

PROMOTIO JUSTITIAE

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C.P. 6139 — 00195 ROMA — ITALY
+39-6-687.9283 (fax)
czerny@geo2.poptel.org.uk

INTRODUCTION

The first issue of *Promotio Justitiae* after the 34th General Congregation presents several texts to illustrate, or complement, the Decrees which in their provisional form are reaching Jesuits and colleagues everywhere. Those on **Our Mission** are titled as follows:

- Decree 2. Servants of Christ's Mission
- Decree 3. Our Mission and Justice
- Decree 4. Our Mission and Culture
- Decree 5. Our Mission and Inter-religious Dialogue

Two essays in this issue of *PJ* were written in and for the Congregation as drafts which eventually contributed to Decrees 3 and 4. "**The JUSTICE which FLOWS from FAITH**" sheds light on the entire mission and especially on its essential requisite of justice, and shows how faith and justice are related in our scriptural, ecclesial and Ignatian tradition. It serves as a complement to Decree 3 of GC 34 as well as to Decree 4 of GC 32.

The essay "**INTEGRAL EVANGELIZATION and INCULTURATION**" is a thorough introduction to the material of Decree 4 of GC 34 and will be especially helpful for all of us who are new to this complex area of Gospel, Church, culture and society. The essay is a long, careful, didactic treatment of inculturation.

These two essays, as merely drafts or proposals produced by two Commissions, give the reader an insider's glimpse into the thinking and workings of the General Congregation. To prepare the essays for *PJ*, a few editorial changes were introduced to make it clear that these are working-papers, not Decrees.

In early March, the **World Summit for Social Development** took place in the foreground of the Congregation's discussion of Intra- and Supra-Provincial Collaboration (Decree 21). The exchange of letters between the Jesuit team in Copenhagen, and Father General and the Delegates in Rome, illustrates the meaning of "global" or "international" in several senses:

- i) what makes local or social issues international?
- ii) what does it mean for Jesuits and colleagues to work together internationally?
- iii) how does world-wide communication (e-mail, etc.) help us to grasp the meaning of international issues (in the first sense) and cooperation (in the second)?

"The future of collaboration," says Decree 21, "remains largely uncharted. With creative imagination, openness and humility, we should stand ready to engage with all others seeking the integral development and liberation of people." This is one of the many topics which we look forward to exploring in the pages of future issues of *Promotio Justitiae*.

If you are struck by an idea in this issue, your brief comment is very welcome. To send a letter to *PJ* for inclusion in a future issue, please use the address, fax number or e-mail address on the cover. The re-printing of articles is encouraged; please cite *Promotio Justitiae* as the source, along with the address, and send a copy to the Editor. Thank you!

The Social Justice Secretariat at the General Curia of the Society of Jesus (Rome) publishes *Promotio Justitiae* in English, French and Spanish. If you would like to receive *PJ*, you need only make your request to Father Socius of your Province, while non-Jesuits please send your mailing-address (indicating the language of your choice) to the Editor.

This first issue of *Promotio Justitiae* after the General Congregation takes up the prayer with which Father General concluded his homily at the closing Eucharist in the Church of the Gesù, March 22nd, 1995:

Let us thank the Lord for the opportunity of this new beginning, to live the words and deeds, the choices and desires of Christ, which our three months of labours have tried to grasp in order to bring them to fulfilment. And with the intercession of our Lady of the Way and in the words of St. Ignatius, let us ask the Lord "for His perfect grace that we may always perceive His most holy will and fulfil it entirely."

Michael Czerny, S.J.
Editor

ST IGNATIUS and RECONCILIATION

Malcolm Rodrigues, S.J.

Michael Hurley, S.J. on reconciling the estranged (*dissidentium reconciliatio*) as given in the *Formula* of the Institute (*PJ* 56, June 1994) refers to the various versions of the *Formula*. How these relate to the understanding of the ministry of reconciling the estranged is important. While John O'Malley, S.J., cites a number of cases of reconciliation in which early Jesuits such as Jay, Polanco and Landini were involved,¹ the experience of Saint Ignatius himself over the ten year period 1540-50 in this ministry seems to me crucial. Dominick Bouhours, S.J., writing in 1679, cites three cases associated with St. Ignatius.²

The first deals with the reconciliation of Pope Paul III and the King of Portugal around 1545. The dispute arose after the Pope created the Bishop of Viseu a cardinal against the wishes of the King. The King reacted by cutting off the revenue of the bishopric and forbidding his subjects under grievous penalties to have any communication with their bishop.

The Pope, no less displeased on his side, condemned the proceedings of the King of Portugal, and upon occasions, made his complaints to Father Ignatius, who was wont to speak to him of the Prince, as of the most religious monarch in Europe. The breach began to widen, and to produce ill effects in behalf of religion, when the Father undertook to heal it. In the first place, he had his recourse to God, in whose hands are the hearts of the great ones of the earth, and he ordered prayers in his whole Society, to draw a Blessing from Heaven upon his undertaking. He wrote at the same time to Lisbon, where his counsels were well received. He treated with Cardinal Farnesi and with the Pope, who both had confidence in him. And he so well managed the Parties and the business, on both sides, that so nice and so difficult a matter was easily composed. In testimony of a sincere reconciliation the King restored Cardinal de Viseu into possession of the revenues of his Bishopric, and the Pope granted to the King considerable privileges, in favour of the Tribunal of the Inquisition, established in Portugal (page 123).

The second case involving St. Ignatius in the ministry of reconciliation occurs around 1548 and is undertaken at the Pope's request.

The inhabitants of St. Angelo and those of Tivoli, their neighbours, having a mortal feud, one with the other, even to a kind of open war, Father Ignatius, at the Pope's desire, went over to the places themselves. Having first treated with Margaret of Austria, wife to Octavius, Duke of Parma, who was Lord of St. Angelo, and next with the Magistrates of Tivoli, he brought these two towns to this agreement, that the Cardinal De la Cueva should be the arbitrator of their differences, and that in the mean time they should lay down their arms (page 136).

¹ John O'Malley, S.J., *The First Jesuits*, Harvard University Press, 1993, pp. 168-71.

² Dominick Bouhours, S.J., *Saint Ignatius Loyola*, Paris, 1679, translated into English by John Dryden, London, 1686; a modern edition by Richard Manners, S.J., 1992.

