A JOURNEY OF FAITH PROMOTING JUSTICE

(1891-2024)

Relevant Complementary Norms of the Constitutions, Decrees of the General Congregations and Letters of Superiors General to the Whole Society

Volume - I

Editor

Xavier Jeyaraj, S.J.

General Curia of the Society of Jesus
Rome, Italy
2025

A JOURNEY OF FAITH PROMOTING JUSTICE

(1891-2024)

Relevant Complementary Norms of the Constitutions, Decrees of the General Congregations and Letters of Superiors General to the Whole Society

Volume – I

Editor
Xavier Jeyaraj, S.J.

General Curia of the Society of Jesus
Rome, Italy
2025

First edition: September 2025

Published by
General Curia of the Society of Jesus
Borgo Santo Spirito 4
00193 Rome
Phone: +39-06698681
www.jesuits.global

No. of pages: Vol. I – v, 578
(For Private circulation)
Printed by Jayaprakash, S.J. at Anand Press,
Gamdi-Anand – 388 001, Gujarat, India.

Volume II contains 'Discourses, Talks, Statements, Interviews, and Conversations with Superiors General, and other important documents of the Social Justice and Ecology Secretariat (SJES)'

Table of Contents

1. Forward....1
2. Acknowledgements....3
3. Introduction to Volumes....5
CHAPTER – I: HISTORICAL EVOLUTION OF SOCIAL APOSTOLATE....9
1. Introduction....9
2. Catholic Social Teaching: 1891-1975....20
3. Centennial of *Rerum Novarum*: Catholic Social Teaching Revisited....26
4. Saint Ignatius and Social Service: Roots of Social Apostolate Go Deep....33
5. Genesis of Decree 4, General Congregation 32....38
6. Main Challenges for Social Ministry Today and in the Future....47
CHAPTER – II: COMPLEMENTARY NORMS AND DECREES OF THE GENERAL CONGREGATIONS....55
1. Introduction....55
2. COMPLEMENTARY NORMS OF THE CONSTITUTIONS (1996)....58
Part IV, Chapter 4 – Formation in Studies....58
Part IV, Chapter 6 – Apostolic Formation....58
Part VI, Chapter 4 - Spiritual Progress and Ongoing Formation....58
PART VII, Chapter 4 - The Ministries by which The Society Fulfills Its....58
3. DECREES OF GENERAL CONGREGATIONS (GC)....61
GC 24: RP LUIS MARTÍN, S.J. (1892)....61
1. Decree 20....61
GC 27: RP WLODIMIR LEDÓCHOWSKI, S.J. (1923)....63
1. Decree 221....63
2. Decree 226....63
3. Decree 229....63
4. Decree 239....64
GC 28: RP WLODIMIR LEDÓCHOWSKI, S.J. (1938)....65
1. Decree 29: On Ministries....65
GC 29: RP JOHN BAPTIST JANSSENS, S.J. (1946)....68
1. Decree 29: On the Social Apostolate....68
GC 30: RP JOHN BAPTIST JANSSENS, S.J. (1957)....70
1. Decree 50: On the Choice of Ministries....70

2. Decree 51: On the University Apostolate....70
3. Decree 52: On the Spiritual Care of Workers....70
4. Decree 53: On Knowing the Social Teaching of the Church and Putting It into Practice....71

GC 31: RP PEDRO ARRUPE, S.J. (1966)....72
1. Decree 32: The Social Apostolate....72
2. Decree 33: The Relationship of the Society to the Laity and Their Apostolate....74

GC 32: RP PEDRO ARRUPE, S.J. (1975)....76
1. Decree 4: Our Mission Today: The Service of Faith and the Promotion of Justice....76

GC 33: RP PETER-HANS KOLVENBACH, S.J. (1983)....93
1. Decree 1: Part II - Sent into Today's World....93

GC 34: RP PETER-HANS KOLVENBACH, S.J. (1983)....101
1. Decree 3: Our Mission and Justice....101
2. Decree 9: Poverty....106
3. Decree 14: Jesuits and the Situation of Women in Church and Civil Society....111
4. Decree 20: Ecology (Recommendation to Father General)....115
5. Decree 21: Inter-Provincial and Supra-Provincial Cooperation....115

GC 35: RP ADOLFO NICOLÁS, S.J. (2008)....121
1. Decree 3: Challenges to Our Mission Today Sent to the Frontiers....121
2. Issues for the Ordinary Government of the Society of Jesus Studied at the 35th General Congregation....130
3. Address of His Holiness Benedict XVI to the 35th General Congregation of the Society of Jesus....131

GC 36: RP ARTURO SOSA ABASCAL, S.J. (2016)....133
1. Decree 1: Companions in A Mission of Reconciliation and Justice....133
2. Decree 2: Renewed Governance for A Renewed Mission....141
3. Matters Entrusted to Father General....148

CHAPTER – III: LETTERS OF SUPERIORS GENERAL....149

1. Introduction....149

RP. WLODIMIR LEDÓCHOWSKI, S.J. (1915 – 1942)....152
1. Certain Principles and Norms Regarding Social Works....152
2. Certain Proceedings of Procurators' Congregation....160

3. On the Importance of Working with Women 161
RP. JOHN BAPTIST JANSSENS, S.J. (1946 – 1964) 166
1. War's Aftermath: Communism in Our Day 166
2. On Our Ministries 170
3. Instruction on the Social Apostolate 172
4. Exhortation of Fr. General to the Congregation of Procurators 185
5. Regarding the Third Centenary of the Death of St. Peter Claver 187
6. On Saint Joseph Pignatelli, Recently Canonized 191
7. On the Attitude [manner of bearing oneself] Regarding "Christian Unions." 193
8. The International Social Secretariat for Latin America is Established 195
9. Regarding the Assembly of Provinces of Spanish America held in Medellin, Colombia, in June 1962 196
10. On the Promotion and Strengthening of Centres of Social Education and Action (CIAS) 199
RP. PEDRO ARRUPE, S.J. (1965 – 1983) 202
CORRESPONDENCES WITH VATICAN 202
1. Letter of His Holiness the Pope Paul VI to Father General Pedro Arrupe 202
2. Autograph Letter of His Holiness Paul VI to Father General 206
3. Letter of the Cardinal Secretary of State to Father General 208
4. Address of Pope John Paul I to the Procurators 211
5. Allocution of Pope John Paul II, During the Audience Granted to Father General and the Presidents of the Conferences of Provincials 215
LETTERS TO THE SOCIETY OF JESUS 217
1. First Address of Fr Pedro Arrupe at GC 31 217
2. Jesuits and Social Justice in Latin America: A Common Consciousness of the Problematic 220
3. A Letter on the Interracial Apostolate to the Jesuits of the United States 234
4. Instruction on the Formation of Ours in the Spirit 244
5. Letter of Rio: Jesuit Provincials of Latin America with Fr. General 249
6. On Poverty, Work, and Common Life 254
7. The Counsellor for the Social Apostolate is Named 268

8. Opening Statement: Meeting of the Commission for Social and Economic Development Activities 269
9. The First Address of Father General to the Procurators 272
10. Our Four Apostolic Priorities 274
11. When Decree 4 — Justice with Faith — was on the Anvil 280
12. Genuine Integration of the Spiritual Life and the Apostolate 283
13. The Intellectual Apostolate in the Society's Mission Today 291
14. The Principles and Directives on the Social Apostolate and the Apostolate of Education 301
15. Our Recent Five Third World Martyrs: Paying the Price of the GC 32 Commitment 305
16. Apostolic Availability 308
17. Report on the State of the Society Congregation of Procurators of the Provinces 316
18. Final Address of Father General at the Congregation of Procurators ... 321
19. The Society and the Refugee Problem 336
20. Letter to Fe y Alegría on its 25th Anniversary 339
21. On Marxist Analysis 341

RP. PETER-HANS KOLVENBACH, S.J. (1983 – 2008) 347

1. Replies to the Postulates Sent to the Superior General by the Last Provincial Congregations 347
2. De Statu Societatis Jesu - Procurators Congregation 355
3. Six Jesuits Murdered in El Salvador 367
4. Review of the Jesuit Refugee Service, 1990 369
5. De Statu Societatis Iesu: Congregation of Provincials – I 378
6. Final Address of Fr. General at the Congregation of Provincials 385
7. Message of Fr General on the First Anniversary of El Salvador Martyrs 386
8. Formation and Social Commitment 388
9. Ecology 394
10. De Statu Societatis – Procurators Congregation 395
11. Follow-up to 1997 Congress of Jesuit Social Apostolate 408
12. On the Social Apostolate 410
13. Jesuit Refugee Service 416
14. Creative Fidelity in Mission 428

15. Loyola 2000....438
16. Networking in the Social Area....444
17. On Poverty....446
18. On Globalisation....451
19. Twenty-fifth Anniversary of the Jesuit Refugee Service....453
20. De Statu Societatis: Our Ministries....456
RP. ADOLFO NICOLÁS, S.J. (2008 - 2016)....469
1. On Ecology....469
2. The Service of the Society of Jesus in Times of Disaster....471
3. Protection of Minors and Vulnerable Adults....475
4. On the Global Economy....477
RP. ARTURO SOSA ABASCAL, S.J. (2016 - 2024)....479
1. Solidarity with Haiti....479
2. Our Life is Mission, Mission is Our Life....481
3. To Share the Suffering of Victims of Abuse and Foster a Culture of Protection....487
4. Safeguarding Project Coordinator....489
5. Universal Apostolic Preferences of the Society of Jesus, 2019-2029....491
6. Renewed Commitment of the Jesuit Refugee Service....502
7. Secretaries for Apostolic Areas of the General Curia....506
8. Commission on the Role and Responsibilities of Women in the Society of Jesus....512
9. On the Implementation of Minimum Standards of Safeguarding in the Society of Jesus during this Ignatian Year....515
10. Our Vow of Poverty in the Following of Jesus Poor and Humble....517
11. Global Ignatian Advocacy Network (GIAN): A Pathway to deepen Collaboration....523
12. De Statu Societatis Iesu....534
13. PCCP Global Program of Formation and Training for Safeguarding Minors and Vulnerable Persons....552
APPENDIX- I: LIST OF SUPERIORS GENERAL....553
APPENDIX- II: List of General Congregations: 1 through 36....556
Abbreviations....559
Index....563

1. Forward

2025 is a year of Jubilee with the theme 'Pilgrims of Hope'! Jubilee is an opportunity to celebrate. But more than celebration, as the Bible reminds us, it is a time for restoration, liberation and social justice (Lev. 25). We know well how Jesus inaugurated his mission with the words: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour" (Lk. 4, 18-19). His birth, life, death on the cross and resurrection were a sort of celebration. He was living the Jubilee with his vibrant mission of restoration, liberation, and social justice. His life was a celebration of mission, and his mission was life.

The life and mission of St. Ignatius, the first companions and the Jesuits everywhere throughout the last five centuries have been similar to that of Jesus. They worked hard to restore broken relationships, liberate those who were under various bondages and promote works of justice. The Spiritual Exercises of St Ignatius remained the source and foundation for their life-mission.

In 1975, General Congregation (GC) 32 deliberated upon the question: "What is it to be a companion of Jesus today?" It resulted in a profound statement of commitment: "to engage, under the standard of the Cross, in the crucial struggle of our time" (Decree 2, #2) and "the mission today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another" (D.4, #2). The decree created enormous energy in the social apostolate. However, we know well that it was not free of tensions, disagreements and misunderstandings. Fr. Kolvenbach ended the discord when he said, "Social activism is a consequence of religious faith, not a substitute for it." (Toronto, 1 Nov. 1998)

On the occasion of the 50th anniversary of our commitment to 'faith that promotes justice', this unique collection is a precious gift to the whole Society of Jesus. It contains various decrees of General Congregations, official letters of Superiors General, and their discourses on various moments referring to social and ecological justice. The two-volume collection contains Jesuit resources from 1891, when Pope Leo XIII first articulated the Church's social thoughts in his encyclical *Rerum Novarum* (1891), meaning 'of the new things' or new problems. This volume is a celebration of our *journey of faith promoting justice* over the years. It is also an invitation to everyone to make a personal, institutional and collective journey to restore, renew and recommit to promoting social and ecological justice in the coming years.

Our *journey of faith promoting justice* has never been an easy one over a well-laid road. It has always been, and it can only be, a journey with mounting challenges, struggles, pains, and misunderstandings in every place and time. Yet, they serve as opportunities for collective discernment and creative response in space and time. In our collective response, we must always be ready to journey, not alone but together, and as Fr. Arrupe reminded on several occasions, be willing 'to pay the price'.

The four General Congregations convoked since 1975 have only deepened the commitments of Decree 4 of GC32. GC33 saw the mission as 'sent into today's world'; GC34 further nuanced and gave three decrees stressing the dimensions of the mission as 'Justice, culture and dialogue'; GC35 rephrased the challenges of our mission as being 'sent to the frontiers' where the demands are greater; and GC36 titled decree one as 'Companions in a mission of Reconciliation and Justice' which includes reconciliation with God, among human beings and with the natural environment. In furtherance of our commitment to faith that promotes justice, recently, we discerned together the Universal Apostolic Preferences (UAP), which the Holy Father mandated as our mission.

May these documents serve not only as a reminder of our journey of faith promoting justice in the past but also give direction and orientation for our future mission!

May St. Ignatius, Our Lady of the Way and Servant of God, Fr. Pedro Arrupe, accompany us on this journey towards restoration, liberation and socio-ecological justice!

Arturo Sosa, S.J.
Superior General of the Society of Jesus

Rome, April 12, 2025

2. Acknowledgements

I had planned to prepare this compendium for the Congress held in Rome in November 2019 to celebrate the 50th Anniversary of SJES. However, it did not materialize then. As I was completing my mission as Secretary at SJES in January 2024, I had a strong desire to do it using my sabbatical time fruitfully. I proposed the idea to Fr. Arturo Sosa, S.J., the Superior General of the Society of Jesus, as part of my sabbatical. He immediately accepted the proposal saying, "It is an important task for the Society of Jesus, and I mandate you to do this." That was a privileged permission, and I am deeply grateful to Father General for the opportunity to work on this and for his help in getting it published. I am also grateful, particularly to Fr. Antoine Kerhuel, S.J., the Secretary of the Society of Jesus, for his immense support in gathering the documents from various sources, and to Fr. Benoît Malvaux, S.J., the Superior of the Curia community and all the community members, for their hospitality, concern and encouragement while working on the compendium.

There were many others who helped me in gathering the documents. I recall especially Fr. Robert Danieluk, S.J., at the Curia Archives and the staff of both the Archives and the Library in the Curia, who were of great support in helping me find the sources of these documents. I also sincerely thank Mr. David P. Miros and the staff at the Jesuit Archives and Research Centre, St. Louis University, USA, who helped in collecting some of the old, archived documents from various sources that were published in the United States through the Provinces.

My profound gratitude goes to my Jesuit companions who helped with the translation of the texts from the original to English. They include Alex DeWitt, S.J., from Latin; Orlando L. Torres, S.J., Ricardo Avila, S.J., Julio Minsal-Ruiz, S.J., Anthony Borrow S.J., and Roberto Jaramillo Bernal S.J., from Spanish; Jesús Rodríguez, S.J., from Italian; Etienne N. Degrez, S.J., from French; and Suresh P. Cyril, S.J., from Portuguese. Their meticulous translation and timely help in verifying the translations have helped putting all of them in one language. It is important to note that some of them are only provisional translations and not official.

I cannot forget many of my close friends in the Social Apostolate from various parts of the world, particularly the SJES staff in Rome, both past and present, the Conference Social Apostolate secretaries, the network leaders, the pioneers in the social apostolate and many of our network partners in mission, who helped gathering the documents and enquiring regularly about the progress of the work. They kept telling me how eagerly they were looking forward to seeing the light of day of these volumes. I fondly remember my parents, siblings, nephews, nieces and some of my close friends in India, particularly in Kolkata, who encouraged and supported me all along in my mission in the social apostolate. I wish to express my sincere gratitude by saying, "*Friends, every word of your enquiries was an encouragement that gave me the needed strength to complete the task I had embarked upon*. Thank you very much."

Finally, I would like to dedicate these volumes to two of my Jesuit friends and Companions in the social apostolate. One is an inspiring 84-year-old Fr. Stan Swamy, S.J.,

who was killed by the unjust political system in India because he dared to speak truth to power. The other is a young, promising 34-year-old Sch. Fala Valery Ngong Ekem, S.J., from Cameroon, who worked closely with me at the Secretariat for 2 years, and was preparing himself to work for socio-environmental justice in Africa, but sadly died on 26th April 2025. May their lives continue to inspire us and strengthen us to dedicate our lives to the poor, the vulnerable, and the environment.

I want to end by thanking the Servant of God, Fr. Pedro Arrupe in a very special way and conclude with his words, seeking his blessings upon all of us:

"I remember well my expulsion from Spain,
my work with the Puerto Ricans in New York,
with the poor in the 'Settlement' in Tokyo,
with the sick and dying in Hiroshima after the atomic bomb, and
when they took me to Yamaguchi Jail, accused of being a spy.
These experiences are still very much alive in me
and influence my way of seeing and thinking."

May each of our *journeys of faith promoting justice*, our way of seeing and thinking, be nourished and strengthened by every lived experience of being with the poor and the vulnerable!

Xavier Jeyaraj, S.J.

3. Introduction to Volumes

Xavier Jeyaraj, S.J.

The 'poor' were the constant companions of St. Ignatius of Loyola (1491-1556). However, for St. Ignatius, following Jesus more closely meant not just becoming poor but loving 'poverty' as a mother, and the vow of poverty became a 'bulwark of religious life'. Initially, it was just an imitation of the materially poor, abandoning the courtier clothes and putting on the sackcloth, not cutting his hair or nails, eating poorly, and living among the poor, etc. Ignatius, who began as a poor imitator of the materially poor, slowly became a follower of Jesus in 'poverty' with a Christological perspective. It was not just a virtue or for personal sanctification, but more for apostolic mission and effective service of God's people. The social apostolate in the Society of Jesus is not an imitation of St. Ignatius or his followers, but it is the mission of Jesus to establish God's Reign on the earth, the Reign of justice, equality, peace and reconciliation.

This following of Jesus, poor and humble, resulted in taking care of the sick in hospitals and reaching out in charity to those most in need. He accommodated the homeless, spiritually cared for prisoners and prostitutes, and built homes and orphanages for girls in danger when in Rome. Following the example of St. Ignatius, Laynez and Salmeron cared for the sick in hospital when they participated in the Council of Trent as theologians.

Likewise, Jesuits through centuries, found meaning and relevance in serving the poor or doing 'works of mercy', as Ignatius called it. These are now termed the *social apostolate* or *social and ecological justice* missions. They varied according to places, times and situations. There are many examples, but I mention a few in the early life of the Society: Anthony Criminali (1520-1549), the first martyr of the Society of Jesus, worked among the fisherfolk in Tamilnadu, India; Peter Claver (1580-1654) became a 'slave' among the enslaved Africans in Colombia; Jean de Brébeuf (1593-1649) from France went to Canada and inserted himself among the Hurons to give them human dignity; and the many Reductions of Paraguay (1609-1767), where Jesuits sought to protect the life, art and culture of the Guaranis, who were threatened with slavery. We can enumerate many more examples of Jesuits who, down the centuries, walked the poor and humble way to love and serve people in need.

1. Why Collate These Documents?

Recently, one of the Jesuits in Italy asked me, "… I have to prepare a draft text for Fr. General to address during his visit to a centre for homeless people in Genoa. The topic is about social justice, reconciliation, and the homeless poor, with an overview of the world situation along with elements of the social spirituality of the Society of Jesus. It isn't easy to find the addresses, interviews, and letters of the Superiors General. Could you kindly help me find the relevant materials?"

In fact, such requests were regular while I was the Secretary of SJES. People would occasionally write and ask, 'I have to give a talk on social justice', 'conduct a seminar on

social spirituality', or 'prepare an article for a journal', etc. They would say, 'But I am unable to find the relevant material' or say, 'I am looking for that specific address of Fr. General in such and such place; where could I find it?' I often found myself spending hours searching in order to help them. In fact, upon discovering the material, I realised that neither had I read them. Most often, I found them very useful for my reflection and knowledge.

Secondly, human memories fail. We may remember a particular document and speak about it for a few months or even a year or two. But after a few years, hardly anyone would remember, except a few. When I visited provinces or attended conference meetings, people would spend hours discussing a theme and even preparing draft statements. Suddenly, someone would say, "Wasn't there a letter from Fr. General on this theme 10 years ago? I vaguely remember reading about it some time ago." Where can we find it? In fact, it is a good process of collective discernment, no doubt about it. But the question is 'how to move forward together, building on the earlier reflections.'

Thirdly, while collecting these documents from various sources, I recognised how little I knew of the past journey of the Society of Jesus in the social ministry, despite having been in the social ministry for almost 35 years in various capacities. Reading the GC decrees, documents, and letters of the Superiors General, I was delighted to see the processes of discernment that had taken place over the years and the enormous wisdom behind all of them. I said to myself, 'Why not make them available to everyone?'

Fourthly, I believe that history is a good teacher. Knowing the past journey of our elders will help us understand the present and guide us to face future challenges. We learn from their past good works, examples, and also mistakes to understand the signs and patterns so as to take the right direction without unduly wasting our time and energy.

Finally, having all the central documents in one place is a help in better understanding the spirituality, vision, purpose, and direction of the social justice mission in the Society of Jesus and a means to collaborate in God's mission. Many of our partners in mission today are not necessarily Catholics. They may be Christians of various denominations or men and women belonging to other religions or no religion. Yet, many of them believe, in what Fr. Adolfo Nicolas and Fr. Arturo Sosa have constantly reminded us, that the work that we do is not primarily the mission of the Society of Jesus, or even the Church, but it is the mission of God (Missio Dei), where all of us are collaborators. Hence, I believe that these two volumes will significantly benefit our collaborators and partners in their formation and mission. Till today, many of our partners in mission have very little access to these documents unless they were published in some public journals. Putting all of them in the compendium and making them available to everyone is a way to share our vision and mission, the long tradition and history and spread the good news with our partners in order to strengthen the work of God.

2. Why Start from 1891?

In 1891, Pope Leo XIII gave the encyclical *Rerum Novarum* (RN), which literally means 'of the new things' (the new social problems). This encyclical, in fact, offered a new direction and meaning to the Church's mission in the world in the context of the French Revolution and the Industrial Revolution. At the end of the 19th century, European society was going through a transformation from agriculture to industrialisation. The exploitation

of labour in industries was causing tremendous turmoil and suffering in families and societies. Workers organised themselves to defend their rights, and socialist ideology was taking deeper roots. The Church felt an urgency to respond to these social and structural challenges of the modern form of exploitation and see the labourers as the 'new poor', taking a turn from the traditional understanding of the poor. Pope Leo XIII, in his encyclical, without denying the individual works of mercy or charity, analysed and reflected on how the structures of the industrialising world were solely responsible for the unjust working conditions and misery of the people. With *Rerum Novarum,* he invited the Church and the world to respond and work towards making fundamental structural changes. From then on, the social apostolate took birth in the Church and in the Society of Jesus. "The Church's reflection and practices had a profound influence on the Jesuits, while the Society's own perspectives and activities contributed to a mutually enriching relationship," says Patxi Álvarez[1].

A year later, in 1892, when General Congregation 24 had gathered in Rome to elect Fr. Luis Martín as the Superior General, the Congregation recommended to Fr. General in Decree 20, # 4 that he vigorously support 'the spiritual care of men, especially workers and the poor' to get educated and grow spiritually through the Spiritual Exercises and that the Sodalities (Christian Life Communities) undertake 'works of piety and charity.' It also warned Jesuits not to get involved in temporal (economic) and political matters. Following *Rerum Novarum*, the Society of Jesus was quick to respond through a General Congregation decree emphasising the need to take care of workers and the poor.

There have been many turning points in the history of social apostolate both in the Church and in the Society of Jesus, as you will see in Part I. But 1891 remained a watershed moment for the start of the social apostolate. Hence, the volume begins from the year 1891.

3. How are the Documents organised?

There are two sets of documents in these two volumes, namely official documents of the Society of Jesus and discourses of the Superiors General.

Volume One begins with a historical evolution of the Social Apostolate in **Chapter I**, with some remarkable articles explaining the origin and growth of the direct social justice mission in the Society of Jesus since 1891. Following these brief introductory essays, **Chapter II** contains some important sections of the Complementary Norms of the Constitutions of the Society of Jesus and the relevant Decrees of the General Congregations starting from GC 24 of 1892. **Chapter III** contains the most important letters of Superiors General written to the whole Society of Jesus, for its reflection and action in the area of social justice linked to the journey of Faith promoting Justice.

Volume Two, on the other hand, contains only **Chapter IV**, which has all the important discourses and conversations of Superiors General at various times and places. These discourses and conversations are not official documents, nor are they complete. This volume has the discourses of Superiors General starting from Fr. Pedro Arrupe (1965), as the discourses prior to him were limited and not easily accessible. These discourses are the

---

[1] Álvarez, Patxi, Serving the Poor - Promoting Justice: A Historical overview of the Social Apostolate of the Society of Jesus, Social Justice and Ecology Secretariat, Rome, 2019, pp. 48 ff

contextual reflections of Superiors General on certain important issues or concerns that might serve as a helpful guide to understand the realities better and learn from them. Although these discourses might seem to express certain immediate local concerns, they give clear orientations, perspectives and directions to the whole Society and might help in learning and taking required actions.

4. How to Read these Documents?

The two volumes of the Compendium containing various documents of the Society of Jesus would serve better if one reads them together with Patxi Álvarez's book *Serving the Poor, Promoting Justice,* published by the Social Justice and Ecology Secretariat (SJES) in 2019. The book, divided into three parts, namely the Way of Preparation, Consolidation and Later Developments, gave a good historical overview of the Social Apostolate of the Society of Jesus starting from St. Ignatius of Loyola. This volume of the Compendium does not go back to the time of St. Ignatius, but Chapter I indicates certain aspects of the life of St. Ignatius.

These two volumes display the magnitude and the immense value given to the social justice mission in the Society of Jesus. Although there are many serious concerns expressed due to the lack of people involved or interested in such direct social apostolate, one cannot help but look through the history of the mission with gratitude for the many blessings received, and for the way it has impacted the entire Society and its missions today.

These volumes are a tribute to all those who follow Jesus, poor and humble in 'poverty', and who spend their lives providing dignity and life that is due to every human person. I believe that only those who genuinely love God, by whatever name we may call, are able truly to love the poor, the vulnerable and the needy.

CHAPTER – I: HISTORICAL EVOLUTION OF SOCIAL APOSTOLATE

1. Introduction

Xavier Jeyaraj, S.J.

This first chapter of the compendium sketches the Historical Evolution of the Social Apostolate in the Society of Jesus since 1891. It covers the larger context of world events, the socio-economic and political realities and the Church's reflections on them. It reviews the response of the Society of Jesus from various contexts, places and times. In this introduction to the first chapter, I present the five stages of growth in the Social Apostolate and trace important highlights of historical moments. The first two articles present reflections on the Catholic Social teachings since *Rerum Novarum* till its centenary celebration in 1991. The third article demonstrates how the activities of Saint Ignatius, which involved working among/for the poor, though not called social apostolate then, formed a significant part of Jesuit activity from the very beginning. The next article of Jean-Yves Calvez, S.J., summarises the genesis of the historic milestone Decree 4 of General Congregation (GC) 32. Finally, the last article by Roberto Jaramillo, S.J., the present Secretary of SJES, looks at the major challenges and the possible future for the social ministry and how he wishes to move forward together in the social apostolate.

The Stages of Growth in the Social Apostolate[1]:

a) The Birth of Social Apostolate (1891-1949)

A few significant events that shaped the history of the world during this period include the Industrial Revolution, the two World Wars, the rise of fascism and the Great Economic Depression in Europe. In the Catholic Church, the period before 1891 was marked by controversies and confrontations with secular governments. The relationship with the State was in disarray. The reunification of Italy led to the annexation of the Papal State in 1870.

For the Church, *Rerum Novarum* (RN) of Pope Leo XIII in 1891 played a crucial role in initiating social thinking from the perspective of the dignity of labour. In commemorating the 40th anniversary of RN, Pope Pius XI promulgated the encyclical *Quadragesimo Anno (QA)* in 1931 on Social Reconstruction. QN addresses the ethical challenges of the great depression and the aftermath of World War I. The encyclical critiqued both socialism and capitalism, advocating a renewal of moral principles and Christian values to achieve social justice and peace.

---

[1] Ideas and data for this section are taken from the article of Michael Campbell-Johnston, S.J., 'A Brief History of Social Apostolate', *Promotio Iustitiae*, n. 66, pp. 8-14 and the article of Michael Czerny, S.J. and Paolo Foglizzo, S.J., 'The Social Apostolate in the Twentieth Century', *Promotio Iustitiae*, n. 73, (May 2000), pp. 7-18. (Michael Czerny is a former Secretary of Social Apostolate and presently a Cardinal and Prefect of the Dicastery for Promoting Integral Human Development).

From the Society of Jesus, the Jesuit periodical *La Civiltà Cattolica,* established in 1850 by Fr. Carlo Maria Curci, S.J., an Italian Jesuit in Rome, had a tremendous impact on Catholic social thinking and had an influence on Pope Leo XIII and his encyclical RN. Another Italian Jesuit, Fr. Liberatore, S.J., was one of the two editors of the first draft of *RN*, along with the Dominican Tomasso Cardinal Zigliara[2]. *La Civiltà Cattolica* which began with the mission of promoting Catholic culture, thought, and reflection continues to be in total "fidelity to the Magisterium of the Church and to defend without polemics the truth."[3]

Following the encyclical *RN* and the call of GC 24, provinces in Europe pursued the problems of labour seriously and acted fast since it was acute. A significant way of responding to the call to educate the workers was through journals and magazines in France, establishing Workers Circles and Trade Unions sharing reflections through publications in Spain, and promoting the formation of confraternities, besides sharing reflections in the periodical *La Civiltà Cattolica*.

In France, for example, Fr. Gustave Desbuquois, S.J., and Fr. Leroy, S.J., who knew the living and working conditions of labourers, began the journal *Action Populaire* in 1903 to educate and better serve the workers. In 1909, they also launched *Mouvement Social*, a magazine that kept up the work of the Worker Circles, an initiative by La Tour du Pin.[4] They also responded by conducting training for activists and writing commentaries on other Papal encyclicals.

In Spain[5], Fr. Antonio Vicent, S.J., recognised for his work in establishing Catholic Circles, was a pioneer in the social apostolate. These Circles were guided by the Encyclical *RN*, working towards social harmony with the objective of bringing justice and dignity to workers and their families. These 'Circles helped ignite the Catholic spirit of trade unionism'[6] in Spain. Following Fr. Antonio, there were a few other Jesuits in other regions of Spain who helped in forming Circles and Trade Unions. Fr. José María Salaverri, S.J., established the Burgos Catholic Workers Circles (*Círculo de Obreros Católicos de Burgos),* Agricultural Trade Unions, Home School and Charitable Construction Company, etc. Fr. Sisinio Nevares, S.J., established Trade Unions in Palencia and Valladolid and founded '*Fomento Social*' (Social Development), an organisation for research and study on social issues, training and formation of leaders. Fr. Gabriel Palau, S.J., besides establishing Catholic trade unions, also founded *Acción Social Popular* (People's Social Action), a movement to spread ethical and Christian principles among people.

In Italy, Fr. Liberatore, S.J., and Fr. Taparelli, S.J., formed Confraternities to strengthen the power of workers, emphasising the urgency of maintaining the morality and primacy of the Church in its defence.

---

2 Álvarez, Patxi, S.J., Serving the Poor, Promoting Justice: A Historical Overview of the Social Apostolate of the Society of Jesus, SJES, Rome & Mensajero, 2019, p. 75

3 Pope Benedict XVI, To the College of Writers of the magazine 'La Civiltà Cattolica', February 17, 2006

4 Álvarez, op.cit., p. 67

5 Álvarez, op.cit., pp. 70-74

6 Álvarez, op.cit., p. 71

The challenge of being directly involved in the social apostolate as a Jesuit mission raised concerns among many Jesuits. In 1916, the Provincial of the Province of Castile raised this concern officially to Fr. Ledóchowski, S.J. It might be worth reading the response of Fr. General, 'Certain Principles and Norms regarding Social Works' in his letter dated 25 December 1916.

In the United States of America, Fr. John J. Wynne, S.J., founded the periodical 'The Messenger of the Sacred Heart' in 1892. But in 1902, realising the need for a less devotional and more wide-ranging periodical to help readers 'to find God in all things', he divided the journal into two: *The Messenger of Sacred Heart*, more devotional and *The Messenger*, of more general interest, which in 1909, came to be called '*America*', a leading Jesuit weekly magazine even today.

Fr. John LaFarge, who served as the editor of the journal *America* for several years, was a pioneer and a champion of racial justice in the USA. He wrote many articles both in *America* and in other newspapers. In his most important book on racism, *Interracial Justice: A Study of the Catholic Doctrine of Race Relations,* he highlighted the long-standing economic, social and cultural mistreatment of African Americans and argued against segregation based on colour.

After RN, four Jesuits in the USA contributed much to the challenges of labour and justice[7], namely George Rueppel, S.J., a pioneering radio broadcaster at St. Louis University, delivered weather reports twice a day to help the local farmers and provided up-to-date information on the market price of grains to ensure that the farmers negotiate better prices; Daniel Lord, S.J., a great communicator, wrote many books on youth and morality and composed and produced musical pageants and an advocate of racial and economic justice; Leo Brown, S.J., arbitrated, mediated and settled over 4,000 labour disputes; and John Corridan, S.J., another arbiter and advocate for rooting out crime and corruption on the waterfront. Sawicki says all these four Jesuits stood "for justice and equity, and all sought to put into place a new way of responding" to the call of the social encyclicals.

Six General Congregations were held during this period (1891-1949). Four of them were to elect the Superiors General, Luis Martín, S.J., (1892), Franz Wernz, S.J., (1906), Wlodimir Ledóchowski, S.J., (1915), and John Baptist Janssens, S.J. (1946). Fr. Ledóchowski called two other GCs (1923 and 1938) to deliberate on issues that were important for the Society of Jesus.

In 1938, GC 28 deliberated and approved Decree 29 on the question of Ministries in the Society of Jesus. The five areas mentioned in this decree were: a) Restoring modern Society to Christ, b) Social Apostolate, c) Atheistic Communism, d) Errors of Race and State, and e) proper Priorities to be observed in today's apostolate. It is in this decree that, for the first time, the term 'Social Apostolate' appears in the Society's official documents. It calls social apostolate a more urgent ministry of our time and 'strongly commends to all

---

[7] Sawicki, Nicholas D., 'Four Americans Jesuits who sided with workers to remember on Labour Day', *America*, August 30, 2024. (https://www.americamagazine.org/politics-society/2024/08/30/american-jesuits-history-labor-movement-248688)

as being entirely suited to our Society'. This decree invites the provinces to foster centres of social action and create secretariats. It goes to the extent of saying 'to give up other ministries less useful or necessary'.

In 1946, GC 29, which elected JB Janssens as the General, reaffirming the invitation of GC 28 to start a social centre, went on to decree "that as soon as possible some 'centre' of social action and studies is to be established in each province or region, if one does not already exist" with adequately trained Jesuits and staff.

Michael Czerny, S.J., and Paolo Foglizzo, S.J.,[8] write, "After World War II, many other initiatives followed: in the Philippines, Fr. Walter Hogan, S.J., founded the Institute of Social Order; in Chile, Blessed Alberto Hurtado, S.J., founded the *Hogar de Cristo*; in Italy, the *Centro Studi Sociali* in Milan with its journal *Aggiornamenti Sociali*; in Germany, a centre began at Mannheim which later was incorporated into the Social Policy Institute in Munich; in the United States, Fr. Leo Twomey, S.J., founded the New Orleans Institute of Human Relations, its bulletin *Blueprint* which began in 1948 still continues to be published; and Jesuits in Brazil promoted the *Circulos Operários*."

The number of social centres and activities increased rapidly in many provinces and regions. In Europe, the Jesuit Social Scientists began meeting as EUROJESS in 1949. Jesuits in many poorer countries began living close to the victims of injustices and were involved directly with the most vulnerable poor and working class. With calls from the General Congregations, and innumerable social activities and initiatives taking place everywhere, the Social Apostolate emerged as an organised apostolic work of the Society.

b) Expansion and Growth (1949-1975)

The context of this period is the impact of the major events that took place in the world, namely, the Industrial Revolution and two World Wars, that reshaped and changed the socio-political and cultural reality. Former colonies became independent countries, moving away from Western control and working to eradicate poverty, disparity and underdevelopment.

In the Church, following the previous two encyclicals, RN and QA, Pope John XXIII felt the urgency to address the social issues that were affecting the Church and the world at large. On the 70th anniversary of RN, in 1961, he promulgated the encyclical *Mater et Magistra* (Mother and Teacher) on the theme of Christianity and Social Progress, and *Pacem in Terris* in 1963 on building peace through truth and justice. Many pastoral and educational ministries in the Church responded by being in closer proximity to people and establishing developmental programs and actions to build peace and justice. In Europe, post-World War II led the Church to begin works for reconciliation through the Worker Mission (*mission ouvrière*), inserting itself into the life struggles of labourers and labour movements.

Pope Paul VI, who succeeded John XXIII in 1963, promulgated three encyclicals: *Gaudium et Spes* (GS), the Pastoral Constitution on the Church in the Modern World in 1965 as part of the Vatican II document, emphasising the need for promoting peace through

[8] Czerny, M., op. cit., pp. 7-18.

justice, *Populorum Progressio* (PP) in 1967 on the development of Peoples and the need for the world economy to be at the service of humanity rather than just a few, and an apostolic letter *Octogesima Adveniens* in 1971, on the 80th anniversary of RN, addressing the issues of injustices and encouraging everyone to act.

For the Society of Jesus, the second stage begins with the letter of Father General John Baptist Janssens to the whole Society on 10 October 1949, titled 'Instruction on the Social Apostolate'. With these instructions, the Society began to act through the social apostolate, on social issues with a clear direction.

The social apostolate as an apostolic sector began responding to the need for the socio-economic development of the people and the regions. Many social projects and social institutes started to be established in the newly formed independent nations. "For example, in India in 1950, the Xavier Institute of Social Order, which later became the Indian Social Institute (ISI), was set up to spread correct social doctrine and assist practical works in the Social Apostolate. Similar developments occurred in Africa: *Institut Africain pour le Développement Economique et Social* (INADES), founded as an offshoot of Action Populaire in 1962 in Abidjan; Silveira House in 1964 in the then Rhodesia (present Zimbabwe); and *Centre d'Etudes pour l'Action Sociale* (CEPAS) in the Democratic Republic of Congo in 1965. Fr. Emmanuel Foyaca, S.J., was mandated to found *Centros de Investigación y Acción Social* [Centres for Social Research and Action] (CIAS) throughout Latin America. By the mid-1970s, there were more than two dozen social centres worldwide."[9] In 1955, Fr. José María Vélaz, S.J., a Chilean-born Jesuit and an educationist, began a popular education movement, *Fe y Alegría*, in the poorest working-class area of Caracas, Venezuela, which has become a Federation operating in more than 20 countries in four continents. What began as a small venture is an educational movement today.

The 31st General Congregation (1965-66), held as Vatican II was concluding, elected Fr. Pedro Arrupe, S.J., as the Superior General. In his first address to the GC delegates on 24 May 1965, he said, "Following the lead of the Church in the Ecumenical Council, we ought to propose and deliberate on our problems with great sincerity. We are in a historical situation marked by transition and as in all periods of change everything seems to be in flux."

GC 31, held in 2 parts (7 May – 15 July 1965 and 8 September – 17 November 1966), during and after the Vatican Council II, put an end to the question of whether the social apostolate was proper to the charism of the Society of Jesus. GC 31, in its Decree 32, #1, said, "The social apostolate is fully in harmony with the apostolic end of the Society of Jesus." Reaffirming the commitment, Fr. Arrupe appointed Fr. Francisco Ivern, S.J., on 18 September 1968 as his advisor in the Curia on social matters and established the Jesuit Secretariat for Socio-Economic Development.

In 1970, Fr. Arrupe addressed the 65th Procurators Congregation and gave 'Four Apostolic Priorities' for the Society. Fr. Arrupe stated that theological reflection on the human problems of today was the first priority for the Jesuit mission, and he said, "I would

---

[9] Czerny, M., op. cit., pp. 7-18.

say that the Social Apostolate comes second in the order of precedence among the ministries of the Society today." He went on to say, "We have of course Social Centres in many Provinces: let us not readily think the social apostolate is to be entrusted to them alone, since it pertains to each and every one of us."[10]

c) Expansion together with Tensions and Conflicts (1975-1995)

The third period begins with General Congregation 32, which gave 16 decrees, including Decree 4, that provided a strong impetus to the Social Apostolate. Jesuits moved out of cloistered religious houses to live in the poor outskirts of cities or peasant communities. They experienced the harsh and daily consequences of injustice and oppression. Paolo Freire's idea on illiteracy and oppression, and how education must empower the oppressed, boosted the call to work for the liberation of the marginalised and the transformation of oppressive structures. In this process, the worker mission (*mission ouvrière*) or worker priest got strengthened and became a movement in Europe.

In the Church, Pope John Paul II, on the 90th anniversary of RN, gave the encyclical *Laborem Exercens* on the dignity of human labour and the relationship between labour and capital. The encyclical was written in the context of the Cold War, which was going on between capitalism and communism, as well as the period of economic liberalisation under Margaret Thatcher and Ronald Reagan. In Latin America, particularly after Vatican II, Liberation Theology and the call for a 'preferential option for the poor' became more popular. The writings of theologians such as Gustavo Gutiérrez, Frei Betto, Leonardo Boff, and the Jesuit theologians Juan Luis Segundo, S.J., and John Sobrino, S.J., gave tremendous support to the cause of social activism all over the world.

This period of creative ventures and a new understanding of the mission in the social field was most admired by the young men in formation. However, it also led to much tension and friction, especially between the members of the social apostolate and the Jesuits in traditional ministries, particularly education and pastoral. Czerny, S.J., and Foglizzo, S.J., say, "A unilateral emphasis on one aspect of the mission generated friction, as traditional ministries felt under-rated or threatened, new efforts felt hastily and harshly judged."[11] Some Jesuits also assumed Marxist postulates and political and trade union commitments, which ended up creating problems of compatibility and confrontation with other Jesuits. Unfortunately, some in the social apostolate went to the extent of devaluing and despising any form of intellectual work, which caused serious concern.

Father Arrupe stressed that our social apostolate and "our struggle for justice is something quite different from and much superior to any type of merely human promotion, or to purely philanthropic, social or political work. What moves us is the love of God himself, and the love of God in humans."[12] The writings and discourses of Father Arrupe, presented in chapters 3 and 4 of this volume, radically helped in building a bridge between the traditional apostolates and the Jesuits involved in social justice works. Moved deeply by the plight of the boat people from Vietnam in 1980, Father Arrupe founded the Jesuit

---

[10] Pedro Arrupe, S.J., Our Four Apostolic Priorities, Letter to Provincials 5th October 1970
[11] Czerny, M., op. cit., pp. 7-18.
[12] Promotio Iustitiae, 18, p. 128

Refugee Service (JRS) to be coordinated by the Social Secretariat. Since then, the JRS has grown to be worldwide work and network of the Society of Jesus.

During this period, the Social Secretariat (then called Jesuit Socio-Economic Development Secretariat [JESEDES]) in Rome began publishing the journal *Promotio Iustitiae* and the Secretariat was renamed the 'Social Secretariat' around 1980. Coordination offices of social ministries began to be established in various Assistancies, namely, in North America - the National Office for Jesuit Social Ministries in Washington; in Latin America - *Centros de Investigación y Acción Social* (CIAS) became a coordinating body; in South Asia - JESEDES Secretariat; and in the Asia Pacific - a coordination committee formed for the development of Socio-Economic Life in Asia (SELA). Such new coordination efforts led to the first seminar in the Jesuit Curia in June 1980 on 'The Social Apostolate in the Society Today' with 23 participants from 17 countries.

GC 33 elected Fr. Peter-Hans Kolvenbach, S.J., as the successor of Fr. Arrupe in 1983. The coordination of social apostolate gained momentum both at the Assistancy and global levels. As foretold by Fr. Arrupe, 'any effort to promote justice will cost us something'[13] had its impact with Jesuits being "exiled, imprisoned or put to death in their service of faith and promotion of justice"[14]. Since that commitment of the Society of Jesus in 1975, around 50 Jesuits have faced violent deaths. The number of lay collaborators, to have faced such consequences, is even greater. We recall the brutal murder of six Jesuits at the Universidad Centro Americana (UCA) in El Salvador on 16 November 1989, along with a woman who worked for the Jesuit community and her young daughter. Though this murder shook the entire Society, it was only a reaffirmation and a call to renew its commitment to truth and justice.

d) Renewal and Reaffirmation (1995-2008)

The fourth period begins with General Congregation 34, which took place after 20 incredible yet turbulent years after GC 32. The GC 34 reaffirmed the Society's mission of serving the faith and promoting the justice of the Gospel, done in dialogue with cultures and religions. From this new viewpoint, the Secretariat launched a programme called "Initiative 1995-2005" to re-read the experiences. A study was initiated to understand the faith that motivates and sustains the social mission (Why), the work done in various socio-religious and cultural contexts (Where), and the methods and means used to fulfil the mission (How).

In 1997, the outcome of this study was explored collectively in the first Social Apostolate Congress held in Naples and was published as "The Characteristics of the Social Apostolate of the Society of Jesus" in 1998.

Besides, with many postulates received from the Province Congregations on the challenges of Development and Ecology, GC 34, in its decree 20, recommended that Father General undertake a study regarding "various basic dimensions of ecology in order to orient our way of proceeding in this important new area of social and indeed apostolic concern[15]."

---

[13] GC 32, D 4, #46
[14] GC 33, D1, # 31
[15] Letter of Fr. General Kolvenbach dated 31 March 1999

Father General asked the Social Justice Secretariat to coordinate this extensive study. The study resulted in the publication of "We Live in a Broken World[16]" in 1999, the first precursor, from the Society's perspective to the encyclical *Laudato Si'*.

At the start of the year of the Jubilee year 2000, Fr. General Kolvenbach wrote a letter to the whole Society on the Social Apostolate, reaffirming the social justice mission and calling everyone to 'advance in social justice and unite all forces in a spirit of oneness'[17]. In this letter, he acknowledged the many positive elements in, and contributions of, the social apostolate. But he also expressed the 'troubling weaknesses' in it, both external and internal, and posed many challenges to strengthen the universal mission of social justice in a globalised world. In the same year, during the Major Superiors meeting in Loyola, he reiterated that a way to serve the cause of justice is by being witnesses to Jesus, poor and humble, and expressed a serious concern about living the vow of poverty in our Jesuit communities as a counter-cultural witness.

During this period, the two urgent social concerns expressed in the social apostolate were collaboration and networking and the need to respond to the challenges of globalisation. Keeping these challenges in mind, the Secretariat prepared the Guidelines on Jesuit Networking in the Social Area in 2003[18]. The Secretariat also recognised the value of not only preparing the guidelines but also practising collaboration and networking both internally and externally.

To fight together against HIV/AIDS, which was fast spreading in the African Continent, Jesuits of Africa and Madagascar established the African Jesuits AIDS Network (AJAN) in 2002 with the help of Michael Czerny, S.J., who had just completed his mission in the Social Secretariat in Rome.

Around the same time, many anti-globalisation movements, particularly in Latin America, began to organise the World Social Forums (WSF) as a counter to the World Economic Forum (WEF). The first WSF was held in Porto Alegre in 2001. Seizing this occasion, the Secretariat began mobilising Jesuits and their collaborators to participate in the World Social Forum (WSF) with a view to networking with civil society groups and organisations. WSF became an important global response to the challenges of globalisation and its impact on the vulnerable nations and communities. Jesuits, along with their partners, took part for the first time in WSF in Mumbai, India, in 2004, later in Porto Alegre in 2005, and in Nairobi in 2007. Such participation helped in recognising that 'we are not alone' in this struggle to bring justice and equality in the world. The WSF process continued for a few more years before it became an issue-focused WSF, such as Migration, Ecology, Mining, etc. Workshops and studies were also undertaken by the Secretariat to better understand the situation of globalisation and marginalisation and enhance the structures of Jesuit social centres.

[16] Promotio Iustitiae 70 (1999)
[17] Letter of Fr. General on the Social Apostolate, dated 24 January 2000
[18] AR XXIII (2003), pp. 39-70

e) Deepening Collaboration and Networking towards Advocacy (2008-2024)

The fifth period began with GC 35, which elected Fr. Adolfo Nicolás, S.J., as the successor to Fr. Kolvenbach. Decree 6 of GC 35, titled 'Collaboration at the Heart of Mission', gave the needed impetus to deepen collaboration and networking in all our Jesuit missions. The Society of Jesus recognised that in a globalised world, the challenges faced are no longer limited to local. They are global and international. The traditional way of organising all our work into independent apostolic sectors, such as educational, pastoral, social, etc., may need not just a review but a complete revamping. Global challenges need a global, collective and comprehensive response, and it cannot be merely among the Jesuits but rather with many other Church and civil society groups and intellectuals.

The Social Justice Secretariat, which was already involved in some areas of networking with a focus on advocating the cause of the vulnerable, took the decrees (D3, # 28, 35) quite seriously and responded quickly by organising a workshop on Ignatian Advocacy Networks at El Escorial, Spain, in November 2008[19]. This later was renamed ~~as~~ Global Ignatian Advocacy Network (GIAN). This historic event brought together 45 participants comprising Jesuits, religious, men and women from 22 countries who were involved in advocacy action in one way or another[20]. This was an Ignatian discernment workshop that took up 19 examples of advocacy in the spirit of Ignatius. A few examples were from Jesuit Refugee Services (JRS) on international campaign against landmines, *Fundación Centro de Investigación y Educación Popular* (CINEP) from Colombia on cases of 'false positives', *Centre d'Etudes pour l'Action Sociale* (CEPAS) from Democratic Republic of Congo on natural resources, South Asian Peoples' Initiatives (SAPI) from India on Peoples' Movement, *Fe y Alegria* on popular education, Jesuit Shareholder Advocacy from USA, against anti-squatting law in Philippines, etc. At the end of the workshop, the participants identified eight areas of interest to pursue possible future advocacy action together. Of these eight, only four remain as GIAN.

Over the years, many questions surfaced about 'advocacy'. In 2018, when the Conference social secretaries and leaders were seriously discerning about promoting advocacy in order 'to build bridges' (GC35, D3 #28) and 'develop models of governance appropriate to ministries' (GC36, D2 #16), Fr. Arturo Sosa, S.J., the Superior General, categorically stated, "Advocacy is not an easy task, and the Society needs to improve the ways we do it. I know that unless we are focused, specific and targeted, our advocacy will not work well. The Social Justice and Ecology office here exists precisely to help with such strategizing and help the GIAN groups to find that focus, that passion, that energy, that direction."[21] It is with that intention that the Secretariat examined the experiences of advocacy networking, collaboration with the Conferences and networks, and developed a model of governance in 2022. This was a step to strengthen Jesuit collaboration and networking and 'to streamline governance' (GC36, D2 #3).

---

[19] https://www.sjesjesuits.global/media/2021/02/Ignatian-Advocacy-Network-booklet.pdf

[20] Sievers, Uta, Introduction, *Introducing the Ignatian Advocacy Network*, Social Justice Secretariat, Rome, January 2010, p. 10.

[21] Arturo Sosa S.J., Address to Conference social apostolate coordinators and GIAN Leaders, Rome, 24 April 2018

Besides GIAN discernment processes, many discernment workshops also took place during this period, particularly on 'Seeking Peace in a Violent World' at Santa Severa near Rome in September 2005 (PI 89/2005), 'Common Apostolic Discernment' at Drongen, Belgium in June 2007 and on the 'Global Financial Crisis' at Brussels, Belgium in April 2009. Many of these workshops, combined with the annual meetings of the Conference social secretaries started in 2003, led to a growing sense that global issues and challenges required global as well as local responses. Besides such intense workshops, task forces were created to study issues of Globalisation and Marginalisation[22] at various levels to better organise the Jesuit Social Centres[23] for effective collaboration and networking.

Ten years after the '*We live in a broken world*' document of the Secretariat, published in 1999 as a response to the call of GC 34, GC 35 once again invited every individual Jesuit, communities and institutions to live in an ecologically responsible way. Fr. General, Adolfo Nicolás, S.J., constituted a task force to find ways to promote the practical implementation of the ecological concerns. In 2010, the Social Justice Secretariat (SJS) was asked to take on Ecological Justice as part of its justice mission, making it the Social Justice and Ecology Secretariat (SJES). The task force, convened by both the Social and Higher Education Secretariats on 'Jesuit Missions and Ecology', presented the report '*Healing a Broken World*' with recommendations to Fr. General in 2011 (PI 106/2011), the second precursor to the encyclical *Laudato Si'* of Pope Francis.

Following the joint task-force study on Ecology, collaboration and joint studies between the Social and Higher Education Secretariats got strengthened with the study on 'Promotion of Justice in the Universities of the Society' (PI 116/2014) and 'Justice in the Global Economy' (PI 121/2016).

The election of Pope Francis on 13 March 2013 gave a shot in the arm to many of the socio-economic and political justice works and the environmental actions of the Society of Jesus, more specifically in the areas of Ecological Justice and the plight of migrants and refugees. The encyclicals *Laudato Si'* and *Fratelli Tutti*, Apostolic exhortations such as *Querida Amazonia* and *Laudate Deum* and many letters, addresses and homilies of Pope Francis have raised the social concerns more boldly and have become a challenge to every Jesuit to live the challenges consciously. During his dialogue with the participants of GC 36, on 24 October 2016, Pope Francis said that *Laudato Si*' is not a 'green encyclical' but a social encyclical, and he called us to work hard on the social part of the encyclical. The four Universal Apostolic Preferences (UAP) are no longer an option but a mandate from the Holy Father for everyone in the Society of Jesus.

The fiftieth anniversary Congress of SJES in November 2019 was an occasion not only to thank God and one another for what God and our companions have done through the social apostolate secretariat, but to look beyond and see what more we must do as a collective body to fulfil God's mission. The ten challenges raised by Fr. Arturo Sosa, S.J., became the guide for action. Two important challenges he posed before the participants were the role of women in the Society of Jesus and the promotion of a consistent culture of

[22] https://www.sjesjesuits.global/media/2021/02/GlobMarg_ENG-PJ-2006.pdf
[23] https://www.sjesjesuits.global/media/2021/02/Jesuit-Social-Centres-SJES-study.pdf

protection of children and the vulnerable. After the Congress, both these challenges were taken seriously in the Secretariat, and it helped in establishing the Women's Commission and coordination of Promotion of a Consistent Culture of Protection (PCCP), which is part of the Secretariat.

2. Catholic Social Teaching: 1891-1975

Joseph B. Gavin, S.J.
Montreal, Quebec, CANADA H4V 2Y5

The history of the social teaching of the modern Church is generally recognized to have begun with Pope Leo XIII (+1903) and his encyclical *Rerum Novarum* (1891). An early phase of social teaching, the first seventy years from Leo XIII to the end of Pope Pius XII's pontificate (+1958), can be clearly distinguished from a later phase from Pope John XXIII (+1963), the Second Vatican Council (1962-1965) and Pope Paul VI (+1978) to the present day. During the first phase, Catholic social teaching developed into a fairly coherent body of teaching deriving from Christian doctrine about the dignity, nature and destiny of the person and the family. This teaching was generally expressed in scholastic language and presented as obligations based on natural law rather than as moral teaching intrinsically rooted in the Gospel. In the later phase we detect a changed approach beginning with the encyclicals of John XXIII and the Second Vatican Council and continuing with Paul VI and the liberationist perspective formally adopted by the Latin American bishops at their Conference in Medellín (1968). Catholic social teaching adopted, reconstructed and consolidated a number of radical modern ideas, and was acknowledged as an essential form of evangelisation to the modern world.

During the first phase, two central themes were constantly present. First, there was considerable concern for the workers, particularly those in the industrial areas, and for the poor and the powerless in society, and also a marked criticism of the political and economic systems, both liberal capitalism and socialism. The second principal theme was a consistent defence of certain basic human rights, such as private property, a just wage and better working conditions.

In his encyclical *Rerum Novarum*, Leo XIII laid the foundation for an official social teaching by bringing together the reformist ideals developed by socially-minded Catholics such as Adolph Kolping and Wilhelm von Kettler, the Fribourg Union and others throughout the nineteenth century. Leo XIII, well-informed on the problems which were besetting workers and the poor, decidedly placed the Church on their side. Hence, the new encyclical's reception was tremendous and remained a kind of Magna Carta for subsequent social teaching for decades. By it the Church was called not merely to acts of charity on behalf of the down-trodden and oppressed, especially in the terribly poor industrial areas, but more importantly to reconstruct society altogether, a task which would have to engage people at all levels of society beyond their personal acts of piety or works of mercy. By the encyclical, the pope insisted that the Church had a duty to intervene in social matters, while the state had a responsibility to intervene to defend those who suffered the most from the economic system. He reasoned that the structures and institutions of industry were themselves responsible for the wrongs in society, and hence had to change before justice could be attained for the working and poorer classes. Only an organized effort on behalf of all could bring about such a fundamental change in society, and it was towards this that Leo XIII directed his encyclical. As a result, it had considerable influence on the

organization of Catholic workers' movements, and on a general awakening of Catholics to social and political action for social legislation which would last throughout the twentieth century.

Unlike his predecessor, who was passionately concerned with social issues and with bringing the Church to a new realization of its social responsibilities, for Pope Pius X (+1914) social issues were not uppermost, and his interventions touched only indirectly upon social matters. He was more concerned about doctrinal issues and especially worried about "Modernism". It was not, of course, that he was disinterested in social issues or in the bettering of conditions for workers or the poor. As his two *Motu proprio* (1903 and 1910) revealed, his dissatisfaction was with Catholic trade unions and those various "Catholic Action" groups which were often founded or led by lay people or even by clergymen who, it was thought, might be too prone to act outside of episcopal authority since they favoured social change for workers often through political means. His paramount concern was the principle of autonomy in social matters on the one side, and the competence of the Church in such matters on the other.

His successor, Pope Benedict XV (+1922), had the great disadvantage of becoming pope at the out- break of the First World War (1914). In many ways his heart was probably close to Leo XIII's on social doctrine. Scattered throughout his writings are important things on charity, reconciliation and justice among people. He did not discourage Catholics from taking a much greater role in politics. Nor was he opposed to the trade union movement and Catholic participation in it. In fact, he believed that trade unions were inevitable, and the sooner the Church came to acknowledge this, the stronger voice it would have in the unions. Yet the long years of the war took all his energy and time as, almost alone of world figures, he pleaded for the ending of hostilities and the advent of peace. It was in these efforts for peace that Benedict XV significantly contributed to Catholic social teaching, which Pius XII, John XXIII and Paul VI would later develop in their search for world peace. He not only strove hard to convince the warring sides to come together and end the fighting but also offered the Church as a mediator among them. He was determined to give the Church a new voice among the world's nations, and to change attitudes and international structures. His greatest effort in this regard was the peace plan which he submitted to the warring parties in 1917. Unfortunately, the international powers rejected both his plan and his offer to act as a mediator. After this international rejection, he remained silent about such matters until his encyclical *Pacem Dei Munus* (1920). In response to the simmering international tensions which the peace process following the war had not brought to an end, he pleaded, to no avail, for a restoration of harmony and love among people and nations.

In the midst of the social and economic crises of the 1920s and 1930s, Pius XI took up the cause of the workers and the poor in society in his encyclical *Quadragesimo Anno* (1931). Written to commemorate the fortieth anniversary of *Rerum Novarum*, it portrayed the same anxious concern for the welfare of the workers and of the poor and their families as well as for the kinds of constrictions placed on them by the state, by industry and by finance capitalism, and especially by the economic and social problems flowing from the stock market crash in 1929 and the devastating world-wide depression which followed.

Quadragesimo Anno confronts four serious contemporary problems: wealth continued to remain in the hands of a very few people; such concentration of wealth led to the amassing of economic and political power in the hands of a few individuals or nations; although the conditions of workers had improved since *Rerum Novarum*, especially under pressure from the trade unions, there was still a large increase in the number of the industrial poor, while the lot of farmers everywhere had not improved at all; and the problems of unemployment had risen alarmingly, especially in the industrial cities following the collapse of so many companies and industries after the stock market crash.

Quadragesimo Anno took its place with *Rerum Novarum* among the Church's great social encyclicals. It developed the teaching on the common good of society and on the obligation of the state to champion the temporal well-being of every sector of society. This principle of state intervention was balanced by another fundamental principle, that of "subsidiarity". Subsidiarity was to regulate the rights and duties of governments to intervene in social and economic affairs, and the extent to which they should intervene. Here the pope was arguing especially against communist and socialist states which assumed to themselves all responsibilities within society, leaving nothing for individuals or smaller groups to handle. Subsidiarity would become an important doctrine in Catholic social thought; it emphasized people's rights to care for each other in an atmosphere protected by just laws and just governments acting for the common good. Another area of concern in this encyclical was to lessen disputes between workers and employers. To maintain and strengthen harmony between classes, he proposed structural as well as moral changes in society along vertical rather than horizontal lines. The encyclical also introduced two new concepts, those of "social charity" and "social justice", although the enlargement of "social justice" would have to wait for several decades until Paul VI.

In a very precise way, *Quadragesimo Anno* told the world and Catholics themselves that Catholic social teaching was concerned with the welfare of workers, of the poor, of employers and even of governments in so far as they had duties towards individuals in society. It became, with *Rerum Novarum*, a kind of social gospel until the time of John XXIII, to guide the Church and to inspire Catholics to get totally involved in Catholic social action. As a result, the social teaching of the Church became an integral part of Catholic thinking and education, in Catholic schools and universities, in Catholic newspapers and journals, in the pulpit, in the teaching of bishops, in the training of priests, in parishes. Altogether, Catholic laity and clergy were assured that they indeed had a teaching authority to guide them. Catholic workers themselves could count on the Church as a strong voice in their favour, ready to protect them, to warn leaders and employers about social injustices, and to inspire them with moral and spiritual norms.

Shortly after *Quadragesimo Anno*, on the eve of the Geneva disarmament conference in 1932, Pius XI issued a second encyclical, *Nova Impendet*. Specifically, it treated the international financial crisis following the stock market crash, the subsequent world-wide economic depression and the distress of unemployment. Condemning the military arms-race in Europe and Japan, it was the first of many statements by the Church against international militarism and the build-up of arms. At other times too, he denounced the spreading misery in the world due to this arms build-up and the inherent dangers therein.

Among his other social concerns was the rise of totalitarian states and their effects on individuals and societies. To this end, he produced three major documents against totalitarian governments and about obedience to such authority. The first of these, *Non abbiamo bisogno* (1931), denounced Mussolini, Italian Fascism and totalitarianism in general, and sharply criticized the Fascist use of force and denial of human rights to achieve its political ends. Six years later, *Mit brennender Sorge* (1937), spoke harshly against National Socialism and the Nazi regime in Germany, and condemned it for its atheism and inhuman cruelty. Five days later appeared his third encyclical against totalitarianism, *Divini Redemptoris*, in which he condemned atheistic communism for its brutal destruction of individual human rights and freedoms, its savagery against humanity and its bellicose attitudes and practices against its neighbours. Pius XI was determined to exercise the Church's social responsibility to speak out internationally on matters political wherever these impinged and infringed on human rights and people's welfare. He therefore frequently emphasized the dignity and rights of each person, the sanctity of the family, and the role of the Church in stabilizing society. At the same time, he wanted to give the Church itself, at a time of increasing international tension and crisis, a clear understanding of the very significant international role it must play to protect both the common good and the good of individuals.

His successor, Pius XII, never issued an encyclical expressly about the Church's social teaching. Nevertheless, he certainly spoke time and time again on all kinds of social questions, in allocutions, radio addresses and in private conversations, and in this way developed new nuances and ideas on social teaching. His pontificate was racked by the Second World War and the following difficult years of re-building, the so-called "Cold War" period of the late 1940s and 1950s. Not surprisingly, therefore, much of his social thought centred on war and peace, and on the necessary social and political restoration and reconciliation among peoples. He also insisted that a bilateral, controlled disarmament policy was essential, as an effective means to prevent war, if world peace was to be persevered.

Another of his concerns was the powerlessness of the individual in face of powerful social structures which pursued their own ends rather than the common good and the good of each one. He maintained that one of his tasks as pope was to help ordinary people have a better understanding of democracy, and consequently often urged democratic leaders to show "compassionate solidarity" with ordinary people. He believed that atheistic ideologies like communism, even when supposedly promoting people's welfare, was not at all caring for them, and destroyed both their initiative and their rights. This led him to favour both democracy and moderate capitalism, although he was opposed to capitalism's underlying philosophy of extreme individualism. To off-set this he favoured social things such as social insurance and a mild welfare state system so long as these did not crush individual freedoms in society. The state's role was to remain sufficiently aloof except where it was obviously needed to set standards and maintain justice for all. In this his was a world voice as international champion of individual freedoms, rights and responsibilities. This concern for the common good and for the person in society led him to take important stances concerning the ownership and distribution of property. He spoke forcefully about

this matter in an address on the fiftieth anniversary of *Rerum Novarum*. The welfare of society cannot and should not be measured solely in terms of material prosperity. If wealth was not evenly distributed in society but was seen to be the private property of only a few, if people did not have the opportunity to share equitably in their nation's wealth, then that country did not in fact have "economic prosperity". This was the first time in the social teaching of the Church that the idea of private property was expanded to include the notion of the individual's "economic prosperity". Further, he maintained that because people have a right to the goods of the earth as a prior right to private property, an individual's right to a particular item of private property did not therefore negate the more general and prior human right of all to share the goods of the earth. This was an important development in Catholic social thought concerning private property and its use. His teaching on this would set clearly the direction of Catholic social teaching concerning the responsibilities which rich nations have towards poorer ones, and of rich individuals and groups in society towards poorer members. This idea concerning human rights and private property would lead eventually to "development" as part of the Church's social teaching.

In formulating a social teaching, therefore, between 1891 and the Second Vatican Council, the Church put forward certain fundamental principles about human nature and about the nature of human society in its economic, political, social, cultural and religious outlook. These included: the right of man to work; the right of individuals to own property; the right of workers to join associations and unions; the right of a family head to be paid a just family-wage for work done; the duty of citizens to obey lawful authorities; the duty of mothers to care for their children in the home; the duty of governments to work for the common good of all citizens; the right of citizens to resist oppression by lawful means; the obligation of governments and of the rich and powerful to help workers and the poor; the duty of governments, companies, factories and other large agencies to respect the principle of "subsidiarity"; the right to freedom of worship; the right of the Church to carry out its functions and to speak out on issues of public morality. The Church's voice supporting those who were oppressed or ignored by society had become a powerful one and was recognized even by those hostile to it as a positive force for industrial workers and the poorer classes. Catholic social teaching was marked by genuine concern for them and for the conditions in which they worked and lived.

If during the years before the Second Vatican Council the Church's social teaching contained strong reformist impulses, its main emphasis was on the organic unity of society, on cooperation, on shared values and most especially on respect for authority. Within this context the struggle for justice was to take place. It was therefore not until the time of John XXIII, the Second Vatican Council and Paul VI that there was any notable shift in Catholic social teaching. Although still rooted in its past, Catholic social teaching became more biblical in the articulation of its precepts and responsibilities. Certainly, John XXIII based his encyclicals, *Mater et Magistra* (1961) and *Pacem in Terris* (1963), on revelation and the gospel while raising fundamental questions about human rights, the individual's duties in societies, and the duties of states towards each other. The Second Vatican Council likewise reflected this change in social teaching. Notably its document *Gaudium et Spes* (1965) stressed that the specific mission of the Church in the modern world was to teach

that all individuals and governments must undertake a genuine sharing of their goods, and especially to provide poorer individuals and nations with the means to help and develop themselves. Only in this way would humanity be led to a more just and peaceful society.

Yet it was essentially Paul VI who firmly established a new and radical way of thinking in social teaching. His thinking contained throughout a kind of "liberationist" perspective and was reflected not only in his *Populorum Progressio* (1967), *Octogesimus Adveniens* (1971) and *Evangelii Nuntiandi* (1975), but also in *Justitia in Mundo* of the 1971 Synod of Bishops. The growing need for fundamental change was best expressed in two phrases: the "preferential option for the poor" of *Populorum Progressio*, which practically permeated the documents of Medellín by advocating liberation from oppressors, domestic and foreign, and participation in power, free from domestic or foreign exploitation; and the "action for justice" of *Justitia in Mundo* which advocated this as an intrinsic part of preaching the gospel. As a result, throughout the 1970s the Church increasingly insisted that both of these were essential for evangelisation.

Populorum Progressio shone with a new radical vision which Paul VI hoped would be supported by the rich nations to bring about a more just economic order. This radical change aimed to develop a new and more just society, was most particularly applied to workers and the poor, and reflected a social teaching grounded in the transcendent and social character of each person. Justice demanded solidarity with the poor and oppressed. In their historical situation, however, it was the poor and the oppressed and especially those in the poor countries of the south, who were called to be the agents of this social change. It was the responsibility of all people to make every effort, through dialogue and human solidarity, to ensure that everyone shared in this process of authentic and humanizing development. Through such solidarity, obstacles would be overcome such as the unjust distribution of income, nationalism, racism, economic protectionism, the trade in armaments, and the abuse of private property. For Paul VI, development included all those things which make a person truly human; it was not merely an economic contribution to individual welfare, however important this might be. Such a development in turn would lead ultimately to world peace. In this the pope renewed the idea of development by linking it with peace and set Catholic social teaching on a new path.

