

PROMOTIO JUSTITIAE

EXCHANGES ECHANGES INTERCAMBIOS

N° 63, March, 1996

* INTRODUCTION	1
Michael Czerny, S.J.	
* JESUITS and the NEW WORLD ORDER	5
Paul Caspersz, S.J., Sri Lanka	
* The CHURCH DARES to FIGHT for RIGHTS	7
Etienne Grieu, S.J., Chad	
* Of WORMS and EAGLES	10
Andrew Hamilton, S.J., Australia	
* PREVENTING BURNOUT	14
Peter Hosking, S.J., Australia	
* The BOSNIA PREDICAMENT	15
Damian Howard, S.J., Belgium	
* CERAS	18
Antoine Kerhuel, S.J., France	
* VOCATIONS in MEXICO	20
Francisco López Rivera, S.J., Mexico	
* The OIL of FAITH and JUSTICE	23
Gabino Uríbarri, S.J., Spain	
* COMMENTS and LETTERS	26
Costa Rica, Puerto Rico, Sri Lanka	

C.P. 6139 — 00195 ROMA — ITALY

+39-6-687.9283 (fax)

czerny@geo2.poptel.org.uk

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.

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!

Michael Czerny, S.J.
Editor

INTRODUCTION: "WHERE in the WORLD are WE?" — II

"An introduction should not begin this way," I wrote nearly four years ago,¹ "nevertheless I do want to apologize for the long delay in publishing the current issue." Adapting what was said then to similar circumstances today: the work and travel involved in re-starting the Social Justice Secretariat again after the 34th General Congregation simply caused the time to fly by, and the publication got neglected. In future I hope that *PJ* will come out again every two or three months. Thank you for your understanding!

The present issue is a potpourri thanks to readers of *PJ* who, often in response to an earlier article, themselves become writers and share their concerns and experiences with the *PJ* community. That is good! and has led one of our members to be honoured. *Selecciones de teología*, a project of the Sant Cugat Faculty of Theology (Barcelona), "selects and condenses the best articles in theology published in journals throughout the world." Chosen from among hundreds was "The Celibacy of the Lord Jesus, and Vocations" by Gabino Uríbarri, S.J. (*Promotio Justitiae* 59 (March 1995). Congratulations!

An innovative approach to analyzing, describing and evaluating the world is becoming ever better known since 1990 with the annual publication of the *Human Development Report*.² While people may think of economic development as merely increasing average income, the objective of **human development** is defined as enlarging people's choices in three essential ways:

- Equality of opportunity for all people in society.
- Sustainability of such opportunities from one generation to the next.
- Empowerment of people so that they participate in — and benefit from — the development process.

If human development is a process of enlarging people's choices, then the essential choices seem to be:

- To lead a long and healthy life.
- To acquire knowledge.
- To have access to the resources needed for a decent standard of living.

If these essential choices are denied to people, one can see that many other desirable opportunities in life remain inaccessible.

¹ *Promotio Justitiae* 50 (November 1992).

² United Nations Development Program, *Human Development Report (HDR)*, New York: Oxford University Press. 1990: Concept and Measurement of Human Development. 1991: Financing Human Development. 1992: Global Dimensions of Human Development. 1993: People's Participation. 1994: New Dimensions of Human Security. 1995: Gender and Human Development.

The *Human Development Report* reports annually on each country's progress toward human development by combining and comparing nearly fifty indicators such as education, health, and real purchasing power.³ This composite statistical yardstick of human welfare is called the "human development index" (HDI).

By combining a variety of statistics, the HDI provides a measure of development which is much more **comprehensive** or **holistic** than gross national product (GNP). HDI evaluates people's ability in each country to live a long and healthy life, to communicate, to participate in the life of the community and to have sufficient resources to obtain a decent living. The HDI leaves room for the cultural and the spiritual dimensions of life. It neither claims to encompass all of human reality, nor reduces it to mere numbers or materialistic factors like GNP or even standard-of-living purely in economic terms. The HDI thus introduces helpful points of reference for interpreting conditions of life in each country, and for comparing the world's 174 countries which, each year, are ranked from the highest human development to the lowest.

The special focus of the 1995 *Human Development Report* was on the situation of women:

Human development is a process of enlarging the choices for all people, not just for one part of society. Such a process becomes unjust and discriminatory if most women are excluded from its benefits. And the continuing exclusion of women from many economic and political opportunities is a continuing indictment of modern progress.... In no society do women enjoy the same opportunities as men.... Despite considerable progress in developing women's capabilities, their participation in economic and political decision-making remains very limited.⁴

Affirmations such as these, which should surprise no one, are interpreted by GC 34's decree on "Jesuits and the Situation of Women" in strong terms:

We still have with us the legacy of systematic discrimination against women. It is embedded within the economic, social, political, religious and even linguistic structures of our societies. It is often part of an even deeper cultural prejudice and stereotype.⁵

The 1995 *Human Development Report* provides a great deal of useful information for anyone who would like to understand a bit better the complex situation which Decree 14 was trying to address.

Just as *PJ* did two years ago,⁶ let us again make use of the HDI to ask about the situation of the Society of Jesus. **Where in the world are we Jesuits?**

³ HDI does not include explicit categories of human rights and social justice because these have so far proven too difficult to translate into accurate statistics that can be compared.

⁴ *HDR* (1995), p. 1, 2, 4.

⁵ D.14, n.3.

⁶ "WHERE in the WORLD are WE?" *Promotio Justitiae* 54 (February, 1994).

DISTRIBUTIO GEOGRAPHICA SOC. IESU, 1.1.96

Nationes		Domus	SUMMA
High human development			
1	Canada	40	513
2	United States	253	3.934
3	Japan	25	287
4	Netherlands	12	197
7	Norway	-	1
8	France	62	817
9	Spain	138	1.945
10	Sweden	2	13
11	Australia	26	195
12	Belgium	45	633
13	Switzerland	10	81
14	Austria	11	156
15	Germany	48	583
16	Denmark	3	12
18	United Kingdom	27	361
19	Ireland	23	236
20	Italy	73	1.357
21	Israel	1	4
22	Greece	3	23
24	Hong Kong	5	36
	Taiwan	15	185
	Macau	1	10
25	Barbados	1	1
26	Bahamas	2	3
27	Luxembourg	1	8
28	Costa Rica	1	14
29	Belize	3	22
30	Argentina	13	224
31	Korea, Rep. of	7	75
32	Uruguay	7	71
33	Chile	20	208
34	Malta	9	87
35	Singapore	1	11
36	Portugal	17	204
38	Czech Rep.	8	80
39	Trinidad & Tobago	-	1
40	Slovakia	9	136
42	Belarus	1	1
46	Fiji	-	1
47	Venezuela	28	214
49	Panama	3	52
50	Hungary	11	98
51	Poland	37	585
52	Russian Federat.	2	24
	Yugoslavia	1	8
	Croatia	8	143
	Slovenia	5	44
	Bosnia/Herzo.	1	2
53	Mexico	59	505
54	Ukraine	-	1
57	Colombia	25	357
58	Thailand	4	25
59	Malaysia	2	8
60	Mauritius	1	14
62	Seychelles	-	2
63	Brazil	71	832
Medium human development		1.181	15.640
64	Kazakhstan	1	3
68	Ecuador	18	159
71	Lithuania	6	39
72	Cuba	6	38
78	Syrian	3	16
80	Jordan	1	3
82	Albania	2	13
84	Saint Lucia	-	1