Both of the cases involved "reconciling the estranged," and it is important to note that they were undertaken by St. Ignatius after the 1540 version of the *Formula* had appeared and before the 1550 version, which expanded the list of ministries to include reconciliation of the estranged.

The third case mentioned by Bouhours occurred around 1552 and involved the reconciliation of an estranged married couple. Like the case of the people of Tivoli and St. Angelo, this one required St. Ignatius, notwithstanding the duty of his office as General and his ill health, to leave Rome.

The Duke Ascanio Colonna and Jane of Aragon his wife, were at variance over some frivolous matter, according to the custom of great ones, and their differences growing wider and wider, they at last separated with noise and scandal. The Father who knew them both particularly well, could not endure that this breach should continue, and undertook to make it up. Jane of Aragon was already retired to the frontier of the kingdom of Naples. He followed her thither, as infirm as he was, and in a very rigorous season, for he thought it convenient to begin with the Duchess, not doubting that if she were gained, peace should soon be made. In conclusion he prevailed with her, and he had no difficulty afterwards to bring the Duke to reason, so that being brought again together they lived more peaceably than ever (page 158).

These experiences of St. Ignatius and those of the early Jesuits cited by O'Malley certainly go some way in explaining both the expansion of the list of ministries and the shift in their order from the 1540 version of the *Formula* to the 1550 version. Moreover I share Hurley's concern that a spirituality of reconciliation may be both opportune and congenial for providing stronger bases for the service of faith and the promotion of justice. Certainly in my short span of experiences in Guyana in struggling for justice and human rights, we always ended up with at least two sides on any issue, and many times the parties were brutally antagonistic. In other words, the struggle may have led to justice being done, but it was a justice without reconciliation and, hence, in danger of leading to further injustices from the antagonistic partners. On the other hand, a struggle for justice in which reconciliation is the desired end can lead to real collective cooperation in the interest of the common good. Just as injustices produce division and alienation, so justice should aim to produce unity and reconciliation.

Malcolm Rodrigues, S.J.
Jesuit Presbytery
29 Brickdam, Georgetown
GUYANA, South America

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The JUSTICE which FLOWS from FAITH

Our experience and our purpose

1. The integral mission of faith which seeks justice, formulated by the 32nd General Congregation and confirmed by the 33rd, has come to mean a new way of understanding our Institute and charism. It has opened up avenues for the renewal of our lives and ministries and has invigorated the apostolic action of the Society in many parts of the world.

2. Among the creative responses to our mission today we want to single out:

a) a new familiarity with the Spiritual Exercises and other sources of our spirituality, which has helped to incarnate the faith;

b) our learning from the poor, making us more capable of listening to them and receiving from them;

c) social centres and movements with a renewed way of acting, more attuned to the efforts of many to transform social structures;

d) the effort of Jesuit education to form men and women "for others";

e) new forms of apostolic presence and action in situations of poverty, injustice, violence and marginalization.

3. It is also necessary, however, to acknowledge the personal, communitarian, and institutional ambiguities which have obtained on many occasions:

a) action on behalf of justice which has lacked deep spiritual roots;

b) conformism and lack of courage in making decisions, called for by the faith-justice option, that would change our institutions;

c) ideologization and dogmatism which caused divisions among us and left us treating each other as adversaries rather than as companions;

d) a style of life not very consistent with our fundamental options.

4. The God of grace and mercy encourages us to carry on with the purpose which, by His grace and with trust in Him, we have taken up. Many companions of ours, who became martyrs for participating from their faith in the struggle for justice and liberty in Asia, Africa, Eastern Europe and Latin America, confirm us in our identification with the crucified Christ of the Gospels. Many generous young men have joined, disposed to follow this vocation which is rediscovering justice in the heart of faith.

5. We have taken only the first steps along this road. Reflecting on our lived experience makes us aware of our weaknesses and limitations. Nevertheless, we are determined to keep ourselves open to the call of the Lord to build up His kingdom of love, justice and peace, and to renew, deepen and further our mission which integrates the service of faith and the promotion of justice.

Spiritual roots of the justice we seek

6. Many postulates asked that the biblical, Ignatian and ecclesial roots of our understanding of the promotion of justice be deepened. Rather than attempt a complete treatment of the subject here, the many studies already begun on these subjects should be pursued, and each of us ought, with openness of heart, to make good use of them. The reflections which follow offer only a simple point of departure.

7. The books of the Old Testament present the God of Israel as a God who is solicitous for justice. In the biblical texts this concept embraces the sense of rightness and integrity; its aim is that things be as they should be. Justice is linked with law or right, fidelity, or compassionate love. Persons are just when they enter into a right relationship with God, with other persons and with creation. That the God of Israel does justice and establishes right comes to mean that He saves.

8. Israel was born out of the liberating intervention of God who saved a group of tribes from the oppression of Egypt, turned them into His chosen people and so created a community of brothers and sisters based on the Covenant and governed by the divine Law. In this community justice to each other is the sign of fidelity to the God who loves them. Justice, therefore, refers to the right ordering of social relationships in response to the salvific actions of God. The ancient prophets condemned the oppression of the poor for violating the covenant established between the people and their God.

9. Jesus does not break with but fulfils these traditions of Israel in all their radicality. The Gospels present Him announcing that the gift of the Kingdom was imminent and would first reach the poor, marginalized and sinners. Healing the sick, living and eating with the poor and excluded, are both sign and realization of the Kingdom He announces. His call to receive the Kingdom of God as a gift and His claim to speak with the authority of God brought Him into conflict with the religious and political authorities of His time, and thus He died accused of blasphemy.

10. Jesus invited others to follow Him without having, any more than He did, a place to lay one's head. He let them understand that, since the disciple is not greater than the master, they too would have to follow the way of the Cross — taking up and suffering, just as He did, the sin of the world, evil and injustice — in order to be with Him transformed into habitants of a new world where justice would reign. The early Church soon discovered that the encounter with the Risen Lord took place in a privileged way in each one's encounter with the needy, to such an extent that by them will we be judged.

11. Ignatius, from the first moments of his conversion to Christ, together with his desire to follow and imitate the Lord in all poverty "both actual and spiritual,"¹ experienced a greater closeness to and compassion for the poor² and a preoccupation with the lot of those who suffered both materially³ and morally.⁴ He maintained this closeness and concern until the end of his life,⁵ even when as General of the Society his responsibilities grew and grew.