By the mid-1970s, Catholic social teaching had not only become a prophetic and practical stand against injustices, but it also expressed a biblical-theological vision which came to be accepted as an essential part of the Church's evangelical mission. This is clearly expressed in *Evangelii Nuntiandi* in which Paul VI rejected the idea that "action for justice" is extrinsic to evangelisation. The Church had the duty to proclaim the liberation of millions from those structures which kept people in bondage, something which, he insisted, was not foreign to evangelisation; the mission of Jesus Christ proclaimed the liberation from everything which oppressed people. It was the duty of all people to continue this liberating mission in order to bring about a more just and humane world.

Source: Promotio Iustitiae no. 66, Feb. 1997, pp. 3-8

3. Centennial of *Rerum Novarum*: Catholic Social Teaching Revisited

Hugh McElwain

Hugh McElwain is professor of religious studies and Chair of the Department of Philosophy and Religious Studies at Rosary College, River Forest, Illinois. This article is adapted from a Faculty Colloquy he led at Rosary College in January, 1991.

1991 is the centennial of Pope Leo XIII's ground-breaking encyclical *Rerum Novarum* ("The Condition of the Working Classes"). It was the first in a long line of Catholic social encyclicals. This hundredth anniversary celebration has opened the floodgates for a rush of reflection and commentary both on *Rerum Novarum* itself and on all subsequent encyclicals it spawned, namely, Pius XI's *Quadragesimo Anno* ("Reconstruction of the Social Order," 1931); John XXIII's two encyclicals, *Mater et Magistra* ("Christianity and Social Progress," 1961) and *Pacem in Terris* ("Peace on Earth," 1963); Second Vatican Council's *Gaudium et Spes* ("Church in the Modern World," 1965); Paul Vi's *Octogesima Adveniens* ("A Call to Action," 1971); and John Paul II's *Laborem Exercens* ("On Human Work," 1981).

Historical Context of *Rerum Novarum*

One might begin this discussion with the famous line from Dickens' *Tale of Two Cities,* "it was the best of times; it was the worst of times." With these words we are immediately transported back to the environment created by the Industrial Revolution, the shattering socio-economic phenomenon of the early 19th century. It is here that one must begin if one is to discover the context for the emerging social conditions that led eventually to the rather modern construct, we have been calling Catholic social teaching. Our approach here will be two-fold: first to explore the reality of the emerging industrial society itself, and then the response of the Catholic Church to this novel and challenging social phenomenon.

Industrial Revolution. In many ways, of course, the development of the industrial society was inevitable, given the expanding populations, the need for food, for employment, and the growing developments in science and technology (two inventions are symbolic, the cotton gin and the steam engine). The other side of such developments,' however, showed forth some major social dislocations. Industrial concentration led inevitably to the creation of large urban centres. The migration of large numbers of people from their traditional rural and agricultural settings to these new industrial centres was not without its own problems. From the beginning there began to emerge a new social class, the "Fourth Estate," as Richard Camp describes them, "the landless, propertyless, industrial proletariat." *(Papal Ideology of Social Reform,* p.3). As generally happens in such mass migrations, the migrants find themselves in a new and hostile environment. This was aggravated in the industrial transformation by less than human and working conditions. The end result of this process was the dual evil of exploitation and alienation (shades of Marx) of these people from all existing institutions-including the Church.

Church's Response. Whether unable or un-willing the Church did not address this emerging social problem of the new working class. It may be that the very cultural orientation of the Church traditionally to the middle class, on the one hand, and the peasant on the other, ill-prepared them to deal with this new class. It may also be the case that the Church simply failed to grasp the profound nature of the social changes that were occurring in its midst. Whatever the reason, as we have said, the Church simply did not respond, when a religious/ pastoral response was critical. Pius XI is supposed to have remarked, "the greatest scandal of the 19th century was the fact that the Church lost the working class." This failure to respond resulted in what many have called the dechristianisation of the worker. In fact, at late as mid-twentieth century the Church was still trying to win back the working class. The Priest-Worker Movement in France and the Christian Democrats in Italy were witness to this effort.

One cannot fail to note that Marxism arose at precisely the moment when a powerful moral voice speaking out for the worker needed to be heard, and the Church could not be that moral voice *(Das Kapital* was written in 1847). To be fair, it is true in the years of the reign of Pius VII (1800-1823), the Church made some overtures toward reform and response, especially under the creative leadership of Cardinal Consalvi, the dynamic and imaginative secretary of state under Pius VII. That brief response, however, was to be a voice crying in the wilderness, since in the quarter century that followed the Church not only failed to follow the direction of Consalvi but began rather a period of retrenchment. A prime example of this attitude was Gregory XVI (1831-1846), who was fanatically opposed to all "liberal" reform, and who effectively declared war on the "modern" world. His (in)famous encyclical *Mirari Vos* (1832) is, in the words of John Cort, "the best example of the vehemence with which nineteenth-century popes condemned ideas and movements that have been explicitly approved by twentieth-century popes and by the Second Vatican Council" *(Christian Socialism,* p.105).

At mid-century Gregory XVI was succeeded by Pius IX (1846-1878). At the beginning of his pontificate there was a moment of euphoria with a series of political reforms instituted by *Pio Nono.* But any hopes for an imaginative response to the growing social problems discussed earlier were quickly dimmed. There was no mistaking Pius IX's traditionalist orientation. His intransigence against virtually all the principles of modern, liberal democracy only served to further isolate the Catholic Church from the dynamic forces and factors that were shaping the future society. Pius IX's "Syllabus of Errors" (1864), in which most of these principles were condemned, ranks with Gregory XVI's *Mirari Vos* as lasting examples of blind resistance to inevitable change. And with the combined pontificates of Gregory XVI and Pius IX the Catholic Church lost almost half a century in responding to the growing unrest of workers and participating in the emerging socialist-capitalist debate. To be fair to Pius IX, he was badgered on all sides by the growing movement toward unification in Italy and the implications of that for the Vatican State.

At the same time that the official Church was painfully silent, there were growing movements in various countries supported by prominent Catholic clergy and laity. These were concerned Christians who recognized the plight of the labourers and who argued on behalf of the working class to organize and against the flaws of the *laissez-faire* capitalistic

system. There were three figures who played central roles in these movements. The Swiss Cardinal Mermillod and the powerful Fribourg Union (1884) was perhaps the dominant force in representing the plight of the working class. Equally influential in Germany was Archbishop Kettler, the dominant figure not only in the Catholic social movement in Germany, but also and especially because of his influence on Leo XIII who called him "my great predecessor," and who also described Kettler as "the first openly to declare that employers and government had a responsibility and a duty to the workers of our time." The third figure in this triad was Cardinal Gibbons of Baltimore.

Cardinal Gibbons captures our imagination in particular because of his involvement and investment in the fate of the American worker, and this often despite strong opposition from others in the United States and Canadian hierarchy. We need to remember that the Knights of Labour were the strongest labour presence in the country in the second half of the nineteenth century. Biggons had to straddle a difficult line, while not openly approving and yet not condemning either, the Knights of Labour (suspect because of linkages to Freemasonry). He was also instrumental in cajoling others not to openly condemn the Knights.

Unfortunately, there was a minor setback with the Haymarket Square riots in Chicago (1886), since many used the incident to stigmatize all labour organizations. Finally, during a visit to Rome in 1887, Gibbons presented his case directly to the Vatican, defending the labour movement in general and the American Knights of Labour in particular. Fortunately for Gibbons - and in large measure because of his influence - Rome came out with a decree that, though somewhat weak, at least did not explicitly condemn the Knights. In a way this justified Gibbon's strong labour stance and his stature and philosophy were enhanced among his clerical peers.

Now, all of these forces and factors in one way or another led finally to the issuance of *Rerum Novarum* by Leo XIII. The encyclical was a deliberate effort to respond to the debates among the influential Catholic figures mentioned above. Though all of these movements and figures were focused on the single problem of the plight of the worker, there was no unanimity about precisely how to address the problem. It seems, however, that there were several key questions under discussion. There was the question of the existence of unions themselves. There was also a question of whether or not capitalism - as well as socialism - was inherently evil. People also asked whether the Church should support unions, and, finally whether a Catholic could belong to a "neutral" (non-Catholic) union. These were the basic issues facing Leo XIII.

Teaching of *Rerum Novarum*

Any analysis of *Rerum Novarum* proves problematic since there is a nagging problem of methodology. In one *sense Rerum Novarum* is really of very little current interest, since we are so far beyond the kinds of questions it deals with. From another perspective one might lament the fact that *Rerum Novarum* was fifty years too late to address the challenges of the nineteenth century. At the same time, positively, one must acknowledge the fact that *Rerum Novarum* was an important turning point. It unleashed a rush of strong movements of clergy and laity toward concern and support for the working class and social justice. As John Coleman notes, "the Pope became in the growing myth-justified or not-the champion

of the working man" ("Development of Catholic Social Teaching," *Origins,* June 4, 1981). And indeed, there were some clear statements, carefully crafted, which seemed to give credibility to the myth. First, workers have the right to organize, and *Rerum Novarum* bases this right on the more fundamental right of people to associate. A second right affirmed in the encyclical is the ownership of property as a way of providing for the worker's economic security. Finally, *Rerum Novarum* walks a thin line between private property and state control, advocating state intervention to control private property when the common interest is at stake. Some see in this general thesis the beginning of a strong tradition asserting the "preferential option for the poor," since *Rerum Novarum* states, "...where there is a question of defending the rights of individuals, the poor and the badly off have a claim to special consideration" (#54).

Though not a radical document by any standards, *Rerum Novarum* defends private property and upholds the wage contract. And though it is sharply critical of capitalism, it does not take an anti-capitalist/market stance. By and large it is not accepting of socialism, since there is still the close tie-in with Marxism. Finally, one must say, quite truthfully, *Rerum Novarum* was the first, and long overdue, charter for socially-oriented Catholics.

Development of Catholic Social Teaching

The period between the issuance of *Rerum Novarum* (1891) and John Paul II's *Laborem Exercens* (1981) is generally thought to circumscribe the phenomenon referred to as the development of Catholic social teaching. To start with, one would need to describe more accurately the idea of "development." First of all, we are not isolating these ninety years from all that went before or from the decade that follows. If we accept the notion of development in the sense of Newman's "development of doctrine," then it seems entirely possible to talk about a body of social teaching derived from the major encyclicals of this period.

The second problem with development is perhaps more practical. Concretely, along what lines should discussion of development proceed? I think the ideal method would be to analyse each document and show the gradual evolution - if there is one - of a genuine unified tradition of sound and solid social thought. That is too ambitious a project for this essay. My approach will be rather to explore the general direction in social thinking of those major social encyclicals which were directly spawned by *Rerum Novarum* and which were listed at the beginning of this essay.

There is a trend among authors who write about this development to characterize the general axis of such evolution as the growing convergence between Catholicism and socialism. The two poles of such development would be the perfunctory rejection of socialism in *Rerum Novarum* and *Quadragesimo Anno* (though the latter was already softening the stand against socialism) on the one side. The other pole would be the growing openness to dialogue between Catholic social thought and socialism after John XXIII. If we begin with the latest of these documents, *Laborem Exercens,* we find that, although his primary concern was with human work, and with workers' rights, John Paul II sketched out simultaneously the possibility of creative cooperation between Catholic thought and socialism. His reasoning was that such a new model might help bridge the chasm between

the collectivist/ communist models of the East and the capitalist/ market economies of the West.

Although at first hearing one might be caught short by this rapprochement between Catholicism and socialism, my contention is that in fact there was (rather) a continuous - thought at times tortuous – development from the virtual condemnation in the earliest encyclicals *(Rerum Novarum* and *Quadragesimo Anno)* of the socialist model to the generally open disposition of the current Pope. At the same time one cannot help but note that there is a huge divide between the Marxist/ collectivist/ revolutionary socialism of the late nineteenth and twentieth centuries and the more moderate forms of the socialism of the last quarter century or so. It is this gradual. narrowing of the gap between the two that most directly describes this development of Catholic social teaching.

Now, in lieu of tracing the evolution of social teaching through the significant encyclicals from *Rerum Novarum* to *Laborem Exercens,* I would suggest instead a series of general principles that result from this development, and which sum up in the same stroke the core of Catholic social teaching. I am relying on a similar list drawn up by John Mitchell ("Embracing a Socialist Vision: The Evolution of Catholic Social Thought, Leo XIII to John Paul II," *Journal of Church and State* 27:3, 478 ff).

1. Protection of the dignity and rights of the worker. Such protection takes precedence over the defence of any particular economic system or philosophy.
2. The Church does not necessarily opt for nor defend any historically conditional economic/political system. The Church follows the Gospel and preaches basic moral principles that should check and challenge all systems.
3. The economic questions of labour, wages, jobs, equality, poverty, etc. are truly international in nature and scope (growing contributions of John XXIII, Paul VI, and John Paul II). The "global village" has created global interdependence, so that the gross inequities that exist among nations require some radical redistribution of economic goods consistent with Christian moral principles.
4. Regarding the question of private property, the Church's defence is not to be taken as absolute, since the rights of the poor and the needy must be guaranteed above all else.
5. Socialism, as we have noted, is no longer aprioristically rejected, since a pluralistic society suggests a plurality of economic and political models.
6. The Church recognizes some value to centralized economic planning, given the sometimes awesome power of transnational capitalism.
7. It is not inconsistent with Catholic economic thought to imagine a socialized model of economic life as the best system in certain societies for protecting both the rights of individuals as well as the common good.

Contained in these principles, I think, is the broad base on which a Christian social conscience may be formed. Finally, I would like to make Mitchell's conclusion my own: "The dialogue between Catholic social thought and socialism will continue in the years ahead, creating new possibilities for collaborative action in light of the 'signs of the times' and the quest for economic justice within the world community" (p. 480).

American Catholic Bishops

I see two good reasons for concluding this essay with the contributions of the American Catholic bishops (National Conference of Catholic Bishops). First, the bishops acknowledge their dependence often and extensively on this traditional social teaching. At the same time they continue the tradition of speaking out on social and moral questions. The remainder of my reflections will pursue these two dimensions of the contribution of the American bishops.

Relationship to the tradition of Catholic social teaching. It is possible to explore this dependency of the bishops on the tradition from two perspectives. First of all, the extensive reliance of the pastoral letter, *Challenge of Peace,* on both *Pacem in Terris* and *Gandium et Spes* is obvious from a cursory reading of the citations listed there. Likewise, the close connections between *Economic Justice for All* and *Populorum Progressio* and *Laborem Exercens* is equally obvious from the large number of references in that letter. More particularly in *The Challenge of Peace* the bishops showed particular sensitivity to the two traditions within Christianity of the justifiable war and of pacifism. In so doing they are echoing the sentiments of both *Pacem in Terris* and *Guadium et Spes.* In the same vein, when the American bishops venture into the difficult terrain of economics in *Economic Justice for All,* they are keenly aware of some major lessons of Catholic social teaching. These may be lessons emphasizing the links between the religious and social dimensions of life, the dignity of the human person, and the option for the poor; or they may be lessons about the promotion of the common good, economic justice, stewardship, and global solidarity. In either case theirs is a strong sense of being linked to the Catholic tradition of social teaching. Finally, the bishops themselves call for renewed emphasis on Catholic social teaching in all our educational institutions, expressing their hope that "through our continual reflection we will be able to help refine Catholic social teaching and contribute to its further development." *(Economic Justice,* #360).

Continuing that tradition. In the ongoing debate about the role of the Church in the modern world, and more precisely how the faith community should exercise its social ministry in an inherently pluralistic society, the American bishops seem really to have broken new ground. While they continue the tradition of speaking out on key social issues, they institute a new process of discerning the mind of the Church at any given time *(sensus fidelium* in traditional theological language). In other words, they kept step with the tradition by deciding that the Church has a right and a duty to participate in the public discourse about particularly significant moral issues. On the other hand, their approach in both of these pastoral letters was first and foremost dialogical. They consulted extensively with significant representatives of all sides both within and beyond the Catholic community.

In the process these letters underwent several major revisions before being issued in their final form, and the input of these myriad voices had a major impact on the final drafts. One sees in this process a significantly new communal orientation and, perhaps, theological principle. How does the Spirit speak in the Church? One might read into this process that the Spirit speaks within the community, and keen sensitivity to the community's voice may be the best way to discern the Spirit *(sensus fidelium).*

I have a feeling Pope Leo XIII would recognize many of the principles *of Rerum Novarum* in these letters, but he might be shocked by the *process* which led to the production of these letters by the American bishops. Maybe that was their central contribution!

Source: *Blueprint for Social Justice*, Vol. XLIV, No. 9, May 1991, Loyola University, New Orleans, USA, pp. 1-7

4. Saint Ignatius and Social Service: Roots of Social Apostolate Go Deep

Augustine Klaas, S.J.

Father Klaas demonstrates from the activities of Saint Ignatius that works of the social apostolate formed a significant part of Jesuit activity from the very beginning.

A casual study of our *Monumenta Historica* (MH) reveals that social service is an essential element of the spirit of Saint Ignatius Loyola. It should dispel once for all the lingering doubt in the minds of some that social work is not properly Jesuit work.

Long before the founding of his Order, Ignatius was definitely social-minded and an extremely active social worker. For close to 20 years of his early life following his spiritual conversion he served the destitute in their hovels and haunted their wretched, plague-filled hospitals. He went to the poor, literally and unashamed; he lived with them, dressed like them, begged food, clothing and medicines for them, often gave them the very alms he had collected for his own minimum needs, and buried them when they died. At Barcelona, where he stayed for a longer time, he rigged up a soup-kitchen which serviced a daily breadline of men, women, and children; he did his utmost to curb the city's prostitution; he faithfully visited the sick and the prisoners and tried to better their pitiful lot with the slender means at his disposal.

True, much of this social work was haphazard, - but not all of it. At Azpeitia, for example, in his native province of Guipuscoa, at the urgent request of the mayor and the town council; Ignatius drew up for the care of the poor a permanent code of ordinances whose wisdom has been studied appreciatively by subsequent social experts. All during these many years he catechized children, directed the spiritual life of adults, reconciled enemies, and gave the Spiritual Exercises, but his preferred work was for the bodies of the most abandoned, or rather for their souls through relief for their bodies. His first companions, too, at least after they had thrown in their lot with his, were conspicuous for their social service.

Saint Ignatius was chosen General of his nascent Order in April 1541. Along with the trying task of completing the foundation and organization of his Order, along with all his labours for the Church and in particular for the Pope, it is almost incredible what amount of social work he was doing in the Eternal City. Let us briefly sketch his main social interests in Rome.

House of Saint Martha

Prostitution was a grave social evil in Rome in the time of Ignatius; homes of refuge had to be provided for those who wished seriously to repent and to lead a new life. The Magdalen convent for reformed prostitutes who intended to take the veil was wholly inadequate nor did it provide for those who were married. Previously Ignatius had been

bringing these latter to the homes of pious Roman matrons, who did what they could for their reform, but now he decided to establish a home for them where they could live and work until they were either reconciled to their husbands or determined to remain, persevering in their new moral life. He did not however limit admittance to the married only: the single also could stay there until they married or entered religion. With a hundred gold pieces, realized from the sale of some antiquities discovered beneath the square in front of the church of Santa Maria della Strada, he founded the House of Saint Martha: Soon certain cardinals showed interest; the Pope sent additional funds and commended the institution in a special Bull. Ladies and gentlemen of the nobility took up the work with energy.

To secure permanence for this new social project, a society called the Confraternity of Grace was founded whose membership numbered around 170 distinguished Roman. ecclesiastics and layfolk, under the patronage of Cardinal Carpi. This Confraternity took care of the material support and maintenance of the House of Saint Martha, while Ignatius and his companions provided for its spiritual needs.

When told that this work for the prostitutes was a hopeless task, Ignatius replied with words that should encourage all engaged in other seemingly hopeless social reforms: “If I succeed only in rescuing one of them from one night of sin, I shall not regret my trouble.” As a matter of fact he was more than ordinarily successful in this work, for the records show that within a few years over a hundred fallen women had been brought to a better way of life in the House of Saint Martha.

House of Saint Catherine

Another social work begun at the initiative of Ignatius was a home for girls whose virtue was constantly exposed to danger either by reason of their poverty or by reason of the fact that, being the daughters of prostitutes, they were living in an immoral home environment. The Pope donated the old convent of *Santa Caterina dei funari* to Ignatius to care for these unfortunates. In this home or hostel the girls could lead protected life and earn their keep in a lawful way. When they wished to marry, they were given a suitable dowry. Those who wanted to become religious could remain but thereafter lived separated from the others. For these the Pope provided constitutions and a Rule.

Ignatius established two orphan homes in Rome, one for boys and one for girls. He himself gathered from the highways and by-ways children whose parents were either dead or had cast them out of their homes. These orphans received religious instruction, an elementary education and training in the manual trades.

Refuge for Persecuted

To aid Jewish and Mohammedan catechumens and converts, who had been unjustly deprived of their goods and were being persecuted by their own people for going over to Catholicism, Ignatius first took them into his own house, at considerable inconvenience, and supported them from his own funds. Later he secured for them a separate dwelling, for which Pope Julius III afterwards created an endowment fund. Ignatius also persuaded the Holy Father to pass a law forbidding the expropriation of property belonging to Jews converted to the true Faith.

Ignatius was not only interested in the spiritual care of prisoners confined in the local jails but often paid their fines so that they could be released; He also made determined efforts to redeem captives who had been taken by the Mohammedans or the pagans. He successfully urged prominent wealthy men to organize and to raise money for this purpose.

The Sick

Ignatius was noted for his solicitous care of the sick, not only of his Order but also those in the public hospitals. He might be said to have haunted the hospitals during his whole life, and they were hardly the clean, sanitary, well-appointed institutions that we know. On journeys he usually stopped over at hospitals and he bade his followers do likewise. He instructed Fathers Laynez and Salmeron, while assisting at the Council of Trent as theologians, to visit the hospitals at the convenience of the sick. He always greeted with joy the news of the establishment of another hospital; and he made hospital work an official test for the Novices and Tertians of his Society.

In 1538 there was a rather severe famine in Rome. Ignatius took from three to four hundred starving poor into his own residence and cared for them by collecting funds from people in better circumstances. His good example and eloquent persuasion finally aroused some prominent citizens to take care of 3,000 hungry poor until the crisis was past. Later, in 1551, he saw to it that famine-stricken large families in Messina and other parts of Sicily were substantially aided by the members of his Order.

The Poor

It is well known that Ignatius had a special predilection for poverty and the poor. All his life he was busy about their welfare, as has already been noted. In Rome he saw to it that the poor who came to the door were treated with special love and generosity. “as long as there was a penny (maravedí) in the house.” He held that Christ Himself must be seen in the poor and some food and clothing must always be found and given them. Especially was he concerned with the indigent who had once been in better circumstances and now were ·ashamed to beg. To these he would give some employment or other, so that his alms would look like a payment of wages, or he would pretend that the alms was a loan to be paid back in the indefinite future.

We also know how interested he was in making it possible for poor students to get an education. For Sicily he encouraged the establishment of an organization called “Council of Charity” or “Bureau of Charity.” This was a kind of central bureau, made up of priests, religious and laymen, including a government official, whose objective was charitable and social work among the poor. The members collected and distributed funds, helped the poor with legal assistance in law suits, built and repaired homes and did other work of this nature. Such central offices were set up in various parts of Sicily and seem to have functioned very successfully.

Pawn-shops

A specific aid for the poor, backed by Saint Ignatius, was the pawn-shop. They were set up by mixed groups of priests, religious and laymen, under government supervision. They were especially numerous in Sicily. An interesting side-light on Ignatius is furnished by a letter from Father Polanco to Father Jerome Domenech, S.J., in Sicily: “...the work of

the pawn-shop (monte della Pietà) is very good; but the expression 'the ashamed poor' does not please Our Father [Ignatius], because they need not be ashamed to be poor and to be helped; it is better to say 'the needy poor' or something similar ..." (Dec. 5, 1554).

Society of Twelve Apostles

Perhaps the most remarkable work of social service initiated by Ignatius in Rome for the succour of the poor was the Society of the Twelve Apostles, an organization that would be still further developed by Laynez later on and ultimately receive formal Papal approval. Its origins were simple. During the sermons of Ignatius and his companions at their church of Santa Maria della Strada appeals were made for help for the poor. Because Ignatius himself did not wish to receive and disburse the donations that came in generously in answer to these appeals, he organized a group of responsible laymen for this purpose and had them meet twice a week at the Jesuit residence. When the numbers grew and the place became too small for their meetings, they moved over to the near-by monastery attached to the Church of the Twelve Apostles, whence the new society took its name and patrons. Ignatius and his companions, however, still continued to direct it.

The Society of the Twelve Apostles consisted of thirteen picked men, one for each of the thirteen sections into which Rome was divided. Each of the thirteen had two assistants who accompanied him on his errands of charity in his district. Besides these there were other members who helped the poor in various ways and incidentally took care of the Blessed Sacrament altar and the eucharistic processions in the Church of the Twelve Apostles.

The objects of this benevolent society's charity were the poor who were too ashamed to beg, the poor with serious family difficulties and indigent persons of the higher social classes who were forbidden by law to beg. First, these people were subjected to two visits of investigation by experienced, sympathetic men; then, if they qualified, they were visited twice a month thereafter by conscientious, prudent men of the benevolent society, who assisted them with funds and in other ways. The sick poor who could not afford to go to the hospital were visited twice a week and aided spiritually and also temporally, with money and medicines. Certainly, this organization of men was a striking forerunner of Ozanam's Saint Vincent de Paul Society.

Other Social Works

Ignatius was also actively interested in other social projects of a more temporary nature, merely hinted at in the documents. All the while he was engaged in those at Rome he was backing similar social works in other parts of the world where his followers were labouring, especially in Sicily, where they had excellent government cooperation. He was also putting the social apostolate into the constitutions and rules of his Order, for example, the begging pilgrimage of the Novices, something right in line with his "go to the poor" policy.

Pope Urban VIII in the Bull of Canonization, *Rationi congruit* (Aug. 6, 1623) sums up the social work of Ignatius as follows: "Tirelessly he served the poor and the sick in the hospitals. He disbursed alms which he diligently begged from pious persons. From the beginning of his conversion, he devoted the greatest care and effort to instructing the ignorant and children in Christian doctrine. He began visiting and helping prisoners and

zealously persevered in it. He founded missions in all parts of the world, built residences, churches, and colleges.

In the city of Rome, besides schools for grammar and classical studies, where the teaching was gratis, he founded the German College, homes for orphans and catechumens, as well as the convents of Saint Martha and Saint Catherine, and other pious works. He reconciled enemies, gave salutary advice, composed the Spiritual Exercises, promoted the frequent reception of the sacraments. He forgave those who hurt him and prayed for his enemies. All this clearly shows how deeply he loved his neighbour for the sake of God."

Did Ignatius have a method in his social apostolate? As far as I can judge his favourite procedure was this: first he started a social work to meet a crying social need of his day and personally gave it a strong initial impetus. Then, when it was rather firmly established, he formed a society of persons, frequently of laymen (what would be called today a sodality or Catholic Action group), to take it over, be responsible for it and develop it. Thereafter Ignatius cared for the spiritual side of the project and served in an advisory capacity for the temporal. In that way he kept his Order from being cluttered up with a multitude of external works and yet remained the moving spirit in them by his encouragement and spiritual help.

Finally, the social works of Ignatius were not fly-by-night projects but generally endured for many years, even after his death. His companions and followers imitated his example in this social apostolate; they carried on and advanced his social reforms and enterprises, inaugurated and developed others, and gradually formed a notable tradition of social service in the Society of Jesus.

Social service is not something new in the Society, to be approached dubiously, timidly, and hesitantly. It belongs to the very essence of the spirit of Saint Ignatius Loyola and therefore, adapted to modern times and to modern social needs, should not social service be today a prominent feature of the Jesuit apostolate?

Source: *Social Order* Vol. 3, 1950, pp. 291-295, United States.

5. Genesis of Decree 4, General Congregation 32

Jean-Yves Calvez, S.J.

Vatican Council II closed in 1965, the year when some of its most important documents received an affirmative vote; in particular, we recall the Declaration on Religious Freedom (*Dignitatis humanae*) and the pastoral constitution The Church in the Modern World (*Gaudium et spes*). For the Society of Jesus, too, 1965 stands as an important year; for, after a long generalate which began just after World War II and came to an end with the death of Father John Baptist Janssens in the fall of 1964, a new superior general was elected.

General Congregation 31, convoked for this election at the time of the council, when spirits were bubbling over, could not escape a long agenda concerned with reforms and orientations. It had to devote two sessions to its work, each about two and one-half months long: May 6 to July 15, 1965, and September 8 to November 17, 1966. It finished its work almost a year after the end of the council.

We must first point out that the congregation itself devoted much of its attention to Jesuit works and their apostolate, and to the orientation of both. Sixteen documents - some long, others brief - concerning the apostolate and its various sectors were eventually accepted. This does not include one particular decree - a very important document in itself - in response to the Pope's request that the entire Society of Jesus work with all its forces in opposition to atheism. There were decrees on the intellectual and scientific apostolate as well as on education; the work of spiritual formation and the apostolate in the field of mass media; ecumenism, missionary service, and, of course, the approach to nonbelievers. While involved with all these decrees, the members of the congregation spoke also of the social apostolate, without according it an especially important place. The main stress was on defining it well. There was, to be sure, quite an interesting insistence on the weight of "social structures" which "exert a very great influence on the life of man, even on his moral and religious life"; clearly, then, the problem of evangelising these structures was raised. In the congregation's words, ". . . the social apostolate strives directly by every endeavour to build a fuller expression of justice and charity into the structures of human life in common. Its goal in this is that every man may be able to exercise a personal sense of participation, skill, and responsibility in all areas of community life" (GC 31, D. 32, no. 1 [569]). The "evangelisation of social structures" meant breathing a more human spirit into them at least as much as it looked toward their "transformation," a term not yet used.

General Congregation 31, then, spoke of the social apostolate clearly and in a penetrating way, but above all it discussed it as a particular sector of apostolic action. The orientations given to this field by the congregation did not go beyond the directives laid out by the recently deceased general, Father John Baptist Janssens, who had vigorously promoted the social apostolate, including the founding of centres of social research and action throughout the entire Society of Jesus. He died, indeed, without having realized his desire to establish such a centre in every province, but there were some twenty in operation at his death.

The First Orientations Given by Father Arrupe

The activity of Father Pedro Arrupe, elected as Father Janssens' successor, centred more on setting orientations which would become the perspectives adopted by Decree 4. Not immediately, however. At first, as a matter of fact, his statements did not go beyond those of General Congregation 31, which we have just considered. He too seemed to treat the social apostolate especially as something separate. His interest in that area was indeed soon made clear in a lively manner; as can be seen in a message sent on July 24, 1966, to the centres of social research and action in Latin America.

A little later in the same year, however, he turned his attention to a more extended social commitment, one able to influence all forms of Jesuit apostolic activity.

In a letter of December 12, 1966, to Latin American provincials, he wrote:

We must take into account the fact that socio-economic structures, by reason of their mutual interdependence, form a kind of global social bloc or system. The intrinsic inadequacy of certain fundamental structures for the establishment of a just social order are mirrored in the global inadequacy of the existing system, which is in contradiction to the Gospel.

From this situation rises the moral obligation of the Society to rethink all its ministries and every form of its apostolates to see if they really offer a response to the urgent priorities which justice and social equity call for. Even an apostolate like education - at all levels - which is so sincerely wanted by the Society and whose importance is clear to the entire world, in its concrete forms today must be the object of reflection in the light of the demands of the social problem.[1]

Similar attention, Father Arrupe went on, should mark "all the various forms of the apostolate in Latin America."

In similar fashion, on November 1, 1967, he wrote to Jesuits of the United States, describing the struggle against racial discrimination to be carried on in all forms of their apostolic work. During a conference on April ,2, 1968, he spoke of "the missions and social development." On a visit to English Jesuits in January 1970, he treated the problem of the "underprivileged." While in Spain in May of the same year, he devoted an important speech to Spanish Jesuits to "the social involvement of the Society." On the other hand, it is true, in 1970 he spoke to the congregation of procurators - an assembly of representatives of all the provinces held between general congregations - about the social apostolate rather as. an activity all by itself.

He delivered a very significant address on the question of justice at the 1971 synod of bishops, which would subsequently publish the document Justice in the World, considered in our last chapter. As a follow-up of that synod, responding to a request from the pontifical commission Justice and Peace, he wrote an entire brochure entitled Witnessing to Justice, published in 1972. It is a work which considers forms of action for justice in the context of the evangelising activity of the Church. More and more, then, a concern for the promotion of justice took a conspicuous place among all Father Arrupe's apostolic interests, but not to the exclusion of all else.

---

[1] Acta Romana 14, no. 6 (1966): 791.

We must also cite his speech at Valencia, Spain, to alumni of Jesuit educational institutions, delivered the following year, 1973. Entitled "Men for Others," it carried a vigorous message, which disconcerted some in the audience and prompted the president of the alumni association to resign.

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world….

Have we Jesuits educated you for justice? [Have you, our former students, been so educated?] ... If the terms "justice" and "education for justice" carry all the depth of meaning which the Church gives them today, we have not educated you for justice.

... I think you will agree with this self-evaluation and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us.... [This] means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in the future the education imparted in Jesuit schools will be equal to the demands of justice in the world. It will be difficult, but we can do it.[2]

In 1973 we approach General Congregation 32, which would be convoked in December 1974. The statements of Father Arrupe which we have recalled suffice in any case to help us understand how great an influence his personality was able to exert, as well as the orientations which he gave to the Society of Jesus, evident in the. discussion and conclusions of that general congregation, particularly Decree 4.

The Question of Justice in the Preparations for General Congregation 32

Another remark is in place here, one which may seem to conflict with what has just been said: The remote preparation for General Congregation 32, which consisted in a series of consultations from 1971 to 1973, did not really offer a preview of Decree 4. So it is worth recalling the tone which characterized the first preliminary steps, and then to pinpoint the moment which produced the modulation - we might say the change of tone - which led the congregation to make its characteristic choice.

The preparation for it began in 1971 when a document went out to the provinces including a collection of "those subjects to be taken up by the coming congregation." Those topics came in part from the provincial congregations and the congregation of procurators to which we have already called attention, all held in 1970. In this 1971 document there was only a simple allusion to "the social question." Moreover, the only remark about apostolates in general was this: "To determine better the apostolic service of the Society in a world which is secularized and a prey to tensions of development and under-development."[3]

In 1972 six working groups in different parts of the world (Brazil, East Asia, Southern and Western Europe, India, and North America) gathered to prepare a list of "propositions"

---

2 See Pedro Arrupe, S.J., "Men for Others," Justice with Faith Today: Selected Letters and Addresses-II, ed. Jerome Aixala, S.J. (St. Louis: Institute of Jesuit Sources, 1980), 125f.

3 These and the following quotations are taken from unpublished materials available to the author.

on "the apostolic service of the Society today." (Similar groups were supposed to meet in Africa and Eastern Europe, but they were unable to do so.)

The question of injustice appeared in three of the six statements among the "major points needing consideration in the apostolic discernment of today." After the report on the collection of "propositions," the delegation from India said that it "saw in the abject and unjust condition in which large parts of humanity were living (deprived, in fact, of essential human rights) the most striking trait of today's world." It is, therefore, "impossible for a Jesuit, whether or not he is engaged in the social apostolate, not to make that problem the object of his prayer and constant concern." "The Society," the group insisted, "exists to respond to the most urgent needs."

The Indian group, in conclusion, proposed the following two statements for the study of the entire Society of Jesus:

1. First of all, our life should be a challenge to social realities characterized by sin, in our own Church and around it, and we should assure our brothers and sisters that we are not aligned with the forces and structures which perpetuate sin in our society.
2. In addition, with prudence but with no less courage, we should untangle the skein of hidden forms of sin which are the source of today's social injustices and demand, in the name of God, not only the palliative of social assistance, but the radical and rapid transformation accompanying a social, nonviolent revolution. To be an instrument of mediation and a catalysing force in the struggle against all forms of enslaving sin is part of the Society's role.

For its part, the Asian working group said:

> To correct injustices, to free from oppression, and to teach men and women to use their strength for positive ends - all of this is to preach, by word and act, the Kingdom of God on earth. The actual divisions in society - person against person, one social class against another, nation against nation - make clear how very necessary is this apostolate of reconciliation. Those who enter the path of human development must necessarily struggle against those forces within themselves which tempt us to use hatred rather than love in the fight against social wrongs.

Finally, from Brazil came the following:

1. We must take our stand on the problems of freeing people from those forms of slavery which are brought on either by an excessive affluence or by dependence. Only a general mobilization of our forces in favour of the most needy will enable us to rediscover ourselves as the light infantry of the Church.
2. The majority of God's people are in a situation of extreme need; we should, therefore, reconsider how our forces are distributed, as the majority of Jesuits today are serving the minority, which has less need of us.

This convergence of concerns was significant. Along with them, however, many others are found in those documents of 1972; major points which also demanded attention in apostolic discernment were "unbelief and the urgent spiritual needs of large sections of humanity" (the most serious question, according to two groups); "aspirations to unity,

especially among Christians" (ecumenism, that is; three groups insisted on this point); "the relation of both mission and dialogue as regards non-Christians (three groups). On the other hand, all the groups reached this overall judgment:

> There is no real need of new general orientations or of recommendations of particular forms of the apostolate. Before all else, we should seek the renewal of authentic, spiritual discernment concerning all apostolic works at every level of the Society, while directing close attention to the changes and new needs of the world.

There was still considerable distance between these statements and Decree 4, even though the reflections of several groups, especially those from the Third World, manifested a concern to assign an important place to questions raised by types of injustice, oppression, and various forms of "slavery" afflicting so many people.

Attention to justice, however, is found in a number of places in the collection of "propositions" or issues proposed for reflection by twenty groups similar to those we have just mentioned. These propositions were dispatched in 1972 to be discussed by Jesuits everywhere. Interestingly enough, the proposition concerning injustice and the struggle against its various forms was not one of those which captured the most attention. The Synthesis of Reports coming from the provinces in June 1973 manifested, on the one hand, agreement with that proposition, issuing from a desire for concrete, workable propositions (to avoid "beautiful but ineffective ideals") and, on the other, a significant disagreement. It even noted that a not-inconsiderable "minority" did not call for a strengthening of the proposition concerning justice, but instead criticized it as capable of deforming Jesuit apostolic work by turning it into a type of humanism or activism. Such criticisms caught "a stench of demagogy and Marxism" in it. Jesuits should be priestly rather than "sociologists" [sociologues].... The General Congregation should declare that there is no pure and simple identification of work for God's kingdom or Jesuit apostolate in the Church with the struggle against poverty and injustice in the world.... The Gospel calls for conversion to the Father, not to sociology. Jesuits, return to the Gospel!

Polemic propositions, which foreshadowed others to follow after the congregation. In any case, the remote preparation for it did not lead one to foresee a favourable vote for a document like Decree 4.

Requests from the Provinces on the Eve of the Congregation

The proximate preparation for the congregation turned out to be quite different, involving requests or "postulata,"[4] coming from the various provincial congregations held in the individual provinces during the spring of 1974. These postulata were not concerned with replies to or commentaries on the documents sent to the provinces by the preparatory committee. The initiative was entirely from the ground up, in the provinces. A considerable number of postulata dealt with the apostolate; but, in particular, a proportionally large number did not concern the "social apostolate" - as it was still referred to - as much as the "social commitment" of the entire Society, "concern for the poor," the "priority" to be

[4] [Translator's note: I will use the Latin word postulatum (pl. postulata) to refer to these official requests from the various provinces.]

accorded these postulata, and, above all, "a choice of the Society for the promotion of justice."

The numerous requests concerning this last point were summarized as follows:

> That the General Congregation from the very beginning of its work make clear the Society's choice to further social and international justice so that all of its deliberations on our life and apostolate be inspired by that choice; ... that the General Congregation decide and request of Father General that he set in motion a program of study and reflection on the part of the entire Society on questions concerning social and international justice.[5]

In sum, calls were made for "action for justice," including "international action," for which the Society was thought to be "particularly adapted." Further statements called in a particular way for action "to change the structures," to witness to justice by the example of one's way of living, to be in solidarity with the poor and victims of injustice, to "social responsibility" in the administration and use of the resources and goods of the Society itself, especially in what pertained to capital investments.

A Model Postulatum

Readers will already have noticed on two occasions the call to "international" justice alongside social justice—a term that can hardly be found in Decree 4. Actually, if the question of "international justice" is so often found in the postulata of 1974, it is undoubtedly not because many Jesuits strongly desired to call explicit attention to that dimension; rather it is because a good number were inspired by a model postulatum coming from Mexico and widely disseminated in advance of the provincial congregations. This postulatum explicitly considered the "role of the Society in promoting international justice." This model was considerably modified and taken over by others, and the theme of "international" justice continued to occupy a prominent place in a fair number of postulata on the promotion of justice.

This model postulatum coming from Mexico was sent out on or about January 20, 1974. It is a sizable document - sixty-eight pages in it's French version - with detailed statistical enclosures. To gauge its influence it suffices to compare its propositions with the summary of the postulata that all the members of the general congregation received, details of which we have just reviewed. They can be summarized as follows:

1. That the general congregation from the beginning of its labor so explicitly define an option of the Society as it faces problems of international justice that all subsequent deliberations concerning our life and apostolic mission in today's world be within the framework of that fundamental choice.
2. That the congregation approve a program of reflection for all Jesuits on problems of international justice and direct Father General to see to its execution.

---

[5] [Translator's note: This and the following quotations are taken from unpublished material available to the author.]

The Involvement of the General Congregation Itself

General Congregation 32 described itself on several occasions as inspired and urged on in its consideration of apostolates by the postulata from the provinces. Thanks to those postulata, it states, its gaze was fixed on "the vast expanse and circuit of this globe and the great multitude and diversity of people therein." These words are taken from the Spiritual Exercises, at the point where St. Ignatius directs the retreatant to see the Three Persons of the Trinity looking upon the human race and deciding to send the Son. "To the many requests received from all parts of the Society for clear decisions and definite guidelines concerning our mission today, General Congregation 32 responds as follows," it declared (D. 4, no. 1 [47]). More directly related to our subject was its statement that "from all over the world where Jesuits are working, very similar and very insistent requests have been made that, by a clear decision on the part of the general congregation, the Society should commit itself to work for the promotion of justice" (no. 28 [77]). It is clear beyond doubt that these words were a result both of the Mexican postulatum and of many others on the promotion of justice which were to a greater or lesser degree prompted by it.

There is no doubt, however, that it was the general congregation which committed itself, and it is easy to see clearly how different are postulata like those described above and Decree 4 as it was finally accepted. To underline only one point, we note that the postulata called in a special way for the congregation to take an initial position which would determine the way other questions should be handled. Beyond this, little more was called for than a program of reflection to begin throughout the Society after the congregation. The congregation really went beyond this, itself taking up the reorientation of the Society's apostolic works, urging at the same time that the provinces further its efforts by working out the meaning of the decree in various situations (no. 71 [120]).

Furthermore, we have already noted the difference between the concern for international justice so explicit in the postulata and the relatively modest and more balanced way it appears in Decree 4. In sum, we can say that the congregation more deeply probed the questions involved and so added considerably to the postulata. In fact, the congregation vigorously studied the questions proposed, adding a great deal to the postulata. At the very beginning it eagerly undertook its work, voting on the order of the day. When asked about the order in which to consider the forty distinct themes contained in the postulata, it placed the question of the promotion of justice in fourth place, reserving first place for the larger question of "criteria of our apostolic service today."

In a second consideration, however, the congregation went further. The first vote resulted in a selection of six points as priorities; but it accepted the suggestion that it take another vote to select "a priority of priorities." Another proposal was made to select both "criteria for our apostolic service today" and "promotion of justice" as the "priority of priorities." The congregation accepted this proposal, thus putting the "promotion of justice" in a new light.

The congregation, accordingly, decided something additional regarding the structure of its final document; namely, in its formulation the final document would not separate the question of the promotion of justice from that of the totality of apostolic service. The close relationship of the two themes was, however, not a foregone conclusion. Actually, two

commissions had already been set to work, and they presented their conclusions independently of each other. When there was talk about putting the two themes together, some members expressed their reservations. The preferable course in their eyes was to treat the promotion of justice as one dimension of the entire apostolate, that is, as a particular sector. They were truly fearful that, if the two themes were to be united, the promotion of justice would come to occupy the whole field and appear to represent the totality of today's Jesuit apostolate.

On the other hand, however, it appeared to some that a separate treatment of the criteria for selecting apostolates and for propositions on the promotion of justice might become repetitious. This would surely be true if the promotion of justice were to be envisaged as an element of every apostolate. Some were clearly of the opinion that the justice theme should be integrated with every apostolate.

A more accidental reason led in the end to the unification of the. two themes; namely, those charged with determining the criteria for every apostolate ran into unforeseen difficulty, stemming from the vastness and imprecision of their material. So members of the congregation sought a way out of the difficulty by trying to formulate in a single document everything involved in today's apostolate. The congregation further decided to unite the conclusions of the two commissions we have just considered with those of a third commission which sought to determine the meaning of "mission" itself and that of the mission of the entire Society **as a body**.

Three Versions, Numerous Amendments

Out of the discussions came a considerable number of reports and three versions of the document, not to mention amendments. The document finally submitted to the vote was of great length, and the debates on it were quite long, representing in fact a great part of the congregation's work.

In the final vote those who were uncertain regarding the consequences of unifying the two themes - promotion of justice and criteria for the apostolate - proposed amendments intended to avoid the impression that the former represented the totality of the Jesuit apostolate. On the whole they were successful, so that the text which, was accepted cannot in truth provide a foundation for that impression. This clash of opinions, however, makes clear where difficulties might arise in the interpretation and application of the decree.

There was broad agreement in the congregation both on the analysis of the state of the world and on the link in general between the service of the faith and the promotion of justice. On the other hand, opinions differed on the relative weight to be given to the promotion of justice in the global apostolate of the Society, as well as on the tasks to be taken up by each Jesuit. The diversity of particular situations partially explains this fact, but there was also a matter of doctrine. This helps to explain both the discussions that followed and even the papal interventions which we will soon consider.

At this point, we must repeat above all that the novelty of Decree 4 is not to be sought in the matter of service of the faith, but almost entirely in its statements on the promotion of justice. This was the theme which required the longest discussions and debates. It was on this theme that some of the strongest expressions were used, to the improvement of the

decree. All in all, it was foreseeable that the treatment of justice in the decree would command the most attention and have the greatest impact.

A final point. We have spoken of the influence of the archetypal postulatum that came from Mexican Jesuits. Some have subsequently argued that Decree 4 was entirely due to Latin American influence. On the contrary, it seems clear that there would have been no such decree if the very lively Latin American sensitivity to questions of justice had not been notably combined with theological reflection coming more from European and North American sources. Further, the most active editors of the decree came from Northern Europe and Canada.

Delegates from other parts of the world, Asia, for example, saw in a general way the urgency of the struggle for the promotion of justice; but at the same time, they were more concerned that the Society's work in evangelisation, especially of non-Christians, should not slacken. Eastern Europeans likewise had their standpoint and were more concerned with the possible abuses of the idea of justice which might ensue. In the end, however, despite all differences the decree was almost unanimously accepted.

Source: Jean-Yves Calvez, S.J., *Faith and Justice: The Social Dimension of Evangelisation*, Gujarat Sahitya Prakash, India, 1994, pp. 25-37

6. Main Challenges for Social Ministry Today and in the Future

Roberto Jaramillo, S.J.

Social ministries in the Society of Jesus require a multifaceted approach integrating faith, collaboration, and justice. Allow me to review various aspects of the Jesuit Social Ministry, its spiritual foundation, potential evolution, and highlight its key areas for development.

Spiritual Foundation

The social ministries of the Society of Jesus are deeply rooted in Christian faith and Ignatian spirituality. The apostolic zeal that drives these ministries stems from spiritual experiences (especially the Ignatian Spiritual Exercises), emphasising the social dimension as essential to Christian faith. This spiritual foundation provides a unique perspective, combining contemplation with action to address societal challenges. The Jesuit tradition of discernment plays a crucial role in shaping the approach to social ministries, ensuring that spiritual insights and ethical considerations guide actions. This spiritual grounding also fosters a sense of purpose and resilience among those engaged in social work, enabling them to persevere in the face of harsh challenges and setbacks.

This spiritual foundation guides the approach to social issues and instils compassion and solidarity with those in need. Jesuits and their collaborators are encouraged to see the face of Christ in every person and community they serve, fostering a profound respect for human dignity. This perspective leads to a holistic approach to addressing social challenges, recognizing the interconnectedness of spiritual, emotional, and material needs in pursuing social justice.

Because of that, the Jesuit commitment to social justice extends beyond mere charity, aiming for systemic change that addresses the root causes of inequality and injustice. This approach often involves advocacy for policy reforms, education initiatives, and community empowerment programs that seek to create lasting, positive changes. By combining spiritual prayer and reflection with action, Jesuits strive to create a more just and equitable world, embodying the principle of being "contemplatives in action."

Visibility and Integration: Social Works and Social Dimension

Maintaining the institutional visibility of social works (institutions) is crucial. At the same time, it is important to integrate the social justice dimension across all types of Jesuit ministries.

One of the great temptations of our social action today is to dissolve the commitment involved in maintaining institutions of service, action and social research into a certain "social dimension". This "dimension" should be present in any apostolic action inspired by the Christian faith; that is clear. However, the social action of the Society of Jesus (and of the Church) should be visibly manifested in institutions that directly serve the poor and the marginalized. The second UAP of the Society of Jesus invites us "to walk with the poor,

the outcasts of the world, those whose dignity has been violated…". That is impossible to do if we are not near them. This is one of the big challenges of the Society of Jesus today.

Proximity to those in need requires dedicated spaces and initiatives that allow for meaningful encounters and sustained support. Institutional social work provides a tangible presence and a platform for addressing specific challenges that marginalised communities face. By maintaining these specialised structures while also infusing social consciousness across all ministries, the Society of Jesus can effectively fulfil its mission of walking alongside the poor and vulnerable in society.

These dedicated spaces serve as hubs for community engagement, fostering relationships and trust between service providers and those seeking assistance. Through regular interactions and tailored programs, institutions' social work can better understand the evolving needs of marginalised populations and adapt their approaches accordingly. Moreover, these institutions often catalyse broader social change, raising awareness about systemic issues and advocating policy reforms that address the root causes of poverty and inequality.

To ensure comprehensive impact, a balance must be struck between specialized social ministries and broader apostolic integration. This integration involves incorporating social justice principles into educational institutions, pastoral work, and other Jesuit endeavours. By doing so, the Society of Jesus can create a more holistic approach to its mission, ensuring that social concerns are addressed across all aspects of its work.

This approach allows for targeted interventions in specific social issues while embedding social considerations into all aspects of ministerial work. By doing so, social work remains a distinct and recognisable field while influencing policy and practice across various sectors. This integrated strategy can lead to more holistic and effective solutions to complex social challenges, as it encourages collaboration and cross-pollination of ideas between different ministries and disciplines.

Collaborative Approach

The future of Jesuit social ministries lies in fostering inter-institutional, inter-provincial, and transnational networking. Collaboration with external partners and organizations and involving young people and laity in social work is essential for expanding reach and effectiveness. This collaborative model allows sharing resources, expertise, and best practices across different regions and sectors. It also enables the Society of Jesus to leverage diverse perspectives and skills, creating more innovative and impactful solutions to social problems. Such collaborations can lead to synergies that amplify the impact of individual efforts, creating a more powerful collective response to social issues.

This networked approach aligns with the Jesuit tradition of adaptability and responsiveness to changing social contexts. This model of collaboration fosters a sense of shared mission and solidarity among Jesuit institutions and their partners, reinforcing the universal character of the Society's commitment to social justice.

This networked approach also enables Jesuit social ministries to amplify their impact by leveraging their global community's collective expertise and resources. By fostering cross-cultural dialogue, exchange, and unity in common action networks, we can bring

innovative solutions to complex social challenges that transcend national boundaries. This interconnected model of social engagement aligns with Pope Francis's call for a "culture of encounter" that promotes mutual understanding and solidarity across diverse groups and communities.

Participatory Approach

Involving vulnerable populations in planning, implementing, and evaluating social ministries is critical. This approach recognizes and values the voices of the unheard and fosters a synodal undertaking with the poor and the wider community. By prioritising the participation of marginalised groups, Jesuit social ministries can ensure that their efforts are genuinely responsive to the needs and aspirations of those they seek to serve. This participatory model also promotes empowerment and dignity, aligning with the Jesuit commitment to social justice and human dignity. It challenges traditional power dynamics and recognises the expertise and agency of marginalised people, leading to more effective and sustainable interventions.

This inclusive approach also fosters a sense of ownership and commitment among vulnerable populations, increasing the likelihood of long-term success and sustainability of social initiatives. By actively engaging marginalised groups in decision-making processes, Jesuit social ministries can tap into local knowledge and innovative solutions that may not be apparent to outsiders. Moreover, this collaborative model is a powerful example of solidarity in action, demonstrating the transformative potential of genuine partnership between religious organizations and vulnerable communities. Furthermore, this inclusive engagement model can inspire other organizations and institutions to adopt similar practices, potentially leading to a broader shift in how social change is pursued and implemented. Empowering marginalised communities through active participation in decision-making can lead to more sustainable and long-lasting solutions to complex social problems.

Knowledge Creation and Interdisciplinary Dialogue

Systematizing experiences and creating knowledge through dialogue with social sciences is vital. Integrating philosophy and theology into this process ensures a holistic approach to social ministries. Jesuit social ministries can remain relevant and responsive to evolving societal needs by engaging in ongoing dialogue with academic disciplines and social movements. This knowledge creation process also contributes to the broader field of social justice work, potentially influencing policy and practice beyond the apostolic body of the Society of Jesus.

The continuous exchange between intellectual reflection, teaching, and practical experience enriches both theory and practice in Jesuit social ministries. This iterative process of experiencing, reflective learning, adaptive action, evaluation and so on, enables Jesuits to refine their approaches and develop more effective strategies for addressing complex social challenges. Moreover, by documenting and sharing these insights, Jesuit social ministries contribute to a growing body of knowledge that can inform and inspire other faith-based and secular organizations engaged in similar work.

Collaboration between Jesuit social ministries and academic institutions can further strengthen research capabilities and expand access to expertise across disciplines. Partnerships with community organizations and stakeholders can ensure that research is participatory and responsive to local needs and perspectives. Regular evaluation of research methods, findings, and impacts is essential to continually improving the effectiveness and relevance of the work of Jesuit social ministries.

Engaging in interdisciplinary dialogue and knowledge exchange can foster innovative approaches to addressing complex social challenges. By leveraging the strengths of both academic and practitioner perspectives, Jesuit social ministries can develop more comprehensive and nuanced understandings of social issues. This knowledge-sharing approach fosters collaboration and innovation across diverse sectors, amplifying the impact of Jesuit social initiatives. By engaging in ongoing dialogue with communities, policymakers, and other stakeholders, Jesuits ensure that their ministries remain responsive to evolving needs and contexts. Furthermore, this commitment to continuous learning and improvement aligns with the Jesuit tradition of discernment, enabling them to navigate complex ethical dilemmas and make informed decisions in their pursuit of social justice.

Technological Integration and Communication

Appropriate use of new technologies and effective communication strategies are essential. Leveraging digital platforms can significantly enhance social impact and outreach. Integrating technology into social ministries opens new education, advocacy, and service delivery possibilities. Digital tools can facilitate broader engagement, enable remote collaboration, and amplify the voices of marginalised communities. Effective communication strategies are crucial for raising awareness, mobilising support, and fostering solidarity around social justice issues. This technological integration also allows for more efficient data collection and analysis, enabling evidence-based decision-making and impact assessment.

This data-driven approach can lead to more targeted interventions and improved beneficiary outcomes. Moreover, social media and online platforms provide opportunities for grassroots organizing and rapid response to emerging social issues. However, it is crucial to address the digital gap and ensure that technological advancements do not exacerbate or reproduce existing inequalities.

Ecological Focus

Addressing ecological emergencies is a pressing concern. An integral perspective on environmental issues and integrating ecological concerns in methodology and content are crucial for future social ministries. This ecological focus recognizes the interconnectedness of environmental and social justice issues, aligning with the “integral ecology” concept emphasized in recent Church teachings. Jesuit social ministries must incorporate environmental stewardship into their work, addressing climate change, biodiversity loss, and sustainable development as integral components of social justice. This ecological focus also requires rethinking traditional development and social welfare approaches, promoting environmentally sustainable and socially just models.

This shift toward an ecological perspective necessitates reevaluating resource allocation and program design within Jesuit social ministries. It calls for innovative approaches that balance immediate social needs with long-term environmental sustainability. Furthermore, it requires fostering a deeper understanding of ecological principles among staff, volunteers, and beneficiaries, promoting a culture of environmental responsibility within these organizations.

This holistic approach to environmental stewardship aligns with the Jesuit principle of "finding God in all things," recognizing the Divine presence in nature and our responsibility to protect it. Jesuit ministries can more comprehensively address the interconnected challenges of poverty, inequality, and environmental degradation by fostering a deeper connection between social justice and ecological concerns. Moreover, this ecological focus can inspire innovative solutions that simultaneously improve living conditions for marginalized communities and promote sustainable resource management, embodying the Jesuit commitment to social and environmental justice.

Furthermore, this ecological emphasis can be a powerful tool for interfaith dialogue and collaboration, as environmental concerns often transcend religious boundaries and provide common ground for diverse communities to work together towards shared goals.

Adaptation to Local Contexts, Attentive to Global Challenges

While maintaining a global perspective, Jesuit social ministries must be adaptable to diverse local contexts. This involves understanding and respecting cultural differences, local social structures, and community needs. Adaptation requires flexible approaches and methodologies, ensuring culturally appropriate and locally relevant interventions. This localisation of global principles allows Jesuit social ministries to address the unique challenges different communities worldwide face more effectively. Moreover, this localised approach enables sharing best practices and lessons learned across various contexts, enriching the overall effectiveness of Jesuit social work globally.

This cross-pollination of ideas and strategies strengthens the global network of Jesuit social ministries, creating a dynamic ecosystem of innovation and collaboration. As a result, local communities benefit from a wealth of international expertise while maintaining their unique cultural identities and addressing specific regional challenges. Furthermore, this approach aligns with the Jesuit principle of "*cura personalis*" or care for the whole person, as it recognizes and respects individuals' diverse needs and experiences within different cultural contexts.

Advocacy and Policy Engagement

Jesuit social ministries should increasingly engage in advocacy and policy work to address systemic issues underlying social injustices. This involves developing strategies to influence public policy, engage with government institutions, and participate in civil society movements. By leveraging their moral authority and evidence-based insights, Jesuit social ministries can contribute to shaping policies that promote social justice and human dignity. This advocacy work should be grounded in the lived experiences of marginalised communities and informed by rigorous research and analysis.

Jesuit social ministries must cultivate strong partnerships with other faith-based organisations, NGOs, and grassroots movements to be effective in this advocacy role. These collaborations can amplify their voice and increase their impact on policy decisions. Additionally, Jesuit institutions should invest in developing the advocacy skills of their staff and volunteers, equipping them with the knowledge and tools needed to navigate complex political landscapes.

Formation and Education

Continuing education and formation for those involved in social ministries is essential. This includes ongoing spiritual formation and training in social analysis, project management, and emerging social issues. By investing in developing individuals engaged in social work, the Society of Jesus can ensure a well-prepared and motivated workforce capable of addressing complex social challenges. This formation should also extend to the broader Jesuit community and lay partners, fostering a social responsibility and engagement culture.

Regular opportunities for reflection and discernment should be provided to help individuals integrate their spiritual lives with their social ministry work. Collaboration with academic institutions and other organizations can enhance the quality and relevance of formation programs. Additionally, mentorship and peer support networks can be established to facilitate knowledge sharing and provide ongoing guidance for those in social ministries.

Formation programs should also incorporate experiential learning components, allowing participants to directly engage with communities and apply their knowledge in real-world settings. This hands-on and minds-on approach can deepen understanding and foster a sense of solidarity with those being accompanied. Furthermore, ongoing evaluation and adaptation of formation curricula is essential to ensure they remain responsive to evolving social challenges and the changing needs of ministry workers and their communities.

Incorporating feedback from participants and community members can provide valuable insights for refining formation programs. Additionally, fostering partnerships with local organizations and institutions can enhance the breadth and depth of learning experiences. Regular reflection sessions and mentorship opportunities can further support ministry workers' personal and professional growth throughout their formation journey.

Monitoring, Evaluation, and Learning:

Implementing robust monitoring, evaluation, and learning systems is crucial for the continuous improvement of social ministries. This involves developing clear indicators of success, regularly assessing the impact of interventions, and learning from successes and failures. A culture of reflection and adaptation should be fostered, allowing Jesuit social ministries to evolve in response to changing circumstances and emerging insights. This commitment to learning and improvement ensures that resources are used effectively and that interventions achieve their intended outcomes.

Collaboration and knowledge sharing among different Jesuit social ministries can further enhance this learning process, allowing for the exchange of best practices and

innovative approaches. Regular forums for dialogue and reflection can be established to facilitate this exchange and foster a sense of collective learning. Additionally, partnerships with academic institutions and research organizations can provide valuable insights and methodologies for rigorous impact assessment, helping to strengthen the evidence base for Jesuit social interventions.

These partnerships can also open opportunities for joint research projects and publications, further contributing to the body of knowledge on social justice and development. By engaging with diverse stakeholders, Jesuit social ministries can gain fresh perspectives and challenge their assumptions, leading to more nuanced and practical approaches. Moreover, such collaborations can help attract funding and resources, enabling successful interventions to scale up and increase their overall impact on marginalized communities.

Institutional Support and Development

Social ministries require recognition as a positive choice from the governing body of the Society of Jesus. They need to allocate sufficient resources, people, and time. Institutional development is crucial for sustaining and expanding these efforts. This involves creating robust organizational structures, developing leadership capabilities, and establishing sustainable funding mechanisms.

By strengthening the institutional framework, Jesuit social ministries can enhance their capacity to respond effectively to emerging social issues and maintain long-term impact. This institutional support also includes investing in the formation and ongoing development of those involved in social ministries, ensuring that they have the skills and knowledge needed to address complex social challenges.

The integration and support of social ministries into the broader Jesuit mission require a strategic approach that aligns these efforts with the Society of Jesus's overall goals. This alignment can be achieved through regular dialogue between social ministry leaders and other Jesuit leadership, ensuring that social initiatives are informed by and contribute to the larger Jesuit vision. Additionally, implementing a systematic approach to measuring and evaluating social ministry outcomes can provide valuable insights for continuous improvement and help demonstrate their contribution to the broader Jesuit mission.

Conclusion

In conclusion, the future of social ministries in the Society of Jesus requires adapting to changing social realities while maintaining core spiritual values. This multifaceted approach encompasses spiritual grounding, collaborative networking, institutional development, knowledge creation, participatory methodologies, technological integration, research-based interventions, and ecological awareness. By embracing these diverse elements, Jesuit social ministries can continue to evolve and respond effectively to the complex challenges of the contemporary world while remaining true to their foundational mission of promoting "a faith that does justice." The ongoing development of these ministries will require sustained institutional and personal commitment, creativity, and a willingness to engage with diverse perspectives and emerging social realities.

This approach will necessitate ongoing formation and training for Jesuits and lay collaborators to develop the skills and knowledge needed to navigate complex social issues. Additionally, fostering intergenerational dialogue and mentorship within Society can help ensure the transmission of institutional wisdom while encouraging innovative approaches. Finally, strengthening partnerships with other religious orders, civil society organizations, and academic institutions can amplify the impact of Jesuit social ministries and create synergies for addressing global challenges.

CHAPTER – II: COMPLEMENTARY NORMS AND DECREES OF THE GENERAL CONGREGATIONS

1. Introduction

Xavier Jeyaraj, S.J.

This Chapter has two sections. The first section comprises texts of the relevant Complementary Norms (CNs) of the Constitutions of the Society of Jesus, updated at General Congregation (GC) 34. The second section contains the most significant decrees of the GCs regarding social commitment, starting from GC 24 of 1892 until the recent GC 36, held in 2016.

Part IV of the CNs of the Constitutions gives a clear orientation toward the formation of our younger men in their studies (#98) and apostolic work. For apostolic formation, it states that 'a certain experience of living with the poor will sometimes be necessary for our young men' and it should be an 'extended rather than occasional and must be accompanied by careful reflection and integrated into training in sociocultural analysis.' (#106 §3). Besides, in Part VI, the CNs also suggests the ongoing spiritual formation of our brothers, not only in sacred scriptures but also in social doctrine.

Part VII, Chapter 4 of the CNs on the Ministries by which the Society fulfils its mission gives a full section on the Social Apostolate with five important points. It says, 'the social apostolate should take its place among those of prime importance' (298), and it 'flows from the mission of the defence and propagation of the faith.' Speaking of Social Centres, the CN (#300 §1) says that "Provinces or Regions should **sponsor** (emphasis mine) social centres for research, publications, and social action". Social centres, on the other hand, 'must integrate faith into all dimensions of their work of promoting justice' (#300 §1).

The second section of this Chapter contains the Decrees of the GCs. GC 24, held in 1892, which elected Fr. Luis Martín, S.J. as the Superior General, was the first GC that spoke somewhat vaguely on the issue of workers and their spiritual care. The concern of the workers and their rights became a crucial topic of discussion after the encyclical *Rerum Novarum* (RN) of 1891. Hence, GC 24, held within a year of RN, recommended that all our institutions and the Sodalities help with the spiritual care of our workers and with their education and development. It invited the Jesuits to use the Spiritual Exercises to lead people to works of piety and charity and discouraged them from getting involved in temporal affairs or political negotiations.

GCs 25 and 26, which respectively elected the Superiors General, Fr. Franz Wernz, S.J. in 1906 and Fr. Wlodimir Ledóchowski, S.J. in 1915, did not have any decree specifically referring to the social apostolate.

However, GC 27, which Fr. Lodóchowski, S.J. called in 1923, had some concrete references to the social apostolate in four decrees (D. 221, 226, 229 and 239). The first two decrees, 221 and 226, stressed the role of our institutions and Marian Sodalities in the

formation of our workers and the poor in spiritual matters. On the other hand, Decrees 229 and 239, besides stressing the need to refrain from political activities, also said that '**social works**' *can* be promoted by us in our institutions. In GC 27, social work remained only a possible way of responding, and not yet a must. This was the first time a GC decree used the term 'social works.'

Decree 29 of GC 28 went deeper into the understanding of Ministries. It mentioned '**social apostolate**' and reckoned it among the more urgent ministries of our times. It also started using the word 'should' more frequently, making social ministry compulsory both during formation and in mission. The decree further articulated the importance of the rights and dignity of workers and racial equality. The decree 29, #15 went to the extent of saying, "If in any province or nation Ours are so overwhelmed by the amount of their work that **they scarcely have any strength left to expend upon this apostolate, the provincials should confer among themselves whether Ours are pursuing other ministries less useful or necessary that, after consultation with Our Father if need be, could be given up, so that we may direct our efforts toward the more universal good.**"

Continuing the same concern, General Congregation 29, after electing Fr. John Baptist Janssens, S.J. as the successor of Fr. Ledóchowski, S.J. in 1946, enacted a decree on the Social Apostolate, which again happened to be decree 29. The emphasis was not only on 'should' do, but instead it said that the congregation "decrees that as soon as possible some 'centre' of social action and studies is to be established in each province or region, if one does not already exist." It further articulated that everyone ought to exercise the social apostolate even while giving the Spiritual Exercises, and the "efficacy of this social apostolate depends in great part on the austerity with which we live."

GC 30, called by Fr. Janssens, S.J. in 1957, elaborated on the same social concern in four decrees. Decree 50 on the Choice of Ministries, Decree 51 on the University Apostolate, Decree 52 on the Spiritual care of workers, and Decree 53 on knowing the Social Teaching of the Church and putting it into practice. Although these were just a few paragraphs, they expressed concern about putting into practice what had been mandated by previous GCs.

GC 31, which elected Fr. Pedro Arrupe, S.J. in 1966, enlarged the scope of the social apostolate with many more paragraphs in Decree 32 on the Social Apostolate and Decree 33 on the Relationship of the Society to the Laity and their Apostolate. In Decree 32, it underlined that the social apostolate was in harmony with the apostolate of the Society of Jesus and that social issues were not just local but global in nature. This sowed the seed for structures that would help networking and collaboration, not only among Jesuits in various apostolic areas but also with others, more specially with lay people, religious, and civil societies. Fidelity to the Church and its social teachings was to be the cornerstone.

GC 32, which was called by Fr. Pedro Arrupe, S.J. in 1975 to discern together how to respond aptly to the challenges after the Second Vatican Council, gave the farsighted Decree 4 on "Our Mission Today: The Service of Faith and the Promotion of Justice". The Decree has stood the test of time and will remain an inspirational one for many years to come.

The last four GCs, 33 to 36, have only further deepened the call to the integral nature of Faith and Justice with its many subtleties and nuances, which I shall not elaborate in this introduction. Hopefully, we have read and reread them to deepen our commitment to the challenges and opportunities that came our way in our respective contexts of space and time.

