

## Remembering our History

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The history of the Social Justice Secretariat spans nearly 40 long and turbulent years in the history of the Society of Jesus (see box below). Fr. Arrupe was elected General of the Society in 1965, four years before establishing the Jesuit Secretariat for Socio-Economic Development (JESEDES). Like the Jesuit Refugee Service, JESEDES was another example of Arrupe's vision and capacity to strengthen the international apostolic dimension of the Society.

### *Promotio Iustitiae*: Historical Landmarks

1969-1975	Fr. Francisco Ivern (Central Brazil) established JESEDES (Jesuit Secretariat for Socio-Economic Development).
1975-1984	Fr. Michael Campbell-Johnston (Britain), who turned the JESEDES bulletin into <i>Promotio Iustitiae</i> , lived through GC32 (December 1974-March 1975). He published the first 30 issues of <i>Promotio</i> in a span of nine years; the 29 <sup>th</sup> issue of March 1983 salutes Fr. Peter-Hans Kolvenbach as the new General of the Society elected by GC33.
1985-1991	Fr. Henry Volken (Goa-Pune) edited the 31 <sup>st</sup> issue of <i>Promotio</i> (February 1985) and kept going till the 48 <sup>th</sup> issue (October 1991) – that is, 18 issues in six years. He lived through the first eight years of Fr. Kolvenbach's generalate, left the Secretariat in 1991 and died in Geneva in the year 2000.
1992-2002	Fr. Michael Czerny (English Canada) edited <i>Promotio</i> from the 49 <sup>th</sup> issue (March 1992) to the 76 <sup>th</sup> issue (2002/1) – that is, 27 issues in ten years. He prepared the tabloids, especially the justice theme, before GC34, was actively involved in GC34, and launched the "Social Apostolate Initiative" 1995-2005.
2002...	Fr. Fernando Franco has edited <i>Promotio</i> from the 77 <sup>th</sup> issue (2003/1) to the present 100 <sup>th</sup> issue (2008/3) – that is, 23 issues so far.

The first issue of *Promotio*, a 7-page cyclostyled bulletin providing exchanges and communication among Jesuits working in the social apostolate, appeared in 1977. Fr. Michael Campbell-Johnston acknowledges that it was the result of a brave person's effort to launch a new bulletin "in this day and age of saturation by printed and spoken word" (*Promotio Iustitiae* 1, January 1977, 2). Today we voice similar complaints about being saturated by the electronic media!

The name *Promotio Iustitiae*,<sup>1</sup> a phrase taken directly from GC32 (D. 4, n. 2), was chosen to indicate that it would be "concerned with issues relating to justice, as understood in that decree, and with concrete efforts to promote it" (*ibid.*, 2). This first issue also communicates to its readers another change of name: the 'office' changes from JESEDES to 'Social Secretariat S.J.' The reason is clearly stated:

*"We now feel that [JESEDES] no longer corresponds with what should be our primary concern. This is an indication of how fast things move in this field ... the ongoing work of the Secretariat continues and is intended to be a service agency and the test of its usefulness will be the help it provides to individuals and institutions engaged in social work of any kind" (ibid., 3)*

<sup>1</sup> With issue no. 66 the name of the journal was changed from *Promotio Iustitiae* to *Promotio Iustitiae*. Both forms are used by the authors of the articles that follow. The acronym of the journal however still remains PJ.

The generalate of Fr. Arrupe extending from 1965 to 1983 provides the background for the genesis of the Secretariat and the bulletin, covering practically the entire tenure of Frs. Ivern and Campbell-Johnston.

Fr. Henry Volken inaugurates the generalate of Fr. Peter-Hans Kolvenbach. The only Secretary who is no longer with us, he is also the one who had the shortest tenure. He was succeeded by Fr. Michael Czerny who led the Secretariat through the waves of GC34, from preparation to implementation.

I am delighted that all the Secretaries accepted the invitation to write articles about the period they lived in and the challenges they faced. In the absence of Fr. Henry I have tried humbly to fill in the gap by recounting his life and quoting from some of the editorials he wrote during that period. The last years corresponding to my tenure have been left blank. Histories are better written when the actors have disappeared from the scene.

# The Birth of the Social Secretariat

Francisco Ivern SJ

At the end of 1948, when I was still a youthful 19 years of age, my superiors sent me to India to do my studies in philosophy. In 1952 I left India and didn't return there till ten years later, in 1962, after I had obtained my licentiate in social sciences at the Gregorian University in Rome, completed my master's and doctoral degrees in Social and Political Sciences in the University of Louvain, Belgium, and also finished my theological studies in Toronto, Canada. In 1962, upon returning to India, I joined the Indian Social Institute in New Delhi, which was the Society's inter-provincial social centre in that country. From 1966 to 1968 I carried out a study on Church activities in the social and health fields in the region of Chotanagpur, Bihar. In 1968 we received the visit of Fr. Arrupe in Ranchi, at the heart of Chotanagpur. I say "we received" because he came to visit the office where I was working, along with a team of ten other researchers. On that occasion Fr. Arrupe, whom I already knew personally since I had met him in Rome in 1965 shortly before his election as general, invited me to go to Rome and set up in our General Curia a secretariat for promoting the social apostolate in the whole Society. The next year, 1969, I moved to Rome. Since the offices on the Via dei Penitenzieri were under construction, I set up the Secretariat in two empty rooms on the first floor of the main building of Borgo Santo Spirito, beside the library and almost directly above the Jesuit Guest Bureau. The two rooms were literally empty, having no furniture or equipment of any kind. I had to buy everything with a \$10,000 donation I received. Later on we moved to the new offices on the Via dei Penitenzieri, where the Secretariat is now located.

The decade of the 60s was still the decade of "development". In the Church, however, and above all within the Society, there was already some talk of the promotion of justice as a requirement of faith, but such language was still not common. As a result, the Secretariat was born with the name JESEDES, an acronym for Jesuit Secretariat for Social and Economic Development. The bulletin we published at that time also bore the same name. Naturally we were concerned with the kind of development that gave priority to the most needy persons and that was "integral" at both the individual and collective levels. That is to say, it was development that developed "the whole man and all men", as Paul VI proposed in his encyclical of March, 1967, *Populorum Progressio*. That concept of integral development, which would later be called sustainable development, began to expand and take on substance.

At the end of the 60s, however, and above all in Latin America, the influence of liberation theology, which was gaining ground, and the growth of the "Christians for Socialism" movement, which included several Jesuits, opened up new perspectives. There began to be open discussion of the need for structural changes to eliminate the oppressive conditions that were affecting the poor majorities of that continent. Some were advocating an at least limited use of a Marxist analysis of reality. Years later Fr. Arrupe sent a letter to all Jesuits on this topic. Others were speaking of the need for a revolution, but for a revolution "in freedom". These words appeared on the cover of one of our journals, and even though the discussion was about a revolution "in freedom", such expressions did not fail to provoke strong reactions in the more conservative strata of the Church - and also of the Society, though to a lesser degree. They were difficult times, with many tensions.

