

PROMOTIO IUSTITIAE

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* Introduction	83
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*** Jesuit Provincials Urge Debt Relief ***

* Dalit Rights.....	88
Xavier J. Bosco, S.J., Andhra	

* Comparing "characteristics" in Education & the Social Apostolate.....	91
Michael Czerny, S.J., Rome	

* To Abolish Capital Punishment	99
Antonio Beristain, S.J., Loyola	

* Brother Vicente Cañas, S.J., Martyr	102
Francisco Taborda, S.J., Southern Brazil	

* Blessed Alberto Hurtado, S.J., Prophet.....	104
Jaime Castellón, S.J., Chile	

* Civil Disobedience	109
California Province	

* A (concluding) fragment ...	109
Enrique García Alamán, S.J., Toledo	

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Michael Czerny, S.J.
Editor

***Promotio Iustitiae* is back!**

More than seven years ago, *Promotio Iustitiae* no. 50 opened as follows:

An introduction should not begin in this way, nevertheless I do want to apologize for the long delay in publishing the current issue of *Promotio Iustitiae*. Explaining, without trying to excuse ..."

As readers and librarians noticed, there have been wide gaps between issues, and for this apparent silence there is again an explanation:

Soon after Naples, which took place in June of 1997, there came *PJ* no. 68 (September) describing the Congress with its theme of "The justice of the Gospel in society and culture," and presenting the three main addresses, including that of Father General, "A paschal love for the world."

At the beginning of 1998 the video, "*Social Apostolate: Why?*" came out, and the rest of the year was taken up with preparing and distributing the draft handbook of *Characteristics of the Social Apostolate of the Society of Jesus*, published as *PJ* issue no. 69 (1998). As different parts of *Characteristics* are used by members of the social apostolate, the results — description of sessions, summary of conclusions, new questions, criticisms, suggestions — will be of great value for revising the present draft handbook and preparing the more definitive version. Please do send such feed-back to the Social Justice Secretariat. Thank you!

During the first half of this year, similar work was involved in the preparation and publication of "*We live in a broken world*": *Reflections on Ecology*, as *PJ* issue no. 70 (April 1999). All of these resources are available on request from the Social Secretariat.

With this explanation, *Promotio Iustitiae* no. 71 now re-appears in its customary form as an international bulletin of essays, documents, news, reflections and dialogue about the social apostolate.

The issue opens with an appeal by over sixty Jesuit Provincials for the pardoning of the Third World's unpayable debt. Other important issues are presented, such as the social and cultural survival of Native people and Dalits, and the abolition of capital punishment. There are articles about brothers of ours who leave an extraordinary example for the social apostolate. Please remember that *PJ* itself is very happy to hear briefly from a reader who has been struck by something in these pages, in the *Characteristics* or in "*Broken world*."

Several articles conclude with the possibility of seeking further information by fax, e-mail or internet. In the next issue, there will be an up-date on the various networks operating in the social apostolate.

We make our own the Holy Father's Jubilee reflection on solidarity and conversion:

One sign of the mercy of God which is especially necessary today is the sign of *charity*, which opens our eyes to the needs of those who are poor and excluded. Such is the situation affecting vast sectors of society and casting its shadow of death upon whole peoples. The human race is

facing forms of slavery which are new and more subtle than those of the past; and for too many people freedom remains a word without meaning. Some nations, especially the poorer ones, are oppressed by a debt so huge that repayment is practically impossible. It is clear, therefore, that there can be no real progress without effective cooperation between the peoples of every language, race, nationality and religion. The abuses of power which result in some dominating others must stop: such abuses are sinful and unjust. Whoever is concerned to accumulate treasure only on earth (cf. *Mt* 6:19) “is not rich in the sight of God” (*Lk* 12:21).

There is also a need to create a new culture of international solidarity and cooperation, where all — particularly the wealthy nations and the private sector — accept responsibility for an economic model which serves everyone. There should be no more postponement of the time when the poor Lazarus can sit beside the rich man to share the same banquet and be forced no more to feed on the scraps that fall from the table (cf. *Lk* 16:19-31). Extreme poverty is a source of violence, bitterness and scandal; and to eradicate it is to do the work of justice and therefore the work of peace.

The Jubilee is a further summons to conversion of heart through a change of life. It is a reminder to all that they should give absolute importance neither to the goods of the earth, since these are not God, nor to man's domination or claim to domination, since the earth belongs to God and to him alone: “the earth is mine and you are strangers and sojourners with me” (*Lev* 25:23). May this year of grace touch the hearts of those who hold in their hands the fate of the world's peoples!¹

Michael Czerny, S.J.
Editor

¹ John Paul II, *Incarnationis Mysterium*, Bull Proclaiming the Great Jubilee of 2000, 1998, n.12.

JESUIT APPEAL to G7 COUNTRIES to CANCEL UNPAYABLE THIRD WORLD DEBT

To the Finance Ministers of the G7 Countries

As Provincial Superiors of the Society of Jesus, we wish to add our voice to the concern widely expressed regarding the burden of debt still afflicting many poor countries. Most of these countries are in Sub-Saharan Africa, but many other areas of the developing world, especially Latin America and the Caribbean, are similarly affected. Our Jesuit colleagues throughout the Third World attest to the devastating impact of the debt crisis on the people, especially the poor.

The Mountain of Debt

The foreign debts of many developing countries are immense. For instance, the debt of Sub-Saharan Africa is over \$220 billion. At \$365 per capita, it is higher than the average GNP per capita of the region, which is only \$308.² Debt servicing in many African countries exceeds the annual budgets for all health and social services combined. The lack of funds for basic health services and disease control is contributing to many deaths and permanent disability from treatable diseases. Educational services are starved of funds, affecting even basic literacy levels. Money that should be spent on basic infrastructure, sanitation, environmental protection, and local development is exported to wealthy creditor countries. Harsh structural adjustment programmes imposed, as a condition of debt relief, by agencies based in the North, have in some cases led to civil unrest and political instability.

The debt burden severely handicaps the development of Third World countries. In Africa, nearly half of each extra dollar's export earnings leaves the continent in the form of debt servicing, roughly one third to official creditors. It is not surprising that African governments question to what extent they stand to benefit from the export promotion policies which are advocated by foreign creditors, since much of the gain goes to these creditors. Furthermore, of each extra dollar of overseas development aid received by these countries, one fifth also leaves to pay off private creditors.³ The debt overhang also discourages the reform of public finances, since any money saved is liable to be swallowed up in debt servicing rather than in improving basic services.

Ethical Considerations

In the situation of extreme necessity that now exists in Sub-Saharan Africa, Central America and elsewhere, we can no longer insist that the people of these regions have any ethical obligation to pay more than a fraction of their country's international debts.

Though responsibility for the debt crisis is difficult to assign precisely, it is certainly not the fault of the ordinary people of the Third World who are most affected by it. A major factor in the build-up of debt was the increase in interest rates world-wide in the 1980's, a policy chosen by the most developed economies in order to control domestic inflation. At the same time, prices of primary commodities exported by Africa collapsed, and the cost of their oil imports increased sharply. This

² Data supplied by the Jesuit Centre for Theological Reflection, Lusaka, Zambia.

³ Christopher B. Barrett, "The Economic and Ethical Ambiguities of African Debt Forgiveness" in *Crosscurrents: International Relations in the Post-Cold War Era*, Toronto: Nelson Canada, 1998.

led to severe falls in local currencies, causing great difficulties in servicing debts which were denominated in dollars.

In some countries, borrowing was undertaken by small political elites who squandered the money on grandiose projects for political prestige or personal enrichment. These same elites were often facilitated in holding on to power by the richer countries of the world because of their strategic alliance to one or other superpower. With the fall of the communist bloc, many of these countries have outlived their usefulness to the North and have been abandoned to their fate. While the poor of these countries saw little benefit from the borrowing, all too often it is they who now have to pay for it.