2. COMPLEMENTARY NORMS OF THE CONSTITUTIONS (1996)

Part IV, Chapter 4 – Formation in Studies

98 §1. The studies of brothers should be in accord with the needs of the province and the Society as well as their future apostolic work. [1] In the years immediately following the novitiate, a theological program should be offered to all as either the only discipline or at least the principal one. Nor among other disciplines offered them, should instruction "concerning behaviour patterns, emotional attitudes, and thought processes of contemporary social life"[2] be omitted. They should also pursue cultural and technical studies during the time of formation. This training of the brothers in studies should also be confirmed by suitable degrees.[3]

Part IV, Chapter 6 – Apostolic Formation

106 §3. A certain experience of living with the poor will sometimes be necessary for our young men, to help them both to overcome limitations that may perchance spring from their own social background and to strengthen their love for the poor. However, this should take place under such conditions that it will be genuine, free of illusions, and productive of a true conversion. For this purpose, contact with the poor should be extended rather than occasional, and must be accompanied by careful reflection and integrated into training in sociocultural analysis.[4]

Part VI, Chapter 4 - Spiritual Progress and Ongoing Formation

243 §2. An appropriate course or program on spiritual and doctrinal formation should also be set up each year for the brothers, especially for those who have not yet completed their final probation. On such occasions, lectures are to be offered on Sacred Scripture, liturgy, theology, and social doctrine. [5]

PART VII, Chapter 4 - The Ministries by which The Society Fulfils Its Mission

Social apostolate

298 In the planning of our apostolic activities, in fulfilling today's mission of the Society in the service of faith, the social apostolate should take its place among those of prime importance. Its goal is to build, by means of every endeavour, a fuller expression of justice and charity into the structures of human life in common.[6]

---

1 See GC 32 d.6 n. 40;
2 GC 31 d.8 n. 28, citing Vat. Council II, Perfectae caritatis, n. 18.
3 GC 31 d.7 n. 7.
4 See GC 32 d.6 n. 10; GC 34 d.3 n. 18.
5 See GC 31 d.8 n. 30.
6 GC 31 D.32 nn.1,4a; GC 32 D.4 nn.40, 59-60; see also Collectio decretorum [122-137; 258-263; 419-422) (GC 28 D.29; GC 29 D.29; GC 30 DD.52-53).

299 §1. The social apostolate, like every form of our apostolate, flows from the mission "for the defence and propagation of the faith and the progress of souls in Christian life and learning."[7]

§2. Moreover all should understand that they can and ought to exercise the social apostolate in their spiritual ministries by explaining the social teaching of the Church, by stimulating and directing the souls of the faithful toward social justice and social charity, and, finally, by establishing social projects by means of the members of our organizations.[8]

300 §1. Provinces or regions should sponsor social centres for research, publications, and social action according to a plan that will seem better suited to the concrete circumstances of each region and time. They should be in close contact with one another both to garner information and to supply every kind of practical collaboration;[9] and in particular to identify and promote the liberating dynamics of the local religions and cultures, and to initiate common projects for the building of a just social order.[10]

§2. Social centres and direct social action for and with the poor will be more effective in promoting justice to the extent that they integrate faith into all dimensions of their work.[11]

301 §1. Our members should promote those things that, in the light of the social teaching of the Church, tend to infuse Christian principles into public life; they should not, however, become involved in partisan politics.[12]

§2. Whether any of our members, in truly exceptional circumstances, may be permitted to take some active part in offices entailing a participation in the exercise of civil power or in political parties or in the direction of labour unions is for the general to decide; he will take into account the universal law of the Church and the opinion of competent ecclesiastical authority.[13]

302 In the entire course of our training, both theoretical (by serious study of the social sciences) and practical, the social dimension of our whole modern apostolate must be taken into account and members who are to be specifically destined for this apostolate should be chosen in good time and appropriately trained.[14]

Subject Index

Centres, social: for research, publication, and action: should exist throughout provinces and regions, are to be closely connected with one another in order to achieve their aim,

---

7 See GC 31, D.32 n.3.
8 GC 29 D.29 n.3 (Coll.d.[261]).
9 GC 31 D.32 n.4 d-e.
10 GC 34 D.5 n.9,7.
11 GC 34 D.3 n.20.
12 See GC 31 D.32 n.3; Coll.d.[131] (GC 28 D.29 n.16).
13 See GC 32 D.4 n.80; Code of Canon Law (CIC) 672 compared with 285 §3 and 287 §2; Code of Canons of the Eastern Churches (CCEO) 383, 1O, 384 §2.
14 See GC 31 D.32 n.4 b-c; GC 32 D.4 nn.35,44.

which they will do more effectively to the extent that they integrate faith into all dimensions of their work, 300.

Social apostolate: its importance and scope, 298; it flows from the mission of the Society and can be exercised in all ministries, even spiritual ones, 299; social centres are to be fostered, and are to be closely united with one another so as to achieve their purpose, 300; public life should be imbued with Christian principles in the light of the social teaching of the Church, 301 §1; we are to refrain from taking part in partisan politics, in offices that carry with them the exercise of public authority, or the direction of labour unions, without special permission of the general, 301 §2; all of Ours are to be formed in the social dimension of all our apostolates, and some are specifically to be destined for this, 302, 106 §3, 98 §1, 243 §2.

Source: Padberg, John W., (Ed). *The Constitutions of the Society of Jesus and Their Complementary Norms: A Complete English Translation of the Official Latin Texts*, The Institute of Jesuit Sources, Saint Louis, 1996.

3. DECREES OF GENERAL CONGREGATIONS (GC)

GC 24: RP LUIS MARTÍN, S.J. (1892)

1. Decree 20

(In MS, act. 13, 14, 16, 18, 28, 29, 30,31, 32, 33, 39, 40, 70)

Although there is ample provision in our institute for all the safeguards calculated to foster the genuine spirit of our holy father Ignatius and the maintenance of the discipline of our rule, nevertheless the congregation, at the request of many whose zeal it cannot sufficiently praise, wishes to bring the following earnest recommendations to the attention of superiors, and especially to the watchfulness of Our Very Reverend Father:

1. They should take care to see that the prescriptions against faults of speech are diligently observed, as they appear in § 12 of chapter 2 of the General Ordinances and are more fully explained in chapter 17 of the *Industrire* and confirmed in chapter 4 of Instruction 13. Accordingly, they should seriously admonish and, if need be, chastise those who with great damage to obedience boldly speak about superiors and their orders, or with great harm to charity divulge the defects and mistakes of others and spread information and rumours about other matters that do not serve to edify.
2. So that those sent to the colleges for study or teaching might lose nothing of the spiritual fervour they conceived as young men during the time of probation, their special care is commended to superiors and spiritual prefects. Thus, they should often converse with the young, guide them in their assignments, forewarn them against the dangers into which they may more easily fall when they emerge from the houses of probation. They should bestow that same care upon the coadjutor brothers living in the houses and colleges.
3. Since the evils of the wretched times in which we find ourselves are so great, the congregation, keeping in mind the apostolic constitutions, following upon the pathways trod by our Society and the responses of our superiors general and being fully appreciative of their significance has decided to recommend strongly that Our Very Reverend Father ensure that canonical cloister is observed strictly in our houses. If there are any houses in which, because of the physical layout of the house or because of the circumstances of times and places, it cannot be fully observed, it should still be observed as far as it can be after the norm which Very Reverend Father Pieter Bech laid down for boarding schools on August 31 of the year 1866.
4. **The request was submitted that the congregation see to it that associations of men, and especially groups of workers assembled for their education and development in accord with our institute, should be strongly commended to Ours. With an impressive meeting of minds, the congregation decided and decreed its recommendation that Our Father most vigorously support, through superiors and others of Ours, the spiritual care of men, especially**

workers and the poor, and bring it about that, through the Spiritual Exercises and our sodalities conducted in accord with the early norms of the Society, they might lead them with full zeal to every work of piety and charity with the precaution, however, that Ours do not in any way embroil themselves in the administration of temporal affairs or in political negotiations.

Source: Padberg, John W., O'Keefe, Martin D., & McCarthy, John L. *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, The Institute of Jesuit Sources, St. Louis, 994, pp. 486-487

GC 27: RP WLODIMIR LEDÓCHOWSKI, S.J. (1923)

1. Decree 221

(In MS, act. 11)

Men especially, ecclesiastics in particular, and also **workers and the poor should be formed in the Exercises**.[1]

2. Decree 226

(In MS, act. 11)

§1. Marian sodalities of our students of young people, and of men should be particularly fostered, and **workers and the poor are by no means to be neglected**.[2]

§2. So that greater profit may be realized from these,

1. Let the most capable men be chosen as moderators, **let them be well trained**, and let them not be readily changed.
2. **Let the sodalists be carefully chosen and skilfully formed**; most especially, let them be imbued with the interior spirit of the Christian life, and be strengthened in solid virtue.
3. **Let them be trained in works of charity and mercy**, and let them be inflamed with zeal for souls and for the sturdy defence of the Catholic religion.
4. Let the unity of sodalities among themselves be fostered either by meetings of their moderators or by other means that are in conformity with the spirit of the sodalities and are duly approved by superiors.[3]

3. Decree 229

(In MS, act 11, 16, 17)

§1. **Social works, as they are called, which are so urgently recommended by the Church, can be promoted by Ours in accord with the institute, provided that those norms are observed that the superior general has prescribed or will prescribe in view of circumstances of time and place.**

§2. **In fostering these, Ours should beware of involving themselves in those works' temporal management or in matters of politics**.[4]

---

1 GC24, d. 20, n. 4.
2 GC24, d.20, n. 4; C25, d. 12 n. 3.
3 GC26, d.20, nn. 1-5.
4 GC24, d.20 n. 4.

4. Decree 239

(In MS, act. 26, 28)

§1. Ours should refrain from engaging in any political activities;[5] and, to the extent possible, they should also be careful to avoid any complaints arising from unfounded suspicions.[6]

§2. Those matters, however, are not prohibited that pertain solely to the conscience or the spiritual direction of princes or others who seek counsel,[7] or that bear on imbuing public life with Christian principles, provided that in these matters the means used are in conformity with our institute.

Source: Padberg, John W., O'Keefe, Martin D., & McCarthy, John L. *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, The Institute of Jesuit Sources, St. Louis, 994, pp. 572-574

5 GC24, d. 20, n. 4.
6 GC5, d. 47.
7 GC7, d. 46.

GC 28: RP WLODIMIR LEDÓCHOWSKI, S.J. (1938)

1. Decree 29: On Ministries

(In MS, act. 15, 19, 20, 25, 26, 37, 38, 41, 43, 45, 54, 56, 58)

1. On Restoring Modern Society to Christ

1. Beginning with the very Formula of the Institute, our Society has been established for this in particular, to direct its efforts to the defence: and propagation of the faith[1]. Today vast numbers of humankind appear to be estranged from God and the Catholic Church, and the entire way of thinking and living espoused by a great many and their institutions of public life appear to be withdrawing daily from the Christian faith. Ours should understand that this is their primary most important task in these times, to strive for their own part to bring about the reconciliation of the whole of public and private life with the teaching of the Gospel and the restoration of the lost sheep to the fold of Christ.
2. It is therefore necessary that all of Ours should be thoroughly steeped in this spirit; and while certainly not spurning those ministries that are performed chiefly for those who have remained in the family of the faith, they should have special concern for the multitudes of those who for whatever reason have become estranged from the life of religion and the influence of the Church, whether they belong to the class of more educated men or to the class of workers and farmers. Ours should clearly understand the great and diverse errors of this age, as well as other causes for withdrawing from God and the Church; and, driven by the love of Christ, they should strive with all their strength to set forth correctives to these evils of our times.
3. Let Ours continue, to be sure, with great zeal to cultivate the usual ministries of the Society in the defence and spread of the Christian religion; but at the same time, let each one struggle in his own role to have an efficacious influence on those media that are wont to dominate public opinion to such a degree. Let Ours ever keep in mind that goal which the Church, from the very beginning of the Christian religion; has ever sought; namely, that the teaching of the Gospel should permeate and profoundly reshape the life of every individual and the whole of human society.
4. To multiply our strength in such an arduous task, Ours should everywhere strive to imbue and foster lay Catholics with a truly apostolic spirit.

2. On the Social Apostolate

5. Apostolic social works already undertaken with much fruit by Ours, in accord with the encyclical letters of Leo XIII[2] and Pius XI,[3] are strongly commended to all of Ours as

---

1 Formula of the Institute, approved by Paul III and Julius III, n.1.
2 Encyclical Rerum Novarum, May 15, 1891
3 Encyclicals Quadragesimo anno, May 15, 1931 and Divini Redemptoris, March 19, 1937

being entirely suited to our Society[4] and are everywhere to be strongly supported and reckoned among the more urgent ministries of our time.

6. Therefore Ours, in keeping with the diverse conditions of regions, with which they ought to be thoroughly acquainted, should **diligently stress the promotion of the religious, moral, and even temporal welfare of workers**.

7. They should take special care (a) to provide spiritual help for workers and their leaders, especially through the Spiritual Exercises and religious associations; (b) to explain the social doctrine of the Church in all sincerity, charity, and prudence to everyone – labourers and employers – and to refute erroneous opinions, whether theoretical or practical; (c) to foster unions and social institutes.

8. Ours should exercise special concern for those who, because of a lack of priests or churches in the countryside or the outskirts of large cities, are in greatest need of religious help and have fallen victim to religious help and have fallen victims to religious indifference; this they should do even by erecting mission stations where the needs of souls call for them, whether or not a bishop has committed a special territory to the Society. But when such an area has been sufficiently developed, Ours should turn it over to the secular clergy to administer.

9. Let the **principles of charity and social justice be carefully impressed upon the minds of the students in our schools, on both the higher and the middle levels**.

10. **Ours ought to be well versed in the principal elements of the social doctrine should be properly explained to the scholastics in both philosophy and theology**.

3. On Atheistic Communism

11. Because atheistic Communism today assails nearly the entire world and threatens destruction to the very foundations of Christian society, deeply conscious of this danger Ours should gird themselves to war against it with their united strength, and should exhort and prepare everyone to ward off so great a danger.

12. Since atheistic Communism usually draws its strength in part from agitation and antireligious propaganda and in part from shortcomings of justice in the social order, Ours should zealously attempt to clearly expose the internal errors of atheistic Communism and to wisely use the correctives for it indicated by Pius XI,[5] so that they may strengthen divine faith in the minds of men and cooperate towards establishing a just social order.

4. On Errors of Race and State

13. Adhering closely to the mind of the Church, let all with prudent zeal also refute those errors that, subverting the right order among natural and supernatural goods and between the human person and human society, extol the cult of race or nation or state to such an extent that they deny or completely weaken the most: fundamental rights of the human person, the family, other nations, and the very Church of Christ.

---

4 See Constitutions, P. 7, c.2, E.

5 Encyclical Divini Redemptoris, March 19, 1937.

5. On the Proper Priorities to Be Observed in Today's Apostolate

14. So that this apostolic labour may be done with greater order and more abundant fruit, centres of social action and a secretariat for the defence and propagation of things Catholic must be fostered, as is already being done in some places; and care will have to be taken that Ours of one and the same province, of the same nation, and finally of the entire Society give aid to one another through mutual communication and cooperation. So that this may come about, truly suitable fathers should be chosen for this, apostolate who can give themselves over to it entirely.

15. If in any province or nation Ours are so overwhelmed by the amount of their work that **they scarcely have any strength left to expend upon this apostolate, the provincials should confer among themselves whether Ours are pursuing other ministries less useful or necessary that, after consultation with Our Father if need be, could be given up, so that we may direct our efforts toward the more universal good.**

16. **As in other ministries, Ours should draw the efficacy of their external actions especially from internal means that conjoin the instrument with God.**[6] **They should always be ready to render obedience to the Apostolic See, keep reverently in mind the mandates of the sacred hierarchy, faithfully obey the directions of superiors, and continue to cooperate in a friendly manner with both clergies and with Catholic Action. But they should avoid becoming involved in temporal administration or political matters.**

Source: Padberg, John W., O'Keefe, Martin D., & McCarthy, John L. *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, The Institute of Jesuit Sources, St. Louis, 994, pp. 606-608

[6] See Constitutions, P. 10, n.2.

GC 29: RP JOHN BAPTIST JANSSENS, S.J. (1946)

1. Decree 29: On the Social Apostolate

(In MS, act. 31-33, 38)

Among many peoples not only the Christian social structure but even the foundations upon which the social order ought to rest have collapsed before a nearly universal onslaught. All of Ours therefore, in testimony to their love for Christ the King and his spouse the Church, should be convinced particularly that it is the role of our Society to spare no labour or exertion to help restore the proper order of society to those principles that recent supreme pontiffs have so brilliantly clarified.

1. ***Therefore, in addition to the other principles prescribed in an outstanding manner by* the Twenty-eighth General Congregation in its decree 29,** this present congregation decrees that as soon as possible some "centre" of social action and studies is to be established in each province or region, if one does not already exist. It should be staffed by experts and sufficiently subsidized so that it is truly capable of explaining and fostering the social apostolate and providing initiative and direction to the social action of Ours. Moreover, in places where significant numbers of workers dwell, let the provincials designate one or even more fathers to devote all their energy to this social apostolate.
2. **As to the methods by which either individual leaders and spokesmen, chosen from among the workers and farmers, can acquire correct social ideas and a cultural formation consonant with their status, or the whole mass of the "proletariat" can be won anew for Christ and the Church, it will be permissible to make use of a variety of ways and means suited to the differing circumstances of people and events, provided everything is done with the permission of the provincial; moreover, in more significant or unusual cases, the prior permission of the superior general should be obtained. The congregation feels that those of Ours who exercise ministries involving greater self-sacrifice among workers are worthy of special praise.**
3. **Indeed,** all our fathers engaged even in spiritual ministries—such as giving spiritual conferences and directing the Spiritual Exercises, training young people, moderating Marian sodalities and other groups under our guidance-should understand that they can and ought to exercise the social apostolate by explaining the social teaching of the Church, by guiding the souls of the faithful towards social justice and social charity, and, finally, by establishing social projects by means of the members of our organizations.
4. **All scholastics, in accord with the norm, of decree 29 (number 10) of the Twenty-eighth General Congregation, should be instructed early on in social teaching.** And those of them who seem to be more suited to the social apostolate should be chosen early, so that after laying down a solid foundation in our own

studies, they can be assigned by superiors to special studies in the theory and practice of social activities.

5. **Let all of Ours be mindful that the** efficacy of this social apostolate depends in great part on the austerity with which they live this life of ours.

Source: Padberg, John W., O'Keefe, Martin D., & McCarthy, John L. *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, The Institute of Jesuit Sources, St. Louis, 994, pp. 638-639

GC 30: RP JOHN BAPTIST JANSSENS, S.J. (1957)

1. Decree 50: On the Choice of Ministries

(In MS, act. 11, 13, 31)

§ 1. To avoid dissipating our strength and to ensure that it is properly focused on one goal, superiors should remember that they are not placed in charge of their subjects only but of their ministries as well. Hence, they should not hesitate to require them to be obedient in the choice of ministries. As for subjects, if any ministries are offered to them, they should of their own accord report this to the superior, so that the matter can be arranged on the basis of his advice. They should also be willing to coordinate their work with that of others, readily subordinating themselves in order to achieve the more universal good.

§ 2. At least once a year the choice of ministries ought to be considered in a provincial consultation. To this consultation it will help to call, in addition to the ordinary consultors, others also who are truly skilled in spiritual labours and in special studies. Among these it is desirable that at least someone who is well trained in religious sociology should be in attendance.

2. Decree 51: On the University Apostolate

(In MS, act. 63, 67)

1. In accord with the tradition of the Society and the practice found in many places these days, the university apostolate should be more and more fostered.
2. **Special care should be given to young men who today leave their native land in large numbers for other regions in order to pursue studies. Especially, such care should be bestowed on those who, whether they are Catholic or not, stand out among their fellow students; for they seem likely to be the future leaders of their country after their return to their native land**.

3. Decree 52: On the Spiritual Care of Workers

(In MS, act. 35, 36, 37)

1. The Thirtieth Congregation has high regard for the procedures that many provinces have designed and implemented in order to carry out the decrees of the Twenty-eight and Twenty-ninth congregations and the norms contained in the letter of our Very Reverend Father on the social apostolate. **At the same time, it feels that the mission to workers must now be fostered even more by the Society**.

2. The congregation strongly **recommends trade schools and night schools for the education of young working-class people wherever this work will be judged to be truly useful.**

4. Decree 53: On Knowing the Social Teaching of the Church and Putting It into Practice

(In MS, act. 27, 31, 33)

1. All of Ours, whether they are priests, scholastics, or temporal coadjutors, as their work and status will require, should as soon as possible be appropriately instructed in and imbued with the social teaching of the Church and **learn to employ it in their life's work, so that, endowed with good judgement and moved by love for working people, they will of their own accord recognize the dignity and rights inherent in all men**.
2. Superiors should be watchful that all, whether Catholic or not, who help us with the work of their hands or their minds, are treated with Christian charity and polite reverence. They should be paid what is owning to them, complying with the norms of the social teaching of the Church and the civil law.

Source: Padberg, John W., O'Keefe, Martin D., & McCarthy, John L. *For Matters of Greater Moment: The First Thirty Jesuit General Congregations*, The Institute of Jesuit Sources, St. Louis, 994, pp. 674-675

GC 31: RP PEDRO ARRUPE, S.J. (1966)

1. Decree 32: The Social Apostolate

569/ 1. The 31st General Congregation wishes to recall to all members of the Society that the aim of the social apostolate is "to provide most men, and indeed all of them insofar as earthly conditions allow, with that abundance or at least sufficiency of goods, both temporal and spiritual, even of the natural order, that man needs lest he feel himself depressed and despised."[1] The scope of the social apostolate is broader, therefore, than the task of exercising our ministries or maintaining social works among workmen or other groups of the same sort that are especially needy. These works, indeed, according to the mind of the 28th General Congregation, decree 29, and the 30th General Congregation, decree 52, are to be promoted with great diligence, especially in those regions that are economically less developed. But the social apostolate strives directly by every endeavour to build a fuller expression of justice and charity into the structures of human life in common. Its goal in this is that every man may be able to exercise a personal sense of participation, skill, and responsibility in all areas of community life.[2]

570/ From this it is clear that the social apostolate is fully in harmony with the apostolic end of the Society of Jesus according, namely, to that distinctly Igna-tian criterion by which we should always keep before our eyes the more universal and more enduring good. For social structures, above all today, exert an influence on the life of man, even on his moral and religious life. The "humanization" of social life is, moreover, particularly effective as a way of bearing evangelical witness in our times.

571/2. These things are all the more true because in our day the focal point of the social problem goes beyond the inequality between different social groups to "global" inequalities between sectors of economic life, between regions of one nation, between nations themselves or classes of nations. Again, the social problem today is also a matter of inequalities between different racial groups. And people today are not troubled only by particular questions, for example, about wages or working conditions, about family and social security. They are especially concerned with the massive worldwide problems of malnutrition, illiteracy, underemployment, overpopulation. Thus it is that social action looks more and more to the development of economic and social progress that will be truly human.

572/ The Society of Jesus, which has its home "in every corner of the world," seems suited in a special way to entertain this universal or "catholic" vision of the social apostolate by endeavouring with all its might to see that the less developed regions of the world are helped "in deed and in truth" by the more advanced and that the

---

1 Father Janssens, Instruction on the Social Apostolate (October 10, 1949), No. 7, ActRSJ 11 (1949) 714.

2 See John XXIII, *Mater et Magistra* and *Pacem in Terris*, passim.

whole world movement of economic progress is imbued with a Christian spirit. It can do this by contributing as well to establishing the presence of the Church in the great national and international associations and congresses that attempt to bring about such progress.

573/3. Since, finally, every form of the apostolate of the Society of Jesus flows from its mission "for the defence and propagation of the faith and the progress of souls in Christian life and learning," we must be very careful lest the social apostolate be reduced merely to temporal activity. This is all the more necessary because in these activities men are often affected by one-sided "ideologies" and violent passions. Never more than in our day is it necessary, therefore, that that "universal love which embraces in our Lord all parties, even though they are at odds with one another,"[3] should shine forth among the companions of Jesus. Our men should be looking only to this, that they are trying to restore "peace on earth," a peace that is "based on truth, on justice, on love, on freedom." We are not forbidden, therefore, to undertake those things "which tend to infuse Christian principles into public life, provided that means in keeping with our Institute are employed,"[4] in the light of the Church's teaching and with proper respect for the sacred hierarchy.[5]

574/4. In order that those prescriptions concerning the social apostolate already laid down in the decrees of general congregations and in the Instruction on this subject may be more effectively carried out, the 31st General Congregation earnestly recommends that:

575/ a. in the planning of apostolic activities, the social apostolate should take its place among those having priority;[6]

576/ b. in the entire course of Jesuit training, both theoretical and practical, the social dimension of our whole modern apostolate must be taken into account;

577/ c. members who are to be specifically destined for this apostolate should be chosen in good time; provincials should not hesitate to assign some men among them who are endowed with truly outstanding gifts both of mind and judgment and of virtue, and train them in the best universities;

578/ d. social centres should be promoted by provinces or regions according to a plan that will seem better suited to the concrete circumstances of each region and time; these centres should carry on research, social education, both doctrinal and practical, and also social action itself in brotherly collaboration with the laity;

579/ e. centres of this kind should be in close contact with one another both for the sake of information and for every kind of practical collaboration. Such collaboration should also be encouraged between centres in developed regions and those in regions which are less developed.

---

3 Cons. [823].
4 CollDecr 239 §2.
5 See GC 28, D. 29, n. 16.
6 See GC 28, D. 29, n. 5.

2. Decree 33: The Relationship of the Society to the Laity and Their Apostolate

580/1. In its teaching and decrees the Second Vatican Council stressed the just autonomy of earthly affairs, the secular character which is proper and peculiar to the laity,[7] the active part they ought to take in the entire life of the Church, and their duty and right to the exercise of the apostolate.[8] These demand that our Society examine the relationship it has to laymen and their apostolate and that it bring this relationship into greater harmony with the norms and spirit of the Council itself.

581/2. Jesuits should be more keenly aware of the importance of the state and vocation of laymen and their apostolate since in many areas of human activity and in many places the Church can be present to the world only through laymen. Let them strive not only to recognize the place which the laity have in the mission of the Church but also to promote it, and to hold in high esteem their just liberty.

582/ The laity help us to understand more fully the world and Christian truth itself, and give us a more vivid sense of our mission "for the defence and propagation of the faith." At the same time they are a stimulus to our own continual conversion.

583/3. Therefore we should make efforts to understand better their life, their ways of thinking and feeling, their aspirations and their religious mentality, by means of fraternal dialogue. Jesuits can be present to and serve all men, including unbelievers, by taking an appropriate part in various associations and organizations even on the national and international scale.

584/4. Whenever and wherever we are associated with laymen, whether they are young people or adults, we must give an example of lively faith, charity, and a genuine fidelity to the Church, always testifying to the high value of religious life.

585/5. There are many ways in which we can be of assistance to the laity. It is especially necessary that we bend all our efforts to forming both youth and adults for the Christian life and apostolate so that they may be able to fulfil their mission and assume their proper responsibility according to the Church's expectations.

586/ By means of special instruction and spiritual direction we should communicate to those who can profit by it a fuller understanding of the evangelical life according to the Exercises of St. Ignatius, which are also very well suited to the lay state. Thus they may be able to direct all the acts of their daily professional, familial, and social life with a sincere mind and increased liberty to the greater glory of God, and may be able to discover and fulfil the divine will in all things and in this way devote themselves entirely to the service of their brothers as well. This direction is expected of us especially by the rejuvenated sodalities and the various other associations of laymen who are trying to cultivate an intense Christian and apostolic life according to this spirit.

---

7 See GS 36, LG 31.

8 See AA 3, GS 43.

587/6. On the other hand, we ought to help the laity in their apostolate. Jesuits should be prepared to offer their cooperation as counsellors, assistants, or helpers in the works which the laity themselves promote and direct.

588/ We should also foster the collaboration of the laity in our own apostolic works. We must not only fully observe the demands of justice toward those who work with us but also establish a cordial cooperation based on love. We must open up to them in various ways a wide participation in as well as responsibility for the direction, administration, and even government of our works, keeping of course the power of ultimate decision in the hands of the Society where it has the ultimate responsibility.

589/ In the same spirit, in order that a greater respect may be had for the responsibility of laymen in the Church, let the Society examine whether some works begun by us might be turned over to competent laymen for the greater good of the Church. In all things we should promote an apostolic brotherhood with the laity, based on the unity of the Church's mission.

590/7. Since a closer communion and association exists between us and those laymen who have shared more intimately our spirituality and way of feeling and acting, Jesuits, while maintaining our apostolic freedom, should show their close relationship by carefully preserving our loyalty to them and cultivating a sincere friendship with them, and also by actively showing fraternal hospitality toward them.

Source: www.jesuits.global (Ad Usum Nostrorum) Documents

GC 32: RP PEDRO ARRUPE, S.J. (1975)

1. Decree 4: Our Mission Today: The Service of Faith and the Promotion of Justice

Introduction and Summary

1. To the many requests received from all parts of the Society for clear decisions and definite guidelines concerning our mission today, the 32nd General Congregation responds as follows.
2. The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another.
3. In one form or another, this has always been the mission of the Society;[1] but it gains new meaning and urgency in the light of the needs and aspirations of the men and women of our time, and it is in that light that we examine it anew. We are confronted today, in fact, by a whole series of new challenges.
4. There is a new challenge to our apostolic mission in a fact without precedent in the history of mankind: today, more than two billion human beings have no knowledge of God the Father and His Son, Jesus Christ, whom He has sent,[2] yet feel an increasing hunger for the God they already adore in the depths of their hearts without knowing Him explicitly.
5. There is a new challenge to our apostolic mission in that many of our contemporaries, dazzled and even dominated by the achievements of the human mind, forgetting or rejecting the mystery of man's ultimate meaning, have thus lost the sense of God.
6. There is a new challenge to our apostolic mission in a world increasingly interdependent but, for all that, divided by injustice: injustice not only personal but institutionalized: built into economic, social, and political structures that dominate the life of nations and the international community.
7. Our response to these new challenges will be un-availing unless it is total, corporate, rooted in faith and experience, and multiform.

   -*total:* While relying on prayer, and acting on the conviction that God alone can change the human heart, we must throw into this enterprise all that we are and have, our whole persons, our communities, institutions, ministries, resources.

   -*corporate:* Each one of us must contribute to the total mission according to his talents and functions which, in collaboration with the efforts of others, give life to the whole body. This collaborative mission is exercised under the leadership of Peter's Successor who presides over the universal Church and over all those whom the Spirit of God has appointed Pastors over the churches.[3]

---

1 See FI, especially [3] (1). The Formula was approved by Popes Paul III and Julius III.
2 See SpEx. 102.
3 See LG, 22.

-*rooted in faith and experience:* It is from faith and experience combined that we will learn how to respond most appropriately to new needs arising from new situations.

-*Multiform*: Since these situations are different in different parts of the world, we must cultivate a great adaptability and flexibility within the single, steady aim of the service of faith and the promotion of justice.

8. While offering new challenges to our apostolic mission, the modern world provides new tools as well: new and more effective ways of understanding man, nature and society; of communicating thought, image and feeling; of organizing action. These we must learn to use in the service of evangelisation and human development.

9. Consequently we must undertake a thoroughgoing reassessment of our traditional apostolic methods, attitudes and institutions with a view to adapting them to the new needs of the times and to a world in process of rapid change.

10. All this demands that we practice discernment, that spiritual discernment which St. Ignatius teaches us in the Exercises. Moreover discernment will yield a deeper grasp of the movements, aspirations and struggles in the hearts of our contemporaries, as well as those in the heart of mankind itself.

11. In short, our mission today is to preach Jesus Christ and to make Him known in such a way that all men and women are able to recognize Him whose delight, from the beginning, has been to be with the sons of men and to take an active part in their history.[4]

12. In carrying out this mission, we should be convinced, today more than ever, that "the means which unite the human instrument with God and so dispose it that it may be wielded dexterously by His divine hand are more effective than those which equip it in relation to men."[5]

A. Our Mission Yesterday and Today

The Charism of the Society

13. The mission we are called to share is the mission of the Church itself, to make known to men and women the love of God our Father, a love whose promise is eternal life. It is from the loving regard of God upon the world that the mission of Jesus takes its rise, Jesus who was sent "not to be served but to serve, and to give His life as a ransom for many."[6] The mission of Christ, in turn, gives rise to the mission shared by all Christians as members of the Church sent to bring all men and women the Good News of their salvation and that "they may have life and have it to the full."[7]

14. St. Ignatius and his first companions, in the spiritual experience of the Exercises, were moved to a searching consideration of the world of their own time in order to discover its needs. They contemplated "how the Three Divine Persons look down

---

4 See Prov. 8, 22-31; Col. 1.15-20.
5 Cons. [13].
6 Matt. 20:28.
7 John 10.10. See Matt. 9.36, 10.1-42; John 6.

upon the whole expanse or circuit of all the earth, filled with human beings" and decide "that the Second Person should become man to save the human race." Then they turned their eyes to where God's gaze was fixed, and saw for themselves the men and women of their time, one after another, "with such great diversity in dress and in manners of acting. Some are white, some black; some at peace, and some at war; some weeping, some laughing; some well, some sick; some coming into the world, some dying, etc."[8] That was how they learned to respond to the call of Christ and to work for the establishment of His Kingdom.[9]

15. United in a single vision of faith, strong in a common hope and rooted in the same love of Christ whose companions they wished to be, Ignatius and his first band of apostles believed that the service they could give to the people of their time would be more effective if they were more closely bound to one another as members of a single body, at once religious, apostolic and priestly, and united to the Successor of Peter by a special bond of love and service reflecting their total availability for mission in the universal Church.

16. It is in this light that we are asked to renew our dedication to the properly apostolic dimension of our religious life. Our consecration to God is really, a prophetic rejection of those idols which the world is always tempted to adore, wealth, pleasure, prestige, power. Hence our poverty, chastity and obedience ought visibly to bear witness to this. Despite the inadequacy of any attempt to anticipate the Kingdom which is to come, our vows ought to show how by God's grace there can be, as the Gospel proclaims, a community among human beings which is based on sharing rather than on greed; on willing openness to all persons rather than on seeking after the privileges of caste or class or race; on service rather than on domination and exploitation. The men and women of our time need a hope which is eschatological, but they also need to have some signs that its realization has already begun.

17. Finally, the Apostolic Letters of Paul III (1540) and Julius III (1550) recognize that the Society of Jesus was found "chiefly for this purpose: to strive especially for the defence and propagation of the faith, and for the progress of souls in Christian life and doctrine, by means of public preaching, lectures, and any other ministrations whatsoever of the word of God, and further, by means of the Spiritual Exercises, the education of children and unlettered persons in Christianity, and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments," as well as "in reconciling the estranged, in holily assisting and serving those who are found in prisons and hospitals, and indeed in performing any other works of charity, according to what will seem expedient for the glory of God and the common good."[10] This primordial statement remains for us a normative one.

18. The mission of the Society today is the priestly service of the faith, an apostolate whose aim is to help people become more open toward God and more willing to live

---

8 SpEx. 102, 106 (Contemplation on the Incarnation).
9 Ibid., 91-100 (Contemplation of the "Kingdom").
10 Fl, [3] (1), approved by Julius III.

according to the demands of the Gospel. The Gospel demands a life freed from egoism and self-seeking, from all attempts to seek one's own advantage and from every form of exploitation of one's neighbour. It demands a life in which the justice of the Gospel shines out in a willingness not only to recognize and respect the rights of all, especially the poor and the powerless, but also to work actively to secure those rights. It demands an openness and generosity to anyone in need, even a stranger or an enemy. It demands towards those who have injured us, pardon; toward those with whom we are at odds, a spirit of reconciliation. We do not acquire this attitude of mind by our own efforts alone. It is the fruit of the Spirit who transforms our hearts and fills them with the power of God's mercy, that mercy whereby he most fully shows forth His justice by drawing us, unjust though we are, to His friendship.[11] It is by this that we know that the promotion of justice is an integral part of the priestly service of the faith.

19. In his address of December 3, 1974,[12] Pope Paul VI confirmed "as a modern expression of your vow of obedience to the Pope" that we offer resistance to the many forms of contemporary atheism. This was the mission he entrusted to us at the time of the 31st General Congregation, and in recalling it he commended the way in which the Society down the years has been present at the heart of ideological battles and social conflicts, wherever the crying needs of mankind encountered the perennial message of the Gospel. Thus if we wish to continue to be faithful to this special character of our vocation and to the mission we have received from the Pope, we must "contemplate" our world as Ignatius did his, that we may hear anew the call of Christ dying and rising in the anguish and aspirations of men and women.

20. There are millions of men and women in our world, specific people with names and faces, who are suffering from poverty and hunger, from the unjust distribution of wealth and resources and from the consequences of racial, social, and political discrimination. Not only the quality of life but human life itself is under constant threat. It is becoming more and more clear that despite the opportunities offered by an ever more serviceable technology, we are simply not willing to pay the price of a more just and more humane society.[13]

21. At the same time, people today are somehow aware that their problems are not just social and technological, but personal and spiritual. They have a feeling that what is at stake here is the very meaning of man: his future and his destiny. People are hungry: hungry not just for bread, but for the Word of God. (Deut. 8.3; Mt. 4.4). For this reason the Gospel should be preached with a fresh vigour, for it is in a position once again to make itself heard. At first sight God seems to have no place in public

---

11 See Rom. 5:89.

12 Pope Paul VI, "Address to the Members of the 32nd General Congregation," December 3, 1974, pp. 519-536.

13 We find a Gospel echo, a truly apostolic echo of the anguish and questioning of our times, in Gaudium et Spes, Mater et Magistra, Pacem in Terris, Populorum Progressio, Octogesima Adveniens. In these documents of the church's magisterium the needs of our world touch us and break in upon us both on the level of our personal lives and of our apostolic service.

life, nor even in private awareness. Yet everywhere, if we only knew how to look, we can see that people are groping towards an experience of Christ and waiting in hope for His Kingdom of love, of justice and of peace.

22. Of these expectations and converging desires the last two Synods of Bishops have reminded us in their reflections on *Justice in the World and Evangelisation in the Modern World*. They point to concrete forms which our witness and our mission must take today.

23. The expectations of our contemporaries — and their problems — are ours as well. We ourselves share in the blindness and injustice of our age. We our-selves stand in need of being evangelised. We ourselves need to know how to meet Christ as He works in the world through the power of His Spirit. And it is to this world, our world, that we arc sent. Its needs and aspirations are an appeal to the Gospel which it is our mission to proclaim.

B. The Challenges We Face

New Demands, New Hopes

24. The first thing that must be said about the world which it is our mission to evangelise is this: everywhere, but in very; different situations, we have to preach Jesus Christ to men and women who have never really heard of Him, or who do not yet know of Him sufficiently.

a) In what were once called "mission lands" our predecessors endeavoured by their preaching of the Gospel to set up and foster new Christian communities. This task of direct evangelisation by the preaching of Jesus Christ remains essential today, and must be continued, since never before have there been so many people who have never, heard the Word of Christ the Saviour. At the same time dialogue with the believers of other religions is becoming for us an ever more important apostolate.

b) In the traditionally Christian countries, the works we established, the movements we fostered, the institutions — retreat houses, schools, universities — we set up, are still necessary for the service of faith. But there are many in these countries who can no longer be reached by the ministries exercised through these works and institutions. The so-called "Christian" countries have themselves become mission lands."

25. The second decisive factor for our preaching of Jesus Christ and his Gospel is this: the new opportunities — and problems — disclosed in our time by the discoveries of technology and the human sciences. They have introduced a relativism, often of a very radical kind, into the picture of man and the world to which we were accustomed, with the result that traditional perspectives have altered almost beyond recognition. Changes of this kind in the mind-sets and structures of society inevitably produce strong repercussions in our lives as individuals and as members of society. As a result, there has been gradual erosion of traditional values, and gradual diminution of reliance on the power of traditional symbols. Simultaneously, new aspirations arise which seek to express themselves in the planning and

implementation of practical programs.

26. The secularization of man and the world takes different forms in different groups, classes, ages and parts of the world, and in all its forms offers challenges to the preaching of the Gospel to which there is no ready-made answer.

a) On the one hand, certain false images of God which prop up and give an aura of legitimacy to unjust social structures are no longer acceptable. Neither can we admit those more ambiguous images of God which appear to release man from his inalienable responsibilities. We feel this just as much as our contemporaries do; even more, perhaps, given our commitment to proclaim the God who has revealed himself in Christ. For our own sake, just as much as for the sake of our contemporaries, we must find a new language, a new set of symbols, that will enable us to leave our fallen idols behind us and rediscover the true God: the God who, in Jesus Christ, chose to share our human pilgrimage and make our human destiny irrevocably his own. To live our lives "in memory of Him" requires of us this creative effort of faith.

b) On the other hand, part of the framework within which we have preached the Gospel is now perceived as being inextricably linked to an unacceptable social order, and for that reason is being called into question. Our apostolic institutions, along with many of those of the Church herself, are involved in the same crisis that social institutions in general are presently undergoing. Here again is an experience we share with our contemporaries, and in a particularly painful way. The relevance of our work as religious, priests and apostles is often enough not evident to the men and women around us. Not only that; despite the firmness of our faith and our convictions the relevance of what we do may not be clear, sometimes, even to ourselves. This unsettles us, and in our insecurity we tend to respond to questioning with silence and to shy away from confrontation. Yet there are signs of a contemporary religious revival which should encourage us to reaffirm our commitment with courage, and not only to welcome but to seek new opportunities for evangelisation.

27. Finally, a third characteristic of our world particularly significant to our mission of evangelisation is this: it is now within human power to make the world more just but we do not really want to. Our new mastery over nature and man himself is used, often enough, to exploit individuals, groups and peoples rather than to distribute the resources of the planet more equitably. It has led, it is leading, to division rather than union, to alienation rather than communication, to oppression and domination rather than to a greater respect for the rights of individuals or of groups, and a more real brotherhood among men. We can no longer pretend that the inequalities and injustices of our world must be borne as part of the inevitable order of things. It is now quite apparent that they are the result himself, man in his selfishness, has done. Hence there can be no promotion of justice in the full and Christian sense unless we also preach Jesus Christ and the mystery of reconciliation He brings. It is Christ who, in the last analysis, opens the way to the complete and definitive liberation of mankind for which we long from bottom of our hearts. Conversely, it will not be

possible to bring Christ to people or to proclaim His Gospel effectively unless a firm decision is taken to devote ourselves to the promotion of justice.

28. From all over the world where Jesuits are working, very similar and very insistent requests have been made that, by a clear decision on the part of the General Congregation, the Society should commit itself to work for the promotion of justice. Our apostolate today urgently requires that we take this decision. As apostles we are bearers of the Christian message. And at the heart of the Christian message is God revealing Himself in Christ as the Father of us all whom through the Spirit He calls to conversion. In its integrity, then, conversion means accepting that we are at one and the same time children of the Father and brother and sisters of each other. There is no genuine conversion to the love of God without conversion to the love of neighbour and, therefore, to the demands of justice. Hence, fidelity to our apostolic mission requires that we propose the whole of Christian salvation and lead others to embrace it. Christian salvation consists in an undivided love of the Father and of the neighbour and of justice. Since evangelisation is proclamation of that faith which is made operative in love of others,[14] the promotion of justice is indispensable to it.

29. What is at stake here is the fruitfulness of all our apostolic endeavours, and notably of any coherent attempt to combat atheism. The injustice that racks our world in so many forms is, in fact, a denial of God in practice, for it denies the dignity of the human person, the image of God, the brother or sister of Christ.[15] The cult of money, progress, prestige and power has as its fruit the sin of institutionalized injustice condemned by the Synod of 1971, and it leads to the enslavement not only of the oppressed, but of the oppressor as well — and to death.

30. At a time when so many people are sparing no effort to put the world to rights without reference to God, our endeavour should be to show as clearly as we can that our Christian hope is not a dull opiate, but a firm and realistic commitment to make our world other than it is, to make it the visible sign of another world, the sign — and pledge — of "a new heaven and a new earth."[16] The last Synod vigorously recalled this for us: "The Gospel entrusted to us is the good news of salvation for man and the whole of society, which must begin here and now to manifest itself on earth even if mankind's liberation in all its fullness will be achieved only beyond the frontiers of this life."[17] The promotion of justice is, therefore, an integral part of evangelisation.

31. We are witnesses of a Gospel which links the love of God to the service of man, and that inseparably. In a world where the power of economic, social and political structures is now appreciated and the mechanisms and laws governing them are now

---

14 See Gal. 5.6; Eph. 4.15.

15 On the dignity of man, image of God and brother of Christ see: LG, 42; GS, 22, 24, 29, 38, 93; Nuntium Councilii Vaticani II ad omnes homines, December 20, 1962; Declarations of the Synods of Bishops of 1971, 1974; Addresses of Pope Paul VI.

16 Apoc. 21.1.

17 Final Declaration of the Synod of Bishops of 1974, n.12; see also the address of Pope Paul VI at the closing session of the Synod.

understood, service according to the Gospel cannot dispense with a carefully planned effort to exert influence on those structures.

32. We must bear in mind, however, that our efforts to promote justice and human freedom on the social and structural level, necessary though they are, are not sufficient of themselves. Injustice must be attacked at its roots which are in the human heart by transforming those attitudes and habits which beget injustice and foster the structures of oppression.

33. Finally, if the promotion of justice is to attain its ultimate end, it should be carried out in such a way as to bring men and women to desire and to welcome the eschatological freedom and salvation offered to us by God in Christ. The methods we employ and the activities we undertake should express the spirit of the Beatitudes and bring people to a real reconciliation. In this way our commitment to justice will simultaneously show forth the spirit and the power of God. It will respond to humanity's deepest yearnings, not just for bread and freedom, but for God and His friendships — a longing to be sons and daughters in His sight.

34. The initiatives required to respond to the challenges of our world thoroughly surpass our capabilities. Nonetheless we must set ourselves to the task with all the resourcefulness we have. By God's grace, a new apostolic awareness does seem to be taking shape gradually in the Society as a whole. There is evidence of a widespread desire, and often of a whole-hearted effort, to renew and adapt our traditional apostolates and to embark on new ones. The guidelines that follow are meant to confirm or focus decisions and to urge us to more definite programs of action.

35. *Our involvement with the world*. Too often we are insulated from any real contact with unbelief and with the hard, everyday consequences of injustice and oppression. As a result we run the risk of not being able to hear the cry for the Gospel as it is addressed to us by the men and women of our time. A deeper involvement with others in the world will therefore be a decisive test of our faith, of our hope, and of our apostolic charity. Are we ready, with discernment and with reliance on a community which is alive and apostolic, to bear witness to the Gospel in the painful situations where our faith and our hope are tested by unbelief and injustice? Are we ready to give ourselves to the demanding and serious study of theology, philosophy and the human sciences, which are ever more necessary if we are to understand and try to resolve the problems of the world? To be involved in the world in this way is essential if we are to share our faith and our hope, and thus preach a Gospel that will respond to the needs and aspirations of our contemporaries.

36. New forms of apostolic involvement, adapted to different places, have already been developed. The success of these initiatives, whatever form they take, requires of us a solid formation, intense solidarity in community and a vivid awareness of our identity. Wherever we serve we must be attentive to "inculturation"; that is, we must take pains to adapt our preaching of the Gospel to the culture of the place so that men and women may receive Christ according to the distinctive character of each country, class or group and environment.

37. *Our collaboration with others*. The involvement we desire will be apostolic to the extent that it leads us to a closer collaboration with other members of the local churches, Christians of other denominations, believers of other religions, and all who hunger and thirst after justice; in short, with all who strive to make a world fit for men and women to live in, a world where brotherhood opens the way for the recognition and acceptance of Christ our Brother and God our Father. Ecumenism will then become not just a particular ministry but an attitude of mind and a way of life. Today it is essential for the preaching and acceptance of the Gospel that this spirit of ecumenism embrace the whole of mankind, taking into account the cultural differences and the traditional spiritual values and hopes of all groups and peoples.

38. *The wellspring of our apostolate*. We are also led back again to our experience of the Spiritual Exercises. In them we are able continually to renew our faith and apostolic hope by experiencing again the love of God in Christ Jesus. We strengthen our commitment to be companions of Jesus in His mission, to labour like Him in solidarity with the poor and with Him for the establishment of the Kingdom. This same spiritual experience will teach us how to maintain the objectivity needed for a continuing review of our commitments. Thereby we gradually make our own that apostolic pedagogy of St. Ignatius which should characterize our every action.

C. Apostolic Decisions for Today

People and Structures

39. For the greater glory of God and salvation of men, Ignatius desired that his companions go wherever there was hope of the more universal good; go to those who have been abandoned; go to those who are in greatest need. But where is the greatest need today? Where are we to locate this hope for the more universal good?

40. It is becoming more and more evident that the structures of society are among the principal formative influences in our world, shaping people's ideas and feelings, shaping their most intimate desires and aspirations; in a word, shaping mankind itself. The struggle to transform these structures in the interest of the spiritual and material liberation of fellow human beings is intimately connected to the work of evangelisation. This is not to say, of course, that we can ever afford to neglect the direct apostolate to individuals, to those who are the victims of the injustice of social structures as well as to those who bear some responsibility or influence over them.

41. From this point of view of desire for the more universal good is perfectly compatible with the determination to serve the most afflicted for the sake of the Gospel. Our preaching will be heard to the extent that witness accompanies it, the witness of commitment to the promotion of justice as an anticipation of the Kingdom which is to come.

Social Involvement

42. Our faith in Christ Jesus and our mission to proclaim the Gospel demand of us a commitment to promote justice and to enter into solidarity with the voiceless and the powerless. This commitment will move us seriously to verse ourselves in the complex problems which they face in their lives, then to identify and assume our

own responsibilities to society.

43. Our Jesuit communities have to help each of us overcome the reluctance, fear and apathy which block us from truly comprehending the social, economic, and political problems which exist in our city or region or country, as well as on the international scene. Becoming really aware of and understanding these problems will help us see how to preach the Gospel better and how to work better with others in our own particular way without seeking to duplicate or compete with their strengths in the struggle to promote justice.

44. We cannot be excused from making the most rigorous possible political and social analysis of our situation. This will require the utilization of the various sciences, sacred and profane, and of the various disciplines, speculative and practical, and all of this demands intense and specialized studies. Nothing should excuse us, either, from undertaking a searching discernment into our situation from the pastoral and apostolic point of view. From analysis and discernment will come committed action; from the experience of action will come insight into how to proceed further.

45. In the discernment mentioned above, the local superior, and at times the provincial as well, will take part. This will help to overcome the tensions that arise and to maintain union of minds and hearts. The superior will enable the members of the community not only to understand and appreciate the particular — and possibly unusual — apostolates undertaken by their companions under obedience, but also to take joint responsibility for them. And if contradictions arise as a result of a particular course of action, the community will be better prepared to "suffer persecution for justice's sake" if the decision to take that course has been prepared for by a discernment in which it had taken part or was at least represented by its superior.[18]

46. Any effort to promote justice will cost us something. Our cheerful readiness to pay the price will make our preaching of the Gospel more meaningful and its acceptance easier.

Solidarity with the Poor

47. A decision in this direction will inevitably bring us to ask ourselves with whom we are identified and what our apostolic preferences are. For us, the promotion of justice is not one apostolic area among others, the "social apostolate"; rather, it should be the concern of our whole life and a dimension of all our apostolic endeavours.

48. Similarly, solidarity with men and women who live a life of hardship and who are victims of oppression cannot be the choice of a few Jesuits only. It should be a characteristic of the life of all of us as individuals and a characteristic of our communities and institutions as well. Alterations are called for in our manner and style of living so that the poverty to which we are vowed may identify us with the poor Christ, who identified Himself with the deprived.[19] The same questions need to

---

[18] See Matt. 5.10.

[19] See SpEx. 90, 147, 167; Matt. 25.35-45; also the decisions of the present General Congregation on poverty.

be asked in a review of our institutions and apostolic works, and for the same reasons.

49. The personal backgrounds of most of us, the studies we make, and the circles in which we move often insulate us from poverty, and even from the simple life and its day-to-day concerns. We have access to skills and power which most people do not have. It will therefore be necessary for a larger number of us to share more closely the lot of families who are of modest means, who make up the majority of every country, and who are often poor and oppressed. Relying on the unity we enjoy with one another in the Society and our opportunity to share in one another's experience, we must all acquire deeper sensitivity from those Jesuits who have chosen lives of closer approximation to the problems and aspirations of the deprived. Then we will learn to make our own their concerns as well as their preoccupations and their hopes. Only in this way will our solidarity with the poor gradually become a reality.

50. If we have the patience and the humility and the courage to walk with the poor, we will learn from what they have to teach us what we can do to help them. Without this arduous journey, our efforts for the poor will have an effect just the opposite, from what we intend, we will only hinder them from getting a hearing for their real wants and from acquiring the means of taking change of their own destiny, personal and collective. Through such humble service, we will have the opportunity to help them find, at the heart of their problems and their struggles, Jesus Christ living and acting through the power of the Spirit. Thus can we speak to them of God our Father who brings to Himself the human race in a communion of true brotherhood.

The Service of Faith

51. The life we lead, the faith-under-standing we have of it and the personal relationship to Christ which should be at the heart of all we do are not three separate realities to which correspond three separate apostolates. To promote justice, to proclaim the faith and to lead others to a personal encounter with Christ are the three inseparable elements that make up the whole of our apostolate.

52. We must therefore review not only our commitment to justice but our effectiveness in communicating the truths which give it meaning and in bringing men to find Christ in their daily lives. We must attentively examine our efforts to strengthen the faith of those who already believe in Christ, taking into account the formidable forces that in our time tend to undermine that faith. We must subject to a similarly searching examination our efforts to bring the Gospel to unbelievers (according to Decree 3 of the 31st General Congregation, especially n.11).

53. In recent years the Church has been anxious to give fuller expression to her catholicity by paying more attention to the differences among her various members. More, perhaps, than in the past, she tries to take on the identity of nations and peoples, to align herself with their aspirations, both toward a socio-economic development and an understanding of the Christian mystery, in accord with their own history and traditions.

54. The incarnation of the Gospel in the life of the Church implies that the way in which Christ is preached and encountered will be different in different countries, different

for people with different backgrounds. For some Christian communities, especially those in Asia and Africa, this "economy of the Incarnation" calls for a more intensive dialogue with the heirs of the great non-Christian traditions. Jesuits working in these countries will have to take account of this. In some Western countries which can hardly be called Christian any longer, the language of theology and of prayer will also have to be suitably adapted. In those countries dominated by explicitly atheist ideologies, a renewed preaching of the Gospel demands not merely that our lives be, and be seen to be, in conformity with the commitment to justice Christ demands of us, but also That the structures of theological reflection, catechesis, liturgy and pastoral ministry be adapted to needs perceived through a real experience of the situation.

55. We are members of a Society with a universal vocation and a missionary tradition. We therefore have a special responsibility in this regard. We have a duty to ensure that our ministry is directed toward incarnating the faith and life of the Church in the culture and traditions of the people among whom and with whom we work and, at the same time, toward communion with all who share the same Christian faith.

56. Moreover, the Church is aware that today the problematic of inculturation must take into account not only the cultural values proper to each nation but also the new, more universal values emerging from the closer and more continuous interchange among nations in our time. Here, too, our Society is called upon to serve the Church; take part in her task of *aggiornamento*, of "bringing-up-to-date"; that is, of incarnating the Gospel in these values as well, these new values that are becoming increasingly planetary in scope.

The Spiritual Exercises

57. The ministry of the Spiritual Exercises is of particular importance in this regard. A key element in the pedagogy of the Exercises is that its aim is to remove the barriers between God and man so that the Spirit speaks directly with man. Inherent in this Ignatian practice of spiritual direction is a deep respect for the exercitant as he is and for the culture, background and tradition that have gone into making him what he is. Moreover, the pedagogy of the Exercises is a pedagogy of discernment. It teaches a man to discover for himself where God is calling him, what God wants him to do, as he is, where he is, among his own people.

58. The Exercises also help to form Christians who, having personally experienced God as Saviour, are able to stand back from the spurious absolutes of competing ideologies, and because of this detachment can play a constructive part in the reform of social and cultural structures. Thus, the ministry of the Spiritual Exercises is one of the most important we can undertake today. We should by all means encourage studies, research and experiment directed toward helping our contemporaries experience the vitality of the Exercises as adapted to the new needs which are theirs. Moreover the spirit of the Exercises should pervade every other ministry of the Word that we undertake.

Guidelines for Concerted Action

59. In presenting this review of our apostolate in its various dimensions, the General Congregation wishes to continue along the lines given by Father General to the Congregation of Procurators of 1970* (* See the Yearbook of the Society of Jesus, 1971-1972.) and to emphasize once more the importance of theological reflection, social action, education and the mass media as means of making our preaching of the Gospel more effective. The importance of these means rests in the fact that, in touching its most profound needs, they permit a more universal service to humankind.

60. In the concrete:

- We must be more aware of the need for research and for theological reflection, carried on in a context which is both interdisciplinary and genuinely integrated with the culture in which it is done and with its traditions. Only thus can it throw light on the main problems which the Church and humanity ought to be coming to grips with today.
- Greater emphasis should be placed on the conscientization according to the Gospel of those who have the power to bring about social change, and a special place given to service of the poor and oppressed.
- We should pursue and intensify the work of formation in every sphere of education, while subjecting it at the same time to continual scrutiny. We must help prepare both young people and adults to live and labour for others and with others to build a more just world. Especially we should help form our Christian students in such a way that animated by a mature faith and personally devoted to Jesus Christ, they can find Him in others and having recognized Him there, they will serve Him in their neighbour. In this way we shall contribute to the formation of those who by a kind of multiplier-effect will share in the process of educating the world itself.
- We have to take a critical look at our ability to communicate our heart-felt convictions not only to persons we deal with directly, but also with those we cannot meet individually, and whom we can only help to the extent that we succeed in humanizing the social climate — attitudes and behaviour — where we are engaged. In this regard the communications media would seem to play a role of great importance.

61. We should pursue these objectives not separately, in isolation, but as complementary factors of a single apostolic thrust toward the development of the whole person and of every person.

D. A Missionary Body

62. The dispersal imposed on us today by our vocation as Jesuits makes it imperative that we strengthen and renew the ties that bind us together as members of the same Society.

63. That is why it is so important that our communities be apostolic communities, and it is the primary responsibility of the local superior to see to it that his community approach this ideal as closely as possible. Each one of us should be able to find in

his community — in shared prayer, in converse with his brethren, in the celebration of the Eucharist — the spiritual resources he needs for the apostolate. The community should also be able to provide him with a context favourable to apostolic discernment.

64. It is this stress on the apostolic dimension of our communities that this 32nd General Congregation wishes to add to what the 31st General Congregation has already set forth in detail regarding the requirements of community life in the Society.[20] Our communities even those whose members are engaged in different ministries, must have for their principle of unity the apostolic spirit.[21]

65. It is important that whether a Jesuit works in a team or whether he works alone, he must be, and must feel himself to be, sent. It is the responsibility of the superior, after he has shared with the individual Jesuit in his discernment, to see to it that the apostolic work of each is properly integrated into the global mission of the Society. The individual Jesuit normally receives his mission from his provincial superior; but it belongs to the local superior to adapt that mission to local circumstances and to promote the sense of solidarity of the members of the community with each other and with the whole body of the Society to which they belong.

66. This solidarity with the Society is primary. It ought to take precedence over loyalties to any other sort of institution, Jesuit or non-Jesuit. It ought to stamp any other commitment which is thereby transformed into "mission." The "mission" as such is bestowed by the Society and is subject to her review. She can confirm or modify it as the greater service of God may require.

67. This kind of responsibility on the part of the superior cannot be exercised without the living practice of the account of conscience, by which the superior is made capable of taking part in the discernment done by each of the members and can help him therein.[22] It presupposes that, with the help of his companions, he engage in a continual, communitarian reflection upon fresh needs of the apostolate and upon the ways and means by which they can best be met. And it asks the superior to encourage the shy and the hesitant and to see to it that each individual finds a place in the community and a place in the apostolate which will bring out the best in him and enable him to cope with the hardships and risks he may encounter in God's service.

68. The apostolic body of the Society to which we belong should not be thought of just in terms of the local community. We belong to a province, which should itself constitute an apostolic community in which discernment and coordination of the apostolate on a larger scale than at the local level can and should take place. Moreover, the province is part of the whole Society, which also forms one single apostolic body and community. It is at this level that the over-all apostolic decisions and guidelines must be made and worked out, decisions and guidelines for which we

---

[20] GC 31, D.19.

[21] See the directives of the present General Congregation in the document "The Union of Minds and Hearts," especially those regarding spiritual and community life.

[22] Ibid.

should all feel jointly responsible.

69. This demands of all of us a high degree of availability and a real apostolic mobility in the service of the universal Church. Father General, with the help of his advisers, has the task of inspiring the Society as a whole to serve the cause of the Gospel and its justice. But we ask all our brothers, especially the provincials, to give Father General all the support, all the ideas and assistance which they can, as he tries to carry out this task of inspiring and coordinating, even if this should shake up our settled habits or stretch horizons sometimes all too limited. The extent to which our contemporaries depend on one another in their outlook, aspirations and religious concepts, to say nothing of structural connections that span our planet, makes this over-all coordination of our efforts indispensable if we are to remain faithful to our mission of evangelisation.

E. Practical Dispositions

70. The decisions and guidelines about our apostolic mission set forth above have certain practical consequences which we now propose to detail in some points.

A Program for Deepening Awareness and for Apostolic Discernment

71. Considering the variety of situations in which Jesuits are working, the General Congregation cannot provide the programs each region will need to reflect upon and implement the decisions and guidelines presented here. Each province or group of provinces must undertake a program of reflection and a review of our apostolates to discover what action is appropriate in each particular context.

72. What is required is not so much a research program as a process of reflection and evaluation inspired by the Ignatian tradition of spiritual discernment, in which the primary stress is on prayer and the effort to attain "indifference," that is, an apostolic readiness for anything.

73. The general method to be followed to produce this awareness and to engage in this discernment may be described (see *Octogesima Adveniens*, n.4) as a constant interplay between experience, reflection, decision and action, in line with the Jesuit ideal of being "contemplative in action." The aim is to insure a change in our habitual patterns of thought, a conversion of heart as well as of spirit. The result will be effective apostolic decisions.

74. The process of evaluation and discernment must be brought to bear principally on the following: the identification and analysis of the problems involved in the service of faith and the promotion of justice and the review and renewal of our apostolic commitments. Where do we live? Where do we work? How? With whom? What really is our involvement with, dependence on, or commitment to ideologies and power centres? Is it only to the converted that we know how to preach Jesus Christ? These are some of the questions we should raise with reference to our membership individually, as well as to our communities and institutions.

Continuing Evaluation of Our Apostolic Work

75. With regard to the choice of ministries and the setting up of priorities and programs,

the General Congregation asks that the following guidelines be taken into account.

76. The review of our ministries and the deployment of our available manpower and resources must pay great attention to the role in the service of faith and the promotion of justice which can be played by our educational institutions, periodicals, parishes, retreat houses, and the other apostolic works for which we are responsible. Not only should our structured activities undergo this review, so should our individual apostolates.

77. In each province or region, or at least at the Assistancy level, there should be a definite mechanism for the review of our ministries.[23] Now is a good time to examine critically how these arrangements are working and, if need be, to replace them by others which are more effective and allow for a wider participation in the process of communal discernment. The appropriate major superior should make an annual report to Father General on what has been accomplished here.

Some Special Cases

78. The General Congregation recognizes how important it is that we should be present and work with others in different areas of human activity, especially in those parts of the world which are most secularized. It also recognizes the real opportunities for apostolic work afforded, in some cases, by the practice of a profession or by taking a job not directly related to the strictly presbyteral function.[24]

79. The General Congregation considers that such commitments can be a part of the Society's mission, provided they meet the following conditions: They must be undertaken as a mission from our superiors. Their aim must be clearly apostolic. Preference should be given to work in an area which is de-Christianized or underprivileged. The activity must be in harmony with the priestly character of the Society as a whole. It must be compatible with the essential demands of the religious life — an interior life of prayer, a relationship with a Jesuit superior and a Jesuit community, poverty, apostolic availability.

80. Any realistic plan to engage in the promotion of justice will mean some kind of involvement in civic activity. Exceptional forms of involvement must conform to the general practice of the Church[25] and the norms laid down by Father General.[26] If, in certain countries, it seems necessary to adopt more detailed norms and directives, this must be seen to by provincials — as far as possible in regional conferences. These norms and directives should be submitted to Father General for approval. It will then be for the provincial — with the agreement, where the case demands it, of the local bishop or the bishops' conference — to give or refuse the permission that may be required.

International Cooperation

81. All the major problems, of our time have an international dimension. A real

[23] See GC 31, D.22.
[24] See GC 31, D.23, n.12.
[25] See Synod of Bishops, 1971.
[26] ActRSJ, XV, 942.

availability and openness to change will thus be necessary to foster the growth of cooperation and coordination throughout the whole Society. All Jesuits, but especially those who belong to the affluent world, should endeavour to work with those who form public opinion, as well as with international organizations, to promote justice among all peoples. To this end, the General Congregation asks Father General to make one or other of his advisers specifically responsible for the necessary organization of international cooperation within the Society, as required by our service of faith and promotion of justice.

Source: www.jesuits.global *(*Ad Usum Nostrorum) Documents

GC 33: RP PETER-HANS KOLVENBACH, S.J. (1983)

1. Decree 1: Part II - Sent into Today's World

Introduction

30/ 28. The way of life we have described above is an essential condition, particularly today, if we are to identify ourselves with and follow the One who has been sent.[1] It is also an essential requirement if we are to work effectively for the fulfilment of His mission.[2]

31/ The General Congregation, recognizing that every Jesuit is identified as one who has been "sent" and at the same time wishing to respond to concerns expressed by the universal Society, has paid particular attention to the meaning of our mission today. We do not pretend to present a definitive exposition of this issue. Still, we have tried to reach a better understanding of what the Lord, through the mediation of the Church, has asked of us that we might give ourselves to this work without reserve and "that we might hear anew the call of Christ dying and rising in the anguish and aspirations of men and women."[3]

32/ 29. The experience of the Society's apostolic efforts in recent years, expressed in reports and postulates that have come to us from around the world, enables the 33rd General Congregation to address with both confidence and humility the topic of our mission today. We speak with confidence because we believe the options made by the 31st and 32nd General Congregations have been in conformity with the renewal inspired by the Second Vatican Council, the Synods of Bishops, and the teachings of recent Popes. We speak with humility because we recognize the difficulties of the task and our own failures to respond wholeheartedly as religious priests and brothers to the challenge of integral evangelisation in our modern world.

33/ 30. First we review briefly how we have carried out our mission as expressed by the 32nd General Congregation: "to engage, under the standard of the Cross, in the crucial struggle of our times: the struggle for faith and that struggle for justice which it includes."[4] We then look at the challenge of the modern world in the light of the calls addressed to the Society by recent Popes which help us to focus our mission. Finally, looking to the future, we attempt to discern how we might best fulfil this mission in some of its specific implications.

A. Our Experience

34/31. In keeping with the requests of the Popes and the mind of the Society itself, the 33rd General Congregation continued the review of our mission, especially with regard to papal concern for integral evangelisation and the proper role of a priestly

---

1 Fr. Arrupe, Letter on Apostolic Availability (AR XVII, 140).
2 GC 32, D. 4, n. 13.
3 GC 32, D. 4, n. 19.
4 GC 32, D. 2, n. 2.

order.[5] We have found these years an experience of grace and conversion for us as individuals and as a body. We have made serious efforts to address realistically the issues of atheism and indifference in our secularized world. Our religious life has been enriched by the opportunity to "labour with"[6] Jesus in the greater service of the Kingdom. This closeness to the Christ of the Exercises has brought us closer to the poor with whom he identified himself.[7] At times it has also brought us the persecution for his sake that he promised his followers.[8] Our service of faith and promotion of justice has made the Society confront the mystery of the Cross: some Jesuits have been exiled, imprisoned, or put to death in their work of evangelisation. Some have been prevented from attending this Congregation.

35/ 32. But we who engage in this mission are sinners. Our reading of Decree 4 of GC 32 has at times been "incomplete, slanted and unbalanced."[9] We have not always recognized that the social justice we are called to is part of that justice of the Gospel which is the embodiment of God's love and saving mercy.[10] We have not learned to enter fully into a mission which is not simply one ministry among others, but "the integrating factor of all our ministries."[11] We have found it difficult to understand the Church's recent emphasis on changing the structures of society,[12] and what our proper role should be in collaborating with the laity in this process of transformation.

36/ 33. In all honesty, we must also acknowledge that this new understanding of our mission can lead to tensions both in the Society and outside it. Some have at times emphasized in a unilateral fashion one aspect of this mission to the detriment of the other. Yet neither a disincarnate spiritualism nor a merely secular activism truly serves the integral Gospel message.[13] Our experiences of recent years have made us increasingly aware that the more a Jesuit is exposed to situations and structures alien to the faith, the more he must strengthen his own religious identity and his union with the whole body of the Society as represented by the local community to which he belongs.

---

5 Letter of the Cardinal Secretary of State to Father General, May 2, 1975 (AR XVI, 456–461); John Paul I, Alloc, ad Cong. Proc. (AR XVII, 212–217); Fr. Arrupe, Final Address of Father General to the Congregation of Procurators (AR XVII, 540–558); John Paul II, Allocution to the Presidents of Provincial Conferences (AR XVII, 639–641); Fr. Arrupe, Letter to all Major Superiors (AR XVII, 823-827); John Paul II, Allocution to the Fathers Provincial (AR XVIII, 721–734); John Paul II, Homily to the Members of the 33rd General Congregation, n. 7 (see pp. 465–466 below).

