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THIS ISSUE

The previous issue of PJ gave prominence to Latin America and Spain. Apart from the first item, this issue concentrates its attention on Asia. Once again, the longest item is the third instalment of our descriptions of Jesuit Social Institutes. We hope to complete this series in PJ 28 with 5 European Social Institutes. This will bring the total to 20. There are, of course, several more. If any of these would like to submit self-portraits, using the same 5 headings and of approximately the same length, they are warmly invited to do so. They could be published as they come in in subsequent issues of the bulletin.

The other report is concerned with what the Editor believes to be an important initiative to encourage the promotion of justice in Africa. As readers will see from the Memorandum, PJ itself has played an active role in preparing this initiative. Hopefully they will continue to take part in it, either by answering the questionnaire themselves or by sending in other comments and reactions.

The two documents, one from a Bishop and the other from a Brother, are strangely complementary. The prime concern of both is the use and misuse of power - a crucial consideration for the individual Christian and for the Church as an institution.

With this 27th. issue PJ completes 6 years of publication. In the English version, this has meant 1,065 pages with a wide assortment of articles, reports and documents, not to mention news and exchange items. Perhaps it is a good moment to ask cui bono ? As we approach GC 33 and our new General, it would be helpful to know what readers really think about PJ. In other words, we are not looking for flattery or empty encomia, in spite of La Rochefoucauld's dictum that hunger for applause is the source of all conscious literature and heroism. We would really like to know what changes/improvements our readers wish to see. So if you have any constructive comments to make, please pass them on as soon as possible so that we can publish some sort of assessment in the next PJ, the first for 1983.

THANK YOU !

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PROMOTING JUSTICE IN AFRICA

In November and December of 1982, The EDITOR of PJ made a 5-week visit to 8 African countries in order "to launch a process of reflection and discernment on justice issues and the social apostolate designed primarily for African-born Jesuits." To encourage as wide a participation as possible, PJ now publishes the Memorandum sent to Jesuit Major Superiors in Africa and Madagascar to explain this initiative. This is followed by a Questionnaire On the Promotion of Justice in Africa which has already been approved by the Major Superiors for distribution, subject to local adaptation, and will hopefully initiate the reflection process. The EDITOR will be very happy to receive any direct comments or reactions on either Memorandum or Questionnaire from Jesuits both in and outside Africa.

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1 : MEMORANDUM

1) OBJECTIVE

The proposal to launch a process of reflection and discernment on justice issues and the social apostolate, designed primarily for African-born Jesuits, is based on the following considerations:

A) Jesuits

- There has to date only been one international meeting on justice issues and the social apostolate for Jesuits in Africa. This was organised by Fr. Ivern and took place in Kinshasa in December, 1970. It was attended almost exclusively by European and American missionaries.
- The Social Secretary has record of only one meeting on the same theme at Province level. It was held at Kimwenza in November 1978 to discuss the 4 postulates submitted by the P.A.C. on the implementation of Decree 4. It was again

attended by a majority of European missionaries.

- At the June 1980 Seminar on the Social Apostolate in the Society Today held in the Curia, Africa was represented by the Directors of two social institutes, both European (INADES - Eric de Rosny: Silveira House - John Dove). In the course of the meeting, Eric de Rosny emphasised that the situation in Africa is different from other continents (cf. PJ 18, p. 119). He also spoke of the need "to strengthen and develop contacts with African Jesuit scholastics" since "there were no African Jesuits working in the justice field". (PJ 18, p. 122)
- These remarks solicited a long comment from another Jesuit working in the social field in Madagascar with the concrete suggestion that, instead of regular international meetings in Rome, it would be better to have meetings at continental level. In particular, he said, "this should help African Jesuits to get to know each other and organise". (PJ 20, p. 180)
- This suggestion was supported and elaborated on by a Jesuit from Tanzania who makes several proposals for such a meeting. In particular he says: "I think such a meeting would be very important for two reasons: First of all, to improve or initiate communication between those working in the same field. Such communication, like communication in general between Jesuits in Africa, seems to be a very weak point indeed. More significantly, such a meeting could be an important stage in the formation of a vision for the social apostolate in Africa. Sometimes I feel that we tend to view reality too much through Latin American eyes...". (PJ 22, p. 57)

B) Non-Jesuit

- In January 1981 a draft document entitled Justice, a constituent dimension in evangelization was sent by MAC (Meeting for African Collaboration) to all Episcopal Conferences, Conferences of Religious and Missionary Institutes in Africa. This version had been studied by the MAC meeting at Cavalletti (Oct. 1980) with Fr. Arrupe present.
- The 6th. General Assembly of SECAM (Symposium of Episcopal

Conferences of Africa and Madagascar), which took place in Yaoundé from June 29 to July 5, 1981, amended and accepted this text and published it under its own authority with the title: Justice and Evangelisation in Africa.

- At the same meeting, the Bishops proposed a number of resolutions and recommendations to the Churches in Africa and Madagascar on the theme of justice. The following two are particularly relevant:
 - "3. SECAM approves the principle of a Pan-African Conference on Justice and Peace which is to be held tentatively, in 1982.
 - 4. SECAM requests regional Episcopal Conferences to promote meetings of their Justice and Peace Commissions at regional level as a preparation for the Pan-African Conference."
- The Standing Committee of SECAM, which met in Accra from November 11-12, 1981, reaffirmed the plan to hold a Pan-African Conference on Justice but called for much longer and more careful preparation since "this would be the first meeting at continental level... The preparation should, therefore, be spread over a sufficiently long period so as to allow the local Churches to make an in-depth reflection on the subjects to be discussed and to conscientize local organisations as regards the role they must play within their local Church as well as within the framework of the preparation of the Conference". The Standing Committee then took a number of decisions (5) regarding the detailed planning for the meeting.
- The subsequent meeting of the Standing Committee of SECAM took place in Nairobi from May 10-12, 1982 and was attended by Fr. Dieter Scholz. The Pan-African Conference has been postponed till 1983 and maybe even later in order to allow the fullest preparation possible. The Secretary General to the Committee, Rev. J. O-A Osei, privately expressed much interest in anything the Society might do in preparation for the Conference.
- On October 1st., the Social Secretary was able to meet with the Reverend J. O-A. Osei at the Curia in Rome. He emphasised the following points:
 - The Pan-African Conference proposal has now been dropped in favour of a long-term conscientisation process to take place

- in each diocese over the next 4 years.
- This may be wound up with a Pan-African 'Celebration' some time in 1987.
 - The next meeting of the SECAM Standing Committee in Yaounde (November 19-21) will launch this process with an appeal and a questionnaire based on the justice document of the Bishops. He undertook to send an advance copy of the questionnaire and requested suggestions for improvement.
 - He showed great interest in any initiatives the Society might take and said the Bishops would welcome our co-operation and support.

2) ACTION TAKEN

- On May 15 1981, the possibility of holding a meeting for African Jesuits on justice issues was suggested by the Social Secretary to the Jesuit Major Superiors of Africa and Madagascar during their annual meeting held at Villa Cavalletti. He is reported in the minutes as saying: "He wonders whether it would not be desirable to bring together a number of Jesuits in the African Assistancy concerned with the promotion of justice...In the present development of Africa, what does today's African Jesuit understand by social justice ? What does he understand by the promotion of justice ? Father Campbell raised the question whether it would be opportune to convene a meeting in 1982 or 1983 composed primarily, though not exclusively, of African Jesuits in order to study these two questions." (p. 25)
- There were several reactions, among which: "It is admitted there is a certain hesitation with regard to existing social centres and their methods of work." The minutes continue: "Fr. Munzihirwa invited Fr. Campbell-Johnston to promote a session in the P.A.C. in collaboration with CEPAS to examine different points of view. It is evident that a new method of approach is still to be found." The exchange ended thus: "In conclusion, Fr. Campbell-Johnston asked that any ideas concerning the possibility of organising a meeting of African and Malagasy Jesuits to study notions of social justice and the promotion of justice be sent to him." (p. 25)
- Since this meeting, the Social Secretary has maintained contact with Fr. Munzihirwa both by letter and word of mouth. Though the Major Superiors of Africa unfortunately had no time to discuss it after the

March 1982 meeting of Provincials at Cavalletti, Fr. Munzihirwa expressed continued interest that such a meeting should take place, possibly at Kimwenza.

- Fr. Henry de Decker, Secretary of JESAM, also emphasised the need for such a meeting and offered the services of his Secretariat to help organise it.
- In the meantime, the Social Secretary has consulted a number of young African Jesuits on both the desirability and form of a future meeting. Among them are: Nzuzi Bibaki (PAC - Bukavu), Philippe Dramou (Afr. Occid. Gesu), Paul Lungu (Zambia), Leo Amani (Afr. Orient.), Boniface Ziri (Afr. Occid. - Bellarmino). He has also received more reactions from the suggestions made in Promotio Justitiae. Without exception, those consulted recognise the need for a meeting or some process of serious reflection and would like to take part in it.
- For the above reasons the Social Secretary included in his 1982 programme the possibility of a visit to Africa towards the end of the year to prepare the ground for whatever initiatives might be agreed.

3) PROPOSALS

After consultation with Frs. Philibert Randriambololona and Calvez, and with the approval of Fr. Dezza, the Social Secretary wishes to submit the following proposals:

- (1) That the Major Superiors of Africa and Madagascar accept in principle the proposal to initiate a process of reflection and discernment on justice issues and the social apostolate. This would accord not only with Jesuit needs as expressed above and already largely agreed on, but also with the initiative of the African Bishops and their request for co-operation.
- (2) Again in line with the African Bishops, that such a process of reflection and discernment, launched in several places, substitute for the time being the proposal to hold a meeting at international level. However it does not rule out the possibility of such a meeting at a later date, should this be deemed desirable.
- (3) That special encouragement be given to African-born Jesuits to take

part in this process of reflection and discernment.

- (4) That the Social Secretary visit some African Provinces and Regions before the end of the year to discuss the above proposals and help set in motion the process being planned. He should give preference to places where there are groups of African-born Jesuits.
- (5) His principal tasks will be to listen to African as well as other Jesuits, to consult with them on the form and content of the proposed reflection process, to encourage them to initiate such a process, to share preparatory documents and other material and, in general, to promote a keener awareness of Decree 4 and its demands in Africa today in accordance with the recent directives from the Holy See.
- (6) The details of such a visit should be worked out in collaboration with Fr. Philibert and the Major Superiors concerned.

