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INTRODUCTION

An introduction should not begin this way, nevertheless I do want to apologize for the long delay in publishing the current issue of Promotio Justitiae. Explaining, without trying to excuse: the work and travel involved in becoming familiar with the Social Justice Secretariat simply caused the months to fly by, and the publication got neglected. In future I trust that PJ will once again appear every two or three months.

The service of faith and the promotion of justice involves a myriad of activities, like social action, organizing, development projects and popular education, human rights and public advocacy--it also involves research and writing, communicating and lobbying--and it also involves reflection, evaluation, planning and strategizing. If this is true of specific projects and institutions, it also true of broader social movements or even of what in some places is called "civic society".

Reflection is an **on-going** dimension of all social justice ministry, but at certain moments it means pausing to reflect at greater depth. Similarly the Society of Jesus as a whole also needs to reconsider "the response which today's Society is being asked to give to the apostolic challenges of our time."

In requesting this year's *ex officio* letters, Father General Kolvenbach asks how the Church and the Society can "proclaim the Gospel in a new way, and with renewed zeal, in a world which has changed and which continues to change." A few days later, he wrote urging Jesuits to prepare for a future General Congregation in such a way "that the Society may become better able to respond to the new issues involving the Church in the world of today."

New analysis needs to be done, at the local and regional as well as international levels. Father General wrote to the whole Society on September 27th:

The people of God are living in a moment of *kairos*, a moment of grace in the midst of serious crisis and great promise. The world is under pressure both from forces of union and forces of division.

The response to the cry for the liberation of the human person in so many different areas is so often a powerlessness to put an end to the many forms of slavery among us.

A General Congregation should enhance--not detract or distract from--the urgent apostolic work in which we are engaged. On the contrary, its preparation, celebration and implementation ought to make us more aware, whether in an existing work or in a new project, of the urgent apostolic exigencies in the world around us.

In this issue of Promotio Justitiae, the report on the social apostolate in francophone Africa and Madagascar exemplifies just the kind of "diagnostic"--namely, an analysis for the sake of improvement!--which is required to take stock of what we do (and fail to do) "in a world which has changed and which continues to change." In outline the report may prove adaptable to situations very different from francophone Africa. For example, section 4 provides a good review with questions of the various ministries in which Jesuits are involved. How might each of them better serve faith and promote justice?

Last July an interdisciplinary seminar was held in Colombia to study the effects of the liberal market economic model. The question posed was, "How do the new world situation and the socio-economic prospects for Latin America point towards new tasks of justice?" The seminar, named in honour of the late César Jerez, S.J., was held in Zipaquirá, Colombia, July 6th-11th, 1992. The concluding report is circulating in Spanish, but has not yet been translated into English or French. An interesting comment on the seminar's final document came from Brazil:

The neo-liberal model seems to have been well analyzed and in depth. The problem of "finding alternatives" remains a great challenge for us. Personally I think that under current circumstances, it will be difficult for us to get hold of real alternatives on the basis of theoretical reflections or at global (national or international) levels of action. Rather we will have to favour whatever new initiatives there are in the concrete, and base our reflections on these.

Thus the plea "Let us have concrete alternatives!" comes from all sides. For example, the author of the Letter from Canada in the last issue of PJ here raises a well-focused question about alternatives, one way of dealing with "the challenge of a priority Gospel choice for the poor in a new socio-economic context" as Father General expresses it.

In PJ 48 Father M. Amaladoss, S.J., "*The Spiritual Exercises and Social Transformation*" pointed out how imparting the Spiritual Exercises to individuals seems to fall short in preparing agents for social change. His proposals have been taken up by Fr. Daniel María Agacino, S.J., of the Manresa Retreat House in Montevideo. Other readers of PJ are invited to join in the discussion: How should our spiritual heritage be used or adapted in forming Christians and others actively committed to promoting social justice?

The March 1992 issue of PJ 49 generated several comments and criticisms which will be published in the next issue. I hope that the bulletin will continue to develop into a forum of questioning, exchange and reflection. Please do not hesitate to mail or fax your comments, questions and suggestions to Promotio Justitiae.

THE SOCIAL APOSTOLATE IN AFRICA

1. INTRODUCTION

1.1 Purpose of the meeting¹

In April 1991, the Provincials of the three francophone provinces of Africa agreed that the social apostolate coordinators of these provinces should meet in Nairobi in order to explore the following questions:

- Do the social activities and actions for justice and peace undertaken in our provinces respond to the needs of the local Churches and of society?