Immediately prior to GC32, in 1975, there were about a dozen social centres in Latin America, known as CIAS (Spanish acronym for Center of Social Research and Action). They were all actively flourishing, with more than a hundred people, Jesuit and lay, working in them. Another hundred Jesuits were being trained in the field of economic, political and social sciences in order to reinforce those centres. The well-known Decree 4 of that Congregation defined "Our Mission Today" in terms of "the service of faith, of which the promotion of justice is an absolute requirement". That

decree opened up new horizons and buttressed the hope and the commitment of the many Jesuits involved in the struggle for a better world; at the same time the decree aggravated the already existing tensions, both within the Society and outside it. In some countries those tensions produced open conflicts within the Society itself, among Jesuits and Jesuit institutions, especially between the social and the educational sectors.

Decree 4 had solid theological foundations and could cite in its favour the Church's magisterium of the years preceding GC32: not only the magisterium of the Second Vatican Council (1962-65), but also that of the Episcopal Synods of 1971 (on justice in the world) and of 1975 (on evangelization of the contemporary world). The language of the decree, however, was still not very nuanced, and in some ways even a little one-sided. Furthermore, there was lacking a gradual, pastoral "translation" or "application" of the decree, which would enable its teachings to be integrated into the concrete, heterogeneous reality of the Society on the different continents. We had to wait for GC33 and GC34 to clear up some of the misunderstandings and correct some of the erroneous interpretations which Decree 4 inadvertently provoked.

The years that followed GC32 were dynamic and hopeful, and at the same time very painful. We lost many brothers, especially in our social centres (CIAS) in Latin America. A fair number of Jesuits were discouraged when they realized that, both within the Society and outside, the social changes for which they were striving were not coming about as quickly or as effectively as they had hoped. There were numerous conflicts with the hierarchy, provoked at times by our own impulsiveness and imprudence, but deriving also very often from a lack of understanding on the part of members of the hierarchy who had still not assimilated either the spirit or the letter of Vatican II, nor that of the Synods that followed.

In any case, the name we gave the Secretariat in 1969, JESEDES, no longer corresponded to this new reality, which could not be expressed purely in terms of development, not even "integral" development. We had to speak now of social justice and the structural changes necessary to make justice ever more a reality. The Secretariat began to be known simply as the Social Secretariat of the Society, and its bulletin was no longer called JESEDES, but *Promotio Iustitiae*.

That change of name and orientation became effective at the end of GC32, when Fr. Michael Campbell-Johnston was appointed to head the Secretariat. A few months after GC32 I was named by Fr. Arrupe as one of his six General Counsellors. Although as a General Counsellor I continued still to be responsible for the Social Secretariat, I could not attend fully to the growing number of requests for aid that were reaching us. It was necessary that someone else assume the responsibility of administering the Secretariat. In July 1975 I went to British Guyana to interview Fr. Michael in order to get to know him better and to see if he would be willing to go to Rome and assume that responsibility. He seemed to me to be the ideal person for the job. Some years before that he had founded in Georgetown a social centre called GISRA (Guyana Institute for Social Research and Action). It was not easy for him to leave Guyana and move to Rome, but his arrival in Rome was a blessing for the social apostolate of the Society.

As General Counsellor I continued to be Father General's advisor regarding social questions, among other responsibilities, and I still had the ultimate responsibility for the Social Secretariat. In fact, my office and Fr. Michael's were practically side by side, separated only by our secretary's office, but he was the person who was really running the Secretariat. He was a great communicator and gave new life to the bulletin *Promotio Iustitiae*; he contributed much to promote the social apostolate in the Society during the years when he headed up the Secretariat.

I spent eleven years in our Curia in Rome, six of them directing the Social Secretariat which Fr. Arrupe had asked me to set up. They were enriching years, full of challenges. They were years of

change both within the Church and without. Despite the inevitable misunderstandings and tensions, the social dimension permeated ever more deeply the works and institutions of the Society. The Social Secretariat constituted a point of reference for the Society, and it provided a forum where Jesuits working in the social area could share their ideas and experiences. During those years we created an international commission that was composed of Jesuits of all the continents and met periodically. Its aim was to advise Father General regarding the social apostolate and to provide us with guidelines to orient our work in the Secretariat.

As Director of the Secretariat and also as General Counsellor, I had a chance to learn about the activities of the Society in the different continents; above all, I had the opportunity to know personally so many of the marvellous Jesuits who dedicated themselves heart and soul to the social apostolate. For some of them their commitment to social causes cost them their lives. During all these years it was Pedro Arrupe who inspired us all, and he inspired me personally and gave me strength to continue forward. He too, however, ended up paying a price for his daring decisions and his prophetic vision – there were many people who were still not prepared for them. Like every person, like all of us, Arrupe could not help but have his limitations, and we who worked closely with him could not help but be aware of them. Thinking about those years, though, such limitations vanish from sight. Today Pedro Arrupe appears as the prophetic figure he always was, a man who inspired so many people, both inside the Society and beyond it. The idea of the Social Secretariat arose out of his initiative, just as some years later he would decide to create the Jesuit Refugee Service. It is impossible to think of the social apostolate in the Society without thinking of Pedro Arrupe.

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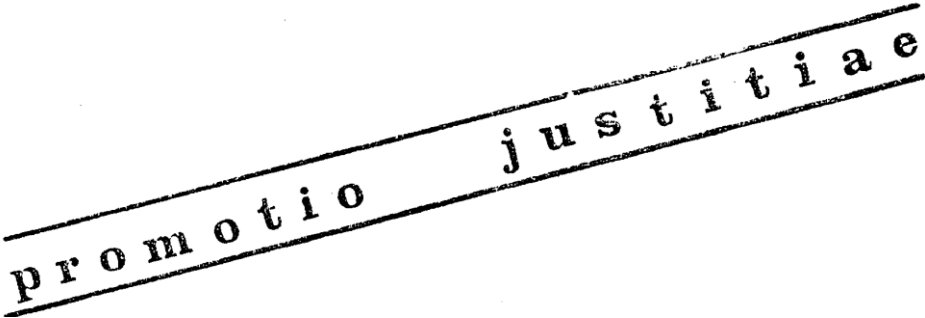
# The First Thirty Issues

Michael Campbell-Johnston SJ

Congratulations to the editors, past and present, of *Promotio Justitiae* (PJ) on reaching one hundred issues! As the person responsible for the first thirty issues, I am delighted and humbled to welcome the “century”.