¹ *Spiritual Exercises*, 98.

² *Autobiography*, 18.

³ *Autobiography*, 89.

⁴ *Autobiography*, 38.

⁵ *Autobiography*, 98.

12. Right from the beginning and until now, the companions of Ignatius share with him the spiritual experience of asking "to be chosen under the banner of the Cross of Christ"⁶ and to take the apostles, who were sent to preach "in poverty,"⁷ as the point of reference for the exercise of their evangelizing activity. This spiritual way of life became an apostolic project in the *Formula* of the Institute and, in continuity with it, has become concrete in our history in very diverse ways as concern for the poor and action for justice.

13. In describing new horizons for the promotion of justice, such as the development of a culture of life and care for the whole of creation, we feel faithful again to our authentic spiritual tradition of a God who is Creator⁸ and who "inhabits His creatures."⁹ The Ignatian criteria for the selection of ministries¹⁰ continue to invite us to discern new forms of action for justice.

14. From her very beginnings the Church has been committed to the needy and the marginalized of society, remembering the words of Jesus: "Whatever you do to one of the least of these who are members of my family, you do it me."¹¹ The Fathers of the Church were ever mindful of the intimate relationship between faith and the works of justice. Social work was for many centuries a task of the Church. With the Industrial Revolution the social conscience of the Church began to turn towards the problems arising from rapid social change. Seeking step by step a more just social order, without ever abandoning the problems of workers and of the poor masses, her horizon has recently broadened to include questions of international peace and justice, the human development of nations, the defense of specific cultures and responsibility for creation.

15. Church teaching firmly proclaims that "love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the *promotion of justice*."¹² Although option for the poor and promotion of justice are not the same thing, they are inseparable. And though it is true that Christian love takes forms other than justice, justice is the demanding form of love and only becomes concrete, creative and lasting when it is nourished with compassion. "In effect, to teach and to spread her social doctrine pertains to the Church's evangelizing mission and is an essential part of the Christian message." In other words, the Church's social doctrine aims "to guide Christian behaviour. It therefore belongs to the field, not of *ideology*, but of *theology* and particularly of moral theology."¹³

⁶ *Spiritual Exercises*, 147.

⁷ *Spiritual Diary*, 15.

⁸ *Spiritual Exercises*, 23.

⁹ *Spiritual Exercises*, 235.

¹⁰ *Constitutions*, 622-23.

¹¹ Matthew 25:40.

¹² *Centisimus Annus*, 57 (italics in original). See 58-59.

¹³ *Centesimus Annus*, 5; *Sollicitudo Rei Socialis*, 41 (italics in original).

New dimensions of justice

16. Many of the realities of our world hurt us for their inhumanity, as they do everyone with ethical sensitivity. In the light of our spiritual origins, we encounter structures and attitudes which contradict the plan of a God who reveals Himself as Love and which take root in a dehumanized culture. We feel called to seek and find God in all things and therefore impelled to collaborate in humanizing these disordered values and structures, whether found in private or in public life.

17. The Spirit of Christ opens our ears to the clamour of poor multitudes and oppressed peoples. It is a cry which demands the dignity and liberty which are theirs as sons and daughters of God. With humility and patience, but also with courage, we feel committed, in collaboration with others, to bring about a more human world order. This commitment renews and reinterprets our vocation as contemplatives in action, as contemplatives for transformation.

Commission on the Promotion of Justice
34th General Congregation

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WORLD SUMMIT for SOCIAL DEVELOPMENT

Copenhagen, March 6th, 1995

Dear Father Kolvenbach and Delegates of GC 34:

Peace of Christ!

We, the Jesuit Team at the United Nations Summit meeting in Copenhagen, greet our brothers at the Jesuit Summit meeting in Rome!

We would like to share briefly with you some of our thoughts as we move today into the opening of the World Summit on Social Development. Last evening, ten of us from around the world gathered in the hospitable Jesuit Community of St. Canuti in the heart of Copenhagen. We shared our experiences and expectations, happy to be participating in this Summit and grateful to Michael Czerny of the Social Justice Secretariat for arranging for our being together this week. During our meeting, the idea came to us to communicate to you both our fraternal greetings and some of our impressions of important points that seem very much in line with our Jesuit mission today.

The negotiations for the final Summit "Declaration and Plan of Action" are still on-going. Yet even at this point we see several very important points emerging from both the preparatory period and the exchanges of this week between government delegates and representatives of the Non-Governmental Organisations (NGOs). Among the major issues are:

1. A world-wide concern that the main problems for the future of humanity are not only in the poor countries but in both poor and rich countries.
2. A global focus on three inter-connected challenges: eradicating the worst of oppressive poverty, overcoming social exclusion, and constructing new dimensions of work and employment.
3. A readiness to use the analysis and explicit language of social justice, ethics and morality.
4. A focus on the marginalisation of Africa.
5. An emphasis on the absolute necessity of dealing with gender equality.
6. The search for an alternative paradigm to the dominant model of neo-liberal economic growth.
7. The urgency of sharing resources on a global scale and the necessity of rejecting patterns of over-consumption and mal-development.

But by far the most profound experience for us has been the recognition of the growing value of international networking in the work for global justice. The creative connections made among NGOs from many parts of the world have had significant effect upon the preparations for this Summit and will be critically important in its follow-up. This experience pushes us to consider the importance of the international dimension of our Jesuit mission. Indeed, internationality is one of the great strengths that the Society of Jesus has in our engagement in the global struggle for justice. Moreover, the presence of a large number of competent and committed lay-people involved in this Summit process highlights for us the Jesuit need for developing partnerships with the laity at the international level.

While recognising the importance of our local involvements and commitments, the experience of this week is calling us more and more to concretise the global dimensions of our mission of faith and justice in the days after both this Social Summit and GC 34. It seems to us that this requires of the Society a continued and coordinated emphasis on:

1. Formation of Jesuits to a global perspective.
2. Structures at the provincial, assistancy, regional and curia level that facilitate global networking.
3. Leadership training in the demands of global solidarity.
4. A spirituality of global consciousness.

As a Team representing various parts of the international Society, we are planning to stay in touch with each other and with the networks that we have become part of through this Summit process.

