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exchanges * échanges * intercambios

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STATE OF THE DIALOGUE

(1) THIS ISSUE

- In spite of PJ's many and considerable publication delays in the past, the Editor acknowledges this is the first time he has found himself preparing what is only the second issue for the year as late as mid-October. A month and a half of this can be attributed to the normal tardiness readers must by now have come to expect. The other reason - or reasons - were given in the previous issue (cf. p. 2) and still hold true.
- Partly in consequence, this issue is one of the longest we have ever published. Since it is planned to produce another one dated 1982 even if it is similarly delayed in appearance, we should be able to end the year in a much more healthy condition, despite such an unpromising start.
- The main item in length is the second instalment of our descriptions of Jesuit Social Institutes. As mentioned below, we propose to follow this with a third - dealing with Asia - and then perhaps close the series with a final instalment devoted to the generally older and better known institutes in Europe.
- Almost as lengthy is the document of the Spanish Provincials on unemployment. We have published it in full because the problem is so widespread. It is followed by a briefer but very important account of a recent meeting in Mexico. The EXCHANGE section exhibits no special peculiarities except that some of the exchanges are a little out-of-date. While the NEWS, as so often happens in the fall, is all concerned with meetings or conferences that took place in the summer months. We have selected four and described them in some length.

(2) APOSTOLIC PLANNING

- A few more comments have come in on PJ 23 which was devoted to the apostolic planning process in the Vice-Province of Bolivia. From THAILAND: *Congratulations on PJ 23 on Bolivia and their plan. That was a great issue, most informative and inspiring.*
- However a reader from the PHILIPPINES was more hesitant: *The last PJ on Bolivia was good but it seems to me it's like the Spiritual*

Exercises: one thing is to read them, and another totally different is to 'do' them: exercise.... do the push-ups instead of reading how they are done.

- A reader from the USA was glad we had also published parts of the Context Study to show what could be done at Assistency level. But we were only just in time to prevent another from KENYA from translating Fr. Clarke's paper on Methodology from the French in which he had received it into English - the language in which it was originally written.
- The EDITOR would like to add that several Provincials and Major Superiors visiting the CURIA have told him how much they appreciated this issue. He was recently able to pass this news on to Fr. Jorge TRIAS, the new Vice-Provincial, with wishes and prayers that he will have success in putting the plan into effect.

(3) FATHER ARRUPE

- There were predictably many reactions to PJ 24, our last issue for 1981 which was, as readers will remember, dedicated *in homage and gratitude* to Father Arrupe. From INDIA: *The two articles that touched me in your December issue were: the one on theological reflection and the other one was the speech or sharing of our Father Arrupe. The latter really brings me closer to the man whom I revere and love for his holiness, far sightedness and vision for the Society and for the Church.*
- From COLOMBIA: *What a marvellous man, and what a marvellous example he has been ! The quote from his address to G.C. 32 which you print in the latest PJ, adverting them to the consequences of a commitment to justice, was very much to the point. Very moving, also, the letter from the US Social Ministries Coordinators.*
- From CANADA in a circular letter that accompanied PJ to all Jesuit houses: *The most moving item is Fr. Arrupe's talk to Jesuits in Thailand working among Indochinese refugees. This was to be the last time he spoke to Jesuits before his illness.*
- The EDITOR received reports that the two tributes to Father Arrupe were republished both far (DOMINICAN REPUBLIC) and near (ROME in the SEDOS bulletin). His 'last talk' was also republished in many Province bulletins and in the June 1982 issue of Pueblos del Tercer Mundo from SPAIN.

(4) WHERE DO WE STAND ?

- Reactions to this article in PJ 25 have been few though, on the whole, positive. From CANADA again in a letter presenting PJ to the Province: *Earlier in the issue is a brief position paper regarding the service of faith and the promotion of justice, based entirely on recent documents from the Holy See and Father Dezza. The difficulties of last year, the ongoing effort of renewal embodied in Our Way of Proceeding in the 80's (policy statement of the Upper Canadian Province - Ed.), and the challenge of beginning to prepare for GC 33, are all good reasons for reading pages 3 -11 with especial interest. And from the USA: Your summary on Where do we stand is helpful - and challenging.*

- From BELGIUM came an interesting reflection on the problem that documents addressed to the whole Society, whether from the Holy See, Father General or Father Delegate, cannot of their nature take account of differing situations in different Provinces. *When there is a question of trying to achieve a balance between two poles, as in the present situation, one Province concentrates on the first to the detriment of the second, while another Province does the opposite. The writer then states that his Province needs to devote much more attention to the promotion of justice and solidarity with the poor not to upset the hierarchy of values but so that this pole receives the attention it merits and our service of faith and charity do not become deformed. The writer concludes: It would be good to present in the same way the texts from the Popes and our Superiors that recommend us to become more involved in this form of evangelisation... We must speak in quite a different way to those who are hesitating, drawing back or refusing to move.*

(5) SOCIAL INSTITUTES

- There has been a positive reaction to our initiative in publishing thumbnail sketches of SJ social institutes. From BOLIVIA: *I am convinced these résumés are very useful and suggestive for I was myself much helped by reading those published in PJ 25. We need to have somewhere information on the social institutes in the Society so that we can get in touch with them and exchange ideas and experiences.*

- The EDITOR is encouraged that so far no institute has complained about misrepresentation or inaccuracies. On the contrary, one has written to thank us (USA), and another has requested copies of *your useful summary of our work* in the other two languages of the bulletin (CANADA).

(6) ABOUT OURSELVES

- Since our last report in PJ 24 (cf. p. 168), we have received a further 89 letters from 34 countries. 41 came from third-world countries with INDIA well in the lead. Since we have now passed the 900 mark of letters received by PJ, the EDITOR will have to start thinking in terms of a prize for our 1,000th. correspondent. Any suggestions ?
- It is encouraging to receive tributes such as the following: *I have been reading PJ very avidly every time it comes out. It has a tremendous relevance to a man who is imprisoned in an administrative office but whose heart is with the struggles of mankind for justice and faith. It is always heartening to hear and feel with Jesuits all over the world and learn what their deep faith and union with the salvific love of Christ impells them to do, even to lay down their lives for the personal love and name of Jesus. (INDIA)*
- Similarly from KENYA: *I receive and appreciate much PJ as a personal spiritual food as well as a practical tool. And from a novice in MALAYSIA writing also on behalf of his 5 companions in the newly established novitiate: I am writing to let you know I follow very keenly the PJ put out by the social secretariat in Rome. I find it very inspiring and challenging, especially in the area of doing justice with faith in the Asian context.* The EDITOR is very grateful for these comments and also to the 2 readers (FRANCE, PHILIPPINES) who expressed concern that we had ceased publication.
- Two more reactions have come in (ZAIRE, ZIMBABWE) concerning the proposal to hold a meeting for mainly African Jesuits to discuss the promotion of justice and the social apostolate in Africa. (cf. PJ 22, p. 57) Both were favourable. The EDITOR hopes to have much more to say on this matter in the next issue of PJ. In the meantime, any further comments will be welcome.

- Special mention must be made of an important study published last year by the National Conference of Brazilian Bishops: Propriedade e uso do solo urbano: situações, experiências e desafios pastorais. This has been sent to us by a reader in ARGENTINA in a Spanish translation put out by our CIAS in Buenos Aires with a request that we publicize it since *this document is very important for anyone working in poor urban areas and also very concrete.*

- An unusual tribute has come from ZAIRE: *We have just received the 20 copies of PJ 25. With joy we find in them echoes of Africa. May I say the parcels are arriving regularly and the packaging has now become excellent. Please congratulate those who are responsible for this.* The EDITOR was very happy to pass this message on to Br. Domingos COSTA (BRASIL) who is in charge of the 'spedizione' office in the Curia.

- Finally it was a pleasant surprise to get a request from a Dominican in SOUTH AFRICA for copies of PJ to be sent to an OMI father responsible for peace and justice issues. Such inter-congregational 'ecumenism' should be encouraged. Jesuit readers please note !

 SOCIAL INSTITUTES IN THE SOCIETY - II

We continue with our thumbnail sketches of Jesuit Social Institutes, describing this time 5 in Latin America. In the next issue of PJ we will hopefully deal with 5 from Asia. The Editor would like to thank those who replied to his invitation to send in accounts of themselves and encourage others who have not yet done so.

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1 : CINEP (COLOMBIA)

(1) LOCATION

CINEP (Centro de Investigación y Educación Popular) occupies a 3-storey building in central Bogotá.

<u>Address:</u>	CINEP,	<u>Tel:</u> 269.41.40
	Carrera 5, Nº 33A-08,	269.41.60
	BOGOTÁ, D.E.,	232.44.40
	COLOMBIA.	

(2) ORIGINS AND AIMS

In 1944 the Colombian Episcopal Conference asked the collaboration of the Society of Jesus in its National Coordination of Social Action. As a result there were formed a National Union of Workers (UTC), an Agrarian Federation (FANAL) and a Cooperative Union (UCONAL). In 1959 the Society started a CIAS (Centro de Investigación y Acción Social) similar to those being opened elsewhere in Latin America. In 1968, again at the request of the Colombian Bishops, the CIAS opened IDES (Instituto de Estudios Sociales) which ran a 9-month course each year on Christian social thought and action. This was placed directly under the responsibility of the Episcopal Conference in 1972. Finally in 1975 CIAS changed its name to CINEP in order better to express its objectives.

The objectives are described in the Statutes as follows: *The transformation of minds and structures in Colombian society in view of greater social justice by means of research, teaching and action based on and inspired by a Christian vision of man.* The emphasis is on active research leading, directly or indirectly, to concrete action. Hence the importance of education for maintaining contact with the popular classes. *Although the educational programme is primarily directed to grass-root groups and their leaders, CINEP has certain programmes directed to teachers, university students, priests and nuns if they are, or may become, agents of social change.*

(3) ACTIVITIES

In addition to administrative sections, CINEP carries out its operations through 5 Departments, 3 Offices and one special section:

1. Labour Department

- Its aim is to prepare trade union leaders both in organising skills and in teaching rank-and-file union members. Through conferences, workshops, seminars and a regular publication, CINEP team members co-operate with a great number of trade unions throughout the country, helping them to train their own members and strengthen their associations.
- The department strives to foster greater union among workers' organisations so that they can join with peasants' leagues and neighborhood organisations in a mass movement that will overcome the weakness of a trade-union structure in which less than 20% of the work force is unionized.

2. Rural Department

- The rural department collaborates with various groups of peasant organisations in an attempt to bring together the remains of what used to be the most powerful peasant union in the country.
- In this work of reconstruction, carried out by peasant leaders and research members, study materials are prepared for members of the various organisations.

3. Urban Department

- Work in this section consists in advising numerous groups for civil action, self-help building and community development in a wide variety of projects concerned with different public services and needs.
- The department, headed by a Jesuit, co-ordinates work groups in the neighborhoods themselves. A committee of representatives from these groups forms the advisory body for the one member of CINEP who works in this section.

4. Popular Religiosity Department

- This section is concerned with giving educational and organisational advice to a good number of basic christian communities interested in combining social analysis with theological reflection.
- Help is also given in pastoral planning and evaluation to various dioceses both within and outside Colombia.

5. Communications Department

- Originally set up as a service office for the other departments and projects, this has now become sufficiently important to be a department on its own, staffed by 6 lay people. Its investigation work is concerned with social communication and themes of popular education. In this last field the whole of the Center co-operates in its work.
- Its promotion projects help the work of the other departments but, in addition, the team co-ordinates and advises other communicators in the mass media through an information bulletin and regional and national seminars.

6. Legal Office

- Modeling itself on a legal advice service but giving special emphasis to community rather than individual cases, the office is composed of three lawyers who defend cases and provide legal education for the poor in 15 neighborhoods of Bogota. Its educational work is concerned with such problems as the occupation of land and the ownership of buildings in areas threatened by the urban expansion of Bogota. It has shown it can be a powerful

instrument in organising a community.