Medium human development		Domus	SUMMA
85	Algeria	3	13
87	Paraguay	13	84
88	Jamaica	4	34
89	Kyrgyzstan	-	1
91	Oman	-	1
93	Peru	26	223
95	South Africa	6	33
96	Dominican Rep.	15	131
	Puerto Rico	4	28
97	Sri Lanka	7	78
98	Romania	3	24
100	Philippines	24	340
101	Lebanon	7	57
103	Tajikistan	-	1
104	Indonesia	61	332
	Timor (East)	-	3
105	Guyana	7	30
107	Egypt	4	46
109	Nicaragua	4	44
111	China	-	40
112	Guatemala	9	55
113	Bolivia	17	116
115	El Salvador	9	52
116	Honduras	11	45
117	Morocco	1	7
120	Viet Nam	1	62
121	Zimbabwe	25	142
122	Congo	2	5
125	Solomon Islands	-	-
	Guam	1	6
	Marshall Islands	2	4
	Micronesia	4	28
	Palau	1	5
127	Cameroon	7	61
Low human development		315	2.403
128	Pakistan	1	4
129	Ghana	1	11
130	Kenya	10	105
134	India	289	3.409
135	Madagascar	12	228
	Reunion	1	12
136	Zambia	26	112
141	Nigeria	7	38
143	Zaire	33	326
144	Sudan	2	6
145	Côte d'Ivoire	1	11
146	Bangladesh	-	3
147	Tanzania	6	60
148	Haiti	1	14
151	Nepal	4	31
152	Senegal	1	2
153	Cambodia	1	6
155	Benin	2	4
156	Rwanda	4	8
157	Malawi	3	7
158	Uganda	3	17
159	Liberia	-	1
162	Chad	14	56
164	Angola	1	3
165	Burundi	3	9
167	Mozambique	7	40
169	Burkina Faso	1	6
171	Ethiopia	1	8
		435	4.537
UNIVERSI		1.931	22.580

The geographic distribution of Jesuits may be found in one of the tables of the *Supplement*.⁷ Under the five continents, this chart lists alphabetically the 125 countries (*nationes*) where Jesuits are and, next to each, the number of houses (*domus*) and the total number (*summa*) of priests, brothers and scholastics in each country. The countries are numbered from 1 to 125.

If one looks up each country in the 1995 *Human Development Report* index and replaces the figures 1-125 with that country's ranking in the HDI, then one sees the world's Jesuits distributed from no. 1 (Canada) with the highest overall human development, to no. 171 (Ethiopia), the country with the lowest rating in which Jesuits live and work.

Please see the accompanying chart. Jesuits can be found all over the world.⁸ Our distribution according to the HDI indicates **where** the Society is located vis-à-vis those better and worse-off in the sense of human development. This distribution, the chart shows, is widespread and tends to reflect our long history. Could we be distributed differently, in order to respond better to the needs of today and the future?

Michael Czerny, S.J.

⁷ The table "*DISTRIBUTIO GEOGRAPHICA SOC. IESU, 1.1.96*" will be found in the annual *SUPPLEMENTUM CATALOGORUM SOCIETATIS IESU 1997*, Rome: Curia, 1996. This *Supplement* is distributed throughout the Society and may often be found at the end of the Province catalogue.

⁸ Where *DISTRIBUTIO GEOGRAPHICA* counts Jesuits in what the U.N. does not consider a country (e.g., Puerto Rico, East Timor), the *PJ* editor put the disputed territory on the HDI where it seemed best. Such places do not have a number next to their name.

JESUITS and the NEW WORLD ORDER

Paul Caspersz, S.J.

GC 34 repeated GC 32 to remind us that "we are a worldwide brotherhood."¹ GC 34 often speaks of our duties of "participating in social mobilization for the creation of a more just social order"; of "new opportunities for bringing the Good News to peoples all over the world"; of working to counter "injustices on a massive scale ... by working to build a world order of genuine solidarity, where all can have a rightful place."²

At this point in history it is important to enlist the support of as many Jesuits as possible in the First World for the building of a New Just World Order. The idea first came up at the Fourth Conference of Non-Aligned Countries in Algiers in September 1973. On 1 May 1974 the Sixth Special Session of the United Nations General Assembly, following in the wake of Algiers, adopted the Declaration on the Establishment of a New International Economic Order (NIEO).

Predictably, the rich industrialized countries appeared to be open to the idea but in reality felt seriously threatened. The then U.S. Secretary of State Henry Kissinger led the campaign at the UN Special Session held in September 1975, against the NIEO as proposed at Algiers. The world communication media, controlled by the First World, did not frontally campaign against the NIEO, but just ignored it.

While trying to show understanding for the aspirations of the developing countries, early in his long speech Kissinger made his real intentions clear:

It is also ironic that a philosophy of non-alignment, designed to allow the new nations to make their national choices free from the pressure of competing blocs, now has produced a bloc of its own. Nations with radically different economic interests and with entirely different political concerns are combined in a kind of solidarity that often clearly sacrifices practical interests. And it is ironic also that the most devastating blow to economic development in this decade came not from "imperialist capacity" but from an arbitrary, monopolistic price increase by the cartel of oil exporters....

So let us get down to business. Let us put aside the sterile debate over whether a new economic order is required or whether the old economic order is adequate. Let us look forward and shape the world before us. Change is inherent in what we do, and what we seek. But one fact does not change: that without a consensus on the realities and principles of the development effort, we will achieve nothing.³

The passage has been reproduced at some length since it accurately describes the enduring attitude of many leaders of the industrialized countries to the development of Third World countries. Twenty years have passed since Kissinger spoke. The world order remains as

¹ GC 34, D.2, n.14 citing GC 32, D.2, n.9.

² D.3, n.19; D.2, n.2; D.3, n.7.

³ *Tribune* (Sri Lanka), 20:17, 13 September 1975.

iniquitous as it has been ever since today's Third World countries were forced to submit to the military and economic might of today's industrialized countries. We agree that there is no need to debate whether a NIEO is necessary. It is necessary.

In the spirit of GC 34 we ask what Jesuits in the industrialized countries can do to bring about the New World Order. Some areas may be singled out.

First, they can make sure that the NIEO is brought back to the world's agenda. Nothing so far suggested can take the place of NIEO as proposed at Algiers. The World Trade Organization (WTO) set up at the Uruguay Round of GATT is not even a caricature of the NIEO. It negates nearly everything that the NIEO envisaged. Similarly, the Structural Adjustment Programmes of the World Bank and the International Monetary Fund (IMF), far from eliminating or even alleviating poverty, actually make things worse for the poor.

Secondly, Jesuits in the First World can show the unfairness of present systems of world trade, where the low prices of primary commodity exports of the Third World countries are forced to meet the higher prices of First World exports. Let me take an example. Sri Lanka exports over 200,000 metric tonnes of tea each year. If we get £2 per kg more per tonne (and the price will still be low compared to any beverage made in the rich countries), we shall receive over £400 million or US \$620 million more in foreign exchange each year. At 500 cups of tea per kg of tea, the price of a cup of tea in rich countries will increase by 0.4 pence, and in Britain there will be no coin small enough to pay for the increase. Yet it would mean much for Sri Lanka. The total of official foreign aid which Sri Lanka received from all sources in the last two or three years has been less than US \$1000 million per year. What we need therefore is trade, not aid.

Third, Jesuits in the industrialized countries can show up the myth of foreign aid. The original target was 1 per cent of GNP. In 1963 the Development Assistance Committee of the OECD countries lowered the target to 0.7 per cent. Yet even this target has not been reached, and most years it has not exceeded 0.4 per cent. Among the traditionally generous donor-countries only the smaller ones — the Netherlands, Norway, Sweden, Denmark — have come close to the 1 per cent target or even slightly exceeded it. Furthermore, if we set off total inflows of foreign exchange against total outflows, in many years the annual net transfer of resources from North to South will prove to have in fact been negative. The outflows of foreign exchange arise from payments of interest on, and amortization of, previous loans and from the repatriation of profits on private foreign investment in the poor countries. If we include losses from worsening terms of trade and restrictions on exports from the developing countries, the picture emerges of stark injustice. Finally, one has to take account of the compulsory aid given by the colonies for the development of imperialist countries during the heyday of direct colonialism. If this is included, then what is being made available today will be reckoned, not as aid but as partial restitution.

