Beloved Son, We have through Our closest Collaborators called your attention more than once to these matters, while expressing the hope that the expected renewal will be brought about securely and smoothly. Therefore, on the occasion of the announcement of the General Congregation We express once again Our desire, indeed Our demand, that the Society of Jesus should adapt its life and apostolate to today's conditions and needs in such a way that confirmation be given to its characteristics as a religious, apostolic, priestly Order, linked to the Roman Pontiff by a special bond of love and service, as ratified in the Formula of the Institute or fundamental rule of this same Society, approved and repeatedly confirmed by Our Predecessors. (1)*

2 : PRIEST AND LAYMAN

The second recommendation, a corollary of the first, is expressed by Fr. Dezza as follows: *The second recommendation was not to confuse roles proper to priests with those proper to lay people. In the economic, social and political field, the role of the priest is to educate towards justice and social commitment,*

and to encourage lay people to carry out their duties fully without replacing them in these. The priest's role is to indicate christian principles concerning economic, social and political life; to denounce injustices, to exhort people to work for the improvement or reform of institutions; to expound the social doctrine of the Church, not so much as to find solutions for concrete social and political problems, which is the task of a lay people, but to help them reflect on the principles which should be operative in the search for such solutions, as well as on the errors and dangers of a materialist capitalism and a marxist collectivism so as to avoid passing from one unjust regime to another equally unjust one, even though different in orientation and opposed in ideology. Ours cannot take part in political parties or assume directly political positions save in really exceptional cases, approved by the Bishops and by Father General. Besides, as already noted in general with regard to our apostolate, our activity in the promotion of justice must be carried out in conformity with the directives of the local Hierarchy. (3: Appendix § 1)

Speaking of the apostolate more in general, Father Dezza also had this to say: Furthermore, it is worth bearing in mind that, in addition to the strictly priestly apostolate (such as preaching, administration of the Sacraments, etc.), other activities connected with it have always been considered in conformity with our Institute, such as teaching letters and science, and so many other tasks, provided that "we are always attentive to the sacerdotal character of our activities" which should therefore always be carried out "in a manner suited to a priestly and religious Institute" (John Paul I). Sometimes however these activities have been conducted in such a way that the priestly dimension seems neglected and even, in some cases, a truly apostolic motivation seems to be almost absent. It is worth remembering what Father General noted when speaking of the intellectual apostolate: "the priesthood should vitalize our intellectual life even when the latter appears to be secular in certain respects" (AR. XVI, p. 1005). (3: Appendix § 1)

This was point given much emphasis by the Pope in his Address to the Provincials: *In this domain not all have the same function, and as far as the members of the Society are concerned, it must not be forgotten that this necessary concern for justice must be exercised in conformity with your religious and priestly vocation. As I said on 2 July 1980 in Rio de Janeiro, priestly service "if it is really to be faithful to itself, is essentially and par excellence spiritual. This must be even more emphasized in our times against the many tendencies to secularize the priest's work by reducing it to a purely philanthropic function. He is not a medical doctor, a social worker, a politician, or a trade unionist. In certain cases, no doubt, the priest can help, but in supplementary fashion - as in the past priests have done so with remarkable success. Today, however, these services are admirably rendered by other members of society, whilst our service is always more precisely and specifically spiritual. It is in the realm of souls, of their relation to God and their attitude towards their fellowman that the priest has an essential function to fulfill. That is where*

he should use his talents with the people of today. Certainly, whenever there is need, he must also give material assistance through works of charity and by upholding justice, but, as I have said, in the last analysis, this must be a secondary service which must never obscure the principal service which is to help souls to discover the Father, to be open to him and to love him in all things". The Second Vatican Council has already clarified the apostolate of the laity and has exhorted them to play their part in the Church's mission; but the role of priests and religious is different. They are not meant to take the place of the laity, and still less should they neglect the duty that is specifically theirs. (7: §8)

In his talk to Presidents of Conferences of Provincials, the Pope stressed the need to undertake apostolic work appropriate to an Order of Priests (Gregory XIII, "Ascendente Domino"), 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. (6)

This theme was also underlined by John Paul I. You know well and are rightly concerned about the great socio-economic problems that afflict mankind today and are so connected with Christian Life. But in trying to solve these problems you should always distinguish the roles proper to religious priests from those pertaining to the laity. The priests should inspire and animate the lay people in carrying out their duties; they ought not to take the place of the latter, neglecting their own role of evangelizing action. (5)

It was also mentioned by Cardinal Villot: Moreover, we must not forget that the priest should inspire lay Catholics, since in the promotion of justice theirs is the more demanding role. The tasks proper to each should not be confused. (4: Appendix)

Finally, Paul VI also spoke of the priestly nature of the Jesuit vocation: You are religious, and therefore men of prayer, of the evangelical imitation of Christ, and endowed with a supernatural spirit, guaranteed and protected by the religious vows of poverty, chastity and obedience.... You are therefore priests, trained for that familiaritas cum Deo on which St. Ignatius wished to base the Society... The figure of the Jesuit, as we have traced it out in its principal aspects, is essentially that of a spiritual leader, an educator of his contemporaries in Catholic life, within, as we have said, his proper role, as a priest and as an apostle. (2)

One of the consequences of such a vocation is the need to distinguish roles: It will also be opportune to remember the need to make a proper basic choice among the many appeals that come to you from the apostolate in the modern world. Today - it is a fact - one notes the difficulty of making properly thought-out and decisive choices; perhaps there is a fear that full self-realization will not

be achieved. Hence there is the desire to be everything, the desire to do everything and to follow indiscriminately all the human and Christian vocations, those of the priest and the lay person, those of the Religious Institutes and of the Secular Institutes - applying oneself to spheres that are not one's own. Hence then arise lack of satisfaction, improvisation and discouragement. But you have a precise vocation, that which we have just recalled, and an unmistakably specific character in your spirituality and in your apostolic vocation. And this is what you must profoundly study in its main guidelines. (2)

3 : STRUCTURAL CHANGE AND PERSONAL CONVERSION

The third recommendation is described by Fr. Dezza in the following terms: *Finally, it is worth noting that among the causes of the social injustices suffered by so great a part of mankind not the least important are those which must be sought in men themselves, specially those who carry greater responsibilities, in their personal egoism, in their real interests not publicly declared. To remedy these injustices, it is certainly necessary to strive for a better social and political order, but it is no less necessary that such people should be reached by other efforts directed towards a religious and moral improvement of man himself. And this is precisely the specific role of the priest, directed towards men of different factions, tendencies and ideologies. In this way the priest, working through his priestly ministry in the service of the faith, makes an important contribution toward the promotion of justice.* (8: Appendix § 1)

This point does not seem to be directly discussed in the documents listed above though, in his Address to the Provincials, Pope John Paul II mentions the traditional apostolates that have characterized the life of the Society: to promote an authentic renewal of the Christian life, the spiritual exercises and spiritual direction, the education of youth, etc. And he calls upon the Society to adapt the different forms of traditional apostolate which even today retain all their effectiveness, and to work for the renewing of the spiritual life of the faithful, the education of youth, the formation of the clergy, of religious men and women, and missionary activity. This requires catechesis, proclamation of the Word of God, the spreading of Christ's doctrine, Christian penetration into the culture of a world trying to establish division and opposition between science and faith, pastoral activity for those on the fringe of society, exercise of priestly ministry in all its authentic forms, not forgetting the new means of apostolic works provided by modern society, such as the press and the media, while bringing to perfection the use which the Society has already made of them during recent times. (7: § 8)

However the Holy Father does refer directly to this point in his Encyclical Dives in Misericordia: *The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not*

allowed to shape human life in its various dimensions. It has been precisely historical experience that amongst other things, has led to the formulation of the saying: *summum ius, summa iniuria*. This statement does not detract from the value of justice and does not minimize the significance of the order that is based upon it; it only indicates, under another aspect, the need to draw from the powers of the spirit which condition the very order of justice, powers which are still more profound. (§ 12)

Similarly in *Evangelii Nuntiandi*, Paul VI refers explicitly to the need to convert hearts in order to build new structures. The Church considers it to be undoubtedly important to build up structures which are more human, more just, more respectful of the rights of the person and less oppressive and less enslaving, but she is conscious that the best structures and the most idealized systems soon become inhuman if the inhuman inclinations of the human heart are not made wholesome, if those who live in these structures or who rule them do not undergo a conversion of heart and of outlook. (§ 36)