6 SpEx. 93.

7 Mt. 25, 34–46; Ignatius Loyola, Letter to the Fathers and Brothers of Padua, August 7, 1547: "Friendship with the poor makes us friends of the eternal King."

8 Jn. 15, 20.

9 Fr. Arrupe, Rooted and Grounded in Love, 67 (AR XVIII, 500).

10 GC 32, D. 4, n. 18.

11 GC 32, D. 2, n. 9.

12 Paul VI, Octogesima Adveniens, 43–45; Synod of Bishops 1971, Justitia in Mun- do; John Paul II, Redemptor Hominis, 14–16.

13 Evangelii Nuntiandi, 26–38.

Challenging Context

37/ 34. As we implement our mission, the Exercises invite us to contemplate the world of today with the loving gaze of the Three Divine Persons, that we may be drawn to understand its needs as God does and offer ourselves to share in His work of its salvation. As expressed in the Institute, the mission of the Society consists in the integral salvation in Jesus Christ of all women and men, a salvation begun in the present life and brought to its fulfilment in the life to come. In this mission, the promotion of justice is today a matter of growing urgency in the Church's work of evangelisation; this dimension of our apostolate must therefore be fostered with particular care.[14]

38/ 35. Our contemplation of the world reveals a situation frequently hostile to the spreading of the Kingdom. The dominant ideologies and systems— political, economic, social, and cultural—often prevent an adequate response to the most elementary aspirations of the human family at both national and international levels. A pervasive materialism and the worship of human autonomy obscure or obliterate concern for the things of God, leaving the minds and hearts of many of our contemporaries cold and empty. This both reveals and causes a profound crisis of faith that expresses itself in an atheism at once theoretical, practical, and institutional. Lack of respect for a loving Creator leads to a denial of the dignity of the human person and the wanton destruction of the environment. Massive poverty and hunger, brutal oppression and discrimination, a frightening arms race and the nuclear threat: all offer evidence of sin in human hearts and in the core of contemporary society.

39/ 36. Yet even as we consider these things, we observe other signs of the times that encourage us and give us hope. There is throughout the world a heightened sense of the solidarity of the human family and a rising consciousness, especially among the young, that conditions of misery and oppression cannot be tolerated. The Church, enlivened by the Second Vatican Council and expressing itself in new forms of community and parish life, is more and more engaged in works of peace and justice. Many of the world's religions and cultures are experiencing a new vitality; and there are indications of a growing search for meaning, sometimes expressed in more profound reflection and in prayer.

Papal Calls

40/ 37. It is in this context that we Jesuits hear the calls that have come to us from recent Popes. Their calls give apostolic orientations to our mission today, and must illumine, enrich, and specify the options before us. As we opened the 33rd General Congregation, we heard Pope John Paul II tell us: "The Church today expects the Society to contribute effectively to the implementation of the Second Vatican Council."[15] Moreover he repeated the mandate to confront the problem of atheism and cooperate in that profound renewal needed by the Church in a secularized

[14] FI, 1; Cons. 3; John Paul II, Allocution to the Fathers Provincial, 8 (AR XVIII, 728).
[15] John Paul II, Homily to the Members of the 33rd General Congregation, 6 (see pp. 465–470 below).

world. He invited us to adapt our traditional apostolates to the different spiritual necessities of today, singling out the renewal of Christian life, the education of youth, the formation of the clergy, the study of philosophy and theology, research into humanistic and scientific cultures, and missionary activity. He encouraged us to pay particular attention to ecumenism, relations with other world religions, and the task of authentic inculturation. Finally the Pope, speaking of our apostolate, again drew our attention to the need to promote, within the Church's evangelising action and in conformity with our priestly and religious Institute, "the justice, connected with world peace, which is an aspiration of all peoples."[16]

Confirmation

41/ 38. In the light, therefore, of requests coming from the whole Society, the needs of the world, and the Church's teaching, the 33rd General Congregation readily receives the calls which the Pope has made to the Society, and commits itself to a full and prompt response. At the same time, we confirm the Society's mission expressed by the 31st and 32nd General Congregations, particularly in the latter's Decrees 2 and 4, which are the application today of the *Formula of the Institute* and of our Ignatian charism.[17] They express our mission today in profound terms offering insights which serve as guidelines for our future responses:

- the integration of the service of faith and the promotion of justice in one single mission;[18]
- the universality of this mission in the various ministries in which we engage;[19]
- the discernment needed to implement this mission;[20]
- the corporate nature of this mission.[21]

Our Way of Proceeding

42/ 39. If we are to fulfil our mission, we must be faithful to that practice of communal apostolic discernment so central to "our way of proceeding," a practice rooted in the Exercises and Constitutions.[22] This way of proceeding calls for a review of all our ministries, both traditional and new.

43/40. Such a review includes: an attentiveness to the Word of God; an examen and reflection inspired by the Ignatian tradition; a personal and communitarian conversion necessary in order to become "contemplatives in action"; an effort to live an indifference and availability that will enable us to find God in all things; and a transformation of our habitual patterns of thought through a constant

---

[16] John Paul II, ibid, 7.
[17] GC 32, D. 4, n. 2.
[18] GC 32, D. 2, n. 8.
[19] GC 32, D. 2, n. 9.
[20] GC 32, D. 4. n. 10.
[21] GC 32, D. 4. n. 62–69.
[22] Fr. Arrupe, Our Way of Proceeding (AR XVII, 691–722); Fr. Arrupe, Litt. ad univ. Soc. "De spirituale discretione," Dec. 25, 1971 (AR XV, 767–773); Fr. Arrupe, The Local Superior: His Apostolic Mission (AR XVIII, 571–572, n. 33–36).

interplay of experience, reflection, and action. We must also always apply those criteria for action found in the 7th part of the Constitutions as well as recent and more specific instructions concerning choice of ministries[23] and occupations or tasks to be avoided.[24] This process, undertaken in the local community, province, or region, leads to apostolic decisions made by superiors, after normal consultation and with accountability to Father General.

44/41. But such an effort runs the risk of failure unless we attend to the practical conditions required for its serious application.[25] These conditions, to be given special attention both in initial and ongoing formation, include: deeper involvement in the lives of the people around us in order to hear "the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted";[26] a regular exposure to new situations of life and thought which oblige us to question our way of seeing and judging; a gradual assimilation of that apostolic pedagogy of St. Ignatius; a well-informed use of social and cultural analysis; and an inculturation which opens us to the newness of Jesus the Saviour in the evolution of every people, and thereby prevents us from absolutizing our perceptions and actions.

45/42. Definitions alone cannot clarify the apostolic directions of our mission. Such clarity can only come when we are faithful to the process and conditions of communal discernment and to the lived experience of religious men striving to labour with Christ in serving the Kingdom. For we will then understand better how the service of faith and the promotion of justice are not two juxtaposed, much less conflicting, goals but a single commitment which finds its coherence and deepest expression in that love of God and love of neighbour to which God calls us in the One Great Commandment.[27] One cannot act justly without love. Even when we resist injustice, we cannot prescind from love, since the universality of love is, by the express desire of Christ, a commandment that admits of no exceptions."[28] To attain this universal love, we must continually learn how to seek God in faith, both for his own sake and as the abiding source of all justice and love. Striving for God's reign here on earth with works of justice, love, and peace, we also know we are foreshadowing the new age which is to come.

Some Applications

46/43. As we continue to respond to our mission, as described in paragraph 38, traditional apostolates take on fresh importance, while new needs and situations make new demands on us. The essential ministries of preaching the Gospel, fostering sacramental life, giving the Exercises, teaching, formation of the clergy, the work of catechetics, the promotion of Christian communities, and evangelising those

[23] GC 31, D. 21–32; GC 32, D. 4, n. 60.
[24] GC 32, D. 4, n. 80; CollDecr, 239.
[25] GC 32, D. 4, n. 35–38.
[26] GS, 1.
[27] Jn. 15, 9–16; 1 Jn. 4, 7–20; Mt. 22, 34–40; Mk. 12, 28–34; Lk, 10, 25–37.
[28] Fr. Arrupe, Rooted and Grounded in Love, 56 (AR XVIII, 495).

who have not yet heard of Christ — all should contribute to strengthening the faith that does justice.[29]

47/44. Of great importance among the ministries of the Society are the educational and intellectual apostolates. Jesuits who work in schools of whatever kind or level or who are engaged in non-formal or popular education can exercise a deep and lasting influence on individuals and on society. When carried out in the light of our mission today, their efforts contribute vitally to "the total and integral liberation of the human person leading to participation in the life of God himself."[30] Research in theology and philosophy, in the other sciences and in every branch of human culture is likewise essential if Jesuits are to help the Church understand the contemporary world and speak to it the Word of Salvation. The opportunities and responsibilities of these apostolates require a change of heart and an openness to human needs around us; they also demand a solid intellectual formation. Jesuits in these fields and our men in more direct social and pastoral ministries should cooperate and benefit from one another's expertise and experience. Finally, the Society should promote the apostolate of the social communications media which, like education and intellectual work, reaches large numbers of people and so permits "a more universal service to humankind."[31]

48/45. Among new needs and situations we list, without any attempt to be exhaustive, certain problems that call for our special concern since they have been mentioned frequently in the postulates. While a number of Jesuits have already been working for years in these areas, the General Congregation now wishes to bring them to the attention of the whole Society:

- the spiritual hunger of so many, particularly the young, who search for meaning and values in a technological culture;
- attacks by governments on human rights through assassination, imprisonment, torture, the denial of religious freedom and political expression: all of which cause so many to suffer, some of them fellow Jesuits;
- the sad plight of millions of refugees searching for a permanent home, a situation brought to our special attention by Father Arrupe;
- discrimination against whole categories of human beings, such as migrants and racial or religious minorities;
- the unjust treatment and exploitation of women;
- public policies and social attitudes which threaten human life for the unborn, the handicapped, and the aged;
- economic oppression and spiritual needs of the unemployed, of poor and landless peasants, and of workers, with whom many Jesuits, like our worker priests, have identified themselves in order to bring them the Good News.

---

[29] John Paul II, Allocution to the Fathers Provincial, 8 (AR XVIII, 728).
[30] GC32, D. 2, n. 11.
[31] GC 32, D. 4, n. 59.

49/46. As an international body, the Society of Jesus commits itself to that work which is the promotion of a more just world order, greater solidarity of rich countries with poor, and a lasting peace based on human rights and freedom. At this critical moment for the future of humanity, many Jesuits are cooperating more directly in the work for peace as intellectuals, organizers, and spiritual leaders, and by their witness of non-violence. Following the example of recent Popes, we must strive for international justice and an end to an arms race that deprives the poor and threatens to destroy civilization. The evangelical call to be genuine peacemakers cautions us to avoid both naiveté and fatalism.

Prerequisites for Credibility

50/47. The full realization of the Church's mission after the Second Vatican Council calls us to sincere collaboration with the bishops, with other religious, with the diocesan clergy, and with other Christians as well as with people of other religious faiths.

51/ In particular, we must work more closely with lay men and women, respecting and supporting their distinct responsibility and vocation in the Church and in the world. Recent experience teaches us we can make a real contribution to forming a truly apostolic laity as well as receive from them great strength in our own vocation and for our mission. The renewal of Ignatian spirituality in certain fields (Exercises, Christian Life Communities, etc.) can help deepen this mutual collaboration.[32]

52/48. The validity of our mission will also depend to a large extent on our solidarity with the poor. For though obedience sends us, it is poverty that makes us believable. So, together with many other religious congregations, we wish to make our own the Church's preferential option for the poor.[33] This option is a decision to love the poor preferentially because there is a desire to heal the whole human family. Such love, like Christ's own, excludes no one but neither does it excuse anyone from its demands. Directly or indirectly, this option should find some concrete expression in every Jesuit's life, in the orientation of our existing apostolic works, and in our choice of new ministries. "Only when we come to live out our consecration to the Kingdom in a communion that is for the poor, with the poor and against all forms of human poverty, material and spiritual, only then will the poor see that the gates of the Kingdom are open to them."[34]

53/49. Finally, in all our ministries, our work will only be credible if the practice of justice is evident in our personal lives, our communities, and our institutions. In this way we can contribute to promoting that justice in the Church which is a necessary condition for evangelisation.[35]

---

[32] Fr. Arrupe, Epist. de Congregationibus Marianis seu Communitatibus Vitae Christianae (AR XV, 321–327); Fr. Arrupe, Our Secondary Schools: Today and Tomorrow, 20–21 (AR XVIII, 268–270).

[33] scris, Religiosi et Promotio Humana, n. 4 and 6, note 25; ET, 17–18; John Paul II, Laborem Exercens, 8; John Paul II, Dives in Misericordia, 3; Fr. Arrupe, Rooted and Grounded in Love, 61 (AR XVIII, 497).

[34] Fr. Kolvenbach, Homily in St. Peter's Basilica, Oct. 15, 1983 (see pp. 483–484 below).

[35] Synod of Bishops 1971, Justitia in Mundo.

Conclusion

54/50. In the task of announcing the Gospel, faith in Jesus Christ is first and last. It is a faith which comes alive only in works of love and justice. Our mission as Jesuits has, from the outset, been to seek the greater glory of God and the salvation of souls. Confirming "the service of faith of which the promotion of justice is an absolute requirement"[36] as the contemporary expression of that mission, we look to the future and renew again our commitment in "a communion of life and work and sacrifice with the companions who have rallied round the same standard of the Cross and in fidelity to the Vicar of Christ, for the building up of a world at once more human and more divine."[37]

55/ We confidently call upon the intercession of the Queen and Mother of our Society for the complete fulfilment of this mission, imploring her with our Holy Father Saint Ignatius to "intercede for us sinners with her Son and Lord and to obtain for us the grace so that, in conjunction with our own efforts, we may change from weak and sad individuals to strong and happy ones for the glory of God."[38]

Source: www.jesuits.global (Ad Usum Nostrorum) Documents

[36] GC 32, D. 4, n. 2.
[37] GC 32, D. 2, n. 31.
[38] St. Ignatius Loyola, Obras Completas, B.A.C., Madrid, 4th ed., p. 647.

GC 34: RP PETER-HANS KOLVENBACH, S.J. (1983)

1. Decree 3: Our Mission and Justice

50/1. In response to the Second Vatican Council, we, the Society of Jesus, set out on a journey of faith as we committed ourselves to the promotion of justice as an integral part of our mission. That commitment was a wonderful gift of God to us, for it put us into such good company — the Lord's surely, but also that of so many friends of his among the poor and those committed to justice. As fellow pilgrims with them towards the Kingdom, we have often been touched by their faith, renewed by their hope, transformed by their love. As servants of Christ's mission, we have been greatly enriched by opening our hearts and our very lives to "the joys and the hopes, the griefs and the anxieties of the men and women of this age, especially those who are poor or in any way afflicted."[1]

51/2. And we have done so in many ways. The promotion of justice has been integrated into traditional ministries and new ones, in pastoral work and social centres, in educating "men and women for others," in direct ministry with the poor. We also acknowledge our failures on the journey. The promotion of justice has sometimes been separated from its wellspring of faith. Dogmatism or ideology sometimes led us to treat each other more as adversaries than as companions. We can be timid in challenging ourselves and our institutional apostolates with the fullness of our mission of faith seeking justice.

52/3. Therefore we want to renew our commitment to the promotion of justice as an integral part of our mission, as this has been extensively developed in GC 32 and GC 33. Our experience has shown us that our promotion of justice both flows from faith and brings us back to an ever deeper faith. So we intend to journey on towards ever fuller integration of the promotion of justice into our lives of faith, in the company of the poor and many others who live and work for the coming of God's Kingdom.

53/4. For the vision of justice which guides us is intimately linked with our faith. It is deeply rooted in the Scriptures, Church tradition, and our Ignatian heritage. It transcends notions of justice derived from ideology, philosophy, or particular political movements, which can never be an adequate expression of the justice of the Kingdom for which we are called to struggle at the side of our Companion and King.[2]

New Dimensions of Justice

54/5. The struggle for justice has a progressive and gradually unfolding historic character, as it confronts the changing needs of specific peoples, cultures and times. Previous Congregations have called attention to the need to work for structural

---

1 Vatican Council II, Gaudium et Spes, n. 1. Cf. GC 33, D 1, n. 41.

2 Cf. John Paul II, Encyclical Letter Centesimus Annus, n. 25.

changes in the socio-economic and political orders[3] as an important dimension of the promotion of justice. They also urged: working for peace and reconciliation through nonviolence; working to end discrimination against people based on race, religion, gender, ethnic background or social class; working to counter growing poverty and hunger while material prosperity becomes ever more concentrated.[4] Each of us may focus our efforts in only one or other of these dimensions, but all of them are of continuing importance in the Society's overall mission of the promotion of justice.

55/6. More recently we have become increasingly aware of other dimensions of this struggle for justice.[5] Respect for the dignity of the human person created in the image of God underlies the growing international consciousness of the full range of *human rights*. These include economic and social rights to the basic necessities of life and well-being; personal rights such as freedom of conscience and expression and the right to practise and share one's faith; civil and political rights to participate fully and freely in the processes of society; and rights such as development, peace and a healthy environment. Since persons and communities are intertwined,[6] there are important analogies between the rights of persons and what are sometimes called the "rights of peoples," such as cultural integrity and preservation, and control of their own destiny and resources. The Society, as an international apostolic body, must work with communities of solidarity[7] in supporting these rights.

56/7. In our times there is a growing consciousness of the *interdependence* of all peoples in one common heritage. The globalisation of the world economy and society proceeds at a rapid pace, fed by developments in technology, communication, and business. While this phenomenon can produce many benefits, it can also result in injustices on a massive scale: economic adjustment programmes and market forces unfettered by concern for their social impact, especially on the poor; the homogeneous "modernization" of cultures in ways that destroy traditional cultures and values; a growing inequality among nations and — within nations — between rich and poor, between the powerful and the marginalised. In justice, we must counter this by working to build up a world order of genuine solidarity, where all can have a rightful place at the banquet of the Kingdom.[8]

57/8. *Human life*, a gift of God, has to be respected from its beginning to its natural end. Yet we are increasingly being faced with a "culture of death" which encourages abortion, suicide and euthanasia; war, terrorism, violence and capital punishment as ways of resolving issues; the consumption of drugs; turning away from the

---

3 Cf. GC 32, D 4, nn. 20, 40; GC 33, D 1, nn. 32, 46.

4 Cf. GC 32, D 4, n. 20; GC 33, D 1, nn. 45-46.

5 Cf. John Paul II, Encyclical Letter Sollicitudo Rei Socialis, n. 26.

6 Cf. John Paul II, Encyclical Letters Redemptor Hominis, n. 14; Sollicitudo Rei Socialis, n. 29.

7 Cf. number 10, below.

8 "But when you give a banquet, invite the poor, the crippled, the lame, and the blind" (Lk 14:13; cf. Lk 16:19- 31). Cf. John Paul II, Encyclical Letter Sollicitudo Rei Socialis, n. 33.

human drama of hunger, AIDS, and poverty. We need to encourage a "culture of life." Measures to do this would include: the promotion of realistic and morally acceptable alternatives to abortion and euthanasia; the careful development of the ethical context for medical experimentation and genetic engineering; working to divert resources from war and the international traffic in arms towards providing for the needs of the poor; creating possibilities for lives of meaning and commitment instead of anomie and despair.

58/9. Preserving the integrity of creation underlies growing concern for the *environment*.[9] Ecological equilibrium and a sustainable, equitable use of the world's resources are important elements of justice towards all the communities in our present "global village;" they are also matters of justice towards future generations who will inherit whatever we leave them. Unscrupulous exploitation of natural resources and the environment degrades the quality of life; it destroys cultures and sinks the poor in misery. We need to promote attitudes and policies which will create responsible relationships to the environment of our shared world, of which we are only the stewards.

59/10. Our experience in recent decades has demonstrated that social change does not consist only in the transformation of economic and political structures, for these structures are themselves rooted in socio-cultural values and attitudes. Full human liberation, for the poor and for us all, lies in the development of *communities of solidarity* at the grassroots and nongovernmental as well as the political level, where we can all work together towards total human development.[10] And all of this must be done in the context of a sustainable, respectful interrelation between diverse peoples, cultures, the environment, and the living God in our midst.

Urgent Situations

60/11. As a Congregation gathered from all over the world, we have become aware of critical situations affecting hundreds of millions of people which call for special concern in the Society. We do not mean to present an exhaustive list nor to divert our efforts from unjust situations closer to each one of us. But the following are especially relevant to the Society as an international apostolic body, and cry out for our urgent attention.

61/12. The *marginalisation of Africa* in the "new world order" renders an entire continent paradigmatic of all the marginalized of the world. Thirty of the world's poorest countries are African. Two thirds of the world's refugees are African. Slavery, colonial and neo-colonial subjugation, internal problems of ethnic rivalry and corruption, have all created an "ocean of misfortunes" there. Yet there is also much life and great courage in the African people as they struggle together to build a future for those who will come after them. The General Congregation asks the universal Society to do whatever it can to change international attitudes and behaviour towards Africa.

---

9 Cf. John Paul II, Encyclical Letter Centesimus Annus, n. 37.

10 Cf. John Paul II, Encyclical Letters Sollicitudo Rei Socialis, nn. 27 ff.; Centesimus Annus, n. 49.

62/13. The recent collapse of totalitarian systems in *Eastern Europe* has left behind devastation in all areas of human and social life. The people there are grappling with the difficult task of reconstructing a social order through which all can live in authentic community, working for the common good, responsible for their own destinies. In years past, many people, including Jesuits, gave magnificent witness to solidarity, fidelity and resistance. Now they need the cooperation and familial assistance of the international community in their struggle for a secure and peaceful future. The Society must do everything possible to stand by them.

63/14. *Indigenous peoples* in many parts of the world, isolated and relegated to marginal social roles, see their identity, cultural legacy and natural world threatened. Other social groups — an example would be the *Dalits*, considered "untouchables" in some parts of South Asia — suffer severe social discrimination in civil and even ecclesial society. The General Congregation calls on the whole Society to renew its long-standing commitment to such peoples.

64/15. In many parts of the world, even in the most developed countries, economic and social forces are *excluding* millions of people from the benefits of society. The long-term unemployed, young people without any possibility of employment, exploited and abandoned children of the streets, the aged who live alone without social protection, ex-convicts, victims of drug abuse and those afflicted with AIDS — all these are condemned to lives of dire poverty, social marginalisation and precarious cultural existence. They require of us the attention which our biblical tradition demands for "the orphans, widows and strangers in your midst."

65/6. There are over 45 million *refugees and displaced persons* in today's world, 80% of whom are women and children. Often lodged in the poorest of countries, they face growing impoverishment, loss of a sense of life and culture, with consequent hopelessness and despair. The Jesuit Refugee Service accompanies many of these brothers and sisters of ours, serving them as companions, advocating their cause in an uncaring world. The General Congregation appeals to all Provinces to support the Jesuit Refugee Service in every way possible. And we call on the international Society to join efforts with other international institutions and organizations to combat the injustices which uproot peoples from their land and families.

Implementation

66/17. The promotion of justice requires, before all else, our own continuing personal conversion — finding Jesus Christ in the brokenness of our world, living in solidarity with the poor and outcast, so that we can take up their cause under the standard of the Cross. Our sensitivity for such a mission will be most affected by frequent direct contact with these "friends of the Lord," from whom we can often learn about faith. Some insertion into the world of the poor should therefore be part of the life of every Jesuit. And our communities should be located among ordinary people wherever possible.

67/18. During their formation, young Jesuits should be in contact with the poor, not just occasionally, but in a more sustained manner. These experiences must be accompanied by careful reflection as part of the academic and spiritual formation,

and should be integrated into training in socio-cultural analysis. Living contact with other cultures and a style of life in which "at times they feel some effects of poverty"[11] will help them grow in solidarity with the poor and with the "other" in our richly diverse world. Continuing formation of older Jesuits should also foster such experiences of different social and cultural realities.

68/19. In each of our different apostolates, we must create communities of solidarity in seeking justice. Working together with our colleagues, every Jesuit ministry can and should promote justice in one or more of the following ways: (a) direct service and accompaniment of the poor; (b) developing awareness of the demands of justice joined to the social responsibility to achieve it; (c) participating in social mobilization for the creation of a more just social order.

69/20. Forming "men and women for others" is appropriate not only in our educational institutions, but in ministries of the Word and the Spiritual Exercises, in pastoral apostolates and communication. Social centres and direct social action for and with the poor will be more effective in promoting justice to the extent that they integrate faith into all dimensions of their work. Thus each Jesuit ministry should work to deepen its particular implementation of our full mission of faith and justice, which cannot but be enriched by efforts towards a more effective dialogue and inculturation.

70/21. Jesuit institutions can use the following means to help in implementing our mission: institutional evaluation of the role they play in society; examination of whether the institution's own internal structures and policies reflect our mission; collaboration and exchange with similar institutions in diverse social and cultural contexts; continuing formation of personnel regarding mission.

71/22. Each Province should evaluate its apostolic planning using the Ignatian criteria found in the Constitutions,[12] read in the light of our mission today. When understood in the light of the faith which seeks justice, the criterion of "greater need" points towards places or situations of serious injustice; the criterion of "more fruitful," towards ministry which can be more effective in creating communities of solidarity; the criterion of "more universal," towards action which contributes to structural change to create a society more based on shared responsibility. After decisions are made, it is of crucial importance to evaluate the process of implementation. Annual review of the accomplishment of objectives during the year can help determine objectives for the coming year. Serious and regular review of effectiveness in carrying out our mission will give credibility and realism to our Province, and institutional, planning.

72/23. At the inter-Provincial and international levels, the Society must continue to find ways to collaborate with other national and international groups or organizations, both nongovernmental and official, for a part of our responsibility as an international apostolic body is to work with others at the regional and global level

[11] Const. [287].
[12] Cf. Const. [622-623].

for a more just international order. The Society must therefore examine its resources and try to assist in the formation of an effective international network so that, also at this level, our mission can be carried out.

73/24. Above all, we need to continue on our journey towards the Kingdom with great hope. As "Servants of Christ's Mission," we base our hope ultimately in Jesus Christ, crucified and risen, to preserve, direct and carry us forward in our service of faith and promotion of justice.[13] And we can thus keep seeking justice insistently.

"The Society continues to insist on the promotion of justice. Why? Because it corresponds to our very spirituality.... The promotion of justice signifies a call for the Society to insert ourselves even more profoundly in the concrete lives of peoples and nations — as they actually are and not as we think they ought to be."[14]

74/ Thus our pilgrimage will lead us again to sharing more and more deeply in the joys and the hopes, the griefs and the anxieties of all God's people.

2. Decree 9: Poverty

Introduction

274/1. In response to the powerful calls of recent General Congregations[15] Jesuits have made noticeable efforts to live a more authentic poverty, both personally and in communities. Work with and for the poor has been promoted; the generosity and hospitality of our houses has increased; separation of community from work has brought greater clarity regarding expenses; there is more financial cooperation and a sharper sensitivity to justice. All in all, we have advanced in detachment, simplicity of life, solidarity and fraternal sharing — attitudes which mark the evangelical poverty we promised.[16] For all of this, we must be grateful to God.

275/2. At the same time, despite this progress, we must admit that we have not yet reached the deeper renewal that GC 32 in its Decree 12 asks of us in this regard. The postulates sent to this Congregation show dissatisfaction with our comfortable style of life; they call on us to consider whether our way of life bears credible witness to the vow of evangelical poverty.

276/3. This is not a marginal concern. We know well that, for Saint Ignatius, poverty is "a safeguard of religious life," whose lack "weakens, wears out and ruins" our way of being.[17] Moved by the Spirit of Jesus, Ignatius and his first companions

---

[13] Const. [134], [812].

[14] Peter-Hans Kolvenbach, "Our Mission Today and Tomorrow", op. cit., p. 49.

[15] GC 31, D 18; GC 32, D 12; D 2, nn. 20, 28; D 4, n. 49; GC 33, D l, nn. 23-27; D 2.

[16] GC 32 already expressed the "analogic" character of the religious poverty (D 12, n.7): "In a world of mass starvation, no one can lightly call himself poor. It is perhaps regrettable that we have no other word to designate this note of religious life, since poverty means very different things to different people. At the very least, religious poverty would try hard to limit rather than to expand consumption."

[17] Cf. Const. [553], [816]. Cf. also Letter to the Fathers and Brothers at Padua (7 August 1547), MHSI Epp.S.Ign., I, 572-577. Although written by Polanco at the request of St Ignatius, it contains the attitude

felt called to "preach in poverty."[18] The authenticity of our poverty is the test of our being or not being Jesuits, manifestly following Christ "poor and humble," as we learned in the Spiritual Exercises.[19]

The Apostolic and Prophetic Dimension of Our Poverty

277/4. Our poverty is apostolic because it witnesses to God as the one Lord of our lives and the only Absolute; it distances us from material goods and frees us from all attachment so that we can be fully available to serve the Gospel and dedicate ourselves to the most needy. In this way poverty is itself a mission and a proclamation of the Beatitudes of the Kingdom.

278/5. Our poverty is also prophetic. In recent decades the cry of the poor has become more piercing. But the gap between rich and poor is being reinforced rather than diminishing. Unbridled capitalism produces disproportionate growth for some economic sectors, exclusion and marginalisation for many others. Contemporary society is infected by consumerism, hedonism and lack of responsibility. The values considered important today are personal fulfilment, competition, efficiency and success at any cost. In view of this panorama of contrasts, our personal and community poverty becomes a sign and message of a different logic, that of evangelical solidarity.

279/6. Poverty is the unequivocal condition of our credibility.[20] In the face of the attitudes and values that dominate the mentality of the world today, the radical exercise of evangelical poverty becomes a counter-cultural witness to the value of gratuity which Saint Ignatius praised so much.[21] By this gratuity we profess the boundless and freely bestowed love of God who gave his Son for us in the total emptying of the Incarnation and the Cross. By our poverty we also show that we as persons and as "body" consider ourselves the "least Company" which lives from God and for God rather than putting its trust in material goods, since the powerful love of the Lord acts through our littleness.

Guidelines and helps

280/7. In order to renew our apostolic poverty GC 34 wishes to insist again on some of the more pressing recommendations given us by recent General Congregations.

281/8. Our *manner of our life* personally and in communities has to be simple, hospitable and open. There are certainly Jesuits and communities which live an exemplary austere life. However, we must admit that in some instances the style of our life is far from that lived by modest families of the locale. We must sincerely examine whether in certain spheres (travel, personal cars, private use of television, meals

---

of the Founder regarding poverty understood as a gift of God which draws Jesuits to the poor, "the friends of the (Eternal) King."

18 To Jaime Cassador, 12 February 1536, S.Ign., Epp. et instruct., MHSI I,96, Cf. Spiritual Diary, (MHSI, Const. I 86-158, n.15); Deliberation on poverty (MHSI Const. I.78-83).

19 Cf. SpEx. [116].

20 Cf. GC 33, D 1, n. 48.

21 Cf. Examen [4]; Formula [4]; Const. [398], [565], [816].

in expensive restaurants, vacations, the number of domestic employees, etc.) we live according to the requirements of our poverty; we must also ask whether we truly earn our livelihood by our labour.[22] A community life of shared poverty is a source of joy, and unity of hearts is strengthened by sharing of goods.[23] The testimony of simplicity and sobriety of life can also be a means for awakening in some who visit us the desire to become companions of Jesus. We firmly believe that a separation of living quarters from workplace, as recommended by GC 31,[24] helps to strengthen the simplicity and intimacy of our community life.

282/9. *Economic openness* and dependence on the community for income and expenses are indispensable for a life of fraternal poverty. From the community we receive what we need; to the community we give everything that comes to us — as remuneration for our work, stipends, alms, gifts or in any other way.[25] This desire to share with one's brothers without holding back anything as one's own must remain characteristic of a Jesuit who desires radically to follow Jesus. Since the use of modern conveniences such as credit cards and personal bank accounts may bring one to live financially on the margins of the community, all should be fully honest with the superior regarding the use of money. Those who have influential and well-salaried positions must be especially alert; even though the acceptance of these positions must be discerned with the superior and the gain coming from them can never be a determining factor in choosing them, they carry within themselves the temptation to live a more comfortable lifestyle.[26] In the same way clarity and austerity of life is not helped by appropriating for personal use the economic or material means pertaining to one's apostolic work.

283/10. *Spiritual discernment* will make us "vigilant servants" regarding the evangelical quality of our lives.

284/11. a) The *personal* discernment so recommended by Saint Ignatius can be practised in prayer and the examen. Only the intimate knowledge of the Lord who has given up all for our sake will enable us to love him more deeply and follow him more closely in his detachment. The examen will help us to notice God's footprints in our lives, the God who calls us daily to dedicate ourselves "more" freely, since he himself desires to give himself "more," "to give himself to us as much as possible."[27] An aid here is spiritual direction which can make our personal discernment more sound, and safe from any self-deception. A frank and trusting relationship between the members of the community and the superior is also desirable, so that he is not limited to giving permissions, but can really help each one to observe poverty in its purity and to overcome its difficulties.

---

[22] Cf. GC 32, D 12, n.7.
[23] Cf. GC 31, D 18, n. 13.
[24] Cf. GC 31, D 19, n.7.
[25] GC 32, D 12, n. 8.
[26] Ibid.
[27] SpEx. [234].

285/12. b) An important topic for *community* discernment should be our lifestyle. What is required is that the community make a common plan that reflects its desire to live simply and in solidarity, a plan which can be easily evaluated at regular intervals. It must include the concrete means to attain simplicity, the manner in which the spirit of gratuity is manifested by the community, and how goods will be shared among the companions and with the poor. The time prior to the annual visitation of the Provincial can be a suitable occasion for evaluation. Drawing up an annual budget, with careful and complete presentation to the community and not merely as a routine, has been found helpful as a means to evaluate lifestyle to see if it is comparable to "modest families of the region." Effort is needed to keep within the budget, and the community must be informed about how well this is being accomplished.[28] When these helps are neglected, "private incomes" can easily appear in the life of Jesuits and money can easily be spent on superfluities.

286/13. The changes in our administrative structures introduced by GC 32 are intended to enable communities to live more modestly and with a greater sense of shared responsibility. For this reason the *sharing of goods* has been established, so that community surplus is annually distributed: to the apostolic work dependent on it, to other communities or works that are needy whether within the Province or outside it, and to the poor.[29] As far as possible, apostolic institutions are also subject to the same fraternal law regarding other apostolic works in need of help.[30] The reform which separates the economic structures of community from those of the work has generally resulted in positive steps towards a greater solidarity of sharing and the greater economic openness so necessary in our communities and institutions. However, the desired results have not been achieved everywhere; at times there is simply a separation of administration and accounting, without having any effect on the economic standards of community life.[31] GC 34 asks that these reforms be carried out with sincerity; when observed carefully, they can transform both our personal and community life and our apostolic activity.

287/14. In order to "feel [sentir]" the anxieties and aspirations of the dispossessed in an Ignatian way, we need *direct personal experience*.[32] Profound experience is what changes us. We can break out of our habitual way of living and thinking only through physical and emotional proximity to the way of living and thinking of the poor and marginalized.

288/15. a) The *lived experience* of poverty and marginalisation should accompany each Jesuit during his life, even when his main occupation will not be work with the neediest. It is "when occasions arise, the [feeling] some effects of [poverty]"[33]

---

[28] Cf. GC 32, D 12, n. 24.
[29] Cf. GC 32, D 12, nn. 25-29, GC 31, D 19, n. 6b.
[30] Cf. GC 32, D 12, nn. 12, 34.
[31] Cf. GC 33, D l, n. 25.
[32] Cf. GC 32, D 12, n. 5.
[33] Const. [287].

which has to motivate our finding time for such experiences. They can be occasions for radical conversion. It was among the poor of the hospitals and slums of Venice and Rome that the first members of the Society "experienced privation and need," but they also came to know that "a life removed as far as possible from all infection of avarice and as like as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of others."[34] Therefore their desire for each one who would come after them was that "his food, drink, clothing, shoes, and lodging will be what is characteristic of the poor," and that these followers would seek "to reach the same point as the [first members] or to go further in our Lord."[35] From the witness of many companions who live with the poor we know that, along with the hard lessons of poverty, such experiences bring the evangelical values of celebration, simplicity and hospitality which so often characterize the life of the poor. Superiors should facilitate such experiences and allow the required time to those who want them.

289/16. b) Solidarity with the poor cannot be the concern only of some Jesuits; it has to typify our life and our ministry. So whatever the mission given us may be, we have to work within it *for* the benefit of the poor and for a more just and fraternal world. Moreover, the insertion of communities in areas of poverty and marginalisation is a special witness to love for the poor and for the poverty of Christ.[36] Fortunately the number of these communities has grown; in them, Jesuits serve selflessly, working *with* the poor and living *as* they do. Provincials must continue to promote such communities so that, while maintaining a strong sense of belonging to the body of the Province, they be a visible application of our preferential option for the poor and contribute by means of fraternal exchange to increasing the social sensibility of the Province.

290/17. We frequently make use of means and institutions in our apostolates which in themselves are not poor (since they must in fact always be suitable to their apostolic purpose). Here it is fitting to recall that effectiveness and apostolic poverty are two values which must be kept in ongoing tension; this should be the rule for each individual as much as for communities and works.[37] Maintaining this difficult equilibrium requires constant discernment and a readiness to abandon such institutions and means when they no longer result in the "greater service" of God.

Poverty as Grace

291/18. For Saint Ignatius the material poverty of a Jesuit was a grace; he asked that "it be loved as a mother," called it a "jewel" and "beloved of God."[38] Grace always brings joy and peace, and we must appreciate poverty and desire it as a grace. However, for many of us, this has not always been the case; we live it

[34] Formula, [5].
[35] Examen [81].
[36] GC 32, D 12, n. 10; D 4, nn. 35-36, 49-50.
[37] Cf. GC 32, D 12, n. 9; GC 31, D 18, n. 4.
[38] SpEx. [147]; Const. [287] "Letter to the Fathers and Brothers at Padua," op.cit., n.2.

incoherently and, often, as an imposition. Let us decide "with great spirit and freedom," putting aside our fears, so that we may come closer to him who "makes all things new," to ask him, personally and in community, for the grace of poverty and the wisdom to live it as a gift. Renewed poverty will have the simultaneous effect of evangelical renewal in the quality of life of the Society. To live poverty as a grace in an egotistic world lacking a sense of responsibility for others will place us joyfully with the Son and with those among whom the Son wants to be, the poor and neglected of the earth.

3. Decree 14: Jesuits and the Situation of Women in Church and Civil Society

Introduction

361/1. General Congregation 33 made a brief mention of the "unjust treatment and exploitation of women."[39] It was part of a list of injustices in a context of new needs and situations which Jesuits were called to address in the implementation of our mission. We wish to consider this question more specifically and substantially on this occasion. This is principally because, assisted by the general rise in consciousness concerning this issue, we are more aware than previously that it is indeed a central concern of any contemporary mission which seeks to integrate faith and justice. It has a universal dimension in that it involves men and women everywhere. To an increasing extent it cuts across barriers of class and culture. It is of personal concern to those who work with us in our mission, especially lay and religious women.

The Situation

362/2. The dominance of men in their relationship with women has found expression in many ways. It has included discrimination against women in educational opportunities, the disproportionate burden they are called upon to bear in family life, paying them a lesser wage for the same work, limiting their access to positions of influence when admitted to public life and, sadly but only too frequently, outright violence against women themselves. In some parts of the world, this violence still includes female circumcision, dowry deaths and the murder of unwanted infant girls. Women are commonly treated as objects in advertising and in the media. In extreme cases, for example in promoting international sex tourism, they are regarded as commodities to be trafficked.

363/3. This situation, however, has begun to change, chiefly because of the critical awakening and courageous protest of women themselves. But many men, too, have joined women in rejecting attitudes which offend against the dignity of men and women alike. Nonetheless, we still have with us the legacy of systematic discrimination against women. It is embedded within the economic, social, political, religious and even linguistic structures of our societies. It is often part

[39] GC 33, D 1, n. 48.

of an even deeper cultural prejudice and stereotype. Many women, indeed, feel that men have been slow to recognize the full humanity of women. They often experience a defensive reaction from men when they draw attention to this blindness.

364/4. The prejudice against women, to be sure, assumes different forms in different cultures. Sensitivity is needed to avoid using anyone, simple, measurement of what counts as discrimination. But it is nonetheless a universal reality. Further, in many parts of the world, women already cruelly disadvantaged because of war, poverty, migration or race, often suffer a double disadvantage precisely because they are women. There is a "feminization of poverty" and a distinctive "feminine face of oppression."

The Church addresses the situation

365/5. Church social teaching, especially within the last ten years, has reacted strongly against this continuing discrimination and prejudice. Pope John Paul II in particular, has called upon all men and women of good will, especially Catholics, to make the essential equality of women a lived reality. This is a genuine "sign of the times."[40] We need to join with inter-church and interreligious groups in order to advance this social transformation.

366/6. Church teaching certainly promotes the role of women within the family, but it also stresses the need for their contribution in the Church and in public life. It draws upon the text of Genesis, which speaks of men and women created in the image of God (Gn 1:27) and the prophetic praxis of Jesus in his relationship with women. These sources call us to change our attitudes and work for a change of structures. The original plan of God was for a loving relationship of respect, mutuality and equality between men and women, and we are called to fulfil this plan. The tone of this ecclesial reflection on Scripture makes it clear that there is an urgency in the challenge to translate theory into practice not only outside, but also within, the Church itself.

The role and responsibility of Jesuits

367/7. The Society of Jesus accepts this challenge and our responsibility for doing what we can as men and as a male religious order. We do not pretend or claim to speak for women. However, we do speak out of what we have learned from women about ourselves and our relationship with them.

368/8. In making this response we are being faithful, in the changed consciousness of our times, to our mission: the service of faith, of which the promotion of justice is an absolute requirement. We respond, too, out of the acknowledgement of our own limited but significant influence as Jesuits and as male religious within the Church. We are conscious of the damage to the People of God brought about in some cultures by the alienation of women who no longer feel at home in the

[40] John Paul II, Apostolic letter Mulieris Dignitatem and Apostolic Exhortation Christifideles Laici; Message for the World Day of Peace, 1 January 1995.

Church, and who are not able with integrity to transmit Catholic values to their families, friends and colleagues.

Conversion

369/9. In response, we Jesuits first ask God for the grace of conversion. We have been part of a civil and ecclesial tradition that has offended against women. And, like many men, we have a tendency to convince ourselves that there is no problem. However unwittingly, we have often contributed to a form of clericalism which has reinforced male domination with an ostensibly divine sanction. By making this declaration we wish to react personally and collectively, and do what we can to change this regrettable situation.

Appreciation

370/10. We know that the nurturing of our own faith and much of our own ministry would be greatly diminished without the dedication, generosity, and joy that women bring to the schools, parishes, and other fields in which we labour together. This is particularly true of the work of lay and religious women among the urban and rural poor, often in extremely difficult and challenging situations. In addition, many religious congregations of women have adopted the *Spiritual Exercises* and our Jesuit *Constitutions* as the basis for their own spirituality and governance, becoming an extended Ignatian family. Religious and lay women have in recent years become expert in giving the Spiritual Exercises. As retreat directors, especially of the Exercises in daily life, they have enriched the Ignatian tradition, and our own understanding of ourselves and of our ministry. Many women have helped to reshape our theological tradition in a way that has liberated both men and women. We wish to express our appreciation for this generous contribution of women, and hope that this mutuality in ministry might continue and flourish.

Ways forward

371/11. We wish to specify more concretely at least some ways in which Jesuits may better respond to this challenge to our lives and mission. We do not presume that there is any one model of male-female relationship to be recommended, much less imposed, throughout the world or even within a given culture. Rather we note the need for a real delicacy in our response. We must be careful not to interfere in a way that alienates the culture; rather we must endeavour to facilitate a more organic process of change. We should be particularly sensitive to adopt a pedagogy that does not drive a further wedge between men and women who in certain circumstances are already under great pressure from other divisive cultural or socio-economic forces.

372/12. In the first place, we invite all Jesuits to listen carefully and courageously to the experience of women. Many women feel that men simply do not listen to them. There is no substitute for such listening. More than anything else it will bring about change. Without listening, action in this area, no matter how well-intentioned, is likely to by-pass the real concerns of women and to confirm male

condescension and reinforce male dominance. Listening, in a spirit of partnership and equality, is the most practical response we can make, and is the foundation for our mutual partnership to reform unjust structures.

373/13. Secondly, we invite all Jesuits, as individuals and through their institutions, to align themselves in solidarity with women. The practical ways of doing this will vary from place to place and from culture to culture, but many examples come readily to mind:

374/13.1 —explicit teaching of the essential equality of women and men in Jesuit ministries, especially in schools, colleges and universities;

375/13.2 — support for liberation movements which oppose the exploitation of women and encourage their entry into political and social life;

376/13.3 — specific attention to the phenomenon of violence against women;

377/13.4 — appropriate presence of women in Jesuit ministries and institutions, not excluding the ministry of formation;

378/13.5 — genuine involvement of women in consultation and decision-making in our Jesuit ministries;

379/13.6 — respectful cooperation with our female colleagues in shared projects;

380/13.7 — use of appropriately inclusive language in speech and official documents;

381/13.8 — promotion of the education of women and, in particular, the elimination of all forms of illegitimate discrimination between boys and girls in the educational process.

Many of these, we are happy to say, are already being practised in different parts of the world. We confirm their value, and recommend a more universal implementation as appropriate.

382/14. It would be idle to pretend that all the answers to the issues surrounding a new, more just relationship between women and men have been found, or are satisfactory to all. In particular, it may be anticipated that some other questions about the role of women in civil and ecclesial society will undoubtedly mature over time. Through committed and persevering research, through exposure to different cultures and through reflection on experience, Jesuits hope to participate in clarifying these questions and in advancing the underlying issues of justice. The change of sensibilities which this involves will inevitably have implications for Church teaching and practice. In this context we ask Jesuits to live, as always, with the tension involved in being faithful to the teachings of the Church and at the same time trying to read accurately the signs of the times.

Conclusion

383/15. The Society gives thanks for all that has already been achieved through the often costly struggle for a more just relationship between women and men. We thank women for the lead they have given, and continue to give. In particular, we thank women religious, with whom we feel a special bond, and who have been pioneers in so many ways in their unique contribution to the mission of faith and

justice. We are grateful, too, for what the Society and individual Jesuits have contributed to this new relationship, which is a source of great enrichment for both men and women.

384/16. Above all we want to commit the Society in a more formal and explicit way to regard this solidarity with women as integral to our mission. In this way we hope that the whole Society will regard this work for reconciliation between women and men in all its forms as integral to its interpretation of Decree 4 of GC 32 for our times. We know that a reflective and sustained commitment to bring about this respectful reconciliation can flow only from our God of love and justice who reconciles all and promises a world in which "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus" (Gal 3:28).

4. Decree 20: Ecology (Recommendation to Father General)

430/1. The contemporary debate between development and ecology is often posed as an opposition between First World desires and Third World needs; in fact the terms refer to many inter-related problems throughout the world. The Society of Jesus can contribute to overcoming some elements of the dilemma by encouraging both international awareness and local action. The many postulates received offer rich suggestions on this subject.

431/2. This Congregation recommends to Father General that a study be made regarding the following issues:

2.1 - how our Ignatian spirituality provides us with a foundation for a universal response;

2.2 - how our apostolates can contribute in their specific ways, and also can further effective collaboration; and

2.3 - how this issue affects our lifestyle and the decisions that we make in our institutions.

432 The results of this study should be communicated to the whole Society as an orientation for our way of proceeding.

5. Decree 21: Inter-Provincial and Supra-Provincial Cooperation

Our vision

433 1. **Ignatian heritage**. The international character of our mission finds its genesis in the Trinitarian vision of Ignatius; its meaningful expression is found in our fourth vow of obedience to the Holy Father. Ignatius and his companions decided to form a single apostolic body to be placed at the disposal of the Vicar of Christ for universal mission. For Ignatius, the more universal was the service the more was it divine.

This has meant, throughout our history, that Jesuits are ready to go wherever in the world their service is most needed; availability is to be an attitude of the individual Jesuit and a characteristic of the whole Society: mobile, agile, responding to the needs of a fast-changing world.

434 2. **The world and the Church today**. Today, more than ever, the needs of the world constitute an urgent call to put our Ignatian universalism into practice. Growing consciousness of the world has given us a deeper realization that some problems are global in nature, and therefore require global solutions: the division between rich and poor and the consequent need to seek an alternative socio-economic world order; the struggle to overcome the international forces that tend to marginalize the entire continent of Africa; the need to rebuild entire societies after the collapse of totalitarian regimes; a better redistribution of the resources available for evangelisation. The needs that call for common action are many; the difficult search for world unity requires the presence, witness, and involvement of the Society.

435 3. **Living our heritage**. Effective apostolic service also requires a lived awareness of the local church. We must promote inculturation in order to evangelise all peoples and all cultures. We must be apostolically rooted in a way that does not weaken the universal character of our call and service. We are to dedicate all our energies to the particular mission we have received, contributing to the dynamic life of the individual apostolic work, community and Province in which we serve, without losing our awareness of being sent into the Lord's universal vineyard. Together we form *unum corpus apostolicum*. To live this tension between the local and the universal is not easy; our universal consciousness needs to be nourished, expressed and challenged.

What have we achieved?

436 4. Recent General Congregations have emphasized the universal dimension of our vocation and, in various ways, stressed the importance of international cooperation.[41] Provincials have been reminded that, in addition to their responsibility for their own Provinces, they share responsibility with Father General for the needs of the whole Society.[42] In response, many positive fruits have been produced. The awareness of being one universal body has grown. Ignatian universalism is being expressed in many distinct ways: mutual help and solidarity among different Provinces and Regions, sharing of information and experiences, inter-Provincial meetings and work groups, a variety of activities undertaken in common. In particular, Conferences of Major Superiors have fostered better communication and attention to common problems; in some cases they have been able to establish common works.

437 5. However, we agree with Father General that "we do not exploit all the possibilities given to us by being an international apostolic body."[43] A certain kind of

[41] GC 31, D 48, n. 8; GC 32, D 4, n. 81; GC 33, D 1, n. 46.
[42] GC 30, D 49; GC 32, D 4, n. 68; Guidelines for Provincials, n. 58.
[43] Peter-Hans Kolvenbach, Address to the Congregation of Provincials 1, Loyola, 1990.

provincialism, the immediate demands of local needs, and a lack of appropriate inter-related structures have prevented us from realizing our global potential. If we are to respond to the calls of today's world in fidelity to our universal vocation, we must move beyond current accomplishments. We must deepen a world-wide spirit and strengthen formal structures and informal ties that will better enable global and regional cooperation. In the spirit of this General Congregation, a spirit of implementation, we offer the following recommendations.

Recommendations

438 6. **Fostering an attitude of universalism**. In response to the grace of our Jesuit vocation, we must foster an attitude of universalism, not only in the admission and formation of new members but as an interior attitude of all Jesuits, particularly those having responsibility for governance.

439 7. *Candidates*: The universality of the Society is to be presented to candidates; evaluation of their suitability is to take into account their openness to and capacity for this characteristic of our vocation.

440 8. *Formation*: The universality of the Society as a characteristic of our Ignatian charism is to be emphasized at each stage of formation. The appropriation of this dimension of our charism can be reinforced by experiences of the universal Society such as international meetings of those in formation and opportunities to become familiar with another culture in another part of the world. As far as possible, Jesuits should receive a part of their formation in another culture.[44]

441 9. *Permanent formation*: One objective of ongoing formation is to foster an attitude of universalism through experiences of the universal character of the Society: every Jesuit should have such opportunities. This will not only develop a personal sense of Ignatian universalism, but also enable Provinces to develop a more global perspective.

442 10. *Facility in languages*: In order to facilitate communication with other cultures and throughout the universal Society, all are to learn languages other than their own, and the Society as a whole should try to have a common language. To that end, Jesuits in formation will learn English; those whose mother tongue is English will learn another modern language of global significance, to be determined by the cultural context in which they live. As far as possible, Jesuits who have completed initial formation are encouraged to follow the same principle.

443 11. *Being sent on mission to another culture*: The ideal of Jesuit universalism is that every Jesuit be available for assignment anywhere in the world. In practice, since the transition from one culture to another may not be easy, screening and training procedures have to be established. In addition, we need to ensure that a man being sent to a different culture or on an international mission is psychologically mature enough to live what could be a less-rooted style of life. To this end, some form of *informationes* should be used.

[44] General Norms for Jesuit Studies, n. 46.

444 12. *Governance*: For the effective living out of our universality, it is essential that those responsible for governance in the Society, particularly Provincials along with their consultors, have a strong sense of this charism and "possess the qualities and endowments so absolutely necessary for the establishment of true and productive cooperation among themselves Father General should, moreover, have these qualities in mind when naming Provincials" and their consultors.[45] The meeting of new Provincials with Father General is an appropriate time to emphasize their role in developing the universal character of the Society.

445 13. **Developing global and regional networking**. The official structure for the governance of the Society— Father General, his Council, and major superiors throughout the world — constitutes a framework for the development of many different forms of global and regional cooperation and networking, with examples ranging from an inter-Province novitiate to the Jesuit Refugee Service.

446 14. *Global networking*: Although numerous regional and international networks already exist, to exploit more fully the possibilities given us by being an international body, additional global and regional networks must be created. Such networks of persons and institutions should be capable of addressing global concerns through support, sharing of information, planning and evaluation, or through implementation of projects that cannot easily be carried out within Province structures. The potential exists for networks of specialists who differ in expertise and perspectives but who share a common concern, as well as for networks of university departments, research centres, scholarly journals and regional advocacy groups. The potential also exists for cooperation in and through international agencies, non-governmental organizations, and other emerging associations of women and men of good will. Initiative and support for these various forms of networks should come from all levels of the Society, but the Secretariats of the General Curia must continue to play an important role in establishing them.

447 In many respects, the future of international cooperation remains largely uncharted. With creative imagination, openness and humility, we must be ready to cooperate with all those working for the integral development and liberation of people.

448 15. *Twinning*: Twinning, which has replaced the traditional concept of "mission regions," has become an increasingly effective instrument for mutually enriching exchanges between Provinces around the globe. A thorough review of twinning is recommended in order to redefine its goals and functions, so that greater solidarity and a more effective matching of resources with needs can be achieved. Mission Offices are invited to participate in this review so that they may broaden their function to include a concern for greater cooperation and effectiveness.

449 16. **Conferences of Major Superiors**. GC 34 reaffirms the establishment of Conferences of Major Superiors, recommended by GC 31 as a structural means for inter-Provincial and supra-Provincial cooperation; it strongly urges Father General to promote the development of these Conferences.

---

[45] GC 31, D 48, nn. 8, 1º b.

450 17. *Variety*: It is recognized that, for a number of reasons, significant differences exist in the degree to which Conferences have developed in the different regions of the Society. Rather than seeking uniformity, the design and the mode of operating of the various Conferences of Major Superiors will reflect cultural and regional differences.

451 18. *Objectives*: In spite of their differences, for the sake of a necessary consistency among Conferences it is recommended that the objectives of each include the following:

a) to open the Society of a given region to the universal dimensions of the Society;

b) to help major superiors become more aware of their responsibility for the Society and the Church throughout the entire region;

c) to facilitate unity, communication, a common vision, and effective leadership among major superiors;

d) to set priorities, to plan for and coordinate common activities.

452 19. *Composition*: The composition of a Conference is determined by Father General after consultation, and taking into account geographical and cultural factors, in order to ensure that cooperation among the Provinces involved will be meaningful and fruitful. It may be necessary to restructure some existing Conferences so as to increase the number of common interests among the member Provinces.

453 20. *Conditions for effectiveness*: As Conferences become more structured, true and productive inter-Province and supra-Province cooperation will require the effective leadership of a Moderator, along with statutes approved by Father General.

454 21. **Moderators of Conferences of Major Superiors**. The Moderator is to assist in the development of a common vision for the region and for the whole Society, and guide efforts towards the setting of priorities, planning and decision-making. As the executive of the Conference, he carries out decisions, implements policies, and oversees common undertakings such as common works, projects and services. He also promotes various forms of cooperation among the Jesuits in the Provinces of the Conference and their apostolic works.

455 22. *Authority of the Moderator*: The Moderator of a Conference must have the authority needed to call its major superiors to research, planning and setting of priorities; and then to call them to carry out the required actions both within Provinces and regionally. The major superiors themselves remain jointly responsible for the implementation of actions decided upon, and for the provision of the resources needed for common works. The respective authority and responsibilities of the Moderator and of the major superiors of the Conference, along with procedures for making decisions, are to be specified in the statutes approved by Father General.

456 23. *Common works*: When a common work is under the care of a Conference, any division at the level of major superior between apostolic responsibility for the work and *cura personalis* of the Jesuits assigned to it on a permanent basis should be

avoided as much as possible, so as to safeguard the normal conditions necessary for authentic Ignatian government.

457 24. *Personnel for common works*: Established rules and objective criteria will govern the assignment of personnel from the Provinces and Regions. When a major superior is asked to make a particular man available for a common work, he should normally give this request a priority at least equal to the needs of his own Province or Region.

458 25. *Meetings of Moderators*: Moderators will be called together annually by Father General, (a) to heighten their own sense of the universal character of the Society, (b) to gain a better understanding of the global priorities of the Society, and (c) to work with Father General in overseeing and encouraging the further development of regional and global cooperation. Stability rather than rapid turnover of membership within the group of Moderators will enable these meetings to have the desired continuity that will make them more effective.

459 26. *Communication*: Communication among Moderators, especially when called for by further development of regional and global priorities, is to be encouraged. In addition, regular communication between the Moderators and their respective Regional Assistant(s) will enable everyone involved to serve the Society more effectively. Regional Assistants for the Provinces involved will be invited to meetings of the Conference.

460 27. *Attendance at meetings*: All Moderators, including those who are not also Provincials, attend General Congregations and meetings of Provincials *ex-officio*.

461 28. **Priorities**. Father General, with his staff and in his regular direct contacts with Provincials and with the Moderators of the Conferences, will discern the greater needs of the universal Church and will establish global and regional priorities. These priorities are to be taken into consideration as Conferences and Provinces establish their own respective priorities. Annual letters should evaluate apostolic effectiveness based on these priorities.

Source: www.jesuits.global (Ad Usum Nostrorum) Documents

GC 35: RP ADOLFO NICOLÁS, S.J. (2008)

1. Decree 3: Challenges to Our Mission Today Sent to the Frontiers

Re-Affirming Our Mission

45/1. As servants of Christ's mission, we recall with gratitude the graces received from the Lord during the past years. In our lives together as Jesuits, we have experienced an ongoing process of renewal and adaptation of our mission and way of proceeding as called for by the Second Vatican Council[1].

46/2. Since the Council, the Spirit has led the whole Society gathered in General Congregations to the firm conviction that

"The aim of our mission received from Christ, as presented in the Formula of the Institute, is the service of faith. The integrating principle of our mission is the inseparable link between faith and the promotion of the justice of the Kingdom".[2]

47/3. Reflecting on our experience during GC 34, we discerned that the service of faith in Jesus Christ and the promotion of the justice of the Kingdom preached by him can best be achieved in the contemporary world if inculturation and dialogue become essential elements of our way of proceeding in mission.[3] We experience this mission as being part of the Church's overall mission of evangelisation, "a single but complex reality" containing all these essential elements.[4] We want to re-affirm this mission which gives meaning to our religious apostolic life in the Church:

"Thus the aim of our mission (the service of faith) and its integrating principle (faith directed toward the justice of the Kingdom) are dynamically related to the inculturated proclamation of the Gospel and dialogue with other religious traditions as integral dimensions of evangelisation".[5]

48/4. During the past years, the fruitful engagement of the Society in the dialogue with people belonging to different cultures and religious traditions has enriched our service of faith and promotion of justice and confirmed that faith and justice cannot be simply one ministry among others; they are integral to all ministries and to our lives together as individuals, communities, and a worldwide brotherhood.[6]

49/5. Our pastoral, educational, social, communication and spiritual ministries have increasingly found creative ways of implementing this mission in the challenging

---

[1] Vatican II, Perfectae Caritatis, 2.
[2] GC 34, D. 2, n. 14.
[3] GC 34, D. 2, nn. 14-21.
[4] Cf. John Paul II, Redemptoris Missio, 41: "Mission is a single but complex reality, and it develops in a variety of ways". Cf. nn. 52-54; 55-57.
[5] GC 34, D. 2, n. 15.
[6] GC 32, D. 2, n. 9.

circumstances of the modern world. Different ministries carry out the mission in ways that are appropriate to them. However, all have experienced mission as the grace of being "placed with the Son". We remember with gratitude so many of our brothers and collaborators who have offered their lives generously in response to the call of the Lord to labour with him.

50/6. In our desire to continue "serving the Lord alone and his spouse, the Church, under the Roman Pontiff",[7] we find confirmation in the words the Holy Father addressed to the members of this congregation:

"Today I want to encourage you and your brothers to go on in the fulfilment of your mission, in full fidelity to your original charism, in the ecclesial and social context that characterises the beginning of this millennium. As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence…".[8]

51/7. In response to the challenging new contexts we face, we want to reflect further on our mission in the light of our experience.

I. A New Context for Mission

52/8. The new context in which we live our mission today is marked by profound changes, acute conflicts, and new possibilities. In the words of the Holy Father:

"Your Congregation takes place in a period of great social, economic, and political changes; sharp ethical, cultural and environmental problems, conflicts of all kinds, but also of more intense communication among peoples, of new possibilities of acquaintance and dialogue, of a deep longing for peace. All these are situations that challenge the Catholic Church and its ability to announce to our contemporaries the Word of hope and salvation".[9]

53/9. We live in a global world. GC 34 already noted the "growing consciousness of the interdependence of all people in one common heritage".[10] This process has continued at a rapid pace; as a result, our interconnectedness has increased. Its impact has been felt deeply in all areas of our life, and it is sustained by interrelated cultural, social and political structures that affect the core of our mission of faith, justice, and all aspects of our dialogue with religion and culture.

54/10. Globalisation has also given birth to a world culture affecting all cultures; often this has resulted in a process of homogenisation and in policies of assimilation that deny the right of individuals and groups to live and develop their own cultures. In the midst of this upheaval, post-modernism, mentioned also by GC 34,[11] has continued to shape the way the contemporary world and we Jesuits think and behave.

55/11. In this new world of instant communication and digital technology, of worldwide markets, and of a universal aspiration for peace and well-being, we are faced with

---

[7] Exposcit Debitum (1550), § 3 (MHSI 63, 375).
[8] Benedict XVI, Allocution to the 35th General Congregation of the Society of Jesus (21 February 2008), § 2.
[9] Allocution, § 2.
[10] GC 34, D. 3, n. 7.
[11] GC 34, D. 4, n. 19-24.

growing tensions and paradoxes: we live in a culture that shows partiality to autonomy and the present, and yet we have a world so much in need of building a future in solidarity; we have better ways of communication but often experience isolation and exclusion; some have greatly benefited, while others have been marginalised and excluded; our world is increasingly transnational, and yet it needs to affirm and protect local and particular identities; our scientific knowledge has reached the deepest mysteries of life, and yet the very dignity of life itself and the world we live in are threatened.

II. Call To Establish Right Relationships. A Mission of Reconciliation

56/12. In this global world marked by such profound changes, we now want to deepen our understanding of the call to serve faith, promote justice, and dialogue with culture and other religions in the light of the apostolic mandate to establish right relationships with God, with one another, and with creation.[12]

57/13. In Luke's Gospel Jesus inaugurated his public ministry in the synagogue of Nazareth.[13] Reading from the prophet Isaiah, and acknowledging being anointed by the Spirit, he announced good news to the poor, the release of captives, the recovery of sight by the blind, and freedom for the oppressed. With this action he rooted himself and his ministry in the tradition of the Jewish prophets who passionately proclaimed God's justice, the duty of the people of Israel to establish right relationships with God, with one another (especially with the least among them), and with the land.[14]

58/14. In proclaiming God's message of love and compassion Jesus crossed over physical and socio-religious frontiers. His message of reconciliation was preached both to the people of Israel and to those living outside its physical and spiritual frontiers: tax collectors, prostitutes, sinners, and persons of all kinds who were marginalised and excluded. His ministry of reconciliation with God and with one another knew no boundaries. He spoke to the powerful, challenging them to a change of heart. He showed special love for the sinner, the poor widow, and the lost sheep. The kingdom of God, which he constantly preached, became a vision for a world where all relationships are reconciled in God. Jesus confronted the powers that oppose this kingdom, and that opposition led him to death on the cross, a death which he freely accepted in keeping with his mission. On the cross we see all his words and actions revealed as expressions of the final reconciliation effected by the Crucified and Risen Lord, through whom comes the new creation in which all relationships will be set right in God.[15]

59/15. Ignatius and his first companions understood the importance of reaching out to people on the frontiers and at the centre of society, of reconciling those who were estranged in any way.[16] From the centre in Rome, Ignatius sent Jesuits to the

[12] Compendium of the Social Doctrine of the Church, § 575.
[13] Luke 4:16 ff.
[14] John Paul II, Tertio Millennio Adveniente, §§ 11-13.
[15] 2 Corinthians 5:19; Eph 2:16.
[16] Exposcit Debitum (1550), § 3 (MHSI 63, 376).

frontiers, to the new world, "to announce the Lord to peoples and cultures that did not know him as yet".[17] He sent Xavier to the Indies. Thousands of Jesuits followed, preaching the Gospel to many cultures, sharing knowledge with and learning from others. He also wanted Jesuits to cross other types of frontiers between rich and poor, between educated and unlearned. He wrote a letter to the Jesuits at the Council of Trent on how to behave and insisted that they should minister to the sick. Jesuits opened colleges in Rome and in the great cities of Europe, and they taught children in villages across the world.

60/16. We are sent on mission by the Father, as were Ignatius and the first companions at La Storta, together with Christ, risen and glorified but still carrying the cross, as he labours in a world yet to experience the fullness of his reconciliation. In a world torn by violence, strife and division, we then are called with others to become instruments of God, who "in Christ reconciled the world to himself, not counting their trespasses".[18] This reconciliation calls us to build a new world of right relationships, a new Jubilee reaching across all divisions so that God might restore his justice for all.

61/17. This tradition of Jesuits building bridges across barriers becomes crucial in the context of today's world. We become able to bridge the divisions of a fragmented world only if we are united by the love of Christ our Lord, by personal bonds like those that linked Francis Xavier and Ignatius across the seas, and by the obedience that sends each one of us in mission to any part of this world.[19]

III. Our Apostolic Response

62/18. As servants of Christ's mission we are invited to assist him as he sets right our relationships with God, with other human beings, and with creation. "Our world is the theatre of a battle between good and evil", the Holy Father reminded us:[20] and so we again place ourselves before the Lord in the meditation on the Two Standards. There are powerful negative forces in the world, but we are also aware of God's presence permeating this world, inspiring persons of all cultures and religions to promote reconciliation and peace. The world where we work is one of sin and of grace.

Reconciliation with God

63/19. The Spiritual Exercises invite us to a renewed and deepened experience of reconciliation with God in Christ. We are called to share, with joy and respect, the grace of this experience that we have received and that nourishes our hope. Globalisation and new communication technologies have opened up our world and offer us new opportunities to announce with enthusiasm the Good News of Jesus Christ and the Kingdom he proclaimed. Our ministries of the proclamation of the Word and the celebration of the life of Christ in the sacraments continue to be

[17] Allocution, § 3.
[18] 2 Corinthians 5:19.
[19] Constitutions, 655-659.
[20] Allocution, § 6.

fundamental for our mission and our lives together as Jesuits. They must be seen as part of the three-fold responsibility that lies at the heart of the deepest nature of the Church: proclamation of the word of God (*kerygma-martyria*), celebrating the sacraments (*leitourgia*), and exercising the ministry of charity (*dīakonia*).[21] In fulfilling this responsibility, we search for new forms of integral evangelisation to "reach the geographical and spiritual places others do not reach or find it difficult to reach",[22] always attentive to the demands of the cultural context within which we carry out our mission.

64/20. Globalisation has hastened the spread of a dominant culture which has brought to many people wide access to information and knowledge, an enhanced sense of the individual and freedom to choose, and openness to new ideas and values across the world. At the same time, this dominant culture has been marked by subjectivism, moral relativism, hedonism, and practical materialism leading to a "erroneous or superficial vision of God and of man".[23] In many societies people find themselves increasingly alone and struggling to find meaning for their lives. This has become a new apostolic challenge and opportunity for us. In all our ministries, we are called to a more serious engagement with this reality and to broaden the spaces of a continuing dialogue and reflection on the relationship between faith and reason, culture and morality, and faith and society, in order "to make the true face of the Lord known to so many for whom it remains hidden or unrecognisable.[24]

65/21. The rapid pace of cultural change has been accompanied by an interior emptiness as well as a new interest in popular religiosity, a renewed search for meaning, and a thirst for a spiritual experience often sought outside institutional religion. The *Spiritual Exercises,* which from the start have been a precious instrument in our hands, are today of invaluable assistance to many of our contemporaries. They help us to initiate and to progress in a life of prayer, to search for and to find God in all things, and to discern his will, making faith more personal and more incarnate. Our contemporaries are also helped in the difficult task of feeling a deeper sense of integration in their lives; the experience of the *Exercises* helps them achieve this by entering into a dialogue with God in freedom. We encourage Jesuits to give the *Spiritual Exercises*, "to allow the Creator to deal immediately with the creature and the creature with its Creator and Lord"[25] to lead people to a deeper relationship with God in Christ and through that relationship to service of his Kingdom.