2 : QUESTIONNAIRE

- (1) LIFE STYLE What are you doing in your personal life as a Jesuit and in your community to avoid the danger mentioned by GC 32 "the studies we make and the circles in which we move often insulate us from poverty, and even from the simple life and its day-to-day concerns" ? (4:49).
- (2) INSERTION AMONG THE POOR Decree 12 on Poverty tells us that: "Jesuits will be unable to hear the 'cry of the poor' unless they have greater personal experience of the miseries and distress of the poor" (12:5). The Decree on Formation adds: "An experience of living with the poor for at least a certain period of time will be necessary for all" (6:12). What was your experience in this respect before joining the Society ? Since joining the Society, have you had any direct personal contact with poverty or injustice ? If not, why ? If yes, describe your experience. What effect has it had on your personal life and out-look ?
- (3) SOLIDARITY WITH THE POOR: WHAT ? GC 32 points out that: "In a world of mass starvation, no one can lightly call himself poor" (12:7). Yet it calls all Jesuits to "solidarity with men and women who live a life of hardship and who are victims of oppression" (4:48).

How do you understand the meaning and concrete expressions of such a solidarity with the poor in a continent where poverty and even real misery are so widespread ?

- (4) SOLIDARITY WITH THE POOR: HOW ? GC 32 tells us that: "It will be difficult for the Society everywhere to forward effectively the cause of justice and human dignity if the greater part of her ministry identifies her with the rich and powerful, or is based on the 'security of possession, knowledge, and power'" (12:5). How far do you think this difficulty applies to your Province/region ? What practical measures do you think should be taken to overcome it ?
- (5) PROMOTING JUSTICE IN AFRICA: WHAT ? GC 32 describes the promotion of justice as "an absolute requirement" of our service of faith and an essential part of our mission today (4:2). As an African and/or in view of your own knowledge of Africa, how do you understand this call to promote justice and what forms do you think it should take ?
- (6) PROMOTING JUSTICE IN AFRICA: HOW ? What, in your opinion, are the principal obstacles preventing the Society in Africa (or your Province/region) from replying more effectively to this call to promote justice in solidarity with the poor ? Can you suggest any practical measures to overcome these obstacles ?
- (7) SOCIAL APOSTOLATE IN AFRICA: WHAT ? What, in your opinion, should be the characteristics of a genuine social apostolate in today's Africa as you know it ? Identify first some general characteristics and then, if possible, give some specific examples. How far do you think that the social apostolates which already exist within your Province/region combine the characteristics you have identified ?
- (8) SOCIAL APOSTOLATE IN AFRICA: HOW ? Decree 4 makes the point that: "In a world where the power of economic, social and political structures is now appreciated and the mechanisms and laws governing them are now understood, service according to the Gospel cannot dispense with a carefully planned effort to exert influence on those structures" (4:31). Do you think such influence can be exerted by the Church or by the Society in your own country ? How do you think it should be done ?
- (9) SOCIAL ANALYSIS An important pre-condition for influencing social structures is to understand them well. GC 32 reminds us: "We cannot be excused from making the most rigorous possible political and social analysis of our situation" (4:44). What experience have you had of doing

social analysis ? Do you feel the need for more training in this field ?
If so, how and when do you think it should be given ?

- (10) OTHER APOSTOLATES Decree 4 makes it clear that: "The promotion of justice is not one apostolic area among others, the 'social apostolate'; rather, it should be a concern of our whole life and a dimension of all our apostolic endeavours" (4:47). Can you give practical suggestions as to how this concern should affect our colleges, parishes, retreat houses, and other apostolates ?
- (11) FORMATION The Decree on Formation states: "The total formation of Jesuits, both scholastics and brothers, must be equal to the demands of evangelization in a world deeply troubled by atheism and social injustice" (6:5). How would you judge your own formation in this respect and what concrete measures do you think should be taken to improve it ?
- (12) SECAM LETTER Last year the African Bishops attending the 6th. General Assembly of S.E.C.A.M. in Yaoundé published a joint exhortation on Justice and Evangelization in Africa. It has been described as: "A major landmark for the Church in Africa, in its call for radical action on behalf of the oppressed... This call could transform pastoral action throughout Africa, if it is taken seriously" (AFER 1981, No. 6, p. 325). After a careful reading of this document, what applications would you make of it for the work of the Society in your own Province/region and for your own apostolate ? How do you think Jesuits should respond to the Bishops' call to have the document known and discussed at all levels of the Church in Africa ?

NOTE: This questionnaire can be used by individuals in their personal prayer and reflection. It is however intended mainly for discussion by small groups. The questions should be considered slowly at the rate of one per meeting or session, so that the entire questionnaire is extended over a period of at least 3 months. The questionnaire is addressed primarily to African-born Jesuits, though all Jesuits working in Africa are invited to answer it. Thank you for your collaboration in this important exercise.

SOCIAL INSTITUTES IN THE SOCIETY - III

This third selection of Jesuit Social Institutes deals with 5 in Asia. The accounts have been written by the Directors of the institutes concerned. The Editor would like to thank them for their labour and invite their colleagues in EUROPE to send in similar accounts so that we can complete this series.

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1 : ASIAN BUREAU AUSTRALIA (AUSTRALIA)

(1) LOCATION

The Asian Bureau Australia (ABA) occupies several rooms in a part of the eleven terrace house residence of the Jesuit Theological College. It is situated opposite the University of Melbourne in an inner-city suburb of Melbourne.

Address: Asian Bureau Australia Tel: (03) 347 8595
173 Royal Parade
PARKVILLE Victoria, 3052.
AUSTRALIA

(2) ORIGINS + AIMS

The Asian Bureau Australia was initiated in late 1971 by members of the Australian Province of the Society of Jesus. The origins of the ABA can be traced to the then recent transfer of the Australian Jesuit Province from the regional group known as the 'English Assistancy' to the East Asian Assistancy and, secondly, to the contemporary heightening of interest among Australian church and student groups in Asian cultures and in issues of justice and development.

Since then the ABA has grown in such a way that its executive, its

audience, and its funding derive from a broader base. Today it describes itself as the following:

Asian Bureau Australia is an independently supported Christian organisation which encourages an Australian response to the pressing social needs of our time and region. The Bureau works in close consultation with churches and with welfare and community groups in Australia, Asia and the Pacific. It engages in research, documentation, public education and policy intervention, acting on matters of justice and the relationship between Australian people and our Asian and Pacific neighbours.

(3) ACTIVITIES

Asian Bureau Australia primarily addresses an Australian audience, but recent years have seen an expansion of its international contacts through publication, correspondence, visits and shared programs. The bureau maintains its information network through the publication of a regular newsletter with several thousand readers.

In general the methods of the Bureau have been seminars, publications, extensive personal contact, use of radio, television and press and participation with other organisations. Its members have accumulated experience, contacts and skills that enable them to participate with and support the efforts of many people.

1. Partnership

Through cooperation in organisations and formal networks, members of the Bureau learn a manner of relationship that cuts through divisions and allows diverse groups to work towards common goals.

2. Education through Action

The Bureau searches for methods of (principally adult) education that enable a change of heart and attitude. This education is sometimes called development education or education for justice.

3. Research, Documentation and Information

A small group like the Bureau does not compete with the press and

formal research bodies but provides a different voice. Accurate information can reveal the sufferings and oppression of people who do not have power. In this way the Bureau helps more public and institutional bodies to a greater respect for people.

4. Network

One of the key ideas of ABA is that we are a NETWORK. Sometimes we may be working on a government committee, or with a consortium of international agencies. On other occasions our work is done with a small group of friends sharing a common interest. With any of these diverse groups our co-operation may involve:

- acting on issues with a wide range of people and groups
- sharing information
- enabling others to share information and to act co-operatively by providing links and helping in the creation of new action/information networks
- maintaining and expanding our ABA network to include new groups and individuals who wish to help Australians find ways to act justly in the Asian/Pacific region.

The ABA newsletter is both a product of, and a way of maintaining the ABA network while an internal newsletter offers more in-house information to up-date close supporters and co-workers.

Even those parts of our work which seem most public, for instance broadcasting and publishing books draw on the 'network' idea. We attempt not just to speak to a lot of people, but also to speak from a broadly based consultation with those who are affected.

To speak about refugees, we need to speak with refugees.

To speak about Timor, we need to speak with the people of Timor.

'Networking' is a rather exhausting way of working, but it is a good way. It is also financially precarious.

A few organisations we work with:

Australian Catholic Relief, Asian Partnership for Human Development, Australian Council for Overseas Aid, Ecumenical Migration Centre, Jesuit Refugee Service, Women and Development Network, Food Justice Centre, Catholic Commission for Justice and Peace, Catholics for Nuclear Disarmament, One World Week National Committee, Action for World Development, East Timor Information Service, East Timor ACFOA Committee, Australian Council of Churches, Victorian Council of Churches, Asia Australia Worker Links and a number of religious congregations and aid and development agencies in Australia and internationally.

Our association with other groups is usually in one of three areas of shared concern: overseas aid, Asian studies and social sciences and church-related mission and justice programs.

5. Refugees

One of the major activities since 1980 has been the concern for refugees' situations in South East Asia. ABA's origins go back to a refugee related incident, the emergence of Bangladesh, eleven years ago. ABA has also worked among the churches, particularly the Catholic church, for appropriate structures to meet the new situation of Asian refugees arriving in Australia since 1975. In the following years it joined with others to start a voluntary organisation, Indochina Refugee Association (ICRA) in Victoria to meet the new demands. Recent work has included the publication of a popular book to help Australians receive the Refugees; production of an audio-visual set, radio and television programs, talks and seminars. Also ABA has been involved in consultancy and committee work related to Australian involvement in refugee situations in Indochina and East Timor particularly.

Mark Raper has recently been appointed Regional Field Co-ordinator for the Jesuit Refugee Service for East Asia and will operate out of the facilities provided by ABA.

(4) PUBLICATIONS

1. Regular Publications

Smouldering Wick Newsletter, presently five issues a year about spirituality and action for justice.

SELA News, presently five issues a year for Australian Jesuits functioning as an exchange on matters of faith and justice.

ABA Internal News, information for close friends and fellow workers of the Bureau. Five issues published annually.

ABA Newsletter, printed in newspaper format, critical articles covering the areas of current ABA concern. Six issues annually.

Signs of the Times Calendar, published annually, with teachers notes for use in all school levels.

2. Other Resources

Today is a Real Day. Indochinese Refugees in Australia.
Wendy Poussard, Dove Communications, Melbourne 1981.

Friends and Strangers. Indochinese Refugees in Australia.
Audio-visual kit. 40 slides - tape, notes.

Walk in My Shoes. A social justice resource book for adults and senior students. Dove, Melbourne, 1981.

Politics of Sugar. Philippine sugar industry.
Dennis Shoesmith. 1977.

Stability - Who pays the Price ? A paper on ASEAN - prepared for Asian Partnership for Human Development. 12 pp.