The first issue of PJ appeared in January 1977. Its title was taken from the Latin version of GC32, Decree 4, n. 2, which used to appear on the cover in the following manner:

hodierna		ut
missio		
societatis		exigentia
jesu		
est		absoluta
fidel		
servitium		pertinet
cui		



**exchanges \* échanges \* intercambios**

This, being interpreted, means: “The mission of the Society of Jesus today is the service of faith, of which the **promotion of justice** is an absolute requirement”. The subtitle was “**exchanges**”, emphasising the fact that, while articles, documents and book lists were published, its main concern from the outset was to promote an exchange of ideas and experiences among Jesuits working in the social field.

The decision to start the journal was strongly influenced by the “tempo forte” in Villa Cavalletti in June 1976 under the chairmanship of Father Pedro Arrupe. Its aim was to draw up plans for the work of the Curia in the year ahead. As far as the Social Secretariat was concerned, besides encouraging an exchange of ideas and experiences on the promotion of justice throughout the Society, special emphasis was given to three points:

- (1) What does it mean to promote justice in a faith context? How does faith, lived and experienced within the framework of our specific religious vocation, qualify and condition our commitment to the promotion of justice, as regards the motivation, the means and the strategy used, and the objectives pursued?
- (2) What are the spiritual demands or requirements placed on us, both individual and communitarian, by our commitment to the promotion of justice. For example, what aspects of our spirituality should be emphasised or developed?
- (3) Today, in different parts of the world, some Jesuits have opted for a “socialist” model of society; others declare themselves “socialists” or even “Marxists”; others make use of Marxist methods of social analysis or praxis. In what sense, and to what degree, can we do this? What are the conditions, from the point of view of our faith and spirituality, for dialogue and collaboration with systems or parties of Marxist inspiration?

It is not correct to say that *PJ* was intended to replace the JESEDES Bulletin, which had never been a regular publication and had ceased to appear several years earlier. It set out to be a new venture and, when first mooted, was opposed by the then Secretary of the Society, Fr. Louis Laurendeau, who told me that, in his opinion, the Curia already had enough publications. To do him justice, however, he soon reversed his opinion when he saw how much those in the field welcomed it and how it promoted debate on many of the crucial issues facing them.

Between the first issue and the tenth issue, which came out in December 1979, *PJ* published a survey showing that 355 written reactions had come in from some 48 countries where roughly 90% of the 27,639 Jesuits in the world were at work. Admittedly, many were little more than requests to be put on the regular mailing list – though even these were indications of interest. But many were also genuine contributions to the sort of reflection *PJ* sought to stimulate: what does it mean to promote justice within the context of faith? Should a Jesuit's work for justice be any different from that of a non-Jesuit, a lay Christian, an atheist? What influence should our call to be apostles, priests and religious have on our motives, long-term objectives, the strategies and tactics we employ?

The topics treated in these early issues included Christian-Marxist dialogue; Development and/or Liberation; the National Security State, and Christian Social Teaching. And there were two special issues: the first tried to evaluate actual experiences of Catholics working with extreme left-wing groups in the southern Philippines; the second looked at GC32's call to show "solidarity with the poor" and what was being done to implement it.

My years in the Social Secretariat coincided with a number of crises in several parts of the world where "social" Jesuits were in open disagreement and sometimes even in conflict with "non-social" Jesuits. A fairly typical example was the standoff between CINEP and the Universidad Xaveriana in Colombia which required delicate handling, more than one visit and outside help. Such a situation was very tense and even dangerous in countries ruled by dictatorships, especially in the National Security States of the Cono Sur in Latin America, the apartheid regime in South Africa or the iron-curtain countries of Eastern Europe, where a genuine social apostolate was often out of the question.

Two special issues of *PJ* were devoted to what were perhaps the two most important meetings the Secretariat organised in the Curia during my time there. In 1980 there took place the first ever meeting in Rome of the priest-worker movement, which brought together 16 Jesuits representing over 150 in the six countries that participated. Father Arrupe attended throughout and gave a moving address at the end, explaining the special reasons why he was so happy to have been present.

The second meeting, also in 1980, was a carefully prepared four-day seminar on the social apostolate in the Society today, attended by 23 regional co-ordinators and directors of social institutes from 17 countries. The seminar tackled four main themes. These were: What is the social apostolate today? What is the role of a social institute? How are integration and coordination of the social apostolate with other activities and sectors to be improved; how is international cooperation to be promoted and on which issues? Perhaps its most valuable contribution was the attempt to describe the essential characteristics of a Jesuit social institute. These were seen to lie in any group of Jesuits who:

1. are radically committed to the promotion of justice in solidarity with the poor;
2. seek structural change in society and not merely the conversion of individuals;
3. aim at contributing to the building of a new and more just society based on participation;

4. are clear about determining priorities and deciding on action through the use of a scientific analysis of reality, an analysis not only of structures but also current events and trends; and with an outlook of Christian faith;
5. are ready to associate themselves in various ways with those who share the same ideal of transforming society;
6. are engaged in critical dialogue with groups that seek change in a different way from us;
7. and who pursue the goal of communion with the Church and the whole Society.

In his important talk at the end of the seminar Father Arrupe stressed the fact that a genuine social apostolate must integrate faith and justice and that such integration will find its deepest expression in Christian love. "In this way, our social apostolate, our struggle for justice is something quite different from, and much superior to, any type of merely human promotion or purely philanthropic social or political work. What moves us is the love of God in himself and the love of God in men. Thus our work is apostolic in every sense and, as such, fully Jesuit and in accordance with our charism".

Clearly, many of the issues mentioned above are still preoccupations for today's Social Secretariat and will continue to fill the pages of *PJ*. They represent ongoing problems that are never likely to find a definitive solution owing to changing conditions and situations. And to them must be added new ones, often no less demanding. Among them are certainly the crises being experienced by some social institutes, not to mention those that have disappeared; the lack of young Jesuits who wish to be part of the social sector, perhaps because of a reluctance to embark on the professional studies required to be effective in the social field. Recent issues of *PJ* have not only dealt with some of these concerns but also made courageous efforts to update the Society's vision of its social apostolate as it deals with contemporary problems such as globalization, Jesuit-lay partnership in the social apostolate, and the challenges of our 35<sup>th</sup> General Congregation.

But in an attempt to determine *PJ*'s future role and discern where the Spirit is guiding us, I propose to devote the remainder of this article to a specific challenge I believe the Social Sector is facing, together with other sectors, if not the Society as a whole. Put briefly, it can be described as making our work more available and relevant to countless millions of people who are not Catholic or even Christian, and who often profess no religion at all.