The three tasks may be undertaken by individual Jesuits in the First World. But there is also important work for Jesuit social institutes such as the Center of Concern in Washington. It is notoriously difficult to access the documents of international financial organizations such as the World Bank and the IMF, but relatively less difficult for social institutes located in the capitals and large cities of the First World. Some of these documents could be made available to individual Jesuits and Jesuit social institutes located in the Third World. We should appeal to the decision makers in the Jesuit Provinces of the rich countries to set up more of these institutes and assign to them capable Jesuits and lay collaborators, men and women, who are concerned about a New Just World Order. Where non-Jesuit centres already exist, we should humbly

collaborate with them, even providing resources of personnel and money, where such would be welcome. It is also important to aim at better networking of Social Research, Social Action, Appropriate Technology Centres and Coordinators of Social Action in the Third World.

At the interprovincial and international levels, the Society must continue to find ways to collaborate with other national and international groups or organizations..., for a part of our responsibility as an international apostolic body is to work with others ... for a more just international order. The Society must therefore examine its resources and try to assist in the formation of an effective international network so that, also at this level, our mission can be carried out.⁴

Would that the Society in the First World respond to the wishes of GC 34! The New International Economic Order would not be long in coming!

Paul Caspersz, S.J.
Satyodaya
30, Pushpadana Mawatha
Kandy, SRI LANKA

+ + + + +

The CHURCH DARES to FIGHT for RIGHTS

Etienne Griefu, S.J.

A year's regency spent in St Luke's seminary near N'Djamena in Chad allowed me to discover a little of the country, to make friends with several Chadians, as well as to share some of their aspirations and concerns. What form does the connection between the service of faith and the promotion of justice take in this context? This is what I shall try to explain, relying above all on my personal impressions and without making objective claims.

The first thing which struck me was the power within the hope that many Chadians have which refuses to allow their history to be eaten up by people of violence. What they say about the country bears witness in general both to many wounded hopes and a deep aspiration for something else. I took part (very modestly) as an examiner in a poetry competition in the town of Moundou, and it was striking to see the enormous number of texts which dealt with the burning issues of the day: peace, the future of the country, of Africa, revolt before the ferocity of the powerful, refusal to take any more violence, lies or fear. The winning poem was called "Chad, the lake of fire."

The political situation in the country is, indeed, deeply troubled. There are still pockets of revolt, more or less active; a modest independent press is just about tolerated. People have been

⁴ GC 34, D.3, n.23.

waiting for transparent elections for five years,¹ while those in power line their pockets liberally. The decline of the institutions of the State carries on, yet trust between the groups who were opposed to one another during the years of war has still not been re-established, particularly between the groups of the north and the south, whose conflict is firmly anchored in people's minds. None of this creates a context conducive to economic development, and Chadians often have the impression that their meagre opportunities actually to get something right are being snatched away from them. Despite it all, the hopes raised by the National Sovereign Conference (held at the beginning of 1993) are not dead, indeed, one can see them surface rapidly whenever one discusses the country with Chadians. The retreat of other African dictators feeds the frustration of still having to submit to the arbitrary power of an administration which was established by arms.

At the same time, there are precious few hooks to hang these aspirations on. Certainly, there are associations which defend human rights, are active and have a real audience; there are also unions, associations and numerous political parties. But these organisations recruit from the small elite of those who have access to western culture. Some of them have no fear of committing themselves, and sometimes taking considerable risks in so doing, while being aware, too, of their great vulnerability and their relative isolation. This is what the team of N'Djamena Hebdo wrote one week after the office of the newspaper had suffered a violent raid by members of the ANS (National Security Agency):

Dear Reader..., You tirelessly demand a critical and caustic N'Djamena Hebdo. In fact, you ask me all the time to put my neck on the line, to risk my life spectacularly to satisfy you, to say in public what you think in private.... After all that, what do you do, you exacting and intransigent reader, pushing me so often to the edge of the fire? What are you going to do?

In this context, the Catholic Church is looking to commit itself more. This she does, first of all, through the voice of the Bishops. They have made their contribution to the National Sovereign Conference. The Christmas messages which they have written over the past years have become something of an event for the country. Their concern is that a large number of Christian leaders now get more involved in the difficult struggle. In December 1993 they invited each parish to set up a Justice and Peace Commission. This is making a gradual contribution to the struggle for the rule of law. Their members spread news of atrocities committed and a civic education campaign has been launched with the aim of preparing the future elections.

The commitment of the Bishops and the Church brings with it some delicate points. Certain people would like to see them take a more front-line approach with more candour and vigour. But the Bishops take pains to ensure that they do not appear to be the natural representatives of the population of the south of the country, a role which many would like to see them embrace. That would lead to a revival of the north-south conflict, emphasising its religious dimension and masking the true questions.² Moreover, there are certain sections of the Muslim community who

¹ Colonel Idriss Déby took power in 1990, banishing Hissène Habré by armed force. At that time he promised to install a democratic regime.

² Slightly more than half the populations of Chad is Muslim, the majority originally from the northern part of the country. The Christians are, for the most part, from the south and represent one-third of the population.

have been manipulated by the islamist propaganda coming out of Sudan, who show a strong reaction to any declaration by a Christian leader in the political domain, underlining that the Church is flagrantly disregarding the respect of the secular society which she claims to support.

Since the Church cannot be satisfied with declarations and speeches which touch on politics, she also calls on her members to become involved each in their own way. She asks Christians, for example, to resist actions which undermine the common good, and to join others in standing firm. A seminarian who accompanies a group of the Union of Christian Executives of Chad told me of the harassment which certain officials have to resist in order to keep their liberty. It is a tough test, a harsh and silent combat in which men and women put their futures and those of their family on the line.

Besides this first type of involvement which is that, above all, of those who have access to western culture, a second must be mentioned, more discrete but without doubt important for the country's future. In the small towns and villages, associations are being born in vast quantities, groupings with a view to the defence of common interests; the promotion of an activity or profession, village organisations for the improvement of daily life, farmers getting together, for instance, to get aid for the digging of a well, the building of a common barn, access to new agricultural technology, setting up a primary school when the state cannot provide, etc. Here, the Church is involved to the highest degree through Belacd and Secadev.³ She is not alone on the ground; there are NGOs too, as well as government agencies. But the Church does play a central role thanks to the training offered to farmers who are capable of dialoguing with the public authorities in the name of their village. Thus, at Kyabe, I met two delegates from a village who had the responsibility for negotiating with Cotontchad the payment for the cotton produce of the village. They told me about the new developments in their last dealings. All these groups and associations are undoubtedly capable of better as well as worse. They can aspire to building up a cartel to dominate, or contrariwise, can allow experimentation with other relationships, respecting the common good and the rights of the small.

In the midst of all this, Christian communities are called, I believe, to play an essential role. Some of them may become a place where new social relations can be tried out which will allow traditional societies, perhaps, to face up to the brutal demands of the modern world, while still keeping certain of their values. In launching a vast project to establish Christian Base Communities, the Catholic leaders are dreaming of an injection of the Gospel into the very fabric of social relationships.⁴ These Communities provide a context for Christians to pray together, to read the Bible, to discuss the questions on their minds, to reflect and become able to transform what lies on their doorstep. In the cities they try to adjust to the size of the little quarters, even of blocks, and bring together people from different ethnic backgrounds, not an entirely unproblematic process (beginning with making oneself understood, thanks to the linguistic diversity), but one which does open up horizons of solidarity. The idea seems to resonate, especially in the urban milieu where it compensates, perhaps, for the fracturing of normal family ties.

³ Organizations sponsored by the dioceses and coordinating development projects.

⁴ The majority of Chad's Christians are members of Protestant churches divided into many denominations. But since I do not know them very well, I will refer to the Catholic Church.

The Catholic Church seems to have accumulated considerable capital in terms of trust among the Chadians, especially those in the south. The impressive number of catechumens is ample evidence. Last Easter in N'Djamena I attended hundreds of adult baptisms. This shows how thirsty for God these men and women are. But they come to the Church because they see in her a space of liberty, where the little ones have an opportunity to be respected, where hope can be expressed and take shape, where stories can be told in which the forces of violence do not have the last word, where suffering without answer can rise to the ears of God. I was struck by the choice of the members of a Bible study group which a seminarian and I ran. They asked, with surprising determination, to read the Book of Job.