7. Publications Office

- This consists partly in a publishing section which edits research reports, working documents and the periodic analysis of the situation in Colombia carried out by the CINEP team.
- The other part of its work is to organise a series of meetings, discussion groups, conferences and workshops on topics of current interest. These usually take place in our Bogotá Center.

8. Documentation Office

- This consists in a library with some 15.000 volumes mainly in the fields of sociology, economics and politics, a collection of over 200 reviews and periodicals, and an archive of press cuttings. This latter, classified by themes and dating from 1965, is in the process of being microfilmed so that it can be made available to any interested organisation or individual. The whole of the documentation service is open to the general public.

9. Human Rights Section

- In view of the prolonged period of general repression of popular movements, CINEP opened in 1979 a section which collects information on the violation of human rights in Colombia. This section attempts to correct the omissions and distortions of the official propaganda machine.

In addition to the work described above, CINEP gives its support and administrative advice to a wide range of social research and promotion projects undertaken by well-disposed individuals and groups.

(4) PUBLICATIONS

1. CONTROVERSIA

A general review on social and economic issues with particular relevance to Colombia. It is published 10 times a year in editions of some 2,000 copies. A recent issue on "Nuevos vientos sobre el Caribe" won the Simón Bolívar National Prize for Journalism.

2. PANORAMA

This is a social, economic and political analysis of the situation in Colombia. It is published every 3 months in 1,000 copies.

3. TEORIA Y SOCIEDAD

A collection of occasion publications which brings out 3 - 5 volumes each year. The present catalogue of all CINEP's publications lists over 60 titles.

(5) STAFF

The total staff of CINEP forms a team of 70 people made up of 10 Jesuits, 20 social scientists, 30 technical workers in different administrative levels and 10 auxiliary members.

Jesuits

- 1) Efraín ALDANA; Urban Department.
- 2) Alejandro ANGULO: Head of Documentation
- 3) Bernardo BOTERO: Manager.
- 4) Mario FRANCO: Research in Theology.
- 5) Javier GIRALDO: Head of Human Rights Section.
- 6) Gabriel IZQUIERDO: Research in Rural Problems.
- 7) Jorge Julio MEJIA: Head of Popular Religiosity Department.
- 8) Iván RESTREPO: Research in Theology.
- 9) Luis A. RESTREPO: Research in Theology.
- 10) Manuel URIBE: General Director.

2 : ESAC (MEXICO)

(1) LOCATION

ESAC (Estudios Sociales, A.C.) occupies a house converted into offices in a residential area of Mexico City.

Address: Estudios Sociales, A.C.,
Zaragoza 78,
Delegación de Coyoacan,
04000 MEXICO, D.F.,
MEXICO.

Tel: 554-06-65

(2) ORIGINS + AIMS

ESAC started in the early 1960's as the CIAS of the then Southern Mexican Province, corresponding to the CIAS at Torreon in the Northern Province. In the early 1970's it changed its name to ESAC and was given legal recognition as an 'Asociación Civil'.

ESAC's purpose is to contribute to the promotion of justice primarily through social research and analysis.

(3) ACTIVITIES

1. Social Analysis

- Includes the study and analysis of documents (censuses, statistics, etc.) and the collection, ordering, analysis and interpretation of data concerning local situations in relation to specific projects for socio-politico-economic promotion and grassroots organisation.
- First-hand research on national issues concerning religious matters.
- Critical interpretation and evaluation (structural and analytical) of the social situation in Mexico and Latin America.

2. Applied Research

- As a direct service to individuals and groups engaged in specific action for the poor, helping them to assess, plan and evaluate their work.
- Also to assist projects concerned with promotion and conscientization.

3. Counselling and Consultation

- A service rendered to Bishops, episcopal commissions and various institutions to help plan not only social projects but also pastoral work at local and diocesan level.

4. Spiritual Exercises

- Giving retreats to groups of lay people, religious and diocesan clergy.

5. Social Analysis Workshops

- Devoted both to local issues and international ones.

6. Relationships with other Centers and Institutions(4) PUBLICATIONS

- The Center has no publication of its own partly through financial reasons and partly lack of staff. It does however have material waiting to be published.
- The Center has a fairly well stocked library in the social sciences and economics. It receives a large number of reviews and periodicals.

(5) STAFF

The staff comprises 4 lay members and 6 Jesuits, only 3 of whom work full time for the Center.

Lay

- 1) Miguel: Responsible for the premises.
- 2) Maria de la Luz: Responsible for secretariat.
- 3) Alma: Librarian.
- 4) Natalia: Sociologist, helps with project work.

Jesuit

- 1) Manuel GONZALEZ: Sociologist, Dean of the Centre, author of various books, half-time in Universidad Iberoamericana.
- 2) Enrique BEASCOECHEA: Doctor in Public Health, social promotion + grassroot organisation.
- 3) Héctor ACUÑA: Electro-mechanical engineer, works in social promotion + concientization programmes.
- 4) Anthony WHEATLEY: Economist, past experience in CIAS of Guyana + working-class areas in UK.
- 5) Luis José GUERRERO: Scholastic finishing Latin-American studies, experience in basic communities + education.
- 6) Diego MARTINEZ: Director of Center, Chartered Accountant, studies in sociology + anthropology, applied research.

3 : ACLO (BOLIVIA)(1) LOCATION

ACLO (Acción Cultural Loyola) has its central office in the city of Sucre and two regional offices in Potosí and Tarija.

Address: ACLO, Tel: 2-2230
Loa 682, 2-3201
Casilla 538,
SUCRE,
BOLIVIA.

(2) ORIGINS + AIMS

ACLO started its work in August 25 1966 with a literacy programme by radio in a certain region of the department of Chuquisaca: Pampa Yampara. Its founder and first director was the Jesuit student Carlos QUIROGA. Together with his broadcasts in the Quechua language, a programme for rural teachers was also started. From 1967 to 1982 the director and animator or ACLO has been Fr. Jorge TRIAS.

The aims stem from our study of rural reality in its 3 principal dimensions. The overall objective is the liberation of the peasant so that, motivated by faith, he can become the effective agent of his own promotion and development. At the economic level, we aim to help the peasant improve and increase his cattle and crop production through planning, technology and adequate marketing so that his living conditions develop in such a way that he can free himself from present structures of domination. At the political-organisational level, we aim to support and promote peasant organisations and movements towards greater activity and responsibility so that they can defend their class interests with full of autonomy of action. At the ideological-educational level, we aim to give, through ongoing formation, the elements of judgement that will enable a peasant to adopt a more critical attitude and assume greater class consciousness.

(3) ACTIVITIES1. Training

ACLO devotes the main thrust of its work in non-formal education to awareness training as a basis for change. Its aim is that the peasant should be able to reflect for himself on the world around him in an

active manner, thus becoming free from dependence on superstition and magic; that he overcome his isolation and realise his potentiality as a human being: that he become aware of an almost total lack of services, of his right to have them, and that he seek adequate means to obtain them: that he tries to achieve in his own family and community equality of rights between men and women; that he become aware of his economic situation; and, through knowledge of the person of Christ, that he recognise the value of his message and the mission of the Church.

- Programmes: Literacy, Health and Nutrition, Cattle and Crop techniques, Cooperativism, Trade-unionism, Evangelization and Home Sciences.

These programmes are given in a three types of courses: Community courses in the different rural centres, intensive courses on the model farms and full training courses to prepare communal and regional leaders.

- Woman's Promotion: the aim is to train and help peasant women to integrate themselves fully in all the economic, organisational and educative activities of their community.

2. Community Development

- Teams formed by rural teachers, sociologists, agronomists and peasant leaders systematically visit different peasant communities to animate their rural unions or traditional organisations so as to encourage projects, the organization and running of co-operatives and the forming of peasant communities.
- The projects are mainly concerned with crops and cattle, seeking better conditions for production and marketing. They provide good opportunities for teaching practical skills in management, technology, marketing and dealing with accounts and loans.

3. Means of Social Communication

- The aim is to diffuse information, educational material and offers and requests for services. This is done through ACLO's own radio station which thus supports and multiplies its efforts towards the liberation of the peasant. The programmes are broadcast mainly

by Radio ACLO in Sucre and Radio Tarija in Tarija.

- A series of publications including booklets, posters, flyers and a monthly newspaper reinforces the above work.

4. Research

- To ensure that ACLO's activities are meeting the real needs of the peasant, a continuous process of research and analysis has been carried out in various fields. It has been participative and functional research to help directly in the tasks of promotion and organisation. To date 19 different studies have been completed.

(4) PUBLICATIONS

1. EN MARCHA

A monthly newspaper of 16 pages: 3,500 copies printed.

2. Pamphlets

A series of small booklets of about 30 pages each. So far 62 have been published on such subjects as literacy, cattle, crops, health, organisations, marketing, etc.

3. Flyers

Broadsheets on health subjects and conscientization.

4. Rural Calendar

An annual publication in editions of 15,000 copies.

5. Studies

Publication of research reports mentioned above.

(5) STAFF

ACLO's staff consists in 3 Jesuits and 63 lay people comprising agronomists, rural teachers, sociologists, experts, peasants and secretaries.

Chuquisaca	26 lay people	2 Jesuits
Potosí	15 " "	1 "
Tarija	22 " "	

Jesuits

Javier VELASCO : Director General, Sucre.
 Federico AGUILÓN: Sociologist, Researcher, Sucre.
 Jaime BARTROLI: Assistant Director-General, Potosí.

4 : CEAS (BRASIL)

(1) LOCATION

CEAS (Centro de Estudos e Ação Social) has its headquarters in Salvador do Bahia, one of the main cities in Brasil's poor and heavily exploited North-Eastern region. Its activities cover most of the region and extend also to the Central-West and Northern parts of Brasil which have similar characteristics.

Address: CEAS,
 Rua Aristides Novis, 101 (Federação)
 40000 SALVADOR, BA
 BRASIL.

Tel: (071) 247-1232

(2) ORIGINS + AIMS

Following the orientation of the Society of Jesus throughout Latin America, in 1963 a number of Jesuits, working in Catholic Action and other social movements, decided to meet periodically to share their experiences and thoughts. In 1967 they set up the CEAS as a mixed group of Jesuits and lay people to reflect on social issues and diffuse their thoughts by means

of publications and courses. Later on, the work of advising popular movements and organisations was also developed.

The aim of the Center is to accompany Brazilians in their struggle for human rights, democratic freedoms and better living conditions, and to encourage the wide participation of poorer classes in building an independent, free and just society.

(3) ACTIVITIES

1. A Center to strengthen popular movements

This is the principal element in the activities and discussions of the CEAS. It involves a variety of actions:

- Documentation and information concerning grass-root struggles. This includes publishing articles, interviews and mimeographed material.
- Support for popular groups seeking to organise in neighbourhoods or rural regions. Rural and urban teams carry out this work, helping to increase understanding and discussion of the questions at issue. A variety of means are employed:
 - a) Education and conscientization through formal courses, debates and seminars.
 - b) Guidance and advice to help the group discover itself and the reality it faces, identify alternative options, and foresee the results of its action.
 - c) Setting up essential services in areas of need, provided mainly by the urban teams.
 - d) Establishing links between initiatives undertaken by basic communities and those of the Church and other larger organisations.
 - e) In some cases, following up specific claims made by particular groups.

2. A Center linked with the Church

- Seen from without, CEAS is clearly indentified as a religious center whose activities are in line with the Church's apostolate, though they are frontline activities and reflect a pluralistic approach.
- This linkage can be seen in a variety of ways:
 - a) Documentation service to publicize Church statements.
 - b) Collaboration with the Church's educational and conscientization work in rural areas.
 - c) Requesting the Church's direct intervention and support in certain ventures.
 - d) Aiding the Bishops in their pastoral planning.

3. A Center favouring democratic participation

- The Center does what it can to aid and promote meetings of democratic groups with various tendencies. Some of its members belong to commissions and organisations in these groups.
- The basic position of the Center is to aid and support, but not to direct, such groups.