4 : SERIOUS TRAINING

The last two recommendations are more in the nature of means to be employed and each is discussed at greater length in the section specifically dedicated to it in the Appendix to Father Dezza's Letter. Thus Section IV treats the 'Formation of Ours'. However, with regard to the social apostolate, Fr. Dezza has the following to say: *The importance together with the difficulty of the social apostolate requires a careful selection and training of those who are going to dedicate themselves to it, a training comprising a solid intellectual preparation and a deep knowledge of the social doctrine of the Church on which the present Holy Father has repeatedly insisted, even in his latest encyclical "Laborem exercens". It is this preparation they should follow rather than the pursuit of other ideologies, as Father General observed in his letter on Marxist Analysis.* (S: Appendix § 1)

The Pope also emphasises the importance of a solid formation: *First there is the prolonged, solid formation of the future apostles of the Society... You must not yield to the easy temptation of watering down this formation which has such importance in each and every one of its aspects, spiritual, doctrinal, disciplinary and pastoral; the ensuing damage would outweigh by far any results which could perhaps be achieved right away.* (7: §9)

He took up the same point with the Presidents of the Conferences of Provincials: *To this end I want to urge very great care in the formation of young members of the Order, who are the hope of the Society and the Church. I share your joy at the number of your novices, the sign of a consoling increase in vocations. These young men are a gift of God; precisely because of that they are*

also a great responsibility for you. I have no doubt that you know how to give them the formation that they need: spiritual formation by means of the well-tested Ignatian asceticism, doctrinal formation through sound philosophical and theological studies in line with the directives of the Church, and apostolic formation for works appropriate to the Society - open certainly to the demands of contemporary problems but relying on apostolic principles of proven value. (6)

And John Paul I: *For this evangelizing action, St. Ignatius demands of his sons a solid doctrine, acquired through a prolonged and careful preparation. It has been a characteristic of the Society to be careful to present in preaching and spiritual direction, teaching and publication of books and reviews, a solid and sound doctrine, fully conformed to the teaching of the Church; because of this the monogram of the Society was for the Christian people a guarantee (of solid doctrine) and won for you the special trust of the Episcopate.* (5)

5 : SPIRITUAL FORMATION

Again this topic is deal with specifically in Section III of the Appendix of Father Dezza's letter under the heading 'Our Religious Life'. With regard to the social apostolate, he says: *Along with intellectual formation, a solid spiritual, religious and priestly formation is necessary to help them avoid yielding to the temptation of a creeping secularization, which has led not a few of Ours dedicated to this apostolate (as happens in other apostolates too) little by little to lose genuine apostolic motivation in their activity and finally to abandon their religious and priestly vocation.* (3: Appendix § 1)

The Holy Father adds: *However, you must bear in mind that this long and exacting preparation has as its primary aim, the formation of men who are outstanding because of their intimate union with God. In fact, Ignatius was convinced that all apostolic activity has value and is efficacious only if it flows from that "union between the instrument and God" of which he so often speaks. The primacy of the interior life is the very foundation of Ignatius' vision and spirituality; it constitutes the inner core of a authentic apostolic life, because the true apostle lives out his mission in total dependence on God and in union with him.* (7: §10)

This was also a strong concern of John Paul I. *Together with the doctrine, you should have at heart religious discipline, which has been a characteristic of the Society, and according to some the secret of its strength. Acquired through the stern Ignatian asceticism, nourished by an intense spiritual life, sustained by the practice of a mature and manly obedience, this discipline showed itself in an austerity of life and an exemplary religious conduct..... The necessary apostolic contact with the world of today, does not signify assimilation to the world; on the contrary it demands that distinctiveness which safeguards the*

identity of the apostle, in such a way that he is the salt of the earth, and the leaven capable of raising the mass..... . But the more arduous and difficult the apostolic tasks you are called to, so much the greater is the need for an intense interior life and constant union with God, of which St. Ignatius has left you such a shining example. (5)

Finally Pope Paul VI on the characteristic note of our spirituality: *In obedience there is the very essence of the imitation of Christ, "who redeemed by obedience the world lost by its lack, factus obediens usque and mortem, mortem autem crucis" (St. Ignatius, Letter on Obedience, 26/3/1553). In obedience lies the secret of apostolic fruitfulness. The more you do the works of pioneers, the more you need to be closely united with him who sends you: "All apostolic boldness is possible, when the apostles' obedience is certain" (Loew, Journal d'une mission ouvrière, p. 452). (2)*

SOCIAL INSTITUTES IN THE SOCIETY

We attempt to give below under 5 headings a brief description of the origins, aims, main activities and composition of 5 Jesuit Social Institutes. As explained above, we have started with Africa and North America though, with your cooperation, we hope to move on to other continents in subsequent issues of PJ. Apologies if any of the information is out-of-date: corrections and observations welcomed.

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1 : SILVEIRA HOUSE (ZIMBABWE)

(1) LOCATION

Silveira House - Centre for Leadership and Development is situated at Chishawasha, some 15 miles outside Harare City (Salisbury). The complex of buildings includes hostels, offices, classrooms, workshops and has a present capacity for 150 students + staff.

Address: Silveira House,
P.O. Box 545,
HARARE CITY (Salisbury),
ZIMBABWE.

Tel: 47204/5

(2) ORIGINS + AIMS

Silveira House was opened as a leadership centre in 1964 by Fr. Terrence Corrigan, then Mission Superior and later to become Provincial of the English Province. From the outset its director was Fr. John Dove who is still in that post. In the early years its main work consisted in running *civic awareness courses* though, as one of the only centres open to black

adults, it soon branched out into many other fields. As Rhodesia painfully moved towards independent Zimbabwe, the Centre became increasingly important and the scope of its work expanded accordingly.

The present aim of the Centre is described as follows in its current Annual Report: *Silveira House has now become a Centre which trains trainers and development promoters to combat hunger, malnutrition, oppression and injustice. Thus our aims remain as they have always been, namely to be of assistance to all areas of poverty and want by helping the people to help themselves. At the same time we try to give something of the Good News of the Gospel - love, truth, and justice leading to peace.*

(3) ACTIVITIES

The Centre carries out its work through 9 programmes or departments:

1. Civic Leadership Training

- The aim is to create an awareness among different groups of their place and role in society, emphasising both rights and responsibilities. The need for participation and involvement at every level of society is stressed and the necessary skills imparted.
- Special courses are run for women, especially from rural areas, for members of urban and district councils, for urban secondary school teachers, and for various youth groups. During 1981, 560 participants took part in 14 courses ranging from 11 days to 1 day.
- In its self-evaluation, the department gives much importance to its 'Women's Affairs' courses which were directly sponsored and helped by Mrs. Sally Mugabe, wife of the Prime Minister, who has expressed the desire that all women leaders in the country should take one. Plans for the future include a major follow-up operation in the field.

2. Industrial Relations Department

- At a time when independent unions are gaining strength and the Zimbabwe Congress of Trade Unions has just been formed, the department's principal aim is to teach workers how to organise and administer responsible unions. Another aim is to create among employers and workers an awareness of their mutual relationship.
- As the only Trade Union Education Centre in the country with a definite training programme, Silveira House is involved in all kinds of workers' courses. In 1981, it ran some 22 for 516 participants at the Centre itself and a further 290 courses and meetings for 9,178

participants in every region of the country. They were for rank and file members, shop stewards, branch and union leaders.

- The department looks forward to an extension of its work which at the moment can only reach 0.05% of the working population, and to the setting up of similar centres elsewhere in the country.

3. Youth Training Programme

- In a country where half the population are under 15, the Government has recognised the importance of youth work by planning 20 multi-purpose centres to cover the country. But it still needs all the help it can get from other groups. Silveira House operates through the Catholic Youth Association (CYA) whose aims are economic, educational, social, spiritual and recreational.
- During 1981, 6 courses were run at the Centre for rural youth (417 participants) and 14 for urban youth (404 participants). 6 congresses and 8 field courses elsewhere reached another 3,480 participants.

4. Skills and Crafts Department

- This started as part of the Youth Department but became autonomous in 1981 when it was realised that all age groups can benefit in skills training. The aim is to encourage community cooperative action through the production and marketing of high quality work or crafts.
- The department has participated in several courses at the Centre and sponsored 6 field courses elsewhere for 148 participants. Skills taught cover wood carving, horn work, basketry, pottery, fibre work, embroidery, etc. Income from sales exceeded Z\$ 4,000 (US\$ 6,000+) in 1981.

5. Agricultural Department

- The aim of the department is to help the African farmer move from subsistence to a cash economy which will enable him to support his family at home in his village, and thereby prevent him from drifting into the towns with consequent harm to the dignity of a Christian home.
- A variety of techniques are used to achieve this: awareness + motivation courses, extension work, loan schemes, the formation of agricultural co-operatives, fertilizer + marketing schemes, etc.

- In the course of 1981, the department ran 15 courses (474 participants) at the Centre and some 44 Courses/Field Days elsewhere for over 10,000 participants. The department is under much Government pressure to expand its work further.