That said, the infatuation with the Church could turn sour. Unwittingly, she could be exploited as a lifeline for populations in great disarray, their culture and identity threatened, their economy and politics dominated by other groups. If that was their principal motivation in turning to the Church then a misunderstanding will soon arise. On the other hand, a Church which has been sought after in this way, runs the risk of being confronted by the temptation of no longer putting herself into question, and of neglecting what, in the Gospel, shows itself in secret, that which is humble and hidden from the eyes of the strong. Clericalism in whatever form it takes, is what most often threatens a successful church.

Thankfully, the Catholic Church is not alone in venturing forth in the fight for justice. This allows the opportunity from time to time to be challenged by other types of involvement, which can have the flavour of the Gospel, even if not underpinned by faith in Christ. I am thinking not only of the activists but also of those who fight day after day to fulfil the humble tasks which communicate to others the taste of life.

Etienne Grieu, S.J.
[address mail to M. Etienne Grieu]
24 avenue du Martelet, Appt. 90
95800 Cergy, FRANCE

+ + + + +

Of WORMS and EAGLES

Andrew Hamilton, S.J.

John Keats set the English standard for responding to new documents. He described his reaction to a translation of Homer, concluding with this simile:

Or like stout Cortez when with eagle eyes
He star'd at the Pacific — and all his men
Look'd at each other with a wild surmise —
Silent, upon a peak in Darien.¹

¹ John Keats, "On First Looking into Chapman's Homer."

If you enjoy walking or cycling, you will know the feeling. From the mountain top you are master of all you survey. You can track roads, gorges and rivers beneath you all the way to the sea. The thickest jungle looks inviting and penetrable when you enjoy the eagle's view.

But if you have struggled up the mountain, you know that the reality is different. In the valleys, the tracks wind and fall, the scrub is thick, and you travel in faith that there may be a sea. Your view is not that of the eagle, but that of the earthworm which tunnels and eats its way blindly through the landscape.

Well, I cannot say that my initial response to the documents of GC 34 was as rhapsodic as that which Homer elicited from Keats. But the rhetoric of the documents did remind me of Keats, in that many of them claimed the eagle's view. What is more interesting, however, is that they simultaneously commended the earthworm's way.

In the documents, the central and recurring images of Jesuit mission are lowly. They are images of service, labour and pilgrimage.² These represent the activities of people who move earth, or walk through tight valleys, with only occasional views of the way ahead. The best of the documents, too, are no more than compass bearings for the day, and not a panoramic map.

The perspective from which the documents habitually commend the earthworm's work, however, is that of the eagle. Indeed a favoured Ignatian image is that of the Trinity looking down on the sinful world.³ Vision doesn't get more aquiline! This image, however, flows naturally from the synoptic survey which the early documents make of our ministries and from the broad discussion which ensues.

The early documents study our mission from an elevated viewpoint. The language is abstract, and the documents relate confidently justice, evangelization, faith, culture and interreligious dialogue. They fly comfortably over a blizzard of Church and Society documents, swooping from these heights of theory to the valleys where practical decisions must be taken.

That old eagle, the Evangelist John, would recognize the theology of the early documents. The large and elevated themes of the Paschal mystery, the relationship between Christ crucified and Christ risen, and the sending of the Spirit are confidently invoked.⁴ We know Jesus Christ in his exaltation, when his destiny and that of the world have become manifest. However lost we may feel as we chew our way through the valleys where service, labour and pilgrimage take us, we have available to us the eagle's view of faith.

It is paradoxical for eagles to praise the life of earthworms, and not unknown for earthworms to feel patronised by such praise. In the case of the documents, however, the eagle's perspective is justified. But it can lead to misunderstanding.

It is appropriate because it is important to survey the life of the Society and the varied commitments of so many brothers in such diverse places. Furthermore, good theoretical

² E.g., D.1, n.4 throughout; D.2, nn.1-5, 7.

³ E.g., D.2, n.4; D.5, n.1.

⁴ E.g., D.2, nn.1, 4-7, 20.

discussion of mission and ministry, that appeals to a succession of documents, can encourage people to get on with their ministry. Where people are polarized about theory, they can be paralysed. A theoretical resolution which includes all their concerns can free them to work cheerfully and confidently. In that respect, the introductory documents of GC 34 are exemplary. They bring together within a single mission commitments which have often been seen as mutually exclusive: to dialogue, justice and culture.

So the eagle's view is necessary. But it remains paradoxical and potentially misleading to commend the earthworm's work in such style. It would certainly be misleading if it encouraged a conviction, characteristic among Jesuits, that earthworms can share the panoramic vision proper to eagles. That misconception is enshrined in the most disappointing (because on such an important topic) document issued by the Congregation, "The Intellectual Dimension of Jesuit Ministries," which has the easily-bought comprehensiveness of a tourist brochure written for Cortez Travels.

The misconception is expressed more amusingly, but equally tellingly, in the decree "Communication: a New Culture," which begins: "Our Father Ignatius identified the cultural shift of the time: the passage from the Middle Ages to the Renaissance."⁵

One imagines Ignatius ordering the Curial bells to be rung to celebrate the end of the Middle Ages! The reference to his perceptiveness is correct, but the wording is telling because it insinuates that Jesuits should have an exact knowledge of the large changes of the day, and will respond to them, not intuitively, but knowingly and articulately. A heavy burden for earthworms!

The merit of most of the documents is that they expect less than this. They emphasise friendship with the poor, and ask Jesuits only to read the signs of the times, which are described in refreshingly concrete terms. Even earthworms can read the signs of the times — they test the consistency of the soil and the changes to root and earth that may betray larger climactic changes. But no congregation of earthworms would claim this privileged view on culture: "The work of God in the diversity of human history is seen in the long process of enlightened human growth — still incomplete! — as expressed in religious, social, moral and cultural forms which bear the mark of the silent work of the Spirit."⁶ This is definitely a view from the mountain tops.

The fit between the eagle's vision and the earthworm's task is most awkward in the theology of the early documents, with its emphasis on the following of the crucified and risen Christ. The elevated rhetoric and vision can be discerned in passages such as these:

The Risen Christ, far from being absent from the world's history, has begun a new presence to the world in the Spirit. He is now present to all men and women and draws them into his Paschal Mystery. He continues to mediate God's work of bringing salvation, justice and reconciliation to a world that is still broken by its sins.⁷

⁵ D.15, n.1.

⁶ D.4, n.18.

⁷ D.2, n.5.

The perspective and rhetoric of this passage stand in marked contrast to the earlier citation of Ignatius' Meditation on the Kingdom. Ignatius has us follow the earthed Jesus Christ who, although crucified and risen, is consistently seen as in the days of his labour.

"Whoever wishes to come with me has to be content with the same food I eat, and the drink, and the clothing which I wear, and so forth. So too he must labour with me during the day, and keep watch in the night, and so on, so that later he may have a part with me in the victory, just as he shared in the toil."⁸

This passage and its perspective would also have blessed the "Poverty" decree.

The same contrast between the rhetoric and theological perspective of the document and that of the time of Ignatius is graphically embodied in a quotation from Polanco. The introduction stands in sharp contrast to the quotation:

We have recovered, for our contemporary mission, the centrality of working in solidarity with the poor in accord with our Ignatian charism. As though with new eyes, we read, as a prophetic text for our time, what Polanco under Ignatius' guidance wrote to the community at Padua in 1547: "Our Lord so preferred the poor to the rich that he chose the entire college of his apostles from among the poor, to live and associate with them, to make them princes of his Church and set them up as judges of the twelve tribes of Israel — that is, of all the faithful — and the poor will be his counselors. To such a degree has he exalted the state of poverty! Friendship with the poor makes us friends of the eternal King."⁹

The rhetoric of the introduction is abstract. While Polanco's theology is grounded in the Incarnation, its imaginative centre lies in Jesus' ministry. This humbler perspective is more natural for earthworms.

The elevated theology of the introductory documents, with its aquiline assurance of perspective, reflects the contemporary flowering of a distinctively European culture, represented by Cortez. Earthworms can no doubt enjoy the sight of eagles circling overhead. But some may also remember that when Cortez appeared on the mountain tops, the creatures in the valleys had cause to tremble.