4. A Center that is pluralistic

- The Center functions in various teams among which there are differences in approach and orientation. This pluralism is respected within certain limits.
- However, in addition to what has already been said above, other common values are shared by all. Among them are:
 - a) A belief in popular democracy and the need for people to organise themselves in order to obtain their basic rights.
 - b) A realistic and flexible approach towards different models of society which must adapt to local needs.
 - c) A nationalist position which rejects the imperialistic aspects of international capitalism.

(4) PUBLICATIONS

1. Cadernos do CEAS

A bi-monthly review of some 80 pages dedicated to social analysis

and current social problems. Circulation about 4,000.

2. De Olho na Conjuntura

A bi-monthly bulletin offering structural analysis in popular language.

(5) STAFF

The staff of CEAS comprises 17 people, 7 Jesuits and 10 lay people.

Lay: José Crisóstomo DE SOUZA (Philosophy)
 Tomás CAVAZZUTI (Philosophy)
 Ana Cecilia BASTOS (Psychology)
 Joviniano S. DE CARVALHO N. (Sociology)
 Elza KRAYCHETE (Economist)
 Gabriel KRAYCHETE (Vice-Director, Economist)
 Antonio DIAS (Journalist)
 Antonia dos SANTOS (Teacher)
 Ana Lucía FORMIGLI (Teacher)
 María Helena SILVA (Teacher)

Jesuits: Claudio PERANI S.J. (Director, Theology)
 Mariano BRENTAN S.J. (Circulation Manager)
 Manuel Andrés MATO S.J. (Sociology)
 José Antonio PECCHIA S.J. (Political Scientist)
 João CONFALONIERI S.J. (Pastoral work)
 Pedro CALDAMA S.J. (Administrative)
 Milton A. MOURA S.J. (Sociology student)

5 : IBRADES (BRASIL)

(1) LOCATION

IBRADES (Brazilian Institute for Socio-Economic Development) together with the John XXIII Center for Social Research and Action are both located in Rio de Janeiro.

Address: Centro João XXIII,
Rua Bambina, 115,
22251 RIO DE JANEIRO, RJ.
BRAZIL.

Tel: (021) 286.8522
266.7747 (Director's
Office)

(2) ORIGINS + AIMS

The John XXIII Center was founded in 1966 by the Society of Jesus. Its objectives, like those of other Jesuit social centers, are: study and research, social information, human and social promotion, publications, etc., in the light of the vision of man and society and of the ethical demands that the Christian faith implies. In this context, the critical analysis of Brazilian reality and development model, under its economic, social, political and cultural aspects, constitutes one of the main tasks of the Center.

IBRADES, founded in 1968, as an "associate" body of the Brazilian National Bishops' Conference (CNBB), has as its main objective to train agents for the socio-pastoral action of the Church and to advise Church-related agencies in that field. From the beginning, the direction and the administration of IBRADES were entrusted by the CNBB to the John XXIII Center.

Even though the John XXIII Center and IBRADES are two distinct institutions, they share the same roof, pursue similar and complementary objectives and collaborate on most projects. Furthermore, the permanent team of both institutions is practically the same. Hence, the coincidence in their concerns and activities.

(3) ACTIVITIES

1. Study and Research

The John XXIII Center promotes studies and research in the socio-economic, political and demographic fields. Investigations of team members also deal with questions in popular education, social and cultural anthropology, socio-political theology and the Church's social teaching and history.

2. Courses and Seminars

IBRADES organizes annually two kinds of courses:

- The Long Course (March to June). This course is organized by IBRADES for socio-pastoral leaders from all over Brazil. The Maximum number of participants is kept at 30 and scholarships are provided.
- The Mini Course. This course, which is often seminar type, is given in the different regions and dioceses of Brazil, at the request of Bishops, religious congregations and other Church-related organizations. The topics of these courses - between 10 and 15 annually - are always related to socio-pastoral activities of the Church.
- The John XXIII Center also organizes annually several working seminars for experts about topics that fall under the objectives of the Center. The topics of this year's seminars are "The Church, Society and Politics" in Brazil and "Society, State, Church and Popular Education".

3. Social Action and Human Promotion

Several members of the Center are involved in projects of human and social promotion, among the marginalized poor, particularly in the urban slums. At present, the Center works in two large "favelas" (slums) of Rio de Janeiro: "Rocinha" and "Santa Marta". In the Center itself we are developing an information and documentation center for popular leaders and other social agents working in slums.

4. Advisory Work

Members of the Center and IBRADES exercise a regular advisory function for Brazilian and Latin American organizations such as: the Brazilian National Bishops' Conference (CNBB), the Association of Christian Entrepreneurs (ADCE-UNIAPAC of Brazil), the National Confederation of Commerce, the Conference of Religious of Brazil (CRB) and the Latin American Conference of Religious (CLAR), "Fé e Alegria" and other popular education movements, numerous religious congregations and grass-roots movements and organizations in the rural and urban areas.

(4) PUBLICATIONS

In collaboration with the Jesuit Faculties of Philosophy and Theology in Belo Horizonte, we publish a Quarterly entitled "SINTESE" ("Spes": social, political and economic synthesis).

Since its foundation, the Center's Jesuit and lay members have published numerous books and articles. Among the most important publications are the following:

- Fernando Bastos de Avila, S.J., Solidarismo, Agir, 1965.
- Vanilda Pereira Paiva, Educação Popular e Educação de Adultos, Edições Loyola, 1973.
- Riolando Azzi, O Episcopado do Brasil frente ao Catolicismo Popular, Vozes, 1977.
- Riolando Azzi, O Catolicismo Popular no Brasil, Cadernos de Teologia e Pastoral, Vozes, 1978.
- O Clero no Parlamento Brasileiro, Câmara dos Deputados. Centro João XXIII - IBRADES, Fundação Casa de Rui Barbosa - MEC, 5 vols., 1978-1980.
- Vanilda Pereira Paiva, Paulo Freire e o Nacionalismo Desenvolvimentista, Civilização Brasileira, 1980.
- Fernando Bastos de Avila, S.J., Introdução à Sociologia, Agir, 1981.
- Luiz Alberto Gómez de Souza, Classes Populares e Igreja nos Caminhos da História, Vozes, 1982.
- Pierre Bigo, S.J. e F.B. de Avila, S.J., Fé Cristã e Compromisso Social, Edições Paulinas, 1982.

(5) STAFF

The John XXIII Center and IBRADES have a permanent full-time staff of 18 members including professors, researchers, social action promoters and their assistants. Of these only 6 are Jesuits. There are also several part-time and occasional collaborators and an auxiliary service personnel (5).

- Jesuits:
- 1) Francisco IVERN, Director of the Center and of IBRADES (social and political sciences, Catholic social teaching).
 - 2) Antonio ABREU (economics, socio-pastoral action).
 - 3) Fernando BASTOS DE AVILA, (social and political sciences, demography, social ethics and Catholic social teaching).

- Jesuits:
- 4) Thierry LINARD DE GUERTECHIN, (demography, socio-pastoral action).
 - 5) Paulo PIMENTA DE OLIVEIRA, administrator.
 - 6) Pedro Belisario VELLOSO (socio-pastoral action).

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UNEMPLOYMENT AND THE SOCIETY

The 8 Provincials of Spain have just published an important document with the title: La Compañía de Jesús ante los problemas del paro en España. Since this phenomenon is not peculiar to Spain, we publish below the full text of the document which constitutes an appeal for action by Jesuits everywhere confronted by the problem of unemployment.

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Introduction

For some time Spanish society has been increasingly concerned with the problem of unemployment. This concern has also been shared by the Church. Many bishops have written letters or pastoral exhortations on the subject. Caritas has been very active throughout the country with information, training and assistance. The recent Semana Social of Spain, which took place last March, chose unemployment at its theme. And the Bishops' Conference of Spain published a joint pastoral letter on this problem in November 1981 (1).

Following these examples, we also wish to propose to all Spanish Jesuits the following brotherly reflections to help us understand the dimensions of the problem and seek an adequate reply to it.

We offer these reflections in the spirit of the 32nd. General Congregation which affirms that the mission of the Society of Jesus today is the service of faith of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another (2). We are thus also echoing the recent allocution of John Paul II to the Provincials and the subsequent directives of Fr. Delegate: in both cases we are exhorted to promote justice as an integral part of evangelisation (3).

1 : DIFFERENT DIMENSIONS OF THE PROBLEM OF UNEMPLOYMENT

In round figures and according to official statistics, there are over two million unemployed in Spain in the moment, over 15% of the active population. The growth of unemployment has been continuous in recent years. It has been the tendency in Spain since the beginning of the 70's.

It is also affirmed that real unemployment is higher than statistics show: this is likely though no accurate measurement can be given. But this much can be said. We all know, for example, that widespread unemployment has a discouraging effect on those who, in normal conditions, would be disposed to work. This category of so-called discouraged should in fact be counted as unemployed though the statistics do not consider them such. Therefore we are correct in saying that, in the present situation of general unemployment, there are more unemployed than are officially acknowledged.

Unemployment does not affect all social groups in the same way. It affects women more than men and thus puts a curb on and almost stops the normal process of incorporating women in work outside the home. It also affects in a special way youth under 25 and, most of all, those who are not yet 19: among these groups, we see how serious and urgent the problem is for those seeking their first job. With regard to educational levels, the highest rates of unemployment are among those who have completed secondary or pre-university studies. As for different sectors of activity, lack of work has specially hit rural areas and its most serious consequences are in those zones where agricultural work is highly seasonal and thus does not generally, qualify for unemployment benefits. With respect to geographical distribution, regions with the highest level of unemployment are those furthest from areas of development (Andalucia, Extremadura, Canarias) and also, the opposite case, centers of high urban and industrial concentration which both constitute considerable labour markets but also have a high proportion of migrant workers coming from the most depressed regions.

However unemployment is increasing in such a relentless manner that all areas and regions are beginning to show the same figures. The first victims of this generalised unemployment seem already to be approaching the limits of toleration. Other groups, with a certain time-lag are just beginning to be affected. But without denying existing differences nor the capacity of groups to cope in different ways, we must conclude that unemployment today is a generalised phenomenon.

This is perhaps its most novel and alarming aspect: it is so widespread. For this reason unemployment is not only a fact, but also a threat. This double

dimension calls for separate analysis.

It is difficult to hide the consequences of the fact of unemployment on those who suffer it. Here we pass from statistical data, which speaks in thousands of people, to the individual tragedy that each lives in his own family and home. But here too statistics have something to say: surveys show that among the unemployed there is an increase in marital and family conflicts, a tendency to deviant behaviour (alcohol, drugs) and self-imposed isolation from society. These are consequences of the permanent rejection and feeling of uselessness that a state of a prolonged unemployment tends to generate.

Thus it is not enough to guarantee people unemployment benefits, whatever their conditions or size. These must exist as a means to soften the effects of unemployment and should be available to all without discrimination for age or type of work (eg., rural). We know how those who don't have benefits or who have already exhausted them, sooner or latter (when their savings are finished) find themselves in situations of real misery. Beggars can be seen again in our streets, and this hides other activities many of which are criminal.

Unemployment benefits and community employment schemes call for a complex administrative apparatus where bureaucratic delays, lack of information for beneficiaries, insufficient coverage and fraudulent contracts by employers and workers are all too common. But in spite of such limitations, this type of State intervention is unavoidable.

However, even when an unemployed person has guaranteed economic assistance, he will never be satisfied with his situation and will continue to feel useless and a burden to society. This feeling continues even today, though a new attitude towards unemployment benefits looks on them as required by social solidarity and therefore no causes for humiliation on the part of the recipient. Paid work is one of man's rights and not just a means for economic survival.