Together. Davenport Aboriginal Adult Training Centre.
1979. 24 pp.

3. Other publications prepared at ABA include numerous articles for journals and newspapers, TV & radio media spots and interviews. Asian Bureau is also a clearing house and agent for regular Asian publications circulated within Australia and New Zealand.

(5) STAFF

The staff of the Bureau consists of 5 lay persons, 2 Religious Sisters and 3 Jesuits. Of these six work full time and the others work varying

degrees of part time.

Margaret CASTILLO

Much clerical experience, after 18 months grass roots experience in Philippines, now studying social studies at La Trobe University.

Chris DUREAU, SJ

Now leading Bureau's Indonesia/Timor project. 9 years in Central Java.

Tim HASSETT

Father of one and husband of another. Helps management of ABA. Joined ABA 1981.

Michel KELLY, SJ

Graduated in Sociology, journalist was 18 months in Hong Kong with a church news service, now studying at Jesuit Theological College.

Wendy POUSSARD

Formerly several years in S. Korea, then managing director at Dove. Joined ABA in 1978.

Mark RAPER , SJ

Foundation member of ABA. Director since 1975. Coordinator Jesuit Refugee Service for Asia.

Dennis SHOESMITH

Training (PhD) in history, specialised on Philippines for 12 years, formerly at Institute of Southeast Asian studies, Singapore and Flinders University. Joined ABA 1980.

Hazel TREPP-AITKEN

Office manager, formerly with International Catholic Migration Commission. Joined ABA 1982.

Charito UNGSON

Filipina. Works on documentation, seminars and Philippine-related projects. Joined ABA 1975.

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2 : INDIAN SOCIAL INSTITUTE (INDIA)

(1) LOCATION

The Indian Social Institute (ISI) has its headquarters in Delhi .

Address: Indian Social Institute
Lodi Road
New Delhi 110003

Tel: 622379; 624760

ISI has its Training Centre located in Bangalore:

Address: ISI-Training Centre,
24 Benson Road,
Bangalore 560046

Tel: 55189

(2) ORIGINS + AIMS

The Indian Social Institute was founded in 1951 and located in Pune; in 1963 it shifted to Delhi. The Institute was founded by Fr Jerome D'Souza, a member of the Constituent Assembly and also of the Indian Delegation to the United Nations. Other pioneers associated with him were Frs C. Clump, A. Nevett, A. Lallemand and A.J. Fonseca. The vision of ISI was expressed at the Annual Meeting of the professional staff in March 1980 as follows:

"Taking into account that the deeper cause of the critical situation is structural, resulting from a process of 'development' which has strengthened the unjust structures of society,

We believe that ISI has to carry out its primary task to contribute to the emergence of a just social order by focusing on the economically and socially exploited sections of society so as to initiate processes of change through the creation and strengthening of people's organisations.

This will imply that the Institute should initiate processes by which people can by themselves analyse and understand the deeper issues that are at the root of their situation of oppression and poverty, and assist them to organise themselves in order to gain greater power through united action.

ISI will have to develop the capability of various cadres of leaders

and animators to acquire a scientific understanding of the Indian situation and of their region in particular, and of the tools to be used in assisting people to analyse the local situation".

(3) ACTIVITIES

The activities of the ISI are organised in three major divisions:

Research and Publication; Consultancy; and Training.

Each division may have a number of programmes and the concern is with integration between programmes and integration within each programme of research, action, training and publication.

1. Research

- ISI undertakes research in collaboration with voluntary organisations, government and international agencies. Some areas of concentration and concern: rural-urban and regional migration, the informal urban sector, women and the family, labour economics, fertility control, Scheduled Castes.
- Collaboration with the Jesuit University at Namur in a study of three fishing villages in Kerala. The report is to be published this year. The Research Department also organised for the last 5 years an "Exposure Programme" for selected students of the University at Namur to give them first hand experience of Third World social, economic and political realities.
- Current research is related to the Scheduled Castes, forestry, rural women; assisting the Patna diocese in making a self-evaluation; this will be done later for Ranchi and Kottar dioceses; facilitating a self-evaluation of the education sector among Jesuits in the Santal Parganas and Karnataka.
- The Programme for Scheduled Castes is concerned with building up documentation on the Scheduled Castes and promoting reflection among Jesuits on the problems of the Scheduled Castes.
- ISI has a Documentation Centre which circulates among social activists and educators material on themes connected with social, economic and

political change. It also assists groups in the field in making surveys and promoting non-formal education.

2. Consultancy

- The Extension Service provides consultancy to over 20 funding agencies in India and abroad in the field of social and economic development. The intervention of the Extension Service is directed to building up grassroots groups, promoting people's organisations and linking them in a supportive network; building a cadre of trained social workers to work with the people.

3. Training

Several programmes are included in the Training Department:

- The Training Centre at Bangalore organises two major training programmes: a three-month course only for Indian participants and a two-month course exclusively for participants from South and South East Asia on social analysis and organisation of the people.
- The Mobile Orientation and Training Team (MOTT) operates in several dioceses, its major concern being with the training of animators among tribals and peasant farmers.
- The Programme for Women's Development (PWD) is concerned with raising the consciousness of underprivileged rural and urban women and to help them look critically at customs and traditions that retard their growth as women.
- The Natural Family Planning Programme (NFP) has organised national and international level training programmes in natural family planning. It is also engaged in a two-year research study of the psycho-social factors involved in the acceptability of natural family planning by low-income women.
- The Legal Aid Programme seeks to promote social justice among the exploited groups through a combination of legal aid and action. Legal Aid integrates action with social activist group, training and publication of a Legal Education Series.

(4) PUBLICATIONS- Social Action

The quarterly journal is now in its 32nd year of publication. Subscription rate \$15 (including postage).

- ISI Monograph Series

This low cost monograph series is intended to provide data and perspective on themes of special importance. They are aimed at both scholars and social activists. The booklets in this series are:

Changing Health Beliefs and Practices in Rural Tamil Nadu. C.M.E. Mathews and V. Benjamin, 1981.

Caste and Conversion Movements in India: Religion and Human Rights. Walter Fernandes, 1981.

Scheduled Castes in the Constituent Assembly: Rebirth in a New Nation. José Kananaikil, 1982.

The Social Organisation of Aging Among the Urban Poor. Alfred de Souza, 1982.

People and Forests: The Forest Bill and a New Forest Policy. Desmond A. D'Abreo, 1982.

Aging in South Asia: Theoretical Issues and Policy Implications. Alfred de Souza and Walter Fernandes (eds.), 1982.

Planning of the Non-Formal Urban Sector in India and Bangladesh. Alfred de Souza (ed.), 1982.

- Other Publications

Our Publications are the outcome of the various programmes in research, training and consultancy. ISI publications are oriented to both policy and action in the interrelated spheres of social, cultural, economic and political change. An average of 10-15 books are published a year. Only a few are listed below.

Learning from the Rural Poor: Shared Experiences of the Mobile Orientation and Training Team. Henry Volken, Ajoy Kumar and Sara Kaithathara, Indian Social Institute, 1982.

Non-Formal Education and Income Generation for Women. Jessie Tellis-Nayak. Indian Social Institute, 1982.

Participatory Research and Evaluation: Experiments in Research as a Process of Liberation. Walter Fernandes and Rajesh Tandon, Indian Social Institute, 1981.

Peasant Organisations in South India. K.C. Alexander, Indian Social Institute, 1981.

People's Participation in Development: Approaches to Non-Formal Education. Walter Fernandes. Indian Social Institute, 1981.

Human Rights ISI Documentation Centre Dossier No. 1. Indian Social Institute Documentation Centre, 1981.

The Urban Poor: Slum and Pavement Dwellers in the Major Cities of India. Andrea Menefee Singh and Alfred de Souza. Manohar, 1980.

Towards Peace with Justice: The Role of Religion Today. Angelo Fernandes. Indian Social Institute, 1981.

(5) STAFF

The staff of the ISI consists of 34 professionals including the following Jesuits:

Alfred de SOUZA, Director
 Duarte BARETTO (Diocesan), Training
 Walter FERNANDES, Research
 Paul GUERIVIERE, Documentation
 José KANANAİKIL, Programme for Scheduled Castes
 Stan LOURDUSAMY, Training
 P.D. MATHEW, Legal Aid
 Henry VOLKEN, Training

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3 : INSTITUTE FOR LABOR AND MANAGEMENT (KOREA)

(1) LOCATION

The Institute for Labor and Management is located at Sogang University in Seoul. It comprises two small buildings of 985 m²: one building houses three offices, a small library, a classroom and a discussion room; the other is a dormitory for 38 participants and has a lounge.

Address: Institute for Labor and Management
Sogang University Tel: 715-0141/9
C.P.O Box 1142 Cable: JESUITMIS SEOUL
Seoul, Korea

(2) ORIGIN + AIMS

The Institute for Labor and Management (ILM) was founded in June, 1966. Fr. John P. Daly, S.J. was Mission Superior and university president at the time. Initially, though housed in Sogang University, ILM was an effort directly under the Society. After one year, in 1967, it became an integral part of the university. Although Basil Price was the founder, the idea and inspiration came from Fr. Walter B. Hogan, S.J., who was the Secretary of SELA at that time. Fr. Price was the Director for five years, then became Chairman of the Board (really a formality) so that an accomplished layman, Prof. Park Young-ki, could be the Director.

The objectives of ILM are:

1. To help laboring men by strengthening independent, responsible trade unionism in its efforts to promote and obtain social justice;
2. To help management understand laboring men's problems and aspirations in promoting social justice;
3. To help bring labor and management into closer cooperation for their own and the Common Good.

(3) ACTIVITIES

1. ILM's chief means for attaining its objectives is training; the trainees

are primarily trade union officials. Of the 5,193 graduates (as of July 1982), 87.7% are trade union officers, of whom 865 are women officials. Some 1.85%, or 97 participants of the total number of trainees, are personnel managers. The remaining 10.45%, representing 545 trainees, are people concerned with labor problems (one arch-bishop, a half-dozen priests, five Protestant ministers, about 25 nuns, perhaps 30 seminarians, 275 JOC and UIM members, 5 newspaper writers of social affairs, and 198 policemen. The latter were trained at the request of the labor unions because the police, who handled labor matters, knew nothing of either unions or of workers' lives and difficulties.)