During this meeting we have been buried alive in documents. We imagine that this is also your experience during the Congregation. We hope that our own addition to your documents with this

letter and with the daily newsletters we are sending does not overwhelm you during the final days of GC 34!

Please know that you have our strong prayers, deep gratitude, and warm regards.

The Jesuit Team:

Jim Hug (Wisconsin), Center of Concern, Washington
Anton Dekkers (North Germany), Pax Christi, Copenhagen
Salvador Orara (Philippines), doctoral studies in Paris
Aloysius Irudayan (Madurai), Indian Social Institute, Bangalore
Henry Volken (Switzerland), NGO representative, Geneva
Manuel Alphonse (Madurai), All India Catholic University Federation (AICUF), Madras
Jim McSheffrey (English Canada), student volunteers, St. Johns, Newfoundland
Peter Henriot (Zambia-Malawi), Jesuit Centre for Theological Reflection, Lusaka
Bernard Lestienne (France), OCIPE (Catholic European Study and Information Centre), Brussels
Leslie Dorn (North Germany), UNDA (International Catholic Association for Radio and Television), Copenhagen
Savarimthu Lazar (Madurai), Indian Social Institute, Bangalore

Rome, March 10th, 1995

Dear brothers, the Jesuit team at the U.N. Summit on Social Development at Copenhagen,

the Peace of Christ! All of us *congregati* have been following the Summit with great interest and thank you for the daily newsletter and especially for the letter about your team meeting. An evident bond which unites us is the international dimension of our mission and vocation — one of the most traditional characteristics of the Society of Jesus — which is being renewed in the experiences which you and we are having.

Both the important ethical and social concerns which you raise and especially the commitment you make to continue working together by way of follow-up, resonate with topics on which we have been praying, reflecting, discussing and writing. Despite many obvious differences between a Social Summit and a General Congregation, there is clearly a deeper unity of purpose which your letter communicates.

In the Aula we often pray to our Lord Jesus, "Help us to be faithful to the mind of Ignatius and generous in seeing our world through the eyes of faith." You, our delegates at Copenhagen, have a special place in this prayer.

Your brothers in Christ,

Father General and the Delegates at GC 34

See Bernard Lestienne, S.J., "Copenhagen: the Mermaid's Tears," *EUROPEAN VISION* 35 (February 1995), 33-40.

INTEGRAL EVANGELIZATION and INCULTURATION

I. INTRODUCTION

1. General Congregation 32 (1974) defined "the service of the faith of which the promotion of justice is an absolute requirement" as the current expression of our charism. In keeping with the Exercises and the Constitutions, this is the Ignatian orientation of our mission today as an apostolic body. General Congregation 33 (1983) confirmed this point ten years later and emphasized two dimensions. The first is that this mission is to be carried out from the standpoint of the evangelical option for the poor. In this, the Society takes up the central idea of Jesus' mission. The second dimension is that this mission is defined as **integral evangelization**, which the Society has come to understand in a deeper way.
2. Assessing now the apostolic life and experiences of the Society during the past twenty years, we confirm the definitions of the past two Congregations. At the same time, assessing the world, the Church in the world and the Society itself, we note the increasing importance of the cultural dimension in the perception, analysis, and interpretation of today's complex reality. The cultural factor seems ever more relevant for the evangelization of today's world. Brothers of ours in the past were keenly sensitive to this dimension in their evangelization: Matteo Ricci, Roberto de Nobili, John de Brito, José de Anchieta, José de Acosta, and many others. Today, our brothers carry out a pedagogy of evangelization based on **insertion**, that is, on being present with the people, sensitive to them and so to their special way of being and doing. Others are trying to introduce the Good News into contemporary culture, in the worlds of science, art, education and communication. Here we face a strong challenge: coherently to integrate these aspects within the perspective of our charism and mission.
3. **Integral evangelization** tries to embrace the whole of human reality: the individual, the social and cultural; the spiritual and material. For evangelization unfolds in the concrete reality of very different and numerous cultural groups. So we call 'inculturation' that process of evangelization which integrates faith and justice in a concrete culture. This is not a theological or pastoral fad, but the irreplaceable core of an authentic evangelization. How to evangelize without integrating faith and culture when the two touch the deepest of the human being?
4. We locate our Jesuit mission within the frame of the evangelizing mission of Jesus Christ. We take up and continue his mission in what we call integral evangelization (GC 33). Through it, we reaffirm the service of faith in the promotion of justice (GC 32). But an integral evangelization can be put together and carried out only on the basis of the specific relationship between faith and culture. Hence, faith, justice, and culture complement one another in the concrete unity of what is human and in the integral expression of inculturated evangelization. The evangelical liberation of persons or of social groups cannot fully take place without inculturation, a process which liberates the culture; nor can there be full inculturation of the faith without personal and social liberation.

II. WHAT CULTURE ARE WE TALKING ABOUT

5. There are many ways of understanding and defining culture. For our apostolic purposes, we take culture to mean the form in which a group of people lives, thinks, feels, organizes itself,

celebrates, and shares life. A culture, therefore, exists only in the concrete life of its members. A cultural group adapts to its environment, organizes its relationships, conceives and shapes the meaning it gives to life, to action, and to communication. Like human beings, each culture is marked with positive and negative elements. Persons and groups create and live their culture which in its turn molds, conditions, and differentiates them. Culture is transmitted throughout the process of education and is absorbed both consciously and unconsciously.

6. In each culture there are visible elements: language and gestures, symbols and rituals, the ways of working, building and cultivating, of dressing and cooking. But there is also another level, that of meanings and values, of world vision and of cultural ethos. The combination of these two levels gives cultural identity to each human group.

7. Among cultures or carriers of culture are ethnic and national groups as well as people assembled in institutions or associations in which the two levels mentioned are found. Cultures, too, are the subcultures of family, workplace, recreation; of social interests and participation; of religious groups; of school or university, and others which fill our daily life. Indigenous groups on their own lands are cultures, so too rural populations and the margined and downtrodden on the fringes of city life. In each group, a cultural identity unfolds which is manifest in and through the external and internal elements mentioned above.