- What orientations should be proposed for the future? In particular regarding coordination at the level of the provinces and the Assis-tancy? On what themes and with whom?

1.2 Overall Perspective

The meeting participants² quickly reached consensus on two points.

First, the term "social sector" is considered unsatisfactory. As a consequence of Decree 4 of the 32nd General Congregation, today our Society can no longer consider action to promote justice, to help reintegrate those excluded, or to develop local conditions and the least advanced countries, as separate tasks. This commitment, both in reflection and in action, is a constitutive dimension of our evangelizing mission. All the sectors of the apostolate are involved, whether teaching or running retreat houses or working in parishes. The salvation which has been announced is not merely individual, but also societal: it is the Kingdom of God. This conviction leads us to broaden our reflection to include the overall mission of evangelization.

¹ Meeting of the Social Apostolate coordinators of the Provinces of Madagascar, West Africa and Central Africa, at Nairobi, February 7-10, 1992.

² Thus Frs. Jacques Couture (Madagascar), Richard Erpicum (Central Africa) and René Roi (West Africa) met in Nairobi, February 7 to 10, 1992, and after making an inventory of the main social undertakings in the three provinces, drafted the present report. Some scholastics were invited to contribute their own analysis concerning the social activity of the provinces. These conclusions were presented to Fr. Matungulu, provincial of the Central Africa Province, prior to final editing.

Next we concentrated our attention on the future, beginning with an analysis of what is lived and being done both in society and in the Society. Despite our limited information, it seemed important to deepen our reflection on what we could and should do.

2. THE CRISIS IN MADAGASCAR AND IN AFRICA

Presently an unprecedented crisis is traversing our countries, the very countries where we are carrying out our evangelizing mission. Pointing out the main dimensions of this crisis is important. Even if there are many positive elements, we wish first to highlight some of the more dramatic aspects of the existing situation.

2.1 Economic level

For the majority of our countries, the situation is disastrous. Unemployment, especially among youth, the lack of means and infrastructure for communication (roads, etc.), dependence on food aid, management problems, demographic pressures, the setbacks in development projects, the foreign debt burden, the unequal and unjust nature of North-South economic relationships, all these make an illusion of the hopes for development which dawned as each country became independent.

2.2 Social level

Our societies are evolving in the direction of a growing inequality between rich and poor. The latter are more and more subject to disease and malnutrition, have no right to proper education. Natural disasters (drought, AIDS) make their lot all the more miserable. The number of refugees keeps on rising as a result of wars of every kind.

2.3 Political level

Strong winds of democracy are sweeping across Africa and Madagascar. Their people want to reject dictatorship and corruption. This evolution involves violence, because those in power want to defend their positions. One can ask: Should those in power only be changed, or should there be true popular-participation in decision-making? Has the proposed democratic model not been "imported"? We know what to reject, but do we know what we want?

2.4 Juridical level

In most of our countries respect for human rights has not yet been achieved. The fate of prisoners, especially political ones, is an affront to human dignity. The courts function badly, rich and poor are not judged by the same standards. Often one cannot speak of the rule of law.

2.5 Cultural level

Immediately following independence, many rightly demanded respect for their own cultural values, but this was not always taken into account. At the same time, certain traditions seem rather incompatible with true development (witchcraft, ethnic conflicts, etc.), without however wishing to identify development with the Western model.

2.6 Religious level

Alongside authentic Christian life, ambiguous forms of religious expression also emerge, for example, sects, or religiosity cut off from reality. In some countries, the Church is having difficulty finding its proper place within a society in crisis.

2.7 Conclusion

At the end of this brief panorama, we feel that no one can disavow their respective responsibilities. The countries of the North bear their share because of their economic domination, political influence, cultural imperialism. At the same time, the countries of Africa and Madagascar, after nearly thirty years of independence, cannot blame everything on the foreigners. What's especially important, for us all, is to feel responsible in solidarity for the future.

3. **RESPONSES TO THE CRISIS**

In the face of the foregoing troubling picture, we might be tempted to feel discouraged. How can one not feel powerless before so many problems? But to the contrary! We must realize that we are all responsible for what Africa and Madagascar will be in twenty years time, and we have to discover the paths of change.