2. ILM conducts evening courses of 170 hours, open to trade union officers, management personnel and others from the Seoul area; one-month residential courses (170 hours) open only to union officials from the provinces, and one-week residential courses (44 hours) for officials from one national union at a time are offered on a continuing basis. Until July 1982, 817 persons have graduated from 21 evening courses, 1,234 from 39 one-month courses, and 3,142 from 91 one-week courses.
3. Besides training courses, ILM has conducted nine researches in practical problem areas confronting trade unionists. The results are utilized in the courses and are distributed to concerned institutions and persons.
4. In addition to training and research, a third, and very time-consuming undertaking of ILM, is consultation. Labor unions, management and government frequently seek advice from ILM.

(4) PUBLICATIONS

ILM publishes only the results of its research findings. These are normally in Korean with a 3-4 page English summary. However, one such work, Labor and Industrial Relations in Korea: Theory and Practice, was prepared in English. Unfortunately, a few months after its publication the entire labor law was changed, rendering the book more historical than practical.

(5) STAFF

Basil M. PRICE, S.J., Chairman of the Board, lecturer (Social Principles, being chiefly the social doctrine of the Church).
 Prof. Park YOUNG-KI, Director and Lecturer.
 Prof. Kim OH-SANG, Lecturer and researcher.
 Other lecturers are obtained as needed, from Sogang and other universities, from various social organizations and from government.

4 : JESUIT SOCIAL AND PASTORAL CENTRE (JAPAN)

(1) LOCATION

The Jesuit Social and Pastoral Center is situated in the city of Tokyo. It is a new and still small center, just a house for two families in a housing area of Tokyo.

Address: Jesuit Social and Pastoral Center
11-50 Ichigaya Kawadacho, Shinjuku-ku,
162 Tokyo
JAPAN

(2) ORIGINS + AIMS

The center was opened in March, 1981, after a proposal made by the Committee on Social Apostolate. The consult approved of this proposal, and so we started the center with three Jesuits, one of them was the adviser to the Provincial on Social Apostolate, Fr. B. Weghaus. He was made Vice-Superior of the House, and Rector of the Center, which he is up till now.

There are two floors in the house. The second floor is reserved as residence for the fathers. There are only three staying in the house, but there is not really enough space to have more fathers live with us though a larger number would be, it seems, desirable. The first floor is used as office, but one father has to take part of it as his room (it is separated by a harmonica curtain, at night).

The aim of the center is described in a short memoriale by the then Provincial Fr. Pittau: "The Social and Pastoral Center should show the way how to reach in the Province a more balanced approach to the problems of justice, trying to combine research, action and deep reflection in a continuous process.

The social aspect should always be combined with the pastoral one. The center should help the Province also in promoting apostolic zeal".

(3) ACTIVITIES

The work in the Center is carried out in the following way:

Broadly speaking, we can divide our work into 4 areas, they are:

- a) information
- b) consultation
- c) practice
- d) education

1. Information

This is a broad collection of materials from different sources about social problems. We collect the material from newspapers, journals, TV programs (which we keep on video-tapes), and occasional papers from bishop conferences, action groups, etc.

2. Consultation

This is mostly done for questions of

- social and/or economic insecurity of individual persons
- visa and work problems of displaced persons
- poverty and possible help in South East Asia, whether in refugee camps or elsewhere.

3. Praxis

This work answers demands for experience and clarification. It is collaboration in the preparation for exposure trips which are planned by priests, nuns or lay people (catholic or not); the exposure trips lead mostly to the Philippines, Thailand, or Korea.

This work, again, comprises contact with the society for refugees in Japan, participation in the meetings and collaboration as interpreter, go-between or otherwise.

For clarifications of certain problems in restricted areas, social research projects are planned; one project is just about being finished; it was an investigation in the living conditions of about 500 families of old persons in a low income area of Tokyo.

4. Education

All of the Fathers here teach at Sophia University, two of us teach even full time. So, teaching at the university is one part of our work.

Besides that, we organized a study group on "Development and Man" which meets every second week for two hours in one of the parishes in Tokyo.

Further, we have retreats and conferences for parish priests, nuns and various groups of the faithful in parishes.

The number of participants in these activities is biggest in the conferences of the parishes and, of course, in the university, where classes range between 10 and 300 students. But most of the time is spent on consultations with individuals or small groups.

(4) PUBLICATIONS

1. Right from the beginning we published a little pamphlet "Social Apostolate Letter" (in short: SAL) which appears every month (No. 21 just appeared). It is very small, English and Japanese, together only about 10 pages. It is printed in 250 copies until now, and its expressed aim is to deepen awareness of social problems among the Jesuits of the Japanese Province.
2. A bi-monthly journal, "Voice of Asia", was published already before the center started; it is continued now in the same form: publication of materials on social and economic conditions in South East Asia. It brings information from the Philippines, Indonesia, Thailand, etc.; the language is only Japanese. Though, from the No. 26 which will appear in August, a digest of several articles from different periodicals will be added in English and Japanese. This is to introduce problems of injustice from other parts of the world, too. "Voice of Asia" is printed in 600 copies, the 6 copies of one year are then re-edited and printed in another 600 copies, all of which are distributed for a price through religious orders, parishes, or individually.

The conferences of the study group "Development and Man" are printed, too: 6 study sessions one pamphlet; and they are distributed over

(5) STAFF

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5 : LA IGNACIANA APOSTOLIC CENTRE (PHILIPPINES)

(1) LOCATION

Tel: 50-12-36 to 38
59-59-36
50-21-68

(2) ORIGIN + AIMS

The present programme of the Apostolic Centre concentrates on the training of Church personnel, and on working in grassroots development and organisation, particularly among peasants and workers.

(3) ACTIVITIES

There are 9 different integrated programmes in the Centre.

1. Faith-Justice Training Programme

General goal: to help Church personnel integrate their work for justice and their faith so that:

- a) their work for justice becomes a constitutive dimension of their faith;
- b) they have the basic skills to read and interpret reality correctly and radically.

Specific objective: to help Church personnel so that:

- a) they have basic secular knowledge that helps them in their work for justice especially among the marginalized poor Filipinos;
- b) they have basic theological knowledge that help them see the intimate connection between their faith and their work for justice.

Output: the participants through their orientation program have the basic skills and commitment to work for justice inspired by their faith.

2. Formation of Basic Christian Communities

General goal of the national staff: to develop and promote understanding of the kind of change which serves the faith that does justice; to establish communication and coordination networks among local staff and other BCC practitioners.

Specific objective: to assist local staffs and cell members so that the content and various stages of BCC formation lead towards critical awareness of their human dignity, of causes and effects of marginalization, and of hope in effectivity of organized action.

Output: local staffs and BCC cell leaders: integration of intra-personal, interpersonal and societal dimensions of Christian life; promoting human dignity, self-reliance, growth and increase of BCC cells.

3. Workers' Training Program and Organization

General goal: to help workers and their organizations restructure themselves along specific lines of trade, profession, industry or area.

Specific objective: to train 25 workers annually for three years, so that as a result they become more effective leaders/managers of their organization; and they act as trainers among workers.

Output: the staff has developed a Trainers' Manual on Leadership Formation that can easily be replicated and adapted by the trainees to their peculiar situation and needs; and has drafted a manual on Workers' Education Methods and Techniques adapted to Filipino workers and their peculiarities.

4. Farmers' Training Program and Organization

General goal:

- 1) to help facilitate the process of rationalization of Agrarian relation system in the Western Batangas Sugar Industry (WBSI) under the condition of tenancy and landlessness;
- 2) to assist farmer and their organization to restructure themselves in preparation for goal number 1.

Specific objective: to train 25 farmers annually for three years so that as a result: they become more effective leaders/managers of their organizations; and they act as trainers among farmers.

Output: the trainees can carry out basic seminars on Agrarian Unionism towards constructive social action for the rationalization agrarian relation system in sugar industry.

5. Para-legal Training Program among Trade Unionists

General goal: to develop programs and mechanisms by which the grass-roots, specifically trade unionists and farmers, could have access to laws and legal information; and also by which they can effectively understand and criticize them.

Specific objective: to train 25 workers annually for three years on Para-legal Craftsmanship so that as a result they can assist line offices involved in trade union organizing, in processing, documenting and litigating, legal problems, and perform para-legal functions (administrative and fieldwork) for their trade unions.

Output: one set of cases handled and documented per trainee per year; eleven data sources contacted and visited; one grievance handled and documented per year; eleven cycles of Certification Elections conducted; conferences on and Mass Actions of Trade Federation attended; and one level of Para-legal Education for Trade Unionists initiated and conducted.

6. Participative-Conscientizing Research

General goal: to initiate PCR projects and train grassroots researchers with trainer's capacity who can undertake and facilitate research projects on both sectoral and national issues.

Specific objective: for four years, train 30 farmer-researchers and 30 worker-researchers per annum, so that as a result: six research projects, three for farmers and three for workers on specific issues within their concern and interest have been undertaken; trainees can mobilize their organizations to implement action plans based on the research results; trainees can act as PCR-trainers among farmers and workers; and trainees can initiate and conduct PCR projects in their own localities or organizations.

Output: trainees have politicized and mobilized their organizations based on the research findings; and trainees, acting as trainers, are conducting four research projects, two for farmers and two for workers.

7. Skills Training Program

General goal: to help Church workers in acquiring some of the necessary skills for community organizations, learning also from the problems they meet in their work of organization.

Specific objective: to give one week seminar-workshop to 30 Church personnel who see the need to acquire knowledge and skills on any of these three subjects: Analysis; Planning; and Marxism & Christianity. Total of 18 seminars for three years to different groups - total number of participants - 540.

Output: re Organization Development: during the seminar-workshop they shall have drafted the plans for their own organization; re Social Analysis: during the seminar-workshop they shall have applied analysis to their particular situation; re Marxism and Christianity: during their seminar-workshop they shall have formed (tentative) a Christian vision and strategy for social change.

8. Human Rights Research/Promotions

General goal: so that more people are made aware of the widespread violations of human rights, and come to the defense of persons whenever their basic human rights are violated.

Specific objective: by the end of 1986, the Human Rights Desk shall have been fully operational to the extent that it continually:

- 1) conducts an education program on human rights for workers, peasants, and churchworkers;
- 2) conducts researches and documentations on specific human rights violations; and
- 3) publishes documents on human rights.

Output: every year:

- 1) Research and Data Gathering: 2 research/documentation a year, 2 collaborative works with other organizations, one annual report on Philippine human rights situation;
- 2) Education and Promotions: publication of major works (2 a year) monthly newsletter, two posters for the promotion of human rights, and one audio-visual production.

9. Documentation/Library

General goal:

- a) to assist the grassroots and the AC staff in gaining equal access to vital and relevant information; and
- b) to establish and operationalize a Data-research bank for AC.

Specific objective: by the end of July 1986, a Data-Research Bank would have been fully operationalized.