6. Nutrition, Hygiene, Health + Child Care Department

- This department, headed by Ms. Sabina Mugabe, the Prime Minister's Sister, is now the biggest in the Centre. An estimated 30,000 women have attended over 300 workshops in rural areas in the two years since peace.
- Most of the department's work is carried out by field promoters organised and directed from the Centre which now has a special nutrition wing. In 1981, 13 courses were given from the Centre (342 participants) and some 324 courses/workshops in the field for over 3,000 participants.

7. Appropriate Technology Department

- This is a new department concerned in part with experimentation in providing technical solutions suited to existing resources and conditions of life to common problems.
- In its first year the department has begun to operate in the fields of domestic fuel, sanitation, water supply and agricultural implements.

8. Subsidiary Activities

- A commercial school runs classes in typing, book keeping and office practice.
- A dressmaking school also runs courses.
- The Centre also organises bible courses, retreats and occasional meetings for other groups.

In the course of 1981, an estimated 3,263 people took part in 106 courses/events at the Centre while another 32,000 participated in 324 courses/events run by the Centre elsewhere.

(4) PUBLICATIONS

The Centre has no publication of its own apart from a very full Annual Report (1981 = 144 pages).

education for development and in setting up a documentation centre with publication and reviews covering the whole of Africa.

(3) ACTIVITIES

INADES operates in 4 main divisions:

1. INADES-Formation

- This was separated from the other 3 divisions in 1975 and made an autonomous International Association. In 1979 it was declared by the President of the Republic an *Association reconnue d'utilité publique*.
- Its main work is training through correspondance courses which fall into 3 categories with the following target groups:
 - + the basic population: the course extends over 3 years and includes both corrected homework and follow-up sessions which are organised by the local offices. As well as basic French + English, the lessons have been translated into 8 African languages. The number of registered students oscillates around 4,000 of whom over half are farmers, some of them illiterate (it is enough to have one in the group who can read).
 - + the trainers (rural promotion agents): an intermediate training course comprising the study of booklets of some 40 pages each. The final versions are still being 'tested' by some 10 trainers.
 - + the cadres responsible for development: a two-year course comprising 18 booklets on subjects ranging from the history of Africa to international economic relations. In 1980 there were 376 students.
- The follow-up and more general training sessions totaled 185 in 1980 and brought together some 6,000 participants for an average of 3 days. Most were farmers and some 21% women.
- INADES-Formation is involved in much consultation work on rural development and training both from its headquarters and the 10 national offices. It also participates in many seminars.

2. INADES-Documentation

- The INADES library now contains over 35,000 volumes and receives some 300 periodicals, mainly in the fields of economics, sociology and ethnology as they relate to Africa. In 1980, nearly 13,000 works were consulted by over 400 readers, the majority students.
- Articles from over 100 periodicals are summarized on cards and indexed. The full collection covering 10 years now has over 14,000 cards.

Each year new cards (818 in 1960) are sent out to subscribers in many countries.

- A question + answer service by correspondence (S.P.Q.R.) exists for those who cannot come to the library. More than 3,000 questions have been answered since it started from at least 40 countries.
- Other services include a circulating library in small cases which totals 700 volumes and reaches remote areas in 5 countries, a bi-annual publication Suggestions de lectures which analyses 10 recent books, and the beginnings of a micro-film service.

3. INADES-Edition

- This is a publishing house set up by INADES to encourage African authors and promote research. Some 18 books have already been published.
- A current project is the publication of 10 booklets under the title Chemins de chrétiens africains in which different categories of African Christians, largely rural, speak of their experiences of the faith.

(4) PUBLICATIONS

1. AGRIPROMO

This is a quarterly review on agricultural and rural issues published by INADES-Formation. It started 3 years ago and 36 issues (av. 30 pages) have appeared. Its present printing is 8,000 copies which are distributed mainly in Zaire, Cameroun, Ivory Coast, Upper Volta, Togo.

2. FICHER-AFRIQUE

The documentation service already mentioned which appears every 15 days (50 cards). The cost is 20,000 CFA for a year's subscription.

3. SUGGESTIONS DE LECTURE

Already mentioned above, this bi-annual publication is printing 650 copies which are distributed free in 5 countries.

4. Other

Mention has already been made of the publications from INADES-Edition and the numerous courses and booklets published by INADES-Formation, two-thirds of whose publications are now in African languages. A recent display for the 20th. anniversary of INADES produced 70 booklets in

agricultural training, 33 concerned with health and women's promotion, and 18 on economics and development.

Special mention must be made of the recent publication of Les yeux de ma chèvre by Eric DE ROSNEY, the Director of INADES (Terre Humaine, Plon, Paris 1981, pp. 458). This 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.

(5) STAFF

The total staff of INADES is 192 of whom 51 work in Abidjan and the remainder in the 10 countries already listed above. The staff come from 18 different countries: 31 are European or Canadian (5 countries) and the remaining 161 African (13 countries).

<u>Jesuits</u>	1) Eric DE ROSNEY (Abidjan), Director INADES.
	2) Jacques CHARMET (Abidjan), INADES admin.
	3) Raymond DENIEL (Abidjan), Director INADES-Editions.
	4) Philippe DUBIN (Abidjan), Director INADES-Formation.
	5) Edouard DE LOISY (Abidjan), INADES-Formation.
	6) Richard ERPICUM (Kigali), INADES-Rwanda.
	7) Didier FAILLY (Kinshasa), INADES-Zaire.
	8) José-Luis FERRER (Bangui), INADES-Tchad.
	9) Jean-Luc MASSON (Abidjan), INADES-Formation.
	10) Sebastiano PASANI (Abidjan), INADES admin.
	11) Louis PLAMONDON (Nairobi), INADES-East Africa.
	12) Xavier ROUSSELOT (Bouaké), INADES-Côte d'Ivoire.
	13) Guy VERHAEGEN (Kinshasa), INADES-Zaire.

3 : CEPAS (ZAIRE)

(1) LOCATION

CEPAS (Centre d'Etudes pour l'Action Sociale) is situated at 9 Avenue Père Boka near the Place de l'Indépendance in Kinshasa.

Address: CEPAS,
B.P. 5717,
KINSHASA-GOMBE,
ZAIRE.

Tel: 30.066

(2) ORIGINS + AIMS

CEPAS was started in January 1965 by a group of Belgian Jesuits, specialists in the social sciences. The review had been started 4 years before with the title Documents pour l'Action. In 1966 this became Congo-Afrique and in 1971 Zaire-Afrique. INADES began its work in Zaire in 1969 by opening its Relais INADES-Zaire. In 1975 this became the National Office of INADES-Formation-Zaire.

From the start CEPAS set itself 3 objectives:

- 1) To assure a link between study and social action by
 - alerting various social and professional milieux to the problem and needs of development;
 - making available results of scientific and doctrinal research to those more directly engaged in action.
- 2) To draw up from a deep knowledge of African reality elements for a theory of development based on Christian principles.
- 3) To contribute to economic and social study in Africa through scientific analysis of the conditions for development.

(3) ACTIVITIES

CEPAS operates in 4 main fields:

1. Zaire-Afrique

The publication of Zaire-Afrique constitutes the main activity of CEPAS. For details, see below.

2. CEPAS Library

- The Library contains some 11,000 works in the fields of history, geography, social + cultural anthropology, sociology, politics, economics and demography. It also has a documentation service geared primarily to rural issues.
- In 1980 there were some 2,000 registered readers, 90% of them being teachers, researchers or advanced students.

3. INADES-Formation-Zaire

- This follows the same methods already described above. The main activity is the 3 year correspondance course 'Cours d'Apprentissage Agricole' which has been taken by 2,900 people since it first became available in 1969. At the moment 925 people are suscribed, 82% of them grouped together in 32 study groups. The first series of 7 booklets is available in Lingala and Ciluba.

- The more advanced course 'Cours d'Initiation au Développement' has had greater success in Zaire than anywhere else. At the moment 205 people are studying its two series of 9 booklets (some 60 pages each). Since it was first offered, 550 people have taken it.
- Each year since 1974 some 20 rural training sessions have been organised throughout the country. Some are follow-ups to the correspondance courses, some to help specific development schemes at village or regional level, some to bring together different groups concerned with development, and some for training leaders. In 1980-1981, 21 sessions were held over 85 days and brought together some 796 participants.
- It is also in Zaire that AGRIPROMO has its widest circulation - some 3,000 copies. Much of the material published comes from within the country.
- INADES-Zaire is also playing an active part in the production of audio-visual material and in appropriate technology.