3.1 The two conditions for change

Madagascar and Africa will come out of the crisis the day when democratic structures are put in place, thereby guaranteeing everyone the freedom of expression and the free choice of their leaders, ensuring as well control over those in authority.

However, these democratic structures will not be really effective unless our countries can count on qualified conscientious persons, intellectually able to analyze problems and find solutions, and morally strong enough to prefer the common good, justice and care for the poorest over their own personal interests. Insofar as these conditions are fulfilled, we can all have hope for our countries. Insofar as we contribute to the fulfilment of these two conditions, we provide our countries with real reason for hope.

3.2 Role of the State

If the democratic State were indeed governed by such persons, it would be expected to define and implement adequate policies in the fields of development, training, communication and health, as well as guide investments in areas deemed most useful to the common good. In a free society, it would also be responsible for guaranteeing the freedom of everyone, including the weakest and neediest.

3.3 Role of civil society

Civil society, the forum for initiative and communication, should consist of associations, committed communities, dynamic businesses, made up of citizens conscious of their social responsibilities. The efforts at development emerging from this civil society would prove all

the more effective insofar as communication and consensus were better assured.

Therefore this social dynamic must not only be directed towards the development of its initiators. It should take the promotion of justice into account, assuring in particular the systematic rehabilitation of all those heretofore excluded, namely, the poorest, those handicapped in whatever way...

3.4 Role of the Church and of the Society

In such a democratic society, the Church is neither identified with the state and civil society, nor in competition with them. As "salt of the earth" and "light of the world", the Church leaves full responsibility to the state and society, while always clarifying, forming, questioning... The Society of Jesus, as an organic part of the Church, will easily find her place since her charism is, in large part, the formation of people.

3.5 Conclusion

This vision of a democratic society, whose social dynamic refuses to exclude the poorest but aims at their full reincorporation, could appear a dream. This is our Christian "utopia" whose value lies in orienting our daily commitment in this world where Christ wants with us to build his Kingdom.

4. FINDINGS - THE "SOCIAL ACTIVITIES" OF THE SOCIETY

The terminology we normally use, when speaking of "social apostolate" or "social projects", tends to convey a very debatable idea of our mission. If we wish to be faithful to Decree 4 of the 32nd General Congregation we must strongly affirm that the evangelic mission of the Society--namely working for the coming of the Kingdom, that is to say the promotion of faith and of justice in all milieux and especially among the most underprivileged--implies that all Jesuit activities have a social dimension.

In the light of Decree 4, we have examined the following areas:

- what Jesuits do in our three Provinces,
- what underlying attitudes most often emerge,
- what formation is received, which could to some extent explain this or that attitude.

Certainly it is not a question of making categorical judgements, rather of trying to discover the gaps and shortcomings in existing works, styles of action and methods of formation with a view to better service on everyone's part.

4.1 Especially in our high schools, we form men and women whose competence is generally recognized. Perhaps they often lack a higher degree of consciousness with regard to the social problems confronting them now or in future.

We form well-qualified elites. They should have more social awareness.

4.2 The spirituality imparted in our retreat centres, based on the Exercises, is excellent per se.

But is it sufficiently oriented towards the analysis of social realities and Christian commitment in the City, the world?

4.3 Many of us are involved, with great competence and generosity, in various social works often on a large scale.

But is our collaboration among ourselves, with lay people, other organisations and other Churches or denominations, really sufficient?

4.4 There is still a de facto preponderance of expatriate Jesuits, for the most part elderly, in many of our activities.

The participation of native Jesuits, elaborating projects based on their ideas, is not developed enough yet.

4.5 Despite our efforts at inculturation, have African and Malagasy values and cultural realities been taken sufficiently into account (e.g. their sense of time, the importance of their rhythms, their social rites, their languages...)?

4.6 There are "Province Projects", or at least common reflections on the future and development of our activities. The objectives are often defined, but not always the means for their implementation and achievement. They risk never becoming truly operational.

4.7 The individualism among us is doubtless linked in part to our charism! However this hinders collaboration among us. There is surely not enough exchange of information nor enough cooperation. Often we speak of "so-and-so's work" as his "private hunting ground".

It is essential to multiply the opportunities and means for cooperation.

4.8 Our life style, at least in certain communities, is it not in contradiction with the social reality of the people with whom we live? How in particular do we treat our own employees?