Output:

- a) coordinated with 15 local and 10 international information centers;
- b) documented issues on human rights and on the present socio-politico-economic conditions of Philippine society;
- c) systematized and synthesized reference materials on Labor and Agrarian Relation Systems, Agrarian Reform, Industrial Democracy, Trade Unionism, MNC, Human Rights, and Comparative Politico-Economic Systems/Models.

(4) PUBLICATIONS

The Centre has a mini-press which publishes original articles and reprints on human development topics. The Series is called HUMAN SOCIETY. So far, 15 reprints and original articles have been issued.

(5) STAFF

The Centre's staff consists 42 full-time workers, of whom 30 are training staff and field workers and the remainder maintenance personnel.

There are 4 Jesuits: José C. BLANCO, Asist. Dir., Prog. Dir.
Benigno A. MAYO, Director.
Antonio OLAGUER, General.
Simplicio SUNPAYCO, Pastoral + Barrio work.

THE SOCIETY'S RESPONSE TO THE MODERN WORLD

Bishop Francisco CLAVER S.J. should be no stranger to the readers of PJ. Still, at the time of writing, in his Prelature Nullius of Malaybalay in the Southern Philippines, he is hoping that his recently appointed coadjutor will soon take over. We give below the text of an address he gave on July 28th., 1982 to some 400 Jesuits assembled in Spokane to celebrate the 50th. anniversary of the Oregon Province.

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Something has happened to the One, Holy, Roman, Catholic and Apostolic Church since Vatican II. And it is not just a case of men leaving the priesthood and women wanting to enter it, to cite only one and, by no means, the greatest problem facing the Church today although, I hasten to add, the fact is a symptom and a part of the wider problem. If I may oversimplify, I would think the issue facing us today as Church and as Christians is our credibility precisely as Church and Christians. To put it another way, it is the problem of making our faith in the Lord Jesus meaningful to ourselves and our fast-changing world, to the joys and hopes, the fears and insecurities, the life and, yes, the death of people among whom we try to live that same faith.

This, I take it, is the problem confronting us as Jesuits everywhere, as individuals and as communities, as we seek to do what the apostolic ideals of the Society of Jesus require of us.

The task asked of me here is to say something about the Society's response to the modern world. It is a tall order for someone such as me coming from a region that even in an underdeveloped country like ours is looked at as quintessential boondocks! But perhaps for this very reason, we, the Jesuits working in Bukidnon, have something to say about the modern world into which, whether we like it or not, we and our people are being thrust by forces that (so we are told by those who say they know better) we tilt with in quixotic futility.

We have long been asking ourselves this question: Can the Philippines, a Third World nation, be brought to the same stage of economic development as you enjoy in the First World, without - as Father Arrupe once put it for Japan - "losing its soul": without, that is, destroying such values of the human spirit as have sustained us as a people and made it possible for us to relatively humanize our poverty; and without bringing upon ourselves all the woes and ills that plague modern societies? Or is this an impossibility - and it is an inevitable law of our human condition that blessings (and curses for that matter) are always mixed: We do away with suffering in one aspect of life, we gain it in another?

But no matter. We still have to have concern for human suffering in whatever form. I believe this concern is what is behind the thrust of the 32nd General Congregation, and if it is, it points to the kind of response the Society must make to the modern world.

Let me talk of this response then from our perspective in the Philippines - and, I dare say, in most of the Third World where Jesuits have to grapple with the problems of the modern world but, as it were, from the other side of the same coin. It is not sheer accident that we arrive at similar conclusions and outlooks.

I : THE WORK OF THE CHURCH

Let me begin by briefly going through what the Church ordinarily does in its work of preaching the Gospel.

We are very conscious of the fact that the Gospel is never preached in a vacuum, in a timeless, spaceless, culture-free context. I don't say such a thing has not been tried - I only say it shouldn't. And if this is so, especially if we take seriously what we say is a characteristic mark of Christianity - for-otherness for the sake of Christ - we will have to pay more than passing attention to the deepest needs of people: what bothers them, what makes their lives happy or miserable, more human or less human. From this aspect, we see a clear development in the work we do, and thus in the responses we have been making to the needs of our people as they - and we - see them.

1. Hunger, Ignorance, Disease.

In the general condition of economic undevelopment that is endemic in the Third World, hunger, ignorance and disease are the most obvious problems one will encounter everywhere - we presume that is that one has normal eyes to see with. The Church has automatically and without argument responded to these needs: It feeds the hungry, teaches the

ignorant, tends the sick. Hence works, great works, like relief agencies and feeding centers, schools and universities, clinics and hospitals. Wherever the Church is, these works have been undertaken on a grand scale. Traditionally, they have been the mainstays of its apostolate in so-called mission lands. And there is no question they are works of the Gospel, they still have to be done today.

2. Poverty.

A further analysis of the needs our traditional works have tried to meet, however, will show that the deeper, underlying need, hence a more pressing problem, is something else. If people are hungry, lack knowledge, are sick, it is not always because they do not have the opportunity to better their lives - although, yes, lack of opportunity is a problem - but because, most often, they simply do not have the means. In other words, they are poor, dirt-poor. So we address ourselves to the problem of poverty - a vast one in sheer economic terms. We go into works of economic development: Credit unions, cooperatives of all kinds, projects in appropriate technology and the like. Initially in the late sixties at least, entering into this kind of work was looked on as foreign to the mission of the Church. Not so now. It is readily seen that if we can, if we must feed the hungry, teach the ignorant, heal the sick, we can and must do something about the causes of their hunger, their ignorance, their sickness.

3. Injustice.

It does not take long to realize that if people are poor, it is not simply because they do not have the means to improve their lot or are lazy. It is also often because they are prevented from access to those means. Here we come up against the immense problem of social injustice. The Church has long been concerned with the problem if papal encyclicals and pronouncements are any gauge, but social justice as a practical concern, an accepted apostolate? I am not too sure. In any case, when it is recognized that unequal sharing of wealth among people is due to grave social injustices built into the structural fabric itself of society and the Church starts acting on, not just talking about, the problem, then we see such works as legal assistance bureaus, education-to-justice programs, social awareness seminars, etc. Then we also see the Church being accused, by the powerful, by vested interests of all sorts, of "meddling in politics." It is at this stage that the whole question of Church and politics surfaces - a ticklish issue everywhere.

4. Powerlessness.

When the Church faces up to the problem of justice, encourages people to work for justice, another fact immediately emerges: Victims of injustice and oppression, the poor, the deprived, cannot achieve the righting of the social order in which they live because they are powerless. The denial of legitimate power is itself a grave injustice. But even when it is not denied, it does not mean it will be assumed, exercised rightfully. The Church, in response to need in this area, goes into works of people-organization, labor unions, building communities of concern and action, conscientization. When the Church looks at the empowering of people as an evangelical task, it better be ready for the charge of subversion, rebellion, treason, for the punishment that will come in necessary re-action from entrenched powers. It better be careful, too, that it does not itself get reduced into a mere political party.

5. Lack of Dignity.

Power based on sheer selfishness or the will to dominate, control, coerce for its sake - this is not power we are talking of here. This is precisely the kind and use of power that has to be checked and corrected by the empowering of the powerless. The power of people, the building up of which is part of the Church's mission, has to be based on something more solid, something more ennobling. This cannot be anything else but basic human dignity - a dignity that for the Christian is ultimately founded on our filiation in God. I have the feeling we take human dignity too much for granted. We talk about it, philosophize and theologize about it - but what do we do about it under conditions of living that debase and dehumanize the "least of Christ's brethren" and hence debase and dehumanize us all? Only when we join the problem of the loss of dignity to those of powerlessness, injustice, poverty and the evils they spawn and are willing to follow through on all of them in Gospel acts will we be able to be truly and credibly Church.

Let me note two things here by way of footnote to what we have discussed so far:

- 1) *We start with basic needs, the needs of people for food, knowledge, good health. From there we move to social evils causing, aggravating these needs: poverty, injustice, powerlessness. And we end up with the most crucial need: human dignity, individual worth and the rights that flow from it and that in a very real*

sense define a person as God's image. The connected circularity of the works we have briefly mentioned as the Church's effort to respond to the variant needs of people make up in the concrete, I think, what Paul VI means by integral and total human development.

- 2) The Church has least difficulty attending to the needs of the hungry, the ignorant, the sick; also talking about human dignity and the needs of the spirit that flow from it. But between the doing of the Church's traditional works of charity, education, healing and speaking of human dignity are the critical areas of poverty, injustice, powerlessness, suspect areas for the most part. The point I would like to make here is that when a Church accepts those middle areas as ordinary fields for its preaching of the Gospel of Christ, it is in a stronger position, enjoys greater credibility, for its pronouncements on human dignity; when it does not, it falls into the danger of merely offering palliatives - or worse, supporting the status quo of exploitation, injustice, oppression.

2 : SOCIAL TRANSFORMATION

If there is a new - or at least emphasized - element in the Church's activities in modern times, I think we can express it this way: The Church's mission includes the transformation of societies; we achieve salvation in the Lord Jesus through what we do to, with and for the people we live with. Perhaps we have always been aware that there is a transforming quality to the Gospel - we've always talked of metanoia - a quality that changes not only individuals, but also whole communities; but it may be it is only now we are beginning to see what that metanoia entails for reforming structures of society. This task of transformation, comes under various names: total human development, working for justice, integral evangelization, complete liberation, building basic ecclesial communities. Under whatever name, it amounts to the same reality: the building up of the Kingdom.

If we accept this emphasis under the general formula of the building of the Kingdom, we will have to have an idea of how this Kingdom is to become incarnate in terms of societies of today. We will need a vision, a blueprint. We will also have to have the power, the ability to execute the blueprint and make vision reality.

In the Philippines, we never thought of this as a problem until all of a sudden we were confronted with all manner of ideological visions and programs, backed by powers that could actualize them - with the gun.

Thus martial law, a euphemism for what in plainer language is called a dictatorship, and its vision of reform. It was forcibly foisted on us and its avowed purpose was to develop us into a "New Society". We were supposed to bow down and say "amen" to all the grandiose schemes dreamt up for our betterment by one man, accept his ideology, his discipline, his decrees - or else...

Thus the NPA, the New People's Army, the armed branch of the Communist Party of the Philippines; the Party itself and all sorts of supporting coalitions of the left. They too have a blueprint, a very clear one, geared at doing away with the "US-Marcos Imperialist Dictatorship" and putting in its stead a Communist state - or, as their suasive rhetoric goes, a National Socialist Democracy. Their "or else" is also clear.

Thus other power - or would-be power - groups: The Social Democrats, the April 13th Movement, the Light-a-Fire Movement, etc.. They all claim that their ideologies and programs are the answer to our national situation.