4. Service for legal information

- This is a recent concern that became active in 1980 in view of the considerable ignorance among the people concerning their fundamental rights and legal procedures.
- Two booklets have already been published by Fr. Pierre de QUIRINI: Les droits des citoyens zairois and Comment fonctionne la justice au Zaire. Two more are being prepared.
- A course on Zaire law is also being offered to priests, religious, seminarians and lay leaders.

(4) PUBLICATIONS

1. Zaire-Afrique

- As already noted, the review, then under a different title, was started in 1961, 4 years before CEPAS itself. It has now passed 150 issues under its present title, appearing 10 times per year.
- Zaire-Afrique offers its readers each year some 70 articles (c. 650 pages) on major problems of interest to Zaire and Africa, as well as a monthly chronicle of important events within the country. Most of the articles are written by authors in Zaire though only 10% of those submitted get published.

- The number of subscribers has tripled in 10 years and now stands at some 4,500. 5,500 copies are printed, giving the review the largest distribution of a monthly published in French but edited entirely in Africa. 95% of the readers come from Zaire.

2. Other publications

In addition to those mentioned above in connection with INADES and the Service for Legal Information, CEPAS has launched a series of brochures on development problems. Already published is:

Stabilisation économique et financière au Zaire de 1978 à 1980
by KABUYA KALALA and KIKASSA MWANALESSA.

About to appear are:

Répertoire du développement rural by Mme W. FLEISCHLE-JAUDAS.
Index ZAIRE-AFRIQUE 1965-1980 by Mme. W. FLEISCHE-JAUDAS.

(5) STAFF

The core staff of CEPAS consists in 5 laymen and 10 Jesuits, though not all of the latter are at the moment directly involved in its activities.

Laymen

- 1) LIMBAKA Mokalú Ekambo, Manager CEPAS + INADES-Zaire.
- 2) KIKASSA Mwanalessa, Director Zaire-Afrique.
- 3) KALOMBA Mukaba, Responsible for courses.
- 4) KABASELE Abafubiabo, Responsible for public relations + rural sessions.
- 5) MUDINDI Tshitambala, Responsible for composition + translation of the courses.

Jesuits

- 1) Joseph SEGERS, Director CEPAS + INADES-Zaire.
- 2) René BEECKMANS, Editor Zaire-Afrique.
- 3) Joseph BOUTE, Responsible for Library (acquisitions).
- 4) Vicent CHARLES, Chaplain-Advisor CADICEC-UNIAPAC
- 5) Henry DE DECKER, Secretary of JESAM,
- 6) Didier DE FAILLY, Responsible for Agripromo, Audio-Visuals + Appropriate Technology.
- 7) René DE HAES, Professor of theology + philosophy.
- 8) Léon DE SAINT MOULIN,
- 9) Alexis HABIYAMBERE, Director of Gisenyi College in Rwanda.
- 10) Guy VERHAEGEN, Leadership training + Library management.

4 : JESUIT CENTRE FOR SOCIAL FAITH AND JUSTICE (CANADA)

(1) LOCATION

The Jesuit Centre is situated in Riverdale, a working-class neighbourhood in East Toronto, and has its base at Queen Street East Presbyterian Church.

Address: Jesuit Centre, Tel: (416) 469 1123
 947 Queen Street East,
 TORONTO,
 CANADA M4M 1J9

(2) ORIGINS + AIMS

The Jesuit Centre began its operations in April 1979 and was formally opened the following September. It was born *not only out of the Society's vocation to serve faith and promote justice and our Provincial's desire for such an institutional presence here in Canada, but also out of the expressed desires of fellow-christians already working in the 'faith and justice' field. When we asked them what they wanted of the Society, they unanimously requested an action-reflection centre, involved in public and ecumenical work, but primarily providing excellent theoretical and theological materials to strengthen this christian work.*

The Centre describes itself in the following terms: *The Jesuit Centre for Social Faith and Justice was founded in 1979 to cooperate with others in working on important social issues. It takes its inspiration from the Christian tradition and especially from the commitment of the Jesuit Order to the service of faith and the promotion of justice. The Centre staff works as an interdisciplinary team, in the analysis of problems as they emerge on the local and regional, national and international levels.*

(3) ACTIVITIES

The activities of the Centre have so far been concentrated in 5 main fields:

1. Health care + education

- The Centre became involved in this field from the outset when looking for an overall project around which to focus its energies, develop unity and make contacts. It concerned itself mainly with the justice issues of health in conjunction with several other groups of teachers, nurses, welfare officers, and the Ontario and Canadian Federations of Labour.

- In the first year special attention was given to the Canadian medicare system, pointing out its shortcomings and promoting an improved standard of health for all Canadians.
- The second year focussed on the most flagrant Canadian failure in health-care - namely, the native people. A community health centre was organised among the Chippewa of Rama and an inter-disciplinary social analysis carried out on their problems.
- At present the needs of the Ojibway people are being studied and a new project is beginning to take shape: "Third World Health: Canadian Awareness and Response".

2. Science for the sake of peace

- Closely linked to concern for health issues is concern about the effects of nuclear energy and the health hazards of low level radiation. The Centre is doing work in this field with families in the Malvern neighbourhood of Scarborough faced with radioactive soil.
- It has also developed a complete health inventory so that the Ojibway people may assess their own health needs as well as monitor the health effects of a new uranium refinery being built near where they live.
- Finally the Taskforce on the Churches and Corporate Responsibility (TCCR) has formed a working-group to monitor the behaviour of multinational corporations in the development of Canadian energy resources.

3. Human Rights in Latin America

- The Centre has been interested in Latin America from the outset and is closely involved with the Inter-Church Committee on Human Rights in Latin America, being represented on its executive board.
- The main focus of interest is Central America to which the Centre's only regular publication is dedicated.

4. Community Development

- Situated in a depressed area of East Toronto, the Centre has taken an active part in local community development issues.
- It has been especially involved in co-operative housing and with the local Community Health Centre since its foundation.

5. Social Spirituality

- Research into social spirituality and proclamation of the social message of the Gospel to a variety of groups has also been a concern from the outset.
- In conjunction with the Spiritual Exercises Apostolate, the Centre has already organised a Province retreat entitled "The Crucial Struggle of Our Time".

(4) PUBLICATIONS

1. Central America Update

- This is the only regular publication of the Centre and it is issued jointly with the Latin American Working Group (LAWG).
- Averaging 12 pages, it appears 6 times a year at a cost of \$ 25 (Institutions) or \$ 8 (Individuals). Outside of Canada, add \$ 3 for air mail costs. All correspondence to: Central America Update, Box 2207, Station P, Toronto, Ontario, Canada M5S 2T2.

2. Other Resources

- Ancient Ways Made New: Health Among the Chippewa of Rama, \$ 1 each.
- Health Care in the Third World: An Introductory Educational Kit, including 6 major articles, several case studies, a list of further resources, and a poster. \$ 5 per kit.
- A series of 5 Videotapes of the health effects of radiation and other nuclear related issues by Sr. Rosalie BERTELL. Rental \$ 15 per week.

(5) STAFF

The staff of the Centre consists in 3 lay persons, 2 Sisters and 5 Jesuits:

Lay

- 1) Tim DRAIMIN, Facilitator of the Third World Health Education project + specialised knowledge of Central America.
- 2) Andrew MURRAY, Research in history, nuclear energy + technological change: administration + co-ordination.
- 3) Carlos SEBASTIAN, environmental issues, problems of chemicals and lead pollution.

- Sisters
- 1) Rosalie BERTELL G.N.S.H., Expert in Biometrics, specializing in Cancer Epidemiology and Public Health: consultant to numerous agencies and author of many publications, especially on the health effects of low level radiation.
 - 2) Lois Anne BORDOWITZ F.C.J., works with Dr. Bertell on environmental + nuclear health problems and with immigrant women's groups.

- Jesuits
- 1) Michael CZERNY, Director of the Jesuit Centre, executive member of the Inter-Church Committee on Human Rights in Latin America, etc.
 - 2) Pat DOYLE, working with Dr. Bertell on questions of environmental protection and pollution.
 - 3) Gordon GEORGE, engaged in funded research into de spiritual values of St. Ignatius and social change in religious orders.
 - 4) Michael STOGRE M.D., member of the Medical Reform Group + Ontario Health Coalition, medical consultant to several indigenous groups.
 - 5) Jim WEBB, founding director of Riverdale Cooperative Houses, South Riverdale Community Health Centre + Catholic New Times: vice-chairman of the Taskforce on the Churches and Corporate Responsibility.

5 : CENTRE OF CONCERN (USA)

(1) LOCATION

The Centre of Concern occupies a modest suburban house in a residential area of Washington DC.

Address: Centre of Concern,
3700 13th. Street, NE
WASHINGTON, DC 20017
U.S.A.