Culture and society

8. Every culture seeks social expression. Every society has cultural presuppositions. In an elementary sense, a society is an association of individuals who live by common rules. Society and culture are distinct realities, but one cannot be understood without the other. There can be continuity and coherence between the two, but also inconsistency and conflict. The changes that are absorbed into a culture nearly always come slowly. The subjects of those changes are the members of the culture: if they do not become so, then they experience the change as violence or injustice. This is the source of the tenacious cultural endurance of many groups even in adverse social situations. This explains the re-emergence of cultures with a history of being oppressed or scorned. Cultures, especially popular ones and those with a religious foundation, have proven persevering in resistance. Social changes provoked by ideological forces are usually more rapid and extrinsic to the group. History shows that it is easier to dismantle or change social structures than cultural structures.

9. In non-modern cultures, religion is a key element in the identity of many people or nations; it gives the group sense and legitimacy. Modern culture, on the other hand, avoids religion in this formative cultural role and only considers it as one among others elements of culture. This is called 'secularization' in one of its accepted meanings. It makes manifest the radical break between the non-modern and the modern cultural paradigms and their consequent effects upon social formations.

III. CULTURE AND THE INCULTURATION OF THE GOSPEL

10. '**Inculturation**' is a relatively new word which characterizes the relationship between faith and culture in the process of evangelization. Since Vatican II, and especially since the Synod on evangelization (1974) and the subsequent publication by Paul VI of *Evangelii Nuntiandi* (1975), sensitivity to the relationship between faith and culture or cultures has deepened through

theological reflection and through Church, pastoral, and missionary practice. Since the Synod on Catechesis (1977), this relationship has been expressed in the word 'inculturation.' In 1978, acting on the brief decree 5 of GC 32, "On promoting the work of inculturation of Christian faith and life," Father Arrupe sent the Society a letter and a working paper on this theme.¹

11. **Inculturation** is not the same as **adaptation** or **acculturation**, which for centuries have governed the process of evangelization. In the latter two, the culture of the evangelizer initiates, controls and determines, whether working in a foreign culture or in one's own. Changes come from without and take place in the cultural group which one seeks to evangelize and so, in some sense, are extrinsic to the culture.

12. Through inculturation, on the contrary, evangelization takes place **from within** the culture of the human group one seeks to evangelize. This characterizes inculturation. The key question is this: How has the Lord been present, worked and continue to work in and through these people and their cultures throughout their life, their traditions, and their history, before the process of evangelization and during it? The members of the culture are the principle subjects of the process. The evangelizers are their facilitators and collaborators.

13. The Gospel does not exist in the abstract. It is always already assimilated in some concrete culture. Inculturation is, therefore, a path of continual growth in the awareness of a culture as the real or potential carrier of the faith. In becoming aware of one's culture seen from the faith, even when evangelizing one's own culture, the evangelizer rediscovers it as a carrier of the Gospel but never as an exclusive or privileged form of proclaiming it or living it. For this reason, the process of evangelization always unfolds in an intercultural dialogue. Between the one evangelized and the evangelizer (apostolic person or community), a mutual evangelization takes place in a certain way. The evangelizer and the members of the culture one wishes to evangelize come to know each other better and better. In this interaction, each one discovers the reality of their culture, its characteristics, its proximity to Gospel meanings and values, and also its human and institutional limits, its contradictions and perversions.

14. Consequently, an explicit proclamation of the Gospel requires an intimate knowledge of the cultures involved. An inculturated discernment leads to the discovery of what is already evangelical in the culture being evangelized and what can be done away with in the culture of the evangelizer, with a view to the transmission and living-out of the Gospel message. This makes possible an insight into where conversion is needed in each culture. For both conversion and deepening in the education of the faith will come about especially at the profound level of culture, that is, at the plane of its meanings, values, and criteria, its worldview, its cultural ethos. Conversion and growth at this level shed light on and direct the changes required at the level of the cultural expression of the faith. Evangelization will be a joint effort between the evangelizer and the person or cultural community. Hence, the Christian faith which, by action of the Spirit, follows upon evangelization is not a doctrinal or ethico-moral set, nor an institutional body such as a religion, nor a group of symbols and rites. Rather, it is a response and knowing and free acceptance by a person or by a community of the gift which God makes of Himself to humanity in Jesus Christ.

15. Evangelization is indispensable. On the one hand, every culture is a human creation and the carrier of values but also of limits and deviations, some of which are clearly incompatible

¹ *Acta Romana* 17:2 (1979), 256-81.

with Christian faith. Consequently, enculturated evangelization will always be critical of culture and sometimes counter-cultural. Prophetic denunciation is an unavoidable part of evangelization. On the other hand, no culture achieves on its own the gift which God makes to us of His Son or of all that He comes to bring into our lives. No culture, therefore, can offer itself as the only path to the faith. The mediation of evangelization is necessary. But to each person or group, the Spirit will give the gift of receiving, living, and expressing the faith according to the identity of their culture. What is more, in a mature evangelization, the Gospel life and message end up becoming part of the culture, a principle that animates, directs, and unifies the culture, transforming and remaking and relaunching it.²

16. This process of evangelization does not take place only in relation to cultural groups that have not known Jesus Christ. It also goes on in the re-evangelization of cultures which in the past have lived the Christian faith and which now are rather critical of the Gospel, indifferent to it, or simply unbelieving. Such situations create the urgent need for "a New Evangelization with new ardour, new methods, new expressions," new approaches to old contents. This **new evangelization** is a central theme of John Paul II's concerns and preaching.

17. An inculturated evangelization, with the necessary adaptations, is a dialogical and educative mediation, not only with indigenous and traditional cultures (relatively new or centuries old), but also in relation to modern and postmodern cultures with their many subcultures. It will always be from within them, that the evangelizing discernment will take place. This helps the cultures to discover within themselves their human riches and the footprints of God. At the same time, by the power of the Spirit, the signs of brokenness and of sin, needing cleansing and conversion, will also come out in the cultures.

18. Paul VI taught us that the divorce between faith and culture is the drama of our time as it had been of other times (*Evangelii Nuntiandi*, 19). Our mission of evangelization is always to integrate them. And how often do injustices flow from this divorce! The service of faith and the promotion of justice, in which and through which we accomplish our task of integral evangelization, can only take place in concrete cultural contexts. Our evangelical mission of faith and justice therefore passes through the centrality of culture in human reality. Faith, justice, and culture join in every evangelization that claims to be integral.