3 : OUR VISION

In this ideological ferment, we are forced to ask ourselves: What has the Church to offer? Do we have our own vision of what kind of society we must work for? Can we, should we particularize that vision the way ideologues do, specify it in such a way that it does "grab" people, inspire them to the kind of consuming commitment as will figuratively and literally "drive them to the hills" for its achievement? Or, if this is not a Church task, how do we deal with the forces currently attempting to capture our people's total allegiance (besides simply criticizing and condemning them, that is) and remain free of "politics"?

These are the questions we are asking today in the Philippine Church. And they are not limited by any means to Jesuit Community rec rooms. We deliberate - by throwing these questions for open discussion to our base-communities, the Church at the grassroots.

And the answers?

Let me try to simplify a bit by taking a Gospel passage that is much used (and abused) to describe Christ's and the Church's mission today. I refer here to Luke 4, 18:

The Spirit of the Lord has been given to me,
 for he has anointed me.
 He has sent me to bring the Good News to the poor,
 to proclaim liberty to captives
 and to the blind new sight,
 to set the downtrodden free,
 to proclaim the Lord's year of favor.

How do you interpret these words of Christ ? He uses them to describe His mission, ours too. And it is amazing how variant the reading can be. But no matter how variant, no matter how conflicting, one's reading has much to say about his understanding of the Church and its role in the secular sphere - and the rationalizations he may or may not make with whatever approach he may take vis-a-vis his own role in the work of transforming people and societies.

Thus - I am still speaking of the Philippines - there are those among us who take the words we have just quoted from Luke in a completely spiritual sense, and from this they conclude the Church as an institution has absolutely nothing to do with politics. Politics is the proper field of lay people, not of clerics. Needless to say, the government encourages this kind of reasoning, invoking the facile formula of separation of Church and State. It is a great help in keeping things as they are.

But to a small (but troubling) minority, these are fighting words - literally, a call to arms. For them they mean the Church must get involved with "the poor and the oppressed" even to the extent of taking up arms to free them from their many unfreedoms. For all practical purposes, this amounts to supporting the only viable anti-government armed group, the Communists. Do not ask me how they reach such a conclusion or how they can reconcile Marxism and Christianity. But this I can say: Given the near impossibility of reform, violence becomes an easy, attractive option.

The same words, for a growing number of bishops, clerics, religious and laity, have a different sense altogether. They speak the language of involvement but from an all-encompassing faith perspective, not ideological presuppositions. The Kingdom for them is pre-eminently spiritual but deeply embedded in the temporal, and it calls for concern and action about anything and everything that destroys the image of God in people in the here and now. In a sense what they seek to do is to wed the spirituality of the genuine charismatic and the involvement of the dedicated social activist.

These typologies are not all as clear-cut as they are made out to be here, of course. They can stand a lot more nuancing to avoid being dismissed as out-and-out, and hence meaningless, stereotypes. But let them suffice for our purpose. I only want to point out here that in our pastoral practice, the nuancing is done by the people themselves. They reflect, discern, pray over such ideas as are contained in the clashing interpretations of the Kingdom task and vision, work out for themselves what they mean for their own lives, decide what to do about them.

4 : THE PROBLEM OF POWER

What emerges from all we have been considering so far is a question which at first blush may seem rather farfetched, but yet is at the core of the general problem of the Church's mission: the question of Church power. This looks like a concern coming from an obsessive preoccupation with the bad political situation of our people. I am not too sure. It is that, certainly, but I also think, regardless of the fact, it is a, if not the question for our times - for the whole Church.

Let me put it this way. If working for social transformation is integral to our preaching task, we must look into, not only the terminus ad quem of that transformation, but also the very process whereby it is brought about, the methods and means, the strategies and tactics, in short, our capability in the Gospel to bring about the transformation we seek, i.e. our power.

What is this power ? How do we use it ?

The answers we give these questions - or perhaps it is better to say, the further questions we raise from our answers - have much to do with the approach we actually take in regard to the preaching enterprise. Thus, "for those who eschew political involvement on the grounds that the Church's mission is paramountly spiritual, how must they act in the face of the sort of politics that destroys people ? In terms of power, how must they use their spiritual power against such an evil ? For those who opt for what in their judgment is "violence of the last resort," how must they transform society through violence, no matter how justified, without destroying others - and themselves ? In terms of power, how can they keep the power of the Gospel from degenerating into sheer political force ? And for those who make much of the prophetic role of the Church, how do they move from the prophetic word to prophetic act ? In terms of power, how do they translate prophetic power into act without ideologizing the faith ?

These questions require a lot of seeking and discerning - and praying. Rather than answering them as a bishop usually does - dogmatically, that is - let me talk instead of the way the Jesuits of Bukidnon, as an apostolic community, are doing their seeking and discerning.

Bukidnon, practically from the beginning of the Church in the region, has been "Jesuit territory". It was set up as a Prelature in 1969, with its own bishop, and possibly this year, certainly next year, it will be raised to the status of a diocese. The change will be more than symbolic of our passing from one canonical stage to another, for by next year, for the first time in our history as a Church, diocesan priests will outnumber Jesuits. So much for ecclesiastical geography.

The theological geography of our men is more interesting - it ranges all the way from Chalcedon to Vatican II - yet somehow the variations in theological orientation work out into a more or less cohesive mosaic. The reason, I think, is that practically to a man, their pastoral concern is centered on the people. In 1970, they consciously and deliberately as a group opted for a more pronounced bias for the poor in a common decision to support a national movement aimed at greater justice for subsistent farmers and laborers, the vast majority of our people. The Church has not been the same since, quickly becoming the target of all sorts of attacks, verbal and not so verbal, including arson and murder, from the established powers. Under martial law - read, government persecution - the direction of the Church has become all the clearer and firmer. The unity of purpose that evolved and grew among us was by no means monolithic, but unity there was - and still is - despite the many and real possibilities of enervating divisions and polarizations.

In this fermenting development, we suddenly realized we as Church had power, real power. I could easily instance here the impact our various "apostolates" are having - mass media, social action, schools, catechetics, work with tribal minorities, etc. Let me cite just this one, our lay leadership program.

For almost as long as we have been a Prelature, we have been quietly working out a lay leadership program which purposes to train real, not merely clericalized, lay leaders. We have trained more than a thousand of such leaders over the years, 700 of whom are still actively functioning. Three or four years ago, just when we were most critical of the way the program had been going, we woke up to a startling fact. The government and the military had been trying to infiltrate the program - and so too the Commu-

nists, each group anxious to co-opt the program for their political ends! Their efforts have failed and now intimidation and harassment are the usual approach. All of which make us conclude: we must - for once ? - be doing something right. But it also adds up to the disturbing fact: the Church has power, the Church is feared. Where is the pusillus grex in such a Church ?

5 : THE USES OF POWER

We answered that question precisely as a Church last year. On a confirmation trip to one of our parishes, a delegation of barrio folk put this question to me: "On one side we have the military with their salvaging operations; on the other the NPA with their liquidations; and right smack in the middle - we, the people. As our bishop, what do you advise us to do ?" Salvaging is the term the military use for causing the disappearance of people they suspect as "subversives". Liquidation is the usual fate of those the NPA define as "enemies of the people", hindrances to the revolution.

A week or two later, at our annual Prelature General Assembly (a three-day meeting of clergy, religious, lay leaders and Church workers from the parishes), I threw the question to the delegates. They discussed the question, prayed over it, and I thought their answer was truly of the Spirit: They said yes firmly to the Prelature's thrust towards justice; but just as firmly, they said no to the forces of violence, whether of the right or of the left. It was an option for what we later called total vulnerability. (Total, not partial - for partial vulnerability would mean we as a Church wholeheartedly supported one or the other political power.) The term, I admit, sounds rather dramatic, but it does articulate well the reality of our common - and often painful - effort to live the faith in a way that does not put Caesar before God, does not compromise or water down the Gospel for any expediency - or fear.

That option says all that has to be said about what our power as Church is and how it has to be used. And it comes from the Little Flock.

6 : THE JESUIT'S RESPONSE

From the limited perspective of this paper - a modernizing, not a modern, nation; a particular segment of the Society, not the entire body of Jesuits - it is possible to draw some general conclusions about our response as Jesuits to the modern world. I would like to focus, in this final part of the paper, on three points, all of which we have already touched on, namely, social transformation, vision-formation, and Gospel power, asking if there is anything we may call specifically Jesuit that we can bring to bear on the

solution of the problems they present.

1. Social Transformation and Discernment. A couple times above I made passing references to grassroots faith-communities - what we call BCCs or Basic Christian Communities. To us in the Philippines - as in Latin America - the BCCs are main vehicles for the immense task of reform and renewal of society, for and by the little people. At their deepest level, these communities are essentially communities of discernment - and discernment in a genuinely Ignatian sense. That is, the discerning done in these communities is not merely analysis of situations, nor straight theological reflection, nor even prayer. It is all these, of course, but more. Since the process is communal and geared towards reading the signs of the times for the building up of the Kingdom, the for-otherness that strongly marks the sharing of one's faith-insights with others and the dependence (total ?) on the guidance of the Spirit make the process itself transformative. We have no time to examine this simple fact a little more closely, but take it on faith from me, it does work that way! This is what is happening right here in your discerning as a Province.

St. Ignatius was a master of discernment and true transformation. His sons should be too and be able to share this special Ignatian charism. In a world of subtle (and not too subtle) attempts at thought-control by modern media, a critical faith-sense is all the more necessary. Could we as a body pay more attention to the fostering of that critical sense ? And this brings us to our second point.

2. Vision-Formation and Faith.

The man or woman of discernment has also to be a man or woman of real faith. And it takes a lot of faith for one to see the vision that is the Kingdom and its implications for the special problems of the modern world. We Jesuits do not by any means have a special corner on faith - unless you think the entrusting of the study of atheism and unbelief by Paul VI to the Society some years back a special title to faith ? But we take our cue, again, from the 32nd General Congregation and its thrust for "justice in the service of the faith". The operative word in the phrase, I believe, is not justice, important as it is, but faith. Our work for justice has to serve the faith. There are some rather serious implications for that seemingly innocent collocation of words, for, as we are finding out from experience, without a strong anchoring in faith, the justice apostolate can become sheer politics, at the least social work, and the striving to right wrongs can become revenge, pure and simple.