The urgency of this task arises from two considerations. The first consideration is the crisis facing the Catholic Church in several parts of the world, but especially Europe and the Americas. It is described in the latest *Cristianisme i Justícia* Booklet from Barcelona: "What is happening in the Church" (No 129). The authors start by saying: "For years now our society is becoming increasingly conscious of a deep crisis in the Catholic Church. For some, this represents a confirmation of the end of Christianity. For others it represents something that could be described as a regression or a 'winter-time' of the Church (K. Rahner)".

Quoting a famous work by Rosmini that Pius IX placed on the Index, the authors point to "Five Wounds" of the Church, calling for immediate attention. These are: (1) forgetting the importance of the poor, (2) the focus on hierarchy, (3) "ecclesiocentrism", (4) the division of Christians, (5) the Hellenization of Christianity.

Whether effective attention to these will reverse current trends is an open question but there can be no doubt that many, especially among the young, no longer identify with, and still less frequent, a particular church. A recent study in the UK claimed that church attendance is falling so rapidly that, by 2050, most of the churches in the country, including RC, will no longer be financially viable and therefore face closure. Yet, at the same time, there is growing interest among many, including the young, in religious issues and even prayer. An indication of this is the



astounding success of the “pray as you go” initiative started by the British Jesuits, which in a short time has already notched up its five-millionth “hit”, reaching multitudes that no established church could ever hope to contact.

The second consideration is that the centre of gravity of the Catholic Church, and other denominations too, has changed dramatically in recent years and is likely to change even more in years to come. In a recent address, Fr. Thomas Ryan, rector of the now defunct Missionary Institute in London, said: “When we speak of a crisis of faith in today’s world, much depends on where in the globe we are standing”. And he explained this with the following figures: “In 1900 there were 459 million Catholics in the world, 392 million of whom lived in Europe or North America. Christianity a hundred years ago was an overwhelmingly white, first-world phenomenon. By 2000 there were 1.1 billion Catholics, with just 380 million in Europe and North America, and the rest, 720 million, in the Global South”.

Fr. Ryan went on to give some details of this extraordinary growth: “Africa alone went from 1.9 million Catholics in 1900 to 130 million in 2000. That is a growth rate of 7,000 per cent. This is the most rapid and sweeping transformation of Catholicism in its 2,000-year history. São Paulo, Jakarta and Nairobi will become what Louvain, Milan and Paris were in the Counter-Reformation period, meaning major centres of pastoral and intellectual energy. Different experiences and priorities will set the church agenda as church leaders from Africa, Asia and Latin America rise through the system”.

Linked with this is population growth in the world as a whole. It is estimated that, by 2050, well over half the world’s population will live in Asia. India and China are not only the economic giants of the future, but the demographic ones as well. The question so often asked by Fr. Arrupe, especially with regard to the refugee problem, imposes itself: What would Ignatius do in the face of such a situation?

There can be little doubt that he would respond immediately by identifying what we still call the ‘Third World’, especially the East, as a priority for our Jesuit apostolate. In the past, starting with St. Francis Xavier, the Society responded generously to this challenge. But we now have to ask to what extent this response reaches out to the millions of non-Christians or those who have no religion at all. Thus, much of our preaching is to the already converted!

There seems to be no a priori reason why Ignatian spirituality, and in particular the Spiritual Exercises, should not be adapted for non-Christians, as well as made easily available to them. Father Arrupe described the Exercises as “a fundamental means to bring the human heart to God”. There is nothing in this description or in the better known Ignatian one of a means for “the overcoming of self and the ordering of one’s life on the basis of a decision made in freedom from any ill-ordered attachments” that would necessarily rule out their use by non-Christians. If they are usually conceived and given in a Catholic, or at least Christian, context it is because it was in this way that Ignatius himself experienced them and lived them out.

But this does not mean they should be limited to such a context as if imprisoned within it. The basic truths they expound and the methodology used are applicable to any religious creed or none at all. I feel the challenge facing the Society today is to exploit this to the full and thus benefit countless millions of people who would otherwise have no contact with or knowledge of Ignatian spirituality. This will call for bold experimentation, the allocation of men and resources, and much determination.

I further believe that what is true for the Spiritual Exercises also applies in a special way to the work of the Social Secretariat and its publication *Promotio Justitiae*. Neither needs to be restricted to

a specifically Christian context. The promotion of justice is a universal need which should be pursued in every culture and faith. My hope and prayer is that this challenge will be taken up by the Secretariat and reflected in the publication of *PJ* over its next hundred issues.

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## **A Time of Transition (1985-1991)**

### **Henry Volken SJ**

**Fernando Franco SJ**

I am not the best person to write about Fr. Henry and the seven years he spent in the Curia as Secretary of the Social Justice Secretariat and editor of *Promotio Iustitiae*. I lived out those years far away from Rome and the concerns of the Secretariat. I seem to lack the most essential of credentials: I was not a regular reader of the bulletin!

In spite of these obvious drawbacks I have decided to write this article on Henry because I feel deep down a certain affinity with him. He spent some of the most active years of his life in rural India and worked at the Indian Social Institute, New Delhi. I happen to share these two features; and the thought that he may have gone, as I so often did, for a walk in the Lodhi Gardens to lighten his mind and rekindle his heart was motivation strong enough to make me sit down and compose these lines! They are written with affection for someone I never met but one who is not difficult to understand across distance and time. Let me admit that I unexpectedly derived enormous satisfaction from reading through the 18 issues of *Promotio* edited by him.

I do not intend to sketch an elaborate analysis of his work, much less evaluate his contribution. I simply attempt to paint a broad canvas of the interests that moved him inasmuch as one can glean them from the articles he selected and the themes he chose to emphasize. Reading these past issues I have been moved by the persistence of certain themes and by his perspicacity in foreseeing the future. I hope to lure the reader to go back and read the original articles and think of the past as something that continues to unfold in the present.

#### **A time of transition**

Let me start with his first editorial. Embedded in his simple and straightforward style I sense the diffidence of a newcomer to the Curia. With a little hindsight I can imagine the sparse facilities of his office and the humble manner in which he took up the job of editing *PJ*, as he frequently called the bulletin.

*"The readers of Promotio Iustitiae will have to be indulgent in a special way with this issue, and understand the 'limit situation' of a new editor. This number of P.J., apart from being smaller than those of the past, is unduly selective and partial. Unfortunately I had to start walking on more familiar ground in using the material at hand. With your collaboration I hope to do better in the future"* (*Promotio Iustitiae* 31, February 1985, 2).

It is not surprising that in the same editorial, and just before he starts his work, he describes with some hesitation the difficult position faced by the bulletin. He acknowledges the contradictory reports he has received regarding the continuation of *PJ*, a concern, I suppose, not unfamiliar to any of the editors who have had to face epochal transitions and changes. We may recall that Fr. Henry takes up the responsibility of the Secretariat after Fr. Kolvenbach was appointed General of the Society. One era, Fr. Arrupe's era, was gone, and a new one was beginning.