IV. INCULTURATION AND THE MYSTERY OF JESUS CHRIST

19. The unfolding of salvation history is itself a whole process of inculturation. It is so through the **incarnation** of the Son and through His life. The Word, being God and without ceasing to be God, in the plan of the Trinity³ becomes completely human in Jesus Christ, one with us in all things except for sin⁴. Poor right from His mother's womb,⁵ Jesus appears among a definite people with its own history and tradition, its own genealogy and religion. In the very formation

² See Fr. Arrupe's "Letter on Inculturation."

³ *Spiritual Exercises*, 107.

⁴ John 1:1-14; Philippians 2:5-8; Hebrews 4:15.

⁵ Luke 1:38ff; Galatians 4:4-5.

of Israel the cultural identity of the people takes shape in its institutions and ways of existing, by its faith and awareness of the action of the Lord God upon itself. Yet Israel also had intercultural relationships with other peoples, through whom God caused various aspects of His mystery to become known and lived out.

20. Jesus himself, while deeply rooted in His own culture, nevertheless maintains a critical freedom towards it. In it He assumes and confirms the theological foundation of His historico-cultural vocation. Jesus takes up the salvation which among His people is the constant sign of God's presence and action. But He challenges or denounces, corrects or reorders whatever in the Israel of His time had corrupted God's salvific plan or deviated from it. He did this in relation to the Sabbath, to the temple, to some traditions and customs, to the situation of women, to the understanding of His messianic destiny.

21. More than that, Jesus opens up for the people a new way of seeing their own reality, of relating among themselves and with God. As a free man, He questions their religious, political, and cultural power, by His words but even more by the integrity of His life. He made himself neighbour to the poor and sick, to children and women, to publicans and foreigners, to all those discriminated against by the very structure of society and of their culture. He stood in solidarity with them and even more He identified with them. This brought Him to his death, the **paschal death** made fruitful by the God who raises Him up, the death that brought with it new and definitive life.

22. Our evangelizing presence and action among peoples and cultures in which we live or to which we are sent must go through this same dynamic. Every culture is a carrier of life, but it is also marked by death. Inculturated evangelization retraces with the people the ways of God in their culture, in it recognizes the human aberrations, with it starts out anew by witnessing, proclaiming, and serving, and with it shares the gift of the new life of Jesus crucified and risen in it. There is, then, no full-stop to evangelization which would exempt a culture from opening up to the gift of God in Jesus Christ, to the transformation and the conversion, the growth and the multiplication of its talents and of its faith.

23. Hence, referring to the mystery of Christ in His **incarnation, death and resurrection**, inculturation is the ongoing work of the Spirit in the persons of every cultural groups. As in **Pentecost**, the Spirit pours forth over all humanity and its cultures and fills them with true life. The Spirit does this, all the while, with respect for the identity of each person and culture, using their language and according to their way of understanding. As Jesus passed from death to Resurrection with a new life, so cultures and our way of evangelizing them must also pass through changes, reorientation and purification, which are so many deaths needed in order to reach new life. Thus the deep unity of the faith is patiently built up, in the diversity of peoples and of their cultures. From the very concrete singularity of a Jewish Jesus, is projected on each culture the universal human journey of all peoples. The paschal Jesus teaches them all to live communion in difference.

24. The intercultural encounter will take place at various levels and with full respect for the liberty of the participants. There can be encounters between believers and non-believers, between those who believe in different ways and according to different spiritual and religious traditions, between various denominations who follow the same God and Jesus Christ, between believers in the same faith who have reached different levels of appreciating and living-out that faith.

25. The universal community of the faith that we call the Church will be the possible result of a gift accepted, not always foreseen and never imposed by force upon a human cultural group. The Church that yearns to live as a universal communion in the one faith, will become present or re-discover herself in the local plethora of ecclesial communities. Each community will have its own face; all will take communion in the same Spirit. An inculturated, integral evangelization is divine and deeply human. It accomplishes the service of faith in the promotion of justice with constant attention to culture and to cultures. It rebuilds communion among those who open themselves to the mystery and free gift of a God who in His Son offers Himself through the Spirit to humanity, at all times and in all places.

V. THE COMPLEX CULTURAL SCENARIO TODAY

26. The very make-up of the 34th General Congregation — 223 Jesuits of more than sixty nationalities from many different countries and regions — is an impressive experience of cultural plurality and of its complexity. It could be useful for us to take note, even if briefly and very incompletely, of some of the more important cultural traits of our time. Keeping them in mind will help us to grasp the challenges posed to a realistic reflection on inculturation as a challenge to evangelization.

27. Looking at the world, we are struck by the multiplicity of ethnic groups, tribes and nations with traditional cultures, possessing an admirable cultural and religious patrimony and an ancient wisdom that has molded the identity of many peoples.

28. The formation of nation-states or the process of colonization, often ambiguously reinforced by the process of evangelization, dominated, marginated, or simply destroyed whole groups of peoples. Many of today's oppressed cultures are the heritage of cultural genocide or the tragic slave-trade. There are indigenous minorities who have suffered and continue resisting. There are also groups of people who have been massively displaced in political exile or forced to migrate in search of possibilities for survival.

29. Through a long historical process, modern culture has gradually taken shape. It is the result of a radical paradigm shift that stands in direct contrast to the genius of non-modern cultures, even though the two continue to exist side by side. Western in origin, modernity is characterized by rationality and secularization, by the priorities of the individual over the group and of the market over the political or social, or by the supremacy of the authoritarian or totalitarian state over its citizens. By way of balance, among other values this modern culture confers a sense of liberty, the promotion of the person and his or her human rights, respect for cultural pluralism, and the yearning for equality and solidarity. We all know the widespread contradiction between these ideals and their realization. For along with them coexist corruption, misuse of public funds, the clash between private and corporate interests, the abuse of power, the shattering of family structures, individualism, hedonism, and consumerism. The profound cultural changes unleashed by the collapse of socialism are now underway: the tragic situation of Africa, so exploited and so forgotten; the uncertain re-constitution of the former Soviet republics; the incognito which continues to be the future of China; and the neo-liberal strategy of the capitalist world which is being imposed upon all the world.