Tel: (202) 635 2757

(2) ORIGINS + AIMS

The Centre was opened in 1971 in response to an invitation made by the United States Catholic Bishops (USCC) to the Society of Jesus. Its founder and first director was Fr. Bill RYAN (at present Provincial of Upper Canada) who, as co-director of the Social Action Department of the Canadian Catholic Conference, attended the 1971 Synod of Bishops as a peritus of the Canadian

Bishops. He was invited to Washington by Father Arrupe to assist in the establishment of the Center as a joint initiative of the USCC and the Society of Jesus. It was formally announced on May 4, 1971 by Father Arrupe and Bishop Joseph Bernadin, then General Secretary of the USCC, at a meeting with United Nations General Secretary U Thant in his New York office. The UN setting was strategic: from its inception, the Center of Concern would have global perspective.

The Center expresses its vision and hope as follows:

- *The CENTER defined itself not primarily as a place, but as a process: a process which would gather together a variety of concerned people from many different perspectives to discover and rediscover the ever changing needs across the world. The biblical mandate "to read the signs of the times" would be its foundational methodology.*
- *The CENTER characterized itself as international in perspective, ecumenical in outlook, and autonomous in structure. Its purpose would be to enable women and men to realize the truth that all humanity is united in a common destiny and to assist them to exercise their common responsibility to shape that destiny. Focusing on the areas of international justice, development, and peace, the CENTER would engage in issue-oriented research and action. It would work to challenge and change policies of governments, corporations, and religious bodies where those policies do not liberate women and men; it would support and encourage constructive policies.*
- *From its beginning, the CENTER would be an advocate for the poor and the powerless, be they individuals, racial and ethnic minorities, or developing nations. Its work would be directed by four principles:*
 1. *Educational in the fullest sense - to help people develop and implement a world view of humankind and its future;*
 2. *Analytical and action-oriented - to delineate the factors in our present economic, social, and political systems which foster and sustain injustice, poverty, and war, and then to assist people to organize constructive alternatives and implement them;*
 3. *Catalytic and cooperative - to facilitate and enhance the efforts of existing groups and organizations;*
 4. *International in focus - to locate domestic (national, regional, local) issues within the context of the international, recognizing that domestic issues of larger powers such as the United States are frequently an integral part of international problems.*

Its final goal and focus would always be "toward a world that is

human"; its key evaluative question, "What is happening to people ?" Such was the founding vision of the CENTER OF CONCERN.

(3) ACTIVITIES

The activities of the Center are many and varied. The following are the main fields in which they are concentrated:

1. International Development

- From the start the Center has taken an active interest in and published background papers on a variety of development issues: international monetary policies, trade, aid, science and technology, women in development, food, New International Economic Order, and energy.
- In 1974 the Center obtained non-governmental consultative status with the Economic and Social Council of the UN. This has meant active participation in all the major UN conferences in recent years (some 14 concerned with development issues) together preparation and follow-up work.
- *We continue to see our task as research, analysis, public education, and advocacy for those policy changes both in the international arena and within national states - especially in our own country - which would be directed toward a model of development concerned with improving the quality of life for all people: development 'as if people mattered'.*

2. Social Theology

- Popularizing Catholic Social Teaching has been one of the Center's main aims from the outset. This has been done through numerous seminars, meetings and conferences. The Center played an important role in both 'Theology in the Americas' Conferences (1975, 1980), drafted the famous Appalachian Pastoral This Land Is Home to Me, helped co-ordinate the NCCB Bicentennial Celebration Call to Action, and organised Convergence, the first joint meeting of the Leadership Conference of Women Religious and the Conference of Major Superiors of Men (1978).
- The Center is also active on the ecumenical level and works with many agencies. It acts as the Secretariat for the Muslim, Jewish, Christian Conference for Peace and Justice, an interfaith group that has so far held two major colloquia to address world issues from the dimension of

faith.

- The Center has also worked closely with the Woodstock Theological Centre, especially in a human rights project for the Americas. Recent concern has centered on social analysis.

3. Education for Justice

- This activity, is closely linked with the above and pursued through workshops and study sessions with many religious congregations and groups.
- In recent months the Center has been active helping religious congregations to plan their apostolic activities through the use of social analysis. An example of this is the Context of Our Ministries study which was co-ordinated by the Center for the Jesuit Conference Board.
- The Center also co-ordinated a survey on Religious Private Voluntary Organizations and the Question of Government Funding whose final report has now been published by Orbis Press.

4. Women in Church and Society

- *Promotion of social and economic justice must take seriously the majority of the world's population, women.* With Mary BURKE joining the staff in 1973 and Betty CARROLL in 1974, the Center initiated its Women's Project which advocates full equality for women as both an ecclesial and social justice issue.
- The Center's focus on women includes: the changing roles of women in a changing society; integration of women in development; women and work; women in decision-making; women and religion.
- A recent event was a three-day conference sponsored by the Centre on "Women Moving Church".

5. Religion and Labour

- The Center's Labour Project dates from 1973 when Joe HOLLAND joined the staff and devoted himself mainly forging linkages between the Church and organized labour.
- *We have pursued several paths: internationally, cooperating with the UN's International Labour Organisation (ILO) and building links with international trade union structures; domestically, bringing together*

religion and labour networks for cooperative efforts; and theoretically, doing basic analysis on a new stage of industrialization.

- In September 1981, the Center sponsored an international consultation on 'Church and Labour in a Global Economy' in Geneva, in conjunction with the ILO and the World Council of Churches.

(4) PUBLICATIONS

1. Center Focus

- A bi-monthly newsletter which *analyzes and reflects on consequential global and domestic economic, social, and religio-cultural issues.*
- The newsletter is sent free to some 15,000 people. To date there have been 48 issues, usually about 8 pages each.

2. Pro Mundi Vita

- The Center serves as the North American distributor for this Belgian-based institute for international religious studies.
- As well as a regular publication, several studies each year examine the theological implications of a wide variety of political, cultural and social justice issues.

3. Memoranda Series

- The Center also produces a series of background papers on major international issues which are sent to some 3,000 individuals or institutions.
- Recent examples include nuclear disarmament, science and technology, the UN special session on development, etc.

4. Education for Justice

- 6 educational resource packets costing \$ 4.25 each.
- Topics:
 - 1) Global Justice: Development Issues
 - 2) Social Theology: Resource for Justice
 - 3) Labor, A New Challenge
 - 4) Women's Movement: A Call to Justice
 - 5) Unions and Catholic Hospitals
 - 6) Development in the 80's

5. Video Tapes

- Series One: Social Analysis: Linking Faith and Justice, a series of 4 one-hour tapes by Joe HOLLAND to present and apply social analysis to the international scene. Purchase price: \$ 600.
- Series Two: A Spirituality of Justice, a series of 2 one-hour tapes by Peter HENRIOT on the social message of the Gospel and the option for the poor. Purchase price: \$ 300.

6. Other Publications

- Social Analysis: Linking Faith and Justice, Joe HOLLAND + Peter HENRIOT, Tabloid printing, 1980, \$ 2.00.
- Reaching for Justice: The Women's Movement, Mary P. BURKE, Paperback 1980, \$ 3.95.
- World Faiths and the New World Order, Papers of the Interreligious Peace Colloquium's 1977 Portugal Conference, Paperback, 1978, \$ 3.00
- Detroit and Beyond, follow-up analysis to the 1976 Call to Action statement of the US Church. Tabloid printing, 1977, \$ 1.00.
- The American Journey, Joe HOLLAND, Theology in the Americas Working Paper, Paperback, 1976, \$ 2.50.
- Soundings on Social Consciousness and Ignatian Spirituality, Tabloid Printing, 1977, \$.50.

(5) STAFF

The staff of the Center consists in 5 lay persons, 3 Religious Sisters and 3 Jesuits:

- 1) Peter J. HENRIOT S.J.... director...political scientist... international development...education for justice...theological reflection... Latin America.
- 2) Tony BARBARO...assistant director for administration...financial + fund-raising concerns....publications and promotion.
- 3) Jane BLEWETT...staff associate...UN liaison...food policy...NIEO... Muslim-Jewish-Christian Conference for Peace and Justice.

- 4) Regina BURRICHTER RSM...historian...administrative assistant...
communications coordinator...editor, Center Focus...international
service (UISG).
- 5) Joe HOLLAND...staff associate...social ethicist...religion and labour
...social analysis...Christian encounter with socialism.
- 6) Philip LAND S.J. ... staff associate...economist...theology of justice
...economics of interdependence...human rights...church's social
teaching.
- 7) Diann NEW S.P....staff associate...women's issues.
- 8) Maria RILEY O.P....staff associate...cultural analysis...education
for justice...women's issues...social and literary critic.
- 9) Michael SCHULTEIS S.J....staff associate...economist...development
issues... NIEO...Third World and Africa.
- 10) Anne STYGLES...office manager.
- 11) Lucinda WILLIAMS...office assistant.