66/22. We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenise cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers

[21] Benedict XVI, Deus Caritas Est (2005), 25.
[22] Allocution, § 2.
[23] Allocution, § 3.
[24] Allocution, § 4.
[25] SpEx. 15.

of culture and of religion. We need to strengthen and support those Jesuits and collaborators actively involved in the fourfold dialogue recommended by the Church,[26] to listen carefully to all, and to build bridges linking individuals and communities of good will.

67/23. We need to discern carefully how we carry out educational and pastoral ministries, especially among youth, in this fast-changing post-modern culture. We need to walk with young people, learning from their generosity and compassion so as to help each other to grow through fragility and fragmentation to joyful integration of our lives with God and with others. Volunteer work with and for the poor helps young people to live in solidarity with others and find meaning in and direction for their lives.

68/24. Since Christ's death and resurrection has re-established our relationship with God, our service of faith must lead necessarily to the promotion of the justice of the Kingdom and to the care of God's creation.

Reconciliation with one another

69/25. In this global world, there are social, economic, and political forces that have facilitated the creation of new relationships among people, but there are other forces which have broken the bonds of love and solidarity within the human family. While many poor people have been lifted from poverty, the gap between rich and poor within nations and across national boundaries has increased. From the perspective of those living at the margins, globalisation appears to be a massive force that excludes and exploits the weak and the poor, which intensifies exclusion on the basis of religion, race, caste, and gender.

70/26. A political consequence of globalisation has been the weakening of political sovereignty experienced by many nation-states all over the world. Some states feel this phenomenon as a particular type of global marginalisation and the loss of national respect. Transnational interests, unconstrained by national laws and often abetted by corruption, frequently exploit the natural resources of the poor. Powerful economic groups foment violence, war, and arms trafficking.

71/27. Our commitment to help establish right relationships invites us to see the world from the perspective of the poor and the marginalised, learning from them, acting with and for them. In this context, the Holy Father reminds us that the preferential option for the poor "is implicit in the Christological faith in a God who for us became poor, to enrich us with his poverty (2 Cor 8:9)".[27] He invites us with a prophetic call to renew our mission "among the poor and for the poor".[28]

72/28. The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests. Our intellectual apostolate provides an inestimable

[26] Cf. GC 34, D. 5, n. 4: dialogues of life, action, religious experience, and theological exchange.
[27] Allocution, § 8.
[28] Allocution, § 8.

help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems. Many Jesuits in educational, social promotion, and research institutions, together with others engaged directly with the poor, are already committed to this work. Still others have helped in the growth of corporate social responsibility, the creation of a more humane business culture, and economic development initiatives with the poor.

73/29. Among the defining characteristics of our globalised world are new communications technologies. They have a tremendous impact on all of us, especially the young. They can be powerful instruments for building and supporting international networks, in our advocacy, in our work of education, and in our sharing of our spirituality and our faith. This Congregation urges Jesuit institutions to put these new technologies at the service of those at the margins.

74/30. Our response to these situations must come from our deep faith in the Lord who calls us to work with others for the Kingdom of God, for the establishment of right relationships among people and with creation. In this way we cooperate with the Lord in building a new future in Christ for a "globalisation in solidarity, a globalisation without marginalisation".[29]

Reconciliation with creation

75/31. Following the directive[30] of GC 34, Fr. Peter-Hans Kolvenbach commissioned a study and invited all "Jesuits and those who share our mission to show ever more effective ecological solidarity in our spiritual, communal, and apostolic lives".[31] This invitation calls us to move beyond doubts and indifference to take responsibility for our home, the earth.

76/32. Care of the environment affects the quality of our relationships with God, with other human beings, and with creation itself. It touches the core of our faith in and love for God, "from whom we come and towards whom we are journeying".[32] It might be said that St. Ignatius teaches us this care of the environment in the Principle and Foundation[33] when speaking of the goodness of creation, as well as in the *Contemplatio ad Amorem* when describing the active presence of God within creation.[34]

77/33. The drive to access and exploit sources of energy and other natural resources is very rapidly widening the damage to earth, air, water, and our whole environment, to the point that the future of our planet is threatened. Poisoned water, polluted air, massive deforestation, deposits of atomic and toxic waste are causing death and

[29] John Paul II, From the Justice of Each Comes the Peace of All, World Day of Peace Message (1January 1998), § 3.
[30] GC 34, D. 20, n. 2.
[31] Peter-Hans Kolvenbach, S.J., We Live in a Broken World. Introduction, Promotio Iustitiae 70, April 1999.
[32] Benedict XVI, Message of Peace (1 January 2008), § 7.
[33] SpEx. 23.
[34] SpEx. 230-237.

untold suffering, particularly to the poor. Many poor communities have been displaced, and indigenous peoples have been the most affected.

78/34. In heeding the call to restore right relationships with creation, we have been moved anew by the cry of those suffering the consequences of environmental destruction, by the many postulates received, and by the recent teaching of the Holy Father and many episcopal conferences on this issue.

79/35. This Congregation urges all Jesuits and all partners engaged in the same mission, particularly the universities and research centres, to promote studies and practices focusing on the causes of poverty and the question of the environment's improvement. We should find ways in which our experiences with refugees and the displaced on one hand, and people who work for the protection of the environment on the other hand, could interact with those institutions, so that research results and advocacy have effective practical benefits for society and the environment. Advocacy and research should serve the poor and those who work for the protection of the environment. This ought to shed new light on the appeal of the Holy Father that costs should be justly shared "taking due account of the different levels of development".[35]

80/36. In our preaching, teaching, and retreat direction, we should invite all people to appreciate more deeply our covenant[36] with creation as central to right relationships with God and one another, and to act accordingly in terms of political responsibility, employment, family life, and personal lifestyle.

IV. Global Preferences

81/37. In continuity with the recommendations[37] made by GC 34, and to respond effectively to the global challenges described above, this Congregation has emphasized the importance of structures for apostolic planning, implementation, and accountability at all levels of the Society's government.[38]

82/38. During the last years the Society has made a concerted and generous effort to increase inter-provincial cooperation in a variety of ways. In this context, GC 34 stated that "Fr. General […] in his regular contacts with Provincials and with the Moderators of the Conferences will discern the greater needs of the universal Church and will establish global and regional priorities".[39]

83/39. While respecting provincial or regional priorities, these "preferences" indicate apostolic areas requiring "special or privileged attention".[40] In our present context, we may confidently say that they offer areas for the realisation of the mission

---

[35] Benedict XVI, Message for the day of Peace (1 January 2008), § 7.
[36] Benedict XVI, Message for the day of Peace (1 January 2008), § 7.
[37] GC 34, D. 21.
[38] GC 35, D. 5, nn. 12, 18 -21.
[39] GC 34, D. 21, n. 28.
[40] Peter-Hans Kolvenbach, S.J., "Souhaits de Noël et de Nouvel An: Nos préférences apostoliques" (1 January 2003), AR 23,1 (2003) 31-36: "[The choice of apostolic priorities] has been accomplished in prayerful discernment, identifying some of the most important and urgent needs, those that are more universal, or those to which the Society is being called to respond more generously".

orientations provided by this decree. In consultation with the Conferences of Major Superiors, Fr. Peter-Hans Kolvenbach decided on the following apostolic preferences:

(i) *Africa*. Aware of the cultural, social, and economic differences in Africa and Madagascar, but also conscious of the great opportunities, challenges, and variety of Jesuit ministries, we acknowledge the Society's responsibility to present a more integral and human vision of this continent. In addition, all Jesuits are invited to greater solidarity with and effective support of the Society's mission of inculturating faith and promoting more justice in this continent.

(ii) *China* has become of central importance not only for East Asia but for the whole of humanity. We want to continue our respectful dialogue with its people, aware that China is an important key for a peaceful world and has great potential for enriching our faith tradition, as many of its people long for a spiritual encounter with God in Christ.

(iii) The *intellectual apostolate* has been a defining characteristic of the Society of Jesus from its beginning. Given the complex yet interrelated challenges that Jesuits face in every apostolic sector, GC 35 calls for a strengthening and renewal of this apostolate as a privileged means for the Society to respond adequately and a life style responsible to creation are all important aspects of our lives as Jesuits. They authenticate what we proclaim and what we do in fulfilling our mission. The privileged place of this collective witness is our life in community, Thus, Jesuit community is not just for mission: it is itself mission.[41]

84/42. An apostolic body that lives in creative obedience and in which the members know how to appreciate their collaborators in mission gives a powerful witness to the world. Our ministries and institutions are the first place where faith in our Lord Jesus Christ, which we profess, should be incarnated through the justice of our relationships with God, others, and creation.

85/43. In this global context it is important to highlight the extraordinary potential we possess as an international and multicultural body. Acting consistently with this character can not only enhance the apostolic effectiveness of our work but in a fragmented and divided world it can witness to the reconciliation in solidarity of all the children of God.

[41] Cf. Peter-Hans Kolvenbach, S.J., "Sur la vie communautaire" (12 March 1998), AR 22 (1996-2002) 276-289.

2. Issues for the Ordinary Government of the Society of Jesus Studied at the 35th General Congregation[1]

[…]

Ecology/Environment/Globalisation: The 35th General Congregation wished to discuss these topics as a whole and appointed a commission for this task. During the discussion which took place in a plenary session, reference was made to the magnitude and complexity of this phenomenon.[2] For this reason it is essential that we collaborate with individuals and institutions in establishing networks.

In collaborating with others, Jesuits must not forget the specific contribution which the Christian faith can make to this topic. It is sad that the contribution of the Society[3] in this area is too little known and made use of, even by Jesuits. The General Congregation recommends that the Provinces draw up guidelines so that individual Jesuits as well as Jesuit communities and institutions may use their resources in an ecologically responsible way.

Religious Fundamentalism and Dialogue: Religious Fundamentalism and Dialogue: From the beginning this commission stressed the multifaceted character of fundamentalism. Jesuits have to make an effort to understand it in all its complexity. The 35th General Congregation reaffirmed the commitment of the Society to interreligious and cultural dialogue and recognized the work being carried out in this field.[4]

Now Jesuits are asked to accept the difficult task of expanding this dialogue to religious fundamentalism, of entering into contact with it, of improving activities in networks, and of cooperating with secretariats and organizations committed to dialogue.

Migrants and Refugees: In a presentation during a plenary session, the commission noted that since the founding of the Jesuit Refugee Service in 1980, the phenomenon of "people in movement" has become more complex. Some migrants move to another country of their own free will; others are forced to move, sometimes to another place within their own country, because of war, natural disasters and even human trafficking. They are received with hostility and weak legal structures do not protect their rights.

The General Congregation asks that the Society continue to support the JRS with the assignment of Jesuits and other resources and to promote close collaboration between the Provinces/Conferences and the JRS. It also urges all Provinces, through their institutions, to promote the integration of migrants into the society which receives them.[5]

---

1 The General Congregation decided that, together with the official decrees of the Congregation, a narrative document should be published dealing with the discussions of the topics for the ordinary government, without including the suggestions directed to Father General. This document was entrusted to Father General, with the deliberative vote of the Fathers of the Curia who have the right to participate in a General Congregation due to their office.

2 Cfr. GC 35, D. 3, nn. 31-36.

3 Secretariat for Social Justice: "We live in a Broken World", Promotio Iustitiae, nº 70, April 1999; "Globalisation and Marginality: Our Apostolic Global Response", February 2006.

4 GC 35, D. 3, nn. 3-4.

5 This is another global preference established in GC35, D. 3, nº 39 (v).

Indigenous Peoples: The 35th General Congregation received numerous postulates on this topic. In a plenary session the commission which studied them emphasised the fact that today there about 370,000,000 indigenous people[6] spread throughout the world and that they represent a rich cultural heritage and an important legacy of civilisation.

Because of various political and socioeconomic factors, the indigenous peoples are among the most marginalised and exploited. The process of globalisation, which is partly responsible for environmental degradation and the pillage of natural resources, has a particular effect on them. In addition, climatic change continues to seriously harm them.

Since this situation threatens the very survival of these peoples, the Society should increase its commitment to them. The General Congregation suggests that in every area where this challenge exists, the Conference of Provincials form "work groups" of Jesuits working in this apostolate.

[…]

3. Address of His Holiness Benedict XVI to the 35th General Congregation of the Society of Jesus

21 February 2008

Dear Fathers of the General Congregation of the Society of Jesus,

[…]

2. Your Congregation takes place in a period of great social, economic and political changes, sharp ethical, cultural and environmental problems, conflicts of all kinds, but also of a more intense communication among peoples, of new possibilities of acquaintance and dialogue, of a deep longing for peace. All these are situations that challenge the Catholic Church and its ability to announce to our contemporaries the Word of hope and salvation. I very much hope, therefore, that the entire Society of Jesus, thanks to the results of your Congregation, will be able to live with a renewed drive and fervour the mission for which the Spirit brought it about and has kept it for more than four centuries and a half with an extraordinary abundance of apostolic fruit. Today I should like to encourage you and your confreres to go on in the fulfilment of your mission, in full fidelity to your original charism, in the ecclesial and social context that characterizes this beginning of the millennium. As my predecessors have often told you, the Church needs you, counts on you, and continues to turn to you with confidence, particularly to reach the geographical and spiritual places where others do not reach or find it difficult to reach. Those words of Paul 6th have remained engraved in your hearts: "Wherever in the Church, even in the most difficult and exposed fields, in the crossroads of ideologies, in the social trenches, there has been or is confrontation between the burning exigencies of humanity and the perennial message of the Gospel, there have been and are the Jesuits" (3 December 1974, to the 32nd General Congregation).

---

6 Cfr. United Nations: Permanent Forum on Indigenous Issues (UNPFII), page 1.

[…]

8. At the same time I encourage you to continue and renew your mission among the poor and for the poor. Unfortunately new causes of poverty and exclusion are not lacking in a world marked by grave economic and environmental imbalances, processes of globalisation, caused by selfishness rather than by solidarity, by devastating and absurd armed conflicts. As I had the opportunity to repeat to the Latin American Bishops gathered in the Shrine of Aparecida, "the preferential option for the poor is implicit in the Christological faith in a God that has made himself poor for us, so as to make us rich by his poverty" (2 Cor 8,9). It is therefore natural that whoever wishes to make himself a companion of Jesus, really share the love of the poor. For us the choice of the poor is not ideological but is born from the Gospel. The situations of injustice and poverty in the world of today are countless and dramatic and it is necessary to try to understand and combat in the heart of man the deeper causes of the evil that separates him from God, without forgetting to meet the more urgent needs in the spirit of the charity of Christ. Taking up one of the latest intuitions of Father Arrupe, your Society continues to engage in a meritorious way in the service of the refugees, who are often the poorest among the poor and need not only material help but also the deeper spiritual, human and psychological proximity especially proper to your service.

[…]

Source: www.jesuits.global *(*Ad Usum Nostrorum) Documents

GC 36: RP ARTURO SOSA ABASCAL, S.J. (2016)

1. Decree 1: Companions in A Mission of Reconciliation and Justice

All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation. (2 Cor 5:18)

1. The Society of Jesus has always sought to know and to follow God's will for us. This Congregation takes up that task again. We do so from the heart of the Church, but gazing upon the world "that has been groaning in labour pains until now."[1] On the one hand, we see the vibrancy of youth, yearning to better their lives. We see people enjoying the beauty of creation. We see the many ways in which people use their gifts for the sake of others. And yet, our world faces so many needs today, so many challenges. We have images in our minds of people humiliated, struck by violence, excluded from society, and on the margins. The earth bears the weight of the damage human beings have wrought. Hope itself seems threatened; in place of hope, we find fear and anger.
2. Pope Francis reminds us that "we are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental."[2] This one crisis that underlies both the social and environmental crises arises from the way in which human beings use – and abuse – the peoples and goods of the earth. This crisis has deep spiritual roots; it saps the hope and joy that God proclaims and offers through the Gospel, affecting even the Church and the Society of Jesus.
3. Yet, looking at reality with the eyes of faith, with a vision trained by the *Contemplatio,*[3] we know that God labours in the world. We recognize the signs of God's work, of the great ministry of reconciliation God has begun in Christ, fulfilled in the Kingdom of justice, peace and the integrity of creation. GC 35 recognized this mission.[4] The letter of Father General Adolfo Nicolás on reconciliation[5] and the teaching of Pope Francis[6] have given this vision greater depth, placing faith, justice, and solidarity with the poor and the excluded as central elements of the mission of reconciliation. Rather than ask what we should do, we seek to understand how God invites us – and so many people of

---

1 Romans 8:22
2 Laudato si', 139
3 The Contemplation to Attain Love, Spiritual Exercises, 236
4 Cf. GC 35, D. 3, "Challenges to our Mission Today." In doing so, GC 35 built upon the message of GC 32, D. 4, n. 2. "The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another."
5 Father Adolfo Nicolás, "Reply to Ex-Officio Letters 2014", Acta Romana Societatis Iesu Vol. XXV (2014): 1032-1038.
6 Cf. Evangelii Gaudium, 226-230, 239-258 and Misericordiae Vultus.

good will – to share in that great work. Alone, we find ourselves humbled and weak, sinners. With the Psalmist, we cry out, "Show us, O Lord, your mercy, and grant us your salvation."[7] But we experience joy in knowing ourselves as sinners who, in God's mercy, are called to be companions of Jesus and "co-workers with God."[8]

4. We are not the first to seek clarity concerning God's call. The meeting of the First Companions in Venice[9] is a powerful image, an important step in the formation of the Society. There, the companions confronted the frustration of their plans to go to the Holy Land. This drove them to a deeper discernment of the Lord's call. Where was the Spirit drawing them? As they discerned new direction for their lives, they held fast to what they had already found to be life-giving: sharing their lives together as friends in the Lord; living very close to the lives of the poor; and preaching the Gospel with joy.

5. They were priests, both learned and poor. For the First Companions, life and mission, rooted in a discerning community, were profoundly inter-related. We Jesuits today are called to live in the same way, as priests, brothers, and those in formation who all share the same mission. As we reflect and pray on each of these elements, we do so knowing the intimate unity of mission, life, and discerning community, all afire with the love of Christ.

6. This Congregation finds consolation and joy in returning to these roots, this integral vision of who we are, as well as in the knowledge that there are many others who, like us, hear the call to labour with Christ. We return to those roots now, first to a discerning community, then to our life in faith, and finally to the mission that flows from both. The poverty of life and proximity to the poor of the First Companions in Venice must mark our lives too,[10] that poverty that engenders creativity and protects us from what limits our availability to respond to God's call. Such poverty of life constantly calls us to reflect on how we can live more simply with less. We pray too to enter ever more fully into that great mystical tradition that our First Fathers bequeathed to us, ever a grace, ever a challenge. Finally, we insistently ask for the grace to know how we can share in the great ministry of reconciliation, knowing that as Pope Francis reminds us, our response remains always incomplete.[11]

A discerning community with open horizons

7. During their time in Venice, the companions were not always together; they were dispersed in order to fulfil many tasks. Nevertheless, it was at that time that they shared the experience of constituting a single group, united in following Christ, in the midst of the diversity of their activities. We Jesuits today are also engaged in a great variety of apostolates, which often demand specialization and a great deal of energy. If, however, we forget that we are one body, bound together in and with Christ,[12] we

---

7 Ps. 85: 8
8 1 Cor. 3:9
9 Autobiography 93-95
10 CN, 143, 159-160. Our poverty is for us madre (Constitutions, 287) and muro (Constitutions, 553).
11 Interview with Pope Francis, Civiltà Cattolica 2013 III: 449-477.
12 Constitutions, 813

lose our identity as Jesuits and our ability to bear witness to the Gospel. It is our union with one another in Christ that testifies to the Good News more powerfully than our competences and abilities.

8. Thus, each of us should constantly desire that our own apostolic work develop, be stimulated, and helped to bear fruit, through the encouragement of our brothers. We always receive our mission from God in the Church, through our Major Superiors and local Superiors, in the practice of Jesuit obedience, which includes our personal discernment.[13] If, however, our mission is not supported by the body of the Society, it risks withering. In our individualistic and competitive age, we should remember that the community plays a very special role since it is a privileged place of apostolic discernment.

9. The Jesuit community is a concrete space in which we live as friends in the Lord. This life together is always at the service of mission, but because these fraternal bonds proclaim the Gospel, it is itself a mission.[14]

10. In our Jesuit community life, we should leave room for encounter and sharing. This disposition helps the community become a space of truth, joy, creativity, pardon, and of seeking the will of God. Thus, community can become a place of discernment.

11. Communal discernment requires that each of us develop some basic characteristics and attitudes: availability, mobility, humility, freedom, the ability to accompany others, patience, and a willingness to listen respectfully so that we may speak the truth to each other.

12. An essential tool that can animate apostolic communal discernment is spiritual conversation. Spiritual conversation involves an exchange marked by active and receptive listening and a desire to speak of that which touches us most deeply. It tries to take account of spiritual movements, individual and communal, with the objective of choosing the path of consolation that fortifies our faith, hope and love. Spiritual conversation creates an atmosphere of trust and welcome for ourselves and others. We ought not to deprive ourselves of such conversation in the community and in all other occasions for decision-making in the Society.

13. In our world that knows too much division, we ask God to help our communities become "homes" for the Reign of God. We hear the call to overcome what can separate us from one another. Simplicity of life and openness of heart foster such mutual concern. Moreover, living together as friends in the Lord nurtures the vocations of our men in formation and can inspire men to enter the Society.

14. Of course, this disposition to attend to the Spirit in our relationships must include those with whom we work. Often they teach us this openness to the Spirit. Important discernments concerning mission are often enriched by their voices and their commitment.

---

[13] GC 35, D. 4

[14] CG 35 D. 2, 19, and D. 3, 41 and Father Peter-Hans Kolvenbach, "On Community Life," nn. 2 and 10, Acta Romana Societatis Iesu, Vol. XXII (1998): 279-280, 288. Cf. CN, 314-330

15. It is critical to emphasize the continuing relevance of the real closeness of the First Companions to the poor. The poor challenge us to return constantly to what is essential to the Gospel, to what really gives life, and to recognize that which merely burdens us. As Pope Francis reminds us: we are called to find Christ in the poor, to lend our voice to their causes, but also to be their friends, to listen to them, to understand them, and to embrace the mysterious wisdom which God wishes to share with us through them.[15] Such an attitude runs counter to the usual way of the world, in which, as Qoheleth says, "the poor man's wisdom is despised, and his words are not heeded."[16] With the poor, we can learn what hope and courage mean.

16. In our communities and apostolates, we hear the call to rediscover hospitality to strangers, to the young, to the poor, and to those who are persecuted. Christ himself teaches us this hospitality.

Men on fire with passion for the Gospel

17. Our First Fathers entered into such a rich discernment of God's call together because they had experienced the grace of Christ that set them free. Pope Francis urges us to pray insistently for this consolation that Christ desires to give.[17] Reconciliation with God is first and foremost a call to a profound conversion, for each Jesuit, and for all of us.

18. The question that confronts the Society today is why the Exercises do not change us as deeply as we would hope. What elements in our lives, works, or lifestyles hinder our ability to let God's gracious mercy transform us? This Congregation is deeply convinced that God is calling the entire Society to a profound spiritual renewal. Ignatius reminds us that each Jesuit must "take care, as long as he lives, first of all to keep before his eyes God."[18] Thus, all the means that unite us directly with God should be more than ever prized and practiced: the *Spiritual Exercises*, daily prayer, the Eucharist and the Sacrament of Reconciliation, spiritual direction, and the Examen.[19] We need to appropriate ever more fully the gift of the *Exercises* that we share with so many, especially the Ignatian family[20], and the *Constitutions* that animate our Society. In a world losing its sense of God, we should seek to be more deeply united with Christ in the mysteries of his life. Through the *Exercises*, we acquire the style of Jesus, his feelings, his choices.

19. At the heart of Ignatian spirituality is the transforming encounter with the mercy of God in Christ that moves us to a generous personal response. The experience of the merciful gaze of God on our weakness and sinfulness humbles us and fills us with gratitude, helping us to become compassionate ministers to all.[21] Filled with the fire of Christ's mercy, we can enflame those we meet. This foundational experience of

---

[15] See Evangelii Gaudium, n. 198.
[16] Ecclesiastes 9:16.
[17] Address of Pope Francis to GC 36, 24 October 2016.
[18] Formula of the Institute (1550), 1.
[19] Constitutions, 813.
[20] GC 35, D 6, n. 29.
[21] Address of Pope Francis to GC 36, 24 October 2016.

God's mercy has always been the source of the apostolic audacity that has marked the Society and which we must preserve.

20. "Mercy," Pope Francis reminds us, "is not an abstraction but a lifestyle consisting in concrete gestures rather than mere words."[22] For us Jesuits, compassion is action, an action discerned together. Yet we know that there is no authentic familiarity with God if we do not allow ourselves to be moved to compassion and action by an encounter with the Christ who is revealed in the suffering, vulnerable faces of people, indeed in the suffering of creation.[23]

On mission with Christ the Reconciler

21. In preparation for the 36th General Congregation, Father General Adolfo Nicolás invited the Society to enter into a process of seeking to hear "the call of the Eternal King, and to discern the three most important calls that the Lord makes to the whole Society today."[24] Our Provinces and Regions, through the Province and Regional Congregations, responded to this invitation. The call to share God's work of reconciliation in our broken world emerged often and powerfully. What GC 35 had identified as three dimensions of this ministry of reconciliation,[25] namely, reconciliation with God, with one another, and with creation, assumed a new urgency. This reconciliation is always a work of justice, a justice discerned and enacted in local communities and contexts. The Cross of Christ and our sharing in it are also at the centre of God's work of reconciliation. This mission can lead to conflict and death, as we have witnessed in the lives of many of our brothers. While we speak of three forms of reconciliation, all three are, in reality, one work of God, interconnected and inseparable.

1st Call – Reconciliation with God

22. Reconciliation with God roots us in gratitude and opens us to joy, if we allow it. Pope Francis writes, "The joy of the Gospel fills the hearts and lives of all who encounter Jesus. … With Christ, joy is constantly born anew."[26] Announcing and sharing the Gospel continues to be the reason for the Society's existence and mission: that Jesus Christ be known, that he be loved in return, and that Christ's love be a source of life for all. He always remains the source of the joy and hope we offer to others. Thus, the Society must respond more decisively to the Church's call for a new evangelisation, giving special emphasis to ministry to and with the young and with families.

23. A special gift Jesuits and the Ignatian family have to offer to the Church and her mission of evangelisation is Ignatian spirituality, which facilitates the experience of God and can therefore greatly help the process of personal and communal conversion. Pope Francis constantly affirms that discernment should play a special role, in the

---

[22] Address of Pope Francis to GC 36, 24 October 2016.
[23] Cf. Matthew 25: 31-46.
[24] Father Adolfo Nicolás, "Letter Convoking General Congregation 36," Acta Romana Societatis Iesu, Volume XXV (2014): 1096.
[25] GC 35, D. 3
[26] Evangelii Gaudium, 1

family, among youth, in vocation promotion, and in the formation of clergy.[27] Christian life is more and more personalized through discernment.

24. Proclaiming the Gospel takes place in many different contexts: a) Secularization is a major challenge for many cultures, calling for creativity particularly in attracting and initiating younger generations into the Christian faith. b) In an increasingly pluralistic world, inter- religious dialogue in all its forms remains a necessity, one that is not always easy and that risks misunderstanding. c) In many parts of the world, the Society is called to respond to the challenge of believers abandoning the Church in the search for personal meaning and spirituality. d) Jesuits must continue to give importance to theological and scriptural studies by which we help people deepen their understanding of the Gospel in their diverse cultural contexts, with their hopes and their challenges. These studies should involve accompanying people from the depth of their spiritual traditions.

2nd Call – Reconciliation within humanity

25. Throughout our preparation for this Congregation as a universal body with a universal mission,[28] we heard accounts of the shocking forms of suffering and injustice that millions of our brothers and sisters endure. Reflecting on these, we hear Christ summon us anew to a ministry of justice and peace, serving the poor and the excluded and helping build peace. Among these various forms of suffering, three have appeared with consistency from many of our Provinces and Regions:

26. a) The displacement of peoples (refugees, migrants, and internally displaced peoples): In the face of attitudes hostile to these displaced persons, our faith invites the Society to promote everywhere a more generous culture of hospitality. The Congregation recognizes the necessity of promoting the international articulation of our service to migrants and refugees, finding ways of collaboration with JRS.

27. b) The injustices and inequalities experienced by marginalized peoples: Along with an enormous growth of wealth and power in the world comes an enormous and continuing growth of inequality. The present dominant models of development leave millions of people, especially the young and the vulnerable, without opportunities for integration into society. Indigenous peoples and communities, like the Dalits and tribals in South Asia, represent a paradigmatic case of these groups. In many parts of the world, women especially experience such injustice. We are called to support these communities in their struggles, recognizing that we have much to learn from their values and their courage. The defence and promotion of human rights and integral ecology is an ethical horizon that we share with many other people of good will, who are also seeking to respond to this call.

28. c) Fundamentalism, intolerance, and ethnic-religious-political conflicts as a source of violence: In many societies, there is an increased level of conflict and polarisation, which often gives rise to violence that is all the more appalling because it is motivated and justified by distorted religious convictions. In such situations, Jesuits, along with

[27] Amoris Laetitia, 296-306.
[28] GC 35, D. 2, n. 20.

all who seek the common good, are called to contribute from their religious-spiritual traditions towards the building of peace, on local and global levels.

3rd Call – Reconciliation with creation

29. Pope Francis has emphasized the fundamental connection between the environmental crisis and the social crisis in which we live today.[29] Poverty, social exclusion, and marginalisation are linked with environmental degradation. These are not separate crises but one crisis that is a symptom of something much deeper: the flawed way societies and economies are organized. The current economic system with its predatory orientation discards natural resources as well as people.[30] For this reason, Pope Francis insists that the only adequate solution must be a radical one. The direction of development must be altered if it is to be sustainable. We Jesuits are called to help heal a broken world,[31] promoting a new way of producing and consuming, which puts God's creation at the centre.

30. The multifaceted challenge of caring for our common home calls for a multifaceted response from the Society. We begin by changing our personal and community lifestyles, adopting behaviour coherent with our desire for reconciliation with creation. We must accompany and remain close to the most vulnerable. Our theologians, philosophers, and other intellectuals and experts should contribute to the rigorous analysis of the roots of and solutions to the crisis. Jesuit commitment in regions like the Amazon and the Congo Basin, environmental reserves that are essential for the future of humanity, should be supported. We should manage our financial investments responsibly. And we cannot forget to celebrate creation, to give thanks for "so much good we have received."[32]

Toward the Renewal of Our Apostolic Life

31. All our ministries should seek to build bridges, to foster peace.[33] To do this, we must enter into a deeper understanding of the mystery of evil in the world and the transforming power of the merciful gaze of God who labours to create of humanity one reconciled, peaceful family. With Christ, we are called to closeness with all of crucified humanity. With the poor, we can contribute to creating one human family through the struggle for justice. Those who have all the necessities of life and live far from poverty also need the message of hope and reconciliation, which frees them from fear of migrants and refugees, the excluded and those who are different, and that opens them to hospitality and to making peace with enemies.

32. The Congregation calls the entire Society to a renewal of our apostolic life founded on hope. We need more than ever to bring a message of hope, born of consolation from our encounter with the Risen Lord. This renewal focused on hope includes all our diverse apostolates.

---

[29] Laudato si', 139.
[30] "Justice in the Global Economy: Building Sustainable and Inclusive Communities," Promotio Iustitiae 121.
[31] "Healing a Broken World," Promotio Iustitiae 106.
[32] Spiritual Exercises, 233.
[33] Formula of the Institute (1550) 1: "He should show himself ready to reconcile the estranged."

33. We do not want to propose a simplistic or superficial hope. Rather, our contribution, as Father Adolfo Nicolás always insisted, should be characterized by depth: a depth of interiority and "a depth of reflection that allows us to understand reality more deeply and thus to serve more effectively."[34] To this end, Jesuits in formation should receive solid intellectual preparation and be helped to grow in personal integration.

34. Our educational apostolates at all levels, and our centres for communication and social research, should help form men and women committed to reconciliation and able to confront obstacles to reconciliation and propose solutions. The intellectual apostolate should be strengthened to help in the transformation of our cultures and societies.

35. Because of the magnitude and interconnectedness of the challenges we face, it is important to support and encourage the growing collaboration among Jesuits and Jesuit apostolates through networks. International and intersectoral networks are an opportunity to strengthen our identity, as we share our capacities and local engagements in order together to serve a universal mission.

36. Collaboration with others is the only way the Society of Jesus can fulfil the mission entrusted to her. This partnership in mission includes those with whom we share Christian faith, those who belong to different religions, and women and men of good will, who, like us, desire to collaborate with Christ's reconciling work. In the words of Father General Arturo Sosa, Jesuits are "called to the mission of Jesus Christ, that does not belong to us exclusively, but that we share with so many men and women consecrated to the service of others."[35]

37. In all we do, we want to heed Pope Francis, who has urged us to promote dynamics of personal and social transformation. "What we need is to give priority to actions which generate new processes in society."[36] Prayerful discernment ought to be our habitual way of drawing closer to reality when we want to transform it.

38. Aware of the urgency of the present moment and of the need to involve all the Society and its apostolates in responding to these calls, this Congregation asks Father General, working closely with the Conferences and Provinces, to develop clear goals and guidelines for our apostolic life today.

Conclusion

39. From Venice, Ignatius and his companions journeyed to Rome, there to give shape to the one apostolic body of the Society, and to launch an extraordinary missionary activity. They did so under the Roman Pontiff, who confirmed their charism. This Congregation has experienced a similar grace of confirmation, encouragement and mission from Pope Francis. The Holy Father emphasized that we should not be satisfied with the *status quo* of our ministries. He called us again to the *magis*, "that *plus*" which led "Ignatius to begin processes, to follow them through, and to evaluate

[34] Father Adolfo Nicolás, "Letter on Intellectual Formation", Acta Romana Societatis Iesu, Vol. XXV (2014): 926.
[35] Homily of Father. General Arturo Sosa, 15 October 2016
[36] Evangelii Gaudium, 223.

their real impact on the lives of persons."[37]

40. In faith, we know that, amidst the difficulties and challenges of our time, God never ceases to labour for the salvation of all people, indeed of all creation. We believe that God continues his work of "reconciling the world to himself in Christ."[38] We hear the urgent summons to join the Lord in caring for the neediest and to extend God's mercy to where injustice, suffering or despair seem to thwart the divine plan. We pray for the courage and the freedom "to dare the audacity of the 'improbable,'" as we respond to God's call "with the humility of those who know that, in this service where the human engages all his energy, 'everything depends on God.'"[39] "Now is the acceptable time! Now is the day of salvation!"[40]

2. Decree 2: Renewed Governance for A Renewed Mission

Introduction

1. Apostolic mission lies at the very heart of the Society. From its earliest days, discernment has guided the development of governance to better serve and support the Society's mission, the *Missio Dei*. Governance in the Society is personal, spiritual and apostolic. Each General Congregation is a source of inspiration that guides the development of governance in changing circumstances and the care for the persons engaged in this mission in ways most appropriate to the times.
2. GC 35 gave helpful recommendations to guide the Society's governance, many of which have been implemented. Reviewing progress, GC 36 points to several areas that need further attention and clarification. First, GC 36 identifies important features relevant to our way of proceeding today that we wish to encourage. Second, this Congregation acknowledges the ways in which renewal of governance has already been undertaken at diverse levels in the Society since GC 35. Third, GC 36 makes clarifications and recommendations for ongoing apostolic discernment and planning.

Ways of proceeding suited to our times

3. Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an "international and multicultural body" in a complex, "fragmented and divided world,"[1] attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.
4. ***Discernment*:** Discernment, a precious gift of Ignatius, is integral to our personal and corporate apostolic life. It begins in contemplation of God at work in our world

[37] Address of Pope Francis to GC 36, 24 October 2016. Cf. Evangelii Gaudium 223: "Giving priority to time means being concerned about initiating processes rather than possessing spaces."
[38] 2 Cor 5:19
[39] Homily of Rev. Bruno Cadoré, O.P. at the opening of GC 36.
[40] 2 Cor 6:2
[1] GC 35, D. 3, n. 43.

and allows us to draw more fruit in joining our efforts to God's designs. Discernment is what "roots us in the Church in which the Spirit works and distributes his various gifts for the common good."[2] Discernment serves as the foundation for decision-making by the proper authority in our way of proceeding. In preparing for this Congregation we already have an experience of discernment that began in Provinces and Regions and helped us to name both significant challenges to our mission today and our responses to the Good News of Jesus.[3] This discernment process offers the spiritual base that enables our apostolic planning.

5. Given the magnitude and complexity of contemporary challenges to the mission, and the declining numbers in our least Society, discernment is more than ever critical for apostolic effectiveness.[4] Consistent and participative discernment is our way of ensuring that ongoing apostolic planning, including implementation, monitoring and evaluation, is an integral element in all Jesuit ministry. Given the crisis of authority in contemporary culture (family life, education, politics, religion), the practice of discernment is a gift that we can offer to others. By living discernment, we can impart its practice to others. Sharing in discernment leads to a shared vision. Forming collaborators for mission means first that we be formed for discernment.

6. ***Collaboration*****:** GC 35 stated that "collaboration in mission… expresses our true identity as members of the Church, the complementarity of our diverse calls to holiness, our mutual responsibility for the mission of Christ, our desire to join people of good will in the service of the human family, and the coming of the Kingdom of God."[5] GC 34 had already asked that "all those engaged in the work should exercise co-responsibility and be engaged in discernment and participative decision making where it is appropriate."[6] GC 36 recognizes the decisive role of our partners in the vitality of the Society's mission today and expresses its gratitude to all those who contribute to and play significant roles in Jesuit ministry. That mission is deepened and ministry is extended by collaboration among all with whom we work, especially those inspired by the Ignatian call.

7. Noting remarkable progress in collaboration across the Society, obstacles remain. The challenges may be found in our own lack of imagination and courage, or they may come from inhibitions arising from our social contexts or even from local clerical practice. A particular difficulty can be the lack of genuine collaboration among Jesuits -- individuals, institutions, communities, Provinces, and Conferences. Inclusive discernment and ongoing planning and evaluation of our efforts to go beyond the obstacles is required in order to mainstream the participation of mission partners further in various levels of the Society's apostolic

---

2 Address of Pope Francis to GC 36, 24 October 2016.
3 See Father Adolfo Nicolás, "GC36, The Call of the Eternal King: A Meditation" (2015/15: 3 October 2015).
4 See Father Adolfo Nicolás, "CP70. De Statu S.J." Acta Romana Societatis Iesu XXV, 2 (2012) p. 535.
5 GC 35, D. 6, n. 30.
6 GC 34, D. 13, n. 13.

activities and governance. It is also important to discern to which projects, initiatives or activities carried out by others, we could offer our support, whether human, technical, intellectual or financial.

8. ***Networking*:** Collaboration naturally leads to cooperation through networks. New technologies of communication open up forms of organization that facilitate collaboration. They make it possible to mobilize human and material resources in support of mission, and to go beyond national borders and the boundaries of Provinces and Regions. Often mentioned in our recent Congregation documents, networking builds on a shared vision and requires a culture of generosity, openness to work with others and a desire to celebrate successes. Networks also depend on persons able to provide vision and leadership for collaborative mission. When properly conceived, networking provides a healthy balance between authority and local initiative. It strengthens local capacity and encourages subsidiarity while assuring a unified sense of mission from a central authority. Local views are more readily and speedily heard.

9. Governing bodies in the Society are already encouraging networks. Depending upon their scope and scale, Provincials, Conferences and the General Curia actively facilitate, foster, accompany and evaluate international and intersectoral networks. In Jesuit networks we find the intersection between the creativity and initiative that occur in networking and the authority that gives the mission. Networks engage the "horizontal" and the "vertical" dimensions of our ministries and governance. Networking also reflects a contemporary move towards greater synodality as promoted by Vatican II.

Review of steps taken since GC 35

10. Decree 5 of GC 35, "Governance at the Service of Universal Mission," expressed the desire that Father General follow up on certain issues expeditiously. This desire was articulated in directives, recommendations and suggestions. Directives included the comprehensive revision of the *Formulae* for General, Province and Procurators' Congregations, and the instruction to perform a comprehensive review of central governance. Recommendations included the establishment of instruments to promote good governance through regular assessment of superiors and evaluation of apostolic institutions, the evolution of a strategy for improved communications within and beyond the Society, and reflection on provincial and regional structures with a view to adapting them to today's realities. Suggestions for follow-up included the search for ways in which financial resources may be more equitably deployed for solidarity in service of international mission. Another request was that programs for leadership development be undertaken in the Society.

11. Each request received significant attention; time and resources were given to the issues, and substantial progress is evident. GC 36 expresses its deep gratitude to Father Adolfo Nicolás and all who played a role in these efforts.

12. This Congregation identifies three areas for further reflection and action:

    a. The Society should continue to improve its process of discernment, making it

always more coherent, that is, better able to identify and respond to challenges at the global level in a way that integrates local, provincial, conference and central governance. The Society should continue to develop ways at every level to implement, monitor and evaluate the results of decisions taken.

b. The breadth and depth of our planning and review processes (for example, the review of central governance and the structures of Conferences) need greater attention and capacity.

c. Some of the requests of Decree 5 of GC 35 (for example, communications, sharing financial resources, leadership development) have been acted on, but they are still works in progress that need attention.

13. Reflecting on these realities through the perspectives of discernment, collaboration and networking, GC 36 makes the following recommendations.

Recommendations

For Father General and central governance

14. GC 36 asks Father General to review the process —initiated by GC 34[7] and continued by Father General Peter-Hans Kolvenbach[8] — to evaluate progress on our current apostolic preferences and, if appropriate, to identify new ones. Discernment of such preferences should include the greatest possible participation of the Society and of those involved with us in our mission. To this end, as indicated by GC 35,[9] Father General and the Council should establish procedures for assessing the Society's complex processes for apostolic planning at all levels and encourage the use of ongoing discernment and planning.

15. GC 36 calls on Father General to carry to term the comprehensive review of the central governance of the Society that was requested by GC 35[10] and initiated by Father Nicolás. In particular, this review should further help situate various governance elements in relation to the General, his Council, Regional Assistants, Sectoral Secretaries, Conference Presidents, the Major Superiors and local Superiors, noting the competencies of each, the complementarity of their roles in serving the Society's mission, and their relationship with the person and governance of Father General. This process should include an evolving communications strategy as noted in Decree 5.[11] For this review, in line with what was proposed by GC 35, Father General is encouraged to "make use of the best professional advice available within and outside the Society."[12]

16. GC 36 requests that Father General study the governance of Jesuit networks and

---

7 GC 34, D. 21, n. 28.

8 Father Peter-Hans Kolvenbach, "Nos préférences apostoliques" Acta Romana Societatis Iesu XXIII, 1 (2003) pp. 31-36.

9 GC 35, D. 3, n. 40.

10 GC 35, D. 5, nn. 9-14.

11 GC 35, D. 5, n. 13.

12 GC 35, D. 5, n. 14.

other forms of ministry which extend beyond a Province or Conference. As networking has been promoted to enhance collaboration inside and outside the Society,[13] it is necessary to reflect on how and at what level of governance the Society can exercise its responsibility for Jesuit networks. In the same way, the Society should develop models of governance appropriate to ministries that are global in their mission and service.

17. GC 36 asks Father General to review and evaluate the restructuring of Provinces and Regions that has already taken place, so that what has been learned can be applied to ongoing and future reconfiguration.

18. GC 36 affirms that, keeping in mind our commitment to poverty, various financial strategies, opportunities and implications must be considered in apostolic planning and decision-making at all levels of Society governance. The Treasurer and other skilled and knowledgeable persons should assist in these processes. In this context, GC 36 requests that Father General implement revisions of the *Statutes on Religious Poverty in the Society of Jesus* and the *Instruction on the Administration of Goods*, with particular attention to the use of contemporary financial instruments and to the norms on sources and uses of the Common Fund.

19. GC 36 calls on Father General to continue the steps taken by Father Nicolás to promote greater solidarity of human, institutional and financial resources throughout the Society in order to achieve greater apostolic effectiveness. Specifically, the Congregation asks that he:

    a. Continue and bring to fulfilment the Solidarity in Formation process;

    b. Review the goals and operation of FACSI to promote more effectively the universal mission of the Society at the service of those in greater need.

For Conferences of Major Superiors

20. GC 36 asks that the six Conferences, described by GC 35 as "a significant initiative in the governance structure of the Society"[14], should undertake a study of their way of proceeding. They should use the guidelines of Decree 5 of GC 35[15] as the foundation for their self-assessment; these self-assessments should be reviewed by Father General. Acknowledging differences in history, context and styles of decision-making, the self- study should have at least the following four outcomes:

    a. More consistency among the Statutes of the Conferences, particularly in the areas of the binding nature of decisions and the President's decision-making authority in relation to the co-responsibility of Major Superiors.[16]

    b. A process for implementing ongoing apostolic discernment and planning in the Conference that includes the President in the apostolic planning of Provinces and Regions and in facilitating the preparation of Jesuits for international

[13] Cf. GC 34, D. 21, nn. 13-14 and GC 35, D. 6, n. 29.
[14] GC 35, D. 5, n. 17.
[15] GC 35, D. 5, nn. 17-23.
[16] GC35, D. 5, n. 20 c.

apostolates.

c. Clarification of their capacity for holding resources for formation and apostolic purposes.

d. An outline of ways in which the Presidents engage with Father General in discerning and animating the universal mission of the Society and in expanding the horizons of decision-making beyond the confines of Provinces and Conferences.

21. GC 36 calls on Conferences to review implementation of the *Guidelines for the Relationship between the Superior and the Director of Work*.[17] They should take into account the increasing number of lay directors of Jesuit works and adapt the *Guidelines* as needed for the realities of their Conferences. They should further assess the implementation of Decree 6 of GC 35[18] in regard to collaboration with others, and develop and evaluate strategies to promote such collaboration in the Conference. The reduced number of Jesuits, the proliferation of apostolic initiatives of the Society, the increasingly active and welcome participation of partners, and the growing role of lay participation in the Church require further reflection and action in the area of collaboration. Father General should be informed of the strategies and should approve updated Guidelines.

For provincial and regional governance

22. GC 36 asks Major Superiors to ensure that apostolic discernment and planning in their Provinces or Regions is consistent with the universal apostolic preferences of the Society and the apostolic discernment and planning of their Conferences, so that the mission preferences of the whole Society are taken into account in the ministries of their Provinces or Regions.[19] Discernment and decisions of Major Superiors about works in their Provinces or Regions must take into account the effects they have on flexibility and availability for the universal mission of the Society, especially in their Conferences. This engagement enhances both the General's capacity to undertake global mission and the Major Superiors' co-responsibility in serving the universal mission of the Society.

23. GC 36 calls on Major Superiors to promote the integration of life and mission of Jesuits at the local level, in the context of decreasing numbers of Jesuits worldwide but increasing involvement of others and growth of apostolic vitality. Major Superiors should insist on the formation of Jesuits who will be able to thrive in this evolving reality. Major Superiors are also encouraged to create and support dynamics which build relationships among Jesuits, enhance collaboration among Jesuits and colleagues, support apostolic animation, and promote initiatives of intersectoral collaboration. These initiatives could include meetings among superiors of the same city or area, apostolic networks or platforms, and ministries commissions or other structures of mutual accompaniment. At the same time GC

[17] Acta Romana Societatis Iesu XXII, 3 (1998) pp. 383-391.
[18] GC 35, D. 6, n. 29.
[19] Cf. CG 35, D. 5, n. 20, c.3.

36 calls on Major Superiors to support processes which give freedom to leave ministries which are no longer sustainable or no longer critical to our mission, and to clarify juridical relationships with ministries which have become Ignatian rather than Jesuit in character.[20]

24. GC 36 requests that Major Superiors ensure that a local Superior's primary responsibility be the animation of the local Jesuit community.[21] Proper training for local Superiors and a manageable workload of apostolic activities are key to the proper implementation of *CN* 351.[22]

For local governance

25. GC 35 stated that "the effectiveness of the local Superior is critical to the apostolic vitality of the Jesuit community..."[23] The apostolic leadership of the local Superior is today marked by the importance of the promotion of discernment, collaboration and networking. GC 36 requests that local Superiors exercise their service to communities from these three perspectives so that they promote mission at all levels: local, Province, Conference and universal.

26. GC 36 invites Superiors and Directors of works, and indeed all Jesuits and partners in mission, to foster deep habits of prayer and discernment as the preludes and accompaniment to ongoing planning, and to foster mutual relationships and collaboration in implementing plans. This means encouraging a spirit of availability and trust among us and with all who serve the *Missio Dei*.

Conclusion: Re-imagining and seeking the greater and more universal good

27. If our governance can inspire us to renew our service of mission, with greater commitment to discernment, collaboration and networking, God's grace can move us closer to its fulfilment.

28. As Pope Francis reminded us, our "way of proceeding" is a process, a journey: "I rather like Ignatius' way of seeing everything – except for what is absolutely essential – as constantly developing, *in fieri*..."[24]. We draw profit, Pope Francis indicated, from "holding tensions together"[25]: contemplation and action, faith and justice, charism and institutions, community and mission. We are pilgrims. Our path involves facing the creative tensions brought about by the diversity of persons and ministries in the Society. In seeking to progress in following the Lord, the Society must constantly re-imagine and discern how our governance structures can better serve the mission entrusted to us.

---

[20] GC 35, D. 6, nn. 9-14.
[21] Cf. Complementary Norm 351.
[22] GC 35, D. 5, n. 38.
[23] GC 35, D. 5, n. 33.
[24] Address of Pope Francis to GC 36, 24 October 2016.
[25] Ibid.

3. Matters Entrusted to Father General

Protection and Safety of minors

GC36 asks Father General to continue working with Major Superiors and Conferences to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors, in keeping with the suggestions of the Congregation regarding formation, community life, ministries and governance.

Source: www.jesuits.global (Ad Usum Nostrorum) Documents

CHAPTER – III: LETTERS OF SUPERIORS GENERAL

1. Introduction

Xavier Jeyaraj, S.J.

Chapter III contains the official letters of the Superiors General starting from Fr. Wlodimir Ledóchowski, S.J. The first letter of Fr. General regarding social apostolate was in fact a response to the Provincial of Castile, Spain, who had raised some questions on 27 January 1916, about 'social work' in the Province. Fr. General did not respond immediately. Instead, he spent 11 months reflecting, praying, and then replying to the Provincial on 25 December 1916. In fact, every letter that goes from the Superiors General to the members of the Society goes through the process of reflection, prayer, and discernment along with his council members. This response of Fr. Ledóchowski to the Provincial was probably the benchmark letter, titled 'Certain Principles and Norms regarding Social Works', from which we can trace the story of Father Ledóchowski's efforts over the next 22 years to answer various questions that came from the Provinces.

In the light of fast-changing events since the First World War, Fr. Ledóchowski once again raised the social concern during the Procurators' Congregation in 1920. While he appreciated the initiative taken in Paris through '*Action Populaire*', he invited all provinces to work seriously on the social challenges amidst the changing socio-political reality. In the same year, he also wrote another letter to the entire Society on the importance of working with women, giving clear guidelines on how to relate to women in our places of work and mission.

World War II had just ended in 1945, resulting in significant changes in the geopolitical reality, economy and society. The positive outcome of the World War was the decolonisation of many countries resulting in the independence of, and end to, Monarchy in some countries. The reconstruction efforts in Europe focused more on industrial growth at the expense of agriculture and the production of consumer goods. The end of World War II also saw the creation of the United Nations, with the aim of preventing future conflicts and war, and promoting international collaboration and peace in the world. It was around this time, in 1946, that Fr. John Baptist Janssens, S.J. was elected as successor to Fr. Ledóchowski during GC 29.

Fr. J.B. Janssens, S.J. (1946-1964), who witnessed the impact of World War II in Europe, wrote a letter to the entire Society on 'War's Aftermath: Communism in our Day' within a few months of starting his mission as Superior General. Through this letter, he called everyone not to be lured by any type of 'isms' but to be guided by the Spirit and Christ, and to create a 'social sense' in all Jesuit ministries by listening to the cry of the people.

The first landmark letter on the Social Apostolate by Fr. Janssens to the entire Society was his 'Instructions on the Social Apostolate', sent to all Provincials in October 1949. This well-articulated letter defined the need, scope, formation and approaches required within the social apostolate and other ministries. Through this he invited the entire Society

to be the sign of austerity and social justice. Besides, Fr. Janssens also wrote a few other letters, particularly to the Latin American Provinces, to establish the first social secretariat in Latin America and encourage them to promote centres of Social Action.

Fr. Pedro Arrupe, S.J. (1965-1983), following Fr. Janssens, established the Social Secretariat in the General Curia in 1969 and strengthened the social apostolate in the Society of Jesus. However, his period as the Superior General had many difficulties and misunderstandings, particularly after GC 32 and the option made through Decree 4. Hence, his letters are divided into two sections: a) His correspondence with the Vatican and b) Letters to the Society of Jesus.

The second section of the 'Letters to the Society of Jesus' has more than 20 letters, addresses and appointments. In and through all these, Fr. Arrupe established, intensified and confirmed the importance of the social apostolate in the Society of Jesus. His letters and addresses analysed the socio-political reality from concrete experiences, sharpened the focus not merely on social justice works from a sociological or human rights angle, but invited every person to begin from a deeper faith and Christ-centred perspective. His analysis was very much rooted in Christ and in the following of Christ's ways. Among the letters to the Society of Jesus, I have added one of Fr. Arrupe's unpublished notes titled, 'When Decree 4 – Justice and Faith – was on the Anvil', which gives a deep insight into the person of Fr. Pedro Arrupe, his spirituality and the challenges that he was facing while promoting Faith that does Justice.

Fr. Peter-Hans Kolvenbach, S.J. (1983-2008) also wrote letters to the whole Society. In addition, he addressed extensively many socially relevant issues and challenges in the social apostolate during different meetings and Procurators' Congregations. One of the valuable letters of Fr. Kolvenbach was the letter on the Social Apostolate at the beginning of the Jubilee year 2000. This oft-quoted letter highlighted the positive elements in the social apostolate and brought to light some of its troubling weaknesses.

During this period, at the invitation of Fr. General, the Social Justice Secretariat conducted a few scientific studies on different socially relevant issues, like Ecology, Networking in the social area, Globalisation, and Jesuit Social Centres. These studies helped the General to understand the problems better and present relevant data along with his analysis to the entire Society.

During the short 8-year generalate of Fr. Adolfo Nicolás, S.J. (2008-2016), studies were conducted by the Social Justice Secretariat on some more relevant issues like Ecology and Global Economy, which were published to help better understanding and global action. A letter of critical importance sent by Fr. Adolfo was on the Protection of Minors and Vulnerable Adults, in the light of Pope Francis' call to all Church leaders to do everything possible "*to rid the Church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused".* (Pope Francis, 2 February 2015)

After Fr. Arturo Sosa, S.J. became the Superior General in 2016, the call to share in the suffering of victims of abuse and to foster a culture of protection has been quite intense. Since GC36 had entrusted the task of promoting a culture of protection to Fr. General, Fr. Arturo set up the Promotion of a Consistent Culture of Protection (PCCP) project within

the Social Justice Secretariat in 2018. He emphasised that safeguarding is fundamentally a justice issue and hence it needs to be part of the process of justice and reconciliation.

The process of discerning collectively the Universal Apostolic Preferences (UAP), as mandated by GC 36, was a central and unique way of uniting the life-mission of the Society of Jesus. Besides, the setting up of the Commission on the Role and Responsibilities of Women and strengthening the Global Ignatian Advocacy Network (GIAN) with a clear pathway to deepen collaboration and networking in the Society of Jesus, have been a few of the exceptional processes of collective study, research, reflection and action.

RP. WLODIMIR LEDÓCHOWSKI, S.J. (1915 – 1942)

1. Certain Principles and Norms Regarding Social Works

25 December 1916

TO THE PROVINCIAL OF CASTILE

Reverend Father in Christ:

The Peace of Christ:

After carefully considering the doubts about social works that Your Reverence reported to me on January 27 of this year, I thought it useful to pursue this topic a bit more extensively; hence, having been occupied with other more urgent matters in the meantime, I am now able to respond. Therefore, recalling to mind the principles according to which our labours are to be chosen, I will indicate how Ours can assist in social works with both doctrine and use, or as they say, both in theory and practice, and what part they should take in them; finally, I will add some observations regarding the religious discipline of the Fathers involved in these works. It is clear, however, that I do not intend to exhaust in this letter such a matter of such importance, but only to propose, as matters stand, some documents that I trust in the Lord will be useful to Your Reverence and others in properly organizing and promoting such works in your Province.

1. Since all our ministries must be directed towards achieving the end of the Society, this must be kept before our eyes, too, when undertaking social works. Now truly, the end of the Society, as stated in the Formula of the Institute inserted in the Bull *Exposcit debitum* of Julius III and in the Constitutions, is none other than to cooperate in the eternal salvation of souls for the greater glory of God and to propagate the kingdom of God everywhere on earth in imitation of Our Lord Jesus Christ. Therefore, the means we use to achieve our end are primarily ministries that directly aim at the spiritual good of our neighbours: preaching, spiritual exercises, the education of children and the unlettered, the administration of the Sacraments, not excluding, moreover, works of Christian charity, as it seems "expedient for the glory of God and the common good."

In this way, our supreme Leader glorified His heavenly Father on earth and completed His work by preaching the kingdom of God, instructing the Apostles, and laying down His life for us in supreme charity. In this way, our Fathers have accomplished such marvellous deeds for the glory of God; in this way we, too, must proceed. The preaching of the divine word and the example of charity will always be the most effective means of winning the world for Christ; for, although they can seem weak in themselves, they nevertheless have omnipotent grace attached to them: "For the word of God is living and effective, and sharper than any two-edged sword, and piercing even to the division of soul and spirit, of

joints and marrow, too, and discerning the thoughts and intentions of the heart."[1] They are the leaven which, despite fierce savageries and persecutions, pervaded through the entire mass of the corrupt Roman Empire and which retains the same power today to save nations and kingdoms that have fallen away from Christ. Ours must be trained above all to properly perform these duties; in this before all else, let us always and everywhere focus on imbuing souls with the Gospel, educating them in all virtues, and taking care to regenerate them inwardly. "I have no one," said the paralytic. "We have no one," says the world of today, languishing and dying. Let us form these ones, enlightening minds with the light of supernatural faith, inflaming souls with divine fire, from the sacred pulpit, in the confessional, in spiritual exercises, in missions; educating young people in colleges, and the faithful of both sexes in our Congregations; spreading sound doctrine through books, so that wherever the apostolate of the voice cannot reach, the apostolate of the pen may penetrate. Then, with divine grace, we too will contribute in no small way to increasing the number of men and women who, though not of this world, know how to fight the battles of the Lord in this world.

For us to be able to appropriately fulfil this duty, it is necessary, following the example of Our Lord, that we not become involved in worldly affairs; therefore, St. [Father] Ignatius prescribed in the Constitutions[2] that, as far as possible, we abstain from secular affairs, which are indeed contrary to our vocation, and which could either distract us from spiritual things and entangle us in earthly ones, or alienate from us the souls of some. Such things are political matters, the administration of temporal affairs, judicial cases, etc., just as the Congregations and Superiors General have explained in detail.

Moreover, not only secular occupations, but also certain pious and spiritual ministries Our Saintly Father did not admit into the Society or forbade them for his sons, such as choir, sung offices, stable care of souls, care of nuns, which would diminish our full freedom in choosing what leads to the greater glory of God. For although the end of the Society, according to which we must measure everything, is very broad, it nevertheless follows from the nature of the matter, too, that we must also refrain from certain good things to achieve this end as fully as possible. Therefore, from the very beginning of the Society, when Father Jerome Nadal, in his role assigned to him by St. Ignatius, visited the Provinces to promulgate the Constitutions, he often reminded Ours that not all works that are good in themselves and useful to the Church and the faithful can be undertaken by us for this reason alone, without any typical regard to our state and Institute. This admonition, whose memory has been repeatedly renewed by the Superiors General, is most truly wise; for example, Father Claudio Acquaviva prudently noted in 1583: "I would like all of Ours to be convinced that not all works of charity are to be undertaken by Ours, nor is it pleasing to God that they be undertaken; but only those that are consistent with the Institute, which has been given by him to us in particular." Hence, certain occupations, too, very salutary in our times, which nevertheless by their nature distract the mind too much, involve worldly matters, and hinder the observance of religious discipline, are generally not to be assumed by us. Thus, Benedict XV, when he kindly admitted the Vicar General with

---

1 Heb. 4:12.

2 Part VI, Chapter 3, Nos. 7, 8

selected Fathers of the entire Congregation, openly declared that Catholic newspapers (*los diarios*) are indeed necessary in these times for the defence of the Church and its rights, and therefore great praise is due to the best Catholic men who devote themselves to writing them; but this work is entirely foreign to religious men, as it distracts them excessively from internal recollection. The same applies to other similar matters.

2. According to these principles, and applying the rules full of wisdom and prudence that St. Ignatius established for choosing labours,[3] it will need to be decided whether and what part we may take in social works.

It cannot be called into doubt that these works are of the utmost importance in our age for the well-being of the Church and civil society; indeed, the fate of modern societies seems to depend largely on the solution of the so-called social question. Therefore, the Supreme Pontiffs, who view the condition of the human race from a high vantage point, have again and again urged Catholics to engage in these matters, as seen in the Encyclical *Rerum Novarum* of Leo XIII and in several documents of Pius X. Benedict XV has also repeatedly urged bishops and clergy to devote themselves to these labours.[4] However, in return, it is also clear that these works are of such a nature that they easily involve the care of secular affairs and they are connected with political matters; indeed, they sometimes provoke sharp disputes even among Catholics themselves; from which it is already apparent how cautiously we must conduct ourselves in them.

In general, the assistance sought from Ours for social works seems to be twofold: one theoretical, as I will thus call it, and the other practical. The first is not foreign to our vocation: it consists in clearly explaining the principles of natural law, the laws of the Church, the doctrines and admonitions of the Supreme Pontiffs regarding social and Catholic action, and at the same time showing how these principles should be applied to solve various practical questions, so that it is done appropriately in all things. Today, there is such confusion of ideas that by no means infrequently even good men do not have a clear understanding of the first principles; hence, in resolving the most complex controversies, serious errors are easily committed, with no small damage to the Catholic cause. Thus, Suarez and De Lugo, if they lived in our time, would certainly treat these questions diligently and pursue them in writing. Indeed, some of our members have already written such works in these times, from which much fruit has been gathered. It would be highly commendable if also one or another in the Province of Castile would devote himself to the scientific study of this subject, for example, at the University of Bilbao. In our University in Chicago, lectures on sociology have been held for several years now, and recently, special schools on these subjects have been established in our University in Fordham, New York. Indeed, the Fathers who devote themselves to these matters should be solidly informed in philosophy and scholastic theology, and Christian ethics; moreover, they

---

3 Cf. Const, p. VII, c. 2, D, E, F.

4 Cf. letters of May 22, 1916, to Cardinal Andrea Ferrari, Archbishop of Milan, and other prelates of the ecclesiastical province of Milan; July 5, to Cardinal Giulio Boschi, Archbishop of Ferrara, and the archbishops and bishops of the region of Emilia; August 1, to Archbishop Bernardo of Bogotá and other archbishops and bishops of Colombia, etc., in Acta Apostolicae Sedis, VIII (1916) 261, 309, 311.

should strive to thoroughly understand the current state of social questions, so that they can judge them correctly.

It is of utmost importance to consider the condition of our times lest we appear to favour conflict in any way between different classes of society, which is entirely contrary to Christian law. Nevertheless, this does not prevent us from teaching true principles to all; for we are debtors to all, and we must announce the true doctrine of the Gospel to all; in this it will be evident that we serve only the cause of God. Moreover, may this always be done with great charity and prudence; for often we will more effectively advance to the triumph of truth by skilfully and gradually dispelling errors than by harshly and severely attacking them. "I still have many things to say to you, but you cannot bear them presently," our Lord warned the Apostles.[5] Let us imitate His example, gradually explaining truths according to the circumstances of people and places until full light shines. To pass over certain true and correct principles in silence solely out of some human respect would indeed be harmful both to the holy cause we serve and to those whom we wish to benefit. For this reason, by proceeding in the spirit of Christian truth and charity, we will also effectively contribute to the concord of Catholics, which is of such importance to the Church, and we will win to ourselves the hearts of all good people, according to the mind of our holy Father Ignatius, "since it is our Institute's purpose to serve the interests of all in the Lord without offending anyone, as much as possible."[6]

As far as possible, it will be better to leave purely legal and economic questions for others to discuss instead, although it is our duty to declare and uphold certain Christian principles in these matters as well; but indeed, we entirely avoid touching on political questions.

In addition to more scientific works, books, pamphlets, and various writings on this subject can also be usefully written, if they are accommodated to the comprehension of the majority. It will also be helpful at times to indicate and demonstrate by examples how associations should be founded and managed with a Christian mindset. Indeed, whatever is published by Ours, however small the matter may be, must be examined by men with the required censure, as the Holy Father (Ignatius) wisely prescribes, "endowed with sound doctrine and clear judgment in that field."[7]

3. It is more difficult to define how we can practically assist in such works. For example, in the case proposed by Your Reverence, it is clear that these are excellent works in themselves, as they are said to be highly esteemed by the Most Reverend Apostolic Nuncio, the Eminent Cardinal Primate, and the Bishops, who also desire that they (these works) be promoted with all their might and imbued with a Christian spirit. But the question is, what is permissible for us in these matters according to our vocation and within the limits prudently established by our law.

First of all, it must be strictly avoided that "Ours in any way involve themselves either in the administration of temporal affairs or in the handling of political matters," as the 24th

---

5 John 16:12.
6 Const, p. VI, c. 3, n. 8.
7 Const. p. III, c. 1, n. 18.

Congregation, Decree 20, No. 4, prescribed, while highly recommending "the establishment and promotion of associations of men and especially of workers according to the nature of our Institute." These are secular matters, about which St. Ignatius says that the men of the Society, "even though they are induced by prayers, should not undertake doing them or allow themselves to be occupied with them";[8] and therefore Superiors must diligently watch that Ours, sometimes deceived by the appearance of good, do not undertake such things. And as for the management of temporal affairs, it is considered to be equally prohibited, whether one takes it upon himself that he can be called to judgement before a court, or whether he actually thus participates in the business with his advice or thus directs it with his guidance, so that moral responsibility, as they say, is rightly attributed to him.

Secondly, it follows thence that Ours are generally forbidden to preside over those associations of social action that pursue in themselves and directly not only religious but also economic benefits; nor does it matter if they appear directly or indirectly to act as presidents or moderators of such groups. Besides, this is much more beneficial to the works themselves; for it has been found that they truly flourish and produce the desired fruits for the Christian republic only when suitable laymen, combining their efforts, take care of them. For these laymen far surpass us in the use and experience of temporal things, and because of their authority and connections with many, they can better promote and stabilize these matters, without which nothing truly great is accomplished. Furthermore, experience has taught and continues to teach us still the same, that in works by no means consistent with our vocation, we work in vain, with the greatest expenditure of effort and loss, to the point of exhaustion, as if working through the night. For my part, I would call these undertaken labours "great," but they are done outside the path of our Institute, and in assuming them we clearly lack the light of divine guidance and the abundant blessing of God, which also grants effectiveness to our poor efforts when we engage in ministries proper to our vocation.

The things stated thus far must be observed even more whenever it concerns social works established for the benefit of women. For very serious reasons, it is advised that the immediate governance of these works should be left to pious and suitable matrons. These women know much better than Ours the nature and character of these women's affairs, they handle them more successfully, and they apply appropriate remedies to them more effectively.

Therefore, excluding these, there is still a wide field open to us in which we can work according to our vocation in those associations. First of all, there is nothing to prevent Ours, who are truly skilled in such matters, from helping priests, laymen, or women with their prudent advice regarding the establishment or management of those groups. But how this assistance can be provided must often be judged according to local conditions, too. I will only note that usefully Ours can favourably encourage, instruct, and assist serious men and women, for example, members of our Congregations, who seem suitable for this purpose, to establish such works, support them with labour, guide them with counsel, promote them

[8] Const, p. IV, c. 3, n. 7.

with funds, and advance them with the authority they possess; for it concerns the eternal salvation of many, who, unless they are incorporated into good groups, will be attracted by the snares of the enemies to unholy ones, where soon they will both lose their faith and be corrupted by moral depravity. In this way, some of Ours have brought significant benefits to Catholic associations of both men and women; for example, Father Bartholomew Sandri,[9] in Italy, whose life, I hope, will soon be published. With similar industry, our First Fathers, as they travelled through the cities of Europe, established various groups according to the needs of those times, entrusting their management to the best priests.

Moreover, Ours might serve as advisors, or chaplains, or spiritual assistants or moderators, as they say, in such associations, if the Superiors, having considered all conditions well, deem it appropriate. Theirs should be above all to ensure that everything which pertains to these groups is ordered and informed according to the mind and decrees of the Church; therefore, they must be sufficiently knowledgeable in such matters; secondly, that each member is imbued with a genuine Christian spirit and solid piety. That is why they must confirm the members in matters of faith through instructions adapted to their understanding, teach them to be well-behaved, and attract them to frequent the Sacraments. To this end, as is evident, spiritual exercises for workers, Congregations, and trade schools, which has been so beneficially established in some houses in Spain, and other similar initiatives will be very conducive. Let us also not cease to propagate solid devotion to the Sacred Heart of Jesus, in which justice and peace especially shine with divine splendour. Therefore, where possible, let us dedicate social works to the Divine Heart, which will be of great benefit both to the works and to ourselves.