There is a further consideration: the North still has grave moral responsibilities towards the South, particularly Africa, because of the colonial legacy. The huge flows of resources from South to North, not only of primary commodities, but even of human beings exported as slaves, has never been paid for by the North, nor restitution made. The national boundaries which the colonial powers drew up did not take into account ethnic factors and have caused great instability. The commercial exploitation of the South by the North is not only a crime of the past, but continues today. The countries of the North have used the South as a source of cheap commodities, but have put up tariffs to prevent Third World countries from developing their own manufacturing industries. Many large corporations based in the First World are able to manipulate world prices and supplies, and impose low prices on unorganised Third World producers and growers. For a long time to come, it is the North that will owe a huge debt to the South, and not vice-versa.

Nobody is obliged to reduce themselves to destitution to repay wealthy creditors, especially when contracts are effectively made under duress. Indeed, in such extreme necessity the ordinary commandment to love our neighbour obliges those in the North to help their neighbour in the South even at great personal inconvenience. The cancellation of unpayable Third World debt would be an inconvenience to the North, but it would not be a great one.

Conclusion

As Jesuits we see our mission as the service of faith, and the promotion of justice is an absolute requirement of this mission. For we cannot be reconciled with God while we remain divided amongst each other by inequality, chronic poverty and unjust relationships. For this reason we wish to throw our full weight behind the Jubilee 2000 and other international campaigns in calling for the immediate cancellation of unpayable Third World debt. We urge Northern decision-makers not to stop at this, but to launch a concerted campaign to assist Third World governments and civil society in their efforts to create patterns of sustainable development. Going beyond this, the North must put its own house in order and reform its own model of development which is so heavily predicated on the protection of First World markets and on the continued supply of cheap resources from the Third World.

10 June 1999

Signed by Michael Czerny, S.J., Social Justice Secretary, on behalf of Peter-Hans Kolvenbach, S.J., Superior General of the Society of Jesus, and by the following Provincial Superiors of the Society of Jesus:

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Dalit Rights: "To renew

a long-standing commitment"⁴

Xavier J. Bosco, S.J.

"This is Father Bosco, a Jesuit Priest. He is from India." So Peter Klink, S.J., introduced me to students at Red Cloud Indian School. I was visiting the Holy Rosary Mission on Pine Ridge Reservation in South Dakota; with 70 per cent unemployment, this is one of the poorest areas in the United States.

A cute-looking girl immediately asked me, "Have you seen the Pacers?" (the famous professional basketball team from Indianapolis, Indiana).

Smiling broadly, Peter explained, "Father Bosco is not from Indiana but from India, which is more than 7,000 miles away from here."

Soon the kids came alive with a hundred and one questions about tigers, lions, elephants and cobras, about Indian food and cars. The students in the higher sections were interested in hearing about Gandhi and his way of non-violence; Buddhism and Jainism; marriage customs and the caste system; and similarities between Hinduism and American Indian Religion. They were curious to know what I thought of the reservation and whether similar situations exist in India. And finally they asked: "Will there ever be an end to poverty? Is there hope for the poor in the future?"

The last two questions are born out of despair and helplessness, and show an awareness of the poverty and discrimination of a minority community. As a member of the so-called Untouchable Dalits, a minority community in India, I have experienced the fears and apprehensions of being discriminated against and rejected and the shame of having been born a Dalit. I easily understand the sentiments of the American Indians who have been pushed to the reservations. They feel that they are not free enough in their own country and that they have been made poor by the socio-political conditions. They feel that they are invaded by a dominant culture which might soon erase their own culture and religion.

Indigenous peoples in many parts of the world, isolated and relegated to marginal social roles, see their identity, cultural legacy and natural world threatened.

There are 150 million Untouchable Dalits in India, with millions more in Nepal, Sri Lanka and Bangladesh. Gandhi called them "Harijans." They are commonly known as Pariahs. Even today, at the entrance of some temples, one can see a sign: "Pariahs and dogs are not allowed inside the temple."

Dalit is the name given to the Untouchables by their beloved leader Dr. Ambedhkar. Dalit means crushed, broken or oppressed. The word Dal is found in the Hebrew of the Old Testament to mean poor and oppressed. The 1991 Government survey of India states that on an average day, two Dalits are killed, three Dalit women are raped, two Dalits' houses are burned and fifty Dalits are assaulted

⁴ From an article published in the *National Jesuit News*, U.S.A., January 1999. The three italicized quotations are from GC34, D.3, n.14.

by people of a higher caste. Atrocities perpetrated on Dalits look terribly shocking for one who views India from outside, whereas in India these are taken for granted. Now that the Dalits are becoming more conscious of their rights and demand equality, there is also more tension, oppression and bloodshed.

Caste discrimination was made illegal by the 1950 Constitution of India, yet it continues. We may not find blatant violations in the towns and cities — even though discrimination is still there in a subtle way — but it is rampant in villages. And 70 percent of India's 940 million inhabitants live in some 600,000 villages. Here the Dalits cannot take water from the common well or enter the temple. They cannot sit equal to others in schools, theatres and restaurants. Their dead are buried in a different place. The things they touch become polluted and have to be purified.

In Chundurur, a village 200 miles east of Hyderabad, it was customary to charge Dalits and high caste people the same entrance fee to a cinema, but Dalits were forced to sit on the floor, whereas the high caste people would sit on chairs. A few years ago, a few educated Dalit youths challenged this and started sitting on the chairs. In reprisal nineteen Dalits were killed in cold blood. Their limbs cut and their bodies mutilated, they were put into bags and thrown into the canal. The rest were beaten up; the women were molested and raped. All this was done with the help and connivance of the police, just to teach the Dalits a lesson.

The Caste system is part of the Hindu religion and culture. It is well defined and justified by Hinduism which says that God himself created the high and the low caste, making the low caste ritually unclean. The belief is that if someone is born a Dalit, he has done something wrong in his previous life and so he suffers now. He is a cursed man who bears the shame of being born a Dalit. If he behaves well in this life, he may be born in a high caste in his next birth. Can you find a greater rationalization and justification for oppression and exploitation than this?

The dominant caste has coined and treasured this myth that makes the Dalits ashamed and curse themselves for the conditions in which they are forced to live. The worst thing a powerful majority can do to minorities is to make them hate and pity themselves.

The Dalits, considered "untouchables" in some parts of South Asia, suffer severe social discrimination in civil and even ecclesial society.

The social structure of caste entered the Church as well. Even now in some places, Dalits have separate seating arrangements in church and are not allowed to bury their dead in the same cemetery. They cannot serve Mass or receive communion with high caste people. Until some years ago, they were not allowed to become priests and nuns. I am the first Dalit to become a priest in my diocese. Naturally, high caste people form the power structure of the Catholic Church. It is different among the Protestants because more than 90 percent of them are Dalits.

Things have improved in the last fifty years. The Dalits have certain reserved political constituencies from which Dalit leaders are elected as Members of Parliament. Eighteen percent of government jobs are reserved for Dalits. Many scholarships and concessions for education are available. But not all these privileges given to Hindu Dalits are made available to the Christian Dalits, who carry on a fight with the government.

In the Church some Dalits were educated because of the enthusiasm of the missionaries. There are orphanages, hospitals, schools and social service centres that have helped to improve the lot of the

Dalits. Yet the most important question remains: When will the Dalits receive equality and human dignity as children of God in the Church? In October 1996 at a meeting organized by the *Central Missie Commissariaat* in Holland attended by 200 priests and religious, the following questions were raised: Why do many bishops, priests and nuns persist in their negative attitude vis-a-vis the Untouchables? How can they fail to meet the Dalits as human? For what reason is the caste system maintained within Christianity?

This stance seems to be contradictory to the Gospel, the social doctrine of the Church and modern theology and spirituality. Well, these questions can be asked about every situation of discrimination of race, colour, class and creed. Although it concerns 150 million people, the Dalit question usually never comes up in international forums, religious or otherwise, because there are no Dalits to voice it. For the first time in Jesuit documents, GC34 affirmed the Dalits in Decree 3 on "Our Mission and Justice" and pointed out the urgency of this issue. There are leaders among Indian Jesuits who work and struggle for the liberation of the Dalits, but many are still in the process of conversion.