Andrew Hamilton, S.J.
Jesuit Theological College
175 Royal Parade
Parkville, Victoria 3052
AUSTRALIA

+ + + + +

⁸ D.2, n.4, Sp.Ex. n.93.

⁹ D.2, n.8. *MHSI*, I, 572-7, Letter 186, 7 August 1547, English translation in *Letters of St Ignatius of Loyola*, ed. W.J. Young, Chicago: Loyola University Press, 1959, p. 148.

PREVENTING BURNOUT

Peter Hosking, S.J.

Work meant to promote social justice generally develops through stages, some of them hazardous to one's health. Initially, compassion may draw someone toward others struggling or in pain. Then the plight of people under oppression evokes indignation. Their cause becomes one's passion and, to accompany them, finally, a personal mission. All of this is truly admirable but, in the process, the person involved can be channelled ever deeper into a tunnel of work.

Social activists, like other busy people, tend to define their identity through their workplace. They may become harrowed rather than committed, lose touch with what is creative in themselves and grow distant from the spirit of the poor. Once out of touch with the struggle and with their own hearts, they discover how difficult it is to find love on the run. Their capacity for deep friendship diminishes. There are fewer 'light' moments and less sense of enjoying God's love and doing His work.

Too often social activists experience loss of energy, enthusiasm, idealism, ambition and purpose. They begin to work inefficiently and find it difficult to respond positively to challenge or change. They feel either detached or trapped. They complain more than usual, become grumpy with others, and fail to put a favourable interpretation on other people's actions. Eventually they feel isolated and suspicious. They may have trouble sleeping, seldom exercise, and suffer colds and the 'flu.

This pattern of misery leads some to compensate with increased alcohol consumption, inappropriate sexual behaviour or other flights from depression. Compulsive disorders lead to further depression and a loss of passion for those they once assisted. Then cynicism sets in about the needs of others. Action is required before they harm themselves and those they serve.

Turning the cycle around

The burnout cycle can only be reversed by finding space and time: space to appreciate one's giftedness again, and time for God's creative power to work. But first the miserable feelings, and the fact of being on the margins of one's own existence, need to be owned. Time to meditate is vital, time to get in touch again with the mystery of life. Gradually a sense of ministry and mission will reemerge, perhaps aided by the companionship of a good guide or director.

The prevention of burnout is however better than any cure. For this, it is important for you to:

- be entrusted with a level of responsibility that challenges and excites you
- assume duties within your own limits of personal stress
- limit your activities to what is possible
- take time out when tired
- know what you do well, and do it well
- find space to develop creative ideas and strategies
- break long-term goals down into achievable aims and short-term tasks
- set priorities and plan your involvements in work carefully
- complete tasks and reinforce achievements

- be accountable: share responsibility and evaluate what we do together
- do enjoyable and interesting tasks to enhance self-efficacy
- know your personal and professional needs, and find ways to have them met appropriately
- learn to negotiate win-win outcomes
- seek out necessary training courses
- put the best interpretation on what others do
- reflect with supervisors and take advice from them
- plan with professional peers, work together and monitor your outcomes with them
- find positive ways of dealing with your negative feelings
- personalise your work environment with photos, plants, souvenirs
- find life-giving activities or hobbies beyond work
- accept support both at work and at home
- balance work, family, friendships, relaxation and intellectual stimulation
- take time to see good friends who love you and care for you

The good news sometimes emerging in the midst of struggle — stories that convey the triumph of the human spirit in the midst of suffering and injustice — help to keep a social activist energised. We marvel at people's solidarity with others and the resilience of the human spirit. We realise that they are helping us, not only us them. We appreciate anew that the needy are meant to be agents of their own development. They are as human and flawed as anyone, but we begin to love them just as they are, just as God loves them.

Activists need to develop a style of life and labour adapted to the real needs of people, with willingness to go where the needs are greatest and freedom to create new structures. Ours is a service meant to help the human spirit find freedom.

Peter Hosking, S.J.
UNIYA
24 Roslyn Street
King Cross NSW 2011
AUSTRALIA

+ + + + +

The BOSNIA PREDICAMENT for WESTERN EUROPE

Damian Howard, S.J.

So much has been written about the war in the former Yugoslavia that I hesitate to address the subject. If one should no longer write poetry after Auschwitz (although people still do), then social scientists, amateur or otherwise, should feel uneasy about plying their trade in the shadow of Sarajevo. There are Jesuits in Croatia and Bosnia, some of them good friends, who could give a much more accurate account of the situation than I, and whose personal involvement gives them the right to do so. I write as a western European, a citizen of the European Union and of one

of the countries which makes up the Contact Group, the principal forum for the foreign powers entangled in the conflict (Russia, the United States, Britain, France and Germany). My aim is to challenge some of the assumptions which western commentators have helped to perpetuate.

My own desire to understand what was happening in south eastern Europe motivated my joining a group of Jesuit scholastics in July 1995 in Pakrac, a town in western Slavonia. For two weeks we helped out on a building site during the day, and spent the evenings with a local youth group. Although it was hard work for those two weeks, we all came away feeling we had received much more than the little we had given. Part of that came from each other; being a group from six different European countries, we each had different reasons for being there, sharing a desire to offer what we could in the way of practical help and solidarity.

The first thing I became aware of in myself was a hint of why the western powers, with the exception of the United States, had been so paralysed by the predicament. I found myself defending the West's lack of response and then asking myself why. It is part, I suppose, of the postmodern malaise. Europeans of good will know that their forebears have a record of abusing their power in situations of colonial or other types of domination. They also know that the contingencies of historical memory can work their way into judgements. Thus, when the Germans find themselves siding with Croatia "against" France and Britain, who have Serbian sympathies, the alarm bells start ringing. Add to this heady cocktail of sensibilities the consciousness that the partiality of the media is not to be trusted, and it is no surprise that, when it came to agreeing and implementing a plan of action, the European powers did not have the resources of energy and commitment needed. In the United States, where political analysis seems to be less in need of nuance, the paralysis has not been so evident.

It strikes me that the paralysis rests on an assumption deep in western culture that, in order to take effective action in a given situation, perfect understanding is of the essence. This is a condition which postmodernity renders manifestly impossible. When it comes to war, comprehension is even less a meaningful ambition, for it is not possible to apply the tags of "victim" and "oppressor" without simplifying or ignoring signal components of the experience of the people involved. In war, sense breaks down, and the categories we use to interpret daily reality are stretched beyond breaking point. Journalists and their kind are then reduced to feeble explanations for what is happening — age-old ethnic rivalries, the clash of civilisations, resurgent nationalism — as if any of these actually explained the situation rather than labelled and distorted it.

The triumphant thesis of the Bosnian conflict is the almost self-fulfilling prophecy that different ethnic or religious groups cannot live peaceably together for a prolonged period. The Dayton Peace Plan which is the fruit of the American peace initiative was the logical consequence of that thesis, and effectively rewards Serb aggression by establishing an ethnically based distribution of territory. To some, it will seem tidier to have arrived at this juncture, where Serb and Croat and Serb and Muslim need never again deal with each other within a really existing polity. It's safer that way, after all. What it ignores, sadly, is that "culture," that most abused of terms, need not necessarily be ethnically articulated. There is such a thing as cosmopolitan culture, or a culture of inter-ethnic cohabitation. That is what existed in the former Yugoslavia and par excellence in Bosnia, and which is no more. A culture has been lost, not "purified". By constructing a model of culture which puts people in boxes, we not only fail to explain how people do manage from time to time to inhabit the same planet, but we also condemn ourselves to such impoverished visions of future possibilities as the Dayton Peace Plan.