30. Contemporary science and technology have become prime sources of profound and ongoing changes in the material and psycho-social reality of modernity as a culture. Its spread throughout

the world through education, information, and trade seems to give it a global reach that escapes ethical control and exercises a broad influence over defenceless cultural traditions which are breaking up or being destroyed. Society is coming to recognize more and more that the destiny of humanity as well as the fate of its ecological and vital context throughout the world, are in the hands of the same humanity. Along with the technological results which benefit humanity as a whole, at the same time we live with organized crime, the drug-trade and international terrorism.

31. In this play of contrasting elements running through modern culture, persons and groups find themselves fragmented amongst many different subcultures at the same time. They notice the contrasting pluralism of values and criteria. The exacerbation of all this makes obvious what we call today the **crisis of modernity**. There are two major tendencies in relation to it.

The first tendency consists in integrating forces, such as ecumenical and interreligious dialogue, efforts at international solidarity, the existence of scientists who show openness to mystery, initiatives towards a sense of community, and so on.

The second response to the crisis of modernity is so-called **postmodernity**. This is a counter-cultural phenomenon which has not yet brought its own theoretical paradigms to maturity, but has seized the imagination of the young. Postmodernity confronts the Church and the Society with very serious questions. If, before, we tried to enculturate in modernity, now we can no longer be satisfied with offering modern solutions to postmodern concerns. Nor can we simply hang back and not bring the Gospel there where new cultures are being forged.

We have to pay equal attention to the New Age phenomenon, which is closely connected with postmodernity. Widely spread, New Age includes elements of natural religion as well as an awakening of spirituality, mysticism, re-incarnation, and so on. We have to discern in modernity, postmodernity and New Age the positive and negative aspects, including those that we ourselves have been assimilating or promoting with a certain ambivalence.

VI. JESUITS FACING THE CHALLENGE OF THIS CONTEXT

32. This scenario, vast and full of contrasts, makes us realistic and modest about the scope and human effectiveness of our evangelizing mission. On the one hand, we feel a gaping disparity of forces. On the other, we note how much the Church and the Society can do here, provided only that we unite around concrete objectives, well-defined strategies, and effective regional and international collaboration. Credible witness has great internal force, as does apostolic coherence in the service of faith and the promotion of justice, as effective frameworks for an integral and inculturated evangelization. To say this is to propose to the apostolic body of the whole Society the pivotal contemplations and meditations of the Exercises: The Kingdom and the Two Standards. This is not just a concern for the spiritual growth of individuals or communities. It is the articulation of a clear-sighted and unified action such as the vision and mysticism of Ignatius of Loyola were, we intuit, for his time and still more so beyond it.

Challenges to the Society and Pressing Options

33. Considering all the above, we affirm the fundamental importance of the dynamic of inculturation. This is essential for our own conversion and re-evangelization as Jesuits. We must integrate it into the formation of young Jesuits, the apostolic re-invigoration of formed Jesuits, the Christian and Ignatian growth of our lay collaborators, and the effective focus of our many efforts in works around the world.

34. This is the way we should shape the integral evangelization we envision (GC 33), which translates our mission and charism of service of faith and promotion of justice (GC 32). Inculturation has to permeate all the apostolate and spirituality of the Society, our way of understanding and of valuing and of proceeding. Inculturation is an essential form and characteristic of our way of serving God and His people with and in the Church. Because of their special urgency, we single out three **priorities** in putting this perspective on inculturation into practice.

35.1. As an international apostolic body, we are called to work on a project conceived globally and implemented locally and culturally, in an effort towards a human society which would see the world from the perspective of the poor, be just and, in justice, build peace. We want to work with all those who promote dialogue and solidarity, in responsible freedom and in recognition and appreciation of cultural diversities. We want to work together to help young people of all cultures discover the possibility of living fraternally in the mutual recognition of their differences, in such a way that they commit themselves actively in this project of humanity.

35.2. We want to search for and develop apostolic strategies for facing this challenge: the humanization and the inculturated evangelization of contemporary culture in its modern and postmodern paradigms. We intend to face the challenges posed both by unbelief and by indifference and also by a religiosity which is sometimes vague and eclectic, sometimes fundamentalist or sectarian.

35.3. We want to accompany especially the peoples of traditional or indigenous cultures and those groups who suffer poverty and so many forms of oppression. We want to be with them and to share in their struggles and hopes. Out of such experiences lived-out in various ways, we want this inspiration to shine upon all the apostolic action of the Society and so provide direction in organizing our various ministries.

36. We intend to implement all this with consistency and enthusiasm from a perspective of Gospel values and criteria, consonant with our mission and charism. We feel sure of being able to do so by faithfully following Jesus Christ; with awareness of the gratuitous gift of God and of His Spirit who is for all humanity; in fidelity to and cooperation with God's Church; in open, serious dialogue with all those in the world who sincerely seek the same objectives.

Commission on Evangelization and Culture
34th General Congregation

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ECOLOGY versus MAMMON?

Chryso Pieris, S.J.

You cannot save/serve both the environment and Mammon (Luke 16:13, a paraphrase).

This is not a paper written after deep research and analysis in precise digital language. Rather, let me indulge in some loose thinking and iconic language.¹

The biblical God we believe in is the God of life. He does not give us life in a vacuum. He gives us life in and through our environment, our planet, our Mother Earth. The destruction of which is a direct attack on our life-line to God. It is not atheism. It is diabolical anti-theism. Hence my paraphrase of Luke 16:13.

If you take the rich industrialized countries, approximately 20% of the global population consumes 80% of all that is available, leaving 20% for the rest of the world to consume. A person from the rich world is sixteen times more a burden on Mother Earth than a third worlder. This is not merely unfair, it is indecent. This is not merely unjust, it is downright sinful. This is the cause of the ecological problem — over-consumption.

Development of the under-developed countries is not the solution. Not even sustainable development. If the aim of the developmentalists is to bring the Third World up to the level of consumption of the rich countries, the result will be planetary suicide. As Alberto Moravia says in his *Red Book and the Great Wall*: the end result of consumption is *excreta*.² Rather earthy language. The consumer culture produces a culture of *excreta*. In other words if the whole world were to consume like the rich countries, our beautiful earth would be reduced to an enormous lump of *excreta* (in the vernacular) floating in space.

What is needed is not the development of the Third World but the de-development of the rich industrialized countries. Cut down drastically on consumption and share the excess with the rest of the world. Turn the consumer culture topsy-turvy. Money-fixation, profit-madness, the very engines of capitalism, must be eradicated from the heart of man to bring him back to sanity. You cannot save/serve both the environment and Mammon.