So it is not unusual for unemployment to produce aggressive attitudes against society as a whole. Such attitudes are partly responsible for the many forms of deviant behaviour so common today and in open conflict with the existing order (theft, rape, violence, arbitrary destruction, indifference). The explanation is obvious: it is the reaction of those who feel implicitly rejected by a society incapable of offering them a job in which they can work with dignity. So those who consider unemployment merely as an inevitable effect of economic laws with no moral implications are not justified in condemning on moral

groundforms of deviant behaviour that stem from unemployment.

We also said unemployment is a threat to those who work. Fear of losing one's job is becoming more and more common. This inevitably increases defensive and selfish forms of behaviour. To defend what one has (in this case, a job), all means are employed: it is considered acceptable to attack the rights of others and even openly violate them, if necessary. So social mistrust increases together with a tendency to be always on the defensive. This attraction to individualism, a sign of lack of solidarity among the working classes, weakens workers' organisations at a time when they are struggling for the rights of their members and, at least indirectly, tends to make the democratic institutions of the country more unstable.

But the situation is far worse for the young ! Not only in its quantitative aspects, but also through its qualitative implications. The fact or threat of not finding work on completing studies produces deep frustration in a young person at a key moment in his or her life: at last they are about to engage in productive activity and achieve economic independence, at last their social value will be recognised. Society has trained them to prepare for this moment and then does not give them the opportunity to carry out the activity for which they have been trained. And the harder it is to identify those responsible for such a dramatic situation, the more powerless does the young person feel before it. If deviant and socially aggressive behaviour is a common result of prolonged unemployment, it is most frequent and most serious among the young. And it tends to take place earlier: not only when work is sought without success but also when, during the years of study, a young person begins to lose hope of one day finding a decent job of work. The couldn't-care-less attitude of the young is closely connected with this though it is not its only cause.

2 : ROOTS AND CAUSES OF THE PROBLEM

A problem of such magnitude in our country cannot be considered as incidental or passing. All the studies agree we are faced with a structural problem that is deep-rooted in our society.

Some in Spain have tried to see this as a consequence of recent political changes. This seems to us far removed from reality or past events. Today we can see how the rapid growth of the 60's, which astonished the world, was based on premises that had to end this way, once the crisis came. For sometime now voices of alarm have been raised in our country about the migrations which accompanied this process of development, not only within our own frontiers but also towards Central Europe. This telling factor shows up Spain's incapability to create

jobs and absorb its own human resources. But different criteria were adopted with regard to our development process which will go down in history not only for having achieved a spectacular rise in national living standards but also for having done so with much discrimination.

One such discrimination was the option to displace beyond our frontiers huge contingents of people usually from the most depressed regions. Today, when Central Europe no longer needs foreign workers, the possibilities for emigration no longer exist. Emigrants are even being encouraged to return to their country of origin. Here also defensive behaviour dominates over human solidarity. Is it strange for our emigrants to feel rejected by a society which pushes them here and there according to convenience until it reaches a moment - the present - when it no longer knows what to do with them? What can we say when this coming and going takes place several times in the same year, as is the case for seasonal workers?

Another discrimination in our development process was to have permitted rapid accumulation of capital by certain restricted social groups. For some years this mobilisation of capital produced a high level of general activity and profits for its owners. But now, when profit expectations are low, it contributes little to recovery; in some cases it moves across our frontiers in search of profits unobtainable here.

But we must consider this crisis in our country within the wider context of the international crisis in order to have a clearer understanding of its seriousness and depth. We know that, since 1973 the world economy, especially in the West, has been hit by a deep recession. As we have seen in Spain, this crisis is structural because it affects the very institutions and working mechanisms of the world economy. Underlying it is discontent with the distribution of wealth and income in the world which has, over the past few decades, favoured the developed countries. The current model has reached the limit of its possibilities, partly because it automatically generates inequality and partly through the rebellion of some countries producing raw materials which have become spokesmen for the Third World.

In addition to the social dimension of the crisis affecting the current national and worldwide development model, there is a strictly technical dimension. We are referring to technological progress and increasing automation and computerization, an irreversible process by which machines rapidly become substitutes for human labour. We cannot overlook the importance of this fact. It means that mere economic recovery will not necessarily lead to a reduction of unemployment: we will probably go through a period of expansion still

accompanied by high level of unemployment. Thus the elimination of unemployment becomes a problem of social awareness whose only solution is the creation of a new model of society. We return to this theme and the significance it can have for our work as Jesuits, later on.

3 : OUR AWARENESS OF UNEMPLOYMENT AS JESUITS

It is not our job to provide a detailed analysis of this crisis and its causes. We have merely tried to give an overall view of the problem, making use of scientific studies already carried out. Perhaps some will find the preceding outline overdramatic. But we believe this is the situation and we cannot close our eyes to it.

However here a question crisis that has to be faced honestly: are we Jesuits really aware of the problem of unemployment? We believe the degree of awareness of Spanish Jesuits does not measure up to the seriousness of the situation. This causes us concern. What are the reasons? Perhaps we should start by admitting we still have a long way to go regarding our insertion among the marginalised of this world. These are the people who suffer directly from unemployment everyday. But, given our own life-style it is hard for us to appreciate this. Efforts we have made to share our goods, live from our work and not have private accounts are not enough. Most of us continue to live like people who are well off.

This situation is often accompanied by a high degree of activity, something doubtless positive but not exempt from problems. Among these is the danger of a certain narrowing of perspective: we are so caught up in our own activities that we hardly have time to take interest in anything else. And do we not sometimes tend to be selective with information reaching us because of an unconscious fear of having to rethink our lives and work? It is normal this should happen, but we should be on our guard against it.

Unemployment also has very little effect among Jesuits themselves, either as possibility or threat. This could be another reason for our lack of sensibility concerning it. True, unemployment has indirect victims among which many of us could be included. It is likely, for example, that members of our own family or the groups we work with cannot find work. Contact with such people should not leave us indifferent; getting close to their problems will help us understand the dramatic situation of many thousands of our contemporaries. Does not Christian solidarity and the following of Jesus call for special concern regarding this modern form of poverty and marginalisation which is unemployment? (4).

Another reason for little awareness on the part of Jesuits concerning unemployment could be our feeling of helplessness to solve such a problem, linked sometimes with a certain mistrust of anything that might sound political or subversive. Certainly we are dealing with something that surpasses our resources and capabilities. It is also true it could give rise to certain ambiguities. It is a fact we are unable nor is it our job to provide technical solutions to the economic crisis or unemployment. But it does not follow that our apostolic work should not be affected by the crisis we are passing through. Because this crisis is not merely a technical issue but one which affects man and the society in which we live: a problem which calls into question man's situation in our modern world. Only in facing up to this crisis and its consequences - as a crucial factor in the lives of those to whom Jesus's message is addressed and ourselves who spread it - will we be faithful to the mission entrusted to us. This is another consequence of our option to promote justice as a necessary part of the service of faith and a constitutive dimension of the Church's mission (5).

4 : ON THE THRESHOLD OF A NEW SOCIETY

For this reason we must investigate the crisis caused by unemployment in greater depth and discover its ultimate source. This is the particular contribution we can make as Jesuits, all the more valuable in that it could guide and stimulate others who, in accordance with their skills, are searching for technical solutions to the problem. These neither are nor can be neutral: this makes our contribution important, since it gives meaning and perspective to the complex work of technicians and specialists.

First of all, the crisis has made clear that work has begun to be a scarce commodity. This is an entirely new phenomenon in the recent history of western civilization. It has caught us off guard, because we are used to a situation in which everyone who wants can work without difficulty, that is, in which work is an abundant commodity. But today this is no longer so. And when something ceases being abundant and becomes scarce, the problem its distribution has to be faced unless we yield to the law of the strongest. Historical experience has much to teach us here showing how social institutions tend to delay in reacting to such problems. Cannot we Jesuits, as committed Christians with hope, take a prophetic stance to influence the normal course of events? Carefully discerning the signs of our time, we could become a critical voice for a society too conditioned by historical inertia. We would do this not from a desire to dominate or replace those responsible in public life, but out of fidelity to the message of Jesus who invites us to be the light of the world and to

illuminate the future of humanity.

When one begins to question the present, practices society has hitherto accepted begin to be justifiably criticised. We refer to overtime, multiple employment, etc. Such practices are based on the tacit assumption they are not taking work away from anyone. Today this is no longer so and is the reason why social consciousness is changing in respect to them.

This different way of looking at characteristic features of our day helps us uncover deeper changes we feel exist. It has been said we are on the threshold of a new historic era. Others, less optimistic, hold that we are witnessing the collapse through fatigue of a whole stage in human development. Part of our vocation to live with an eye to the future. At this particular moment in history, we feel our mission to proclaim a new and better world is more needed than ever, though we accept no human achievement will ever be perfect and we must not confuse it with the utopia of the Kingdom.

Taking up the insights of the last two General Congregations of the Society and after careful discernment, we attempt to describe some of the features of this new world ahead and for whose construction we must work as religious and priests (6). The attitudes and values we emphasise, in contrast with others current today, form a vision of man and society we feel God is calling us to implement as we try to catch his voice mysteriously present in historical events.

In contrast to the unbridled consumerism so characteristic of Western capitalist society, we see the need for a new type of man, sober and austere, capable of not placing his happiness in the accumulation of consumer goods or continuous and over-growing expenditure. A less consumerist world will be more just and equal, able to dedicate a greater part of its resources to satisfy the needs of society and its poorest sectors.

Instead of the mercenary mentality of our day, we hope to find in future men who can live a full life in the context of gratuity. Today everything is bought or sold, everything has a price, even those goods which were never meant to be objects for sale. So modern man tends to be always on the lookout for gain, for compensation in exchange for all he does. This mentality leads to the disappearance of gratuity as a value: we forget that to know how to give and how to receive are two profoundly human and humanising experiences.

Instead of generalised competition as the norm of social relations we look to a future society based on solidarity. We see how attitudes that are genuinely competitive often end in clearly aggressive actions. This happens especially in situations of acute scarcity. After a decade of optimism, in which we have lived abundantly and wastefully, scarcity has again become an inescapable part of social and economic life. Solidarity is thus all the more necessary. (7)

Instead of a society where people are daily worn out by excessive work and the urgent need to rest in order to rebuild strength, we look to a new society characterised by increasing leisure. If today most of our contemporaries look on rest as a period when one doesn't work so as to be able to work again later, in future free time will not only be more abundant but will become an end in itself for the development of other human activities. What starts as a consequence of the shortage of work will develop into source of new possibilities for the man of the future.

All this is no more than a new version of the eternal dilemma between being and having. Though this is a basic problem for men of all ages, today it takes on new characteristics and a special urgency because of the situation of generalised unemployment and crisis that we have been discussing. So we can see that what is at stake today goes far beyond the superficial or accidental characteristics of our society.

5 : WHAT CAN WE DO AS JESUITS

What we have said about the new society that lies ahead should not be interpreted in over-voluntaristic terms. We merely want to show how present conditions themselves point to the way we should move in future. Nor should we let ourselves be carried away by a new form of historical determinism. History itself is speaking to us and calling us, is challenging us in God's name and as responsible human beings to become protagonists of a future that is waiting to be built. Clearly the road will not be easy nor the goal immediately at hand. When we speak of a new mentality, we are thinking of the patient task of sowing seeds that will only come to fruit in later generations. This is how we are called to collaborate in building the future of mankind: committed in this way to the movement of history, we will be advance witnesses to the Kingdom of God which is promised us at the end of time.

There are various levels in our personal, community and apostolic life

where we should take up the challenge of the problems analysed above. An authentic response to God requires that we carry out his will as we have been trying to discern it through the signs of our times. So we now want to examine some of the areas in which, with all humility, we think we can make a special contribution as Jesuits.

1) Personal and community awareness

We have already hinted how, as Jesuits, we are generally indifferent to the whole of this problem. So the first need is to inform ourselves by studying it: and, more important, to seek an effective solidarity with the victims of this modern version of social marginalisation (8). This is something we must confront honestly as individuals and communities, and moreover express in some concrete gesture. Among such gestures we can mention: a financial contribution to the fund against unemployment organised by the Spanish Caritas at the request of the Bishops' Conference, or to some other organisation of solidarity against unemployment set up by Christian groups in various dioceses; periodic yet meaningful assistance to the jobless who have no unemployment benefits, etc.