Since the works that are called "social" are very complex, as they are connected in one way or another with usually every kind of matter, and the unwary can easily be led into error, it is necessary to remind both our members and laypeople with special care that the supreme direction of Christian social action belongs by full law to the Supreme Pontiff and the Bishops. Therefore, it is our duty to work for the same under their guidance, to have their will thoroughly understood, and to ensure most assiduously that the norms handed down from them are willingly accepted by all and effectively applied to each work we undertake.

However, disregarding the norms established by the Church, lacking a Christian spirit, and neglecting solid piety, those who attempt to build a Christian social edifice labour in vain and are like "the foolish man," to use the words of our Saviour, "who built his house on the sand; and the rain fell, and the floods came, and the winds blew and beat on that house, and it fell, and great was its fall."[10]

4. Finally, let us add a few words about religious discipline. It is clear in itself that Fathers who are involved in social works in any way must be subject to Superiors in all matters just like others, observe the rules and domestic order, and devote themselves to the study of solid virtues and spiritual matters. Indeed, they must take greater care of these things than others, as such labours by their nature present a unique danger of being overly

---

9 d. 1898

10 Matthew 7:26-27.

drawn to external matters, which will certainly become more serious due to neglect of proper obedience, discipline, and internal spirit. Additionally, these works require a special divine blessing, so that we do not seek only a vain appearance of splendour, some temporary success, or some material good for workers, which will not help to renew human society from within according to Christian principles.

Hence, it is clear that only truly religious and solidly spiritual men should be dedicated to such works: if any do not conduct themselves properly, however, they should be promptly removed. I say "promptly" because the more they are involved in these works, the more difficult it becomes to remove them from them, not without harm to the works themselves, the reputation of the Society, and the individual himself, and with no small detriment to peace and spiritual good, which must be entirely avoided.

A particular difficulty regarding obedience that Ours engaged in social works encounter often arises from the fact that local Superiors do not yet have sufficient knowledge of these kinds of intricate questions, which require long experience and serious study. As a result, it can happen that they either allow those Fathers to act entirely on their own or they give advice that does not align with the matters at hand, or that even contradicts them. Thus, it happens that the subjects either become accustomed to a freer style of acting or lose confidence in their Superiors. Therefore, it is necessary for the Provincial himself, after consulting with the Superior, to approve certain statutes or a way of proceeding and prescribe them to those Fathers, and to instruct the Superiors on what they should do when doubts arise.

I would indeed consider it highly desirable that a prudent Father, well-versed in these matters with knowledge and experience, be designated by the Provincial, whom Ours, both subjects and Superiors, can and should consult safely in the difficulties that arise. Suarez had already noted well that it is impossible for everyone to be versed in all disciplines; but the Society should ensure that it has men truly excellent in each field, to whom others can turn. We can rightly and deservedly say something similar about ministries and various labours, too. In these, too, there should be men distinguished by their learning and practical experience, whose assistance, if prudently used by Ours, will avoid many errors and promote our works more effectively throughout the whole Province. Thus, Father Carafa wanted one Superior to preside over the direction of Missions; thus, in larger Provinces, there was a Prefect of Studies for the Colleges of externs, who assisted the Provincial in visiting schools and organizing studies; thus, also, for Marian Congregations and social works, a skilled Father can be appointed, whose advice and actions both Superiors and subjects can use. If it happens that several of Ours are engaged in a particular work at the same time, one who is more experienced in this field, distinguished by maturity of judgment and prudence, should be designated to closely direct the others, as an official himself appointed by the Superior.

Regarding the domestic *ordo*, one thing should still be noted: namely, some exceptions, which are so far from weakening the general rule that they strengthen it, may and should be granted for serious reasons; for example, that they sometimes return home later: but under no circumstances should it be allowed for such things to happen without proper authorization. However, when Ours return home later than usual, they should always ensure

that they have at least a trustworthy lay companion with them up to our door; this is entirely fitting for religious men, it earns respect from outsiders, and it restrains malicious detractors. When I was somewhat engaged in these social gatherings in Krakow, I found by experience that lay people understand the prudence of this rule of ours very well, they take edification from its observance, and they willingly offer us this kind of service. If any Fathers are engaged in assisting women's associations, they and the Superiors should take special care to observe the most prudent prescriptions of the Institute as accurately as possible, so that the reputation of the Society is not put at risk, as has already happened more than once, even though there was not the slightest fault on our part, except for the negligence of observing the rule.

And these are the responses that I deemed necessary to the doubts proposed by Your Reverence regarding social works. I hope that Ours, if they follow the norms described here, they will both faithfully preserve the spirit of our vocation and contribute significantly to the progress of Catholic social action. Moreover, since these questions, which are of the utmost importance to human society, need to be illuminated by the light of faith, and since souls must be rescued from the gravest dangers to the integrity of faith and morals, everyone can see that this field of work is entirely proper to us, though it must be cultivated with due caution. Regarding this, provincials, according to the principles established by our Holy Father, should send the most suitable workers to this field, where the more universal fruit can be expected, and where this field has been more neglected by Catholics in some regions. Indeed, the Fathers chosen for this work, completely forgetting themselves, should dedicate themselves to it with constant study and labour, with steadfast zeal and full charity; and they should never lose heart in the face of any difficulties, since they are undertaking a work most pleasing to God, who will always assist them, and will reward the small benefits given to their brothers with abundant recompense.

I commend myself to your holy sacrifices (of the Mass).
At Zizers in Switzerland, on the Feast of the Nativity of Our Lord.

25 December 1916.

Your Reverence's Servant in Christ
Wlodimir Ledóchowski, S.J.
Sup. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: Acta Romana (AR) Vol. II (1917), pp. 205-215

2. Certain Proceedings of Procurators' Congregation

Rome, September 27, 1920

The exhortation of the Our Father [General] in the First Session:

Reverend Fathers in Christ:

[…]

That rich fruits may be gathered thence, let Fathers be appointed to these ministries with burning zeal for souls, an abundance of solid doctrine, a deep knowledge of our times and their needs, who also have an intimate knowledge of the things that occupy the minds of our contemporaries and stir up doubts, desires, and anxieties, and also let them prepare themselves seriously, so that their manner of speaking may be as apt as possible for showing the truth and indeed for rendering it lovely to the hearers.

In almost all of our Provinces, a need is felt for having some share in those [ministries] which are called social works and which have been urgently recommended to the attention and zeal of priests by our Holy Father in these later years. However, it must be confessed that the fruits do not everywhere correspond to our efforts because hardly anyone may be found who might competently guide Ours in this type of work. Nevertheless, we hope that the so-called '*Action Populaire,*' now relocated to Paris, will not only properly promote these works in France, but will also demonstrate to other Provinces, too, the manner and life by which the Society can and should labour in this field. Several American colleges, such as Fordham, Georgetown, and Chicago, have instituted special courses in Sociology with good results.

The care of women by our Institute must be restricted almost everywhere, unless it is contained within certain limits, since it is completely contrary to and not a little harmful to the religious spirit and the solidity of our works. I will take care to draw up clear norms to which works of this kind must be directed according to the provisions of the Constitutions and the secular tradition of the Society, also taking into account our times, so that they bring solid results.

Now I will say a few things about our colleges. The number of those who ask to be admitted, indeed not infrequently with the most urgent, lest I say, importunate prayers, is so great, that we are not able to satisfy them all.[…]

Wlodimir Ledóchowski, S.J.
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR Vol. III (1920), pp. 245-246

3. On the Importance of Working with Women

3 December 1920

TO ALL PROVINCIALS

Reverend Father in Christ:

The Peace of Christ.

I received letters from the Supreme Congregation of the Holy Office, written also in the same manner to other superiors of religious orders, instructing me to enjoin our Confessors to maintain gravity with all diligence when dealing with women. Indeed, by the judgement the same Sacred Congregation, no confessor can show this gravity and dignity if he does not diligently endeavour to avoid the following four things in the performance of his duties: First, a too familiar manner of addressing women, especially when employing the second person singular (*tu*) and making us of other modes of speech that foster familiarity and intimate association; second, visits, both those made and those received in turn; third, very close to these, frequent or prolonged conversations, whether in sacristies or places designated for speaking with outsiders, under the pretext of instructing women in spiritual life, fourth, writing approved correspondences without any title of true necessity. Since the Sacred Congregation considered this matter of such importance that it also ordered me to threaten ecclesiastical penalties against those who, forgetting the required gravity, do not avoid the aforementioned behaviours, I thought it useful to recall, on this occasion, what has been most wisely prescribed by the Institute and the Superiors General.

Therefore, to begin with the last point, it is well known that on the last day of the previous year, I sent an ordinance to the entire Society, by which all abuses in this matter should be completely prevented.[1] Therefore, nothing remains except what has been sanctioned with mature consideration and so many extended consults with both the Fathers of the Assistancy and other important Fathers to be faithfully implemented by the Superiors with a strong hand, with the Companions themselves cooperating with a docile mind to achieve the excellent end we intend. Therefore, when it happens that the Superiors find some who, contrary to the norms of the Institute, communicate with women by letters more frequently than is appropriate, they should be strictly restrained. Regarding letters marked "matters of conscience," the statutes of the ordinance we just cited should remain valid and firm, with the additional imposition, where necessary, of a salutary command of obedience for those who are found to be of an inclined disposition to engage in such correspondence.

These are the matters regarding letters, but as for conversations, it is known to all that the Superiors General have always insisted that such conversations, whether among Ours or in the parlours of others, should be very rare, brief, and indeed useful. In this matter, I

[1] Cf. Acta Rom. Ill (1919) 95-101.

will recall to memory that parlours in our houses were entirely unknown to our predecessors, who deeply remembered the words of Holy Father Ignatius: "For the sake of propriety and decency, it is fitting that women do not enter our houses or colleges, but only the churches."[2] Hence, even in our time, it is certain that there are very serious Fathers who, although they govern no few women's sodalities, very rarely receive the pious members for conversations; for they most rightly believe that barely (and not even barely) any good fruit can be gathered from it without personal danger and offense to others. Therefore, let us examine ourselves to see if, by chance, any such vice has crept into us in frequent and rather prolonged conversations mixed with women, so that we may root it out entirely with a certain holy severity. For this is demanded by the spirit of our vocation, by the perpetual custom of the Society, and by the untarnished reputation of our name. While I emphasize these things, I also recommend to the Provincials that, when visiting the Province, they carefully inspect whether the parlours are arranged and adorned with the conditions that we have as described and ordered by Rev. Father Beckx in his most useful letter on maintaining angelic virtue in the Society. It is helpful to quote the entire passage, as it not only provides detailed norms to be applied in the matter with much prudence and counsel, but it also wonderfully illustrates the perennial custom of the Society.

"When Ours," he says, "go to hear the confessions of women or for another reason, they must retain a companion with them, as the rule prescribes, so that when women come to speak with Ours, they are not heard except in an open place. Therefore, according to the third Instruction, no. 3, some open and decent places in some part of the church or atrium have been customarily assigned for this purpose; and this custom, wherever possible, should be retained or introduced. However, where the construction of the place does not permit this or where there is no church adjacent to the house, a room or atrium near the door and outside the enclosure can be designated for such conversations, provided it is such that it can truly be called an open place and is arranged in such a way that whatever happens there can be easily seen by the door keeper and passersby."[3]

Thus far, Rev. Father Beckx; but in order for these rules to be effective everywhere, after the visitation, the Provincials should inform me how matters stand according to the norm of the rules, also not omitting to indicate how many parlours have been found in each College or house.

Moreover, regarding visiting women, there is hardly any need to insist further that the repeated mandates of the Institute be observed exactly,[4] especially the one concerning a companion designated by the Superior when women are to be visited for just reasons. Nor should the Superiors think that, due to the changing circumstances of times and situations, they can easily exempt their men from such a salutary rule; rather, they should remember that now especially, for many serious reasons, stricter obedience is required from us; and the subjects, motivated by love for the Society and for their vocation, should assist the Superiors in faithfully observing this prescription.

---

2 Const. III, c. 1. n. 14.

3 Cf. Ep. Sel. 146.

4 Cf. Ord. Gen. cc. 1, 2, nn. 9,13. Reg. Praep. 72; Rect. 70; Sac. 17; Ianit. 12. Cong. Gen. VI, d. 39, n. 1; VII, d. 80, n. 13. Instr. III, n. 9; XV, c. 2.

I come now to what must be recommended and enjoined regarding the manner of speaking and acting with women, whether while hearing their confessions or at any other time. For although I have not infrequently given specific admonitions on such a serious matter, nevertheless, since at present it has been reported to me, not without great sorrow in my soul, that in various Provinces, some Fathers, especially the younger ones, are departing from that venerable gravity which our Fathers rightly esteemed so highly and which laymen themselves used to admire in Ours, I consider it my duty to repeat and emphasize here the most prudent laws on this matter for everyone. It is to be hoped so much more that, for the sake of obedience, my words will be rendered more effective. Therefore, above all, let all priests constantly strive to "show themselves severe rather than familiar when hearing confessions, especially those of women,"[5] nor in any way, with regard to maintaining a serious manner when dealing with women, should they allow themselves to be ensnared by the allurements of that specious argument, namely, that in these times of ours, souls must be attracted and drawn to God differently than in the past. Those who say such things surely deserve to be rebuked by the severe words of Our Lord: "You do not know of what spirit you are."[6] But if, as I fully trust, they wish to never deviate from the right path, they should strive as quickly as possible to obey our Institute completely, setting aside their own judgment. Therefore, it is clear that all those many manners of speaking, which of their own nature foster familiarity, must be avoided with the utmost care. Among these, the use of the second person singular in almost all languages holds a principal place, and thus it should never be indulged in when hearing confessions, in private conversations, or in letters, if there is ever a necessity to write to women. The twenty-second rule for priests, which forbids Ours from asking for or accepting anything from those whose confessions they hear, should be observed with the same fidelity; if anything is given voluntarily, it should be handed over to the Superior, who will ensure it is distributed among the Companions as needed. In this matter, the negligence of the Superiors is greatly lamentable, as they, through carelessness or perhaps fear of domestic poverty, put two highly esteemed virtues, namely poverty and chastity, at risk. But when Superiors remember God, whose evangelical saying is this, "Seek first the kingdom of God and His righteousness, and all these things will be added to you,"[7] they will never lack anything, they who for His sake have left everything and, having overcome all difficulties, faithfully persevere in the perfect observance of the rules. Closely related to this bad habit is the one that occurs when the spiritual director and his (female) directee exchange their own photographs. Women who are accustomed to frequent confession should be dealt with quite quickly, according to the seventeenth rule; but the confessions of those, too, for whom it is not a custom to approach the sacred tribunal so frequently or even rarely, should not be prolonged beyond the limits of necessity. Moreover, it is the duty of the church prefects, according to the twelfth rule, to both watch over and inform the Superior, lest these most cautious prescriptions do not fall into disuse.

---

5 Reg. Sac.16.
6 Luke 9:55.
7 Matthew 6:33.

The nineteenth rule for priests requires equal vigilance, and one must endeavour that it always flourish with full vigour. For it forbids all confessors from taking on the particular care of women and accepting their obedience; indeed, no one should think that the strength of this law can be circumvented by the fact that, as they say, the confessor merely passively accepts that pious women voluntarily bind themselves by the sacrament of a vow of obedience to their spiritual father. Truly, when about to deal with those who consider themselves endowed with revelations and other notable charisms, let not the saying of the holy Father escape the mind: that scarcely five out of a hundred are not under the deceptions of spirits or illusions.

Finally, let everyone refrain from dealing with matters unrelated to confession in the sacred tribunal, and from handling the secular affairs of penitents; however, if prudent charity ever suggests that some assistance should be given in such matters, let them rather refer the women and the whole matter to the parish priests.

These are the recommendations I have deemed necessary in order for us to oppose the abuses indicated to us by the Supreme Congregation of the Holy Office with all due diligence.

Now, truly, may I ask all priests, after carefully reading the rules of their high status (especially those between the fourteenth and twenty-fourth), to sincerely consider before God if perhaps anything is lacking in their perfect observance of them. And may the Superiors, "in the matter which touches the eye (lit. "pupil") and the heart of our Society," as Father Muzio (Vitelleschi) would say,[8] leave nothing directly untried to prevent those harmful evils which are greatly to be feared from simple neglect, not to say contempt, of these laws. For if, seduced by a certain deplorable negligence, those in charge neglect what is their duty in this matter, it is to be feared that the unique gift of purity (I use the words of Father Vitelleschi) with which our Society has been endowed from the beginning, by the mercy of God,[9] be taken away from us, who for this reason do not deserve the support of greater graces because we make light of the prescriptions for the preservation of chastity in the Institute. Therefore, let the Superiors, leading everyone by example and vigilance, instruct their members with all charity as fathers, not sparing solicitous admonitions in the least, and let them not forget that, by the same law of love, they are sometimes obliged to use more effective measures, too, such as public penalties, as our Holy Father taught us in the Constitutions.[10]

Indeed, if the Fathers themselves, due to human weakness, ever feel that they have transgressed against these rules we have thus far discussed, let them not hesitate, I ask, to voluntarily confess their faults in the refectory. And although the Supreme Congregation of the Holy Office, to which I must render docile obedience, has also ordered me to impose canonical penalties on those who forget the required gravity in dealing with female

---

8 Cf. Epist. De cautela confessariis necessaria ad puritatem servandam ("On the necessary cautions for confessions in order to preserve purity"), in Epp. Sel. 101.

9 Ibid. loc. cit. 100.

10 Const. III, c. 1, N.

penitents, I fully trust that everyone, if there is something to be emended, will strive to correct it completely, in a spirit of love and not with the disturbance of fear.

To ensure that these letters of mine achieve the intended result more effectively, I would like them to be properly read aloud in all the houses of the Province in the presence of the assembled priests, and a copy them should be left with each one. Indeed, the Superiors, the Provincial Consultants, and the house officials, who are required to report annually to the Superior General on how the prescriptions for the custody of chastity are observed, should more diligently report on the execution of these matters in their first letters sent to me, not omitting to indicate anything, too, that might seem to still need attention.

Finally, if we observe these admonitions as far as human strength allows, we will be and appear as apostolic men "serving the Most High in the odour of sweetness," as the Vicar of Jesus Christ testified about the Holy Father Ignatius and his first companions.[11]

I commend myself to your Holy Sacrifices (of the Mass).

At Rome, 3 December 1920.

Your Reverence's Servant in Christ,
Wlodimir Ledóchowski, S.J.
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR III (1920), pp. 266 – 272

[11] Paul III in his bull, « Licet debitum » 18 Oct. 1549. Cf. Inst. Soc. Iesu, I, 13.

RP. JOHN BAPTIST JANSSENS, S.J. (1946 – 1964)

1. War's Aftermath: Communism in Our Day

22 April 1947

The recent war in Europe and Asia, and the consequent want and poverty that followed in its wake, have prepared a fertile field for innovators of new doctrines and have lent a helping hand to the spread of social unrest.

We see on the one hand a multitude of the common people hearkening to new doctrines as though they were the word of God promising them a better living here on earth. On the other hand, many who profess to be followers of Christ seem intimidated by a fatalistic spirit. They either close their eyes to the impending danger and surrender to it without a struggle or gird themselves for inevitable martyrdom.

But of even graver concern, young people have recently been allured in many parts of the world by the wiles of communism. Since it is evident that the present social order abounds with injustice and wrongdoing, and since those who are on the "right" side seem to be either unable or unwilling to play their part in the combat, they lend a ready ear to the "isms" of the present day. Then deluded by the hope that communism can be destroyed by atheism and materialism, they imagine that Christianity could at least tolerate it on a social basis. Thus without giving up their faith they try to compromise with communism on social lines.

Throughout the world the Society publishes magazines which are read by the labouring classes. It is especially to those periodicals that have a stronger influence that number three of the 29th decree of the XXIX Congregation was directed. The Society also publishes many pamphlets which are widely scattered among the common people. While these may have been started with other purposes in mind, at the present time they can well be directed to the present problem.

I should like to have the Fathers Provincial consult with the moderators of our various periodicals and see how they can best attain the goal which was set by the XXVIII General Congregation. In addition to those things which may occur to other individuals-and which perhaps may be more suitable - I am offering the following suggestions:

1. Just as socialism developed in the past, so now communism has sprung up with vigorous life, because the living conditions of the poorer classes have been unbearable. On all sides there faces us the threat of revolution. It is necessary that our writers (whether it pleases or displeases the wealthy class) depict, without animosity but with sincerity, for the average reader the conditions as they actually exist in our larger cities and industrial centres and even in some of our rural areas. Nor should each one consider the conditions merely in his own country or in that locality where he happens to live. Let him look especially to Southern Asia and the Orient where social problems of unbelievable magnitude are gradually developing conditions which Christian charity cannot tolerate.

2. People have to be shown how the doctrine of Christ, and it alone, gives perfect happiness here and hereafter. Unless the present social order is rebuilt on the foundation of the Gospel as Christ intended it - 'so that in place of lying, greed, egotism, strife, etc., there is established a just government based on love and harmony toward all men' (Cf. Preface of the Mass of Christ the King) - neither a change of government nor peace parleys nor treaties, and surely not wars, can accomplish anything. The recent Sovereign Pontiffs in their encyclicals and by their own public acts have shown how the teachings of Christ have a timely application in our own times. Unfortunately one has to admit that the social doctrine of the Church is entirely unknown by many people, and this is true not only of some of the laity but even in the case of some priests. The result is irreparable harm for present and future Christians.

3. It does not suffice that Catholics know the teaching of the Church; they must also live those truths in their private and public lives. For unless we are fully convinced and carry out those truths handed down by Christ, are we not like those wealthy people of whom St. James says: "And if a brother or sister be naked and wants daily food; and one of you say to them: Go in peace, be ye warmed and filled; yet give them not those things that are necessary for the body, what shall it profit?" (James 2, 16). This would be a faith which is dead and without any action. What good will result if we expound the marvellous doctrine of the Church to the common people unless we Catholics live that doctrine and are content with our lot in life?

We have it within our power to instruct the leaders who read our pub1ications that they have an obligation in conscience to establish a social order based on justice and Christian charity, one that is not seeking the good of only a few but strives for the common good of all.

I am speaking here explicitly of our publications. I am not emphasizing the other phases of the apostolate which the XXVIII and XXIX General Congregations stressed – especially the last Congregation in number three of the 29th decree. From time to time the Fathers Provincial should exhort their subjects to indoctrinate a "social sense" among their listeners both in the classroom and during retreats. People who know what they are talking about complain that young men and women, graduates of Catholic schools, *do not possess* the fundamentals of Christian charity.

4. It is evident that we shall never be able to convince the self-sufficient man, who is always seeking his own interests at the expense of others, that he does not possess the means of uprooting communism. We must be careful not to go beyond the bounds of Christian moderation lest we go too far and compromise with those with whom we are contending. Rather we ought to preach the entire Catholic doctrine without any human respect even in our dealings with influential and wealthy people.

5. Frequently there is need for an explanation of the essential distinction between the doctrine of communism and the doctrine of the Catholic Church lest some be unwittingly drawn away from the Catholic teaching. The two have an entirely different concept of God, the world, man and his origin. There is consequently a different interpretation of history both past and present. The distinction comes up again on determining the destiny and value of human life, in evaluating economic, social, political and international affairs. In short, it

reaches into all of the ramifications of public and private life. With regard to the supreme authority of God, the creation of the universe, the dignity of man, the fall, the Incarnation, Redemption, the Church, etc. - where will the doctrine of communism fit them? And how can a Catholic man subscribe to a doctrine which is based on norms which exalt self and expediency rather than goodness and morality?

6. If at first glance Catholicism and communism seem to have some points in common, that similarity soon vanishes when put to the acid test. Here we have a good example of that basic rule of logic: "From truth only truth can come, but from falsity anything may follow." Communism in no way subscribes to the Sermon on the Mount, nor does it profess belief in a divine law-giver, or redeemer, or eternal rewards consequent on an earthly life.

7. Furthermore, communism is not a mere abstract doctrine. It is a living, pulsating reality. And it is of prime importance that our Catholics recognize it in all its reality. This seems to be one of the more difficult and more urgent of our tasks today. More urgent, I say, for the immediate aim of the communists is not just the implantation of their doctrine. They seek control of political offices so that by well-laid schemes they might forestall any counter measure coming from their adversaries, especially Catholics.

Very credulous indeed are those who lend a ready ear to the propaganda of the communists and who take as gospel truth whatever they say. Their efforts lack sincerity. They are to be evaluated not by their promises but by their deeds.

8. Hence our writers ought to concentrate their efforts on a sincere rebuttal of the *activities* of communism. Extreme care should be taken however lest they be carried away by false representations. Here there is need of a careful logical approach so that the points at issue may be clearly brought out into the open.

To do this calls for a ready knowledge of the subject. It is regrettable that we have so few men who have a speaking knowledge of the Russian language. Not only is this true among those engaged in the oriental missions but the same may be said regarding those in the fields of economics, sociology and similar branches. The 'Iron Curtain' separates us from the Slavic nations not merely because of political intrigue but also because of the fact that we do not have a knowledge of their language. Abundant information can be gathered from their daily newspapers, magazine s, books and radio broadcasts by anyone who knows the language. If the province does not have men conversant with this language, then the members should get their information from reliable sources. Private correspondence among members of various provinces will help to this end. At province and inter-provincial meetings a profitable exchange of ideas can take place.

Concrete illustrations ought to be used to illustrate the methods used by the communists so that Catholics and Others, who might easily be deceived may be put on their guard. You are aware that the communists, under the guise of an apparently harmless social or economic movement, infiltrate into Catholic groups and become deeply rooted. At times they even attempt to win over the clergy. Their present goal seems to be to solicit recruits from amongst well-trained and skilled craftsmen.

9. Everything that I have suggested regarding our publications for the educated is equally applicable to all of our other publications. Our pamphlets which are designed to

inculcate religious piety should for the present omit things of lesser moment and concentrate on the spirit of the Gospel and the Catholic Faith which is the love of God and our fellow man, forgetful of self. This is the source whence the devotion to the Sacred Heart had its origin and it can be the basis of our present campaign. Those who cite examples from Church history would do well to capitalize on the persecutions which both openly and covertly are being suffered by the Church today at the hands of the communists. For the communists fear nothing more than that their deeds be brought out into the open for public view.

Likewise our mission magazines might cite living examples from amongst the missionaries working in the Orient as to what the attitude of the communists is with regard to religion.

10. The dignity and charity which befits a Christian should pervade all these efforts which we put forth. Let no one be vitriolic nor deride any individual nor humiliate anyone except insofar as is necessary to establish the truth of actual happenings. And under no circumstances should we meddle in politics. *(Epit. Inst.* n. 700, No. 2).

As I have already mentioned, many especially in some places, are beset with serious problems, even intimidated, and as a result lose courage and finally give up entirely. On the face of it, it is evident that such a spirit will prove disastrous to the Catholic cause. Let us not dispose ourselves in such a way that the words of Christ be applied to us "O, ye of little faith, why have you doubted?" Our enemy as St. Ignatius says in the rules for the discernment of spirits, becomes stronger in the face of our temerity. His ideology however can be eclipses by the bright light of Catholic doctrine. We are fully aware (and so are they) that the mission of the communists is gradually weakening as time goes on, and daily it becomes more evident that their schemes are availing nothing in the face of indomitable Christian faith. The idol which King Nebuchodonosor saw in a dream (Dan. 2, 31 -35), built of massive iron to terrify men, rested upon feet of clay. These, by slow degrees, truth will inevitably undermine. Our adversaries "have set their mouth against heaven and their tongue hath passed through the earth." (Ps. 72, 9.) But "as the dream of them that awake, 0 Lord, so in Thy city Thou shalt bring their image to nothing." (Ps. 72, 20.)

It is most likely that our aggressiveness in proclaiming truth and refuting error will call upon us the wrath and hatred of our opponents. Indeed, we ought to avoid anything that would arouse animosity toward the Catholic Church. However, if we suffer persecution for justice's sake blessed are we, as we remember from the words of our Lord.

Servant in Christ,
John B. Janssens, S.J.
Superior General of the Society of Jesus

Rome, 22 April 1947

Original: Latin
Provisional English Translation as Published in 'Social Order', former ISO bulletin, no. 1 (1947-48), USA.
Source: AR XI (1947), pp. 277-283

2. On Our Ministries

22 June 1947

[…]

8. The last two Congregations have strongly commended to us the apostolate among those who may be called "neo-pagans,"[1] among whom one may also well include those many whom — it is foreseen — this neo-paganism will soon have invaded. In addition to quite a few of the learned, religious indifference affects especially the working class or proletariat who, by their religious indifference, may soon end up in a practical atheism. Even after one of our very well-attended parish missions, if we compare the number of men who have participated — that appears quite remarkable to us — to the total number of residents of our parish; if we compare the sum of those who fill our city churches on a Sunday with those who were not present at Mass: we feel obliged to note how many regions which we consider Catholic are distancing themselves from the practice of the Christian life. This is most true of those who must obtain their daily sustenance by the work of their hands, who are plainly the vast majority of humanity. Almost all of Europe and Latin America is infected by this evil. Not a few of Ours, especially among the young, are extremely disturbed when they see that, held back by so many easier and less necessary ministries, we show little concern for those masses for whom hardly anyone cares. Are not the criteria of our Holy Father Ignatius regarding the selection of ministries applicable above all to this apostolate?

Where is there greater need, where is there greater poverty, where is there greater danger to the destiny of the entire Catholic Church and the entire Christian way of life, than in the working class already being atheist, or heading toward atheism?

Provincials should not consider it necessary to retain all the ministries which their Province exercised or still exercises. As for our older houses, with good reason one can and must ask whether, with the passage of time, we have not gradually turned away from those who are in greater need, and toward those who have less genuine need. Where, I ask you, are our houses and residences which might have as their primary aim the salvation of workers? Where are the communities of our men who, themselves leading the life of the poor,[2] work in those ministries of "a greater self-sacrifice among workers"[3]? We need to think this way not only when beginning new works; we have to consider as well, in an unfearing way, whether we need to leave behind certain works, without paying attention to false fame and public opinion, so as to come nearer to that "mobility" with which St. Ignatius wanted his Society imbued. Zealous pastors of souls, in virtue of their office and considering only their own flock, will exhort and beg us to retain our works, even though spiritual help might already be abundant in their areas; and indeed Bishops, utterly and ardently attentive to their own dioceses by proper law, will try everything they can to retain these supports for the pastoral care of their flocks. For that reason, it will be up to us to

---

1 GC28, D.29; GC29, D.29; (AR IX 31ss.; XI 38ss.).
2 Cf. GC29, D.29, n.5. (AR XI 40).
3 Ibid., n.2.

prevail upon the Bishops and pastors of souls — keeping in mind our more universal mission — to let us place our resources at the service of the Church there where the greater good of all demands it.

May all superiors and our younger priests especially reread the decrees of our most recent Congregations on these matters; they should consider them and meditate upon them; and Provincials should not judge their responsibilities of office to have been fulfilled unless they have started implementing them.

[…]

Your Servant in Xt.
Ioannes Baptista Janssens, S.J.
Praep. Gen. Soc. Jesus

Original: Latin
English Translation: *Promotio Iustitiae* 73 (2000), p. 9
Source: AR XI (1947), p. 299-236

3. Instruction on the Social Apostolate

TO ALL PROVINCIALS

Dear Father,

Fr. General asked me to send you this "Instruction on the Social Apostolate." Sufficient copies are enclosed to be sent to those of your Province who work in this apostolate.

That this Instruction might be used most effectively, Fr. General has decided that it should be read at table in all Our houses. In addition, you are to convene a special meeting of your consultors as well as a few other Fathers with experience in the social apostolate. They should have enough time before the meeting to read the Instruction and consider the conditions of the Province so that they will be well-prepared to proceed. At the meeting, they should consider before the Lord and discuss with religious freedom what should be done in the Province with respect to the social apostolate now, as well as in the future, according to the norms of the Instruction. Afterwards, please send Fr. General a report of the social apostolate in your Province and the decisions taken in this special consultation.

Antonius Maria de Aldama, S.J.
Secretary of the Society
10 October 1949

Synopsis

1. The necessity of the social apostolate
   - (a) From our Institute and the nature of our vocation (n.1)
   - (b) From the dangers of atheistic communism and economic liberalism (nn.2-3)
   - (c) From the poor condition, both spiritual and material, of the working class (nn.4-5)
2. The scope of the social apostolate (nn.6-7)
3. Requirements: Social-mindedness and an understanding of the social conditions of the world (nn.8-9)
4. Preparation of Jesuits for the social apostolate:
   - (a) In the novitiate (n.10)
   - (b) The rest of the course of studies (n.11)
   - (c) In tertianship (n.12)
   - (d) Special studies (n.13)
5. Special approach to the social apostolate:
   - (a) Centre of Information and Social Action (n.13)
   - (b) Courses for employers and the better educated members of the working class (n.14)
   - (c) Apostolic works directed towards labourers (n.15)
   - (d) Not actual "direction" of social works (n.16)

The need for this special social apostolate (n.17)

6. General approach to the social apostolate in our other ministries (n.18)
   (a) Among college and university students (n.19)
   (b) The Spiritual Exercises (n.20)
   (c) Sodalities (n.21)
   (d) Classes for workmen (n.22)
   (e) Preaching, parish missions, books, articles and other ministries (n.23)
7. Particular importance of the social apostolate in mission territories (n.24)
8. We must be outstanding signs of austerity and social justice (nn.25-26)
9. Summary and final exhortation (nn.27-28)

Instruction on the Social Apostolate

1. In our anxiety to meet the threats that are at present confronting us in daily increasing numbers, there is danger that we may fix our attention on the present evil effects rather than on their root causes and thus, overlooking the wider and more enduring good, dissipate the apostolic efforts of the Society in the pursuit of immediate and less important objectives. The last two General Congregations sought to provide some remedy against this error in several of their decrees. But due to the clamour of World War II and the ensuing unrest, as well as to the fear of still another conflict, we have been prevented from carrying out these decrees in an orderly and persevering manner. It is our duty however "amid the changes of the world to keep our hearts fixed where true joys are to be found."[1] Our vocation demands that we should occupy ourselves in procuring the salvation of souls by the most efficacious means, whatever the external circumstances may be; whether we can freely exercise our ministries, or, because of persecution, we are hindered in them.

2. The present situation is serious. Danger threatens all Christians, as the enemies of God and man, the materialistic atheists, who have already subjected by force a great portion of the world, put forth all their efforts to extend their sway farther. And there is some foundation for their hope that, with the wide diffusion of their doctrines, the whole world will shortly be under their rule. The inequitable condition, both temporal and spiritual, of by far the greater part of the human race provides a most fertile soil for subversive doctrines. For thereby the wise and gracious plan of Divine Providence has been thwarted and life on earth, consequent to the disregard of social justice and charity, has for millions of people become like a cruel purgatory, not to say hell itself. Still, we shall seek in vain to win our fight against Communism unless "a proper social order is established according to those principles which our more recent Supreme Pontiffs have so brilliantly expounded."[2]

Liberal Materialism

3. And opposing the communistic atheists, there is another form of materialism which is called "liberal." Its disciples are to be found among the wealthy and property-owning classes who have lost their faith in God and in Christ, or at least disregard or deny it in practice, especially in public affairs. It is their own comforts and privileges they seek to promote rather

---

1 From the Collect of the Mass for the Fourth Sunday after Easter.
2 GC 29, D.29, preamble.

than the common good of the whole human race, believing that the wretched state of the common man is to be corrected by merely economic and material adjustment, or by force — even, if necessary, by force of arms. They do not realize that great wealth, unless its use be regulated by the Ten Commandments, will rather foster wickedness, particularly that unrestrained selfishness and lust by which man descends to the level of the beast, and that it will increase those very evils of which we complain. Then too, in many cases, in place of the despotic rule of political parties or of the state, by which Communism deceives the working man, they substitute the tyranny of plutocratic corporations which allow whole nations to be tortured by poverty and starvation rather than lessen or forego their profits.

4. Yet, in many parts of the world today, not only in those regions which we call mission countries, but even in the so-called Christian nations, the ferment of the Gospel which has been entrusted to the Church has not leavened the mass of mankind, because, as some have remarked, it has not been put into the mass but alongside it. Meanwhile the mass of the working classes, blinded by materialism, has for the most part no knowledge of the Church, whatsoever. To the working man, she is the Church of the upper classes only. For what poor man, they ask, enjoys the leisure and social position required of her members? Or else they consider her as demanding merely the external fulfilment of certain ceremonies. For it seems that they have never heard of her as the representative of a kind, gracious Father, proclaiming the Beatitudes on earth and in the everlasting life to come. The situation, it is true, is not the same everywhere, but in many of our industrial cities and towns, the number of those in the working class, who profess and live the faith, is so small that one could easily find a greater number in mission countries. Granted that the rich, too, have their share of those who are indifferent to the faith or who have abandoned it, still a far greater proportion is to be found among the working classes. And yet we read: "He hath sent me to preach the Gospel to the poor, to heal the contrite of heart."[3]

5. With us, Christ's love is a compelling motive. And Christ, in an untold number of His members, still suffers hunger, nakedness, exile and contempt. Let us turn our eyes attentively to sights which daily meet our eyes and, in the light of truth, study conditions to which we have grown accustomed and even indifferent. They must not be tolerated; there must be a change. Is it right that the sons of God and the members of Christ's Mystical Body should live in the filth and corruption of slums, which so many millions inhabit not only in Asia and Africa, but in many parts of America and Europe as well — slums where neither health of body nor purity of soul can be preserved without a miracle? Was this the reason that "God so wondrously established the dignity of human nature, and yet more wondrously restored it"?[4] That a few rich men might heap up wealth and condemn so many of their brethren in Christ to destitution? Was not this, rather, the reason why God in His bounty enriched the earth: that not only the few, but the majority and even all men might lead, if not a comfortable, at least the ordinary and endurable life which is necessary if one is to observe the Commandments?[5]

---

3 Luke 4:18.

4 From the Ordinary of the Mass.

5 "To each, therefore, must be given his own share of goods, and the distribution of created goods, which, as every discerning person knows, is labouring today under the gravest evils due to the huge disparity between the few exceedingly rich and the unnumbered propertyless, must be effectively called back to

Ordinary Folk

6. Now works which are founded for the benefit of the poor who cannot provide for themselves, for the aged, for orphans and for the sick are certainly praiseworthy. It is fitting to love Christ and to serve Him in His suffering members. Moreover, the common good of society requires that they be not abandoned, nor forced to obtain sustenance for themselves and their families by dishonest means; and for this reason such charitable work is rightly called "social" at times. This work too is certain to receive its reward from the Divine Judge who said: "Come ye blessed of my Father ... for I was naked and you covered me...."[6] Nevertheless, I do not now intend to treat of such charitable work, which I may call extraordinary and which is exercised toward those members of the poorer classes, who, because of special circumstances, must be sustained by alms. Rather I will treat of those ordinary folk who, although they have the strength to earn a decent living, are prevented by the imperfection of the social order of today from providing for themselves and their families, even though they live hard-working, frugal and thrifty lives. And they are actually deprived of spiritual benefits also, such as a more refined education and a deeper supernatural life, which, while they afford joy, peace of soul and a tranquil hope for future happiness, usually presuppose a certain amount of temporal possessions.[7] Now such people actually constitute by far the greater proportion of the human race.

7. Accordingly, the social apostolate of which I am speaking should aim at procuring for as many men as possible, or rather, in so far as conditions permit for all men, an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs that he may not feel depressed or looked down upon, nor be exposed to trials or temptations which only men of heroic mould, aided and sustained by extraordinary grace, are able to withstand. Or, more exactly, we should strive to reduce to practical effect the wise plan of the Divine Creator, so that all the children of God may duly attain that happiness for which the infinitely generous and self-diffusive goodness of God has destined them.[8]

---

and brought into conformity with the norms of the common good, that is, social justice." Pius XI, "Quadragesimo anno." Two Basic Encyclicals, Washington, Catholic University Press, 1943, 127.
"The immense multitude of the non-owning workers on the one hand and the enormous riches of certain very wealthy men on the other establish an unanswerable argument that the riches which are so abundantly produced in our age of industrialism, as it is called, are not rightly distributed and equitably made available to the various classes of people." Ibid., p 129
"It is not rash by any means to say that the whole scheme of social and economic life is now such as to put in the way of vast numbers of mankind most serious obstacles which prevent them from caring for the one thing necessary, namely, their eternal salvation." Ibid., p. 175.

6 Matthew 25:34, 36.

7 "Nevertheless, an abundance of corporeal and external goods is likewise a characteristic of a well-constituted State, 'the use of which goods is necessary for the practice of virtue.' Leo XIII, Rerum Novarum. Two Basic Encyclicals, 45.

8 "For, according to Christian teaching, man, endowed with a social nature, is placed on this earth so that by leading a life in society and under an authority ordained of God he may fully cultivate and develop all his faculties unto the praise and glory of his Creator; and that by faithfully fulfilling the duties of his craft or other calling he may obtain for himself temporal and at the same time eternal happiness." Pius XI, op. cit., p.167.

8. It will be in vain, however, that I exhort Ours to this social apostolate, unless "the interior law of charity and love which the Holy Ghost is accustomed to write and imprint in our hearts" guide them from within.[9] In vain will you urge the man who is not inflamed with the love of God and of his neighbour "to have compassion on the multitude" in any meaningful way. Therefore, before all else Ours must be trained to that sincere and active charity which today is called "a social attitude" or "social-mindedness." They must learn the correct teaching of the Church, and all must learn, each for himself, to work for the preparation and formation of a better world.

9. That true charity will be better stirred up and sustained if Ours are taught to see clearly the actual lot of by far the greater part of mankind. Since most of Ours were raised in comfortable circumstances, or else were isolated from their youth in a minor seminary, there are very few who could learn to know for themselves the actual daily life led by the working man and the farmer, by the clerk and by the lowest employees in the courts and in business. Yet it is necessary that Ours should see what it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be unable to appear in public because one does not have decent clothes nor the proper social training; to be the means by which others grow rich; to live from day to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above one's strength, amid every danger to health, honour and purity of soul; to be unemployed for days and months, tormented by idleness and want; to be unable to bring up one's children in a decent manner, but rather to be forced to expose them to the common dangers of the public streets, to disease and suffering; to mourn many of them who, lacking the tender care which they need, have been snatched off by death in the bloom of their youth; never to enjoy any decent recreation of soul or body; and at the same time to behold about one the very men for whom one works, abounding with riches, enjoying superfluous comforts, devoting themselves to liberal studies and the fine arts, loaded with honours, authority and praise. Now while they think this over, let Ours consider how many there are in their own country who enjoy privileges and how many there are who live in humble circumstances. And if there are any who think that this unbalanced state of mankind is not all that unjust and that the poor should accept it with patient resignation, let them consult the pontifical documents, beginning with the Encyclical *Rerum Novarum* and continuing right down to the allocutions of our happily reigning Pope Pius XII, and they will see what is the attitude of Christ our Lord.

Training of Ours

10. The desire for a more perfect reign of justice, equality, and charity in the world should be instilled in our young men from the novitiate onwards. They should be taught to love and esteem workingmen and ordinary folk as daily benefactors. At the time of the novices' hospital and catechism trials, the master and socius should strive to open their eyes to the lot of the workingman. Superiors should not be afraid to propose to me certain changes by which some of the novices' experiments may be adapted, wherever needed, to improve their formation. I have willingly granted permission already for novices, under certain conditions,

---

[9] Const., proem., n.1, [134]; Summ. const., n.1.

to beg from door to door for the poor and to distribute in the hovels of the needy whatever alms they collect.[10] In some places, too, I have allowed certain picked men to be sent into factories for a short time, to work with the men and share their life. And in more than one place, novices working as helpers in our retreat houses have, with great profit, come to appreciate members of the working class making their retreat there. Above all, that worldly notion of what I would call social caste should be completely uprooted from the minds of the novices. I mean that notion which considers a man more worthy than others of esteem and respect and the bestowal of spiritual care merely because of his family's prestige, or his wealth. What would you think of a man imbued with this spirit, who, on meeting our Lord and His Blessed Mother as they lived on earth — poor certainly, and living by the toil of their hands — would look down with contempt on them, or, at least, would be indifferent to their lot and pass them by? "As long as you did it to one of these, the least of my brethren, you did it to me."[11]

11. In the remaining time of their formation, in their literary and scientific studies, wherever occasion offers itself, the defects and needs of the modern social order should be brought briefly, for the most part, and in passing, to the attention of Ours. As I shall indicate later on, while speaking about the colleges, this can and should be done without adding new lectures or courses, and even without lengthy, irrelevant digressions.

In philosophy however and theology, GC 28, D 29 may be appropriately applied: "Let Ours be well acquainted with the principal doctrines of the Church on the social order; these ought, moreover, to be properly presented to our Scholastics in philosophy and in theology" (n.10). Here again, there is no need for the introduction of new courses; but care should be had that courses in ethics, in social economics, in moral and pastoral theology be applied to modern times and needs. Now there are many textbooks, especially in moral theology, which we have long used, but which do not satisfactorily meet modern needs in this matter. The outcome of our courses and the attitude of those who followed them are ample proof of this fact. Therefore, it will be the professor's duty to supply what is lacking and thoroughly to explain the social doctrine of the Roman pontiffs, while treating in short summary certain other points in his tract which are easier or somewhat out-of-date.

12. The aim of tertianship is, and ought to remain, not pastoral training for the work of the ministry, but training for a more profound and solid interior life. To this end everything else should be subordinated, not the reverse. Nevertheless, during this time the Tertians should be more thoroughly instructed both in the theory and practice of the ministries proper to the Society. Hence the Instructor, calling to his aid, if need be, a man more skilled in such matters, ought to explain what the Institute, and in particular, what the last two General Congregations have to say about the social apostolate. It is his task, too, to direct the first trials of the Tertians in the ministries which, during the time of this probation, should be exercised especially among the poor and workingmen. Wherever the Instructors propose it, I shall allow the Tertians more readily than novices to go into workshops or factories, either for spiritual ministry alone, or even to work with the men themselves, provided they never be forgetful of their priesthood. By all means they should visit the working classes and the

---

[10] Cf. Constitutions IX, c.3 E [748].
[11] Matthew 25:40.

poor in hospitals, in institutions, and, under proper circumstances, even in their homes. They will learn to know the wretched state of their homes, their poor food and clothing, by actually seeing it; they will learn to know their ignorance, their lack of refinement and education; by actual experience they would see the difficulty — I almost said the impossibility — of true Christian virtue, which we ourselves could not cultivate in the same circumstances. Unless they have actually experienced these things, and not merely heard about them, there is a danger that later, while preaching Christian resignation, justice and chastity, they may seem to make light of the poor, and even make themselves and the Church objects of scorn.

University Formation

13. At home in the Provinces but especially in the missions, certain Fathers of suitable talents, industrious, and of reliable and strong character, should be trained in theoretical and practical studies for the express purpose of directing and taking part in social work. In theoretical studies, I say, and those of the highest type, in one of the few graduate schools or universities in Europe or America where they are properly taught. They should join to these studies some months or even a year of practical social work in different fields, in those regions especially where Catholic social work has already begun and already borne fruit.

The more learned of these Fathers should form a "Centre of Information and Social Action" unless, of course, such a centre already exists.[12] The function of this centre should not be so much to further actual social works, but to teach the theoretical and practical social doctrine to others, especially to priests, educated laymen, and the better educated workingmen, and to help them by counsel and advice.[13] This centre will spread the social doctrine of the Church as has already been done in certain places, by publishing books, by periodicals and various writings, by conferences, lectures, conventions, and the like, and it will strive to apply that doctrine to the needs of particular regions.

14. I think that there are two types of institutes which will be especially fruitful in social action; both are in harmony with the spirit of our Society. We should have, either separately or together, schools and courses for the employers in which they would be taught their rights and duties, and schools and lectures on social doctrines for the better educated and more capable members of the working class. Since, as can be seen, the future leaders of labour will be those only who come up from the ranks, and since there is a paramount need to save many, or even the mass of labour, and lead them along the right paths, this second type of school seems to be more important and of greater moment now. This is especially true, if anywhere, of our missions in Asia and Africa.

15. Certain Fathers who will take part in these social works may receive less scientific training. It will be of great advantage for them, either in Tertianship or later, to visit frequently the workers in their homes, and learn at firsthand the condition of their lives. It will also profit them, if their health and the requirements of Christian prudence allow it, to take part in the actual manual toil of the mines, the factories, or the workshops.[14] The Fathers who are destined for the Social Centre would profit especially by such experience.

---

12 GC 28, D.29, n.7; GC 29, D.29, n.1 (Epitome, n.680).
13 GC 29, D.20, n.1 (Epit., n.680).
14 GC 29, D.28, n.2 (Epit., n.680).

Role of Laymen

16. Ordinarily the promotion and direction of the social works is not our task but that of laymen. Such works pertain for the most part to the temporal order, and Ours, since we have had little experience in conducting temporal affairs, would come to them unprepared; such interests too, would withdraw us from that spiritual function which only a priest can perform. It is our task, as I have just indicated, to instruct the laity, and to help them by our counsel in moral and doctrinal fields. But, outside the sphere of our priestly function, we leave to them autonomy in their own affairs.

In certain regions, however, where laymen capable of this leadership are not yet at hand — this frequently happens in the missions — it will be our task, for the time being, out of charity towards the leaderless masses, not only to promote economic undertakings, and other corporal works of mercy, but to direct and regulate them as well. This method has already been used with success in certain places where successful and effective social works are now conducted by laymen, trained by their clerical predecessors.

17. It is certainly necessary, especially in some provinces, that superiors make sure our ministries are not almost exclusively conducted among the rich and the cultured.[15] I admit that inspiring such men with the right norms of Christian charity is a matter of no small merit. For not only owners of shops, but many who are professionally educated, namely doctors, lawyers, technicians, and bankers, have too often abandoned the spirit of the Gospel, and have striven by every possible means to further their own private gain only, and not the common good or the good of the majority.

But it is not sufficient to minister to these classes alone. Let us not depart from the spirit of Christ our Lord, nor from the mind of our Founder, nor from the directions of the General Congregations, especially of the more recent ones. To prevent our Society from justly being classified with the rich and the capitalists, we must direct with utmost zeal many of our ministries towards the poorer classes. Our Society has never lacked praise for such a course of action, especially in the mission lands; it now remains for us to see that in those places where many men are engaged in the ministry of the colleges, the remaining members devote a like, and even greater, care for the poor than they do for the rich. Our residences would be suited for such an apostolate, if, turning over the faithful flock for the most part to the care of other shepherds, they centre their zeal especially on the scattered sheep that are lost.

18. Up till now, I have dealt with those phases of the social apostolate which the most recent General Congregations explicitly demand of us. I shall now take up those opportunities — by no means to be belittled — which the ordinary, time-honoured ministries of the Society

---

15 "To priests in a special way We recommend anew the oft-repeated counsel of Our Predecessor, Leo XIII, to go to the workingman. We make this advice Our own, and faithful to the teachings of Jesus Christ and His Church, We thus complete it: `Go to the workingman, especially where he is poor; and in general, go to the poor.'
"Let our parish priests ... dedicate the better part of their endeavours and their zeal to winning back the labouring masses to Christ and His Church. Let them infuse the Christian spirit into quarters where it is least at home. The willing response of the masses, and results far exceeding their expectations, will not fail to reward them for their strenuous pioneer labour." Pius XI, "Divini Redemptoris," Catholic Mind, XXXV (1937), 467.

offer us. For in these customary ministries of the Society, in our colleges, in our giving of retreats, in our sodalities, in our missions, in our ordinary parish work, and in our publication of periodicals, we can and should accomplish much which will greatly help to establish a right social order.[16] There is no need for me to go through all these activities; I shall merely refer to some of the more important ones by way of illustration.

Role of Our Schools

19. It is perfectly clear how much good can and should be done by the foundation of chairs or faculties dealing with social questions in our universities. By university, I mean all our schools of higher studies, no matter how they are actually designated in different regions. I wish superiors to be alert to the need for such chairs and faculties in the universities of their foreign missions. And let them not delay, I beg of them, as has happened in the past in some parts of Europe, until materialism will have infected the minds of the people.

As for our colleges, I shall make a few suggestions for the studies which are generally called secondary. It is our aim above all in educating the young men we have accepted in the name of the Church, to instil in their hearts the charity of Christ as it is applied to modern problems in the encyclicals and other papal documents. We should not allow the prejudices which they have perhaps learned at home to take a deeper root while they remain with us. There should be no distinction in our colleges between rich and poor. They should not acquire any spirit of a special, privileged social class, which I have earlier designated as a social caste. The students should learn to have a spirit of reverence and gratitude towards the workingman. They should be taught not to set their hearts on wealth, but on "having food and sufficient clothing, with these let us be content."[17] Let them hunger and thirst after justice, the justice which sees to it that all men receive the due reward of their labours and that there be a more just distribution of temporal goods. They should learn that all men deserve the name and affection of a brother of Christ; that those who have received gifts in greater abundance do not have the right of use and abuse, as the law of the pagans proclaimed, but the obligation of using these gifts for the good of the majority, and indeed, of all men, if that is possible.[18]

It is not desirable, either in our colleges or in our scholasticates, to increase the number of lecture periods. The young men will acquire an elementary knowledge of the encyclicals from their religion classes; but over and above this, it is of special importance that the teacher himself, eager with the charity of Christ, should use every opportunity to fill the hearts of his students with love for the masses. Lectures on the ancient writers, on history, on the native literature of each country, will offer many an occasion by a passing reference for forming these attitudes. For in literature and history we are constantly confronted with the conflict between the selfishness of the kings and nobles and the misery of the people, by whose labour

---

16 GC 29, D.29, n.3 (Epit., n.680)

17 1 Tim 6:8. "To be sure of eternal life, therefore, and to be able to help the poor effectively, it is imperative to return to a more moderate way of life, to renounce the joys, often sinful, which the world today holds out in such abundance; to forget self for love of the neighbour." Pius XI, "Divini Redemptoris." p.464.

18 "The substance of all this is the following: whoever has received from the bounty of God a greater share of goods, whether corporeal and external, or of the soul, has received them for this purpose, namely, that he employ them for his own perfection and likewise, as a servant of Divine Providence, for the benefit of others." Leo XIII, op. cit., p.31.

the former indulge in great pomp, wage wars, and win glory for themselves. In this way let the young men learn to hate social evils, which far outweigh those which afflict mere individuals; let them learn, too, to love the virtues which have a wider scope and tend to the common good; and let them practise these at once within the modest limits of their own family, school and friends, with the desire to cultivate them on a broader and fuller scale later on.

In keeping with these constant reminders our students should take up the practice, according to their age, of visiting the homes of the poor, the workshops and mines of labourers, and their social centres; let them not only hear the words of their teacher exhorting them, but let them see with their own eyes and touch with their own hands the proof of how truthfully he speaks to them. The Society will certainly achieve a work of no small merit in the eyes of God, if from her colleges young men, freed of that pagan mentality which adores riches, go forth steeped in that charity which seeks above all the good of others and is ready to work with the Church in bettering the temporal and spiritual conditions of the greatest possible number of human beings.[19]

The Spiritual Exercises

20. It is obvious to anyone who pauses to reflect on the matter that nothing solid and lasting can be obtained in social reform unless the souls of men are inwardly conformed to the true principles of the Gospels. If the captains of industry and other rich men are filled with greed for amassing limitless wealth and for enjoying without restraint luxuries and the pleasures for which these prepare the way; and if workingmen, in their lower state are likewise filled with self-love, envy, sloth and a similar craving for wealth and pleasure; if in neither management nor labour, the benevolent, humble and generous charity of Christ holds sway, then to no purpose will either private groups or governmental agencies strive to accomplish anything worthwhile for the benefit of the labouring classes. Greed on one side, hatred on the other, will make dissension more acute and breed ever greater evils.[20] Hence it follows that the Spiritual Exercises, conducted for the owners and managers of industry and also for the workingman, must be reckoned among the most effective means for promoting this social-mindedness. From the Exercises, these men will effectively imbibe a spirit of

---

19 "We desire therefore ... that this divine precept, this precious mark of identification left by Christ to His true disciples, be ever more fully explained by pen and word of mouth; this precept which teaches us to see in those who suffer Christ Himself, and would have us love our brothers as Our Divine Saviour has loved us, that is, even at the sacrifice of ourselves, and, if need be, of our very life." Pius XI, Divini Redemptoris, p.463

20 "Since religion alone ... can remove the evil, root and branch, let all reflect upon this: first and foremost Christian morals must be reestablished, without which even the weapons of prudence, which are considered especially effective, will be of no avail to secure well-being." Leo XIII, op.cit., p.81.
"By all means in their power let them strive for the well-being of peoples; and especially let them aim both to preserve in themselves and to arouse in others, in the highest equally as well as in the lowest, the mistress and queen of the virtues, Charity. Certainly the well-being which is so longed-for is chiefly to be expected from an abundant out-pouring of charity; of Christian charity, We mean, which epitomizes the law of the Gospel, and which, always ready to sacrifice itself for the benefit of others, is man's surest antidote against the insolence of the world and immoderate love for self; the divine office and features of this virtue being described by the Apostle Paul ... is not self-seeking ... bears with all things ... endures all things." Ibid.

abnegation in regard to temporal things, a spirit of poverty and humility, reverence for the commandments of God, and finally, love of God and their neighbour. This will be all the more surely accomplished if the director of the Exercises applies them to modern conditions, as he ought, and shows just where the duties of justice, equity and charity rest today for the owners and for the workingmen.[21]

21. The man who understands the genuine rules of the Sodality of Our Lady will easily appreciate how much they contribute to the common good either by those sections devoted to study or by those devoted to apostolic work. If we wish, we can easily make the Sodality of Our Lady the principal instrument for instructing both rich and poor in the interior life and in charity, as well as in the teaching of the encyclicals, for the betterment of their personal lives and the lives of their subordinates and associates.

22. In some provinces, the Sodalities of Our Lady or colleges and residences of the Society have very wisely established schools in which young workers, the poor or orphans or those otherwise deprived of help, are instructed in a trade, and receive a literary and spiritual training at the same time. I urge that in addition to these, especially in our colleges, classes should also be conducted in which workingmen who are somewhat older and experienced in their trade may devote themselves according to their ability to literature and the liberal arts, which up to the present have been almost exclusively the privilege of those who were quite well-to-do. For social tranquillity and genuine progress of the under-privileged, it is not sufficient merely to provide for their material needs. Even in the natural human order the maxim is true: "Not by bread alone doth man live." A somewhat more liberal education, moreover, will be of advantage to the promising labour leaders of the future.[22]

In and Out of Season

23. There is no reason why I should delay on the other ministries of the Society. It is clear how the preacher, in parish missions especially, or how the pastor in his parish, or especially how the writer for one of our periodicals, particularly for the ones that are cultural, can and ought to drive home, "in season, out of season," a knowledge of the true teachings of the Church, wisely indeed and prudently, but with all human respect thrown aside, since the truth will never please everybody!

---

[21] "But above all, let them hold in high esteem and assiduously employ for the good of their disciples that most valuable means of both personal and social restoration which, as We taught in Our Encyclical, Mens Nostra, is to be found in the Spiritual Exercises. In that Letter We expressly mentioned and warmly recommended not only the Spiritual Exercises for all the laity, but also the highly beneficial Workers' Retreats. For in that school of the spirit, not only are the best of Christians developed but true apostles also are trained for every condition of life and are enkindled with the fire of the heart of Christ. From this school they will go forth as did the Apostles from the Upper Room of Jerusalem, strong in faith, endowed with the invincible steadfastness in persecution, burning with zeal, interested solely in spreading everywhere the Kingdom of Christ." Pius XI, Quadragesimo anno, p.181.

[22] "That these whole classes of men may be brought back to Christ Whom they have denied, we must recruit and train from among them themselves, auxiliary soldiers of the Church who know them well and their minds and wishes, and can reach their hearts with a tender brotherly love. The first and immediate apostles to the workers ought to be workers; the apostles to those who follow industry and trade ought to be from among themselves." Ibid., p.189.

24. In regard to our missions however I cannot refrain from stressing not only the necessity of teaching the true social doctrine, but even more of promoting social works and a public order that is in conformity with justice and human dignity. For there is danger, since we are not aroused by what has become customary, that we shall hardly notice to what degree most of the natives are deprived of the condition of life that befits a human being and a Christian. How often the lot of workers and farmers, especially in Asia, must be judged not only hard but inhuman! Unless we are impelled by the charity of Christ to work zealously for the bettering of their condition of life, we open the door to atheistic Communism and expose our neophytes to the danger of presently learning about social progress elsewhere in an atmosphere devoid of all Christian spirit, and thus easily losing their faith. For it is not merely souls but men that we must love in Christ.

25. GC 29 wisely remarked that our private life should agree with the doctrine we preach, so that our preaching may be the more sincere and effective.[23] If we really see Christ in our brothers, how can we be resigned to see ourselves deprived of nothing and even treated sumptuously while beneath our very eyes our neighbour is destitute of everything, and tortured by hunger and cold? Is the disciple above his Master? It is true that the Institute does not ordinarily impose on us a very austere poverty; it does commend however the spirit and practice of greater abnegation, which in these days must be insisted upon more forcefully. Those European provinces which were tried by two wars have discovered how many and how great are the things, formerly considered almost necessary for life itself, that can be taken away without detriment to health or work; nay rather, with benefit to both. Let each member of the Society in the spirit of the Constitutions, see what he can give up, as he ponders the love of Christ for the poor. Let us as religious reject especially whatever modern times have devised for the mere convenience of a more comfortable life, and thus we shall imitate the example of Christ suffering in His poor. GC 29 praised those of Ours who in the rooms where they live, the clothes they wear, and the ordinary food they eat, are content with the standard of living common to the workingmen in their country.[24] Our young men especially, as far as a prudent care of their strength permits, should accustom themselves to a more austere way of life, from which they have banished the superfluous use of candy, finer drinks, tobacco, easy chairs, journeys and public amusements. The older members whose health allows it ought to set an example in this to the younger men.[25]

Our Helpers

26. To this good example of austerity we must add that of justice, equity and charity in dealing with our servants, workmen, and all our lay helpers, especially those who are teachers and professors. They should receive a just wage according to the norms of the encyclicals;[26] in the matters of food, dwelling, clothing, in their allotted schedule of work, they ought, *mutatis mutandis*, to be on a par with Ours. For these are the things which are in keeping with the dignity of the human person and a Christian man. A great many men of today are not ready to admit that religious, professing poverty, be treated more sumptuously at table and in

---

23 Cf. GC 29, D.29, n.5 (Epit. n.680).
24 Cf. GC 28, D.25 (Epit. n.478); GC 29, D.29 (Epit. n.680).
25 Ibid.
26 Cf. Cod.Iur.Can., can. 1286.

the other phases of their daily life, than their spiritual and temporal assistants. To these fellow-workers Ours must show due reverence, respect and love. Superiors are to correct anyone found guilty of pride or harshness towards our servants or workmen; it is Christ Himself whom he has condemned and injured. Let those who work for us be considered sons and brothers of our family; and let it be clear that in this matter, too, religious think and act differently from those of the world.

27. Finally — and this is practically a summary of the whole matter — let our principal aim in the social apostolate never be anything negative, no matter what form it takes in practice. Our task is by no means finished when we fight against materialism, whether it be against Communism, or against those who abuse capitalism. Our task is positive: to spread the Kingdom of God and Christ on earth, and to make sure that the human race, according to the plan of its Creator and Redeemer, will some day come, after a life in every way worthy of sons of God and members of Christ, to the eternal company of the Supreme Good. The Kingdom of God is "the kingdom of justice, love and peace."[27] As long as Christ suffers injustice and is treated harshly in even the least of His brethren, as long as there is hatred between men individually and as members of conflicting social classes, it would be treason for us priests and religious, or for any Christian at all, to rest from labour. Even if Communism or some other form of materialism were not plotting against the Church and actually persecuting her, the obligation would still rest on us to come to the assistance of all our brothers in Christ, by striving for a more equitable distribution of both material possessions and goods of a higher order.

28. May our Saviour grant to us in His kindness the grace to lay aside completely the spirit of the world and, in obedience to His spouse, the Church, to bend every effort to restore the Beatitudes of the Gospel not only in the private lives of individuals, but in the life of society as a whole. "A brother that is helped by his brother is like a strong city."[28] How much the Society will accomplish if only we unite our forces, and in a spirit of oneness, gird ourselves humbly and resolutely for the work before us!

Ioannes Baptista Janssens, S.J.
Superior General of the Society of Jesus

Rome, 10 October 1949

Origin: Latin
English Translation: Promotio Iustitiae n. 66 (1997), pp. 23-35
Source: AR XI (1949), pp. 709-726

[27] From the Preface of the Mass of Christ the King.
[28] Proverbs 18:19.

4. Exhortation of Fr. General to the Congregation of Procurators

30 September 1953

[…]

6. - There is another, more specific item, which I discussed at length in the "Instruction to the universal Society" given four years ago, namely, concerning the apostolate by which contemporary life may more closely approach the norms of Christian justice and charity. I would dare not affirm that the Instruction entitled "On the Social Apostolate,"[1] issued according to the norm of the decrees of the last two General Congregations, has everywhere yielded the fruits I was hoping. There are places where they deluded themselves into thinking that nothing needed to be renewed, nothing perfected, but that they could continue on the old, well-trodden way. Experience shows how far, in many, lest I say most places of the Society, the students and alumni of our schools are from the mind, conformed to the Gospels, that the Church expects of its children in this matter. I highly commend what has been done in certain places, especially in upper schools, where young people are truly educated in charity toward that vast portion of humanity that leads a life tormented by poverty. However, I regret that the same is still lacking elsewhere. If the love of Christ the Lord, suffering in the poor, does not move us as it should, let at least the fear of subversive doctrines, creeping further every day, move us. Let us not deceive ourselves into thinking that civil laws and governments are able, by external force and terror, to prevent these pernicious doctrines from spreading. I do not know of any example of a doctrine that has been extinguished by force. Only a truer, better, and more efficacious doctrine will eliminate that false and pernicious one from our midst. However, most people, or the *masses* of humanity, will not lend their ears to a truer doctrine unless it proves itself in deeds to be better and more effective. Therefore, unless our doctrine succeeds in impressing upon the wealthy the utmost moderation in the use of their wealth, renunciation of the desire for ever-increasing profit, concern for the rights of the poor, and a constant effort to eliminate from their midst the excessive inequality of human conditions, and that through the sacrifice of their own comfort and domination, how, I ask, will it appear before the eyes of the poor as a doctrine that can procure for them a lot worthy of a human being and a child of God? For they will repeat what they often say: "You propose a beautiful doctrine; but only the socialists and communists have really done something to improve our lot." I have explained a bit more fully in the attached Instruction[2] what the roles of the laity are in such matters, and what are the roles of priests as well. Certainly, it is always our task to educate the laity, especially in Colleges and Retreat Houses, so that they are prepared for effective action in the social field.

It is helpful for various experiments which are instituted in the apostolate among the humble, whether by our Fathers or by others, to confer amongst themselves without anger

---

1 AR XI 710-726.
2 AR XI 718.

and bias. According to the needs of the places, it will be appropriate to proceed in one way or another. It will be most beneficial if some from those places where we are still far from the goal sometimes go to places where the outcome of efforts seems to prove already the efficacy of some methods.

It is of great edification to see the charity with which our Fathers and Brothers in the Mission lands follow anywhere those abandoned and poor people to whom they bring the Gospel. I pray that we may follow with the same charity those abandoned and poor people whom we encounter (unless we are blind) almost everywhere in the world. Not only those poor people, as I was mentioning elsewhere,[3] who are usually supported by alms, but especially those "who, although they have the strength to earn for themselves an honest living, cannot adequately provide for themselves and their loved ones because of the imperfect social order of our time"; who are, in the greatest part of the world, the majority, indeed almost all people. This is the spirit of Christ, the spirit of the Society of Jesus.

7. - In the company in which we serve under the banner of the Cross, let no one lose heart, let no one throw up their hands in defeat. Nor should anyone judge a comrade more harshly because he has received some wounds in the fight. I would certainly wish that in many places of the Society, Brothers and Fathers of the same legion would be judged with far greater kindness by their confreres. The true history of the Society, as someone recently noted, is written in the annals of God, by those countless ones who humbly, in secret, faithfully attend to the daily duty of their station, perpetually sacrificing themselves, without anyone of men seeming to notice it. Those countless ones, about whom no one writes to the Father General, about whom Superiors have nothing to report, deserve in the eyes of God the favour with which, as far as we can judge, He still follows the least Society of Jesus.

With Saint Peter Canisius, let us commend to Christ "this whole body of our Society, that in its heads and members, in the healthy and the sick, in the progressing and the failing, in spiritual and temporal matters, it may be rightly governed to the glory of His name and the benefit of the whole Church."[4]

Ioannes Baptista Janssens, S.J.
Superior General of the Society of Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XII (1953), pp. 403-412

---

3 Ibid. 713.

4 Braunsberger, B. Petri Canisii Acta et Epistolae, t. VIII p. 782.

5. Regarding the Third Centenary of the Death of St. Peter Claver

15 August 1954

TO THE COMPANIONS IN LATIN AMERICA

Dearest Reverend Fathers and Brothers in Christ:

The Peace of Christ

Because of particular reasons, the day commemorating the three hundredth anniversary of the death of St. Peter Claver this year is auspicious not just for one of the Society's Provinces. Indeed, he was born and first educated in the territory which is now the Province of Tarragona, in the Spanish Assistancy; The city of Cartagena, where he lived the greater part of his life, and where he sanctified himself as the Apostle of the Negroes, is situated in the territory of the present Province of Colombia, of the Latin American Assistancy; The missions among the Negroes, whose heavenly Patron was appointed by the Holy See itself, are now wholly cherished by several Provinces belonging to several Assistancies; finally, the works, well founded in many places for the aid of the African Missions especially, flourish equally under his patronage. And the universal Society remembers everywhere with a joyful and grateful heart the memory of this man, just as she does for all the rest of her saints.