Today evangelical poverty is not only for monks and nuns or Christians, but for all mankind, if we want to save the world. The Marxist Moravia advocates it and chastity, too, for all! This calls for a sort of global socialism. When out of five persons in the world, four are in dire poverty, for one to live in barbaric extravagance is dehumanising. Man must be made more important than money or even the Sabbath. Being must become more important than having. Only socialism makes it possible to give man priority over everything else and to distribute the wealth of the world more equitably. In practice Christianity has not done that. After all, the

¹ Gregory Bateson, *Steps to an Ecology of Mind: Collected Essays in anthropology, psychiatry, evolution and epistemology*, New York: Ballantine Books, 1972.

² Alberto Moravia, *The Red Book and the Great Wall: An Impression of Mao's China*, (translation of *La rivoluzione culturale in Cina*), New York: Farrar, Straus and Giroux, 1986.

utterly wasteful consumerism is found mostly in the 'Christian' west. The Church leaders have spoken against it, but they themselves are immersed in it up to their necks. They are ineffectual. In fact here in Asia, living in a remote Buddhist village, without electricity, piped water or a word-processor, it is beginning to be embarrassing to call myself a Christian.

The verse that immediately follows Luke 16:13 reveals the foxy evasion of the real solution to the problem, and the phoniness of the solutions trotted out instead by the World Bank, the IMF and such institutions.³ "The pharisees, who loved money, heard all this and were sneering at Jesus."

Chryso Pieris, S.J.
Tanjantenne
Balangoda, SRI LANKA

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LETTERS and COMMENTS

Enveloped as we are in this country, like all those of Latin America, in a deep economic-financial crisis (but much more a moral one, which is what rightly should alarm us), really only the saying — "To be an optimist costs no more than being pessimistic but is, by contrast, happier" — could justify my optimism.

In my country — or colony? — we have an **official** unemployment rate of about 12.2% of the economically-active population, but add to this an approximate rate of 14% under-employment, and this causes the people as a whole to feel an extraordinary insecurity and brings out the worst manifestations of lack of solidarity, with all that that implies. For example, the opinion is beginning to spread that, by throwing out the undocumented foreign workers (there are many of them who've escaped conditions in their countries of origin like Bolivia or Paraguay), there would be more jobs for Argentineans. People generally do not understand that unemployment is a dependent variable of the capitalist model of accumulation, with its accelerated technological changes which displace labour ... and with the appropriate rôle assigned to the peripheral countries in the international division of labour.

If to all this we add that a scandalous loss of ethical values is tearing the social fabric apart; that the consumerism of those who have is spreading to those without resources; that the broad masses have scarcely any possibility of escaping from growing impoverishment; that the rulers and great capitalists and *glitterati* of show business forgo nothing of the lavish and ostentatious life, obscene in flaunting its wealth; and that deep resignation has taken hold among the young, who do not commit themselves to struggle to **change** this situation — really it seems a nearly irresponsible act of optimism to think that any change might really occur.

³ Graham Hancock, *Lords of Poverty: The Power, Prestige and Corruption of the International Aid Business*, New York: Grove/Atlantic, 1992.

And, nevertheless, on the personal level I think that, perhaps touching bottom, these ominous negative signs could be reversed, which darken what could be a cloudless sky pointing towards the best of human destinies. In all of this what most bothers me is something which upsets me every day: one of my daughters is a catechist and has always had a "Catholic education" (at the moment she is studying in the *Universidad del Salvador*). She doesn't take drugs, she doesn't drink, she doesn't go to discos ... but she does not manage either to show any solidarity (nor does it occur to her) beyond going to the parish and teaching catechism in a rather wooden way, or going to Mass, etc.... And even if it were a matter of giving up some little comfort (not to mention any necessity) in the most minimal way in order to help meet the straits of others, she opts for herself. By this I want to illustrate how extremely our youth is gripped by the illness of capitalist voracity: first me, then me and finally me.

I don't see what else one can do but give example. Although leaders of every type (politicians, government, trade unions, *anche* ecclesiastic), unfortunately, in general ... better that they not give example because you would have to say that one should do the opposite of what they do, and one should know that, when they preach, they lie.

Despite all this one must keep struggling, right? The earthly resurrection is possible. The rest is each one's affair, which I respect.

[Name withheld]
ARGENTINA

For an earlier letter from Argentina, see *PJ* 51 (May 1993).

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Reading *PJ* 59 (March 1995), gave me the impression that our communities do not always embody the fraternal union that should be there, whether considering the beginnings of the Society or paying attention to the repeated pleas of our Superiors. Union is demanded by the disunited world in which we live and which we seek to turn into the Kingdom of God. Trying to uncover the reasons for such a lack, I think I can affirm that we lose sight of the *punctum uniens* which are the Constitutions and the orientations of our major superiors, and instead each one follows his individual points of view.

Both before and during the 34th General Congregation we ardently asked the Holy Spirit to shed light on the Delegates. Now is the time to ask Him that all of us Jesuits accept with faith and joy the decisions of the same Congregation; so that we might continue being, both *jure et opere*, "the Society of Jesus" in the Ignatian sense.

José Bulfoni, S.J.
C.P. 521 - SOCOPO
64001-970 TERESINA - Piauí
BRAZIL

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Paul Caspersz in his "Social Dimension in the Spiritual Exercises" writes of "those whose work is not in the field of justice (for instance, cloistered Carmelites, school or university teachers)." Please, no more of that! For years I have come across social action people who seem to think that they are to be the conscience for the rest of us ... and the rest of us are all presumed to be blind to the justice dimensions of our mission and vocation. This attitude has turned off many people through the years. I can only protest that much, certainly not all, of what I have witnessed among university teachers is a struggle also in the field of justice.

"Conversion and Our Ministries" by Joe Owens points out part of what I mean. "The justice imperative," in Owens' words, "has often been problematic and perplexing" for those in the educational and pastoral ministries. We too are conscious of the justice imperative and are struggling with it, striving for "Conversion, not just Formation" in Owens' terms.

Daniel Ross, S.J.
Center for Academic Cooperation
Fu Jen University
Hsinchuang, Taipeihsien 242
TAIWAN

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