The General Congregation calls on the whole Society of Jesus to renew its long-standing commitment to such peoples.

The Church is divine and human. Sometimes we are ignorant and do not see. Sometimes we are afraid and pretend not to see. Social injustice is a structural evil. Unless we are vigilant, ready to face the challenge and willing to struggle and suffer — and unless we go through a process of conversion towards the poor, discriminated and marginalized — then power, greed and self-centredness will make us a prey of the system. Things will certainly change. Many prophets and men of good will have to pay the price of giving up their lives on the cross for truth and justice. And I am sure they will.

In 1998 we celebrated the 50th anniversary of the Universal Declaration of Human Rights. On this occasion the Dalits of India launched a nation-wide programme of action throughout the year 1999 to assert and demand our rights. We want to remind the Indian people and Government that Dalits are human beings and that Dalits' rights are Human Rights. We also want to arouse the consciousness of the United Nations and the international community to the exploitation and oppression of the millions of Dalits in South Asia, especially in India.

The most important things that we want are your good will and your support. You may help us by:

1. Praying for the success of our activities.
2. Seeking more information at the website www.dalit.org or www.dalitchristians.com
3. Speaking about the sad plight of the Dalits to friends and other people of good will.
4. Obtaining a petition-form (available from the author) and gathering signatures of support for the Dalit cause, to be presented in the United Nations and other Forums.

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COMPARING "CHARACTERISTICS" in EDUCATION and the SOCIAL APOSTOLATE⁵

Michael Czerny, S.J.

In the words of the Naples Congress (June 1997): "We acknowledge how the *Characteristics* document for Jesuit education (*CJE*) was a moment for greater collaboration among headmasters, principals and staff, and we hope that our co-workers can benefit from greater sharing by Jesuits about their spirituality and values through our own *Characteristics* document (*CSA*).⁵" As Secretary for the Social Apostolate, I am happy to testify that Education's good example and leadership have had a very positive effect in the social sector.

I propose the following steps:

First, to consider what "characteristics" are within the Jesuit universe.

Secondly, to suggest what is central

A) to the educational characteristics (*CJE*).

B) to the social characteristics (*CSA*).

Thirdly, to draw some conclusions about how the two sectors might appreciate and assist each other.

1) Understanding characteristics.⁶ In the dictionary, we find that a "characteristic" is a "distinctive quality" or a "distinguishing mark," an "essential or distinguishing feature," "the aggregate of peculiar qualities." The word comes to us directly, via French and Latin, from the Greek verb *charassein*, to cut, engrave. The image resulting from the artist's work, then, is quite permanent, hard to change or dissimulate.

"Characteristics," in the Jesuit use of the word, seem to come from experience and to express identity. This is an approach which would want to avoid strict definitions and obligations. Nevertheless, "characteristics" do have a programmatic quality, allowing for evaluation and planning. Now just as determining what is "distinctive" is not intended to suggest that Jesuit high school education is "unique" either in spirit or method (*CJE* # 9), so too, in undertaking its "Initiative" and drafting characteristics, the social apostolate had no desire to separate from other sectors, nor to appropriate any idea or value exclusively or to deny it of other Jesuit ministries or of other groups (*CSA*, p. iii).

There are, as far as I know, three examples⁷ of Jesuit characteristics:

A) *The Characteristics of Jesuit Education* (1986) is the first. In his covering letter (8.12.86), Father General explains that this document is not a new *Ratio* to replace the one published exactly 400 years earlier. However, like the *Ratio*, "it can give us a common vision and a common sense of purpose; can be a standard against which we measure ourselves."

⁵ Reflections for a meeting with the International Council on the Apostolate of Jesuit Education (ICAJE), Rome, 18 May 1999.

⁶ An interesting project, in the history of ideas, would be to study why, after Vatican II and GC32, the Society began producing documents called "characteristics."

⁷ The Secretariat for Ignatian Spirituality has a project underway to produce a new *Directory*, gathering together the "best practice" of those who give the Spiritual Exercises. May this indeed become a fourth set of "characteristics"?

The Introduction goes on to explain that "a clearer and more explicit understanding of the *distinctive nature* of Jesuit education" was needed (# 2). Jesuit schools need to "*emphasise our essential characteristics and our basic options*," in the words of Father Arrupe, and their identity and strength will be "the logical consequence of the fact that *we live and operate out of our own charism*" (# 3). ICAJE worked hard to clarify and express what makes Jesuit secondary education distinctive, and the result is our first document of characteristics.

B) Nearly a decade later, at the 34th General Congregation (1995), a delegate argued eloquently that, as *CJE* had had such a beneficial effect in secondary education, so the Congregation should now provide an analogous characterisation of the larger Jesuit reality. The resulting Decree 26, called "Characteristics of our way of proceeding," gives eight of them:

1. Deep personal love for Jesus Christ
2. Contemplative in action
3. An apostolic body in the Church
4. In solidarity with those most in need
5. Partnership with others
6. Called to learned ministry
7. Men sent, always available for new missions
8. Ever searching for the *magis*

When we wonder what these "characteristics" are, the Decree simply affirms at the start that they "were born in the life of St. Ignatius and shared by his first companions," and that "certain attitudes, values, and patterns of behaviour join together to become what has been called our way of proceeding." The words "characteristics" and "way of proceeding" seem to mean much the same thing, with their sources in Ignatius and the early Society. They are somehow both what we do and should do, both what we are and should be.

C) Soon after the 34th General Congregation, the social apostolate launched an initiative or process for elaborating its own characteristics. The two existing documents — the *CJE* and Decree 26 — provided not only a great deal of inspiration, but also a notion of "characteristics" which seemed clear and widely enough shared so that no definition seemed to be needed at the start.

The "Initiative" began with an apparently ingenuous question, as if posed by an innocent outsider uncontaminated by our usual ideas and language: "How do you Jesuits of the social apostolate bring the justice of the Gospel to society and culture?" After three years of reflection, writing and discussion (including the Naples Congress as an important moment of consensus), a 100-page version entitled *Characteristics of the Social Apostolate of the Society of Jesus* (1998) was published as a working draft.

Where do these characteristics come from? They reflect the approach, attitudes, concerns and questions of the Jesuit social apostolate emerging from a patient process of reflection on experience. The social apostolate is characterised by our typical ways of looking at problems, by deeply held and widely shared convictions, by key questions which arise time and again, by on-going tensions running through all our works and Provinces. Our apostolate is made up of a very great variety of social, cultural, human and organisational situations. Many (most?) Jesuit social works and social

workers are doubly dispersed or scattered: they are separated from one another, and often the edge of the Province and its mission.

Social reality itself is complex, and our apostolate cannot ignore this complexity in its discussions and projects without betraying the reality into which the Lord Jesus sends us to live and serve. The *CSA* try to respect this variety and complexity, hopefully without themselves becoming too complicated.

What are these characteristics? They want to be a "a clear mission statement which outlines the purposes of the work and forms the basis for collaboration in it" (d.13, n.12). This is a requirement of GC34 for every work of the Society. Jesuits in the social apostolate (currently, and in future) have need of such a common basis on which to meet, reflect and work more closely together in the mission entrusted them. At the same time, the *CSA* offer our co-workers the full account, to which they have a right, of the social apostolate they are contributing to.

What is the force of the *CSA*? Located midway between the Society's Constitutions and General Congregations and each Province's specific mission, they express our common mission as it has become concrete in a particular apostolate or ministry. Drawn up out of our experience and tradition, the characteristics are neither description nor doctrine. They suggest "what should be" without legal pretence of regulating an apostolate which by essence needs to be flexible and responsive.

How do they work? The characteristics come, not from outside (as if an external evaluation were going on), but from within the works of the social apostolate. They question Jesuit social projects, the Jesuits and colleagues involved in them, and the Province they are part of. They identify important features (like approaches, procedures, structures, styles ...) which every project should pay attention to, and important values (attitudes, concerns, mentalities, sensitivities ...) which the persons involved should manifest. Avoiding the extremes of rigid definition or total laissez-faire, the characteristics are not final answers but questions which cannot not be asked by anyone engaged in these ministries. So, the characteristics seek to engage many different levels of experience: analytic, organisational, communal/communitarian; intellectual, spiritual, emotive and practical; the social works, the social sector, the other sectors, the whole mission of the Province.