4.9 Is the formation of the young men in our scholasticates "incarnated"? Is the link between the teaching imparted and the economic and social realities always sufficiently explicit throughout formation? Do the different disciplines--Bible, theology, philosophy--exchange among themselves and with the social sciences?

4.10 For those Jesuits engaged in the apostolate, does each one not often shut himself in his specialty or his area, without letting new thinking and the changes in political, economic and social realities of the world in which he lives question and challenge him?

Is there sufficient effort devoted to "ongoing formation" through private study, workshops and refresher courses?

5. ORIENTATIONS AND PROPOSALS

5.1 Orientations

In order to respond even better to the challenges of the societies in which we live, it seems necessary to orient our efforts in three main directions: formation, action, cooperation.

5.1.1 Formation of ours

- For the young, this means continuing in the direction of an ever more open and integrated formation:

- Open to the social realities, from the novitiate up to theology and tertianship. For example, courses in political economy and management; workshops on social analysis; reading the Bible, the great philosophers and theologians in relation to the problems of society; links between Spiritual Exercises and social commitment.
- Integrated, to assure a living link between the different disciplines (biblical, dogmatic, moral, and spiritual theology, philosophy, humanities and social sciences).

- For Jesuits in the apostolate, we should:

- favour formative meetings;
- multiply occasions for reflection and analysis, for an ever closer contact with the local, national and international realities.

5.1.2 Action

- Our priority effort, in collaboration with lay people, must be to develop "formation, conscientization, research" in all areas. This means helping everyone assume their full responsibilities as a citizen committed to the service of justice and of development.

- This involves formation everywhere: high schools, retreat houses and spiritual centres, popular movements, base communities, parishes, centres for professional training, rural formation centres, social institutes...

- We should also launch "model development projects" which respect the values and cultural realities of our countries, as well as significant activities serving the most underprivileged.

5.1.3 Cooperation

Mindful of the limitations, let us develop to the maximum all possibilities for exchange and meeting through workshops, publications, bulletins, fax, etc.,

- among Jesuits of the same Province:
 - young / old
 - those working in different fields;
- among Jesuits, priests, religious and lay people;
- among Jesuits of different Provinces.

5.2 Proposals

5.2.1 At the Assistancy level, it would be interesting if the 1993 meeting on "The Social Apostolate in Africa" would bring together--besides the social coordinators and certain colleagues directly involved in social activities--some Masters of Novices, a trainer from Kimwenza and another from Nairobi, and some representatives of spiritual centres.

5.2.2 That each Province organize meetings among Jesuits working in the social sector, welcoming the participation of young Jesuits and those involved in other sectors.

5.2.3 That the Formation Commission, when it meets, study how problems of development be dealt with in formation.

5.2.4 That the Province organize a "Faith and Development" workshop for those in charge of different sectors: highschoools, retreat houses, popular movements, catechises, parishes, social action, taking care to invite lay people as well.

5.2.5 That lay groups in different places be encouraged to reflect on the problems of society and our responsibilities as Christians in the light of the Gospel.

5.2.6 That the social coordinators collaborate more with *Promotio Justitiae* and with the Province Newsletter, and also assure regular contributions on "faith and development" in the media of our countries.

5.2.7 That each Jesuit community strive to respect the principles of justice towards their personnel.

5.2.8 That each Province assure the presence of one or more Jesuits in human rights organizations such as Justice and Peace, the Human Rights League, *Action des Chrétienens pour l'Abolition de la Torture* (ACAT), and support actions to promote justice when needed and timely.

5.2.9 With regard to its mission of evangelization through the promotion of faith and of justice, that each Province identify a project to serve society's excluded (prisoners, the sick, AIDS victims, lepers, street children...), dedicating the necessary human resources and involving the entire Province through the participation of various novices, scholastics, brothers and priests according to their possibilities.

5.2.10 In order to reinforce in all our brothers their sense of responsibility regarding poverty, that we continue the efforts already undertaken towards serious formation in management and accounting.

**COMMENTARY on
"The SPIRITUAL EXERCISES and SOCIAL
TRANSFORMATION"**

Daniel Maria Agacino, S.J.

In my opinion, the article³ in question obviously makes a valuable contribution. Let me nevertheless offer some criticism of its basic claims, and suggest alternatives. Even though the present response is not the fruit of teamwork, I can say that several colleagues agree with its content.