We should ensure that these actions are true gestures of solidarity, asking ourselves whether or how they should have a real impact on our personal and community life-style. We should also see that these things are not done in a bureaucratic manner or apart from the community. And it would be good if we paid specific attention to unemployment and its social effects at times we are planning travel, vacations, festivities, etc. (9).

2) Our employment policy

Though this may shock some, we have to recognise that the Society in Spain is employing directly or indirectly more than 5,000 people, excluding Jesuits themselves. We cannot therefore escape from examining the criteria used when we contract, dismiss or establish working norms for the employees in our organisations. We offer the following suggestions:

- Be reluctant to dismiss our employees, firmly rejecting the possibility of firing someone.
- Commit ourselves to a policy of suppressing both multiple employment and overtime.
- Encourage early and progressive retirement schemes, always on a voluntary basis, and fill the places that become available with unemployed workers.
- Seek ways of shortening the working week so to create more employment.
- Increase the number of part-time jobs with respect to full-time ones, taking advantage of Government subsidies in such cases.
- When taking on personnel, give preference to groups especially discriminated against, such as young people and women.
- Put a break in our institutions on mechanised and automatized processes which substitute for labour.
- Not to take advantage of abundant supplies of cheap labour or the labour black market by making contracts which infringe justice.

Though it is true our scope in this field is somewhat limited, we cannot escape our responsibilities nor forget the witness effect of such initiatives alongside other more normal activities.

3) Awareness in Society

Here we must recognise, in all humility but with realism, the influence we have in the world. True we do not reach all sectors nor all people. But there are many who do listen to our preaching, attend our lectures, come to our confessionals and parlours, read our publications, are educated in our institutions, come into contact with us through the communications media, work together with us professionally in civil organisations, etc. If we accepted the commitment to sensibilise those in contact with us, our social contribution would not be negligible. In such a commitment, we would have to present, whenever possible, the struggle against unemployment as something demanded by our Christian faith (10).

But this is not enough. We must also consider some more concrete actions, such as:

- *Encourage people to be generous towards those without jobs who have no unemployment benefits.*
- *Organize collections in our churches for the unemployed.*
- *Establish close contact with groups of unemployed, giving them possibilities to express and train themselves through our works and action programmes.*
- *To set up, if possible, in some of our institutions study grants for research.*
- *To share as much as possible our sport and library facilities, grounds, etc., to compensate through the collective use of resources the effects of the economic crisis on individuals.*

We can also mention other initiatives that are more for long-term action. Here are few examples:

- *To help form a mentality that does not discriminate against women who are already at a disadvantage, in many professions.*
- *To promote a mentality of morally responsible fatherhood, in accordance with the teaching of the Church, so as to avoid excessive demographic growth which compounds the unemployment problem.*
- *To take a prophetic stand against the fundamental injustice of a system which makes the rich ever more rich and the poor ever poorer (11), especially when it is the weakest who are most affected by the crisis; and to accept the hostility, loss of reputation and other damages that such a stand will bring.*
- *To help Christians with whom we work to undertake social, trade union or political commitments, capable of uniting others in the cause of justice, solidarity and a new type of society.*

In the field of education at all levels, our responsibility takes on a special form. We will return later to other more fundamental aspects. Now we wish to suggest a few concrete actions which could be added to

those more general ones already mentioned above:

- *Give adequate emphasis, especially in our professional schools, to general education as distinguished from specialised, drawing up programs which try to bridge the gulf between intellectual and practical training: this will enhance a worker's adaptability to move to a new job.*
- *When giving professional guidance, inform our pupils which professions have greater employment possibilities and which are already too full with out-of-work professionals.*
- *Give attention in our education centers to the effects on pupils of low job expectation or possible unemployment in their family, and the type of behavior resulting from this.*
- *Encourage additional schooling beyond the obligatory period, taking care however that students accepting this do so for correct reasons and not just to prolong indefinitely a situation with no solution.*
- *Organise courses for ongoing training and re-education so that the jobless can become self-supporting workers.*
- *Examine the possibility of using our educational facilities after normal hours for adult education and cultural activities or occupational centers for young people out of work where they can improve their professional skills and put their free time to more positive use.*
- *Disseminate information on the nature, functioning and advantages of cooperatives as a possible solution for groups of independent workers.*

Our centers of higher education in business management and economics deserve special mention for the technical and human contribution they could make towards the struggle against unemployment. There is no doubt that, at the present time, such centers would not be fulfilling the specific aims for which the Society started and maintains them unless they dedicate an important part of their research and teaching facilities to this task. Similarly this applies to our reviews, each in accordance with its particular orientation, and to the other means of social communication we control.

Our faculties and centers of theology also have a special contribution they should make by examining this whole problem in the light of Christian faith. These institutions should also stimulate all Jesuits to get involved and clarify the commitments they undertake.

4) Collaboration with other institutions

The problem of unemployment and its consequences is today so serious that many institutions, religious or not, have become concerned with it. Before organising our own activities, it will be good to know what others are doing and study possibilities of collaborating with them. Too many activities often make all less effective. We have an excellent opportunity to link our efforts with other so that we can all work together at so important a task.

Of all the initiatives that have been taken in Spain, perhaps that of the National Caritas is the most complete. Apart for being an undertaking of the Church, with the explicit support of the Bishops' Conference, it already has a national and diocesan programme and infrastructure in which our collaboration is always welcome. Do we know in our communities what Caritas is doing? Are we taking the trouble to support its initiatives and offer our collaboration?

5) Towards a new model of man and society

Perhaps it is here we should make our most specific contribution, as we have suggested several times in this pages. Through all our activities we are continuously transmitting certain values. Often we do this unconsciously and this is perhaps when the transmission is most effective because we are communicating what we live and what is deep within us.

This fact obliges us to reflect honestly on the values we are living at personal, community and even institutional level. Our words will be worth nothing if they are immediately contradicted by our normal behaviour. We must confess that frequently the witness of our lives does not back up what we say or preach.

What values are we trasmitting? We should be almost obsessed by this question. How often are we prevented by urgent needs and accumulation of work from standing back to evaluate our motives and deepest desires! Are we transmitting solidarity, gratuity, seriousness, generosity, availability, openness of heart?

Though all this may not be so concrete, it is nonetheless important: for here our whole mission is at stake. Are we transmitting the above values in a conscious attempt to prepare man for a new society? Do we ourselves live in hope of such a society or do we let ourselves be carried away by the routine of what is already known and tried?

The ageing of the Society in Spain could be another factor that contributes to immovility, a lack of dynamism, conservatism as an approach to life. Are we prepared, in spite of our years, to take up this challenge of announcing a new world and to work tirelessly to bring it about?

All this obviously affects in a special way our educational work. It calls for a deep questioning of our attitudes and also of those of our lay collaborators. Special mention must be made of our university centers where technical training often becomes so important that it threatens to smother the critical capacity of the students. We cannot be satisfied with training good technicians; we have to be concerned above all with the human qualities of those who pass through our lecture halls. Are they capable of standing back and criticising the society in which they are going to live and possibly occupy responsible positions even with respect to the very disciplines they are studying? Can we expect they will be true agents and promotors of change? (12).

Conclusion

It is an enormous task we are been called to accept as Jesuits. It is not that we have immediately to take on new jobs, but that we should integrate this urgent and complex problem in our daily work. In this way we will be faithful to the decisive option of the Society in our last General Congregation which says: the service of faith and the promotion of justice cannot be for us simply one ministry among others. It must be the integrating factor of all our ministries (13).

What we are being called to do is to apply the promotion of justice to the reality of our own country. And there is no doubt that today this means a serious commitment to struggle against unemployment, and a determination to build a new society which will not permit such structural injustices in the future.

Madrid, September 1982.

NOTES

- (1) Cf. "Ecclesia", n. 2056, pp. 1528-1530
- (2) Decree 4, n. 2.
- (3) Cf. Allocution of John Paul II (27 February 1982), n. 8: Appendix to the Letter of the Delegate of the Holy Father (25 March 1982), n. 8
- (4) "The poor" appear under various forms: they appear in various places and at various times; in many cases they appear as a result of the violation of the dignity of human work: either because the opportunities for human work are limited as a result of the scourge of unemployment or because a low value is put on work and the rights that flow from it" (John Paul II, Laborem Exercens, n. 8).
- (5) Synod of Bishops of 1971, Justice in the world. Introduction. Cf. AAS 63 (1971) 923.
- (6) Both the Holy Father and his Delegate for the Society have recently insisted on the need "not to confuse roles proper to priests with those proper to lay people". Among those which correspond to the priest in the economic, social and political field, "education for justice" was given first mention. (Cf. Appendix to the Letter of the Delegate of the Holy Father, n. 1).
- (7) "Solidarity is the key to the problem of employment. I strongly affirm: both at the national and international level, the positive solution for employment, especially employment for the young, supposes a high degree of solidarity among people and between peoples: let each collaborate in forming practical programs and agreements to ensure that economic and social policies become a tangible expression of solidarity, that all collaborate in building appropriate economic, technical, political and financial structures that will inevitably lead to a new social order of solidarity".
- (8) "In order to achieve social justice... there is need for ever new movements of solidarity of the workers and with the workers. This solidarity must be present whenever it is called for by the social degrading of the subject of work, by exploitation of the workers, and by the growing area of poverty and even hunger. The Church is firmly committed to this cause... so she can truly be the 'Church of the poor'". (John Paul II, Laborem Exercens, n. 8).
- (9) "It would be neither Christian nor human that, in difficult times of economic crisis and serious unemployment, those who are exempt from such problems should maintain an ostentatious style of life and of luxurious consumerism which would constitute an offense for so many families". (Letter of the Secretary of State to the 32nd. Semana Social de España, March 1982).

- (10) "Our main and specific contribution as priests to the promotion of justice consists rather in helping people to make their own the spirit of Christ and recognise the reciprocal rights and duties which bind them together, rather than promote the more technical means that such a spirit requires in order to put the claims of justice into practice".
(Fr. Arrupe, La identidad del Jesuita en nuestros tiempos, p. 659)
- (11) John Paul II at Puebla. AAS 71 (1979) 201.
- (12) Cf. Address of Fr. Arrupe to the Congress of Alumni of the Society of Jesus, Valencia 1973.
- (13) Decree 2, n. 9.

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THE JIUTEPEC MEETING

From July 25 to 31, some 40 Jesuits involved in various types of social apostolate in the Northern Latin American Assistancy met in Jiutepec, near Cuernavaca in Mexico, to reflect in depth on their work. The meeting produced no resolutions or final declarations. But it was agreed to make public a simple account of what took place. We give it below in full because of its importance and as a tribute to an Assistancy that has committed itself so fully and courageously to the promotion of justice.

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1 : ORIGINS AND AIMS

In 1981, having visited the Assistancy, Jorge Julio Mejía, Co-ordinator for the Social Apostolate, felt it was time to organise a meeting for groups working among the urban and rural poor together with Social Centres and Centres for Theological Reflection. The Provincials were in agreement and it was decided to convoke and organise the meeting in collaboration with the Mexican Centre for Theological Reflection.

Much has happened in Latin America in recent years. Within the Church and the Society: Vatican II, Medellín, Puebla, the 32nd. General Congregation. And in our countries a stormy historical development with signs of hope and disillusion: Chile, Nicaragua, Central America, the Cono Sur presented for all questions, suggestions, lessons to be learnt. But above all, we Jesuits had embarked on a path of faith and justice that it was necessary to chart and scrutinise.

The letter of October 5, 1981 calling the meeting said: *We think it is time to draw up together a balance sheet of what more than 10 years experience and reflection have brought to the people, the Church, the Society, our communities and ourselves. We look on this exercise as a sort of Ignatian reading of our story to discover the depth of our experience of God and how we have lived this story as salvation history.* Each group was asked to write the story of its own experience in the light of faith. From this would come the principal points for reflection that would be proposed later.