Let's hope that all this questioning does not give the lie to the hoped-for "clear mission statement"! The *CSA* handbook, much like the book of the Spiritual Exercises, is meant not so much for reading-through in a single sitting, as for use as a guide and stimulus to personal and especially group reflection.

2) With a fuller idea of characteristics in the Jesuit sense, let us consider first the common mission of the Society, and then what is central for each of our two sectors.

The mission of the Society of Jesus was originally defined in words like these: "to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine" — with its social dimension in the traditional sense: "to reconcile the estranged, compassionately assist and serve those who are in prisons or hospitals, and indeed to perform any other works of charity" (*Formula* 1540, 1550). For centuries, this understanding found no reason to change.

Towards the end of the last century, the Church made a copernican discovery. Ever more aware of the enormous injustices and sufferings being caused by industrial society, with *Rerum Novarum* (1891) of Leo XIII, the Church began to analyse this new emerging context and to discover that society itself needed to be evangelised, redeemed, transformed. The Gospel of Christ and the teaching of the Church had urgently to find social, not just personal and ecclesial expression. But this vital social discovery is taking time to filter into the real life of the Church and be assimilated.

It is in this light that, in the last quarter of the twentieth century, the mission of the Society found its first re-expression combining the perennial formula and the new social awareness. The Society of Jesus exists *to serve faith and promote the justice of the Kingdom which faith absolutely requires, in dialogue with cultures and religions*. This is what all works of the Society — schools and universities, parishes and retreat-houses, social projects and communications — must do although, in the first decade or so after GC32, how to do so was far from obvious.

2A) When it comes to secondary Jesuit education, which is nearly as old as the Society itself, when asked for a clear mission statement, a first reaction may be: "L'éducation, ça va sans dire," partly because Ignatius himself founded the first colleges and many of them were soon flourishing everywhere, and partly because everyone already knows first-hand and has no need to ask. For example, when one member of ICAJE says "Jesuit high school," the other six all have a very similar image in mind.

GC34, Decree 18, §1, provides a positive review of Jesuit secondary education renewing itself in recent years and, in §2, encourages the renewal to continue. But this most authoritative recent statement about the ministry does not describe or define secondary education in Jesuit terms.

The relevant *Complementary Norm* goes back to GC 32 and 33: "The educational apostolate in all its ramifications, recommended in a special way by the Church in our day, is to be valued as of great importance among the ministries of the Society for promoting today's mission in the service of faith from which justice arises. For this work, when carried out in the light of our mission, contributes greatly to "the total and integral liberation of the human person, leading to participation in the life of God himself."⁸ The statement seems to assume, rather than to state, what education is about in Jesuit terms. In essence, it says that education is important for promoting the mission because, if marked by the mission, it contributes to integral human liberation and divine grace.

NC 277 makes reference then to "our own institutions" and the Society's "own educational institutions" (§2) and to "schools of whatever kind or level" (§3), but without showing in which ways these forms or institutions are apt for achieving our apostolic goals.

The *CJE* are synthetic, the fruit of much reflection; perhaps the greatest convergence and most interesting interchange with the social apostolate may be found in section 3:

Jesuit Education is value oriented; encourages a realistic knowledge, love, and acceptance of self; and provides a realistic knowledge of the world in which we live (## 49-58).

⁸ NC 277 § 1 citing GC33 n.44; see GC32, d.2, n.11; d.4, n.60; GC32, d.28, n.6.

Implicit in and underlying this section is the revolutionary discovery which Ignatius made of the person's capacity for freedom ... therefore each human life is comprehensible and can be influenced, individually in spiritual terms and developmentally in educational terms. Jesuit education and spirituality begin with the individual, with all this capacity or potential, and accompany the person in an itinerary of formation, growth, development.

Faith, freedom, change, fulfilment, service are possible. This is a great act of faith! Believing that young people can also become aware of sin, can develop a critical faculty and overcome obstacles, and finally can struggle against the effects of sin not only within themselves but on the larger stage of "history, social structures and culture" (# 49c): these beliefs connect very deeply with the expression of faith which is central to the social apostolate (NC 298).

Within the ambit of the Society's convictions about secondary education, the *CJE* are an instrument which seems designed for the better functioning, the more effective running, the improvement and "perfection" of Jesuit high schools.

2B) In the social apostolate, the situation is very different. In any group of Jesuits, each one would have a very distinctive image of the social apostolate. Instead of a common denominator like the high school, there is a nearly endless variety, and we are only beginning to learn to put our knowledge and experiences in common.

Some Jesuits and friends mistakenly think that GC32's famous Decree 4 was all about the social apostolate, whereas in fact the social apostolate is just one among the many ways (ministries, sectors) in which the Society realises its mission. In fact, the 32nd and 33rd Congregations scarcely mention the social apostolate except to underline that this is not what they are referring to, but rather to our whole Jesuit mission and life.

What then is the specific task or mission of the social apostolate or social sector? Developing the *CSA*, this is what we have found. The specific mission of the social apostolate or sector is *to bring the justice of the Gospel to society and culture, working with*

those who suffer from unjust structures

those who have some influence upon them

those who have responsibility for them

and so, by means of every effort or endeavour, to impregnate the structures of human life in common with a fuller expression of justice and charity (GC32, NC 298). This is the great act of faith, perhaps even more audacious than that of education, which undergirds and characterises the social apostolate!

To carry out this ambitious mission, the social apostolate uses all sorts of means and many kinds of institutional forms: social centres for research and publication, advocacy and development, and direct social action for and with the poor (see NC 300).

There are no typical (characteristic!) institutional forms, models or patterns. There are no fixed institutional points of reference, and probably there never will be. This radical plurality has enormous consequences:

It favours a great flexibility in response to changing needs and social conditions.

It provides nearly limitless scope for individual creativity and initiative.

It makes it difficult for members of the social apostolate to communicate and share with each other, and for others (including major superiors, *formatores*, *formandi* and candidates) to visualise what the social apostolate is about.

The very words that Father General wrote about the Jesuit educational apostolate in 1986, when the *CJE* were officially promulgated, can literally be applied to the social apostolate in 1999:

- Seriously examined in recent years.
- In some countries it is in a state of crisis.
- Many factors ... make the future uncertain.
- In many parts of the world, there is clear evidence of renewal.

During 1999 the draft version is being used and criticised with a view to preparing a more definitive one, briefer than the present draft, which will spell out basic common characteristics of the social apostolate in line with our mission today. The social apostolate needs (and will probably always need) characteristics of basic identity and direction, as stimuli for on-going *examen* and as a framework (points of reference) for evaluation and planning. Therefore the first hope is that the *CSA* stimulate interchange amongst members in the sector, more fruitful collaboration, and greater cohesiveness within the mission of the Province and contributing to it. The *CSA* encourage the social apostolate to find its place within the body of the Province (ch 3.10), a place which, because our very mission is socio-cultural, may always remain a bit difficult to demarcate.

The *CSA* involve a continuous radical questioning. They stimulate the agents or operators, the "missionaries" in this sector, both Jesuits and close colleagues, to raise questions in a fresh way: "What are you trying to do? What do you think you are doing? Why should the Church and Society be involved? What is distinctive about this work, and how is it related to what others are doing?" The implicit claim is that, no matter how clearly stated certain characteristics may be, it will have to be characteristic for this sector to continually be questioning its ministries and their particular institutionalisation and development.

3) What might the two sectors learn from this initial juxtaposition of *CJE* and *CSA*?

Personally I do not think that there should be any hurry to harmonise or homogenise the characteristics of our respective sectors, as if quickly to conclude that no interesting differences exist and that, basically, we are all doing exactly the same. Developing and appreciating each one's distinctive characteristics seems to me to offer more to genuine collaboration in the long run.