1) Two basic aspects of unquestionable value in the article

That individuals as such may stimulate, encourage, guide social change, but are absolutely incapable of leading it to a conclusion, unless they work in a group. In other words only the group can achieve an effective social change, which is why one is impelled to create a social movement.

Together with this, the entire development of group dynamics which obviously one should know to perfection.

³ Article by M. Amaladoss, S.J. published in *Promotio Justitiae* 48 (1991), 10-13.

2) The author's proposal

He presents the possibility of an extension of the Exercises to the social movement, as an instrument in promoting groups responsible for social change. In the words of the author, it would be "to keep present the prophetic challenge of the Gospel (...) through creative visioning and community building, to animating the people's movement."

The argument in favour of this proposal is based on the valid assertion that the conversion of an individual or even of many individuals does not lead automatically to a change of social structures. And it is argued that the Exercises can be made in such a way as to train, mould and animate a group, but integrating the Exercises in a dynamic of social transformation. In that case, their role would consist in broadening them to the group, without reducing them to stimulating and encouraging the persons to conversion to God and apostolic commitment. For such a reduction--maintains the author--"seems inadequate to the promotion of social and cultural transformation."

3) Some corrections to this proposal

In the first place, there is no reason to make the Exercises of St. Ignatius directly serve an end for which they are not intended. The spiritual experience which St. Ignatius proposes is aimed expressly and clearly at a change of the heart and not of social structures, such as movements founded for that purpose envisage. This change of heart (the centre of the person in biblical vision) applies to those who are supposed to be capable of being motivated to work for social change to the point of risking their own lives. St. Ignatius and his companions (and many others down the four centuries) have been radical reformers of ecclesial and social structures, thanks to the interior dynamics of the Exercises, done without integrating them in a dynamic of social transformation.

But in the second place, with all due respect to the author, I feel that his proposal changes the internal dynamics of the Exercises. Because the Exercises seek to prepare a person, not for a concrete social renewal, but for a spiritual discernment of the best way of achieving the former when the moment comes.

That's precisely why the essence of the Exercises is to make the Exercitant like unto Christ, the "Man for others" who committed himself to the ultimate in the concrete cause of people. To attempt something else with the Exercises is to strip them of their nature. A text of the 32nd General Congregation illustrates this criterion:

We must bear in mind, however, that our efforts to promote justice and human freedom on the social and structural level, necessary though they are, are not sufficient of themselves. Injustice must be attacked at its roots which are in the human heart by trans-

forming those attitudes and habits which beget injustice and foster the structures of oppression.⁴

This is what the Exercises do. There are other ways of directly achieving social change, there are other alternative resources.

What is more, the help which the author suggests the Exercises can offer is not specific to them and can as well be obtained from some other type of spiritual retreat different from the Ignatian one, in fact.

There are other spiritual activities and other methods for fomenting all the spiritual broadening and deepening, the interiorization and motivations, and the consequent commitment which a social movement entails. Moreover, the mysteries of Christ, oriented towards discovering essential values, do not have to be known within the dynamics of the Exercises. Nor for that matter from within the inner knowledge typical of the Exercises. It is enough for a group to obtain the same through means suited to its particular end. At the most, as a form of Ignatian contemplation but without any need of doing it in the context of the Exercises.

Finally, the "symbolic models" mentioned by the author such as the "Two Standards", the "Three Classes", as well as the "psychodrama" he proposes all of which give rise to moments of group prayer, also in no way require the context and practice of the Exercises.

4) An alternate proposal

Promoting a social movement deemed necessary to change structures, could very well be achieved through group retreats which fully apply group dynamics and all other types of techniques specifically oriented to group pedagogy, education and community building.

Thus both before and after Vatican II, the BETTER WORLD MOVEMENT with its essential dynamics of group dialogue alternating with group prayer, proved its worth. Fr. Lombardi designed all that expressly to promote the communal renewal of the Church. They are still offering the following two courses deeply imbued with the group methodology of the movement⁵:

- the course "Person, Dialogue, Community"
- the course "New Image of the Parish"

In a different approach but also using group methodology the so-called "Encuentros o Convivencias en Cristo" in Argentina and Uruguay are

⁴ G.C. 32, Decree 4, no. 32.