2 : PARTICIPANTS AND PROCEDURE

Since we cannot list all the groups taking part, here are some general indications. There were representatives from Mexico, Venezuela, Colombia, Nicaragua, Salvador, Guatemala, Santo Domingo, Honduras, Peru, Brasil, Puerto Rico, Haiti, Bolivia, Ecuador. The President and Vice-President of the Provincials' Conference were there, together with the Provincials of Mexico and Fr. Jean-Yves Calvez, Assistant to Father General. 30 stories were submitted. The types of experience varied greatly: Centres for Social Research and Action; Centres for Theological Reflection; works of social promotion in various fields: campesinos, co-operatives, town slums; rural and urban parishes; communications media for the poor; training of Jesuits.

It is difficult to express all the wealth of those 8 days of communion, reflection, prayer, self-examination, discernment. At the outset we thought of producing a document. Experience showed us we had written a whole history with our lives. A history full of complexity, achievements, mistakes, uncertainty, problems and hopes; but the time was not ripe to produce a document. So we decided to keep what we had written as working material for our own subsequent reflection and make public only what we had experienced together.

We spent a day and a half reading the stories of the other groups. During this reading, we all experienced a deep feeling of sharing in one and the same process though lived in different ways and in different circumstances, of consolation and thoughtfulness occasioned by the seriousness with which each examined the path he had travelled, of realising that through the lives as presented in the stories we could see God working in us.

3 : COMMON GROUND

After this personal reading, we tried to see what common ground existed between us.

We set out on this quest motivated by faith and encouraged by the Church and the Society. The irruption of the poor into our lives, their discovery through insertion, research, trying to work with them, constituted for all of us a hiatus or a watershed. New choices and horizons were opened. We took our first

steps, immersing ourselves in the historical currents of liberation in our countries, meeting with ideals and plans that did not have a christian origin. Our visceral experience of the injustice and oppression of the poor and enthusiasm for alternative models of society fed dreams for transformation and qualitative change which contrasted sharply with our limited means and meagre power. Our theology, our spirituality our community life, relations with the Church and the Society, all underwent a painful questioning.

At the same time we began to feel the repressive effects of a system which considers subversive a faith acting in favour of the oppressed. We cast off the triumphalistic mentality of being protagonists and took on the difficult role of servants of the people. It cost us much to learn this new way of being poor. In difficult circumstances of excessive work and continual tension, our psychological resistance was put to the proof. But we won a status and recognition among those forces seeking structural change and now we can speak without an inferiority complex. Our identity fluctuated between the human, the social, the christian and the priestly. We now feel able to give reason for our hope to non-believers who walk in the same direction with us, to justify the faith of the people seeking for new horizons. Humble yet ever more effective, we have not only tried to be the voice of those who have no voice, but have helped the poor recover their own power to speak and be protagonists of their liberation. This people, poor, simple, believing, exploited, has evangelized us, and taught us the historic patience of those not used to the hurry of others who deem themselves responsible for change because of their training or power. From them we have learnt that the synthesis between faith and justice is achieved through living, through the practice of a committed love, as a gift and as something that has to be sought continually.

This hiatus and our inexperience before completely new situations have led to many problems. As the General Congregation told us, we feel ourselves to be sinners. In all the stories there was a sincere recognition of the mistakes we have made and a conviction that we need God's strength to help us in our weaknesses and temptation. At the same time we realised that a process of continuous discernment, in the ambiguous situations we are in, is the only way we can make ourselves available and get rid of the bad inclinations and desires which prevent God's action in our work. We feel we are continuing an Ignatian charism in a frontier apostolate which, for that very reason, exposes us to numerous problems and calls us to be contemplatives in action, men in deep union with the Church, members of the body of the Society which has sent us on our mission to build the Kingdom.

After this initial period of contact with the poor, our development entered a more mature stage. Social reality tempered our idealism, reflection and prayer helped us refind our place within the Church and the Society. God's power, with our cooperation, has gradually brought us the gift of integrating the service of faith and the promotion of justice and consolidating our identity as Jesuits and priests.

4 : OBJECTIVES AND CONCERNS

We found a common objective in spite of different experiences and situations. Since the history of our peoples is a shared one, since we are part of that history, since God speaks to us through events, it was not surprising this should be so. But we had not had the opportunity to become aware of it through sharing our experiences.

We are all seeking a new society of brotherhood, justice, peace and love, built from the concerns of the poor and in which the people are the subject of their own history. We all wish to contribute to the renewal of a Church that has opted for the poor, is service, and builds up the Kingdom through effective love. We all hope to follow Christ in this process and hope our way of working will be that of Jesus himself.

But there is still much to do. We set out the tasks in 6 main themes for reflection: spirituality, politics, priestly and Jesuit identity, popular religion, relations with the Church, relations with the Society. We split into groups and tried to make a practical examination and revision of life on the achievements, shortcomings, problems and solutions in each of these areas. The results of each group's reflection were communicated to the others through panels and 'networks'. This is how we spent the last 3 days of our meeting.

We ended with a concelebration on the feast of St. Ignatius.

5 : EFFECTS AND RESULTS

Throughout the meeting we lived in an atmosphere of *friends in the Lord*, fostered especially by the Mexican Jesuits who have natural gift for brotherhood and making one feel at home. The seriousness of deep theological, sociological, economic, spiritual and anthropological reflection was tempered by games in the swimming pool, jokes and good humour. The sharing between intellectuals and

men of action helped towards a synthesis between theory and practice, experience and reflection. The eucharistic celebrations gave us the chance to express our thanksgiving and our petitions.

I think all of us felt the spiritual presence of two invitees who did not attend. The first was our people. This people who, for us, have real faces. A people that suffers, believes, hopes, shares, struggles, dies, is tortured, knows how to laugh and sing. A people that is at the centre of our work and is an indispensable member of our community, our plans, our theology and spirituality. A people at whose service we are. The second presence was that of our Father General, Pedro Arrupe, who encouraged us in this work, accompanied us, admonished us as a brother, and who continuously reminded us of the need to integrate faith and justice in love and to maintain a continual process of prayer and discernment in communion with the Church and the Society's mission. From his sick bed in Rome we have felt the power of his spirit.

We left the meeting *encouraged in the Lord* with many things to share with our communities, think about and carry out. In the words of another we could say: *Traveller, there is no road. The road is made as one goes.* We have travelled much, but there is still a long way to go: *The struggle is long, but we have already begun.* We have struggled, we have achieved something. We must arm ourselves with the historic patience of the poor to carry on.

On this road, in this struggle, we are convinced the Lord is with us, that we are following the path of the Gospel, of the Church, of the Society. We feel ourselves more christians, more priests, more Jesuits. We hope our brothers in the Church and in the Society will accompany us on this journey so that together, with different charisms, jobs and professions, we can contribute to the building up of the Kingdom of God.

 N E W S

TRAINING FOR JUSTICE

Training for Justice according to Decree 4: this was the theme of the bi-annual meeting of European Jesuits responsible for formation. It was adopted at the request of the European Provincials who made the following specifications:

The Provincials consider training for justice an important theme (cf. GC 32, Decree 4), but it must be well defined if one is to avoid vague generalities. The problem is to know how to integrate the concept of justice in the intellectual, apostolic and spiritual training of a Jesuit. Practical experience of living among the poor must be combined with intellectual and spiritual reflection. But it is not enough to conscientise Jesuits to justice. They must also be helped to acquire analytical instruments with which they can evaluate concrete situations. This implies an adequate knowledge of the social sciences which should find their place in training programmes.

Participants at the meeting were sent a preparatory questionnaire for discussion between 'formatores' and professors in their Province or region during the preceding months. They were asked to draw up a brief report from the answers to present at the meeting itself. The questions were as follows:

- 1) *What positive achievements have there been in intellectual training with regard to the integration of Justice in Formation? What opportunities have been lost? What difficulties have been met?*
- 2) *Are the scholastics of our Province sufficiently awakened and formed intellectually so that, after their studies, they can take on an apostolate along the lines of Decree 4?*
- 3) *Have the professors or 'formatores' resistance to or difficulties with Decree 4 (in theory and in practice)?*
- 4) *Has Decree 4 led to a different style of religious life among the scholastics?*
- 5) *Have the life-style and living conditions of the professors had an influence on their teaching and on formation?*
- 6) *Any other comments on this theme of integrating Justice in Training?*

The meeting itself took place in Paris (Maison Pierre Favre, 128 rue Blomet) from September 1 to 4. It was attended by 35 Jesuits from 18 Provinces, most of them being Provincial Delegates for Formation, Rectors of Scholasticates or Professors. Also present were two General Assistants from the Curia, Fr. Cecil McGARRY, especially responsible for formation, and Fr. Jean-Yves CALVEZ, also Regional Assistant for Italy and France. Proceedings were chaired by a three-man committee consisting of Georges de SCHRIJVER (Leuven, Belgium), Federico PASTOR (Comillas, Madrid) and Edouard O'NEILL (Blomet, Paris), the last-named being our very genial host.

The meeting began with a report from each Province on the questionnaire. There were then 4 main presentations as follows:

- 1) Georges de SCHRIJVER: The theology of Decree 4: what fundamental options follow for formation ?
- 2) Cecil McGARRY: To what extent do different regional formation programmes take into account training for justice.
- 3) Michael CAMPBELL-JOHNSTON: Social analysis in the apostolate of the Society and in training.
- 4) Johnny MULLER: Concrete proposals for formation.

The meeting ended with the representatives of each Province reporting on the sort of follow-up they hoped to set in motion on their return home. Too many proposals were made to be listed here but some were quite specific and, if implemented, should have a marked effect on existing training programmes. But perhaps the most important decision - and an indication of the seriousness with which the theme was treated - was the clear vote to recommend to the Provincials that the 'formatores' return to the same theme at their next meeting in 2 years time to assess what action has been taken.

A concrete example of what can be done is often a greater spur to action than general resolutions. The paper presented by Johnny MULLER explained in precise detail how the justice dimension is being integrated into the formation process in the Province of INDONESIA where, at the present moment, there are 45 novices and some 55 scholastics in philosophy and theology. The EDITOR was on the point of reproducing this account when he realised it had already been published some time ago in PJ together with, in an even earlier issue, the proposals which formed the fifth part of Johnny MULLER's paper. No excuse is made for referring the reader back to these since, as the Blomet meeting showed, many Provinces at least in Europe still have a long way to go before implementing them. The references are:

- V. Proposals: cf. PJ 4 (October 1977) pp. 74-75.
 VI. Experience in Indonesia: cf. PJ 14 (October 1979) pp. 112-115.

MISSION OUVRIÈRE SJ IN FRANCE

Since 1961, French Jesuits belonging to the Mission Ouvrière (henceforth MOSJ) have come together once every 3 years, usually somewhere in the Alps and usually towards the end of August. This year the place was the Jesuit retreat house of St. Hugues at Biviers, near Grenoble and the dates August 25 to 28. Some 67 Jesuits attended, including representatives of the Province (Provincial, 2 Vice-Provincials), some scholastics and guests from Spain, Germany, Holland, Italy, the Chad, Algeria and Rome (the writer of this account). The meeting had been planned by a special team (Henri KOWALSKI, Antoine DUJARDIN, Pierre VALLIN, Yves de la VILLEON, Jean-Jacques GUILLEMOT) and was preceded by a 4-day retreat.

According to the report drawn up by Noel BARRÉ, outgoing Secretary of the National Office of the MOSJ, the meeting served 3 purposes:

- Sharing: to add the dimension of personal knowledge to the contacts already achieved through the newsletter published by the MOSJ.
- Reflecting on apostolic experiences: the 3 themes discussed during the 1981 regional meetings were taken up and re-examined: Habitat and religious life; Work and religious life; Building up the Church.
- Drawing up a collective balance sheet to see where we are going: the MOSJ has officially existed since 1955. Much has happened and changed over the years that needs to be evaluated. Recent events include the difficulties of some teams, the death of Jean Lacan, the approach of a General Congregation, questions asked by young Jesuits, the end of the mandate of the Provincial Delegate to the MOSJ.