However, it seemed good to give these letters to you, Reverend Fathers and dearest Brothers of Latin America, whether belonging to the Assistancy of the same name, or still belonging to the Spanish Assistancy, since especially in your regions, which at that time then were not yet divided into several kingdoms as they are now, but almost intact they belonged to the Spanish and Portuguese domains, St. Peter Claver can rightly be called a model of honour and virtue.

The Province of Tarragona itself, which will celebrate its former member, will begin three centenary celebrations on September 9. Besides intending to establish a centre of pious pilgrimage at Verdú, where our saint was born, especially mindful of your poverty, it has conceived the idea to establish at the birthplace of Saint Peter an Apostolic School for the cultivation of Brother Coadjutor vocations for Latin America. And at the same time a School of Arts for the workers of the neighbourhood. One can never praise enough the resolve by which the Province, recalling the merits of both her sons, Alphonsus Rodriguez and his disciple, as we can rightly call Peter Claver, also assumes their work again, by providing for your native lands which are so much in need of spiritual help, as then as they are now, though not for the same reasons.

Moreover, among you, Fathers and Brothers of Latin America, Claver spent the last forty and far more fruitful years of his life. Hence the Colombian Province, which by a very special title claims our saint as its patron, and prides itself on faithfully preserving his

sacred relics, strives to outdo the rest of Latin America in celebrating this day. It will be granted to them to solemnly carry the holy relics around the principal cities of their own nation; she herself, as the successor to the old Society's Province of the New Kingdom of Granada, inherited most of the memorials of the life and work of the Apostle to the Negroes.

Among the virtues which St. Peter Claver cultivated with marvellous fervour and constancy, and which the Roman Pontiffs extolled in him above others, on the occasion of his Beatification and Canonization, stands out the ceaseless charity with which he sacrificed himself, even in old age, in helping the poorest and most despised people of all Latin America at that time. In this respect, does he not set an excellent example for us, the people of this age, to imitate?

For together, these historical events have brought with them the fact that nowhere among the more cultured nations, - for I am not speaking of those parts which are still called more "primitive" - are there to be found so many of the poorest men and women, whether among workers or among rural people, as in most parts of your countries. Hence, when I brought to the mind of the 28th (d. 29) and 29th (d. 29) General Congregations [and] to the whole Society the Instruction "on the Social Apostolate,"[1] I cannot deny that I, above all, except for the countries of Asia and Africa, where the need of many is greatest, thought of these lands of yours, where, unless we can heal as soon as possible the pitiable lot of many thousands of thousands of "proletarians", there is a danger that they will be surrounded by those very false prophets, promoters of hatred and enmity and deniers of God himself, who among you, whether openly or secretly, as they are accustomed, are actively working to corrupt their souls.

There were few, in the time of St. Peter the Claver, who realized that the lot of the Negroes taken into slavery and bound to field labour like animals was unjust, intolerable, unworthy of the law of Christ. For what all were accustomed to doing here and there hardly seemed so tolerable to all, but it seemed necessary for business and therefore in conformity with the norms of human affairs. He who could not reform the affair by himself, St. Peter the Claver, at least brought some relief to the poor which, he was able to bring by denying himself any advantage, by scorning any prejudices and contradictions, by expending all strength of body and soul.

Would that we too, with full self-denial, with the indomitable and untiring labour of our whole life, struggle to help with the Charity of Christ, to save and to lead to eternal blessedness those Negroes of our age, who to rich men (although they may be companies now rather than individual persons) to rich men, I say, are bound in servitude! May he whose memory we recall on this third centenary day obtain for us abundant grace, so that we may exercise toward not only individuals but that multitude, too, on whom our gentle Saviour took pity, that charity by which we may not so much prefer their misery as struggle to remove the causes of their misery from their midst, with all gathered strength of intellect, heart, and will. It is of little use if you give alms to a needy person today, who will feel his need more acutely tomorrow. While you are doing this, I ask that you think in what way, with what energy, with what enterprise you will make his condition, and at the same time

[1] Cfr. AR XI, 710-726.

the condition of so many thousands of others similar to him, worthy of a son of God and a brother of Christ.

There is also another evil in your Latin America, which the example of St. Peter Claver exhorts you to cure. Hardly not in all your regions, there are parts generally more remote from the usual business of men, where many thousands, and often many thousands of thousands of Indians live, who though perhaps baptized are nevertheless ignorant of divine things and of those things which lead to eternal salvation, who are deprived of the sacraments, who are essentially left to themselves. We Europeans, whose countries generally abound in spiritual aid, have the duty, among other things, of providing for those Missions which are usually called "foreign", in Africa, Asia, and Oceania; although those foreign Missions are not to be closed off to you, Latin Americans (for some of you, upon the recommendations of the Superiors General, have gone to China, to Japan, to various other shores), the duty rests upon you in the first place to attend to those Missions which we may call "internal", which, that is to say, even though they are included in the territory of your Provinces, they nevertheless bear forth the character of a true and genuine Mission: I am thinking of the Tarahumara, the Barrancabermejans, the Manabitana, the Marañonans, the Adamantea, to whom, if the Lord will give us men, may well be added many of a not less, indeed of greater mass, among the abandoned aborigines of your countries. Regarding those "internal" Missions, what I said about Foreign Missions in my letters "On our Ministries" is valid: they are not to be considered as works for which the Provinces provide only when all the needs of the other works have already been provided for, but rather to be looked after by certain right.[2] And those of you in whom Divine Wisdom has infused a desire to devote themselves to foreign Missions, may they consider whether it is not more appropriate to offer themselves to the "internal" Missions of Latin America. They are of no less self-denial, of no less difficulty, and of no less fruit than those "foreign" Missions; to leave behind the comforts of life, to learn difficult languages, to work often without much consolation, to remain forever attached to the Mission. Petrus Claver was attached to the "internal" mission, but he should be counted nonetheless among certainly the most significant of our missionaries to the unbelievers.

Finally, on the day of this centenary it helps to remember above all other things that the burning zeal and heroic charity of our saint arose and was nourished from a fervent life of prayer and penance, from the practice of that interior life whose own excellent teacher and example was St. Alphonsus Rodriguez, among others. The saintly Porter of Montesión ignited in the heart of the young scholastic the flame of a missionary vocation to the shores of America; before the piercing image of Christ Crucified, among vain things, Peter spent many nights turning over the writings of Alphonsus on the Spiritual Exercises and the Way of Perfection; and when the first biography of St. Alphonsus, written by Fr. Colin, was read to the Apostle of the Negroes, who had grown old and was already blind, sweet and quiet tears bore witness to his soul's intimate devotion. Peter Claver was not exempt from that more general law: from the "inside" flows the wonderful and prodigious efficacy of external works. In such a short time, your apostle was able to bring so many souls to the conversion of habits and the enlightenment of faith, because he

---

[2] AR XI 323-325.

was intimately united to Christ the Lord by living faith, trust, and charity! '*He who believes in me shall also do the works that I do, and will do greater things than these'*.[3]

May Saint "Peter Claver, S.J., always a servant of the Ethiopians," obtain for us through the Mediatrix of graces, the Blessed Virgin Mary assumed body and soul into heaven, that Christ our Leader may find us more and more faithful to his calling, receive us more intimately under his banner, that is, more and more attached to the interior life, founded on our self-denial through humility and mortification, by which we, loving Him above all things and in all things, may strive to gain souls for Him by our indomitable labour.

I commend myself to Your holy prayers and Sacrifices.

Rome, 15 August,
On the Feast of B.M.V. of the Assumption.

Your Servant in Christ
JAN B. JANSSENS
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XII (1954), pp. 713-717

[3] John 14:12.

6. On Saint Joseph Pignatelli, Recently Canonized

17 November 1954

TO THE UNIVERSAL SOCIETY

Dearest Reverend Fathers and Brothers in Christ,

The Peace of Christ.

[…]

In the instruction that I once gave "on the Social Apostolate," I tried to clarify the distinction between this "beneficence" and the work they now call "social." The former, the only form of charity towards the poor which they cultivated in the age in which Saint Joseph Pignatelli lived, is good, praised by Christ the Lord, and perpetually recommended by the Church; through it, aid is given to the members of Christ who suffer on earth; nor will it ever be possible to interrupt it because, in fact, "you will always have the poor with you." The latter, however, is better, of a higher, more universal, I say, and more perpetual charity. The distress of a few is alleviated by the former; the causes by which many suffer are removed from their midst by the latter, as far as possible, and thus is the whole Mystical Body of Christ made healthier and more vigorous.

As I already warned in the aforementioned instruction, nevertheless, I now more urgently and fervently implore that we open our eyes to the miserable condition of many! How many regions there are, even otherwise cultured and highly cultivated regions, where a large and significant part of the inhabitants lead a life, as I said, unworthy of a human being and a child of God, due to the entire improperly ordered system of temporal affairs, which results in benefits born of ingenuity and labour being more advantageous to a few rather than to many and all. When you encounter a beggar with tattered clothes, a gaunt face revealing poverty, you are moved and feel obliged to help him in some way; and rightly so. But what about the thousands of thousands around the world, indeed in our own country, certainly in our Missions, afflicted by a similar fate? Yet a remedy can be found; yet we can work towards applying the remedy; yet our action, combined with the action of others, can remove these evils from their midst, indeed not today or tomorrow, but within a not-so-long time, which someone might say will not exceed the span of one or two human lives; will we be innocent before God if we fold our arms, if we leave the work to be done by others?

See how much things have turned to worse since the 29th General Congregation in 1946 urged us to act vigorously. I beg, let us not wait to apply the remedy on our part until the doctrine of the Kingdom of God has caused further confusion. Less than two years ago, addressing the Procurators gathered in Rome, I insisted on this matter; I insist again, to stir the hesitant minds of some: for the matter is urgent.

Therefore, under the patronage of Saint Joseph Pignatelli, an exemplary model of charity towards the poor, let us vigorously strive to promote that more universal and higher charity, without which the Kingdom of Christ comes to danger in not a few and, indeed, vast regions.

We see our Fathers and Brothers, through God's infinite kindness, enduring with strong and invincible spirit the persecutions that the Church and, with it, the Society suffer in regions where the subversive doctrines I just mentioned have prevailed - in almost the same way as our saint suffered persecutions. Let us not cease to commend the Society first to the Saint by whom it was restored, so that we may both further endure what we already suffer for the glory of God, and be ready to endure with equal strength and patience of soul whatever may await us in other regions as well, when it comes to us. At the same time, moreover, let us humbly ask Divine Providence that, if His good will permits it, these days of our tribulation and the ruin of so many souls may be shortened. Saint Joseph Pignatelli saw the entire Society overturned; he never lost hope of its restoration, and through his prayers and good merits, he obtained that, while he was still alive, the restoration already began, as the hope of resurrection dawns throughout the world.

I commend myself to all your holy Sacrifices (of the Mass) and prayers.

At Rome, 17 November 1954
On the Feast of the Martyrs of Rio de la Plata

Servant of you all in Christ,
R.P. JAN B. JANSSENS
Prop. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XII (1954), pp. 693-697

7. On the Attitude [manner of bearing oneself] Regarding "Christian Unions."

20 February 1962

TO ALL THE MAJOR SUPERIORS AND FATHERS OF "CIAS" IN LATIN AMERICA

Reverend Fathers in Christ:

The peace of Christ.

His Holiness John XXIII, in the encyclical *Mater et Magistra*, has paid well-deserved tributes to the Christian Unions that, for many years, have worked effectively to support the working masses within the Church or to win them back to Her.

"Our affectionate thought and Our paternal encouragement," says the Holy Father, "go toward the professional associations and the Christian-inspired union movements, whose presence and activity extend to various continents, and who, amidst many and sometimes great difficulties, have known how to work, and continue to work, for the effective safeguarding of the interests of the working classes and for their material and moral elevation both within the scope of each political community and on a global level."

"With satisfaction, we believe we can emphasize that their action should not be measured only by their direct and immediate results, easily verifiable, but also by their positive repercussions in the entire world of work, amidst which they spread rightly oriented ideas and to which they bring an impulse of Christian renewal."[1]

Christian unions have introduced into the economic environments of workers Christian concepts of justice and charity; they have blocked the assaults of atheistic materialism: where Christian unions and Christian social organizations have preceded socialist unions and organizations, the working class has largely remained faithful to the Church and Christian practice, as seen in the mining regions of Dutch and Belgian Limburg; and where they have found the ground completely occupied by Marxist unions, they have managed, after laborious and extremely modest beginnings, to seriously challenge the monopoly of the red unions and even secure the majority of the working class or, at least, a sufficient minority to render the Marxists effectively powerless; Christian unions have defended workers' rights with firmness and disinterest; they have prepared such a fruitful dialogue with Catholic employers.

It was Leo XIII who, in the encyclical *Rerum Novarum*, claimed for Christian unions the right to exist. According to his intention, they were to form the labour association in which all Christian workers would normally group together to defend their rights. However, in some countries, there are some so-called free or neutral unions to which, with the

[1] AAS LIII (1961) 425-426.

approval of ecclesiastical authority, Christian workers can affiliate due to special circumstances, for example, because there are no Christian unions there, or because Christians do not feel strong enough to influence the entire trade union movement in a particular region. This plurality of unions is sometimes a cause of discussions. There is the question of whether it is appropriate to introduce or favour one form of union over another.

Here, my Reverend Fathers, after the solemn approval of Christian unions made by John XXIII, is the attitude that I would like to be taken with all charity and docility:

1. Our members should remain completely detached from all passion in this matter. In this doubtful matter, let everyone have the freedom to opine or act.
2. Do nothing against the introduction or prosperity of Christian unions in Latin America, which elsewhere are so meritorious for the Church and labour groups.
3. Always welcome with pleasure in the centres of religious, moral, and social formation, current and future labour leaders, whether from Christian unions or neutral unions, and willingly help all labour leaders with your advice.
4. The care taken for the unions of managers on the one hand and employers on the other should prepare the field in which social classes, instead of fighting each other, learn to cooperate amicably for the good of peace and the prosperity of the entire human community.

Dearest Fathers, time is pressing if we want to save the faith in Latin America. Let us not continue wasting time in academic discussion, but as much as possible, let us move to action or help others in their action or encourage them to take action. This will provide that the love of Christ will not be reduced to mere words, but by diligently collaborating, our persons will give to the world and to human beings a sight that may be a testimony of faith and of the infinite love with which God loves humanity.

Simple people and the populace believe in deeds more than in words.

"My little children, let us not love in word or in tongue, but in deed and in truth."[2]

"Be doers of the word, and not hearers only."[3]

I commend myself to your Holy Sacrifices [of the Mass] and prayers.

Rome, February 20, 1962

Of all of you
Servant in Christ
JAN B. JANSSENS
Father Gen. of the Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XIV (1962), p.236-238

---

2 1 John 3:18.
3 James 1:22.

8. The International Social Secretariat for Latin America is Established

22 August 1962

TO ALL THE MAJOR SUPERIORS OF LATIN AMERICA

Reverend Father in Christ,

The Peace of Christ!

By this letter I am informing Your Reverence that the social visitation which **Father Emmanuel Foyaca** had endeavoured to carry out has now at last been completed. Now that this has been concluded, an international Social Secretariat for Latin America is being established, whose role will be, not to direct or command anything, but to be of assistance to those engaged in this work with information, advice, and other aids as needed, especially by suggesting to Provincials where social matters may need to be better coordinated. Father Emmanuel Foyaca himself will head this Secretariat, and for now, its headquarters will be located in our Curia in Rome.

Taking this opportunity, I also communicate to Your Reverence that Father John Bosco Rocha, Assistant for Southern Latin America, has assumed the care of all the Provinces of his Assistancy.

May Your Reverence ensure that this information is brought to the attention of all your subjects.

I commend myself to your holy Sacrifices [of the Mass].

At Rome, 22 August 1962.

Your Reverence's
Servant in Christ
JAN B. JANSSENS
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XIV (1962), p. 253

9. Regarding the Assembly of Provinces of Spanish America held in Medellin, Colombia, in June 1962

27 October 1962

TO ALL THE MAJOR SUPERIORS OF SPANISH AMERICA

Reverend Father in Christ:

Peace of Christ

After I reviewed with careful reading the Acts of the Assembly of Provinces and the conclusions contained in them, I found that it was an excellent assembly; indeed, I freely and fully approve its conclusions.

However, it helps to go through some things with Your Reverences.

1. Regarding obedience: Your Reverences will make sure with all industry not only that there is one and the same understanding of our obedience within the Province or Assistancy, but also that this understanding agrees and aligns with the understanding of the entire Society. For in this matter, as in any other, the unity of the whole Order is of the highest importance.

   Therefore, it will be necessary to bear this in mind when assemblies of local Superiors or Spiritual Fathers are held; on that account, if it ever happens that such assemblies are instituted in their Province, they must never take place without a Provincial presiding. He will certainly, faithfully, and fully take care to bring anything to the Father General before it is put into practice.

2. Conclusions regarding poverty will be seriously pressed. I further recommend that Your Reverences thoroughly examine how the decree 46 of Congregation XXX, especially 4° (Coll. Decr, (409) is applied in the Customary [document of customs] of the Province, and especially in the manners/habits of the Province. For I fear that in many Provinces nothing has changed after that Congregation, and that that way of living has been preserved in the externals, [that way of living] which surpasses - and not infrequently, it surpasses by far - the way of living of families of modest condition and which the Congregation wished to be safeguarded. Examine, Your Reverences, especially those things that pertain to food, particularly the number and quality of feasts.

3. As Your Reverences already know well, the interim Social Secretariat was established under Father Foyaca as secretary, and indeed at the time, in Rome; but when the political conditions of certain regions are strengthened, it will relocate to Latin America.

   Your Reverences will work diligently to ensure that CIAS is above all a centre of study; then, but secondarily and in part, a centre of action.

   But let this conviction be fixed in the minds of all: lest they think that they have satisfied the need by multiplying various charitable works. These are indeed good, but neither

are they *social* works, i.e., works for the reformation of society according to the criteria of the Gospel, nor in any way will they suffice in the present distressing circumstances. As we have seen elsewhere, works of beneficence or charity in fact contribute nothing to suppressing the progress of communism. It is necessary not only to help the needy, but to remove the causes of need from their midst; not only to help the poor, but to ensure that they are not poor.

4. The Secretariat of the Colleges, which was established several years ago in the City of Bogotá, will be strengthened with new vigour. Fr. Daniel Baldor, was recently announced as the president of this Secretariat, having resigned from the post of Provincial in the Vice-province of Venezuela.
5. Regarding the *Secretariat for vocations*, in the letter of June 1 of this year I fully confirmed what had already been done in the Provincial Assembly. […]
6. What was [written] in the same conclusions regarding not sending scholastics randomly to other provinces to carry out their studies, is full of wisdom. […]
7. Those things regarding collaboration between Provinces of the Assistancy, and indeed of the whole Society, I strongly commend, and whatever is done in this respect, I will gladly commend.

   Indeed, I often see that Provincials in pressing need wish to be helped as soon as possible and to seek immediate help; however, I believe that it would be expedient for the Provinces that young men in general should go to Latin America, and indeed that priests should not go except either in rarer cases or for a short time. This, as we have already experienced elsewhere, will contribute much more to the good of Latin America. He will certainly be of greater value and will bear more abundant fruit whom the Provinces themselves have formed, and whom, accustomed for a long while to the life of the region, assimilated to the customs and way of proceeding, they have completely made their own.
8. Above all, however, Your Reverences are encouraged to promote vocations by all appropriate and legitimate means. This is the true salvation of Latin America. Nor can the ineptitude of any people or nation ever be set against it. God did not create men incapable of Christian perfection a priori. Work will undoubtedly be required; prudence and solid training, both human and supernatural, will be required; but there is no nation in Latin America unfit for the priesthood, unfit for holiness.

I had these things to say to Your Reverences about the Assembly of Provinces. If these things are accurately safeguarded in the Provinces, great hope will shine forth that our Society, in no long intervening time, will flourish in the number and quality and sanctity of its men for the perfecting of the vigour of the Holy Church, for the carrying out of the work of our Divine Redeemer.

I commend myself to your Holy Sacrifices [of the Mass].

Rome, 27 October1962.

Of Your Reverences
Servant in Christ
Jan B. JANSSENS
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XIV (1962), pp.258-260

10. On the Promotion and Strengthening of Centres of Social Education and Action (CIAS)

24 December 1962

TO ALL MAJOR SUPERIORS IN LATIN AMERICA

Reverend Fathers in Christ:

The Peace of Christ

I give heartfelt thanks to God when I hear with what zeal you strive to promote those Centres for Social Studies and Action, which are now commonly called CIAS, for short. In some Provinces, these are already solidly established; in others, they will soon be fully constituted; in others, finally, due to the excessive scarcity of people or other circumstances, the hope of establishment is still more remote.

As I have often warned, - for this error can be the cause that CIAS Centres are not more fully and maturely prepared, - let us not, I ask, confuse acts of beneficence with social action. The former helps the poor here and now, providing food, clothing, and other necessities of life to those in need out of love for the Lord; and it earns a splendid reward: "Whatever you did for one of these least ones, you did for me"; the latter, however, i.e., social action, works "to restore the right social order according to the principles established and splendidly illustrated by recent Supreme Pontiffs."[1] Beneficence alleviates the poverty of some; social action aims to remove the general causes of poverty and thus to improve the condition of many poor people in a stable way. The former is praiseworthy; the latter is more praiseworthy, which will more rightly deserve to hear "Whatever you did for one of these least ones, you did for me."

Who does not see that to restore that right social order, it is primarily necessary to influence public opinions and the governments of nations?

Hence, I am compelled to insist that the CIAS centre in your Provinces should primarily be a centre of studies, which, namely, investigates common evils and their causes, and strives to discover and describe suitable remedies, i.e., those that are effective and at the same time possible. For unless they know what the evils are and see what remedies recommended by human prudence and Christian doctrine can be applied, what can they do but turn to Marxist solutions? For it is too well known that unrestrained liberalism, which we are accustomed to call in Europe "Manchesterian," is incapable of relieving the entire class of those who are now to be counted among the poor from the miserable life they lead.

Unless Christian doctrine is propagated more strongly every day, not only theoretically but applied by dedicated scholars to the needs of individual regions, certainly more every

[1] GC 29 decr. 29; Coll. Decr. [258].

day, especially among the young, as already happens, will place all their hope in Marxism, which they believe to be the only (so they say) that has done something effective.

To the study on the part of those who are dedicated to the CIAS work, must be added the dissemination of doctrine through books, pamphlets, periodicals; through lectures and talks, through the short courses (*cursillos*) that you call for training Christian leaders among both heroes and workers alike, through various other means according to the most opportune circumstances.

Finally, CIAS can, in part, be centres of direct social action. Care must indeed be taken that companions do not primarily engage in action; for their zeal, many are inclined to that immediate work rather than to the more austere and more necessary work of study and solid preparation for action. However, not all action should be excluded, lest those men devoted solely to studies lack strength, and there be a lack of that continuous *contact* (as we say) with the truth and reality of things, without which study becomes merely academic and less effective in sustaining and directing action.

I sometimes hear that Superiors, due to that perpetual scarcity of men, want to appoint Fathers from CIAS as Deans or ordinary professors in the Economic or Social Faculties of our Universities. While the work of universities is fundamental, nevertheless I would not approve of Fathers designated for CIAS being applied to university roles that require their full commitment. On a given occasion and incidentally, they can also teach in universities; but this role should be neither their primary one nor such that it in any way withdraws them from their proper CIAS work (and) restricts the necessary freedom to study, write, and travel.

Here and there, I hear complaints from Ours that Fathers who are dedicated to social matters live on their own initiative, neglecting obedience and poverty, religious regularity, leading a life foreign to that of the Society. Certainly, many of these accusations will be exaggerated. (But) Your Reverence, by virtue of his office, should take care, paternally but without any weakness, that all Fathers, whether occupied in CIAS or in any other social work, like all our Religious, pray at the appointed hours, observe the Rules, give a full account of the money that they happen to handle, that those who are obliged to preach the social spirit of the Church lead a more austere life by example, and not be like "those who tie up heavy burdens and put them on people's shoulders, but they are not willing to move them with one of their fingers." On the other hand, Your Reverence should ensure that these same Fathers can follow a daily order suited to their usual labours. If, as often happens, they have to work late into the night outside the house, the order of going to bed, rising, and praying should be adapted either for them alone or for the whole community so that what is now an exception becomes a regular order. For nothing either in the Lord's precepts or in the Rules of our Institute opposes this; sound prudence, which seeks only what leads to the greater glory of God, demands such adaptation.

The love of Christ urges us on; it is most urgent that in your regions, the condition of many people be changed for the better according to the norms of Christian justice and equity. It is especially urgent that we effectively and not only with feelings and words, pity the multitude of farmers. Your poor must be helped with the riches of education, not only

religious but also secular, which pertains to their work, with those works of mutual cooperation without which there is hardly any hope of progress, especially with the intervention of the Government whose authority promotes a fairer distribution of land and a more suitable cultivation of fields. To achieve this, hardly anyone can do as much as solid social centres. I humbly ask our Lord to assist Your Reverence in such a difficult task, so urgent above all others - not excepting colleges and universities - with light and strength; for unless we diligently attend to this duty of ours, the danger is not far off, as you well know, that the enemies of the name of God will accomplish what the disciples of Christ the Lord, forgetting His Gospel, hesitated or neglected to undertake. None of you is unaware of what the future fate of our works, especially universities and colleges, will be if they (the enemies), due to our slowness, gain control of the minds of the poor and hence of public affairs.

I commend myself to Your Reverence's holy sacrifices (of the Mass).

At Rome, 29 December 1962.

Your Reverence's
Servant in Christ
JAN B. JANSSENS
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XIV (1962) pp. 264-266

RP. PEDRO ARRUPE, S.J. (1965 – 1983)

CORRESPONDENCES WITH VATICAN

1. Letter of His Holiness the Pope Paul VI to Father General Pedro Arrupe

September 15, 1973

To Our Beloved Son Peter Arrupe, Superior General of the Society of Jesus

On the solemn occasion of Easter last year you intimated to Us that you were thinking of calling a General Congregation of your Society in the year 1974, whose task it would be to explore the most ways for the Society to perform its work in the Church and in the world of today.

Our Venerable Brother, the Cardinal Secretary of State, replying in Our behalf, sent you Our best wishes. Now that you have publicly announced the General. Congregation, and the Provincial Congregations are soon to be held for the election of delegates and for the preparation of *postulata* to be proposed to the General Congregation, We Ourselves, because of the love We bear the Society, wish to address Ourselves through this letter to you and your companions to encourage you and to send you Our best wishes for a happy outcome of the Congregation. For we are well aware of the great importance of convoking it at this time, which could be an hour of decision, so to speak, for the Society of Jesus, for its future destiny and for its task in the Church, as it is also for other religious families.

This meeting is a sign — and We are happy to say so — that the Society of Jesus is making a great effort, in accordance with the aims of its Institute, to adapt its life and its apostolate to the needs of today's world, which is so constantly and rapidly changing.

Your desire, in fact, corresponds with the norms of the Second "Vatican Council, the proper and careful implementation of which We Ourselves are strenuously trying to attain. Indeed, the Congregation is in accord with the opinion of the Council Fathers who said that: *Effective renewal and proper adaptation cannot be achieved except with the cooperation of all the members of the institute* (Decr. *Perfectae caritatis*, 4). However, if that universal Synod was looking for renewal fitting the needs of the present, it did not want this to be brought about through a hazardous experimentation that might be alien to the very character of the religious family, or lead to an abandonment of the primary *values* of a life consecrated to God. No, it was the mind of that Synod that the common elements of religious life should be confirmed and that they should be allowed to grow and develop. These are: a following and imitation of Christ, *as proposed in the gospel* (ibid., 2); a renunciation of worldly things, so that the religious might live for God alone and for the building up of the Church; a practice of all the human and Christian virtues, best achieved by a joyful and constant observance of the vows (cf. ibid., 5), which should lead to the heights of the spiritual life, where sublime contemplation is joined with magnanimous action. In Our Apostolic

Exhortation *Evangelica testificatio*, which We published later, We explained all this more in detail and dealt with it more fully, using it as a paternal invitation to all religious that *they might shed light among men, so that, when they see the good you do, they might give praise to the Father in heaven* (cf. Mt., 5, 16).

The Society of Jesus, especially called to walk in the path of the following of Christ, should feel itself particularly impelled to review its style of life, testing it constantly in the light of the Gospel, according to the exhortations contained in the words and example of Saint Ignatius. Let this be undertaken with a view to actually effecting the renewal begun at the instance of the Council, taking into account new circumstances and needs. This should be done, however, in accordance with the spirit of the Society of Jesus, that is, in fidelity to its tradition which is based on Christ, on the Church, on Saint Ignatius.

Hence, that the preparation for the coming General Congregation may not be limited to organizational matters, but give to all the members of the Society of Jesus a proper orientation and win their full commitment to it, they will have to rehearse with penetrating insight, a clear grasp of reality and a profound sense of duty, those principles of the spiritual and apostolic life which for centuries formed, as it were, the very structure that held the Society together, and which .made it a most serviceable instrument for a pastoral, missionary, and educational apostolate involving cultural formation of the highest excellence. Those responsible for this accomplishment were a large group of men distinguished for holiness of life and love of neighbour.

The foundations of religious formation which were laid in the past should today, even under changed conditions, still be the source of strength of the Society of Jesus. They are: a diligent dedication to prayer, which has its origin in the authentic sources of Christian spirituality (cf. Decr. *Perfectae caritatis*, 6); an austerity of life, preventing a person from easily adopting that frame of mind which, casting aside that which is sacred, prevails in so many forms of contemporary life and practice; supernatural strength by which apostolic effectiveness is increased, and in the absence of which no action, no matter how excellent on the surface, can yield lasting fruit for the transformation of the human conscience; complete observance of the vows, especially obedience, which is peculiar to the Society and a condition of its religious discipline by which its vigour was always preserved. Hence, there must be no attempt to introduce new methods of deliberation and decision-making that not only undermine the very notion of obedience, but alter the nature itself of the Society of Jesus. Finally, the ascetical value of community life and the advantages it offers for the formation of character should be kept in mind.

To these weighty principles We would also add in a very special manner the fidelity to the Apostolic See, whether in the area of studies and education of young scholastics, who are the hope of your Order, or of the students attending the great number of schools and universities entrusted to the Society, or in the production and publication of writings aimed at a wide circle of readers, or in the exercise of the direct apostolate.

Nor are We ignorant of the fact that over the past few years in several parts of the Society — and it is by no means absent either from the life of the Church in general — certain tendencies have arisen' of an intellectual and disciplinary nature which, if fostered and given support, could lead to serious and possibly irreparable changes in the essential

structure itself of your Society. As you know, Beloved Son, We have through Our closest Collaborators called your attention more than once to these matters, while expressing the hope that the expected renewal will be brought about securely and smoothly. Therefore, on the occasion of the announcement of the General Congregation We express once again Our desire, indeed Our demand, that the Society of Jesus should adapt its life and apostolate to today's conditions and needs in such a way that confirmation be given to its characteristics as a religious, apostolic, priestly Order, linked to the Roman Pontiff by a special bond of love and service, as ratified in the *Formula of the Institute* or fundamental rule of this same Society, approved and repeatedly confirmed by Our Predecessors. In the adaptation of which We speak, experience will be your teacher. It will show what concrete forms of life and action have now become irrelevant and outdated, and what new needs and opportunities present themselves of work to be undertaken or directed according to the mind of Christ and the nature of the apostolate.

We also hope that in the preparation for the General Congregation, and later when it is in session, all the religious will be intent on the good of the Society, united in that charity required by your Founder, whose voice can still somehow be heard in your Constitutions: *Union and agreement among all ought to be sought with great care, and the opposite ought not to be permitted; in order that, being united among themselves by the bond of fraternal charity, they may be able better and more efficaciously to apply themselves in the service of God and the aid of their fellowmen* (p. III, c. 1, n. 18).

These, then, are Our wishes; that they may be heeded we pray to the Virgin Mother of God, Queen and Mother of the Society of Jesus; may she support it with counsel, strengthening goodwill, stirring up hearts, and inspiring all the religious to ever more zealously imitate the Divine Saviour in their task of constantly and courageously establishing His reign.

What we have written should show you and your companions what is expected of you by Us, who know well what influence the Society of Jesus has, what the task is that it has to fulfil, what confidence it enjoys; all this must be carefully considered, both with respect to the Society itself and with respect to the Church.

We wish you to inform your Collaborators and all the members of the Society of Jesus of this message, so that each one may see the witness of Our paternal benevolence and of the concern We have for the future destiny of the same Society. For We are convinced that the more faithfully the sons of Saint Ignatius conserve the Ignatian charism as it appears in the principal documents of the Institute, the more effectively will they pursue the glorious work of evangelising today's world according to their God-given vocation, emulating the example of so many Jesuits who consistently tried - and We use the words of Saint Ignatius - to distinguish themselves in the total service of their eternal King and universal Lord (Spir. Ex., II week).

Having made known in writing what is in Our heart, We gladly impart to you and to the whole Society of Jesus the Apostolic Blessing as an augury of the Divine assistance.

From the Vatican, the fifteenth of September, 1973, the eleventh year of Our Pontificate.

Paul VI

Source: Documents from the Holy See, A booklet published by Curia Societatis Iesu, Rome, February 1982, pp. 1-4

2. Autograph Letter of His Holiness Paul VI to Father General

February 15, 1975

To his beloved son, Pedro Arrupe, S.J.,
General of the Society of Jesus

We have received the letter which you sent to us and the account which we requested of the reasons which moved the General Congregation in its voting on the problem of grades and the fourth vow. We have not failed duly to consider it.

As regards more recent events, we confirm what our Cardinal Secretary of State wrote to you at our request on December 3 last. Again we repeat with all regard for you and for the Fathers of the Congregation: no change can be introduced related to the fourth vow.

As the supreme guarantor of the "Formula of the Institute," and as universal pastor of the Church, we cannot allow this point in any way to be infringed upon, since it constitutes one of the pivotal points of the Society of Jesus. In excluding the extension of the fourth vow what moves us is not some less important feeling or an anguish-free knowledge of the problems. Rather it is that profound respect and deep love, which we have for the Society as well as the persuasion of the great good which the Society in the future is called upon to provide for the ever more difficult work of the Church, if it is kept what its founder wished it to be—obviously with opportune adaptations which do not go beyond the limits of its basic identity.

Precisely in this view of things we want to express to you a doubt which arises in us from certain orientations and dispositions which are emerging from the work of the General Congregation: Is the Church able to have faith in you here and now, the kind of faith it has always had? What will the relationship of the ecclesiastical hierarchy toward the Society be? How will the hierarchy itself in a spirit free from fear be able to trust the Society to carry on works of such moment and of such a nature? The Society now enjoys a prosperity and an almost universal extension which as it were set it apart and which are in proportion to the trust which was always placed in it. It has a spirituality and doctrine and discipline and obedience and service and an example which it is bound to maintain and to witness to. Therefore we repeat confidently the question which we asked in our address on the 3rd of December at the beginning of the Congregation "Where are you going?"

In the days which you still have left to you for your common work, we ardently exhort you, my dear son, you and your brethren, to a yet deeper reflection on your responsibilities, and on your great potentialities as well as on the dangers which threaten the future of that farsighted and deserving "Society of Priests" founded by St. Ignatius.

As we wrote to you on September 15, 1973, this is a decisive hour "for the Society of Jesus, for its future and also for all religious congregations." Let us think of the innumerable repercussions that a line of action which—God forbid—was contrary to what we set out above could have on the Society and even on the Church. For this reason we "most insistently" ask you to consider seriously before the Lord the decisions to be made. It is the

Pope who humbly but with an intense and sincere affection for you repeats with fatherly alarm and utter seriousness: Think well, my dear sons, on what you are doing.

For this reason we request that you send to us before their publication the decisions already made or soon to be made by the General Congregation.

In this serious hour we pray intensely for our beloved Society of Jesus while with a full heart we impart to you and to all its members all over the world, in the name of the Lord our apostolic benediction.

From the Vatican, February 15, 1975, the twelfth year of our Pontificate.

Paul VI

Source: *Documents from the Holy See*, A booklet published by Curia Societatis Iesu, Rome, February 1982, pp. 23-25

3. Letter of the Cardinal Secretary of State to Father General

May 2, 1975

The Secretary of State
N. 281428
Vatican City

Very Reverend Father,

In fulfilment of my office, I submitted to the Holy Father for his consideration the decrees of the 32nd General Congregation of the Society of Jesus which the Congregation presented to him in accord with the desire he expressed to you in a letter dated the 15th of last February.

The Holy Father carefully examined these texts which represent the culmination of the work of the General Congregation, whose progress he followed with keen, loving, and personal concern. He has commissioned me to return these decrees to you, together with the following observations.

From an examination of the decrees, it appears that well-known circumstances prevented the General Congregation from achieving all that His Holiness had expected from this important event, and for which, at different times and in various ways, he gave some paternal suggestions, especially in his allocution of the 3rd of December, 1974, when he indicated his hopes for the Congregation. In any case,' he has directed that the decrees be returned to you so that they can be put into effect according to the needs of the Society, with the hope that your worthy Jesuit brothers may draw strength from these decrees as they continue their progress in genuine fidelity to the charism of St. Ignatius and the Formula of the Institute.

However, while some statements in the decrees merit total acceptance, others are somewhat confusing and could, because of the way they are expressed, give grounds for misinterpretation. Therefore, the Holy Father desires that some particular recommendations pertaining to certain decrees be sent to you and to your companions. You will find them appended to this letter, and I would ask that you regard them in that spirit of obedience which has always characterized the Society.

Finally, with reference to the decree, "On Poverty," which you presented to him in your filial letter of the 14th of last March, His Holiness could not help but. notice how thoroughly you undertook the complicated task of adapting the Society's legislation in this area to contemporary needs in accord with the norms I conveyed in my letter of February 26, 1973. Because of the sensitive nature of this subject, however, and because of the character of the innovations introduced, it would be well if this decree were implemented "experimentally," in such a way that the next general congregation can reexamine the whole question in depth against the background of experience gained in the years ahead. As to the faculty for

dispensing from the vow of poverty which you requested in your letter, I am to inform you that the Vicar of Christ grants you this in the individual cases where, with the deliberative vote of your council, it seems necessary.

Questions may arise about the interpretation of the decrees as a whole. In this event, the Holy Father sincerely desires that reference always be made to the norms and directives contained either in his address to you on the 3rd of December or in other documents of the Holy See pertaining to the Congregation.

The Holy Father hopes that these remarks will be taken as the context within which the decrees of the 32nd General Congregation are accurately understood and correctly implemented. For this reason, it seems most appropriate that this letter and the added reflections be published along with the decrees and thus be available to those responsible for reading and applying these decrees.

The Holy Father follows the work of the Society with special and fervent prayer to the Lord that it always remain true—as he said in his final talk of March 7th last—to itself and to its mission in the bosom of the Church. It is also his prayer that the Society continue to perform those ministries of apostolic service and evangelical witness, in the name of Jesus, which are expected of it today. These desires the Holy Father confirms with his special blessing.

Devotedly yours,
J. Cardinal Villot

APPENDIX

Particular Observations about Certain Decrees

The decree, "*Our Mission Today: Diakonia Fidei and the Promotion of Justice*" and the declaration, "*Jesuits Today*"

The promotion of justice is unquestionably connected with evangelisation, but—as the Holy Father said in his closing remarks to the last Synod of Bishops in October of 1974—"Human development and social progress in the temporal order should not be extolled in such exaggerated terms as to obscure the essential significance which the Church attributes to evangelisation and the proclamation of the full Gospel." (AAS 66, 1974, 637)

This applies to the Society of Jesus in a special way, founded as it was for a particularly spiritual and supernatural end. Every other undertaking should be subordinated to this end and carried out in a way appropriate for an Institute which is religious, not secular, and priestly. Moreover, we must not forget that the priest should inspire lay Catholics, since in the promotion of justice theirs is the more demanding role. The tasks proper to each should not be confused.

It is also helpful to recall that work for the promotion of justice should be undertaken in accord with directives drawn up by the local hierarchy and in consideration of the conditions peculiar to each region.

The decree, "*On Fidelity to the Magisterium and the Roman Pontiff*"

It is most opportune that the General Congregation has confirmed the traditional fidelity of the Society to the magisterium and the Holy Father. However, the expression, "Freedom should be intelligently encouraged," should not be allowed to provide grounds for disregarding the rules for "Thinking with the Church," which are proper to the Society.

The decree, "*Concerning the Formation of Jesuits*"

There is laudable insistence upon solid philosophical and theological education. However in keeping with the Conciliar Decree, *Optatam Totius*, those engaged in philosophical instruction should bear in mind that organized body of solid doctrine gathered—as a patrimony—by the Church.

Moreover, in theological studies, after a careful investigation of the sources, "by way of making the mysteries of salvation known as thoroughly as they can be, students should learn to penetrate them more deeply with the help of speculative' reason exercised under the tutelage of St. Thomas, and they should learn, too, how these mysteries are interconnected." (# 16)

The decree, "*On Poverty*"

Superiors should take very seriously their responsibility to see that the distinction between the apostolic institute and the religious community is properly observed so that ways of acting which are contrary to the genuine Ignatian poverty may be avoided. Furthermore, the performance of ministries which, by tradition, are undertaken gratuitously should not be lightly abandoned.

The decree, "*Concerning the Province Congregation*"

The extension of active and passive voice to nonformed members significantly expands the process of election to a provincial congregation. However, since the decree itself stipulates that the norms therein contained should be reviewed by the next general congregation, timely and serious study should be given to this whole question, so that it can be resolved in a way which is both more equitable and more in keeping with the spirit of the Society.

Source: *Documents from the Holy See*, A booklet published by Curia Societatis Iesu, Rome, February 1982, pp. 27-31

4. Address of Pope John Paul I to the Procurators

30 September 1978

Very dear Fathers of the Society of Jesus,

You have come to Rome from all the Provinces of the Order three years after the conclusion of the 32nd General Congregation to reflect together, to consult among yourselves, to make an examination of conscience, in the company of your Superior General, on the life and apostolate of the Society, as is prescribed by the Constitutions.

I would like, first of all, to express to you my joy at this first meeting with so qualified a group of the sons of. St. Ignatius and to manifest to you, and through you to your confreres all over the world, the esteem, affection and recognition of the Church for all the good that your Order has done in the Church from its very foundation: a group so united and steadfast, like a "band of adventurers" in the pursuit not of the goods of political ambition or of feudal lordships, but "to fight as a soldier of God beneath the banner of the cross, and to serve the Lord alone and the Church, His spouse, under the Roman Pontiff, the Vicar of Christ on earth". The small group, originally gathered around Ignatius of Loyola, did not allow itself to be discouraged by any difficulty, but, widening its horizons, launched forth "to the greater glory of God", in very diverse forms of apostolate as was already described in the "Formula of the Institute" approved by my predecessor Paul III in 1540 and confirmed by Julius III in 1550. The Society of Jesus, open from its very foundation to the complex spiritual problems arising from the renascence culture, showed itself solidly compact and united by a special bond to the Roman Pontiff, obeying him "without any subterfuge or excuse" in every disposition pertaining to the spiritual progress of souls, the propagation of the faith and the missions.

The Popes have constantly and regularly wanted to manifest to you their trust. At this moment I cannot fail to remember my immediate and venerated Predecessor Paul VI whose loss we mourn. How much had he not loved, prayed, laboured and suffered for the Society of Jesus! I refer - among the many documents testifying to his paternal solicitude for your Order - to the letter of 15th September 1973, written in view of the convocation of the 32nd General Congregation; to the admirable address of 3rd December 1974 at the very commencement of that General Congregation, in which, speaking also in his capacity as "highest Superior of the Society", he gave some precious indications and expressions of what he was hoping for from the labours about to begin; and finally to the letter of 15th February 1975, in which, reiterating his "profound respect and deep love" for the Society, he reaffirmed that it had "a spirituality, a doctrine, a discipline, an obedience, a service, an example to maintain and witness to". I was consoled to know that among the matters to. be considered in your common reflection there will also be the one relating to the implementation of the observations made .by the Holy Father Paul VI.

I too join my Predecessors in expressing the affection I have for your Order, among other reasons also because of my longstanding ties with Father Felix Cappello, a fellow-countryman and distant relative. May his memory be blessed!

As you have to undertake, during these days of reflection and prayer, an examination of the state of the Society through an evaluation that is sincere, courageous and realistic of the objective situation, analysing if necessary the deficiencies, lacunae, obscure areas, I would like to propose for your responsible consideration some points that I have particularly at heart.

In your apostolic labours you should always keep in view the proper end of the Society "founded chiefly for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine" (Formula of the Institute). Every other activity has to be subordinated to this spiritual and supernatural end, and has to be exercised in a manner befitting a religious and priestly Institute. You know well and are rightly concerned about the great socio-economic problems that afflict mankind today and are so connected with Christian life. But in trying to solve these problems you should always distinguish the roles proper to religious priests from those pertaining to the laity. The priests should inspire and animate the lay people in carrying out their duties; they ought not to take the place of the latter, neglecting their own role of evangelising action.

For this evangelising action, St. Ignatius demands of his sons a solid doctrine, acquired through a prolonged and careful preparation. It has been a characteristic of the Society to be careful to present in preaching and spiritual direction, teaching and publication of books and reviews, a solid and sound doctrine, fully conformed to the teaching of the Church; because of this the monogram of the Society was for the Christian people a guarantee (of solid doctrine) and won for you the special trust of the Episcopate.

Strive to maintain intact this praiseworthy characteristic; let it not happen that the teachings and publications of Jesuits contain anything to cause confusion and disorientation among the faithful; ever keep in mind that the mission entrusted to you by the Vicar of Christ is to announce - in a way adapted to the mentality of today, certainly, but in its integrity and purity - the Christian message contained in the deposit of revelation, of which the authentic interpreter is the Magisterium of the Church.

This naturally implies that in the Institutes and Faculties where young Jesuits are formed sure and solid doctrine. is taught in conformity with the directives contained in the conciliar decrees and in the successive documents of the Holy See concerning the doctrinal formation of those aspiring for priesthood. And this is all the more necessary since your Institutes are open to numerous seminarists, Religious and lay persons who frequent them precisely for the sure and solid doctrine that they expect to receive there.

Together with the doctrine, you should have at heart religious discipline, which has been a characteristic of the Society, and according to some the secret of its strength. Acquired through the stern Ignatian asceticism, nourished by an intense spiritual life, sustained by the practice of a mature and manly obedience, this discipline showed itself in an austerity of life and an exemplary religious conduct.

Do not lose these praiseworthy traditions; do not allow secularising trends to penetrate and disturb your communities, to dissipate the atmosphere of recollection and prayer in which the apostle tempers himself, to introduce worldly attitudes and behaviour which do not become Religious. The necessary apostolic contact with the world of today, does not signify assimilation to the world; on the contrary it demands that distinctiveness which safeguards the identity of the apostle, in such a way that he is the salt of the earth, and the leaven capable of raising the mass.

Be therefore faithful to the wise norms contained in your Institute; and be at the same time faithful to the prescriptions of the Church concerning Religious life, priestly ministry, liturgical celebrations, giving an example of that loving docility to "our Holy Mother the hierarchical Church" - as St. Ignatius recalls in the "Rules for thinking with the Church" - because she is the "true spouse of Christ our Lord" (cfr Spir. Ex. n. 353). This attitude of St. Ignatius towards the Church should be typical also of his sons. In this connection, I am happy to refer to the letter of the same saint to S. Francis Borgia, on the 20 Sept. 1548, in which he recommended "humility and reverence to our Holy Mother the Church and to those who had the office in her of governing and teaching" (Epist. Instr. II, 236).

Accept these paternal recommendations of mine with the same spirit of sincere charity with which I address them to you, with the only desire that your and My Society responds today also to the intentions of the Founder and to the expectations of the Church and the world. Let the Superiors be in the front line with their example, "an example that the whole flock can follow" (1 Pet. 5, 3) and with their paternal action, but at the same time firm and consistent, conscious of their responsibility before God and the Church. Let all the Fathers and Brothers cooperate fully, mindful of the sacred commitment they have made with their Religious Profession in this order, which is bound to the Vicar of Christ with a special bond of service and love.

It is the Vicar of Christ who speaks to you, it is the new Pope who expects and hopes for so much from the Society, from its varied and courageous apostolate and repeats with confidence to the present General the saying — if I remember well — attributed to Pope Marcellus II and addressed to St. Ignatius, "*Tu milites collige et bellatores instrue; nos utemur*" (You gather the soldiers, and instruct the combatants; We shall use them).

The Church has need today too of faithful and generous apostles, who like so many sons of the Society can undertake and sustain serious and urgent apostolic tasks. "Wherever in the Church", said my venerated predecessor Paul VI, "even in the most difficult and extreme fields, in the cross-roads of ideologies, in the front line of social conflict, there has been and there is confrontation between the deepest desires of man and the perennial message of the Gospel, there also have been, and there are Jesuits" (Allocution of Dec. 3, 1974).

But the more arduous and difficult the apostolic tasks you are called to, so much the greater is the need for an intense interior life and constant union with God, of which St. Ignatius has left you such a shining example. As a simple Bishop, how often I have proposed St. Ignatius to my priests as a model to imitate! "let each one of you be like St. Ignatius *'in contemplatione activus et in actione contemplativus*'", I said. I underlined what St. Augustine had written earlier: "No one should be so contemplative as not to think of the

service to the neighbour; nor so active as not to seek the contemplation of God" (De Civ. Dei XIX, 19; PL 41, 647).

In order to realise this ideal, one should live intensely one's consecration to God, observe in their fullness the Religious vows, observe faithfully the rules of the Institute as the Saints of your Society have done. On the very day of his religious profession, the Jesuit St. Peter Claver signed the document with the words, "Peter, slave of the Negroes for ever", confirming himself thus for the forty years of life that remained to the holds of the ships transporting negroes, to the harbour and huts of Carthagena, true brother to the miserable human beings who were brought from Africa to work as slaves in America. He too, in this appalling work, was like St. Ignatius, "*In actione contemplativus*", most faithful, in spirit and letter, to the rules of the Society.

In this, way, the fervour of your works, combined with the holiness of a life that is authentically religious, will render your apostolic work efficacious and fruitful, and will be a magnificent example, exerting a good influence over the Church and especially over many Religious Institutes which look to the-Society of Jesus, as to a permanent point of reference.

With these good wishes, I invoke over your deliberations an abundance of the light of the Holy Spirit, and wholeheartedly impart to you arid to all the Fathers and Brothers of the Society, spread all over the world, my paternal apostolic blessing.

Source: Documents from the Holy See*, Booklet published by Curia Societatis Iesu, Rome, February 1982, pp. 33-38*

5. Allocution of Pope John Paul II, During the Audience Granted to Father General and the Presidents of the Conferences of Provincials

21 September 1979

It gives me great pleasure to receive you today and to have the opportunity to speak openly to such an important group of members of the Society of Jesus, which for over four centuries has been labouring tirelessly in every front of the world "for the defence and propagation of the Faith... under the Roman Pontiff, the Vicar of Christ on earth" (Formula of the Institute).

For this reason I thank Father General, his Assistants and Counsellors, and all the Provincials gathered here for including in the program of your meeting here in Rome a visit to the Vicar of Christ to show your respect for him, with whom you are united as Jesuits by a special bond of love and service. For my part, I am happy to confirm the good will of this Apostolic See toward the Society of Jesus. In the course of the centuries the Society has earned this good will by a fervent religious life and a zealous apostolate, as my Predecessors have repeatedly testified on many different occasions.

From reports I receive from every part of the world, I am well aware of the great good which so many Jesuits are accomplishing through their exemplary life, their apostolic zeal, their sincere and unconditioned fidelity, to the Roman Pontiff. At the same time, to be sure, I am not unaware - drawing on not a few other sources of information - that the crisis which in recent times has troubled religious life and is still troubling it, has not spared your Society, causing confusion among the Christian people and concern to the Church, to the Hierarchy and also personally to the Pope who is speaking with you.

I know that I am talking now to those who have the principal responsibility in the government of the Order. I count on your cooperation. For this reason, I want to urge you as strongly as I can to dedicate yourselves completely to the fostering and enhancement of all the good that is achieved in and by the Society. At the same time I want you to employ appropriate firmness in seeking a remedy for regrettable shortcomings, so that the whole Society may live and labour, always animated by the genuine Ignatian spirit.

I do not have enough time now to consider sufficiently either the good initiatives that should be developed to meet the pressing needs of today's world or the deficiencies that have to be remedied so as not to compromise the effectiveness of those initiatives. I shall limit myself to recalling some recommendations offered from the heart by my immediate predecessors, Paul VI and John Paul I, out of the great love they bore the Society. Their recommendations I make completely my own.

Therefore I say to you: be faithful always to your Institute, which Paul VI "as the supreme guarantor of the Formula of the Institute and as universal Pastor of the Church" (Letter to Father General, 15 February 1975) wished to be preserved in its full integrity. Be faithful as well to the rules of your Institute, as requested by Paul VI and more recently by John Paul I in the allocution prepared for your Congregation of Procurators shortly before

his death. They both stressed austerity in religious and community life to counter secularizing tendencies; sense of discipline at once interior and exterior; sound doctrine in complete fidelity to the supreme magisterium of the Church and the Roman Pontiff so fervently desired by Saint Ignatius, as everyone knows, and apostolic work appropriate to an Order of Priests (Gregory XIII, "*Ascendente Domino*"), careful to protect, even in the most varied and difficult apostolic enterprises, the sacerdotal character of your activity and supported in many tasks by the able and valued assistance of your dear Coadjutor Brothers.

To this end I want to urge very great care in the formation of young members of the Order, who are the hope of the Society and the Church. I share your joy at the number of your novices, the sign of a consoling increase in vocations. These young men are a gift of God; precisely because of that they are also a great responsibility for you. I have no doubt that you know how to give them the formation that they need: spiritual formation by means of the well-tested Ignatian asceticism, doctrinal formation through sound philosophical and theological studies in line with the directives of the Church, and apostolic formation for works appropriate to the Society - open certainly to the demands of contemporary problems but relying on apostolic principles of proven value.

I know what a vital force the Society is. That is why I fervently wish it to grow and prosper in fidelity to its true spirit - giving witness to all of solid spirituality, sound doctrine and effective priestly work. In this way the Society will accomplish its mission for the Church and give to the Apostolic See that service which is demanded by its Institute.

In conclusion I want to offer my best wishes for the success of your meeting and from my heart I give my Apostolic Blessing to you here present, to all your brethren whom you are representing and to the apostolic works of the entire Society of Jesus.

Source: *Documents from the Holy See,* Booklet published by Curia Societatis Iesu, Rome, February 1982, pp. 39-41

LETTERS TO THE SOCIETY OF JESUS

1. First Address of Fr Pedro Arrupe at GC 31

24 May 1965

We celebrate today, Reverend Fathers, the feast of our Lady of the Way. This Mother and Queen of the Society will show us the right way, "the way of God" (Form. Instit. n.1), which will be our true life.

As I begin this first talk to you, the first words that spontaneously spring to my lips are those words of the prophet: "Ah, Lord God! I know not how to speak" (Jer. 1:6). They aptly express the feeling of inadequacy that fills me. Nonetheless it is evident that the Will of God has manifested itself and this indeed is my one consolation; this alone lifts up my spirit: "Do not fear... for I am with you" (Jer. 1:8). God, who through you has chosen me, will give me the grace to carry out this immense task which He has placed in my weak hands. Never before have I felt so deeply of Our Lord's warning: "Without me you can do nothing." (Jo. 15:5) and that saying of the Apostle: "The man who thinks that he is of some worth, when in truth he is worth nothing at all, is merely deluding himself." (Gal. 6:3). At the same time, when God's choice became evident, I felt I should declare in all humility with the same Apostle: "Nothing is beyond my power, thanks to the strength God gives me." (Phil. 4:13). And also my soul was fortified by that declaration of the Lord: "I have yet to tell him how much suffering he will have to undergo for my name's sake." (Act. 9:16).

I should like therefore to hold on to this one determination that I shall with great fidelity carry out the will of God manifested to me by my superiors, whether it be our Holy Father the Pope or by this General Congregation. I shall try to be the faithful servant and executor of everything which the Congregation shall decree: "Speak, Lord, for thy servant heareth." (1 Kings, 3:9-10).

We enter today the second part of the task of our Congregation, the consideration of business. If this work is of great importance in any Congregation, it is of vaster importance today due to the conditions of our times. I do not wish to elaborate on this since you are all fully aware of it. So following the lead of the Church in the Ecumenical Council, we ought to propose and deliberate on our problems with great sincerity. We are in an historical situation marked by transition and as in all periods of change everything seems to be in flux, "panta rei", with all the perils that follow from such a state. For this reason it is necessary for us to examine and analyse the fundamentals of each problem so that we may discern what elements are unchangeable and what are changeable. In this we need great sincerity, and an objectivity which makes judgements on supernatural principles, insight which opens the future to us, and a fully courageous attitude which enables us to carry into execution every project which promotes the greater glory of God and is the indicated course of action.

This necessitates a twofold consideration: one from within and the other from without.

First, we must look at the Society in its present historical moment; we must discern its present condition and see whether with the passage of time some of its elements have undergone gradual change and have taken on an historical form which in altered world conditions needs to be adapted to modern circumstances. This should lead us into a profound consideration of the Society, in order to see what elements are essential and what subject to change. Knowing these we will be better able to investigate how the changeable can be accommodated to the present day conditions. Is it true that the Society has lost its mobility? Has the Society ceased to make progress? Is it true that the Society is presently undergoing a crisis of obedience with all its consequences? Is it true that a certain naturalism which now pervades the world is destroying our own communities?

The second consideration regards conditions outside, that is to say, we must keep before us the image of the world and the Church in the contemporary situation. Here is a fundamental question which is not easily answered, namely, considering the present of the world and the Church, what is the work of the Society, what orientation and what work today does the greater glory of God demand of us? Or to put in another way, what work would St. Ignatius have done in our day? How would he have applied his principles in the present concrete situation? All these questions we must take up with minds that are sincere, open and courageous so that we may find the answers.

It is my belief that we compare our times with those in which Ignatius lived, we shall find that both good and evil have made headway in the world. Here I hasten to say that the progress made today both in doctrine and spiritual life demands a higher degree of spiritual attainment in Jesuits of today. The tenor of the spiritual life both of priests and of the laity has been noticeably elevated; this demands of us a higher spirituality and a better formation than the 16th century required.

On the other hand evil has also made much progress. The battle now being waged against the very notion of God is much more bitter than it was in St. Ignatius' time. This certainly means that unless we wish to desert our post, we must be in some way more Ignatian than Ignatius himself, in so far as we need to carry the principles of St. Ignatius to their ultimate conclusion. Therefore, that the Society may adapt itself to the conditions of our time, we must first examine how we may penetrate more deeply into Ignatian principles, and how we can free the Society from all those which can be a barrier to its more effective work.

Thus we shall understand what are the objectives of our work, the path that leads to them, and the energy which will strengthen us to reach our goal. This energy will be primarily supernatural. It will, however, bring us to employ, fully and effectively, modern man's advances in technology and organization, according to our principle of "tantum-quantum".

In this manner we shall gain another very important advantage: we shall be able to present a new image of the Society to our young men. We cannot deny what we have experienced in dealing with our Scholastics and Priests: namely, a lack of ardour or enthusiasm, a lack of confidence in their own vocation. Thus often enough they say: "I cannot advise our student to enter the Society." These are indeed very sad words!

In order to arouse the enthusiasm and trust in our vocation, which are so necessary in our life, we must certainly meet the needs of youth, which are indeed the demands of our time. Read the postulata of some Provinces, especially those which were rejected and even more so those which did not even reach the floor of a Provincial Congregation. Some of these were forwarded here as private postulata or came in the form of a report or memorandum. You will find here the spiritual and vital attitude of our young man. Don't consider their way of proposing an item, because sometimes this is quite incorrect. Look at what they are trying to say, and you will find hidden beneath an undesirable mode of expression aspirations which are most praiseworthy or which at least stimulate consideration.

This indeed is the most serious business of our Congregation: to distil all the good contained in the numerous personal and requests of our young men and to properly channel that force and dynamism. This is absolutely necessary. We are dealing with a biological or social law, which is irresistible. We should not try to resist it, unless we wish to bring a complete upheaval. Our effort should be to purify this energy of its false elements and to guide it along proper avenues without any diminution of its genuine strength. If we can accomplish this, so that it will be integrated into our sound tradition, we shall have achieved a certain "symbiosis", from which the richest fruits will grow.

Therefore let us face our problems seriously and sincerely. Let us not forget that we are living in a period of historical transition, which in this respect resembles greatly the period during which Saint Ignatius lived. Let him teach us with what courage and liberty of spirit we should deliberate about the work of the Society, choosing on the one hand whatever is laudable, while on the other rejecting whatever seems injurious. Nor should we forget this point: as history now judges the actions of the 16th century, so will future generations judge our acts and decisions, and, what is of the greatest importance, our acts and decisions will influence the future of the Society most profoundly with all that may follow thence for the eternal salvation of souls. Let us endeavour consequently to understand what it is "to fight beneath the banner of the cross"; what it means and how we should implement this form of our life in the concrete circumstances of the 20th century.

This is the grace which we ask today of Our Lady della Strada. In order that we may receive this grace "beyond our fondest expectation", I wish today during Benediction of the Blessed Sacrament to renew the consecration by which the Society has pledged itself to the Most Sacred Heart of Jesus.

Source: Documentation no. 70 (1991), Press and Information Office, General Curia, May 1991

2. Jesuits and Social Justice in Latin America: A Common Consciousness of the Problematic

12 December 1966

TO THE MAJOR SUPERIORS OF LATIN AMERICA

DEAR BELOVED IN CHRIST, P. PROVINCIAL:

As everyone knows, the first meeting of the Centres of Social Investigation and Action (CIAS) of Latin America was held in Lima from July 25 to 29, 1966, and was attended by directors and some of the members of the Centres. The importance I gave to this congress was such that I wanted it to be held at all costs, despite obstacles and difficulties. And I did not hesitate to have the Latin American assistants represent me. I also decided that the German assistant and some father from the Social Sciences Institute of the Gregorian University should be present to give a broader basis and more extensive perspectives to the deliberations. The purpose of the meeting was that the fathers might know one another, analyse together what they have done to date, create together a common consciousness of the problematic as well as viable solutions in the social area, and that, as a result of their work, they might present me with their conclusions and responses.

The fathers who met thought it profitable to cut down the prepared agenda and to concentrate on the definition of CIAS which would crystallize its nature and function as a specialized organ of the Society, dedicated exclusively to the apostolate of social justice. For the great majority felt that the lack of a common awareness of such a definition had been largely the cause of misunderstandings as much among the members of CIAS as in their relations with superiors.

After five days of intensive work, they formulated the *Conclusions of the Lima Congress.* Based on the experience and reflection of everyone, these conclusions presented, after a prologue, the fundamental objective, program, internal organization, and autonomy of CIAS, and lastly, the necessity of a favourable environment. As a specific proposal, subject to the approval of Father General, they asked for the creation of a Latin American Council of CIAS (CLACIAS) which would replace the present Secretariat and be formed by various regional coordinators and an executive secretary. This new group would officially carry out the function of providing technical information and advice for the provincials, for Father General's Council (now being formed) and, finally, for Father General himself. The congress suggested the names of those who might serve as executive secretary and as regional directors.

All these conclusions were submitted to me in one document. Another document entitled "Adoption of an Official Position of the Society with Regard to Social Conflict in Latin America," requested of Father General a declaration which would go beyond the documents exclusively for Jesuits.

Both documents were sent to the fathers provincial of Latin America, to some former provincials, and to some *periti,* as soon as they were received in Rome, so that these men might give me their opinions. Then, after I received the replies, studied them, consulted with the assistants, and asked for light from the Lord of all, I decided to promulgate the *Statutes of the CIAS of Latin America* along with the document attached to this letter. These *Statutes,* which substantially incorporate all the conclusions of the Lima Congress, are effective with their promulgation.

Specific Points

Now I will pass on to comment briefly on some points in the *Statutes* which, judging from the responses received, could cause difficulties. Afterwards I will discuss the adoption of policy.

1. In the prologue of the Statutes, a dynamic selection of texts taken almost verbatim from Vatican II's Pastoral Constitution of the Church in the Modern World is presented. These quotations underline the necessity of change of mentality and of structures aimed at correcting "The scandal of excessive economic and social inequalities."[1] Since these inequalities cannot be reduced to mere monetary recompense for work, they cannot disappear by simply increasing the amount of recompense, for example by increasing salaries.[2] Father General Janssens did not hesitate to denounce all these inequalities as "contrary to the Gospel" and "intolerable."[3] The Council, moreover, terms them "contrary to social justice, equality, human dignity, and social and international peace."[4]
2. Thus the fundamental objective of CIAS is justified.[5] It was enunciated by the 29th General Congregation and confirmed by the 31st, when it demanded that we spare no efforts in establishing a just public social order.[6] Though the primary mission of the Church and of the Society certainly tends to unite man with his Lord and Creator, it is no less certain that God has not merely desired to sanctify men individually, in an isolated way, as it were, but he has also established men in a society of temporal and interpersonal relationships which might acknowledge and serve him. It is also clear that the Church has a task in using the light and energies which flow from her primary religious mission and that these qualities are suitable for the temporal structuring of society.[7] Furthermore, it is an undeniable fact that the change of temporal structures as such, with respect to secular activity, is a job proper to the

---

1 Pastoral Constitution on the Church in the Modern World (Gaudium et Spes) in Documents of Vatican II ed. Walter M. Abbot, S.J., (New York: Herder, 1966) 29, p. 227. Hereafter cited as GS.

2 Mater et Magistra 82-83. Hereafter cited as MM.

3 Acta Romana XIII 874. Hereafter cited as AR.

4 GS, 29.

5 In accordance with the Lima Congress conclusions and the CIAS Statutes already approved by Father General, "the fundamental objective of CIAS (and consequently of the Social Apostolate) is the change of mentality and social structures into a sense of social justice, preferably in the area of *promoción popular* in order to make possible 'a greater dedication, participation, and responsibility' on all levels of human life." Cf. Congregatio Generalis XXXI, De Apostolatu Sociali.

6 AR, XI, 38-40. Cf. Congregatio Generalis XXXI. De Apostolatu Sociali.

7 GS, 42.

laity, while our task is centred rather on a change of mentality. We cannot forget, however, that the same secular activities are not exclusively the laity's.[8] I therefore urge fathers provincial to reflect once more on this duty of humanizing and personalizing society, and of making this understood clearly even to those Jesuits who do not belong to the CIAS so that no one will block this seemingly less sacerdotal endeavour but that everyone may cooperate with it in whatever way he is able.

3. Since the CIAS program and its procedures for social action have been judged adequate by everyone, I will simply underline here the procedure of "seminars of preferably long duration," up to one month, and of an intensive nature, such as for six hours a day.[9] The experience of different regions has proved that when they are organized in a suitable way, they tum out to have an unsuspected efficacy.
4. The organization of CIAS offers no great difficulty. I simply ought to point out that, although circumstances do not always permit the superior to be a member of CIAS, it will always be indispensable that he has a social sensitivity to cooperate wholeheartedly with the members. With regard to the financing of CIAS, the ideal is obviously that CIAS, as an autonomous community, support itself by means of the particular work of its members rather than by means of alms. Nevertheless, until the group is formed and established in its activities, it will normally need the help of the province and its benefactors for perhaps two or three years. I hope to be able to arrive at setting up a Centre for the Promotion of World Social Justice here. One of its functions would be to co-operate in the financing of CIAS. Of course, we have to avoid the type of situation in our CIAS which would make it impossible for it to function as such in its own specialized way. The fathers provincial who consider the number of specialists required for CIAS, are justifiably concerned, above all in provinces where ample personnel is lacking. But I believe that we ought not easily excuse ourselves from making the effort to create at least a common CIAS with the collaboration of several neighbouring provinces if there is no other viable solution. With respect to this detail and also the possibility both of combining CIAS during their period of formation as well as of transferring men who arc suited for the investigation and action of other CIAS activities, I would like detailed information both from the provincials as well as from the Latin American Council of CIAS.
5. The paragraph concerning the favourable setting which should surround CIAS includes a point which has aroused clear-cut differences of opinion among the

---

8 GS, 43.

9 The CIAS program is "faithful to the present magisterium of the Church, following the episcopal directives and confronting social doctrines with the historical situation as it is studied by means of scientific disciplines: 1) to contribute to the doctrinal elaboration of Christian inspiration in structuring Latin American society; 2) to elaborate, teach, and make known models of social progress and development in collaboration with other organs and groups, including international ones; 3) to form, stimulate, and orient persons who may be considered effective agents of social change; 4) to act as moderator for the Society and, if they should ask, also for the clergy as well as for public and private movements and institutions in their social action apostolates; and, besides, to encourage works and movements.

fathers provincial. Some felt that it was not only desirable but even necessary whenever possible to allow a member of CIAS to be a province consultor. On the other hand there were others who judged that this "preference" given to CIAS was not justified because there are also other specialized groups which could call for similar representation. This second argument however is inaccurate. It puts the term "technical work" with reference to CIAS (whose orientation is towards social justice and equality) on the same level as "technical work" whose importance and efficiency is undebatable but whose content and moral repercussions cannot be compared with that of social justice. Of course, a member of CIAS who is appointed province consultor (something which is to be hoped for) is not a consultor as "representative of the CIAS." Naturally he will take into consideration both the problems of CIAS and those of the rest of the province. But he will try to see them in terms of an objective hierarchy of values against the background of social justice. We have to admit that we have not gone very far in giving to social problems the place that corresponds to them in the hierarchy of values of the Society of Jesus. In general we have fallen short of this. I cannot help but recall Father General Janssens' eloquent firmness when he begged for "social sensitivity" in the Society. Here are his own words:

... since the majority [of Jesuits] have come from families of an economically comfortable class ... few have been capable of an experiential understanding of the type of life lived by the day labourer, the farmer, the office worker and the maid or janitor. We ought to realize what it means to be humiliated all one's life; to live in the lowest social situation; to be forgotten or looked down on by many; not to be able to be seen at public functions for lack of clothing and proper education; to be aware that one is being used as a means for another's attaining wealth; lo see even one's daily bread and one's future in constant jeopardy; to have to risk one's health, dignity and honesty in some work that is either beneath or beyond one's capacities; to find oneself without work for days and months and to feel tortured by inactivity and necessity; to be unable to provide a normal education for one's children and to have to expose them to wandering around the streets, picking up diseases and living in misery; to have to mourn the death of one's children because they didn't have proper medical attention; never to enjoy the psychological or physical repose that is proper to man and to see at the same time all around, that those for whom *one* is working are enjoying riches, comforts to the point of superfluity, that they are pursuing liberal studies, dedicating themselves to the arts, and are achieving praise, honours and triumphs.... Let the Jesuits be aware that they are among the privileged people of their countries as opposed to the miserably unfortunate people.[10]

In the light of these lines of Father General Janssens, describing the present inhuman social inequalities and in the light of his other similar writings, I invite the fathers provincial and their consultors to examine whether they have really used the proper

[10] AR, XI, 714.

hierarchy of values in considering the urgency of the various apostolic activities of their provinces.