The great irony is that a primary reason for Europe's failure to act to resolve the conflict earlier is that the more important powers, Germany, France and the UK, could not agree on how to construct a common foreign policy without losing their national identity. When Germany broke ranks with its European partners and insisted on the recognition of Croatia and Slovenia, a move widely regarded as contributing to the outbreak of war in Bosnia, it did so largely because Germans felt so implicated in the suffering of the peoples crushed by the Second World War. Given such complicated sentiments, it quickly became a question of identity. One could point to similar problems for Britain and France (and other Member States of the European Union, too). In my work in Brussels, I have become sensitive to these questions and aware of how hard it is for the Member States of the EU to frame a common view of the world. But my time in Croatia gave me a profound existential sense that this amounts to what one might call a "greed for identity." Identity is as much a thing conferred as asserted, and the western Europeans have no deficit in external recognition. But when it comes to the peoples of former Yugoslavia, it is another matter. Who, before the war, had heard of Gorazde? The West's greed for identity is paid for with the lives of the poor, today of the former Yugoslavia, tomorrow elsewhere.

Is peace without justice better than no peace at all? If peace meant no killing of civilians, no shelling of homes, no ethnic cleansing, then no-one would disagree. But peace means more than that. Indeed the five nations which make up the Contact Group have all been at war among themselves, even until quite recently, and perhaps what they call peace is really a *modus vivendi* achieved at one another's expense. Who are they, then, to sort out peace in Bosnia? In effect they simply waited for an arrangement that would suit them. Few western powers want to see a Muslim state in the south east of Europe, and none was prepared to see the violence spread beyond the region. Such a stance hardly meets the criteria of justice.

What can Europeans do in a situation such as this? One contribution would be to get close enough to the people of the former Yugoslavia to understand their desires. As citizens of the European Union, we can also reflect on our identity, the place in the world we defend and the values we seek to promote. These could entail risking the current status quo a little in order to exercise a less fragmented European foreign policy. European Christians have a further task. The ethical sensibilities of contemporary Europeans may be complex to the point of paralysis, but that richness itself can be a gift. When Christians respond to Bosnia by moralising they simply miss the point and, with it, their opportunity to bring the message and healing power of the Gospel to bear on a tragic situation. The task of evangelising European identity is the true mission and, in the wake of GC 34, it could be one to which Jesuits are suitable contributors.

Damian Howard, S.J.
O.C.I.P.E.
3, rue des Trévires
1040 Bruxelles
BELGIUM

+ + + + +

Le CENTRE de RECHERCHE et d'ACTION SOCIALES (CERAS)

Antoine Kerhuel, S.J.

Based in Paris for many years, the Centre for Social Action and Research has recently set out on a programme of reorganisation.

Why is there a need to renew CERAS's field of activity and to redefine how it works in the French context?

The Objective

CERAS has inherited a Christian commitment to what is called the "social question," that is to say, to deepening the relation between social issues and the experience of faith. CERAS was the product of *Action Populaire*, which was created at the beginning of the century and, in line with *Rerum Novarum*, developed its research and training activities closely linked to the social teaching of the Church. Later, CERAS was to develop its activities in a society marked by secularism. The new team at CERAS (Bertrand Cassaingé, Antoine Kerhuel, Pierre Martinot-Lagarde, Alain Thomasset and Jean Weydert) welcomes this heritage.

The vagueness which today surrounds the "social question" is, however, an opportunity for CERAS to change the way it sees what it does. The dynamic of industrial society has been transformed. Flexibility, complexity, forms of exclusion, cultural intermingling, migration and mobility make it very difficult to understand social reality. If we are better to grasp what is going on and to identify what is at stake, then we must compare practices, experiences, disciplines and opinions. As a Church organisation run by Jesuits, CERAS is committed to this way of proceeding. CERAS wants to contribute to current research on the changes taking place in contemporary society; it would like to be able to help individuals and groups to work within society for the good of humanity. Without doubt, in pursuing this "social research and action," CERAS' path will cross those of a whole range of people outside the Society, opening up the possibility of new initiatives for exploring what the social question involves today.

Our Approach and Method

The members of the team at CERAS work both as a team in working groups and individually in specific areas.

Over the course of 1994-95, CERAS invited a variety of people to take part in three working groups. Next year, two of them — on citizenship and social memory — will meet again, and the third — on the city — will be interrupted after functioning for two years, during which time various things (a conference, a meeting, a publication) have been produced on the theme. A new group on relations between the generations will be launched.

What issues were raised in the groups in 1994-95?

The City

To what extent does the modern city function as the generator of a collective consciousness? the actors and the word in the urban environment? what, when all is said and done, does it mean to "inhabit" a place (what is the relationship between habitat and history? habitat and democracy? for the unemployed, what does it mean "to inhabit"?).

Citizenship

In what way is the modern understanding of citizenship a dynamic concept? how can citizenship help protect democracy? specifically, how can a clash or gap between a "citizenship from below" (brought about by actions of someone aiming to build society) and a "citizenship from above" (conferred by law) be prevented?

Social Memory

How should the work of memory be understood in society? How does it regulate the organisation of society's world view? How does memory help with the collective construction of social identity?

As well as this work at team level, each member of CERAS is exploring a specific field: the consequences of today's global population growth, marriage and society, immigration, business and employment, community life, social protection.

In all these different avenues, two concerns characterise the approach to the "social question" which CERAS wants to develop in the coming period: bringing together experience on the ground and reflection, and joining the forces of philosophy, theology and the social sciences.

Antoine Kerhuel, S.J.
14 rue d'Assas
75006 Paris
FRANCE

+ + + + +

VOCATION PROMOTION in the MEXICAN PROVINCE

Francisco López Rivera, S.J.

I write these lines to share with you the experience of our Province in the area of vocation promotion.

Right from the start I'd like to say that here we see the current flow of vocations as simply a gift of the Lord who "sends workers into his harvest" as he sees fit (see Matthew 9:38).

What then, on our part, has happened in the Province which could be favouring this flow of vocations? I'll look at three factors which, in my judgment, are the most decisive ones.

1. The image of the Society in Mexico

More than twenty years ago the Mexican Province, at the urging of the then Provincial, Fr. Enrique Gutiérrez Martín del Campo, decided to draw closer to the poor, in order with them to struggle for a greater justice and this seen as a requirement of the faith. A decisive moment was the 1968 Latin American Provincials' Meeting with Father Arrupe, at Río de Janeiro, which published the "Letter of Río" in which the Provincials made the commitment to work more for justice. Later came, of course, GC 32 with its Decrees 2 and 4.

One result of this option of the Province was to encourage communities of insertion. Formation was definitely oriented along this line and, as a result, generations of young Jesuits were coming along with the desire to live deeply "the service of faith and the promotion of justice."

This process was not free from difficulties and mistakes. We Mexican Jesuits were making these changes at different rates, sometimes very different indeed, and we did not always manage to understand one another. The Province became very polarized, and consequently there emerged an image of a divided Province. Many Jesuits lost trust in formation, some totally lost any interest for vocations, and the image of a divided Province was not very likely to favour vocations.

Besides the image of the Province, the rather conservative religious environment of the Mexican Church did not favour vocations among those groups which sought to live a more radical commitment with the poor. This occurred at all social levels but in a special way among the middle and higher classes, with which Jesuits had close relations because of our work in education.

With time the Province has been coming together more and more around the option made. Dialogue has taken place, people have drawn closer. The image of the Province has changed: it now looks like a Province which, as a whole, wants to live the option for the poor. Although, on the other hand, we Mexican Jesuits are very far from living the Gospel radically and perfectly, it seems to me that, with sincerity and humility, one can affirm that the Province as such takes the options it has made seriously. Today the image that comes across is one of a Province much more united in these options. This image turns out to be more attractive for many young men.

Moreover in the Mexican Church the option for the poor has become commonplace, despite the conservative milieu which I mentioned, and has been taking root among groups of Bishops, laypeople, religious and priests. Young people who participate in or have contact with such groups are attracted by the witness of commitment with the poor and the justice which arises from faith. And this, despite widespread misunderstandings about the option of the poor, about the service of faith and the promotion of justice, about the integral liberation of people.

Does the Society of Jesus in Mexico project the image of a group of social activists or political leaders unmotivated by faith or, at least, not acting according to the lifestyle typical of a religious order? I really think that, for whoever wants to see and hear, this is not the image that comes across. Maybe sometimes something has given rise to such a misunderstanding, but I think that this has been less and less the case. Although certainly there are those deliberately misinterpret the work of the Society in this way and spread a false interpretation and even want to incite some Church and public sectors against the Society.