 N E W S

JEAN LACAN

The name Jean Lacan should be familiar to readers of PJ with good memories. As co-ordinator of the Mission Ouvrière (MO) in Europe, he was responsible for the long preparations and organisation of the MO meeting with Father Arrupe that took place in the Curia on February 9 + 10, 1980. On January 24 this year, Jean died aged 69 after a lifetime spent serving the poor and abandoned in Ivry, described in a recent article as *la banlieue la plus désespérée de Paris*. In the homily at his funeral, his brother Jesuit and Superior said: *Among us Jean was the witness who knew how to give to everyone, in friendship and openness, that infinitely precious 'little something extra' of attention that made each feel he was recognised completely and as someone unique. A prisoner put it in his own way: 'I didn't want to believe in love, but had to admit I was being loved.'*

The Editor of PJ wishes to add his tribute to the many already paid to Jean Lacan whom he valued as a friend and collaborator. Perhaps the best way is to reproduce some extracts from a letter he wrote to the Curia, 16 days before his death. But first, the few words he said about himself at the 1980 MO meeting already referred to. They are characteristically brief. *67 years old - much experience of labour conditions. Workers suffer most from lack of recognition. When I come across these workers ending their lives in institutions, I ask myself what sort of society we belong to and are responsible for. What sort of society have we built in which people have to be assisted, rather than being men and women. Thus 5 years ago I took on the job of chaplain to old workers and old priests' servants who end their lives miserably in homes and institutions. I look after 2,000 of these old folk.*

In my district many youths are thrown out of home, without work and often ending up in prison. For 20 years I have been visiting prisons. These youths are inside because society has not recognised them.

In my work I am in touch with christians and marxists. I see the importance of a genuine faith that is searching for justice. (PJ 16, March 1980, p. 6)

The letter touches on 3 topics:

1) The MO in Paris

Reflecting on our various types of presence among workers, subproletarians, migrants, and in working-class parishes, we cannot help asking our Superiors if they have done all in their power to bring the task of evangelising workers far from the Church to the attention

of young Jesuits. We often note that those who have joined the MO these last 20 years have expressly requested this from their Provincials: some have been accepted, but others given different destinations. It is true our presence among workers is difficult but, as we pointed out to Father General during our Rome meeting, also very enriching. It is an ongoing dialogue between priests and workers, a dialogue of life itself, of commitment, demanding but rewarding to both sides.

In Paris we see our little MO community getting smaller and smaller each year. We note this as we try to carry on what we have begun. May the Lord help us to be present to the despised and forgotten, to refugees and migrants, and may the whole Society help us with its understanding and brotherly assistance.

2) The commitment of some companions

A. a professional presence which puts him in touch with engineers and administrative staff in a big firm. A difficult job which helps us understand something about the ambitions and desires of modern man.

B. a long professional commitment concentrated in firms which employ foreign workers so that they can be respected in their work and accomodation. A delicate job which has enabled him to have a concern for all the workers. When he thought the job was over, he went to brush up his Portuguese with the Jesuits in Portugal. Once again this shows the universal dimension of the Society in its service to others and, we believe, is a sign of a respectful acceptance of cultures from other countries.

C. presence for 3 years in the world of those who have no fixed home, opened a small place to take in some of them. We felt it right to back up C's courageous attempt to be with and become friend of those without homes. Our experience in meeting these abandoned people has convinced us the Society should support such a presence if it wishes to correspond to the call of the most needy in our modern world. A hard presence and a far from easy life, calling for much self-control and the true love of the Gospel, supported by a genuinely contemplative prayer.

D. has worked several years in a large factory in connection with personnel training programmes. He is well placed to understand the mentality of modern man and appraise the challenges of today's world. Perhaps he can look forward to the 'small industrial mission' he has long wanted.

E. works in a small firm but is also much concerned by the problems of those around him and often finds himself having to defend one or other employee. The modern world of computerised information, so important in today's culture, is at the centre of his presence and interests.

As for me, I try to keep close to real life, helping retired workers in the Hospice at Ivry and also prisoners. And I try to support what the others do in their efforts to bring the church to the lives and needs of those who are most forgotten in today's world.

3) Questions....

Our communities try to live that 'apostolic risk' mentioned by St. Ignatius by being where men today are searching for meaning in their lives.

We help each other to be really concerned and alert to these different appeals for meaning in life.

We are also careful, in our varied yet modest presences, to listen to the Spirit who precedes us in these human encounters with their questioning and, what is more serious, their indifference.

We feel that Ignatius is always urging us - in spite of the reduced number of Jesuits in France - not to turn in on ourselves but to dare ever more, with the help of the whole Society, to live in situations which are certainly difficult but bring us into contact with those estranged from the Church.

Sometimes I wonder if, in the Province, there is enough of this Ignatian daring. We have the example of Father General who, last year, called upon the Society to do everything in its power to come to the aid of refugees. Today's world is a world of deported people, refugees, migrants, homeless, workers, abandoned. Is our Province encouraging us to respond to the appeals of these people ?

Fortunately Vatican II emphasised our apostolate of presence and GC 32 recalled it strongly, especially in Decree 4: we must be present to the lives of our forgotten and despised brothers. In our western world, the image of the Church should be one of love and freedom which allow every person to be recognised, to be able to say who he is and what he is looking for.

May the Lord help us always to be concerned with Him for those today who are most often rejected by an oppressive society.

JESUIT REFUGEE SERVICE

We give below an up-to-date (May, 1982) account of projects either already in operation or under consideration by the Jesuit Refugee Service. It has been drawn up by the Co-ordinator of the JRS, Fr. Dieter SCHOLZ.

1. AFRICA1.1 Ethiopia

To assist refugees and displaced persons, a JRS medical mobile team will take up residence in the Bansa area (Sidamo Province) of Southern Ethiopia and commence work on 1st September, 1982. Members of the team include three Franciscan Missionaries of Mary (one doctor and two nurses), one lay nurse from the United States and three Jesuits from Belgium (two priests, one brother). The team will provide emergency medical assistance and preventive health care in addition to pastoral activities. The team has been invited by Msgr. Armido Gasparini, Vicar Apostolic of Awasa and the Ethiopian authorities. The Jesuits in Ethiopia actively participate in the project.

Length of project: three years.

1.2 Zaire

The UNHCR representative in Zaire has requested the JRS to provide personnel to train French teachers for English speaking Ugandan refugees in Zaire. Required are at least five Jesuits to head five teams of three to four instructors each, lay or religious. Each team will work in one of the major refugee camps in the Aru area of North-Eastern Zaire. The teacher training will provide the opportunity for human contacts and pastoral work among the refugees. The project is carried out with the approval and encouragement of Msgr. Musanganya RUNIGA, Bishop of Mahagi-Nioka and the Jesuit Provincial of the Central African Province.

Duration of project: one or two years, commencing in August, 1982.

The project will be financed by the United Nations High Commissioner for Refugees. Jesuits and other volunteers are wanted.

1.3 Chad

Msgr. Charles VANDAME, S.J., Archbishop of N'Djamena, has requested the JRS to provide six secondary school teachers to work with refugees returning to Chad from Cameroun. Subjects: Basic Sciences, Mathematics and English. The teaching will be in French. The commitment should be for two years. Volunteers from India would be preferred, if qualified.

Jesuits can be housed in any of the three Jesuit houses in the city. Alternative accommodation will be provided for other personnel. All volunteers will work in close co-operation with a team of French and Italian Jesuits who shared the life of the refugees at Kousseri in Cameroun, and who are now engaged in pastoral work in N'Djamena combined with a variety of rehabilitation and reconstruction activities including the manufacture of artificial limbs for war victims. Brother Bernard Coumeau (France) worked already as a JRS volunteer for several months in N'Djamena.

1.4 Zambia

Refugees from Angola and Namibia: The Bishop of Livingstone has requested one Jesuit to assist Father Benignus Buckley in his work with refugees in the Sioma region. Father Williams YEOMANS, S.J. (England) went to Zambia and started this work at the beginning of April. The JRS has offered to send a scholastic with previous experience of refugee work in the same region to assist Father BUCKLEY and Father YEOMANS for three months this summer.