⁵ Movement for a Better World, Via San Saba 9, 00153 Rome.

based on sociological input, the social doctrine of the Church, discernment, "psychodrama", group prayer, etc.⁶

In conclusion, I think it fitting that the Exercises continue to maintain their characteristic originality ("indifference", "personal spiritual discernment", the conversion of the individual to personal friendship with Jesus Christ...), as a transforming experience of love and service. This, of course, in no way prevents the Exercises--above all when done in daily life according to Annotation 19,⁷--from integrating some sort of group experience which does not tamper with the originality of the Ignatian personal experience. But this is precisely what the author disqualifies as inadequate for the "promotion of social and cultural transformation."

⁶ The one in charge in Buenos Aires is Fr. Alberto Ibáñez Padilla, S.J., Callao 542, Buenos Aires, 1022.

⁷ As agreed upon at the recent International Congress at Loyola (September 1991).

ALTERNATIVE INVESTMENTS?

Reliable statistics suggest that remittances to El Salvador from refugees in the United States may be totalling as much \$700 million per year. It is said that the small amounts in which the remittances come to El Salvador are not sufficient for investment and, consequently, the money goes into immediate consumption. While I am sure that much of what is sent back does go to satisfy urgent necessities, the stories that are emerging also suggest that much goes into so-called "discretionary" spending, that is, the usual: TVs, radios, cassettes, and the like.

Is there no way of capturing some of that money and channelling it into cooperatives or others types of community production activities to generate employment and incomes? Some kinds of cooperative mechanisms, banking or credit institutions, should be found for channelling those resources. Is there no way of getting communities to leave a portion of what they receive in cooperative banking enterprises that could provide technical advice on investing it in productive enterprises? community infrastructure? credit for establishing small businesses or improving agricultural productivity? Using, perhaps, experiences such as Mondragón in Spain as a point of departure?

US \$700 million is a lot of money; it is about a quarter of what the government is asking for in reconstruction assistance. If those amounts, or anything close to them, are sustained over the next few years while the peace process is (hopefully) consolidated, even 15 percent of that amount in community or cooperative investment could make an important difference in people's lives and their capacity to represent themselves and argue for alternatives.

Setting up such institutions (i.e., banking, credit and the like) of course demands dedication, knowledge, and so on. And it demands leadership from people who are trusted by communities. Would it not be worth while to encourage the Convergencia,⁸ or economics students at the UCA,⁹ or others to look into this seriously? Here in Canada, Salvadoran refugees attending a recent lecture on the United Nations in Central America (who send money to their families) found this whole idea interesting. But who could organize such a thing? I think that the initiative has to come from inside El Salvador first of all.

⁸ A coalition of social democrat parties.

⁹ Universidad Centroamericana "José Simeón Cañas" in San Salvador.

NEWS

1) At the beginning of August, some ninety Jesuits and two Sisters attended the fourth European meeting of the Jesuit *Mission Ouvrière et Populaire* with its theme, "Perspectives for the Near Future." Josep Miralles, S.J. of Barcelona gave the keynote address analyzing the changes underway in Europe and identifying topics for apostolic reflection. This paper, already published in French in Lettre des Jésuites en Mission Ouvrière, will be re-published in a future issue of PJ, if possible in dialogue with the results of the "César Jerez" Seminar in South America.

2) Future meetings of interest:

* In July 1993 the Jesuits involved in the *Mundo Obrero* in Latin America will meet in Curitiba, Brazil, to reflect on the theme "Justice and solidarity with working and poor people in Latin America". Their bulletin ENLACE publishes interesting exchanges on social issues in Latin America and Europe, especially Spain.

* In April coordinators of the Social Apostolate and others involved in social ministry will gather from all the Provinces and Regions of Africa at Yaunde, Cameroun, to further the implementation throughout Africa of the mission, service of faith and promotion of justice, as presented in this issue of PJ and in a parallel report drawn up by Jesuits from anglophone Africa.

* EUROJESS (European Jesuits in Social Science) will meet in Gdynia in Poland in late August 1993 for their bi-annual congress on the theme "What kinds of solidarity in the Europe of tomorrow?" including topics such as migration of peoples, unemployment, post-communist societies, and Europe's relations with the South.

3) An important resource recommended to everyone interested in justice is the United Nations Development Program (UNDP) Human Development Report 1992 (Oxford University Press).

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Promotio Justitiae est aussi disponible en français, también está disponible en traducción castellana.

If you are interested in receiving PJ, you need only send in a request with your mailing-address.

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