One risk of the "characteristics" approach which we share, is the idealism of Ignatian rhetoric. "To avoid making distinctions which depend on local circumstances and to avoid a constant repetition of the idealistic "wishes to be" or the judgmental "should be," the characteristics are written in the categorical indicative: "Jesuit education *is* ..." Perhaps a greater familiarity with the Jesuit constitutions and the general congregations will help to correct some of the excesses of the "Ignatian" approach.

Education has already helped the social apostolate a great deal, as this paper testifies to the good influence of the *CJE*. Now we ask: how did ICAJE get the *CJE* into Jesuit schools. What did you learn in the years between *CJE* (1986) and the *Ignatian Pedagogy* (1993)? What do you suggest we do to get *CSA* into the social ministries of the Society?

The *CJE*'s very sound insistence on "individual care and concern for each person" (Section 2, ## 40-48) may serve to correct the social apostolate's tendency towards excess in the direction of issues, movements, structures. Within human formation, we could use help in terms of moral and spiritual formation which needs to accompany formation in social change. (E.g., a morality which can resist corruption; learning how to learn for life). If ICAJE has suggestions to make, these would be very welcome indeed!

What might *CSA* offer to Jesuit high school education? First, perhaps, the "reading" of society (*CSA* part 3a), the tools of socio-cultural analysis we are developing which create sensitivity to the context and to issues of social justice. Such multiple readings, which are an appropriately complex approach, along with Christian Social Teaching in all its richness, may find a more secure place in the high school curriculum.

The social service programmes, which have become an essential part of many Jesuit high school curricula, are another obvious opportunity for co-operation. Such programmes could use help in their establishment, development, planning and evaluation; specifically, learning to reflect apostolically (in personal, spiritual and social terms) on the experience each student is having with "the poor." There is a tension to be faced between the formative logic in many service programmes and volunteer programmes, and the apostolic logic of effective, long-term service.

Hopefully it is not too ambitious to suggest that the social apostolate, obliged by its nature to reflect critically in context (the habitual *examen*), may one day have something to share with the ministry of secondary education in terms of evaluation and planning in general.

Experience with the draft *CSA* suggests that a special Jesuit contribution in the social field might consist in maintaining the so-called tension of "head" and "feet." For the Society of Jesus is one of the few corporate bodies which is truly multi-level as well as international, having members and colleagues working nearly everywhere at every level of social reality. Were we to learn to take advantage of this fact, we could perhaps develop both practical and theoretical ways of co-operating across what are usually wide divides: the separations dividing the grass-roots, local or regional movements, intellectuals and researchers, and levels of decision both national and beyond. Can the social apostolate learn to put our faith, experience and intelligence at the service of the poor in society and culture in this collaborative way? If so, we may have something special to share with high school ministry, with other sectors in the Society, and more broadly in the Church.

In addition to what may be considered obvious opportunities for inter-change, the two sectors might help each other to face some hard issues. For the relationship between education and social apostolate is like that between the *locus specificus* of each sector — between individual and society, between "the young learner" and "social space and culture" — which all involve complex and complementary and changing relationships.

For example, schools which want to fulfil GC34's decree on culture, may find suggestions and assistance from the social apostolate. Conversely, if the social sector is concerned about sustainable change in ethnic relations, it may be worth learning from the education sector how to work on changing deep perceptions and values through education. The social apostolate tries to favour the

interests and the logic of the poor; what could the logic of Jesuit high school education offer in this regard?⁹

Another example may be issues concerning our lay colleagues: the delicate relationship between "vocation" and "professionalism," between being an employee and sharing in the mission. Our Jesuit discourse often stresses formation. Should we preferentially take young people on as co-workers, form them and, once they have clarified their vocation, let them go — what are the countervailing values of long-term professional involvement?

A third example would be to examine some educational and social projects in marginalised communities and ask about their effects upon "the best and the brightest." Do our pedagogy and formation "rescue" the most promising individuals for a better life elsewhere, or do they succeed in preparing members "for others" ready to serve their own poor? Both Jesuit education and Jesuit socio-pastoral ministries have tended to be agents of modernisation; what aspects should we be self-critical of, and how can we be effective and responsible "agents of inculturation"?¹⁰

Perhaps the leitmotif of *CJE* is to offer the Jesuit and Ignatian best to students, teachers, the wider community, in the context of Jesuit secondary schools; while *CSA* is trying to ask questions afresh, both from and for the poor in society and culture, and find solid places for the social apostolate within each Province. Both seek the *magis* in the service of Christ's mission. May our characteristics, both as written but especially as lived, express the Good News to many others.

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⁹ Cf. Orlando Fals Borda, "People's Spaces in Global Processes: A Southern View," published as "Mondialisation: Des espaces pour les peuples," *Foi et développement* n.270 (January 1999).

¹⁰ GC34, D.26, n.14, quoting Father Arrupe's 1978 Letter and Document on Inculturation.

To ABOLISH CAPITAL PUNISHMENT

Antonio Beristain, S.J.

Well-focused articles by Jesuits in favour of abolishing the death penalty — like those by Horacio Arango (Colombia),¹¹ Giuseppe De Rosa (Rome),¹² José Llompарт (Tokyo),¹³ Joseph Vernet (Paris),¹⁴ Hilton Rivet, James R. Stormes, James Sunderland and another twenty-five Jesuit prison chaplains in the United States¹⁵ — encouraged me to write the following as a contribution in favour of that abolition which so many of us long for, whether Catholics or not.

The discussion for and against the death penalty will continue to be polemical, and so its solution runs up against a thousand obstacles, since in both camps there are very active people, who will probably continue being active for some years to come, people of the highest qualities. The present note tries to formulate some criminological observations illuminated by the Gospel and by the multi-, inter- and trans-disciplinary sciences which might overcome this duality or opposition, and argues for abolition in theory and in practice, and also in Catholic morality.

In favour of the death penalty, some social anthropologists ask that criminal law "speak" the language of emotion and irrationality, and that it allow for vengeance; and not that it speak reasonable language, which seeks respect for the dignity of every person without excluding the delinquent.

One could accept this sanction even for minors,¹⁶ if it were accepted that criminal law "spoke" only an instinctive, emotive, fanatical, "animal" discourse, and that it admit the traditional punitive anger without discussion and without discernment (with such "blind obedience" as certain religions recommend).¹⁷

But criminal law, in order to be human, also has to "speak" a rational and reasonable discourse which accepts and expresses the eternal divine tenderness, so poetically recorded by the mystics, the psalms and other sacred books. And cultural anthropology also makes it clear that love, generosity, and self-sacrificing tenderness are equally instinctive. As *homo homini lupus* can be said, "man is wolf to man," so it's just as convenient to remember the traditional axiom, *homo homini sacra res*, "man is something divine to man." The latter currently serves as the motto of the Carlos III University in Madrid and evokes meta-rational discourse, the transcendental dimension of personal dignity, which calls for abolishing the death penalty.

¹¹ "No more fuel to the fire!" *Promotio Iustitiae* 64 (June 1996), 56ff.

¹² "Gli italiani e la pena di morte," *La Civiltà Cattolica* 3507-3508 (3-17 August 1996), 288-297.

¹³ J. Llompарт, «La pena de muerte en el Japón», *Revista de Derecho Penal y Criminología* 2 (Universidad Nacional de Educación a Distancia, Madrid, 1992), 349-373.

¹⁴ J. Vernet, «La chiesa e la pena di morte», *Scuola Positiva* (Milan, 1962), 620-625; «Directives et prospectives de l'église sur la peine de mort», *Revue de Science Criminelle et de Droit Penal Comparé* (Paris, January-March 1970), 201-204.

¹⁵ Jesuit Conference on Criminal Justice, "Call for Change," New Orleans: Loyola University (27-29 December 1981).

¹⁶ The United States is the country with the largest prison population of minors 15, 16, and 17 years of age on death row. Robert Cario, ed., *La peine de mort au seuil du troisième millénaire: Hommage au Professeur Antonio Beristain*, Toulouse: Eres (1993), p.133; *La pena de muerte en el umbral del tercer milenio*, Madrid: Edersa (1996), p.182.