Though some referred to *PJ* as the "most read bulletin coming from the Curia", others doubted its impact, thought its readership was limited to the already 'converted', and challenged its cultural and political sensibilities regarding new countries, for example, Africa. In spite of these

negative opinions Fr. Henry was finally moved by arguments defending the continuation of the publication.

In that first editorial he outlined his most profound convictions and the guidelines that would frame the future development of *Promotio*. In the context of the painful transition described above, he draws attention to three inter-related issues: a lack of corporate solidarity and union among Jesuits, the opening of the Society to global issues and a more conciliatory approach shown by the social activists.

*“Among us Jesuits the most notable feature of this period of transition seems to be the new search for a corporate witness, integrating the core insights of the past three General Congregations. It is becoming evident that solidarity with the poor, if it is to be adequate in the sense of the Gospel, also requires solidarity and unity among us sharing a sense of direction.*

*Another positive change in the life of the Society is the fast increasing commitment of Jesuit groups, institutions and provinces to global justice issues and peace. The international character of the Society makes possible significant new initiatives of collaboration with other organisations and Episcopal conferences.*

*There is a new development also among Jesuits in the justice ministry. In the past P.J. has rightly aimed at supporting in a special way these front-liners who had helped other Jesuits become more aware of the massive violation of basic human rights and the depth of human suffering resulting from it. Among them there are signs of transcending feelings of anger and aggressivity normal in such situations, yet blocking at the same time communication with other Jesuits, especially those in institution-based apostolates.” (Ibid., 3).*

In this same editorial Volken raises the question that serves as the title of this article: “are we in a period of transition?” – clearly a reference to the changes that were taking place in the world outside and to our way of understanding them. His sense of the main changes within the Society is indeed made up of elements that characterise the social apostolate in this period of transition: a search for greater union among Jesuits and an example of corporate unity.

### **The preferential option for the poor**

Among the issues dealt with in the pages of *Promotio*, the preferential option for the poor promoted by GC32 has been, and probably remains, a critical issue in the Society’s understanding of its mission. The theme attracted much forceful debate and was brought into focus by a meeting of Moderators of Provincial Conferences in Rome from 30 September to 4 October 1985. Many of those who attended GC35 may find the following lines familiar. Let us remember they were written 23 years before the last Congregation. For some participants,

*“the language of Decree 4 and of [the] preferential option for the poor has emerged from a Latin American experience and it does not mean much in our situation ... Jesuits in Europe and some East-European provinces perceive the key problem in terms of ‘spiritual malnutrition’ and of the obstacles a secularised culture creates for evangelisation...*

*Reference was made to a tendency among some to rest content with a mere charity approach to poverty in the ‘Quart Monde’ and the Third World ... Some Jesuits proceed to decision on the basis of analysis without discernment, others practice discernment without analysis...*

*That social analysis is a necessary condition for valid discernment is not accepted everywhere...” (Promotio Iustitiae 32, December 1985, 9-12).*

Voices at that meeting called for a more professional and scientific approach to the manner in which provinces analysed their situation. A long section of the document called for the use of the Spiritual Exercises to achieve a personal conversion and to participate in the struggles of our time.

The article ends with a call for unity and notes that one of the Moderators, referring to his provinces, said:

*“Faith-Justice and preferential option have caused great suffering in our efforts to live up to this ideal. Now there is greater acceptance in the hearts of the Jesuits, but we still do not know what to do to really to give genuine service in a country full of injustices” (Ibid., 12).*

### **Conscientising the non-poor**

Many argued that the preferential option for the poor was being interpreted to mean that Jesuits had to work exclusively with the poor. Jesuits, the argument runs, are called also to conscientise the non-poor, and to influence the centres of decision-making. Proponents of this view argued that the insistence of social activists on the preferential option might have helped to promote a one-sided interpretation of our mission. The argument was forcefully put forward by Johnny Müller SJ, director then of the Institute of Social Sciences at the Jesuit Faculty of Philosophy in Munich.

*“I think it is very important for us to reflect on the issue of ‘conscientising the non-poor’. First of all, this compels us to acquire the proper knowledge that enables us to enter into a real dialogue with experts which goes beyond a mere moral appeal. Secondly, there are many ‘persons of good will’ whom we can win over for the option of the poor if we meet them with a positive attitude instead of judging them.*

*It would indeed be very questionable if we as Jesuits would choose to withdraw entirely from addressing important and controversial issues of intellectual and political relevance. It is all the more important that we as Jesuits render this specific service at the moment when we observe trends in the Church which insist on moral demands without providing proper arguments and enlightening motivation. I guess there is also a temptation to avoid this challenge by finding meaning only in direct social action at the grass roots, which quite often gives more emotional satisfaction, even though with us in Germany the bigger temptation probably is in the opposite direction.*

*Regarding higher education at the university level, Jesuits in German-speaking countries, and perhaps in the whole of Europe, still are facing a lot of difficulties in integrating social issues in their academic work” (Promotio Iustitiae 47, June 1991, 3)*

Reading the GC35 decree on mission today in the light of this quotation I experience two strong movements: the first is the joyful realisation that we have moved forward in looking for an integration between social research and action; the second is the disturbing recognition that the response from Jesuit institutions of higher learning continues to be cautious and half-hearted.

### **Non-violence and social justice**

The post-Arrupean years seem also to consolidate the opinion that the struggle for justice and peace go together. In an interesting interview to Bishop Francisco Claver SJ of the Philippines regarding the accusation that they took too ‘cautious’ a position *vis-à-vis* the Marxist left he had this to say:

*“There is no question of the Jesuit tradition of dedication to justice in the Philippines. But there is no question either that is a tradition of real discernment. As a consequence the Jesuits have not been touched by the deep polarisation that marks many a religious order in the Philippines ... Right or wrong, successful or not, we have been aware for some years now that in the work for justice we are not in a popularity contest ... The non-violent approach to the struggle for justice, I guess for the simple reason that one cannot espouse it without a big dose of faith, makes us most conscious of the space we must give the action of God” (Promotio Iustitiae 33, June 1986, 5).*

The movement linking justice and peace has advanced steadily over the last twenty years. The separation of violence from the struggles of justice seems to me one of the most fundamental achievements in our understanding of the justice of the gospel. It finds a central place in the mission decree of General Congregation 35.