It is not easy to give a brief account of a meeting whose aims were those expressed above and which produced no final statement or resolutions. The report produced by Noel BARRÉ runs to 13 pages and does not lend itself to synopsis. A process of sharing needs to be experienced rather than read about. The EDITOR has therefore decided to publish a 'communication' from one of the participants which expresses his own experience in a personal, almost private, manner. Yet, as he points out, his story is similar to that of others and reflects some of the fundamental objectives and concerns of the MOSJ. It was written by Paul ROGER-DALBERT, a 65 year old Jesuit, for many years director of the Christian Life Communities in France, now working in a Marseille hospital

while living in one of the poorest city districts.

My communication hasn't got the vast ocean horizons of Roland's (Roland DORIOL, Jesuit working as an electrician on a merchantship). Its bounds are the massive square block, 14 stories high, of the La Timone hospital in Marseille and the long high walls of the Z.U.P. (Zone à Urbanisation Prioritaire) to the north of the city. But it has the same aim: to share in common something of my life as a Jesuit in the MO.

My account will limit itself to one aspect: my prayer, or rather, the 'place' of my prayer in the Ignatian sense of 'composition of place'.

In other words, I shall leave out a large part of my life, such as relationships to people - workmates, neighbours, friends, companions, etc. - and also my experiences in the various groups I belong to.

What I am going to say is like entering into the context of my present existence or, if you prefer, a door I have to pass through to enter into the workers' culture, whatever that might be today.

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I begin with a few scenes.

- Morning, 5.50, in the corridor of the hospital basement, wide as a road, some 300 meters long, hundreds of people moving along. The day shift has clocked in and is moving towards the lifts, passing the night workers beginning to leave. Some barely awake, others off to sleep. No one talks (just an occasional 'good morning' here and there) or looks at each other. Sometimes I risk looking at a face in the midst of this crowd: it is expressionless. What is it hiding, this face ?

- Another crowd, this time in the evening, when I came back from work. I look at the buildings of the H.L.M. (Habitation à loyer modéré) all lit up in the night, like big motionless ships in port. Men, women, like me, going home. And I say to myself: what a mass of humanity behind all these lit windows !

- Another crowd, again in the hospital, in the emergency ward where I have been working for 6 years. It's a busy day and the staff is overstretched:

ambulances keep arriving, a motley crowd: whites, blacks, browns, young, old, etc. In the corridors, some are moaning, others get impatient. In one corner, some people are crying: they have just been told the person they brought in a short while ago has died. Next to them, others are laughing: "I was lucky, I only grazed my knee"...

- Today Su day, another crowd celebrating at Busserine: the Mendy (a tribe from Senegal) or the Evena (Sicilian origin) have had their last-born baptised this morning at St. Claire. "Will you come and have a drink with us"? I go. A room packed with people, sweating, gyrating to the sound of a record. It's impossible to hear; I push my way as best I can through the middle of the dancers, strangers smile. But, picking out one or other familiar face, I wonder: How many dramatic situations are hidden behind these smiles, how much suffering or, at least, how many frustrated desires for happiness !

- Passive crowds, dancing crowds, sometimes excited crowds. I remember a year and a half ago what you read in the newspapers: the killing by a policeman of a young North African in our district. Four months after, a youth group reenacted the scene in a recreation hall. The crowd followed in tense silence. At the end, it suddenly exploded, shouting out its anger, its wounded pride, its 'no' to French racism. I felt myself carried away, both prisoner of, yet sharing deeply with, these North Africans with whom we rub shoulders each day.

I could mention other groups or events we come into contact with. But I refer you to your own experiences of the multitude.

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During the 10 years I have been working at the hospital and living at Busserine, this anonymous daily crowd has become the natural setting for my Jesuit Life, the normal place for my prayer as a Jesuit. I could almost say: the ground in which I am planted and out of which I grow, for better or worse, with the help of my brothers. Yes, the fertile soil which is this crowd or, if you prefer, the "us" of the "our Father", extending far beyond those we know and chose, but who influence every request, every act of praise, all that flows from this "Our", every initiative, all reflection, each choice.

Bit by bit I came to realise through experience why St. Ignatius, when he leads us to contemplate the mystery of the Word made flesh, calls us to "see", and first to "see the place". You remember: "Here it means seeing the great extent of the round earth, containing so many different races..." And further on: "with all their variety of dress and behaviour, white and black, at peace or war, crying or laughing, well or ill, being born or dying, etc." This is an indispensable vision for Ignatius in order to approach in faith the mystery of God's love for the world.

"To see" the multitude, to "feel" it, and even to "taste" it - this means letting one's defense mechanisms progressively fall away.

The first times I went to Social Security and waited my turn at the counter sometimes for 2 hours (once for 2 hours 45 minutes), I got impatient and felt insulted (an insult to whom? To me who felt I was needed so much more elsewhere!). But after some years, I now realise that, at the Security or elsewhere, I have learnt to become as patient as the people sitting on the bench next to me, people I don't know but whom I've begun to admire. And then it's so much simpler to chat with one's neighbours rather than look at one's watch.

Such waiting, everywhere, has helped me enter into this world that is called "working-class culture" - not that this means one is in favour of the lack of attention on the part of the authorities.

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There are two or three things I would like to point out here:

- When I lived in Paris, the underground was a place that always made me meditate; the sight of the crowd impressed itself on me. But I was there without being there and, on arrival at my station, I left it behind.

Now I feel - though I could be mistaken - a sort of integration is taking place. I say taking place, because the process is never finished. I am learning to be there, one among others, and to want to stay there, whereas in the beginning without being aware of it I really wanted to remain outside.

And it is this, I feel, that is prayer: to enter into what one experiences, to wish to remain inside, not to seek for escape.

- But it's not easy to "remain inside" ! A heap of things militate against this entering into the mass of humanity. First and foremost is what decades of "classical" education (both in and outside the Society, and I'm blaming no one) have made of me: a person convinced in every pore of his skin that it is good to affirm and defend one's individuality. Then another major obstacle: this role of intellectual or militant or someone known and recognised which, whether one wants or not, has to be maintained in the neighbourhood, the trade union, or elsewhere.

These two examples give rise to a whole host of questions that I, and perhaps others, have - questions never fully answered which merit more careful study and other witnesses.

- Nevertheless I'm convinced at the moment that a certain type of contemplation - let's say, contemplation of the Gospel in the midst of the multitude - leads bit by bit to a new way of reacting towards those things that weigh heavily on workers and poor people in general: the closed counter, the bungling of public authorities, the arbitrary decisions of the hospital management, the unconcern of the H.L.M. office, etc. Because I am part of this multitude - through my prayer as well -, when I rise up against these injustices and take part in a workers' demonstration against them, I feel I am no longer doing so merely because of my own impatience, my own personal interests, but through a genuine solidarity (not just verbal) that has grown up between us, my companions and me, and the multitude of the voiceless, the unrecognised.

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This account is no different from what many of you could write, each in his own way. I end by saying that one evening, coming home from work, a Gospel passage suddenly came to mind which I have often meditated since in my comings and goings and, I admit it, when I am fed up with people. It is in John 11, just before the anointing at Bethany: Caiaphas had said: "It is better for one man to die for the people than for the whole nation to be destroyed". And St. John comments: "...not for the nation only, but to gather together in unity the scattered children of God." These words, after 9 years meditating on them, give meaning to my vocation as a Jesuit priest and to my presence among the people of the hospital and the Z.U.P. where we, my companions and I, live our mission to the workers.

JESUITS AND THE ARMS RACE

From June 16-18, the New York Province held a Workshop on the Arms Race at Fordham University which was attended by 113 members of the Province.

It was intended as an effort to follow up the letter of Fr. Vincent M. COOKE, Provincial, which had been sent to all members of the Province in October, 1979, identifying the control of the arms race and the correction of world hunger as two priorities to be given major attention in all our apostolates. The objectives of the Workshop were described on the programme as follows:

To provide an opportunity for Jesuits of the Province to inform themselves as completely as possible about the political, economic and moral issues around the arms race, and the problems of peace and disarmament; to enable them to prepare themselves to follow up the letter of Father Provincial; to work out effective means of communicating issues around the arms race to our various constituencies, schools, parishes, retreat houses; to work out more effective strategies for the members of the Province and their constituencies to influence political leaders on the issues of peace and disarmament.

The Keynote Address at the Workshop was given by Joseph O'HARE who was also one of its principal organisers. Presentations were made on the work of the US Bishops' Task Force on the Arms Race, on the technology of nuclear weapons, on the impact of the arms race on the US economy, and on the effectiveness of international agreements in curtailing the arms race. The film The Last Epidemic on the consequences of nuclear explosion was shown and followed by a panel discussion in which different ideological positions were represented. Among the panelists - though protesting strongly against the label 'ideological' - was Fr. Dan BERRIGAN. Because of the importance of this meeting, we give below a summary of the issues dealt with under 6 "dominant themes". This was drawn up by Frs. Joe O'HARE and Joe FITZPATRICK and sent to all members of the Province with the following comment from the Provincial: "I hope that the Themes of this meeting will be the subject of your own personal prayer and study during the months ahead. I hope too that all our communities will find the opportunity to discuss together this "most serious moral issue of our time".

THEME I: AFTER HIROSHIMA, ALL THINGS ARE DIFFERENT. NUCLEAR WEAPONS HAVE CREATED A QUALITATIVELY NEW SITUATION WHICH THE WORLD HAS NEVER FACED BEFORE.

The fundamental theme which must be grasped by every Jesuit and communicated to our constituencies: After Hiroshima, all things are different. Nuclear weapons have created a qualitatively new situation which the world has never faced before. Conventional concepts and conventional strategies are no longer adequate. More people are beginning

to realize this; many millions more must be brought to realize it, including political leaders, religious leaders, intellectual and ordinary citizens. Einstein made the remark: "After Hiroshima, everything has changed except our way of thinking". The point of the Workshop: Our way of thinking must also change.

This is reflected in the development of the Church's teaching about war and the arms race. Pius XII viewed atomic weapons as quantitatively, but not qualitatively different; he tried to deal with them within the context of the traditional "just-war" theory, and he refused to acknowledge the moral legitimacy of conscientious objection. Vatican II advanced far beyond Pius XII; called for "an entirely new attitude" in view of the entirely new character of nuclear weapons: "Therefore, we declare once again: the arms race is an utterly treacherous trap for humanity... It is much to be feared that, if the race persists, it will spawn all the lethal ruin whose path it is now making ready". (Gaudium et Spes, n. 18) The American Bishops have followed this lead. In their joint statement, To live in Christ Jesus (November 11, 1976) they stated: "As possessors of a vast nuclear arsenal, we must also be aware that not only is it wrong to attack civilian populations, but it is also wrong to threaten to attack them as part of a strategy of deterrence". In 1978, the Administrative Board of the U.S. Catholic Conference called for a prophetic witness on the part of the Church for disarmament and peace: "The primary moral imperative is that the arms race must be stopped and the reduction of armaments achieved..." In the testimony of Cardinal Krol for the United States Catholic Conference before the U.S. Senate Foreign Relations Committee in support of the SALT II Treaty, (September 6, 1980) he stated: "The moral judgment of this statement is that not only the use of strategic nuclear weapons, but the declared intent to use them involved in our deterrence policy is wrong. This explains the Catholic dissatisfaction with nuclear deterrence and the urgency of the Catholic demand that the nuclear arms race be reversed". The possession of the weapons was considered "tolerable" only as the "lesser of two evils" since it provided time for negotiations toward disarmament.