¹⁷ J.P. Delmas Saint-Hilaire, «Le droit pénal, langage de la raison ou langage de l'émotion», en *Mélanges en hommage à J. Ellul: Religion, société et politique*, Paris: PUF (1983), p.447.

Dogmatism, properly understood and integrated with a certain relativism, adds to this when it supports itself in arguments which admit the "filter" of the rational and the reasonable, which co-ordinate the apparent, but only apparent, dualism of the discourse of reason and emotion, of intelligence and revelation.

We affirm that irrational communication is not distinct or separable from rational discourse (the one excluding vengeance), and that the human sciences and human justice should "speak" all the languages and integrate them all. The same may be observed among the most ferocious animals: the she-wolf and the lioness also speak cordially to their cubs.

In our abolitionist line, supported in the holistic world-view of "globality" or of the two languages together, let's recall Arthur Dickens, the English literary figure, when he writes:

Even were all men who use a pen to become commentators on the Scriptures, their joint efforts would not succeed in convincing me that the death penalty is a Christian measure.... If there existed a text which would justify this pretension, I would lament the authority of that fragment in order to cling to the teaching which the person himself of the Redeemer gives to the deep meaning of his religion.

A valuable contribution to clarify our problem emerges from criminology and the empirical sciences, when criminal law takes them seriously. Dogmatism can and should admit itself as essential in the criminal code, but only if it presupposes and requires empirical research and scientific analyses. With Reynald Ottenhof,¹⁸ professor of Criminal law and Criminology at the University of Nantes, one must grant to the criminologist, whose science is interdisciplinary and empirical by definition, not a monopoly over the criteria and the responses, but the merit of favouring dialogue at the heart of the human sciences ... and of the theological sciences (since at root, then, there is no duality: they complement one another and need each other mutually).

The fact that contemporary terrorisms exist also contributes to this scientific reflection and becomes, for some specialists, an argument against the death penalty. The excesses of terrorism, like those of dictatorships, make it even more urgent to proclaim this inviolability of the human person, specifically by suppressing capital punishment.

Whoever sounds out the many and serious empirical investigations, with their corresponding rational reflections, can arrive deductively at abolitionism as a "dogmatic" conclusion, *rebus sic stantibus*, while today's daily social circumstances continue as they are. According to Hans-Heinrich Jescheck, former president of the International Association for Criminal Law,

One could only make use of capital punishment if, supposing the total collapse of public order (e.g., after an attack involving nuclear arms), it remained the only means for assuring the survival of at least a part of the population within the general chaos; but this is not a situation the legislator should worry about, as one would then have to begin to build a new state order in conditions previously unknown.¹⁹

¹⁸ R. Ottenhof, «Lignes directrices pour une approche criminologique du terrorisme», *Revue de science criminelle et droit pénal comparé* (1988), 850.

¹⁹ H-H. Jescheck, *Lehrbuch des Strafrechts: Allgemeiner Teil*, 4^a ed., Berlin (1988), p.684; 5^a ed. (1996), p.752.

Nor can one allow its use from some theological perspective, because such a sanction takes away from the condemned that sacred time which he ought to retain to put his religious affairs in order.

Following what Arthur Koestler (Budapest 1905-1983) indicates, those who opt for traditional vindictive punishment at all costs base themselves on a religious idea of responsibility-guilt, which makes no room for the viewpoints of psychology, sociology, and psychoanalysis. The borders between responsibility and irresponsibility are fluid and problematic. They cannot be clarified only by dogmatic religious considerations, but have recourse to the data of the social sciences. Ecclesial dogmas alone do not provide a solid basis for resolving this problem. What do become indispensable are various sociological researches, both statistical and qualitative, within the framework of modern philosophy.

In brief: let us remember that capital punishment was abolished in our Paraguay Reductions (1609-1767).²⁰ Let us keep working to make it disappear, in law and in practice, since this sanction lacks cathartic effect and demeans and brutalises those who execute it. Moreover, it has proven to be ineffective, unjust and inhuman, and to generate criminality ... although unfortunately there are still Jesuits, priests and bishops who defend its utility, legality and necessity, in extreme cases.

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To join the campaign to abolish the death penalty, contact

Amnesty International

by visiting the homepage
<http://www.amnesty.org>
(where you can find your national section's address)

or by sending an e-mail to the International Secretariat at
amnestyis@amnesty.org

Comunità di Sant'Egidio

by visiting the homepage
<http://www.santegidio.org>

or by sending a message to
m2000@santegidio.org
or +39 0658 00 194 (fax)

BROTHER VICENTE CAÑAS, S.J.

A martyr for faith and justice

Francisco Taborda, S.J.

²⁰ Heinz-Joachim Fischer, *Der heilige Kampf: Geschichte und Gegenwart der Jesuiten*, Munich/Zurich (1987), p.128.

In the State of Mato Grosso, Brazil, in the indigenous area Enauenê-Nauê, Brother Vicente Cañas, S.J., was found dead in mid-May of 1987. His body lay in the cabin where he used to retreat when he needed to work quietly, to write down his observations about living with the native people, or simply to reflect and pray, or get in touch with his fellow-missionaries by radio. Around him were the scattered and broken things which testified to the violence which caused his death, as the police investigation would demonstrate. His skin already half mummified, his body bore a 4-cm wound in the abdominal region. His body had been lying there for more than a month.

The last radio contact with his fellow missionaries was on April 5th. He let them know that the next day he would leave by canoe for the village of Enauenê-Nauê, a native settlement contacted a few years earlier by a group of missionaries to which he belonged. It was a village which, until then, had had no contact with whites. Its inhabitants conserved their original culture intact, dedicated to fishing (abstaining entirely from meat), to subsistence farming and mainly to their rituals which took up a considerable part of the yearly cycle. On account of this style of life they were nicknamed the "Benedictines of the jungle."

Vicente began to live with them and like them, attempting a new form of missionary presence, with full respect for the people's culture and defending the quality of their life as a people. Of fundamental importance, therefore, was the struggle for the integrity of the indigenous territory. Deprived of their territory, without sufficient streams in which to fish, the Enauenê-Nauê were going to be deprived of practically their only source of animal protein, and would perish. Vicente died defending the right of this people to their traditional life and territory.

Vicente's body was found nearly by chance, since his fellow-missionaries were used to his long silences when he was in the village, where no radio-transmitter had been installed to avoid affecting the Enauenê-Nauê form of life. For a reason still unknown, some confreres went to look for him in the indigenous area. Going along the river near his cabin, they saw his canoe tied on the bank, half-sunk, but loaded as if to embark for the Enauenê-Nauê village. They disembarked, climbed up to the cabin, and found him there murdered. On the day of the tragedy, which must have been April 6th, he was certainly getting ready to get underway when, returning to his cabin to fetch the last few things, he was surprised by his assassins.

Vicente fell a martyr of the faith which made him a Jesuit brother and of the justice which made him take up the cause of the Enauenê-Nauê people. And anticipating GC34 he also died as a martyr of respect for the indigenous culture and of the practice of inter-religious dialogue. His field diary testifies vividly to his deep admiration and respect for the culture and religion of the people with whom he lived.

When, from 1984 on, the Enauenê-Nauê territory began repeatedly to be invaded and pillaged by greedy people, Vicente was condemned to death. Businessmen, lumberers and politicians, interested in possessing that land, realised that the Enauenê-Nauê counted on Vicente as a defender who would never surrender as long as he lived. They decided to kill him. Vicente knew the danger which he and the Indians ran, and that was why he avoided leaving the area in order not to abandon his friends. He died aware that, by continuing his missionary presence, he was putting his life on the line. But greater was his love for the people who had adopted him with the name of Kiwxi. "No greater love has anyone than to give his life for his friends."

To this day, the killers of Vicente have not been tried. The trial is dragging on aimlessly along the corridors of Brazilian "justice." The police inquiry confirmed that violence had occurred, but the investigation, headed by a delegate named for the purpose, is also dragging on slowly. A parallel investigation has now uncovered that the very delegate of the civil police of the municipality in which the murder took place, was one of the two who had ordered the crime.