1.5 Zimbabwe

Refugees returning from Mozambique, Zambia and Botswana (250.000) and ex-combatants (60.000). Education Minister Dzingai MUTUMBUKA addressed an urgent appeal to all Major Religious Superiors in Zimbabwe to assist with the recruitment of 3,000 secondary school teachers: needed are standard qualified English speaking teachers for lower secondary students to teach general subjects including English, Mathematics, Science, Geography, Religious and Moral Education, Art/Craft, Agriculture, Animal Husbandry, Woodwork, Home Economics. The teachers can be lay or religious, male or female. They will work in rural secondary schools close to existing mission stations. The CATORUZI project (Catholic Ancillary Teachers of Rural Zimbabwe) could make a major contribution toward educating and forming the youth of Zimbabwe. Minister MUTUMBUKA's appeal manifests the Government's respect for an trust in the Catholic Church. Volunteers for this project are wanted. Appeals for this project are also launched by other religious congregations in Rome.

1.6 Other Countries

An urgent appeal has been received from the office of the United Nations Volunteers Department, Geneva, for personnel to work with refugees in Botswana, Rwanda, Burundi, Sudan and Djibouti. Father Angelo D'AGOSTINO, S.J., M.D., JRS Regional Field Co-ordinator for Africa, will visit some of these countries shortly with a view to drawing up project proposals.

1.7 JRS Regional co-ordinator for Africa

Father Angelo D'AGOSTINO will be based in Nairobi from June, 1982 onwards.

His responsibility will be to help establish priorities and identify those areas in Africa which are most critically in need of assistance. He will provide the link between refugee areas in Africa and the JRS Co-ordinator in Rome in terms of drawing up concrete project proposals and facilitating the implementation of projects. He carries out his work in close consultation with the local Church in each country.

2. ASIA

2.1 Thailand

1) Ban Vinai

Hmong refugees from Laos: At the Ban Vinai refugee camp in Northern Thailand a pilot project is being developed by Father Ed Brady to combine pastoral and educational work at Ban Vinai with the opportunity for Jesuits and other persons working with refugees from Laos in the United States to spend some time with the people from Laos in their first camp of refuge. A core team of three to four Jesuits will start work at Ban Vinai in June, 1982. They will receive for shorter periods refugee workers from the United States.

2) Ban Sanghae

Father John BINGHAM, S.J., and Father Pierre CEYRAC, S.J., both with previous experience in refugee work, hope to receive shortly their permits to take up work with Khmer refugees from Kampuchea at Ban Sanghae, one of the Thai Kampuchean border camps near Aranyaprathet in Eastern Thailand.

The projects at Ban Vinai and Ban Sanghae are implemented by the Jesuit Refugee Service in co-operation with the Catholic Office for Emergency Relief and Refugees (COERR) in Bangkok with the active support and assistance of the Jesuits of the Thai Region.

The national co-ordinator of the JRS in Thailand is Father Alfonso DE JUAN (Xavier Hall, 70/9 Raja-vithi Road, Victory Monument, Bangkok 4. Tel.: 282 9393/5).

3) Bang Nong Samet

Brother Robert MAAT, S.J., works in a Kampuchean refugee camp near the Thai village of Ban Nong Samet. This camp is the largest of about a dozen encampments along the Thai Kampuchean border. 43,000 of the estimated 122,000 border Kampuchean live there.

Brother MAAT, a qualified Physician's Assistant, is in charge of the T.B. Programme and the English language teaching; he is also responsible for the security of the American Refugee Committee team at the camp, of which he is a member.

4) Songkhla

Father Joseph J. DEVLIN, S.J., has been engaged for some time in pastoral work and counselling among the Vietnamese boat people at Songkhla in Southern Thailand. He has also assisted many families by providing emergency aid.

2.2 A JRS Regional Field Co-ordinator for South-East Asia will be appointed in September, 1982.

2.3 Indonesia

1) Galang

On the islands of the Riau Archipelago between Singapore and Burma, the Indonesian authorities have set up large camps to accommodate the boat refugees from Vietnam who have been landing there in great numbers for the past three years. Since August 1979, Father Gildo DOMINICI, S.J., an Italian Jesuit and former missionary in Vietnam, has been living in one of the camps-Galang. With an experience matched by few others, he is familiar with the lot of the refugees, their experience and their hope.

Father DOMINICI has made an urgent appeal for four more priests to work in neighbouring refugee camps in Indonesia and the Philippines, two Vietnamese speaking and two Khmer speaking.

3. CENTRAL AMERICA

The JRS office in Rome is looking for a Jesuit to make an assessment of the refugee needs in Central and Northern Latin America which would provide the basis for project proposals.

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ASSISTANCY COLLABORATION ON PROMOTIO JUSTITIAE

This does not denote a joint effort to rescue PJ, but is the title of a report drawn up by William McGARRY, President of the Jesuit Conference of East Asia (JCEA), and presented to the Major Superiors at their meeting in March, 1982. It is an important document based, as the author says, on consultation

with Jesuits and others from every Unit of the East Asian Assistancy as well as with social apostolate people in India, the United States and Rome. We give here 2 sections. The first looks at what has been done in the recent past and assesses it critically. The second identifies 9 operations or tasks for future involvement by the Assistancy in the promotion of justice.

1. A look at the recent past

This includes approximately the last 6 years.

A. Elements of valuable performance

1. *The SELA (Socio-Economic Life in Asia) has kept justice and development issues alive among Jesuits through their visits, newsletters, and SELA meetings. They have also fostered a commitment to Promotio Justitiae.*
2. *The social apostolate men in many Units of the Assistancy and many non-Jesuits linked with them have received needed encouragement and stimulation.*
3. *Through SELA a large network has been formed which has proved very helpful to people doing research and working on projects around Asia.*
4. *SELA's contacts have uncovered needed resource persons.*
5. *CENDHRRRA's beginnings were assisted by the B.A.A. (Bureau of Asian Affairs, predecessor of JCEA)*
6. *The work of Jorge Anzorena was born and assisted by the B.A.A.*
7. *Research and action work for justice was aided, involving such countries as Korea, Japan, the Philippines, and Australia.*
8. *SELA men engaged in much reflection on the relation of faith and justice promotion.*
9. *A great deal of help has been given to refugee apostolate.*
10. *EAJEC (East Asian Jesuit Educational Conference) has been influencing our schools to renew themselves in such areas as justice promotion.*
11. *SELA has been constantly reminding all of the importance of close and regular links with the poor and with grassroots communities.*

12. *The joint meeting of SELA/EAPC (East Asian Pastoral Conference) in Shimonoseki fostered integration.*

B. *Deficiencies in our efforts*

1. *The first deficiency is the failure to convince sufficiently large numbers of East Asian Jesuits of the essential link between the service of faith and the promotion of justice or of the urgency of social change in this region. This has hindered collaboration. To what extent this has been a deficiency in our Assistancy efforts is unclear. It may be more the responsibility of the Provinces.*
2. *A similar problem is that even where there is commitment to the apostolate of promoting justice, not many are convinced that it should be pursued internationally.*
3. *Our efforts in this matter have perhaps been too much linked with concern for the social apostolate in the strict sense. Perhaps these efforts have been too much the responsibility of SELA alone.*
4. *There has been an insufficient interaction between Social Action men, Social Scientists, and Theologians. All three could benefit from close collaborative contact.*
5. *There have been occasional unnecessary tensions between social apostolate and those engaged in other apostolates with a consequent lessening of influence on these other apostolates.*
6. *There has been at times a certain vagueness of program.*
7. *At times there has been some confusion as to what is an inter-Province project and what is really a local effort.*
8. *There have been programs constructed to meet the needs of a few countries which have involved the whole Assistancy.*
9. *SELA representatives have not always been true representatives of the Province, the social apostolate of the Province, or the justice efforts of the Province.*
10. *Often our efforts have not been sufficiently linked with non-Jesuit organisations.*
11. *SELA has too often been on less than the best terms with the*

MSC (Major Superiors Conference). Consequently too much time and emotional energy has been distracted from solid effort.

2. Areas of possible inter-province collaboration

Consultation has come up with nine of what I have called operations in which the Assistancy can be cooperatively engaged. No matter what structure for cooperation is set up, I feel that these are valuable functions of any Assistancy Promotio Justitiae set-up. I list these nine operations as areas in which effort could be made.

1. An operation for communications, encouragement and mutual assistance for men in the social apostolate of the Provinces.

This is for those directly involved in local and national social apostolate through conscientization programs, community organization efforts, community development projects, social institutes, etc. It is important that these be stimulated by knowing what is being done in other places. It is also important that they appreciate the international dimensions. There will, moreover, be times when one place can call on the resources of another place if they are kept aware of and in contact with one another. This should include communication with the Social Secretariate in Rome and with other Assistancies.

2. An operation to facilitate communications and collaboration among social scientists and their staffs and students in the Assistancy.

We do not have a large corps of social scientists. They may grow in Decree Four directions if linked together. They could share their research, even agree on joint projects on specific issues.