### **Emerging or recurrent issues**

The articles collected in *Promotio* by Fr. Henry during these years cover many areas. Worth mentioning are his illuminating report on his visit to the US (*Promotio Iustitiae* 34, October 1986, 9-14), the analysis and reflections on the publication of the new encyclical 'Sollicitudo Rei Socialis' (*Promotio Iustitiae* 37, April 1988, 3-4; *Promotio Iustitiae* 41, June 1989, 2-5), a moving report on the visit of Fr. Peter-Hans Kolvenbach to San Salvador after the death of our martyrs (*Promotio Iustitiae* 43, February 1990, 2-5), and a few lines on the death of Fr. Arrupe (*Promotio Iustitiae* 46, February 1991, 2-4). Keeping in mind the present interests and preoccupations of the social apostolate I have chosen to mention in greater detail a few themes appearing in the pages of *Promotio*.

The article on AIDS by Fr. E. W. Rogers is probably the first one of its kind in *Promotio*. He writes from Zimbabwe about a meeting of the Pontifical Council for Pastoral Assistance on AIDS in Rome (13-15 November 1989) attended by six Jesuits. It is interesting to note the words of an expert: "the problem of AIDS is reaching pandemic proportions in USA, the Caribbean and Africa" (*Promotio Iustitiae* 43, February 1990, 12-14).

The issue of environmental justice finds place in an article written by Peter W. Walpole SJ on 'A basic commitment to environmental justice' (*Ibid.*, 6-8). I find illuminating these prophetic words that already lay the foundation for linking ecological deterioration with its effects on the poor.

*"Since moving around the country [Philippines] I now concentrate on a few locations and issues ... To the amusement of my fellow Jesuits I spend much time searching the mountains for the forest, only to look down eroded valleys to the coast. When talking with communities along the way the issue is generally logging, erosion or sedimentation, but always the concern is a less diverse, fertile and stable environment" (Ibid., 6).*

The question of the relationship between justice and culture emerges forcefully during a meeting of 35 Jesuits representing Jesuit Social Centres held in Rome from 12 to 16 May 1987. The controversy originates in an introductory paper read at the conference by Fr. Francisco Ivern, at that time director of *Centro João XXIII* in Rio de Janeiro. The misinterpretation, as Fr. Ivern argues, is caused by a communication sent to the social centres of Latin America by Fr. Juan Hernandez Pico, at that time director of CIASCA, Managua. In defence of his position Ivern writes:

*"Referring to my paper Juan seems to think that I had affirmed that the problems of today's world are more of a cultural than of a socio-economic and socio-political nature, and that hence our analysis should be focussed more on the cultural than on the economic and political. In reality I had simply affirmed that the present world crisis requires that socio-economic and socio-political analysis be complemented by an analysis of a cultural nature.*

*Underneath socio-economic and socio-political structures there are some values which can be adequately analysed and explained only by a study or analysis that is of a historical, philosophical religious and cultural in nature ... I simply wanted to stress that it is imperative for the Social Centres in their analysis also to allocate space to the socio-cultural dimension of reality." (Promotio Iustitiae 37, April 1988, 10).*

It is interesting to see that culture, so important an issue in GC34, is already being discussed at a meeting of social centres in 1988! We are aware that the theme of 'culture', mainly under the guise of inculturation, will become an important dimension of our Jesuit charism.

The lukewarm response from the Eastern European provinces to Decree 4 was an important focus of discussion. I was particularly moved by an article written as early as 1991 by Adam Źak SJ in the last issue published by Fr. Henry. This issue came up both in GC34 and 35. I would recommend that all who are interested in this topic, young and old, read again this short piece and especially the section entitled 'Renewal through faith and the renewal of faith'. It starts with a solemn affirmation:

*"I do not think that there are in the Society today serious doubts about the importance of Decree Four. This does not mean that we have fully accepted it. In fact, much suggests that we are only at the beginning. In a special way this applies to the Provinces of Eastern Europe." (Promotio Iustitiae 48, October 1991, 6-9).*

### **Henry Volken: the man**

Henry Volken is the only Secretary of the social apostolate who has departed from this world. It seems appropriate therefore to end this article with a brief note on his life. In sketching it I have borrowed freely from the excellent 'Dedication' written by Fr. Michael Czerny (*Promotio Iustitiae* 73, May 2000, 3-5).

Henry was born in 1925 in Zermatt, Switzerland where he entered the novitiate in 1946. Wanting to start his process of inculturation in India as early as possible, he left for India at the end of his novitiate. After studying Marathi (the language spoken in Maharashtra and Mumbai) and doing philosophy and theology in Pune, he was ordained in the same city in 1956.

After completing sociology studies in Paris we find him in 1962 at the Indian Social Institute, Delhi. He pioneered the creation of a sister institution, the Indian Social Institute of Bangalore. After 13 years at the Institute in Bangalore he created a 'Mobile Training Team' (known all over as MOTT) that was present in many emergency situations. I remember hearing about this team, especially during the 1978 floods in Orissa. He derived great satisfaction from this type of work because it brought him closer to the poor.

During his years at the Secretariat, Fr. Henry showed the same disposition to reach generously to all those in need. According to Liliana Carvajal, who joined as secretary of the Social Justice Secretariat during Fr. Henry's time, he was a person who had overcome all types of discrimination, and who never subordinated the interests of the poor to other interests.

After completing his spell at the Secretariat in 1992 Fr. Henry returned to his native Switzerland to serve as a pastor in St. Boniface, the German-speaking parish in Geneva. He was decisively involved in advocacy, pre-figuring the importance that this apostolate would take much later. At Geneva he played an important role at the United Nations as president of the NGO committee and as the representative of the Christian Life Communities.

I heard of his poor health at the Indian Social Institute in New Delhi through messages sent by Stan D'Souza SJ from Brussels. On 3<sup>rd</sup> May 2000, before lunch, I received a message saying he had expired. Before sitting at table I went to the chapel adjoining the dining room and said a prayer for the great missionary and dedicated social activist I had never met but about whom I had heard so much.

Henry thought that the international meeting at Loyola with Father General in 1990 was the most important event in his years as Secretary of the social apostolate. There was a direct interaction there among provincials and members of the Curia on burning issues of the social apostolate. He wrote the following memorable lines about the issues that remained unresolved at the meeting:

*"Frustration is expressed because seemingly we have so little impact on the global situation of injustice. In the face of resisting structures and the dominant mentality, the burden put on us by decree 4 seems overwhelming. How to turn this call from a burden to something we do joyfully and peacefully? How to address with competence and serenity the hard questions emerging from global analysis? How can the Society of Jesus develop its international potential in the context of globalisation of the world economy, of increasing cultural interlinking, and continue to eliminate growing world poverty and victimisation of the powerless?" (Promotio Iustitiae 45, October 1990, 8).*

He ended his work as editor of *Promotio* in the same humble manner and spirit with which he had begun.

*"With this issue of Promotio Iustitiae I take leave from you the readers. I thank all those who during the past seven years have given me support, and even much of their time to write for the bulletin." (Promotio Iustitiae 48, October 1991, 2)*

A humble, generous and dedicated man with a sense of the future – Fr. Henry Volken, sometime secretary at the Social Justice Secretariat.