Such contradictions are well known. As tends to happen in the logic of the Gospel, these contradictions have sown certain mistrust toward the Society and reinforced certain negative attitudes towards it, but on the other hand they have also highlighted the Society's work and its Gospel-basis, its style and significance. All this has been another factor favourable for vocations, since it has brought some young men to ask sincerely, what is behind the accusations? who are these Jesuits who are being so attacked? The situation I mention has allowed Father Provincial to express with great clarity, in different fora, the position of the Society regarding some very important matters of concern to the country, to the Church, to religious life. All this has also been a factor favourable to vocations.

I cannot remain silent about the influence of our recent martyrs on the increase of vocations. They have given the seal of authenticity to the options of the Mexican Province. In Mexico the martyrdom of our brothers in El Salvador — Rutilio Grande (1977) and those of the UCA (1989) — have had great impact. To them we owe that many young men feel attracted by the life and work of the Society in Mexico. In this regard I want to repeat that this grace of the Lord does not come because we are living our options to perfection; we have continually to make the effort to live them, but even "showing the desire to have the desire" may already prove attractive to some young men.

2. The Province shows interest for vocations

With the special contribution of some Jesuits, the Province has been overcoming obstacles and becoming interested in vocations. It's enough to see the support which the Vocation Promoter receives for the Pre-Novitiate Programme. There are many communities and there are many Jesuits — of all ages and mentalities — who welcome and accompany the pre-novices throughout their experience. Of course, the same pre-novices promote vocations among other young men.

This shared interest has been decisive in the increase of vocations. The openness of our communities is very attractive to young men. Such openness requires a considerable effort on the part of many Jesuits, who are not used to it and have to adapt to the new circumstances. It's worth noting that, obviously, such openness is hopefully achieved with great respect for the communities and for each Jesuit involved. Still and all, the effort has been rewarded with the joy of having the young men in our communities and of seeing some of them enter the Novitiate

and of realizing that in the medium run they'll be good reinforcements for an overworked Province (as all Provinces are in the Society today).

Maybe we still tend to "wait" a bit for vocations to arrive, rather than having an "aggressive plan." I think that, with the arrival of more young Jesuits in our works, especially to those whose we work more with young people, we will be becoming more "aggressive." And I already mentioned the influence of the pre-novices themselves in vocation promotion.

In any case, it would be imprecise and unfair to say that we only wait for vocations to arrive. The Vocation Promotion Team is offering Exercises for young people, widely and organizing more and more vocation workshops. The team for Vocation Publications is also making its own important contribution.

3. The Formation Team

A final factor I'd like to mention is the work of the Formation Team. I think that the unity and mutual support existing among those involved in formation have proven decisive for success in vocation promotion. The Vocation Promoter gets special support from the Novitiate Team. On the other hand, the young Jesuits in formation themselves make an excellent contribution in helping with Exercises for young people and Vocation workshops organized by the Vocation Promotion Team.

In this context I'd like to express gratitude for the support which our formators have received for more than twenty years, in their contacts with those of other Provinces. I should mention especially the meetings of the Formation Commission of the two Latin American Assistancies, in which we have been sharing concerns, dilemmas, achievements, joys and courage. Many contacts have also taken place with Formators who have visited our Province or whom we have met visiting theirs.

4. A challenge

Now that we have a good number of vocations, a serious twofold challenge faces us: **good selection** and **good formation**. Indiscriminate admissions into the Society, far from building it up, would be a destructive factor. Not to provide good formation would be to waste the magnificent gifts of the Lord who are the young men arriving at the Novitiate.

To end, I'd like to express once more the deep desire that Provinces who're suffering a lack of vocations might see a renewal in the number of candidates. Similarly I'd like to express the desire that the Provinces which do have an abundance (albeit relative) of vocations, might show our solidarity "in deeds rather than in words" (Sp.Ex.230).

Francisco López Rivera, S.J.
Formation Assistant
Apartado 61-147
45120 Guadalajara, Jal.
MEXICO

+ + + + +

Every first Friday in Madrid, a group of us Jesuits, mostly scholastics, has been meeting at the dinner hour in the parish church of St. Aloysius Gonzaga, to fast in solidarity with so many hungry everywhere, and to share in prayer our experiences of spreading the faith and promoting justice. The "fast in solidarity" resumed in October with the 1995 academic year. Here follows the meditation offered after listening to the proclamation of Scripture: 1 Kings 17:1-17, Psalm 45:7-8, and Luke 10:29-37.

The OIL of FAITH and JUSTICE

Gabino Uríbarri, S.J.

I. Some of the properties of oil shed light on the symbiosis which we Jesuits want to live between commitment to the faith and promotion of justice. Oil can thus become a symbol which lets us pray over the concrete call which the Lord has wished to direct to the Society. Secondly, oil may help us to express in biblical, liturgical or prayerful language our most radical option of faith and to share it liturgically with others. And finally, oil becomes a metaphor which helps us to examine and "carefully think over" the dimensions and implications of this way of following the Lord Jesus.

II. In the first reading about the encounter of the prophet Elias with the widow of Sarepta, oil is food. The poor widow has only a handful of flour and a little oil. With these last ingredients she is thinking of making bread for her son and herself and then of waiting to die. She obeys the prophet and gives him the bread, she gives him the oil she has. The oil, mixed with flour, turns into a cake which nourishes Elias, yet neither the flour nor the jar of oil runs out.

Hunger is a fundamental challenge to anyone who is in the least bit sensitive to the justice demanded by the service of faith. The hunger of entire countries in drought, the hunger of inhabitants dying in war zones, the hunger of refugees and those forced to flee, the hunger of malnourished children. Let's put oil, let's put bread, where there is hunger. Although we have little, like the widow let us give what we have. Who knows if something will be left in our jar! The most urgent thing is to distribute bread. The most important thing would be to progress decidedly towards a just distribution of "our daily bread" among all the sons and daughters of our own God and Father.

The Good Samaritan put oil and wine in the wounds of the traveller who had been mugged on the road. The wine was to disinfect, the oil to heal. Here oil shows its curative or medicinal properties. It is an ointment to daub on wounds.

How many ruined, battered, injured people, left by the side of the road, are not discovered by someone who looks towards the side of the road, the margins of society! People who are lonely, in prison, sick, unemployed, prostituted, alcoholic, in anguish, with AIDS, addicted ... as if abandoned by the hand of God. With open wounds, oozing and repugnant, or with an inner haemorrhage which contorts their faces in a grimace of despair. A commitment to faith and the promotion of justice will bring one, on many occasions, to fetch balms, bind up wounds, apply

ointment, listen, heal the wounds as far as possible. This undertaking also serves as a real stimulus to go further: to identify the structural causes which implacably propel the weakest and most defenceless of God's children to the sides of the road, and to work intelligently with others to mitigate these causes.

The psalm suggests two basic aspects for our consideration. It says:

Your throne, O God, endures forever and ever.
Your royal sceptre is a sceptre of equity;
you love **righteousness** and hate wickedness.
Therefore God, your God, has **anointed** you
with the **oil of gladness** beyond your companions.

Here the oil shows up as **perfume**. Perfume to adorn, to endow, to beautify. In this sense, oil highlight the beauty and dignity of each person. Working to defend faith and promote justice, we often meet people whose dignity has been trampled and whose human rights have not been recognized. They are definitely not considered as person and equals, nor are they treated that way. To apply oil means, above all, to discover their dignity, to respect their culture, to value their customs, to recognize their rights, to leave the initiative in their history to them, to accompany them with pride like someone serving a magnificent sovereign or joining in the bridal procession of a most beautiful princess.

Secondly, this marvellous oil or perfume is to anoint the one who "loves justice and hates wickedness." The servant of the mission of Christ who commits himself "under the standard of the Cross in the crucial struggle of our time: the struggle for faith and that struggle for justice which faith itself requires"¹ has been anointed by God himself with this oil: faith and justice. An oil of happiness, joy and celebration. An oil which expresses and symbolize God's gracious choice, His incomparable love in making us His servants. An oil which expresses the pleasure and satisfaction of God in the fulfilment of His will. An oil which should wrap our lives, houses and works in delight, hope and celebration, even in the midst of so many regrets, sorrows, anxieties, defaults and dead-ends.