3. Gospel Power and Effectivity.

I hesitate to say anything more on the subject of the power of the Gospel, the Church's power, except that since you are beginning the sin-history part of your discernment this afternoon, the image of power the Society projects may come in for some fruitful scrutiny. I do not know what you are going to make out of it- it's there! The Black Pope, Papal shock troops (we do shock!), the kind of intellectual formation we get (back at Woodstock a fellow theologian described it once as "a thirteen-year wind-up for a wild pitch"!), our institutions, our rich variety of works, our sheer numbers - all add up to that image of power for this our "Least Society". By training we put much stock on making ourselves as fit as possible instruments for the apostolate. We may not be Pelagians of the first order, but we come close with our concern for effectivity - another aspect of power - although, yes, the fullness of the ideal, instrumentum conjunctum cum Deo, should be the corrective of this particular aberration.

In conclusion, let me ask one last question: What is it we must be doing regardless of whether we work in the First World or Second World or Third World ? Or, as we put it in the Philippines, whether we live under a rightist dictatorship, constitutional democracy, a communist state ?

The basic response, I believe, for the Jesuit will be the same.

 THE BROKEN IMAGE

Brother Alex Mc DONALD is an Australian Jesuit who carries out an unusual apostolate among the homeless youth of Melbourne. His working day starts at 10.00 pm and ends around 4.00 or 5.00 the following morning. During this time, he can usually be found sitting in one of the sleazy bars or doss houses in St. Kilda's district listening to the prostitutes, drug-addicts and glue-sniffers who come to him with their problems. In 2 years he has won their confidence in a way no one else has been able to and thus can now help many. "The broken image" is his own meditation on his work.

.....

I'd like to pursue the thought that the poor, the ignorant, the sick and the lonely have so much to teach us about our own poverty. Our greatest hunger is to know ourselves as we really are: "children of God made in his image", Who sent His Son Jesus to show us the way, the truth and the life. Jesus has taught us through His own life among the poor just how rich they are, and just how "poor He was even to death".

Poverty reaches right to the depth of each of us; it often touches hidden fears and anxieties, provokes prejudices and even anger. Poverty as lived by the homeless, the destitute, the derelict, and by the alcoholic, the drug addict and above all the lonely and isolated, challenges the very values of our own living. It unleashes forces within us that we are hard pressed to understand, until we begin to recognise and strip away the hidden but well-established non-gospel values in our lives.

Destitution does not mean simply being without money or assets; it means living without 'power', without a voice in decisions made about one's own life. Because the poor person is at the mercy of those with power and authority, he is essentially a powerless person. Dereliction shows itself as living with little sense of care for self or family or friends, as living without a sense of responsibility. And so the derelict is seen as a man who chooses to be or to go where he can drink to excess, or 'do nothin' to excess, without fear of censure. The derelict belongs to no one, belongs nowhere. Moreover, if

he is an alcoholic, he is caught in a never-ending illness. In all these ways the impoverished man is therefore 'bound-down', because although he need not live without hope or happiness, he knows that his frailties will never simply go away - he lives 'bound' to them.

My point is that although this poverty of destitution, dereliction and homelessness is descriptive of the actual living conditions of only a small percentage in our community, their essential condition of being without power, without belonging, and living 'bound-down' is real in each of our lives. The man who has no power confronts us with the powerlessness of our own lives. The man who belongs nowhere challenges the quality of our own belonging. The man who is 'bound-down' calls us to face the hidden weaknesses that bind us in our own lives. When we stand before the derelict and humbly look him full in the face, we begin to change.

The man who has no power frightens us. He confronts us with the fact that while he is powerless, we are powerful and have power over the lives of others, perhaps even over his life. We are power-filled people. The frightening thing for us is that we can succumb so easily to the pleasure of power. I recall one evening in one of our homes for the homeless, I allowed a simple difference of opinion between a guest and myself to get out of hand, with both of us ending up shouting and abusing each other. The final stroke of power came when I asked him to leave the home. It was the weakness of being powerful that prevailed. Looking back in the stillness of memory, much of the feeling that charged the situation has gone. Easy as it is to say "so what? You made a mistake", this is glossing over, in recall, what was at the time a serious misuse of power. It is in times of anger or resentment that our power is most evident. We seek to control, to dominate, to manipulate, to have things our own way. The man who has no power reminds us that while he is not realised for what he is, we are so consumed with power we fail to call him forth to be part of our own life in Jesus as our brother.

Homelessness confronts us just as much as dereliction and destitution, for it is a combination of both. The homeless person is accused so often of being a person who has walked away from the responsibilities of life, especially those of family and work. He seeks a place of refuge where his 'opting out' is accepted without censure. Our explanations of the homeless, derelict or destitute person often betray projections of our own life, and smack of the Pharisee who "praised God that he was not like the rest of men". Confronted with the reality of the poor homeless man, it is for us to make sense of what he means for our life, not to assess what his condition means for his life. Vulnerable as the circumstances and conditions of his life may make the

homeless man, each has a history of hidden reasons, which we will never know, and never have any right to know.

Non-belonging: irrespective of how or why, the homeless derelict, destitute, impoverished human being belongs nowhere, and yet has that same yearning as all of us to belong somewhere. The key to understanding his homelessness is not his irresponsibility, or his filth, or his anger; it's his non-belonging. For many reasons the homeless man belongs to no family, no place, no community, no society: he belongs nowhere. And he puts us on edge because we claim we belong in all sorts of ways: in a family, a marriage, a church, a shelter, a religious house or convent,.....What, then, of the quality of our belonging? How many of us are 'derelict in spirit' within our marriages, and families, and friendships? And what of that social manner of belonging that breeds status and privilege? While we lay claim to the equality of all men, we still tend to believe some are slightly more equal than others. There is again an echo of our familiar Pharisee, thanking God he is not like that tax-collector.....

As Christians we claim that we belong to each other, that we are brother and sister to each other. What does that really mean? Is there so much 'dereliction' in our brotherhood that when we are confronted with a derelict we find ourselves threatened? The man who belongs nowhere demands of us that we look to the quality of our own belonging; at times he will mirror so well the emptiness of our loving that we will hate him for speaking the truth so clearly. Yet Jesus spoke openly and clearly this same truth, and through the Cross he has drawn us deeper into this truth of our lives; if we are to mirror His life in our own, we have to be honest enough to mirror the life of the homeless man in our own life, and so reveal that we are made in the image and likeness of the God Who became homeless for our sake.

The Broken Image: if we are truly to meet the broken man with the proper respect, then we need to come with a clear sense of our own 'brokenness', our own 'sinfulness'. If we are to reach out to the powerless, then we must be aware of our powerfulness and our ways of easily misunderstanding and misusing it. If we are to be acceptable to the man who belongs nowhere, then we need to be clear about the sort of belonging we claim for ourselves, and seek to offer the homeless man.

To listen with ears attuned to the gospel message to the man who is 'bound-down', we need to do so in the humility of knowing our own weakness: "His state was divine, yet He did not cling to His equality with God, but rather humbled Himself, emptied Himself to assume the condition of man". The

poor and broken invite us to be part of their lives, and so share in the way that was expressed and lived out in the life of Christ Jesus. It is vital that we come not with a sense of our own strength, but respectfully, and with a profound sense of our own brokenness.

Obviously, it is necessary that help be organised for the homeless and broken on an institutional level to meet basic needs such as food, shelter, and clothing; however, that presumes and builds on the prior direct and personal meeting with the broken man. For, while this dimension of collective awareness and action is necessary, there is a danger for us that we operate only at this level, that we in effect be one step removed from the reality of the broken man. We never quite manage to come first-hand into his presence; we keep safe. This protects us from being confronted or challenged on a personal level.

A further risk of being involved only on this removed level is that we soon find ourselves in opposition to the gospel value of trust in the Lord, of enduring troubled times with patience and hope.

The invitation from the broken man is the one which receives the emphasis in the Gospel. Matthew's picture of the Last Judgement (25:31-46) is explicit about the hungry, the thirsty, the naked, the stranger, the sick, and the imprisoned...and about the need on our part for a direct, simple and personal response - as simple as a cup of water, a piece of bread. If we are not reflective, we will come with a sense of strength and disguised condescension. If we do not meet firsthand the broken false self and that of the homeless poor, we speak only in our own name. If we have never listened to the broken, nor been invited to be part of their lives, then they cease to be people in our lives, and become instead a 'project'.

I lay no claim at all to having the right approach to the broken man, rather I feel a need to speak to the reflective experience of my own mistakes and my own sinfulness. I know only too well how easy it is to succumb in my own life to non-gospel values, simply because I have done much to misunderstand the message of Jesus by failing to love up to all I have said and written. For I too am broken and in need of understanding and care.

 N E W S

"GRUPPO OPERAIO" S.J. IN ITALY

The 11th. annual meeting of the "Gruppo Operaio SJ" in Italy, which corresponds to the "Mission Ouvrière SJ" in France, or the "Misión Obrera" in Spain, took place in Napoli-Posillipo from October 30th. to November 1st. It was attended by some 40 Jesuits composed mainly of priest-workers in the strict sense and those working among the poor in other ways. Several scholastics and superiors were also present. The theme of the meeting was: "Per una Missione d'Italia: Gesuiti Operai ed Operatori di Pastorale Popolare". The following 3 presentations were made:

1. Pino PIVA "Significato e specificità della missione dei gesuiti operai".
2. Pino STANCARI: "I problemi della pastorale popolare".
3. Mario CASTELLI: "La Missione d'Italia".

We give below an abbreviated version of the final document that was drawn up by Carlo SORBI and then approved by the 3 speakers already named above.

1) Introduction

In our opinion, this meeting constitutes an important point of arrival and also departure in the reflection process that has been taking place these past two years among the Jesuits of the GO ("Gruppo Operaio"). From our own experiences and the situations in factories, we too have been caught up in the gradual spreading of social militancy from the factory to the neighbourhood and in the emergence of new social forces and agents which have brought us into contact with fellow Jesuits, often working in depressed areas among the most marginalised and poor.

This has led us to broaden the horizons of our analysis and seek new and more extensive forms of collaboration with others among our brethren with whom we must work to draw up a new plan for pastoral action. We are still far from this goal, although the consensus of this year's meeting encourages us as a group to work harder for a greater diversity in pastoral action and a greater union in motivation.

2) Convergencies

The apostolic work of all the communities present at our meeting was based on an option for the poor, a priority which is not ours but that of Jesus himself and entrusted by him to the Church. We say no more on this here since our viewpoint is sufficiently well expressed in the documents of GC 32 and the letters of Father General to the Mission Ouvrière and on inculturation.

We found many convergencies in our basic orientations, our work, our priorities, our life-styles.

First, there was the conviction that our work and apostolic witness should help transform personal relations among the people with whom we live so as to strengthen more genuine Gospel values based on mutual service...