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## Promotio Iustitiae 49-76

Michael Czerny SJ

In 1992 I came to Rome from El Salvador where, for two years after the Jesuit assassinations at the University of Central America, I served as director of its Human Rights Institute. Fr. Henry Volken handed me a well-organised office with Liliana Carvajal as Secretary. In the catalogue it was called JESEDES, which I changed to *Social Justice Secretariat*, which seemed to name the purpose better and whose acronym SJS functions in English, French and Spanish.

In 1984, the year that Volken took over, *Promotio Iustitiae (PJ)* seemed conceived primarily for the mutual encouragement of “Decree 4” Jesuits. Volken was frankly discouraged with the lack of feed-back and participation. “Was *PJ* really worth all the effort and expense?” he wondered. During my eleven-year tenure, several big developments would convince me that *PJ* was well worth publishing.

### Dimension

Within weeks of arriving in Rome, I joined Fr. John O’Callaghan’s team for the preparation of GC34; for three years my energies went into planning, meetings and the tabloids of 1993 – two 8-page publications in a journalistic format on challenges of our mission and on our *minima Societas* facing those challenges.

Was the future of “the service of faith and promotion of justice” clear? I didn’t think so. But as the tabloids sketched Jesuit vision, mission, work and life, they provided – perhaps for the first time since Vatican II and GC32 – an inclusive, organic picture of what we are doing and why, and so of who we are (mission, vocation, identity).

The tabloids gave Jesuits the opportunity to consider all this and prepared everyone (better than we realized at the time) for the 1995 GC. The key formula became both more rounded and deeply grounded: *the service of faith and the promotion in society of that justice of the Gospel which is the embodiment of God’s love and saving mercy*. As the years after GC34 showed, the promotion of justice was really being assimilated as a defining dimension of Jesuit identity and mission. The prophetic teaching of the 1971 Synod on Justice in the World, the pleas and promises of GC32, the visionary hopes of Father Arrupe, were generously fulfilled and, it is fair to say, SJS and *PJ* helped.

Accompanying this undoubted achievement, however, came a disturbing development. Let me tell a little story: “After Vatican II, the so-called retreat apostolate – an apostolic sector – thoroughly renewed itself. While doing so, it contributed enormously to the renewal of the whole Society of Jesus, and became a dimension of every Jesuit’s life and work. This is a great achievement! Today there is hardly any Jesuit who says, *I’m not interested in the Exercises* or *No, I don’t do retreats and spiritual direction*. Inculcating the spirituality of St Ignatius into everything Jesuits are and do, never seemed to lead to a crisis within the Exercises sector.”

The parable illuminates an enigmatic darkness in our own story: while the justice-dimension was finally becoming integrated into Jesuit identity and mission, the social sector was not flourishing, as the parable suggests it should have been. Instead of being the strong, prophetic and even revolutionary apostolate it was often seen as, it began to show signs of crumbling. Father General’s letter *On the Social Apostolate* (2000) says:

*“At the same time and paradoxically, this awareness of the social dimension of our mission does not always find concrete expression in a vital social apostolate. On the contrary, the latter manifests some **troubling weaknesses** ... Thus the social apostolate risks losing its vigour and momentum, its orientation and impact” (Promotio Iustitiae 73, May 2000, 21).*

Leading Jesuits in the social apostolate would be asked to take up important responsibilities in their Provinces, but other companions of similar stature were hardly ever missioned to the social apostolate. Why was availability largely one-way? How could a successful assimilation of the justice dimension go hand in hand with a crisis of the social sector? There was no reason to think the one caused the other, and there were probably many causes much bigger than us and totally outside our control.

Still, was it possible that the social apostolate was itself inadvertently contributing to the crisis? On the hunch that we were, the SJS proposed a rigorous examen, the fruits of which found their way into *PJ* and changed the publication.

## **Form**

The examen was launched and mapped by the *Social Apostolate Initiative 1995-2005 (Promotio Iustitiae 64 and 67)*. Key milestones were the Naples Congress in June 1997 (*Promotio Iustitiae 68*), and the video *Social Apostolate – Why?* in 6 languages, which should count as a very special issue of *PJ*.

An inspiration came from the education sector. *The Characteristics of Jesuit Education* (1986) was successfully guiding Jesuit-related schools to appropriate Ignatian pedagogy and thus assuring their authenticity as *Jesuit*. Could the social apostolate draw up characteristics of its own to help revive itself?

One huge problem lay in a basic difference: St. Ignatius himself simultaneously invented the educational apostolate and its corresponding structure called “Jesuit school”. Whereas the relatively young social apostolate (only about a century since *Rerum Novarum*) was born *formless* and remains so even now, each Jesuit social ministry inventing its own structure. Dimly grasping this problem of *formlessness*, the “Initiative” would seek, somewhat *thomistically*, the proper form and *ratio* for the social apostolate.

One angle from which to come at the problem is to think functionally. Any genuine Jesuit apostolate needs to have a richly developed *praxis*, namely a combination and integration of analytic and experiential, of intellectual and practical, of reflective and active, big words better summed up in a simple image: **both head and feet**. Thus, tensions and even dysfunctionality may be seen in:

- a dominance of head to the detriment of feet (research without much reality), or the other way round (activism without much reflection);
- a disconnect from the real mission of the Province, whereby each social apostle seems to be doing his own thing;
- an impoverished theology, with little connection discernible between social efforts and Christ’s salvation (let alone the Church’s mission).

While we accepted the enormous pluralism in the social apostolate and refused to canonise certain forms, this flexible rationale was combined with a common spirituality (*mística*) and put forward

with the conviction that together they would help re-vitalize the sector. In 1998, *PJ* published the *Characteristics*.

Another part of the "Initiative" was writing up our history: *The Social Apostolate in the Twentieth Century (Promotio Iustitiae 73, May 2000, 7-18)*. Not knowing where we come from weakens our identity and makes it impossible to pass the legacy on to the next generation. Talking of which, 1996 saw the arrival of the first of three excellent Italian regents – Giacomo Costa, Paolo Foglizzo and Sergio Sala – to work in SJS. They helped very much to bridge a generational divide that was exacerbating the social apostolate's crisis.

SJS's quest for *ratio* culminated in 2000 on the 50<sup>th</sup> anniversary of Father General Janssens' *Instruction on the Social Apostolate*, with Father General Kolvenbach underlining that the goal of the social apostolate "is to build a fuller expression of justice and charity into the structures of human life in common. This **social apostolate** incarnates the social dimension of our mission, concretely embodies it in real commitments and renders it visible" (*Ibid.*, 20).