III. Like any ointment, oil smears, stains, sticks and dirties. The properties of ointment pass through the surface of the skin, enter through the pores, penetrate the tissues in order to heal and restore the damaged organs. Christ, the Messiah, is the Anointed of God. He gives real food to eat and, more profoundly than anyone, heals the open and hidden wounds of every human being. He dignifies the human condition to the very heights of divine filiation. With this Christic oil we are anointed sacramentally on our baptism day and, in some cases, on the day of our priestly ordination. Christ has daubed us. This oil is faith itself which has soaked into our very innards and shaped our way of acting, thinking and living. This faith turns us into a radically nourishing oil, a healing and perfuming oil and, consequently, impels us to act, to "dirty" others with this oil in order to infect them with faith, because we love justice. The oil of faith leads us to promote justice but also to praise God for His goodness and His Holy Name, to preach Jesus Christ, dead and risen, authentic justice of God for all those who believe in Him. To Him be glory and praise, world without end.

¹ GC 32, D,2, n.2.

BLESSING OF THE OIL

*Eternal Lord of all things,
bless this oil.
Anoint us for the kingdom of your Son Jesus Christ
so that, following His example,
we may give food to the hungry,
heal the wounds of those maltreated,
show reverence for the dignity of the poor
and celebrate the joy of having been placed by You
as servants of Your Son Jesus Christ. Amen!*

ANointING WITH OIL

*N., servant of Christ's mission,
accept this oil.
May it strengthen your commitment to faith
and the promotion of justice. Amen!*

Gabino Uríbarri, S.J.
«Diego Laynez»
La Bañeza, 43, portal 3
28035 Madrid
SPAIN

+ + + + +

COMMENTS and LETTERS

I read *Promotio Justitiae* 60 (May 1995) from cover to cover with great interest and great intellectual and spiritual profit. No matter how often we go over the **faith-justice** business, it still grinds and squeaks like gears which need oil. There's always a "but." As a result there'll never be complete satisfaction with what one can accomplish in one's own apostolic field (be it education, parishes, social works, catechetics, ...) according to our charisma. Recently a religious told me that a newly-published book about the Spiritual Exercises gave her the impression that in it the "**justice** theme" seemed "forced," and other people had the same impression.

No matter how often we turn the theme over, a "but" always remains which we haven't been able to exhaust. In my own case, working at a centre for Ignatian spirituality, the Loyola Centre in Costa Rica, I run into concrete cases of this "grinding" in people who provocatively emphasize and accent one pole or other and thus miss the evangelical-Ignatian balance of being **servants of the faith in the promotion of justice**, as proposed in the document, "The Justice which Flows from Faith" by the Commission on the Promotion of Justice at GC 34. The document outlines some creative responses to our mission today, and our Central American Province counts a number of famous martyrs. In this light I cannot refrain from emphasizing the personal, communal and institutional ambiguities (which the document mentions) where, in many cases, the required personal and communal discernment was not undertaken and, as a result, stances are maintained — immutable — with some emphasizing only the "spiritual" (in quotation marks) and others doing the same with justice.

Having actually taken my own stand on one side or another at different points in my life, my experience more than convinces me that the synthesis, **the justice which flows from the faith**, is the fruit, not of learned and technical social analyses (these can help but never replace) but rather of an authentically Ignatian spiritual experience of continuous, constant **discernment of the will of God here and now**. As a result, neither forcing the pole of Faith (though we see it as very urgent) nor forcing that of Justice (though it be very pressing and we argue in theological terms) but rather letting "the Creator communicate with His creature regarding the needs and possibilities for the greater glory and praise of His Divine Majesty."

I think that the experience of our Province is a good example of what I have been saying. Granted our Province took giant steps forward in becoming aware of this issue, still there was the "grinding" caused by precipitous or ideologized stances, along with dogmatism sometimes and other ambiguities besides. Ignatian discernment, charismatic instrument of our way of proceeding, was not sufficiently used in these and other cases, leaving us stuck in previously-assumed stances according to which "my grandmother left me here, and here is where she'll find me when she comes back." Which is regrettable.

According to my own experience and comments I have heard, as well as the work in this excessively "religious" society of Costa Rica with its crushing social problems, I think that the Gospel intuition of building the Kingdom of love, justice and peace, based on our Ignatian spirituality which integrates the service of Faith and the promotion of Justice, is a mission which the more committed Christians expect of us as do the more committed hierarchy, priests, religious and lay-people of the Church. Conscious of our weaknesses and limitations and of God's call to this mission, our failing to be present with the charisma which God granted to

Ignatius in these moments of ambiguity would be to bury the talent which God entrusted to us. For this both God and History would judge us.

I congratulate you on your mission received from Obedience and I ask God to enlighten you in such a complicated, sensitive task of reflection on the difficult assimilation which is stamped with the blood of martyrs of our family and other brothers and sisters in the faith. May failures and mistakes in this task not stifle our desire to encounter "the poor and humble Christ" who continues suffering His passion and death today. Let us stay open to the call of the Lord, Eternal King and Lord of all things.

Juan de Dios Antolínez, S.J.
Centro Loyola
Apartado 909 - 2050
San Pedro Montes de Ocoa
San José
COSTA RICA

+ + + + +

My very dear Father,

In this letter I want to give thanks to God because the Holy Spirit has enlightened you men of the Church regarding the humanity of woman and the importance we have with men in our History of Salvation.

Six months before you met in the recent General Congregation, I asked God through the intercession of Pedro Arrupe, that the Society might decide upon matters important for the situation of today's world. How great was my joy when you told me that they were going to treat the theme concerning us women! Do you know what I thought? The Holy Spirit is blowing with hurricane force, and Arrupe continues having influence. I firmly believe that God has given us another Saint for His glory and for the evangelizing action of the Society today.

That you should **listen to us carefully and courageously, in a spirit of partnership and equality,**¹ is the best Good News which we can receive from you, **Companions of Jesus and Witnesses to Him.**

This is what I call the message of Jesus today for us women. I receive it as such because I feel deeply that it is sincere. To me it seems sincere because you have given real responsibilities to many of us women working at the *Colegio San Ignacio*. In order to reach full partnership, there are still further things to improve and others to begin.

You have taken a somewhat more serious step (you touched the wound) than call them "little choir girls." You have reached the very work of God: it is the human couple who will be in charge of a principle and foundation, "to praise, respect and serve God our Lord and, in this way" to save us. It is not possible to live the faith based on justice if woman is shut out of the

¹ "Jesuits and the Situation of Women in Church and Civil Society," D.14, n.12.

Kingdom of God. We too are bearers of Life. Now we can affirm that Mary is being respected and honoured as Mother of God and Mother of the Church, and I have no doubt that now she will continue blessing you much more.

Please pass this opinion on to your fellow Jesuits. With love and affection,

Prof. Carmen Iris Hernández
Colegio San Ignacio
1940 Calle Sauco, Urb. Sta. María
San Juan
PUERTO RICO 00927-6718

P.S. For some Jesuits here in Puerto Rico, the fact that you gave us the chance to make the Spiritual Exercises with you, is "nonsense (*pamplina*).". I know because it is the word I heard one of them use. But I want to thank those who think otherwise. And I pray for the others, that they may be converted.

+ + + + +

Daniel Ross (*PJ* 60) finds fault with me for writing (*PJ* 59) of "those whose work is not in the field of justice (for instance, enclosed Carmelites, school or university teachers)" without quoting the words which follow immediately: "but who consciously (also by prayer) play a role supportive of those actually working for justice." He may also be happy to know that I have told the enclosed Carmelite sisters, not far from where I live and work, that I consider them to be important allies in our struggle for justice. The same goes for school and university teachers, like my Jesuit first cousin, a Doctor in Botany, who spends all his time studying our dry zone plants.

Paul Caspersz, S.J.
Satyodaya
30, Pushpadana Mawatha
Kandy
SRI LANKA

+ + + + +