Members of the Native Missionary Council (CIMI, an organ of the Bishops Conference for work with native people) and of the Anchieta Organisation (OPAN, a lay group for work along with native people, very close to Vicente) have persevered and not let his case die. A parallel investigation managed to unravel the crime and arrive at the presumed authors. So, barely seven years later, in December 1993, it was possible to denounce the case before the courts. But the accusation was not accepted until May 1994, and the examination of the accused was set for September. Under the pretext of being unable to locate the accused, however, the trial did not take place. Since then the process has been paralysed.

A first reason is the connivance of the authorities and the proverbial aimlessness of Brazilian justice. But it is not the only cause. Resources are lacking to carry on the work of defence, which is being handled by the law office of Dr. Luiz Eduardo Greenhalgh, especially dedicated to the cause of human rights. As a member of this law groups, Sister Michael Mary Nolan from the United States is handling "Vicente's case."

The publication of this note in *Promotio Iustitiae* has a double purpose. The first is to invite readers, who have access to sources of funding, to support the lawyers to continue their work. Anyone who can help to fund the process, or who knows whom we could call upon for such help, please inform:

Sebastião Ferreira	Michael Mary Nolan
CIMI/MT	Escritório de Advocacia Luiz Eduardo Greenhalgh S/C
Caixa postal 147	Rua Bernardo da Veiga, 14 - Sumaré
78005-970 Cuiabá - MT	01252-020 Sao Paolo - SP
BRAZIL	BRAZIL
+55 65 621 2985 (tel y fax) +55 11 871 0708 (tel), 871 3430 (fax)	

The second purpose is to involve readers in a worldwide campaign in favour of justice in such cases of violence against those who defend the rights of indigenous people and similar causes. For up-to-date information and addresses, please contact the author. What most upsets the Brazilian authorities is the international repercussion of cases like this one. Pressure in this sense would help push the case along. This, then, is my request in the name of our brothers who work among the indigenous of Brazil and who are also threatened with violence directed against those who defend justice and human rights.

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ALBERTO HURTADO, S.J.:
A SOCIAL PROPHET

Jaime Castellón, S.J.

Father Alberto Hurtado, S.J., (1901-1952) is one of the great prophets for our contemporary social crisis. Deeply rooted in God, he proclaimed God's will that love and solidarity flourish among human beings and he denounced the injustices that make love and solidarity impossible. His works on behalf of the poor, his writings and the spiritual quality he brought to everything he did made him famous in his lifetime, and that, far beyond the narrow boundaries of his native Chile. The Jesuit Father General, John Baptist Janssens, who had been his superior during his student days at Louvain, sought his collaboration in writing the well known "Instruction" on the Social Apostolate of the Society (1949).

Alberto Hurtado was born together with the century on January 22, 1901. After qualifying as an attorney, he entered the Jesuit novitiate in the town of Chillán, south of Santiago, in 1923. He studied philosophy, theology and education in Argentina, Barcelona and Louvain, where he was ordained a priest.

In 1936 he began his priestly ministry in Chile. He was a distinguished educator, National Advisor to the youth of Catholic Action, spiritual director, promoter of religious vocations, social apostle, pastoral whirlwind. The works for which he is best known are Hogar de Cristo (Christ's Hearth) (1944), a refuge for homeless people which is still going strong, the Association of Trade-Unions of Chile (ASICH, 1947), the review *Mensaje* (1951), a review which is still published by the Jesuits of Chile.

His death from cancer on August 18, 1952, stirred the whole country. The parliament held a special session in his honour, a tribute repeated a number of times since. His feast day, August 18, has been legally declared "Solidarity Day." At his beatification in Rome, on October 16, 1994, the Eternal City welcomed thousands of Chilean pilgrims, including the President of the Republic and the leading authorities of the nation.

How is one to describe his social message in the short space of a few pages? I shall attempt it under four headings: Love, Service, Transformation, Transfiguration.

1. LOVE

The life of Father Hurtado is the life of a man passionately in love with Jesus Christ. His works and his writings make this abundantly clear. Here, for example, is a paragraph from his personal notes: "Full of trust, let me seek to be stripped of all affection, desiring only Jesus, nothing but Jesus, confident that it is Jesus who wants this more than I do — and even without taking into account the consolation that Jesus gives."

To a young Jesuit who asked him what subject he should consider most important in his course of studies, he answered, "specialise in Jesus Christ!" His own life was nothing but this. In order to follow Jesus Christ, while still a student in secondary school, he devoted himself to serving the inhabitants of a particularly wretched barrio of Santiago. Eager to do battle at Jesus' side, he turned his law studies at the Catholic University and his youthful political militancy into instruments of

justice. Once he became a Jesuit, he consecrated his whole life to Jesus. He placed himself in the hands of Jesus Christ as an apostle; this explains why he worked with such enthusiasm, initiative, joy and creativity.

Everything Father Hurtado accomplished was an expression of his boundless love of Jesus Christ. His activity was not so much the cause of his sanctity as its radiance.

Such an expansive love of God could not fail to find expression in love of neighbour. Already in his youth he gave evidence of an affectionate and responsible personality. He took on the care of his mother who was widowed when Alberto was five years old. He delayed his entrance into the Society of Jesus until he was able to provide a secure future for her. He was loved by his friends for his cheerfulness and goodness. In his student days, his pastoral involvement already showed his concern for the alleviation of the suffering of others. The papers he wrote in pursuit of his bachelor and licentiate degrees in law were projected legal solutions of grave contemporary problems of social injustice.

As a Jesuit he was consumed by a drive to serve everybody in a breathtaking variety of good works. But what is remarkable is that every individual with whom he dealt on a day to day basis had, the sense of being the only one Father Hurtado was concerned with. For him there were no masses or numbers, only persons. He called all the people he met "*patroncitos*" (little bosses) — God, of course, was "*el patrón*" (the Boss).

However, as often happens with disciples of Jesus Christ, he was a controversial figure. There were those who considered him imprudent because of his social commitment; there were those who expected him to support actively the Conservative Party, the familiar political bailiwick of Catholics; there were Jesuit companions who criticized his excessive activity on the grounds that it prevented him from joining in community recreation. Father Hurtado never held a grudge against his detractors.

His love of neighbour gave him the ability to overcome his own feelings of repugnance. He made his rounds gathering the young boys who lived among the trash heaps under the bridges of the Mapocho and he gave them fatherly love. With the same delicate tact he sought to help drunkards, in whom, as he himself said, he found it especially difficult to see the face of Christ.

Father Hurtado's social work sprang from his love of neighbour. In every human being he saw a person endowed with dignity. Thus, he treated everybody with respect, including those who did not consider themselves worthy of it. After welcoming the children and the tramps to the Hogar de Cristo, he would sincerely ask their pardon for not being able to offer them more than a bed and a bit of food. Through this gesture, some of his guests were brought to the realization, for the first time in their lives, that they had a rich gift to give to society which had cast them aside: their forgiveness. In this way, they started on the road to a new life as fully aware children of God and brothers of all human beings.

This inseparable love of God and neighbour made Father Hurtado an exemplary man of the Church. In his book, *Humanismo Social*, he wrote: "The Church is not an official institution, a purely bureaucratic structure; it is Christ extended and living among us. If we ask the Church how it understands itself, it will tell us that it is the visible manifestation of the supernatural, of the divine, the new reality given us by Christ, the divine in earthly wrappings." (p.84)

In some private notes he said: "Jesus Christ is the head; my brothers and sisters and I are members of his body. Between Him and us there is a shared life; the life of the head is the life of the members."

Father Hurtado called the Church "the great We" because everyone ought to have the sense of being an active part of it. It is one only body and yet personal differences are respected. He liked to compare the Church to a symphony.

Father Hurtado's love of the Church was above the tensions he had to cope with in it. An example was when he stepped down as advisor to Catholic Action. He felt obliged to resign because of the hostility of the Auxiliary Bishop of Santiago, his immediate superior, who had been his fellow student at the university. It was a very painful situation for him. But once he left the work, which he had brought to its highest effectiveness and importance in the history of Chile, he would not permit any expression of solidarity towards himself. He was aware that such a manifestation could stir up attacks on the hierarchy. He forbade the mass resignations which the Catholic Action youth wanted to present, because that would have decapitated this apostolic body. Nor would he stand for any statement that would offend the person who had been his friend and now exercised ecclesiastical authority.