## Governance

The sub-title of *PJ* used to be EXCHANGES ÉCHANGES INTERCAMBIOS SCAMBI, but Volken had already found that we did not seem much interested. This ambition often ceded to communication from SJS towards the sector, the whole Society and, increasingly, colleagues and friends.

So during my years, *PJ* really served the SJS in trying to animate the sector. *PJ* gave full coverage of the "Initiative" and all its essays, meetings, working-groups. At the same time, the coverage widened: while articles from western Europe and Latin America had prevailed earlier (with the *mission ouvrière* and liberation theology setting the tone), now there was growing interest in eastern Europe and more articles about Africa and Asia.

An example of an initiative emanating from the centre is GC34's Decree 20 calling for a treatment of the ecological crisis. *We live in a broken world* (1999) now looks somehow prophetic. It presents ecology clearly as challenging Christian faith, spirituality and justice, besides being a public and scientific movement. Congruently, the same *PJ* 70 switched to eco-friendly chlorine-free paper!

So *PJ* shows that SJS is *for* the social apostolate. Both SJS and *PJ* take it as their role to push. Nevertheless, SJS is *not* a social centre – much less *the global* Social Centre. The Society's social apostolate is quite unlike JRS (just down the hall) whose curial HQ has a role of leadership regarding refugees, and which is itself the hub of a worldwide operation. I ask myself whether it would have helped to structure the social apostolate similarly.

However one answers that question, Jesuits and many others will still seek guidance on emerging global justice issues, often clustered under the ambiguous rubric of "globalization". To respond, the Curia and SJS will have to step out into the limelight as coordinators, facilitators, leaders, spokesmen.

## Web

The 1990s saw the explosive advent of powerful electronic media which, already at GC34, were distributing news and promoting discussion, albeit on a scale which now looks modest. In 2000, SJS introduced two electronic journals with Francesco Pistocchini as editor: *POINTS: Bulletin for the Coordinators of the Jesuit Social Apostolate*, and *HEADLINES (HL)* for everyone: *to exchange news,*

*stimulate contacts, share spirituality and promote networking ...* Maybe Volken had been trying to do on paper what could only work well by e-mail? The monthly *HEADLINES* is now in its ninth volume.

Using new electronic media (and being re-shaped by them) does not necessarily mean abandoning the former print media (although they inevitably must change, too, and not all survive). Scanning a screen can never take the place of reading hard copy. But an entirely new medium entails a different logic and opens exciting possibilities, so *PJ* has had to reinvent itself.

As conventional support for networking, the SJS gathered the data and published the first Social Apostolate Catalogue in four fascicles: America, Africa and Asia, Europe and Social Centres (1997). And *PJ* kept harping on the need to network – you’ll even find an unpublished “Guidelines on Jesuit Networking in the Social Area” (2002) on the website – because it is something which needs to be nourished and promoted, rather than left to happen on its own.

Electronic communication remains a challenge: the SJS website, whose construction goes back nearly a decade, still remains to be accomplished. Once it is running dynamically, then its collaboration needs to be worked out with publications on paper like *PJ*, electronic ones like *HL*, and the many Jesuit social reviews and websites.

## **Social Faith**

*PJ* has proven more than worthwhile to produce; where might the Holy Spirit be moving it now?

A great achievement of GC34 was its completing the expression “service of faith and promotion of justice”. In retrospect, we now see that the unqualified formulation, which had been so fruitful in galvanising and inspiring a generation of social Jesuits, also posited unreflectively a juxtaposition of two contrasting epistemologies which soon plunged us into division and polemic. Put simply, it left open a massive misunderstanding, namely that the content of “justice” could be intended in purely secular terms. And until the fall of the Berlin Wall, more often than not, the content was construed in a “progressive” or “socialist” sense. GC34 spotted the misunderstanding and foreclosed it. Perhaps a growing postmodern awareness of the pervasiveness of ideology and a concomitant mistrust of passing fads and ‘correctness’ led the Congregation to qualify the justice for which Jesuits struggle as being rooted in the Gospel of Jesus Christ.

Yet now, 13 years later, are we more articulate about what this justice means and entails and how it is linked to our religious lives? I think there is work to be done here. The safe, secular assumptions of the Cold War era have fallen apart, yet not a few of us still carry on as if practically anything overtly Catholic were anathema. Secularization, both covert and explicit, it seems to me, has made the social apostolate less effective and today continues to leech our practice of its evangelical faith-substance; what’s left is an atrophied, all-too-human optimism, supposed to motivate the struggle for social justice, but without Christ and certainly without Church.

Can we become theologically, morally, spiritually and ecclesiologically articulate once again? Ignatian spirituality is Christian faith at work in the world, impelling some Jesuits headlong into education, others into pastoral labour and spirituality, and us social apostles out into the agora, markets and (virtual) public squares. Christian faith at work in the world is infinitely more valuable, not to say powerful, than a faithless social activism. The promotion of justice can only thrive on genuine religious nourishment: faith, community, worship, and morality, both social and personal – this last being especially counter-cultural. So, post-GC35, what might be the key orientations for a relevant *PJ*-on-paper?

- *PJ* is where a stronger Christian-Ignatian framework can be built on the soundest-possible bases: faith in Christ; loyalty to the Church; orientation by Catholic personal and social teaching.
- GC34's tantalising intuition is that our work for justice can only be achieved in dialogue with other religious traditions. We are definitely not about refurbishing western Christendom or battering down the sectarian hatches. *PJ* should help flesh out what that dialogue can bring us, not in beautiful platitudes but in concrete reality.
- *PJ* should foster deep spiritual fraternity amongst social apostles throughout the Jesuit world. This is not an extra luxury, it is crucial; without it the social apostolate will not survive. Faith, both articulate and shared, is far more urgent than yet more social analysis, of which plenty gets published elsewhere and about which we do not (contrary to ideas of the last century) need to agree.

As a parting provocation: going back over this article, you will find that each of the Curia's secretariats makes an appearance: Communications, Education, Ignatian Spirituality, Inter-religious Dialogue, Refugees (JRS) as well as Social Justice (SJS). Here on paper they fit neatly together but in reality it has been nearly impossible for the six secretariats to collaborate. Now, isn't the Holy Spirit gently nudging them together? And if so, does each one really need its own dedicated review? Or could they envision cohabiting in one publication? If so, this would be the kernel of SJS's contribution:

*"The cry of God's people expresses their most painful sufferings and needs. Our social apostolate's mission in response is to work tirelessly and in collaboration at transforming terribly unjust sinful structures – economic, political, social, cultural and religious – into fuller expressions of justice and charity, and to share with everyone the real hope we feel in Christ for all human beings and creation" (Ibid., 31).*

*Promotio Iustitiae* 100 is a thought-provoking sign of God's enduring fidelity to a brave apostolate still seeking its way of being faithful, definitely a milestone and a wonderful occasion for thanksgiving.

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