In our manner of acting, lay elements dominate both because the purpose of the Church in whose name we work is to be in the world to free it from sin, and because of the places where we work (factories, neighbourhoods, trade unions, state schools, etc.). Our aim is not to get the people we meet to "go to church", but to help them grow and open themselves to a Salvation dimension which enhances every human value. Characteristic of this way of proceeding is "putting oneself in the situation": the situation of the great masses of people with whom we try to be, whom we try to become like in our lives and prayer. It is to these people we strive to bring Christ, liberator of the oppressed and abandoned...

The moving force in our communities is a firm hope, based on the words of Jesus Christ dead and risen, in the Kingdom of God being formed, the Kingdom we have been given the mission to build and represent in the historic conflict between justice and evil. Thus evangelization for us is a process of sharing, agreement, living together which starts with a radical rejection of a world considered unjust by those seeking justice, by peace lovers, by the poor. And this is also the means by which we evangelize ourselves: for we too feel the need to be evangelized anew.

Sharing our lives with people who don't count leads us to change our symbols, gestures and attitudes which are all too often ambiguous and overlaid with clerical privilege. We are obliged to seek others more transparent and less mystifying...

3) Instruments of work

In their different approaches to the world of the poor, the communities attending the meeting distinguished several forms of the same presence:

- *the presence of priest-workers in factories and workshops was supported and reconfirmed;*
- *an increased presence was considered desirable among rural workers, craftsmen and in the social services;*
- *the affinity with other types of evangelical presence among the poor was recognised;*
- *the importance of work in the area of popular culture was also emphasised.*

We also included those who work in poor parishes, both rural and urban, understanding the parish not simply as "an agency for dispensing the sacred", but fully inserted in its human surroundings and a place for witnessing to the inseparability between human promotion and evangelization.

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A DECADE OF JESA

This is the title of the report drawn up by Robert CUTINHA on the 9th. annual Convention of JESA (Jesuits for Social Action) which took place in Madras from October 7 - 9, 1982. It is an artistically produced document of 16 pages which carries the subtitle: to DISCOVER DISABILITIES, to AMPLIFY ABILITIES. In the first section, Robert himself, JESA Secretary, does precisely this looking back over the past 10 years. He begins by quoting the founding vision of JESA: "The call has gone forth to get involved in a struggle for social justice and for a human world against all forces that oppress, diminish or fragment the human race. We Jesuits in India have heard the call and are joining the struggle with dedication and decision." He then lists several factors that have militated against this call and concludes: "These disabilities have contributed to a very great extent to the fact that the vision enshrined in the founding proclamation of JESA has by and large remained unrealised." This leads to several questions:

- *How to go about it ? What is wanting to fulfill this mission ?*
- *How to transmute JESA into a sensitizing force ?*
- *How to support mutually in this endeavour ?*
- *How to promote inserion into situations of poverty and injustice*

- and assist the Assistancy to move from orthodoxy to orthopraxis ?*
- *How to develop critical awareness in our institutions and motivate them to involve in outreach programmes ?*
 - *How to support and win support for Jesuits involved in people's movements ?*
 - *How to promote an Indian theology and a spirituality of resistance to evil ?*

In the second part of the report Fr. Paul GUERIVIERE sums up some of the views expressed and the issues identified for further discussion and action. We give here his two lists:

Views expressed

- *There is some success in Madurai and Patna in the sensitizing of the Provinces.*
- *The rest of the CSAS (Co-ordinators for Social Action) seem to be of the 'roving camp' variety, involved in other works and unable to do much for their provinces/regions.*
- *There has been hardly any corporate action promoted for the cause of justice.*
- *There has been no stand on important issues: e.g. Bombay textile workers' strike, Fr. Pradeep's removal from the Society, support for Fr. Kappen, etc.*
- *The present unjust social system perpetuates itself through its educational institutions. There is nothing being done about it.*
- *Further there is danger of young Jesuits being siphoned into the system by the attraction of the institutions.*
- *In the past there was anger at the system. Today there is nothing of it. Without anger very little will be accomplished.*
- *There is need for a solid course of political economy for Jesuits. Without that one cannot belong to the present times.*
- *There are an increasing number of young people in action groups. How do we relate to them ? And how can they relate to us who are living in a landscape and a life style far removed from the reality of the majority of people ?*

Issues for action

- *Supporting individual Jesuits involved in radical action.*
- *Developing a scientific approach by CSAS.*
- *The role and effectiveness of social commissions in Provinces and CSAS.*
- *Shelving of radical options because of fear as a minority.*

- *Province policy for social action.*
- *On-going reflection on D.4 at Jesuit Conference of India level for corporate action.*
- *The superiors expect the CSAS to sensitize them. It is the superiors who should give the lead and support the CSAS which is not happening now.*
- *An exchange between "Sadhana et al" and social scientists and activists.*
- *Promotion of a just deal for domestic employees in the Assistancy.*
- *Indian theology and spirituality.*
- *Links with other action groups.*
- *Communication and co-ordination with dioceses.*
- *Action in support of Sri Lanka repatriates.*

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THE NEW SELA

In PJ 25 we published part of a report drawn up by William Mc GARRY, President of the Jesuit Conference of East Asia (JCEA), and presented to the Major Superiors at their March 1982 meeting in Bangkok. (cf. pp. 39-44) It was concerned with the promotion of justice in the Assistancy and gave an evaluation of SELA (Committee for Socio-Economic Life in Asia) as well as outlining 9 tasks or operations for future action. We give below the recommendation, approved by the Major Superiors at the same meeting, for setting up the structures of a new SELA to carry out these tasks. This is followed by the comments and suggestions made by the SELA men themselves at their 1982 annual meeting which took place in Jakarta from August 5 - 14.

Recommendation:

That there be a Jesuit staff member at the Assistancy Office with responsibility for the Promotion of Justice on the inter-provincial level in line with the nine "operations" of possible inter-province collaboration.

Each assistancy unit would also set up a team to do on-going analyses and reflection on the social situation in the country. The teams would be small, comprising social scientists, theologians and people with direct experience of working among the poor. Perhaps people with expertise in mass media and technological areas could be added.

Eight would seem to be the maximum number. They need not all be Jesuits. Each team's analyses and reflections would be on a common topic (eg. models of development) each year. Each team would elect a representative to an annual Assistancy meeting at which they would share and mutually assess the work of the teams. The members of these annual Assistancy meetings would be the advisory group to the Jesuit staff member of the Assistancy Office.

Sela would be retained for the time being, and would function as the advisory group. Each assistancy unit would move at its own pace to setting up its advisory group which would then supercede the Sela Group.

Suggestions:

1. *The members of the SELA 1982 meeting express their full commitment to the decision of the Major Superiors at the Bangkok Meeting to set up Provincial Teams for the promotion of Justice in the Service of Faith. We would like to express a strong desire to do whatever we can to help in the implementation of the Major Superiors' decision.*
2. *We hope that these PFJ teams will begin functioning as soon as possible. We also recognize that the full implementation of the Bangkok decision involves a process. It may take time and require flexibility in the early stages.*
3. *In order to help in the process of implementation, we make the following suggestions:*
 - *A time frame be set up to provide occasion for accountability of what has been done in each Province. For example, after one year, the MSC report and review progress in their respective Provinces. A PFJ team representative from each Province should also gather for consultation at the Assistancy level after one year.*
 - *To assist the process of consultation, this representative should be chosen soon.*
 - *A minimal requirement for team membership would be one social scientist, one theologian, and one social action person. We also feel it would be desirable for full representation, to include one young scholastic and one or two women as part of the team.*
4. *- We understand that the function of the PFJ team is advisory. It is intended to facilitate in the implementation of Decree 4 of the 32nd G.C. by conducting an on-going social analysis leading to apostolic planing. This latter objective should not be forgotten.*

5. *Social analysis by its nature is concerned with the whole social reality. Therefore, the PFJ team should never cease in its efforts to reach a thorough grasp of the full situation of the people.*
6. *Participation of the local Major Superior in the process of setting up the teams, initiating and sanctioning its operation is highly desirable.*
7. *To assure direct input into Province planning, we consider it advisable that one of the PFJ team be a consultant.*
8. *To facilitate Assistancy collaboration, it is expected that frequent reports from the Provincial team will be sent to the Justice Promotion Executive Secretary.*
9. *The local team representative at Assistancy meetings should have Provincial and PFJ team endorsement.*
10. *Further consideration may need to be given to the use of appropriate terminology in describing the team and what it is expected to be doing.*

Resolution:

We suggest that with the organization and development of the new promotion of faith and justice team, there still might be need in some Provinces of a structure whereby men whose main apostolate is direct work with the poor can have a continuing forum to collaborate and reflect on their work. When seen as necessary the SELA man should meet with the Provincial and the Executive Secretary of SELA to discuss this need.

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PROVINCE ASSISTANT FOR ARMS RACE

In the last issue of PJ we gave an account of the growing concern in the New York Province with the Arms Race and of a workshop attended by over 100 Jesuits on this issue. (cg. PJ 26, pp. 101 - 108). The Provincial, Fr. Vincent M. COOKE, has just appointed Fr. William MILLERD as his full-time Assistant for the "Arms Race Apostolate" - certainly the first such appointment in the Society. Fr. Millerd (age 48) entered the Society in 1952. In 1976 he received a Ph.D from Johns Hopkins University with a thesis dealing with elementary particle theory. From 1978-82 he founded and directed the Interfaith Coalition on Energy in Washington, D.C. We give here his job description:

Function: to aid the Provincial and the Jesuits of the New York Province in analyzing the multiple issues of the Arms Race and in developing pertinent programs throughout the various apostolates.

Job Description: The assistant to Father Provincial will work in Washington, D.C., and throughout the New York Province on an approximate 60-40% division of time.

In D.C., he will

- a) monitor Arms Race issues as they take shape in Congress, the White House, and the Departments of Defense, Energy and State (especially the Arms Control and Disarmament Agency);
- b) develop appropriate relations with the United States Catholic Conference, especially with regard to the forthcoming pastoral letter;
- c) develop relations with the many religious and secular organizations with D.C. offices who are active on Arms Race issues;
- d) gather resource materials; cooperate in issue analysis and resource development, on behalf of the New York Province;
- e) tap the resources of, and share the results of the above with, the other Provinces of the Assistancy as consultant to the National Office of Jesuit Social Ministries.

In the New York Province, he will

- a) share individually and in community, through discussion and other means of communication, the results of his D.C. work;
- b) develop with New York Jesuits analysis of the issues in accord with our shared commitments and varied talents;
- c) assist in development of programs appropriate to our various apostolates through resource procurement and coordination of efforts;
- d) collaborate with resident Jesuits in developing appropriate relations with local religious and secular organizations, and in monitoring United Nations disarmament programs;
- e) inform and advise Father Provincial on the issues and programs, and assist the Provincial staff in planning of this apostolate.