2. SERVICE

Service is much more than giving what one has; it means giving oneself. "To give oneself is to fulfil justice," Father Hurtado used to say, and this is what he did.

Through his ceaseless activity, he not only provided for those who sought his help, he went out in search of the needs of neighbour. Those who suffered were his friends, his companions on the journey. He wanted to get to know them well, to make their suffering his own because, he said, "those who hover around misery without entering into it are mean-spirited and tactless."

It was not just words with him. In his full maturity, after setting in motion many works to benefit the neighbour and after achieving recognition as an authority on social problems, he went off to the saltpetre works in northern Chile to work as an ordinary labourer, under the blazing sun in the most parched desert in the world, because he wanted to feel in his own skin the weariness of so many. No one ever knew of this until recently. He went to learn, not to seek publicity. He lived through this experience in silence, listening to Jesus Christ who speaks in the pain of those who suffer.

He wanted to serve like the Master, who "went about doing good, good which is not a haughty alms tossed to the poor, but an outpouring of love which does not humiliate, but which understands, joins in suffering like a brother, lifts up. The gesture of Christ is a gesture of respect, of understanding, of affectionate joining with the suffering multitude. It is the experience of being one with the poor, of sharing the burden, with all one's being, alongside those who suffer, of putting one's every word, all one's power and influence at their service."

This is why he was not satisfied with a service which merely met the individual needs of those around him.

3. TRANSFORMATION

Father Hurtado raised his powerful voice to proclaim that a society which produces so much suffering and injustice is a society living in mortal sin. This human pain is too massive to be eased by ad hoc relief for individual persons in need. It is necessary to change the structures of society.

"Our sincere ambition should be to form one large family; to bring it about that the goods of earth effectively serve the needs of the collectivity, the common good of brothers and sisters, children of the same Father, God, and of the same mother, the Church."

The person of faith should be among the first to build this new social order. "The Catholic, because he is Catholic, should be social-minded."

Of course, he knew perfectly well that the reality usually turns out otherwise. In some private notes he wrote: "It is a sad fact, but I believe we have to recognise it, however painful it is: most of us Catholics believe in the dignity of our brothers and sisters with a faith that does not go beyond a cold intellectual acceptance of principle. It is not carried over into how we behave in the presence of those who suffer. Still less do we feel pain in our souls in the face of the injustice of which they are victims. On the contrary, we quickly resort to palliative words like 'exaggeration,' 'prudence,' 'patience,' 'resignation' in describing the situation."

What hypocrisy can be hidden behind such beautiful, peace-loving words! Father Hurtado insisted that an attitude of resignation in the face of pain that can be remedied is betrayal of God's plan and of human dignity.

In his book, *Humanismo Social*, he employs very harsh words against those who are always disposed to perform works of charity, but are never ready to comply with the demands of justice. They adopt a paternalistic attitude which gives them a sweet sense of superiority, but they do not care to regard their inferiors as brothers and sisters. He asks sorrowfully whether we Catholics have been among those who have been leaders in the struggle for justice in recent times.

He calls for a transformation of this capitalistic society in which we live because "the liberal focus of this economy has been disastrous for real life. It has consisted in the subordination of human beings to wealth and of consumption to production. Christian philosophy, on the contrary, insists that all production and profit which does not promote human good is not only a waste, it is a positive evil. The human person is infinitely more valuable than wealth."

Communism, however, is not a valid alternative because "although it pursues a noble ideal, it takes a terrible road, strewn with corpses." "We repudiate communism, not because it demands too much, but because basically it offers too little — and at too great a price." One cannot accept, in any way, the exclusion of God and the lack of respect for human dignity, liberty and life that this system embodies. To live as brothers and sisters is much more than distributing goods on any other grounds. In fact, Father Hurtado expressed himself in favour of legislation proposed at that time which would outlaw the Communist Party.

All should feel involved as active participants in the transformation of society. The task of organising the life of everybody else is not just a task for the few. We all have to be informed —

with the greatest possible scientific rigor — about the conditions of contemporary life and its concomitant injustice. Father Hurtado advised future priests to prepare themselves in the social sciences; and he himself spent his vacations keeping up to date in these subjects.

Laypeople have a fundamental role in this mission of transformation. Father Hurtado provided them with a complete formation, concerning himself with their spiritual life as well as their social mission. He entrusted to them the care and administration of his significant works, the Hogar de Cristo and ASICH. In his book, *Sindicalismo*, he repeatedly calls on working people to take responsibility for uniting in order to become agents of necessary social change.

4. TRANSFIGURATION

To extend the Lordship of Jesus everywhere! This was the goal which Father Hurtado set for himself. He was profoundly convinced that the poor person is Christ, and for this reason the poor must be given a place of dignity in contemporary society.

To struggle for justice is to anticipate, in everyday reality, that which will reach fulfilment in the eschatological age. It is impossible to do justice for the poor without getting beyond the logic of materialism. Because material injustice is only the visible aspect of a much more profound contempt for the human.

Father Hurtado carried on the struggle to transform human reality as such. That struggle is a part of the mission of the person of faith. But this demands that one truly lives the faith. This is why the title of his best known book, based on his contemplation of the national life of the day, asks the question: "Is Chile a Catholic Country?" He considered the lack of bread, housing and education a sign of a disorder far deeper than surface material needs.

Father Hurtado knew that we would never arrive at the full realization of justice in this world. But he continued to preach in word and witness that this fact does not excuse us from the struggle. Our present action should lay the foundation of a social situation which will be the prelude of what is to come, of that which we shall receive in fullness as a gift from God's hands at the end of time.

The witness and the teaching of Father Hurtado is an urgent voice for evangelical justice in our world today. In him the Jesuits and all who follow Jesus Christ along the Ignatian path find a vivid example of the options which the Society of Jesus has made in this century. In Father Hurtado they can verify how valid and how feasible are these options for those who are willing to die to self and become a man or woman for others. Father Hurtado loved Jesus Christ; he defended the faith in its entirety without compromising any detail of it, in complete fidelity to the Church and its hierarchy. All of this led him to do brave battle for justice. It can truly be said of him that he was an authentic servant of the mission of Jesus Christ.

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**Policy on Civil Disobedience
by Members of the California Province**

A Jesuit contemplating an act of civil disobedience must always consult his Local Superior prior to undertaking such an act. He should discuss the matter thoroughly with his Local Superior, telling him:

- what he wants to do,
- why he wants to do it, and
- how he came to this conclusion.

He should pray over this before consulting with his Local Superior.

Only non-violent acts of civil disobedience are to be considered. All violent acts are expressly forbidden.

The Local Superior, after listening to the proposal for a non-violent act of civil disobedience, may direct the individual not to undertake it. Reasons for such a prohibition might include

- the desirability of further discernment (perhaps with the whole community),
- concern for the individual's health, and
- further reflection on the consequence of such an action.

In particular, the consequences of such an action vis-a-vis the individual's ability to carry out the apostolate to which he has been assigned must be carefully weighed.

The Provincial, because of his responsibility for the good of the whole Province and the universal Society, is always to be consulted by the Local Superior before any non-violent act of civil disobedience is undertaken. The individual contemplating such an action always has, of course, the right to speak personally with the Provincial after he has first consulted with his Local Superior.

March 1999

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When names acquire faces ... (a fragment)

AIDS-sufferers, prisoners, migrants, addicts, homeless ...

Before, hearing talk of them all,
I used to feel sorrow, compassion, fear perhaps, remotely guilt....
Now foremost I feel deep affection, deep respect, deep gratitude,
for they wanted to be my friends ...
There are photos of them in my room and letters from them in my folder
(and these I keep as treasures!) ...
Considered once upon a time as "marginalised,"
today they are central to my life and they centre my life,
a sacrament of my encounter with the Lord.

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