3. An operation to do fact-finding on and promote appropriate action in cases of injustice suffered in specific localities the sources of which injustices are in other countries.

This idea has its origin in the 1974 meeting where RAJA (Research and Action for Justice in Asia) was conceived. RAJA's gestation period has been long. Work along this line has been done by ABA, by K. Yamada, and others. Does it need to have a central coordinator for specific projects? This would be a person who either does the research or has it done, who serves as a link between groups. Could we employ a full-time researcher to work on specifically chosen projects? In this, there should be collaboration with "Hot Line" and the Center for the Progress of People. Links should also be formed with similar efforts in First World Nations, not in this Assistancy.

4. An operation to plan international workshops and seminars for Jesuits and others which are judged to be needed in the area of social transformation, or teams could be formed to run training programs and workshops in various localities.

*This has been a function of SELA for many years. Examples are: PISA, ESAW, DHRRAW. A current aborted example is our proposed workshop on Social Analysis. Someone or some group is needed to plan such workshops and to discover what kind of workshops, etc. are really needed. Examples: Social Analysis
Conscientization Method
Community Organization.*

5. An operation which is on the watch for important activities, conventions, etc. of, or sponsored by, international organizations concerned with social transformation.

There are international entities which deal with questions closely affecting the development of people. These are government and non-government organizations, agencies, movements, etc. We should be aware of the important ones. We should know which would benefit from the involvement of Jesuits or others in their work, their conferences and conventions, etc. This would seem to require something like listening post sensitive to international movements.

6. An operation to sponsor or assist Anzorena linkage type programs.
Examples:

- | | |
|----------------------------|---------------------------|
| a. Health care of the poor | d. Nutrition for the poor |
| b. Housing for the poor | e. Refugees |
| c. Education for the poor | f. Workers |

People at different levels are working for the poor in specific areas. There are grassroots workers, government agencies, university people, professional people. Deficient directions can be present. There can be blocks to progress and frustrations. There is need for imaginative approaches. Much can be accomplished if they cooperate in dialogue, planning, etc. They can learn from one another. Those in one country can learn from similarly engaged people in another country. If there are capable people who can help link such people, progress can be made.

7. An operation for communication among those in the Provinces who have responsibility for fostering the thrust for justice in all ministries and in formation.

Decree Four does not expect that only some Jesuits work for social transformation. Jesuits are, of course, required to drop some works in preference for others in order to respond to Decree Four. However, there is a clear call to all of our apostolates to adapt themselves to the service of faith of which the promotion of justice is an absolute requirement. Some Provinces are attempting to set up mechanisms for penetrating all of our works with this mission. But they often work in isolation. Can they not be linked in order to help them learn from one another? E.g., how are the Provinces going about effecting attitudinal change?

3. *An operation to link national social analysis/theological reflection teams.*

What is envisioned here would begin with the organization in the countries of teams made up of two social scientists, two social action people, two theologians who would work together on local or national SA/TR. Once these are functioning, they would each send one or two representatives periodically to share and mutually critique their work. They would learn from one another. They might find common areas for cooperative effort. They could advise the Major Superiors in their Assistancy planning.

9. *An operation to arrange studies on social issues and social transformation efforts.*

An example of this is the concern of many with methodologies of Social Analysis de facto in use in the various countries. We may need to know precisely what is being done and what are the results. A serious critique could be made by competent people. It has been suggested that we sometimes need position papers on issues of concern.

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JESUIT PRISON PERSONNEL

From December 27 to 29 last year, 21 Jesuit priests and brothers involved in prison work throughout the USA met at Loyola University of New Orleans to discuss their experiences and plan for the future. The meeting started with a brief history of the Conference of Jesuit Prison Personnel (CJPP) given by its chairman, Fr. Hilton L. RIVET who described the first meeting in January, 1975 and the tentative Constitution still waiting final approval. Then followed a 'story-telling' session during which each spoke of his own involvement in the Prison and Criminal Justice

System, reflected on his work and expressed expectations for the meeting. There were two main talks (now both available on cassette) followed by group discussion. The first, Pastoral Ministry Within Prison Walls, was given by Fr. Joseph P. KANE: the second, Issues Affecting the Criminal Justice System, by Fr. George M. ANDERSON.

The meeting ended by approving the Constitutions of the CJPP whose purpose was described as threefold:

- 1) *to educate its members through a continuous exchange of views; and particularly to invite the input of those expert in the field of criminal justice both in ministry and in advocacy;*
- 2) *to support its members through sharing ideas, ideals, problems and techniques;*
- 3) *to reach outside of itself in direct community action for the benefit of imprisoned persons and improvement of the system of criminal justice throughout the American Assistancy.*

At the same session, the following officers were elected:

Paul COMISKEY (San Francisco) - Chairman
 Myer TOBY (Baltimore) - Vice-Chairman
 Hilton RIVET (New Orleans) - Secretary/Treasurer

All enquiries can be addressed to the last-named at: Loyola University, 6363 St. Charles-Avenue, NEW ORLEANS, LA 70118.

To end, we reproduce under 7 headings the main conclusions of the Conference.

Because we care and are concerned with the victims of crime, we members of the Conference of Jesuit Prison Personnel continue to reflect upon the Criminal Justice System, on prisons and jails. Focusing attention on our national attitudes toward the causes of crime and toward the persons accused and convicted of crimes, we have come to the following conclusions.

1. Regarding prisons and jails, we conclude:

- *that although many believe that prisons help society, in reality our prisons and jails continue to have a devastating impact upon the incarcerated, correction staff, and society in general. Prisons cause a lamentable increase in pain and suffering to society and to the victims of crime;*
- *that our national mood and the fears created by partial and false publicity threaten to create more prisons and to expand the system which in fact increases violence and crime;*

- that operating prisons and building new facilities is a cost and burden to taxpayers that is excessive when compared to alternatives and a tragic waste of economic resources.

2. Regarding alternatives to incarceration, we conclude:

- that we as a society must invest substantial time, imagination, energy and resources in exploring and creating alternatives to prison. These would better reduce crime and its cost to society while promoting human values. These alternatives would include programs for the necessary restitution to victims, intelligently reduce sentences, more and better trained probation officers, and creative use of social and mental health resources. Halfway homes, therapeutic communities for abusers of drugs and alcohol, church and other community support groups, and especially subsidized employment programs who will better protect society.

3. Regarding capital punishment, we conclude:

- that we continue to oppose the death penalty as intrinsically wrong. Execution is a form of killing that not only destroys human life but demeans and brutalizes those who endorse it;
- that besides its immoral character, it is inequitable in its application, costly in human, financial and legal resources, and dubious as a deterrent. Execution is a barrier to the search for effective alternatives.

4. Regarding refugees and undocumented persons, we conclude:

- that our society has relegated political and economic refugees to our prisons, jails, and detention camps because of fear, racism, uninformed political motives and other causes;
- that these people should be appraised of their bona fide legal rights; that they certainly should not be incarcerated in our prisons or treated as criminals;
- that in whatever circumstances, they should be treated humanely and their legal status resolved compassionately and with due process;
- that present laws prohibiting the exploitation of foreign born cheap labor should be quickly and strictly enforced in order to protect both the foreign born worker and United States citizen;
- that the legal barriers to resettlement should be re-evaluated, and quota systems be revised. Training and skills should be provided to facilitate incorporation into our national community;

- that, ultimately, this nation must encourage changes in the economic and social forces that create great inequities between peoples, and have caused misery and oppression for many.

5. Regarding correction staff, we conclude:

- that psychological screening and training should precede employment in order to prepare staff to treat incarcerated persons with deep respect as human beings, avoiding emotional, verbal or physical abuse;
- that correction staff should receive adequate salary and benefits in order to attract qualified personnel, and that working conditions be conducive to retain such staff;
- that continuing training should be provided and required in order to upgrade skills and performance, and to enhance humane treatment of persons in prison. Programs should train staff to cope with stress and burn out.

6. Regarding prison and jail chaplains, we conclude:

- that chaplains are encouraged to minister to staff as well as persons incarcerated, and that dealing with the spiritual lives of persons in prison is essential to any positive human change;
- that every jail and prison should have a chaplain and that he should have an advisory committee composed of persons outside the criminal justice system to help develop policy and to oversee programs and progress.

7. Regarding advocacy for systemic change, we conclude:

- that permanent coalitions for change must be formed with people of good will. These coalitions should be associated with existing educational and other institutions and use accurate, comprehensive data to effect change. They will require full time staff with many volunteers;
- that existing political forces and institutions must be carefully studied and understood in order to effect change. The public should be educated about the real issues involved. Strategies should be adopted to focus on specific issues in a positive fashion.

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