There is some modification on this position in the statement of John Paul II before the United Nations Second Special Session on Disarmament (June 11, 1982). The statement implies the right of Nations to defend themselves, and recognizes that "parity" or "equilibrium" of weapons is pursued as means of deterrence. He cautions strongly that preoccupation with equilibrium has the in-built tendency to drive toward superiority which adds increasing momentum to the arms race. Deterrence as a strategy

of peace is justified only as a context effectively moving toward disarmament.

THEME II: THE "ARMS RACE" IS THE MOST SERIOUS MORAL ISSUE
WHICH FACES THE HUMAN FAMILY AT THE PRESENT TIME.

The "arms race" is the most serious moral issue which faces the human family at the present time. Every other moral issue is secondary. If the planet is destroyed, all other moral considerations are irrelevant. The nuclear arsenals now in existence are capable of destroying the planet many times over. More than 50,000 nuclear bombs (called warheads) exist today and they continue to be built daily. Each of these is many times more powerful than the bomb that destroyed Hiroshima. Apart from effective deterrence of nuclear war, if that is possible, there is the ever present danger of accident which could set these weapons off on their annihilating mission. The moral imperative for all today is concern for the limitation, possibly even the elimination of nuclear weapons.

The morality of the possession of nuclear weapons was a central point of discussion. It is rationalized on the basis of deterrence: an equilibrium in the possession of nuclear weapons will make sure that neither side will use them since they would also be wiped out in retaliation. A central point of reference was the article of Father Winters. He had argued that, if the threat to use nuclear weapons is wrong, then the possession of them cannot be morally justified. He argued that the implicit logic of the American Bishops could eventually lead to agonizing choices for Catholics, "driving dedicated Catholic officials either out of their governmental responsibilities or out of effective communication with the Church". Father O'Hare considered the position of Father Winters "ultimately wrong". (See the O'Hare position, "One Man's Primer on Nuclear Morality, America, 7-3-82). O'Hare considers the disarmament implied by Winters to be politically unrealistic; that it would not be accepted by American Catholics as a responsible position; the weight of Christian responsibility for the political order would dictate that, despite the immorality of nuclear weapons, Catholics should continue to be involved in the political process to reduce and eliminate them.

James Finn sees a "paradox" in the existence of nuclear weapons. Namely, the nuclear weapons constitute a deterrent system within which the purpose is not to use these weapons. "It is the very existence of the weapons that constitutes the deterrence. Possession with declared intent

not to use is not only not believable; it is positively dangerous; it would provoke the very strike it is destined to avoid. The equilibrium must be maintained. Either unilateral disarmament which would destroy the equilibrium, or declared intent not to use, both would lead to disastrous consequences."

Father Hehir believes that the equilibrium of nuclear weapons has effectively deterred not only nuclear warfare, but also conventional warfare. Despite the many wars since World War II, a major conflict like the World wars has not occurred. It is this deterrence which enables one to opt for the possession of the weapons even though it is immoral to possess them. "You face the dilemma between what is politically indicated as a deterrent, and what seems to be morally illegitimate. If you destroy the legitimacy of the political expediency, you may lose the deterrence, and create the very situation the moral position is aimed to prevent, namely the use of the weapons. I opt for the legitimacy of the political strategy while acknowledging the dilemma that is not morally permissible". This is the situation that Finn describes as a "paradox".

THEME III: THE RENEWALS OF CHRISTIAN PACIFISM.

In the review of the development of the Church's teaching on the arms race, Father Hehir had indicated the importance of the renewal of emphasis on Christian pacifism. This was acknowledged as the original Christian ideal: "Thou Shalt Not Kill." If a Roman soldier wished to become a Christian he was required to give up arms; a Christian was not permitted to enter the armed forces. One current position of Christian pacifism was represented in the words and life of Father Berrigan. In a rejection of the concept of his Christian position as an "ideology" he insisted that the Christian response to war and armament is a non-response which cannot be assessed by secular norms. The Crucified Christ is the model, the "non-response of a disarmed God; its significance was confirmed by the Resurrection." The Bishops sought to consult General Haig on Christian conduct, namely, their response to the arms race. This was seen as ridiculous as if Jesus had consulted Pilate on the events of Holy Week. Bishop Sullivan's advice to the Bishops preparing the letter is: "No nukes in any hands of any Nation". Berrigan reviewed the non-ideological and non-violence tradition represented by Dorothy Day, Gandhi and Martin

Luther King. It is the tradition that teaches us how to love and how to die. It is a sign of hope. Deterrence was described as a blasphemy against this hope; and MAD (mutual assured destruction) was described as a blasphemy against the Resurrection. The position of the Christian in the modern world was seen as a grievous question. "The world is crying out for some gesture in favor of the poor who are dying now because of the arms race, and the world is crying for the assertion of the principle that killing is inadmissible."

THEME IV: THE FORMATION OF THE CHRISTIAN CONSCIENCE IN THIS CONTEXT NOW BECOMES A DIFFICULT AND COMPLICATED TASK.

The formation of the Christian conscience in this context now becomes a difficult and complicated task. Yet this is the responsibility of Jesuits as well as other spiritual and religious leaders. The "qualitative" change is recognized in the reawakening of Christian pacifism as a political position motivated by religious values. The strong re-emphasis on the legitimacy of conscientious objection reflects the "change". As recently as the 1950's Pius XII was rejecting the legitimacy of conscientious objection. It is firmly asserted now as a right of Christians. Furthermore, there are dilemmas involved in the morality of nuclear weapons which we have never faced before.-- weapons created not to fight wars but to prevent them as it is said --. Finally the legitimacy of apparently opposing moral positions (just-war theory or Christian pacifism) is now being asserted. This creates problems for the faithful in the Catholic tradition.

Within this context, the formation of the Christian conscience is a complicated and frustrating task. Nevertheless, as Christians we must face it, and prepare ourselves to help the faithful to face it. As Hehir put it, "We must get beyond the issue of deterrence; what we need is a theology of peace."

The second situation that complicates the formation of the Christian conscience is the current acceptance of the two Christian traditions as legitimate, namely, Christian pacifism and the just war theory. The original Christian position was one of complete pacifism. It was only at the time of Augustine when this began to be questioned in the case of Christians who found themselves in public office. The "turn the other cheek" counsel was seen as all right for the individual. But when one had responsibility for the safety and protection of others, could he/she turn the other cheek and allow those for whom they had responsibility

to be injured or killed? This led to a new orientation in the interpretation of the basic Christian position. The pacifist position was basic and represents the ideal; however, it must be modified in the case of the legitimate defense of innocent people. Thus the just-war theory came into being: under proper conditions (last resort; proportionality -- it does not inflict more harm than it seeks to correct; reasonable hope of success in resolving the issue.) This is being questioned today. Even within the reasoning of the just-war theory, the use of nuclear weapons cannot be justified. There is no proportionality between the unjust situation to be corrected and the means taken to correct it, namely, the devastating consequence of a nuclear bomb. Furthermore, in the use of the bomb, no discrimination is possible between innocent civilians and the military.

Finn tried to deal with this in the discussion: "We live in a paradox to which traditional statements cannot be applied. I think the principle of proportionality is one of them. The existence of the weapons is a deterrence; but to be a deterrence, there must be the threat to use; to be an effective threat, it must be credible. Thus the proportionality is not in the use; it is in the effectiveness of the threat. I could not justify the use of these weapons. The consequence of an explosion is so horrible as to be unthinkable. The proportionality is in the effectiveness of the threat that prevents their use. This distinction between motivation and consequences is extremely important. ... It may seem frivolous to say there is no distinction between the threat to use and the consequences of the use which the threat is fending off. There is a distinction. It makes all the difference in the world."

In the context of the discussion, the seriousness of forming the Christian conscience became clear.

THEME V: THE ARMS RACE IS DESTROYING THE ECONOMIES OF THE WORLD.

The arms race is not only constructing the weapons of annihilation. It is destroying the economies of the world. The Vatican had spoken of this as "robbing" the resources of the world which belong to the human family. Not only is the building of nuclear weapons a major factor in this. The traffic in conventional arms is common among many of the poorest Nations in the world. The Nations are pouring their money into weapons while millions of their people die of hunger. Five-hundred billion dollars a

year are spent on weapons; only \$ 35 billion on human needs. The articles in The New Catholic World had abundant evidence of the extent of the arms race in economic terms and the devastating effect it has on the massive international economic systems and on the smaller nations as well.

THEME VI: ONE OF THE FIRST OBLIGATIONS IS PROTEST.

One of the first obligations is protest. The significant development particularly over the past year has been the "democratization" of resistance to the arms race. The citizens are beginning to take the decisions away from the generals and politicians. This is essential and must become part of the life of every Jesuit in one way or other. However, Christians must be cautious about "a monopoly of righteousness" -- the danger of oversimplifying the issue. "The final test of peacemaking, after all, is that it works."

"THE CRUCIAL STRUGGLE OF OUR TIME"

Though the above title might well refer to the previous section, in fact it describes the retreat made this year by the EDITOR of PJ ! He made it at Guelph, near Toronto, with 40 other Jesuits from the Upper Canadian Province and under the expert direction of a 9-man team which included John ENGLISH, Tertian Instructor and Director of Loyola Retreat House, and Michael CZERNY, Director of the Jesuit Centre for Social Faith and Justice. It was this latter combination, rather than anything that happened to the EDITOR of PJ, that made the retreat memorable. It was, in fact, a deliberate attempt to link faith and justice, to present the full Spiritual Exercises of St. Ignatius but according to the optic of Decree 4 of GC 32. It was the second successive year the experiment had been made and, in the opinion of all who went through it, it was a notable success. At the end a decision was taken to repeat it again next year before determining how it could be best communicated to a wider audience both inside and outside the Province.

In the meantime we give below the distribution of topics for the 10 days the retreat lasted. The "thematic conference" was given in the morning, usually by Michael CZERNY. This was followed in the evening by the "prayer instruction", usually from John ENGLISH. Each day there was a 45-minute sharing and exchange in small groups (6 in each) and, for those who wished, a meeting with one's personal director. The rest was silence, prayer and the daily liturgy.

What is it to be a companion of Jesus today ? It is to engage, under the standard of the Cross, in the crucial struggle of our time: the struggle for faith and that struggle for justice which it includes - ("Jesuits Today", Decree 2, n^o 2)

Thematic Conference

Prayer Instruction

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| 1) <i>What is faith and justice ?</i> | <i>How to pray the Scriptures</i> |
| 2) <i>Personal sin and alienation</i> | <i>How to pray over personal or individual sin</i> |
| 3) <i>Social analysis: what is oppression ?</i> | <i>How to pray over social sin</i> |
| 4) <i>Social sin... sinful social structures</i> | <i>The Incarnation: God's response to a sinful world</i> |
| 5) <i>Solidarity with the poor</i> | <i>The Kingdom and my/our vow and prayer of poverty</i> |
| 6) <i>The life and message of Jesus Christ</i> | <i>How to pray over our apostolic priorities & communal lifestyle</i> |
| 7) <i>Theological reflection... liberation theology</i> | <i>Social spirituality today: martyrdom</i> |
| 8) <i>The preferential option for the poor</i> | <i>How to pray over GC 32 & "Our Way of Proceeding in the 80s"</i> |
| 9) <i>Contemplatio: the new meaning of love as solidarity</i> | <i>Review of the days of prayer</i> |
| 10) <i>Confirmation & appropriation of the days of prayer</i> | <i>Noon: Liturgy
12:45 Lunch, departure</i> |

We want to learn how to be contemplative in action in our changed and changing world of the 1980s - to see what God is doing and telling us through events, desires and needs of our times as well as through our own life stories, including the desires and aspirations of our own hearts. Such contemplation is not merely passive: rather,

in seeing God at work in ourselves and in our world, we are empowered by Him for mission. This skill of contemplation, this reading of the signs of the times, this seeing God at work in the world and in our history today requires not just personal prayerful reflection but also ... the help of faith, social analysis and theological insight". ("Our Way of Proceeding in the 80s," no. 67)

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