6. Concerning the new Latin American Council of CIAS (CLACIAS), the provincials rightfully wanted those future characteristics of this Council to be explained, all of which they approved in principle as most useful. As is evident in its *Statutes,* the function of CLACIAS, excluding all jurisdiction, consists of informing the provincials and the general (and/or his consultors for social justice) concerning the needs, viable remedies, conflicts, etc., connected with the work of the social apostolate and of the CIAS, and of coordinating the combined action of CIAS organizing intercommunication and mutual help, and facilitating the interaction of the different specialized activities. Since, of course, this informative function is an official one, each member of CLACIAS is authorized in his region to ask for or to receive whatever reports will be necessary or helpful for the carrying out of his work. They can discuss these reports among themselves in order to present a more solidly founded point of view to the general and the provincials. The executive secretary's special function and characteristics are very similar to those of CLACIAS and of the regional coordinators. His specific task is to give unity and efficiency to the whole team of social workers in Latin America. Their work will demand practically fulltime dedication of the executive secretary and normally the better part of the regional coordinators' time as well. Provincials should therefore facilitate the fulfilment of these functions and give whatever effective assistance they can.[11]
7. At the conclusion of this brief commentary on the new *Statutes* of CIAS of Latin America which I am promulgating with the hope that the Lord will bless and make them fruitful, I cannot help but reflect for a moment along with all the Jesuits of Latin America, on the reasons why CIAS has not achieved the results that Father General Janssens had planned for it as a whole. The reasons can perhaps be reduced to three basic ones. First, the social apostolate is one which involves the great complexities, realities that are more difficult to resolve because of their pressure on people's consciences for social justice; whereas, on the other hand, other apostolates, including the scientific and educational, though they doubtlessly carry with them problems of the greatest importance, nevertheless have, in a certain sense, solutions and techniques which are more within our reach. Secondly, the Society is not in fact efficiently oriented to an apostolate which favours social justice. Rather it has always been focused on influencing the higher social classes and on the formation of its leaders, according to a strategy that is justified fundamentally for historical reasons. It has not focused precisely on the agents of evolution which are today at work for social change. Thirdly, the insufficiency of men and in-

[11] The Latin American Council of CIAS (CLACIAS) proposed to Father General as one of the conclusions of the Lima Congress is already a reality. The four "regional coordinators" are: Frs. Nelson Queiroz (Brazil), Hernán Larrain (Argentina, Uruguay, Paraguay, Bolivia, Peru, and Chile), Jaime 1fartinez (Ecuador, Venezuela, and Columbia), José Luis Alemán (Mexico, Central America, and the Antilles). The executive secretary is Fr. Hernán Larraín.

dispensable means. The men who with great effort were being chosen and formed later found themselves practically isolated, mis- understood, not provided with the right means, and in a new apostolic venture. Perhaps not all of them possessed the energy necessary to overcome those extraordinary difficulties inherent in and consequent to rapid social change. It is certainly not possible for us to oversimplify an apostolate which is of its nature bristling with problems, tensions, and frustrations. But it is our inescapable duty to create new administrative strategy and committees of experts so that they will form a united front, that thus, with the support of the apostolic grace of our vocation, they might carry out their mission in Latin America. If, in our work for social justice, we are really establishing the just order which God wills and in the manner he wills it, we will not cease to experience his unfailing protection. It is up to us, however, to pick out the strategic means just as though the Lord had left things solely in our hands. I trust in him, that the constitution of this Latin American Council of CIAS will contribute in a definitive way to a unity and mutual sup- port which go beyond provincial and national boundaries of the Jesuits dedicated to social action. Man can attain his own fulfilment only in the sincere commitment of himself to his neighbour.[12]

8. Finally, there remains one point which is by no means a simple one. I mean the rather delicate situation of the Society's "taking of a stand" regarding social conflict in Latin America.

On the one hand I do not hesitate to accept the spirit of the "taking of a stand" and even going beyond it. For I recognize the fact that the Society has contracted a certain moral obligation to make notable reparation, not just with regard to Jesuits themselves, for that which we as Jesuits have neglected and are neglecting to do for social justice and equality (an omission which has definite results against the poor). I would like to see this spirit of reparation more alive in everyone, beginning, naturally, with superiors themselves. But, on the other hand, it seems more to the point that we not yet make any verbal declaration to people not in the Society.

We should begin to act immediately in favour of social justice with the eloquence of our deeds. This way, when the day comes in which our unequivocal action for social justice demands a justification and a public explanation, then on that day, our "taking of a stand" will not only be capable of formulation, but it will have to be made without any hesitation.

Taking a Stand

In the meantime, I have decided to begin by taking a stand internally, within the Society. And from this moment on I want this "taking of a stand" to be. effective among the members of the Society. It is gravely distressing that still today there are those within the Society, even among those who hold positions of great responsibility, who have not understood the urgency and the primary importance of the problem of social justice. Without doubt those who give an equal significance to the authentic social apostolate and to the other specialized activities deceive themselves. Such a judgment is, in reality, without

[12] GS, 24.

any meaning: it does not take into account the unique moral implications of the social problems.

Moreover, the possibilities which dispose the Society to respond to directives of the Church and to put into operation this social doctrine must cause us to reflect deeply. The purpose of the Society, pledged to the most universal and the most lasting values, our thirty-six thousand Jesuits distributed through all latitudes in the most diverse civilizations and social classes, even the level of human resources which are at our disposal, constitute a situation which obliges us to set aside our personal and collective responsibilities, and to recall with a new urgency that a response which might be sufficient for others, would not be so for us.

We have to realize that some socio-economic structures, given their mutual interdependence, constitute a bloc, a social system which forms a whole. With respect to establishing a just social order, the intrinsic insufficiency of certain fundamental structures expresses itself in a global insufficiency in function of the whole system which is in discord with the Gospel.[13]

As a result the Society has a moral obligation to rethink all its ministries and forms of apostolates and to examine whether they really answer to what the urgency and the priority of justice and social dignity require. Even an apostolate to which the Society is so sincerely attached and whose importance is not doubted by anyone, such as education on various levels, must submit its concrete forms to actual reconsideration in the light of the exigencies of the social problem. One can think of certain high schools, by nature quasi-exclusive because of student selectivity and tuition rates, which seriously pose the question of their reason for existence or of their radical transformation. This consideration, extending through all the ministries in Latin America, led Father General Janssens to affirm categorically:

I know well that I often distress you when it seems that I impose new tasks on men already overburdened. Do not consider the works already undertaken as if you have an obligation to continue all of them. As a preliminary, analyse again with a new concern what you have and what you have not, as if today the question will be to rethink anew the province since its foundations. Courageously abandon what is of lesser importance, undertake what is in reality more important.[14]

A complete integration of this authentic moral scale of values in our daily life, weighs down with obligation and puts more pressure on the personal responsibility of every Jesuit each day. The provincials for their part should utilize all the elements of information and judgment in their comprehension among which the Latin American Council of the Centres of Investigation and Social Action (CLACIAS) plays a preeminent role by its very nature.

It is further evident that the Society is at the service of Jesus Christ, who loves all men, with a preference for the poor. Our effort and our immeasurable desire to establish a just social order and conform to the Gospel does not allow us to take sides with either group

---

13 L'Osservatore Romano (June 8-9, 1964), Paul VI to UCID"; Also, ibid. (November 25, 1965), "To the Latin American Hierarchy."

14 AR, XIII, 876.

where there are disputing parties. We do not take sides in a dispute as such. But we are exclusively on the side of truth, justice, equity and love: their imperatives are our only law. We must avoid being offensive, harsh or demagogic, but we are not going to be surprised if "the truth is not pleasing to all."[15] We must certainly be sensitive to others, but we must also be firm and without fear of losing human respect. This is our attitude in the face of the truth which will certainly displease more than a few and which will possibly have repercussions with respect to some of our present relations with those who have most power. Our rock and our strength is solely the Lord whose love urges us to cooperate for a better world than the one which we have received.[16] Naturally a decisive attitude and doctrine demand the evidence and the support of a hard and austere life, like that of the poor Christ. Any other style of life and work for social justice will be vain.

Responsibility

In consideration of the more comfortable and fortunate classes we must ask ourselves with Fr. Janssens, if our students and our associates "have not received from us a confirmation of their class prejudices, inherited perhaps from their families."[17] The love of Jesus Christ and of our neighbour does not allow us, naturally, to tum from them. We must ask ourselves if our relations with the rich "lead us to open a gap among them" ... and provoke in them "a constant determination to tear out by the roots the enormous inequality of human conditions."[18] We must remind ourselves that social justice is not satisfied simply by occasional grants of alms nor by conscience-soothing improvements of pay. The real social reform aims to give to each the possibility of accomplishing the perfection and fullness of the human person by the exercise of responsibility and initiative. It is an unjust social order which does not permit the exercise of the responsibility and the personal initiative conforming to human dignity even if this social order is of a nature that assures a just and equitable monetary recompense in itself.[19] Nor may one believe today's more powerful classes can be the principal agents of the social transformation.[20] They never have been the agents of a radically more just restructuring and they can scarcely do it by themselves except in isolated cases.

The reestablishment of society according to a more just, equitable model and a more human concern affects, more than anyone else, the poor, the workers, the peasants, all the social classes who find themselves held in restraint on the margin of society, unable to benefit equitably from its goods and services, or to participate in its decisions. Precisely in the measure that these decisions have a more direct effect on the interests of the poor and the downtrodden, they must not be made without the active presence of these people.[21] No one can substitute for them in the vital decisions which affect their proper interests, not even under the pretext of doing it better than they would themselves. Counsel them, train

---

15 AR, XI, 723.
16 Psalm 30:4.
17 AR, XI, 720.
18 AR, XII, 411.
19 MM, 82, 83; cf. 92, 96.
20 MM, 144.
21 MM, 97, 99, and passim.

them, guide them, especially their leaders, yes. Supplant them and decide for them without their proper consent, no. This usurpation - except always for the intervention of the state for the common good - does not harmonize with Christian social justice. After all, the new society which we are straining for is not merely a society in which each individual simply has more goods and more services, but a society in which each can achieve a progressively fuller realization of himself as human person and therefore where each will not only *have* more, but will *be* more.[22]

The only thing left for me now is to bless, from the bottom of my heart, all those Jesuits who have committed their energies and are continuing to spend themselves for this great cause of social justice. If the Society in Latin America and all over the world reacts with love of neighbour and plunges itself into the work of realizing a social order that is more just and equitable both in the distribution of goods and in responsible participation in social, economic and political life, I hope that God our Lord will mercifully forgive our omissions and the scandal we have possibly given. For love covers a multitude of sins.

Rome, December 12, 1966

Original in Spanish
English Translation published in *Woodstock Letters,* Vol. 97, 1968, pp. 67-79
Source: AR XIV (1966), pp. 784-793

a) Statutes of the Centres for Research and Social Action (CIAS) of Latin America

12 December 1966

PROLEGOMENO.

1. God has willed to sanctify men and women not only individually and in isolation from one another, but by constituting them into a society with interpersonal relationships, which recognizes and serves Him.
2. This essential order of interpersonal relationships in society must tend to the perfection of the human person, who is the subject, principle and end of every social institution.
3. "The social order must be developed day by day, founded on truth, built on justice, and enlivened by love. And it must find in freedom an ever more human balance".
4. Historical reality offers, in fact, the "scandal of the excessive economic and social inequalities in force ..., which are contrary to social justice, to equity, to the dignity of the human person and to social and international peace".

[22] GS, 35.

5. All this calls for our most effective collaboration so that a change of mentality may take place and the necessary profound reforms of society may be carried out to correct this scandal.
6. The whole range of secular activities, although it is the proper competence of the laity, is not the exclusive competence of the laity. It is the divine will that the Church should not only communicate divine life to man, but that - by virtue of the work, light and energies flowing from her primary religious mission - she should heal and elevate the dignity of the human person, strengthen civil society and give a deeper meaning to the daily activity of men and women.
7. In this way one moves towards the realization of the divine plan: the perfection and fullness of the human person in society and, finally, the consummation in Jesus Christ through love.

(Vat. II, GS; passim, cf. 32, 25, 26, 29, 43, 40, 42, 12, 93).

A. *Fundamental Objective of the CIAS*

The fundamental objective of the CIAS is (consistent with the fundamental objective of the Social Apostolate) the transformation of mentality and social structures in a sense of social justice, preferably in the sector of popular promotion, in order to make possible "greater dedication, participation and responsibility" at all levels of human life (cf. C. G. XXXI, De Ap. Soc. 1).

B. ***Program of the CIAS***

In fidelity to the current magisterium of the Church, following the directives of the Episcopate and confronting the social doctrine with the historical situation studied through the scientific disciplines:

1. Contribute to the doctrinal elaboration of a Christianity inspired structuring of Latin American society.
2. To elaborate, teach and disseminate models of development and social progress in collaboration with other organizations and groups, including international.
3. To form, stimulate and orient people who are considered to be effective agents of social change.
4. To advise the Society and, if requested, also the clergy and movements and institutions (public and private) in their social action; and, by substitution, to promote works and movements.

C. ***Means of social action***

The CIAS cannot achieve its objectives of social elaboration and impact on the structures of the country, without a set of means and external action, source of coherence and effectiveness. Among others, the following are suggested

a) periodical publications
b) works written in teams: brochures of popularization or basic books
c) systematic teaching in an institute

d) seminars, preferably of long duration
e) use of the mass media
f) institutionalization of the Society's counselling
g) availability, in a spirit of service, in advising the bishops in their overall pastoral ministry
h) collaboration in international institutions, according to circumstances, even while belonging to them.

It is necessary that the Director and the members of the CIAS give priority and preference to the functions of the Centre, which involve teamwork.

D. ***Internal organization and autonomy of CIAS***

Because of the novelty of its function and the specific characteristics of the work of its members, CIAS cannot assert its being and find its own structure if it merges with other works that already have a long tradition in the Province.

1. It is necessary that it have a separate house with its specialized library and constitute an autonomous community with its own Superior and with a religious lifestyle in accordance with the modality of work proper to the CIAS.
2. The CIAS must have a Technical Director, appointed from among its members. The Superior, if he is not the Director himself, which in principle is desirable, must certainly be such that by his social sense he is capable of integrating himself completely in the work of the CIAS.
3. Since the objectives of the CIAS include the constant confrontation of the social doctrine of the Church with the historical situation, a multidisciplinary team is required, composed not only of specialists in the basic social sciences, but also of philosophers and theologians. All these men, with an institutionalized system of working together, should be distinguished by their team spirit, their objectivity, their openness to internal and external dialogue and their predilection for the oppressed.
4. In conformity with the objectives of the CIAS and for mutual enrichment, the presence in it of men of upright action will be desirable, provided that they do not constitute the majority, and that the leadership of the CIAS be reserved to a Father who is not totally absorbed by a movement or work.
5. The CIAS should strive for a spirit of harmonization with the other activities of the Province.
6. Safeguarding the autonomy of the CIAS with respect to the University:
    a) collaboration in the field of research is desirable.
    b) and also in the field of teaching, provided that the number of classes does not impede the activity of CIAS and corresponds to its objectives.
    c) administrative positions should therefore not be admitted.

d) if circumstances so require, an Institute other than CIAS may be created within the University, although under its responsibility, in accordance with the objectives of CIAS.

7. As an autonomous community, the CIAS should tend to support itself and its work, although in principle it will be necessary for it to be assisted by the Province.

The appropriate incorporation of lay people into the work proper to CIAS requires the availability of financial resources to facilitate it (cf. C. G. XXXI, De Hab. Soc. erga Laic. 26).

E. ***Favourable Environment***

The creation and proper functioning of the CIAS presupposes a favourable environment within the province and the support of the provincial priest.

1) In order to influence the social orientation of the province, it is highly desirable that a member of the CIAS belong to the Provincial Consultation.
2) The achievement of a favourable environment depends, above all, on the witness of his personal consecration to God, his seriousness in his work and his attitude of service with respect to the Province, society and the Church.

F. ***Latin American Council of the CIAS*** **(CLACIAS)**

1) For a greater unity and effectiveness in the action, a Latin-American Council of the CIAS (CLACIAS) is constituted, representative of the different regions of the continent: i.e.,
   - Am. Lat. I: Argentina, Uruguay, Chile, Paraguay, Bolivia, Peru.
   - Am. Lat. Merid. II: Brazil.
   - Am. Lat. Sept. I: Colombia, Venezuela, Ecuador.
   - Am. Lat. Sept. II: Mexico, Central America and Antilles.
2) The members of this CLACIAS, called Regional Coordinators, and the Executive Secretary (who may be one of the Coordinators) are appointed by Father General, at the proposal of the CIAS. Their term of office, renewable, is three years; normally, the replacement of Coordinators will take place in turns of two at a time.
3) The Executive Secretary shall devote practically all of his time to the performance of his duties; the Coordinators shall devote at least the best and the greater part of their time.
4) *Functions of CLACIAS* (cf. G. C. XXXI, De Ap. Soc. 4 e)
   a) General (and/or his Technical Consultation for Social Justice) about needs, viable remedies, conflicts, etc., in relation to the CIAS and their work of the social apostolate.
   b) This function of informers (and the correlative function of technical consultants) is official; therefore the members of CLACIAS, each in their own region, are authorized to ask for and receive all the reports convenient or necessary for their function. And they can discuss these reports among

themselves in order to better be able to give the Provincial Fathers and the Father General (and/or his Technical Consultation on social justice) their well-founded points of view.

c) Coordination function, which includes initiative for joint action by some or all of the CIAS, organization of mutual information and mutual assistance, harmonization of specialities, etc.

5) The members of CLACIAS shall meet no less than twice a year and whenever the Executive Secretary deems it necessary, for urgent reasons.
6) The Executive Secretary must have the facility to visit directly not only his region, as each member of CLACIAS his own, but also the others, for better information.
7) Under the Executive Secretary, an Office will be created, which will be governed by the Executive Secretary, according to the mind of CLACIAS.
8) The CLACIAS, which, during the first years, will require special help from the Provinces, should later tend to its own financing.
9) By these Statutes, CLACIAS replaces the Social Secretariat, which until now had its headquarters in Santo Domingo.

Rome, December 12, 1966.

Original: Spanish
Provisional English Translation verified: Fr. Orlando Torres, S.J.
Source: AR XIV (1966), pp. 794-798.

b) Appointment of Regional Coordinators for 'CIAS'

12 December 1966

TO THE MAJOR SUPERIORS OF LATIN AMERICA

Beloved in Christ:

Peace of Christ,

In accordance with the Statutes of the CIAS, promulgated in my letter of December 12, 1966 to the Major Superiors of Latin America, and having taken into account the names proposed by the Fathers of the CIAS gathered in Lima and having consulted the Provincial Fathers of Latin America, it has seemed to me to nominate the following Fathers for the office of Regional Coordinators of the CIAS:

P. Hernán Larraín for the Region Am. Lat. Merid. I

P. Nelson Queiroz for the Region Am. Lat. Merid. II

P. Jaime Martinez for Region Am. Lat. Sept. I

P. Jose Luis Aleman for Region Am. Lat. Sept. II

Hernán Larraín as Executive Secretary of the Latin American Council of the CIAS (CLACIAS), who will opportunely communicate to the Latin American Superiors and the Directors of the various CIAS the manner in which the Secretariat of CLACIAS will be organized, whose office will be established for the time being in Santiago de Chile, next to the headquarters of the Latin American Institute of Doctrine and Social Studies (ILADES).

Asking God to abundantly bless the work of CLACIAS and its Executive Secretary, I entrust myself to His Most Holy Majesty.

Rome, December 12, 1966.

Most Reverend in Xto,
PEDRO ARRUPE
General Superior of the Congregation of Jesus.

Original: Spanish
Provisional English Translation verified: Fr. Orlando Torres, S.J.
Source: AR XIV (1966), pp. 798-799.

3. A Letter on the Interracial Apostolate to the Jesuits of the United States

This letter was addressed to American Jesuits in 1967 when the racial question in the United States was an intractable problem and the fight for human rights at its highest. The document, in its English original, was published in 'Acta Romana' XV (1967) pp. 167-177. Father Arrupe's letter on racism grew out of conversations with Mr. Whitney Young, one of the then recognized leader of the Civil Rights Movement in the United States. When Mr. Young emphasized the importance of the Church and the Society of Jesus in promoting racial justice, Father Arrupe composed the following letter after consulting the various American Provincials and an American Jesuit particularly experienced in this field, Father Louis Twomey of New Orleans. The letter had wide repercussions both inside and outside the United States, and has since served the Society as a kind of 'Magna Carta' on the interracial aspects of its work.

Its contents are still valid today and are applicable to other countries where Jesuits exercise their apostolate. Think, for example, of the similar situation of India, where millions of Dalits suffer from social disabilities still attached to their lot, despite constitutional provisions and legal rulings.

1 November 1967

Dear Fathers and Brothers in Christ, P.C.

The gravity of the current racial crisis in the United States and its serious impact upon Christian doctrine and practice impel me to address this letter to you. I do so with a great sense of responsibility and after consultation with the American Provincials and other men knowledgeable in the field of race relations. The problem is urgent and complicated. It is not easy to put into writing what I would like to say to you, but I know you will read my words in the spirit in which they are written.

I. Problem of Social Discrimination

1. Christian Concept of Man

The racial crisis involves, before all else, a direct challenge to our sincerity in professing a Christian concept of man. Upon our response and that of like-minded men to this challenge will depend on the extent to which the solution of the crisis will bear a Christian character. And this in turn will determine whether the crisis will develop into a great human achievement or a great human failure.

For the first time in their tragic history of constitutional slavery, of legal segregation, and now of social discrimination, the great body of American Negroes, with growing self-respect and self-reliance, are giving convincing signs of their determination to gain their rightful status as men and as full-fledged citizens. The successful pursuit of this objective will redound to the enduring credit not only of the Negro, but of all who struggle with him

for the realization of human equality. On the other hand, if resistance on the part of a hostile white community, with extreme reaction on the part of more militant Negroes, defeats this effort, not only will an historic opportunity be lost, but a permanent fracture in the structure of national life will become an awesome possibility.

In the presence of such a crisis, the resources of upright men must be marshalled to ensure that the rich potentialities of the movement for human rights be not squandered in destructive conflict. At this moment of desperate human need, what is the role of the Society of Jesus in her service to the Church and in her fidelity to the spirit of the Second Vatican Council? Is it not to inspire her sons so to labour, in cooperation with men of good will, as to make all phases of American institutions and practices an environment in which the human dignity and rights of all will be acknowledged, respected and protected?

2. Race and Poverty

Race relations and poverty are not necessarily and everywhere two aspects of the same problem. But, as a matter of fact, in the United States the problem of racial discrimination can hardly be considered apart from the problem of poverty. For it is especially among the hundreds of thousands of racially exploited that the poignant description of the poor by my predecessor, Father John Baptist Janssens, in his *Instruction on the Social Apostolate,* October 10, 1949, is distressingly verified.

In that Instruction, Father Janssens pleaded with us Jesuits to understand What it means to spend a whole life in humble circumstances, to be a member of the lowest class of mankind, to be ignored and looked down upon by other men; to be unable to appear in public because one does not have decent clothes or the proper social training; to be the means by which others grow rich; to live from day to day on nothing but the most frugal food, and never to be certain about the morrow; to be forced to work either below or above one's strength, amid every danger to health, honour and purity of soul; to be unemployed for days and months, tormented by idleness and want; to be unable to bring up one's children in a decent manner, but rather to be forced to expose them to the common dangers of the public streets, to disease and suffering; to mourn many of them who, lacking the tender care which they need, have been snatched off by death in the bloom of their youth; never to enjoy any decent recreation of soul or body; and at the same time to behold about one the very men for whom one works, abounding in riches, enjoying superfluous comforts, devoting themselves to liberal studies and the fine arts, loaded with honours, authority and praise.

The poor are rightfully demanding fair participation in the benefits of scientific and technological progress. They are seeking earnestly for leaders who will enable them to secure their just share of the earth's bounty—leaders who will deliver them from the misery of perennial poverty and free them to live in the fullness of human dignity. If, in this revolution of rising expectations, they cannot find in the free world the sympathy and the help they need, they may be tempted to turn to other leaders and to other systems inimical to Christian truths and democratic ideals.

3. American Problem

The riots and bloodshed accompanying racial strife in the United States have given us grim forewarning of the danger lurking in the land unless effective measures are taken, quickly and sincerely, to eradicate racial injustice and grinding poverty.

The principal groups upon whom the pressures of discrimination and poverty bear most heavily are the Negroes in every section of the country, the Mexican-Americans in the Southwest, the Puerto Ricans clustered largely in such cities as New York and Chicago, the American Indians living for the most part on reservations in the West, and the migratory workers who follow the crops according to seasonal demands. Because the Negro minority is the largest and most tragic victim, and is at the centre of domestic concern, I will place special emphasis upon Negro-white relations, conscious of the fact that much of what I say is applicable to other groups victimized by discrimination and poverty.

The United States enjoys an acknowledged position in the free world. The Nation, therefore, carries a heavy responsibility to solve its problems of discrimination and poverty within its own borders in order that its efforts to contribute to their solution in other parts of the world be not mistrusted.

II. Principles and Ideals

4. American Ideals

Americans take justifiable pride in the political and in oral philosophy enunciated in the Declaration of Independence of 1776: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The Declaration referred expressly to God, to the Creator, to the Supreme Judge of the World, and expressly committed the young nation to His Divine Providence. We rightly rejoice in this solemn deliberate affirmation of the politico-religious faith of the American people. But this politico-religious faith was not enough. These ideals were not self-executing. Racism spread throughout the body politic, both North and South.

In God's Providence, however, a new and hopeful era in race relations has now dawned. The Supreme Court of the United States, in its justly famous decision in the *School Segregation Cases,* May 17, 1954, and in subsequent supporting decisions, has clearly and consistently held that compulsory racial segregation is irreconcilable with "equal protection of the laws," and that every statute, official policy or official act of racial discrimination is unconstitutional. In so deciding, the Court has manifested its humility, its courage and its perseverance in the relentless pursuit of American ideals.

Following the leadership of the Supreme Court, the national Congress has recently enacted a number of laws, within its federal jurisdiction, to protect civil rights against racial discrimination and to foster equal economic opportunities among persons of all races. Moreover, many of the States, within their own legislative competence, have enacted anti-discrimination statutes in the fields of education, public accommodation, employment and housing. These are all hopeful and heartening advances in the long and painful struggle for interracial justice and charity.

I have alluded to the difficulties in the progress of race relations, from the Declaration of Independence to the present day, to point out a vital historical lesson. Principle does not guarantee practice. And this is true, not only of political principle, but of religious principle as well. For racism in all its ugly manifestations, whether by compulsion of unconstitutional statutes or by force of un-Christian practices, whether in public life or in private life, is objectively a moral and religious evil. As such, it can never be solved *adequately* by civil laws or civil courts. It must *also* be solved in the consciences of men. American Jesuits cannot, must not, stand aloof.

5. Religious Ideals and Fundamental Truths

The ideals of the *Declaration of Independence,* of human freedom and equality under God, are contained in the theology of the Church Universal. The dignity of human personality, the unit of the human race and the equality of all men are of the very essence of the Christian Gospel, which proclaims our common origin, our common purpose, our common redemption and our common destiny. These fundamental truths of our Faith demand and inspire supernatural love for every human being as a son of the Father and as a brother in Christ; and therefore, our supernatural zeal for interracial justice and charity. Hence, if we make a distinction between Negro and white and, on the basis of that distinction, act as though we owe the Negro something less in justice and charity than the white man, we do violence to the Christian concept of man.

Certainly it is unnecessary for me, in writing to my fellow Jesuits, to dwell at length upon the teachings of the Church concerning interracial justice and charity. These teachings are well known to you. Pope Paul VI, on October 29, 1967, stated: "The Second Vatican Council clearly and repeatedly condemned racism in its various forms as being an offence against human dignity 'foreign to the mind of Christ' and 'contrary to God's intent.'" The Holy Father was referring particularly to the following passage in the *Declaration on the Relationship of the Church to Non-Christian Religions:*

We cannot in truthfulness call upon that God who is the Father of us all if we refuse to act in a brotherly way toward certain men, created as they are to God's image. A man's relationship with God the Father and his relationship with his brother men are so linked together that Scripture says: "He who does not love does not know God."

The ground is therefore removed from every theory or practice which leads to a distinction between men or peoples in the matter of human dignity and the rights which flow from it.

As a consequence, the Church rejects as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, colour, condition of life, or religion.

Concerning racial conditions in the United States, the American Hierarchy in its 1958 statement on *Discrimination and the Christian Conscience* emphasized the fact that "The heart of the race problem is moral and religious." In concluding, the Bishops said:

For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership

from the agitator and the racist. It is vital that we act now and act decisively. All men must act quietly, courageously, and prayerfully before it is too late.

For the welfare of our nation, we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed for all humanity, we cannot fail.

The truths of our Faith, the teachings of the Second Vatican Council, the statements of the American Hierarchy, are clear and compelling. Wherefore a critical question immediately arises: has the historical reluctance of American citizens to implement the *Declaration of Independence,* been sadly paralleled by a corresponding reluctance of our Society to implement the fullness of Christian doctrine?

It is chastening to recall that, before the Civil War, some American Jesuit houses owned Negro slaves. It is humbling to remember that, until recently, a number of Jesuit institutions did not admit qualified Negroes, even in areas where civil restrictions against integrated schools did not prevail, and this even in the case of Catholic Negroes. It is embarrassing to note that, up to the present, some of our institutions have effected what seems to be little more than token integration of the Negro. It is salutary for us to reflect upon these facts.

It is true, of course, that in the history of the American Assistancy,[1] Jesuits have distinguished themselves in labouring faithfully and effectively with many minority groups. We in the United States have a long and proud record of work with the American Indian, and with the Irish, the Italian, the German and the Slav immigrants of the nineteenth and early twentieth centuries. At the present time Jesuits are prominently identified with the Puerto Rican apostolate in the New York metropolitan area, and Jesuit activity for the Mexican-Americans in El Paso is worthy of special commendation.

Nevertheless, our record of service to the American Negro has fallen far short of what it should have been. Indeed of recent years, there have been great pioneers like· Fathers John LaFarge and John Marko, and others who followed them. These American Jesuits, despite misunderstanding and even opposition, sometimes within the Society itself, have accomplished heroic things in their work with the Negro. But unfortunately our apostolate to the Negro in the United States has depended chiefly upon individual initiative and very little upon a corporate effort of the Society. In the era of mass immigration from Europe to the United States, our men gave outstanding service to the exploited poor, to whom they were bound by ethnic and religious ties. But in the intervening decades, as the immigrant groups advanced economically, educationally, politically and socially, the Society of Jesus tended to become identified more and more with the middleclass, white segment of the population.

---

[1] The basic administrative unit of the Society is the Province; several Provinces are grouped together to form an 'Assistancy' represented in Rome by a 'Father Assistant' to the General.

III. Jesuit Involvement

6. The Reasons for Failure

It would be wholesome practice for each of us, individually and as members of Jesuit communities, to examine our consciences and to inquire why so little of our effort in the past has been expended in work for and with the Negro. Permit me to suggest some possible answers: a failure to appreciate fully the practical implications of the Christian concept of man; an uncritical acceptance of certain stereotypes and prejudices regarding the Negro, acquired in youth and not effectively eradicated by the training in the Society; the insulation of far too many Jesuits from the actual living conditions of the poor, and hence of most Negroes; an unconscious conformity to the discriminatory thought and action patterns of the surrounding white community; an unarticulated fear of the reprisals sometimes visited on those who participate in the active Negro apostolate; the mistaken notion that, since other priests and religious are serving the Negro, we may exempt ourselves from the obligation of contributing a major effort to the struggle for interracial justice and charity; a lack of sufficient comprehension that, while the Society of Jesus is committed to the service of all mankind, it is especially committed to the service of Christ's poor. Other considerations will undoubtedly suggest themselves to you from your own study and personal experience.

At the present time, however, I am happy to observe among us a quickening pace of apostolic concern for the Negro. Opportunities now being provided, particularly for the younger men throughout the Assistancy, to become personally involved in direct action with the Negro, are heartening signs that American Jesuits are becoming more aware of their Christian obligations. Moreover, the frequent public lectures on the race problem by Jesuits, the numerous articles on interracial justice in Jesuit publications, the growing stress on racial matters in the curricular and extra-curricular activities of Jesuit high schools, colleges and universities, are additional signs of this increasing awareness.

Nevertheless, when past and present accomplishments in the Interracial Apostolate are duly acknowledged, it remains true that the Society of Jesus has not committed its manpower and other resources to that apostolate in any degree commensurate with the need of the Negro to share in our services. The considerably less than sufficient social performance of our Jesuit scholasticates, parishes, retreat houses, high schools, colleges and universities, can be summed up in our past failure adequately to realize, to preach, to teach and to practice the Christian truths of interracial justice and charity, according to our Jesuit vocation.

7. The Spirit of Poverty

We must look to the future. First of all, our apostolate must be soundly predicated upon our personal and collective testimony to the real poverty of Christ. The needs of the world and the condition of the poor constitute a mandate and an incentive to remodel our own living standards. Ignatian love of poverty should inspire us so to act "that our entire apostolate is informed with the spirit of poverty."[2]

---

[2] GC 31, Decree 18, n. 4.

Before turning to others for assistance, is it not time for us to reconsider ways and means of reducing our personal and community expenses and thereby to assist and identify ourselves with Christ's poor? I am confident that your traditional kindness and generosity will not fail in this regard. It will be a test of our sincerity in loving the poor Christ. "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead."[3]

8. Policies for Jesuits

Lest my letter appear to be a mere enunciation of general principles and adverse criticism, I deem it advisable to draw up the following directives as indicative of the course which Jesuit thought and action should take in attacking the twin evils of racial injustice and poverty in the United States.

1. In coordination with the Sociological Survey now in progress, the Provincials with their consultors, and local superiors with their communities, should seriously reassess their ministries, manpower and other resources, in order to discover how their potential can be focused most effectively upon the grave problems of race and poverty. This potential should then be utilized, vigorously and courageously, in the service of Christ's poor.
2. All our younger brethren should be thoroughly trained, from the novitiate onward, in the principles of social justice and charity. Accordingly, with proper regard for the demands of their academic formation, priests, scholastics and brothers should be given the opportunity to gain personal experience in confronting the practical problems of the inner city and of racial discrimination. Superiors should bear in mind the necessity of developing genuine experts in race relations.
3. The fact that there are extremely few Negro Jesuits in the United States is a cause of concern. Negro vocations should not only be conscientiously fostered but, if necessary, special opportunities should be given to Negroes to prepare themselves for entrance into the Society.
4. In explaining Christian doctrine, we should teach interracial justice and charity as an integral and vital part of our Catholic faith and commitment. In all our ministries, practices reflecting a pattern of racial segregation or discrimination, however subtle or pragmatic, should be totally eliminated.
5. In high schools, colleges and universities, we should make increased efforts to encourage the enrolment of qualified Negroes, and the establishment of special programs to assist disadvantaged Negroes to meet admission standards; special scholarship funds and other financial assistance should be solicited for this purpose. We should use our influence to conduct or sponsor conferences, seminars, workshops, lectures and the like, concerning such problems as open-occupancy housing, equal-employment opportunity, merit promotion, health services, sanitation

[3] James 2. 14-17.

conditions, and urban rehabilitation. We should urge the establishment in colleges and universities of institutes of human relations and of urban affairs, by means of which such institutions can become intimately involved, through research and action programs, with the renewal of the metropolitan areas in which they are located. As is being done in many places, specific programs involving students in personal contact with, and in personal service to the people of the inner city, should be promoted as recognized extra-curricular activities. Moreover, serious consideration should be given to the feasibility of permitting Jesuits to teach on the faculties of Negro colleges and of inner-city high schools. Finally, we should use our influence that qualified Negroes be recruited· for services on the faculties and administrative staffs of Jesuit institutions.

6. In our parishes we should earnestly strive with our parishioners to make the Negro genuinely welcome, and to help him participate in every way in the fullness of parish life. The Christian doctrine of social justice and charity, with specific applications to the race problem, should be a frequent subject in our pulpits.
7. In our retreat houses the Spiritual Exercises should be conducted in such a way as to promote social as well as individual morality, and thus to inculcate integral Christianity. This approach is of great importance since many, if not most, of our retreatants are in a position to advance, or to retard the development of social justice and charity in the professions, in business, in labour unions, in politics and in general public acceptance. It is hardly necessary to repeat that a racially segregated admission policy cannot be tolerated, for any reason, in any of our retreat houses.
8. In our sociality work we should make special efforts to inspire our sodalists with apostolic zeal to break down the un-Christian barriers of racial prejudice and discrimination, and to undertake specific action programs to deepen their commitment and to increase their effectiveness in this apostolate.
9. In the signing of contracts for the purchase of goods and services, we should take particular precautions to patronize only those business firms and construction companies which have adopted, and actually observe, the canons of fair employment practices.
10. We should seek to cooperate with the many efforts being made by sincere, intelligent and courageous people, Catholic and non-Catholic, believer and non-believer, who are making substantial contributions to the cause of interracial justice and charity. Therefore, as circumstances indicate, we should be at the service of such organizations as the diocesan commissions on human relations, the diocesan interracial councils, and the various inter-faith and non-religious groups which are labouring devotedly and effectively for this common objective.

9. Practical Program

In addition to these more general directives, and in order to increase their effectiveness, I wish to indicate a specific procedure.

In the near future, the Fathers Provincial will appoint advisers in each province whose duty it will be to draw up, in the light of provincial and community discussions, specific

recommendations as to how each province or region can best respond to the general directives above. The resulting recommendations should be submitted to the Provincials before their 1968 Spring meeting.

Among these recommendations, I suggest, first, that there be a report on the practicality of establishing with ecclesiastical approval a separate Jesuit residence in a poor Negro section of one or more of the major cities in each province. Those who would live in such a house would be prepared to lead lives of poverty accommodated to their neighbourhood, in order to make the humble and poor Christ present among those whom they serve and among whom they live.

Secondly, there would be a proposal on the feasibility of appointing a full-time Director of the Interracial Apostolate for each province or region.

Those who would be assigned to the Interracial Apostolate should be prepared for it by intensive training courses in the particular problems of the inner-city. Thus they would be conditioned intellectually and psychologically to meet with understanding and compassion the spiritual and material needs of the poor.

It would be my hope that such inner-city residences would be in actual operation before the end of 1968.

10. Conclusion

In closing allow me to assure you that I understand clearly the difficult challenge which faces us. I recognize that some will have to re-examine their racial attitudes and bring them into conformity with the teachings of the Church. I realize further that the apostolate I have outlined may arouse adverse reactions in some quarters outside the Society. I am aware of the possibility of a lessening of financial assistance to the ministries in which we are now engaged. I know that the faithful exercise of this new ministry will require deep dedication and persevering zeal. Courage of a high supernatural order will be indispensable for the sacrifices we must make in realigning our manpower and resources to meet the crying needs of our brothers in Christ who languish in racial degradation and inhuman poverty.

But in the zealous and persevering labours of this apostolate there will be the great consolation of hastening a new era in which all men will have well-founded hope of living in the fullness of their God-given dignity. In meeting this challenge we will bear living and visible witness to the validity, the integrity, the credibility and the relevance of the Christian message, in a world increasingly sceptical of the sincerity of Christians, if not of Christianity itself.

Finally, we Jesuits must be convinced that our work in the Interracial Apostolate will be effective only to the extent that it is transfused with the spirit of Him who said: *"By this will all men know that you are my disciples, if you have love, one for another."*[4]

Devotedly in Christ,
Pedro Arrupe, S.J.
General of the Society of Jesus

Rome, the Feast of All Saints
November 1, 1967

[4] John 13. 15.

Original: English
Source: AR XV (1967), pp. 166-177
(Introduction to the text from Jerome Aixala, S.J. (ed), Pedro Arrupe: Justice with Faith Today, 1980, Gujarat Sahitya Prakash, India, p. 13)

4. Instruction on the Formation of Ours in the Spirit

To those who have special responsibility for this formation

25 December 1967

Introduction

1. During the year that has passed since the close of the 31st General Congregation, our Society, along with the Church and the world, has not ceased to progress through various experiences and changes. Reflections and studies concerning the Decrees of the Congregation have been undertaken in a manner never before seen; from this year, the Society reports perhaps nothing of greater importance than these.

Those decrees show us the goal and the way; from their meditation, we not only understand the spirit of the Society more deeply but also become aware of the questions that arise concerning its expression in modern life.

As we continue on this path where almost daily it seems necessary to make a new *choice* (*electio*), a nearly universal consensus has emerged that certain necessary directions be made clear, those by which our firm response to the problems of today, among various other possible options, may be articulated. We seek only the divine will; the matter requires mature consideration, with all those united among themselves in giving themselves to the service of the Lord cooperating under the guidance of the Spirit of Christ[1]. Indeed, concerning the formation of Our juniors, more urgently than other matters, there is a need for a certain directive line; for as they may be, so will the future Society be. In all regions of the Society, meetings, deeper discussions, and experiments, too, have been held with this concern. To discuss these attempts and the principles by which they are simultaneously inspired, at the beginning of September, I called to Rome some Fathers from all over, chosen from those who are particularly responsible for the formation of Ours. With that meeting successfully held, it is now time that I address all those in the Society who hold such a role, according to the mandate of the General Congregation and the expectation of the Society.

2. Furthermore, regarding what is expected from me in this matter, some seem to think otherwise, at least apparently. For it is not uncommon that concrete and even quite specific norms are sought out to guide or make the governance of formation houses less difficult. Others, however, would prefer some more general mandate for attempts at accommodation or their anticipated approval; for they feel it pertains to their initiative and responsibility to seek and define concrete solutions to today's problems according to local circumstances.

Indeed, uniform norms in particular matters imposed everywhere by the Father General would not be suitable for the diversity of cultural, social, and religious circumstances. However, if attempts were made everywhere without sufficient coordination and direction, they would give rise to unpleasant divergences and deviations that could hardly be corrected.

---

[1] Cfr. GC 31, d. 17, nn.6-7

Concrete directions valid for the entire Society must be given, according to the will of the General Congregation, which entrusted the Father General with moderating and applying appropriate accommodations; and this the Congregation itself did according to the norm of the Constitutions, which impose that responsibility on the Father General and at the same time confer upon him "all authority ... for edification."[2] It is demanded by this responsibility that changes, whose nature or consequences affect the entire Society, be submitted to my examination and approval.

For my ministry towards the Society, I must promote the study of inquiry both personal and collective; for it is of utmost importance that each community and each one of us makes the proposed renewal his own, and therefore, we cultivate such positive *indifference* that we are moved only to what glorifies the Lord more, and that we accept no impulse except from the spirit who is truly discerned as good. However, that dynamism will achieve its universal fruitfulness if it concurs with the genuine charism of our vocation; it therefore calls for direction, by which it is neither hindered nor turned back, but exerts its full force along right paths.

This first communication of mine is specifically directed to those Companions who have the primary responsibility for the formation of Ours, certainly a very serious matter. Through other letters as well, I will try, with God's favour, to fulfil my duty in guiding the *appropriate renewal*.

[3 – 34 …]

4. Towards An Apostolic Insertion in the World

35. Our Society humbly accepts an apostolic mission directed towards the modern world. Therefore, our charism, inseparably apostolic and religious, through a kind of fundamental option, distinguishes and defines the proper manner of our insertion into the world.

To this end, a Jesuit is prepared through the knowledge of people, institutions, cultural and political changes; this knowledge is obtained through a suitable selection of information and also through immediate contact, which is marked and regulated by the character of our mission itself. This distinguishes us from other states of life; and specifically, the presence of Ours in places, centres of relaxation, and public gatherings that do not befit a man totally consecrated to God and dedicated to all people is not compatible with this mission.

36. Here we touch upon a complex and delicate problem, which both educators and the young themselves must consider carefully. For many paths of inquiry are now opening up; and a certain tension is felt more keenly in the condition of a man who, as an apostle, is sincerely dedicated to the world, but as an apostle, priest, and religious, lives in this very dedication separated from the world, not distant from secular brothers but distinct. To prevent disturbances or even deviations, solutions should not be sought either from a spirit of fear or in the way of ease, but by following our path, which is neither that of monks nor of seculars.

---

[2] Const. IX, 3, 1 [736]

Already during the course of intellectual or technical preparation, and often from the earliest years, Scholastics and Coadjutor Brothers begin to interact with various university, technical, or social groups.

Among these groups, religious indifference gradually spreads, which even leads to the denial of God. The young Jesuit must cultivate within himself a positive disposition by which his own progress is not hindered but stimulated by the circumstances; he should especially nurture a sense of the living God, loving and working in himself and others, though often in a hidden way.

Our young Companions will often encounter people who genuinely seek God through different doctrines, ethical norms, and rites. Moreover, many occasions will be offered for interaction with separated Christian brothers. From such sincere and fraternal communication, we are driven to a deeper understanding of our faith, so that our testimony may be richer and more authentic.[3]

37. Ours should also be prepared to work with women, as various relationships are held with them in ministry and apostolic cooperation. If we were to say that such interaction should truly be conducted in an apostolic manner of things and with an apostolic mindset, we would perhaps say enough. If someone were to know how to cultivate and outwardly express such simplicity of heart, they could work prudently and without fear in university groups, or other fields of action, and throughout cities, so that their total consecration does not suffer any detriment from the faithful exercise of their apostolic mission. Certainly, this way of living carries its own difficulties and dangers, and it requires a more mature person; by mature, I mean someone who is clearly aware of their affective-sexual condition and human mobility; who does not deceive themselves by seeking a different kind of familiarity or rather exclusive intimacy, which would endanger the unity of personal life, the sincerity of our self-giving, and our very vocation; moreover, it also concerns our respect and integrity towards other people. A candidate who seeks to join the Society should clearly understand what state of life he is firmly embracing by a divine calling, and what sacrifices are implied in the offering he intends to make;[4] he should have a healthy experience of normal interaction with young people of both sexes, according to the social group in which he might live. The consecration of perpetual chastity in the first vows of the Society should be made with due awareness. In the Society, education towards fuller affective maturity should be inspired by the conviction that chastity is a divine gift, which gradually matures so that our hearts are truly freed and able to love more purely and better, and to dedicate themselves with all their strength and affections to the service of God and men. Thus, our vow of chastity is essentially apostolic[5].

Since the apostle interacts with women, even with a healthy and prudent intention and mindset, it can happen that his spirit is deeply affected and moved. The educator should be aware of this possibility and be ready to assist the young man entrusted to him with understanding, discretion, serenity, and firmness. However, the one who experiences this

---

3 C. G. 31, d. nn. 26, 4-8.
4 C. G. 31 d. 16, n. 5.
5 GC 31, d.16, nn. 1, 3, 4

difficulty should reveal himself with full sincerity as to a father, brother, and friend, whose help he particularly needs at that time. The fact that such a state of mind is sometimes resolved not without a certain considerable effort is the condition of any Christian whose conscience is confronted with matters that are little or not at all consistent with the previously and definitively chosen state of life. Indeed, it concerns a difficulty that must be overcome, with the shining and strengthening grace of a vocation; then, out of this very crisis, by God's providence, the consecration by which we dedicate ourselves to God and men becomes fuller and richer.

38. When we set out to integrate a young Jesuit gradually into the world, we must not seem to suggest or allow him to be distracted from his proper intellectual and priestly preparation; from the very opportunities or exercises we discussed above, his awareness of that grave responsibility should be sharpened. If they combine a profound understanding of faith with a vital knowledge of human reality, they will be able to respond to the challenge of today's world with diligent and higher-quality service.[6]

With these words, it becomes clearer how timely initiation into apostolic activity pertains to preparation itself as an important part, though of limited extent; through such experiences, the young man should not be alienated from the responsibility of studies nor escape into a kind of activism.

In those experiences, as in studies, *valuable opportunities are provided for Ours to progress in obedience and, at the same time, in personal initiative, in affective maturity and in charity, in a life dedicated to poverty and to work*[7]*. With the eyes of their hearts enlightened*, they will receive concrete direction from their Superiors and educators, which offers them not only a fuller experience of life but also the love and word of Christ Himself.

39. Obedience that is notably sincere, faithful, and firm is characteristic of our proper religious vocation and apostolic mission; the Society’s strength in the apostolate relies on obedience, through which and in which charity is exercised. More vital than before is the proper formation of Ours for authentic obedience; to this end, educators should recognize the new ways in which perennial values are now signified or should be signified, analyse them, and compare them with objective data; for, in this way, they will help the young Companions to free themselves from the distorted image or prejudices they often bring from the world they come from.

It is sufficient to indicate a few points that merit particular attention in this matter.

Precisely because the spirit of faith and the correct concept of authority are subject to greater difficulties, the supernatural nature of obedience and the divine source of authority in the Church must be inculcated with a theological foundation.

The inquiry into the divine will by the Superior with the Companions, whether individually or all together, should be conducted clearly and orderly. Among the forms of this inquiry are both what is called *representation* and dialogue itself; these, however, rely on sincerity, humility, pure zeal, and Ignatian indifference as a presupposition. Truly, the inquiry concludes with a decision to be made by the Superior, freely and at the time he

---

6 Cfr. GC 31, d. 9, n. 1.

7 GC 31, d. 8, n. 36.

deems appropriate according to his conscience; otherwise, the dialogue would degenerate into an indefinite conversation or the victory of a certain *pressure group*.

Let it be understood that apostolic mobility is not possible without the availability by which all and each one are fully freed from internal attachments or uncontrolled passions. Sometimes, an argument is made in favour of the *anti-institutional* movement based on the more or less stable nature of institutions, as if this were the only obstacle to change; a greater danger is the immobility arising not from the institutional form of some work, but from the fact that, unconsciously, we do not want to be separated from a certain place, human group, or type of activity.

Let that not-so-easy care of knowing and recognizing things objectively also be cultivated; for in this way, we will more eagerly and positively embrace less agreeable decisions; such an effort overcomes the subjectivism by which someone, judging everything from an individual perspective, knows not how to obey unless the commands align with their own personal sense.

40. The effectiveness of the Society's work is measured by that unity of action, which is lost when men, even if many and excellent, are dispersed through individualism. For our apostolate is a corporate mission, not an individual initiative; it is ours to be ready to sacrifice individual plans or even talents for the common service.

However, obedience and personal initiative should not be wrongly described as being opposed to each other; for full obedience presupposes - often even before the Superior's decision itself - a disposition to propose and undertake things, and always, for the execution of the assigned work, industrious and diligent application.

The one to whom something is entrusted bears a responsibility that is often heavy, of which we will never be sufficiently aware; and that responsibility of execution often requires serious, austere work, unknown to many. If the sense of that responsibility is properly cultivated in prompt, exact, and complete execution, it itself provides a remedy to the levity and temptation of thinking and acting superficially, which arises from today's circumstances.

In the teaching of Christian, apostolic, and religious obedience, let us not forget to especially ensure that Christ himself is presented to the eyes of the young Companion, he who was exalted above all creation through the path of self-emptying by which he humbled himself on the cross, having become obedient.

[41-49…]

Pedro Arrupe, S.J.
Fr. Gen. Soc. Jesus

At Rome, 25 December 1967
On the Feast of the Nativity of Our Lord Jesus Christ.
Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XV (1967), pp. 106-133

5. Letter of Rio: Jesuit Provincials of Latin America with Fr. General

Casa da Gávea, Rio de Janeiro, 6-14 May 1968

1. Gathered in Rio de Janeiro with Father General for a week of study and reflection (6-14 May 1968), we, the Provincials of the Society of Jesus in Latin America, address ourselves to all of you, Superiors, Fathers, Brothers and students, to communicate the orientations and commitments we have reached in our collective examination of conscience. We undertook this examination in the presence of the Lord and urged by the teachings of the Council, by the words of the Pope in his letter "*Populorum Progressio*", by the constant orientations of our bishops and by the letter of Reverend Father General on the Social Apostolate in Latin America.
2. The majority of the inhabitants of the continent find themselves in a situation of misery, the injustice of which, in the words of Paul VI, "demands in a decisive way the punishment of God" (*Populorum Progressio*, 30). Urban and rural marginal populations are growing at an accelerated rate. The indigenous populations find themselves in a de facto racial discrimination. The same dialectic of violence is developed by those who reject the necessary profoundly innovative transformations and those who despair of any peaceful solution. The traditional society with its own culture is disappearing, a new society is emerging, industrial and urban, democratic and socialised, multicultural, without geographical boundaries in its ways of life, secularised and lay, which questions or rejects the values and structures hitherto in force. At the same time, a civilisation of abundance, threatened by materialism, is being born. On the other hand, the constant multiplication of scientific and technical progress and the dynamism of increasingly aware peoples are opening up new horizons of hope.
3. The social problem of Latin America (LA) is the problem of man himself. The epoch we live in LA is a moment in the history of salvation. That is why we intend to give this problem an absolute priority in our apostolic strategy. Moreover, we want to conceive the whole of our apostolate in terms of this problem. In this way, we hope to participate, to the best of our ability, in the common quest of all peoples, whatever their ideology or regime, towards a more just, freer and more peaceful society. We wish the Society of Jesus to be present in the whole temporal existence of today's people, not on a political basis, but on the basis of the Gospel message alone, as interpreted by the Church, without exercising any power in civil society, but inspiring personal and collective conscience.

   We are aware of the profound renewal that this implies. A certain break with certain attitudes of our past is necessary, in order to link up with our humanist tradition "*Gloria Dei, vivens homo*", the glory of God is the living person (St. Irenaeus).

We want to avoid any attitude of isolation or domination, which can sometimes be ours. We wish to adopt an attitude of service in the Church and in society, rejecting the figure of power that is often attributed to us. We express our willingness to cooperate with the clergy and the laity in a joint pastoral ministry, seeking new structures of collaboration for our works.

In all our action, our goal must be the liberation of men and women from every form of servitude that oppresses them: the lack of minimum resources and literacy, the weight of sociological structures that take away their responsibility in life, the materialistic conception of existence.

We want all our efforts to be directed towards the construction of a society in which the people are integrated with all their rights of equality and freedom, not only political, but also economic, cultural and religious.

We count on you as we undertake this effort to strip ourselves, with self-sacrifice, of any aristocratic or bourgeois attitude that may have existed in our positions, in our living conditions, in the selection of our public (the people we serve), in the way we deal with our lay collaborators and in our relations with the privileged classes.

4. Our apostolate, inspired by this truly universal and evangelical spirit, will inevitably provoke reactions: we will not provoke them through partisan attitudes, but we will continue to preach the gospel of the poor, whatever these reactions may be.

   Convinced by the cry for peace that arises from the whole of humanity, in the midst of its fratricidal conflicts, and faithful to the evangelical spirit expressed in the encyclical of John XXIII, whose title is significant, "*Pacem in Terris*", we commit ourselves with all our strength to promote "bold transformations that radically renew structures" (*Populorum Progressio*, 32), as the only means for promoting social peace. Violent attitudes are inauthentic if they are inspired by utopia, frustration, or hatred, and not by reflection of conscience and Christian love: they are attitudes of avoidance, if they omit possible present actions with the sacrifices they imply. Passive attitudes can also be inauthentic because of ignorance, inertia, fear of courageous action or lack of concern for others. In all its action, the Society will call Christians to this reflection and love, stimulating them to fulfil their temporal commitments.

5. In the orientation of the spiritual and sacramental life, in preaching and in all our pastoral action, we must insist even more on avoiding the dissociation which insinuates itself into the existence of many Christians: religious dissociation between private life and professional or public life, where there is no place for love and no conscience of sin. Persons are saved or lost according to the meaning they give to their life in the common history of humanity. This integration of social existence into Christian life demands a philosophical and theological reflection that embraces the whole world in its most urgent actuality. It is especially the task of professors of philosophy and theology to teach the "global vision of man and humanity" which the Church has as her own (*Populorum Progressio*, 13) in order to prepare future priests and lay people for their apostolate in today's world. This formation must include a serious initiation into the human sciences.

6. In order to orient our ministries according to the most urgent human and religious needs of our continent, we propose, first of all, to shift part of our apostolic forces towards the innumerable and growing mass of the abandoned.

   For several years, little by little, centres of reflection and action have been founded in the Latin American provinces to study the aspects of development in each region from a Christian perspective, as our contribution to the change of social structures. We are determined to consolidate these CIAS (Centres of Research and Social Action) with personnel and means, whose specific mission is to help to raise awareness, stimulate and orientate mentalities and actions, with research, publications, teaching and consultancy.

   Within or outside these centres, other Jesuits work in the formation of peasant and worker leaders, in the cooperative and trade union movement and in the promotion of civic and communal action. Material aid works have also been set up throughout the continent, and for years Jesuits have been working in poor and peasant parishes, giving generously of their lives to their brothers and sisters. The Society of Jesus wants to dedicate more members to these works, always trying to make the people themselves responsible for their own liberation.

   We are convinced that the Society of Jesus in Latin America needs to take a clear position in defence of social justice in favour of those who lack the fundamental tools of education, without which development is impossible. Consequently, we must work vigorously to provide the educational opportunities that will enable the marginalised, through their equal access to culture, to contribute the value of their talents to national life. We wish to encourage and improve educational work for the advancement of the masses of the people through all-round education. Our educational tradition will have a fruitful modern version here.

   In addition to these activities, the Society recognises as fully in keeping with its spirit the vocation to an apostolate of presence and witness, by living humbly and poorly among the people, provided that this presence and witness are an authentic apostolate. The form of this presence can vary according to circumstances: pastoral animation of basic communities in popular and rural areas; in collaboration with the diocesan clergy in their efforts to renew the parish apostolate; manual work in factories, if the need for this form of apostolate is felt in de-Christianised areas. In order that Jesuits working in this ministry may feel intimately connected with the whole Society, experience will indicate whether it is opportune to create a religious community of their own.

   In this way our Society will manifest its desire to share in the community of life of the people. Our communities will be influenced by this presence and the whole Society will feel invited to give more explicit witness to poverty in our buildings and in our whole way of life.

7. It is not enough to shift part of our efforts towards the popular masses; we want all forms of the Society's apostolate, without losing their specific purpose, to be integrated into the social apostolate.

With regard to education, which we consider as one of the most important factors of social change, we affirm the urgency for our colleges and universities to accept their role as active agents of integration and social justice in Latin America.

Our educational establishments must gradually develop an awareness that the whole community benefits from their services and that therefore all must cooperate to gather the necessary resources so that these establishments can fulfil their purpose better each day and be able to provide all levels of education to those who have the capacity to aspire to them, without class or financial privilege.

Up to the present, the majority of our students have come and continue to come to us in search of an individual education that will ensure their future in the present social order. We, as a rule, have implicitly contributed to this individualistic aim and to their class prejudices (P. General Letter on Soc. Apost. in LA). The situation in LA demands of us a radical change: to instil in our students primarily an attitude of service to society, in whose transformation they must collaborate, and an effective concern for the marginalised, in whose promotion they must work.

There should also be a tendency, as far as possible, for our students, before graduation, to perform some genuine social service for the good of the community. This service should be part of the curriculum. Therefore, families who entrust their children to us will commit themselves to be cordial collaborators in our social concern.

With regard to our universities, we know that their recent foundation and the arduous nature of their work place them in the order of truly difficult apostolic undertakings. Their academic and economic problems are further aggravated by the need, on the one hand, to provide high quality teaching and research and, on the other hand, to increasingly achieve the democratisation of university opportunities. We believe that our universities should be eminent in the human sciences because of their decisive importance in planning change in our society. In our universities there should be a group of experts in Education, serving the educational interests of the community.

We cannot forget that at the root of the unjust social structures in Latin American countries is the hurtful inequality of educational opportunities. We must make an effort to offer, with our own contribution, the greatest number of scholarships and other facilities that will make our education available to all; but also, and for the same reason of justice, we must carry out serious studies that will lead to a better distribution of official educational budgets.

Finally, we believe that in this field of education, the cooperation of all the Jesuit Provinces of Latin America would be advisable, in order to translate the aspirations outlined in the preceding paragraphs into pilot projects.

8. In many regions of Latin America, the Society, absorbed by its apostolate with adolescents and young people, has perhaps not devoted itself sufficiently to the formation of the conscience of adults, who should also be the promoters of social change: intellectuals, businessmen, trade union leaders, artists, businessmen, professionals, politicians. We must help them to be authentic Christians in their professional and public life, or authentic professionals in the service of society.

And we must not only work tirelessly for the laity: we must work with them. They are called to the apostolate by reason of their royal priesthood and we must help to harness their immense energies for the transformation of our continent.

9. The media, because of their power and reach as agents in the formation of collective cultural and social coexistence, must acquire a new prominence in our apostolate. It will be difficult for us to be heard by atheists and de-Christianised people if we do not make use of these media. The statistics of the average time that our Latin American man devotes weekly to these media leave no doubt as to their decisive importance in strengthening human values and promoting styles of life and social organisation that help to create the new order to which we are tending.

10. At the end of our letter, we would like to insist on the intimate conversion that our participation in the creation of a new social order implies for each one of us. A closed humanism", writes Paul VI (*Populorum Progressio*, 42), "which is impervious to the values of the spirit and to God... an exclusive humanism is an inhuman humanism". The construction of a more human society will never come about if we are incapable of bringing this divine contribution, without which every social construction becomes inhuman again: this is the contribution that the world expects mainly from us priests and religious. We must sincerely ask ourselves: Will we be able to respond to this expectation of the world? Are our faith and our charity equal to the anguished call of today's world? Is our self-denial sufficient for God to find an open way to fill us with his light and energy? Does our personal prayer have a sufficient place in our life to unite us to God in the great human task which cannot succeed without God? Can the Society keep in its midst those members who do not want to pray, or indeed have no personal prayer? We, the Provincial Fathers, have given serious thought to these questions. We want to raise them with all the Jesuits of LA in an instant and urgent way. The commitments expressed in this letter ultimately depend on the answer to these questions.

11. We know that the directives of this letter imply a profound renewal of our apostolate and of our personal life. We are not unaware that they imply on the part of the Provincial Fathers themselves a revision of their decision-making criteria. We are under no illusion that such a total and profound renewal can be carried out seriously in a short period of time; but we are determined to carry it out as soon as possible. We count on all of you to promote this renewal through work, reflection and prayer.

We hope that in this way the Society of Jesus in Latin America, with divine grace, will be able to carry out the conversion necessary to fulfil the responsibility imposed on it by the historical epoch in which the continent is living, for the greater glory of God.

Fr. Pedro Arrupe, S.J. and Major Superiors of Latin America

Original: Spanish
Provisional English Translation verified: Orlando Torres, S.J.
Source: From the Office of the President, CPAL

6. On Poverty, Work, and Common Life

Pedro Arrupe, the Superior General of the Society of Jesus, issued the following letter to every Jesuit in the world on April 14, 1968. Arrupe uses the letter to express concern about some of the problems as related to a Jesuit's vow of poverty. He also references the Statutes on Poverty*, released in September 1967. Arrupe cautions Jesuits not to relax their own standards of poverty while working on behalf of the poor around the world.*

14 April 1969

Dear Fathers and Brothers in Christ, P.C.

1. In this letter I would like to deal with some practical points concerning actual problems in the matter of poverty. I consider this useful because of various circumstances, such as the present desire for renewal, a greater sense of certain values of common life, apostolic concern for the poor and the working classes, and also because of the apparent novelty in the statement of the 31st General Congregation with regard to the remuneration for work done.[1] The way in which this declaration may have been related could give rise to various regrettable and harmful misinterpretations, either with regard to the gratuity of our ministries or, perhaps more important, with regard to common life.

I do not intend to go into historical or juridical details. Nor will I deal with items that touch more directly on our apostolate. This could be done in another letter. While being fully aware of the apostolic nature of our vocation I shall in this letter avoid explicit mention of it, except where it seems opportune to do so.

Even at the risk of omitting many necessary distinctions, I would prefer this letter to be shorter. However, it is not right to sacrifice clarity for the sake of brevity, particularly when confusions have to be cleared up. And since adaptation and renovation of long-standing practices must be guided by a renewed understanding of the matters in question, we should first call to mind some fundamental points of our religious and apostolic poverty.

2. Religious Poverty

Expressions such as "*poverty*" and "*witness to poverty*" can create difficulties. Certainly, we desire to bear witness, not to some ideology or virtue, but to Jesus Christ, to His love, and to the freedom He has given us. We are called to be such witnesses by practicing the evangelical counsels. In this light, poverty must be considered as one aspect of these evangelical counsels according to the divine revelation culminating in the person and life of Christ as interpreted by the Church in the course of time, and not strictly with reference to some socio-economic condition as the prime model to be imitated.

Of course we do not close our eyes to the world around us, with all its forms of poverty: shortage of food, lack of human development, deprivation of lawful freedom, refusal to

[1] Decree 18, nn. 15-16.

give human beings the respect and love which is due to them, rejection of God, denial of moral values.

Yet, all the recent studies on poverty together cannot give us a proper definition of poverty. Besides the victims of a poverty passively tolerated, we find others to whom we also refer as being poor, those who "*with the freedom of the children of God*" have freely adopted a position somehow analogous to the humble condition of the poor, thus transforming it.

3. These are the ones in whom the "*poor of Yahweh*" somehow live on. But above all, it is the Son of Man who lives in them, the Word of God born in the likeness of men, Who being found in the form of man, emptied Himself, became a humble servant, poor, hard-working, not claiming His own rights, yet free to the highest degree. It is from His very heart and life that the appeal comes to us to make ourselves poor like Him, working with great reverence for all that has been created, to serve with His humility and with His selflessness.

What this vocation implies is illustrated by the example of the disciples chosen and prepared by Christ to become His witnesses: "leaving everything behind, they followed Him."[2] Moreover when we contemplate the group of apostles living with Christ, and the Jerusalem community animated by the Spirit given by Christ at Pentecost, we notice the power of charity which united all those who wished to be brothers in Christ as well as witnesses to Him. By that same dynamism of charity they were moved to possess and share everything in common, so that all should be one: "Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common."[3]

4. Apostolic Character

Obviously it is the task of the entire Church to carry the Good News as God's answer to the poor of this world, but within the People of God this mission belongs especially to those who have received the proper gift for it. The apostolic charism conferred on St. Ignatius and on the Society he founded supplies a particular note to our poverty. As with chastity and obedience, it is not simply juxtaposed to our apostolic words or achievements; it qualifies intrinsically our very mission, and it enters as a constitutive factor into our particular manner of rendering help to our fellow men. If, according to the inspiration of Saint Ignatius, the concrete types of poverty are subordinated to the apostolic aim of the Society, this "functionality" should be understood, not in relation merely to some kind of efficiency or productivity, but in relation to the influence which is most strongly exercised by the witness of living, thus making it possible for men to see and taste the sense of Christ humble and poor, the joy of the brotherhood in Christ.

This need we should feel, through and beyond the letter of our institutes if we would fulfil our mission of helping our fellow men to "observe the right order of values in their earthly activities, in faithfulness to Christ and His Gospel, so that their whole lives, both

---

2 Lk. 5. 11.
3 Acts 4. 32.

individual and social, will be permeated with the spirit of the beatitudes, notably with the spirit of poverty."[4]

5. Ignatian Charism

When Saint Ignatius and his companions sought the Pope's approval for their new form of religious life they proposed a rule which comprised the teaching of the Lord, as also the Christian and religious tradition. It also contained the fruits gained by experience in this manner of life. It is still the fundamental norm for our apostolic poverty: "We have experienced that a life as free as possible of the contagion of avarice and as conformed as possible to evangelical poverty is more joyful, more upright, and more helpful for the edification of mankind. We know that our Lord Jesus Christ will look after the needs of His servants in regard to food and clothing, while they are exclusively occupied in seeking the kingdom of God. This is why each and everyone of us vows perpetual poverty…."[5]

Our first Fathers wanted to be "*poor priests of Christ*," not for purely philanthropic or pastoral reasons, but in response to the call of the Father inviting them to live together in a particular conformity to the Son, thus participating in His salvific mission.

6. It was with this in mind that they professed the evangelical counsels of which the Second Vatican Council says: "The religious desires to follow Him more closely Who made Himself poor for our sakes; he seeks to manifest more clearly the Saviour's self-giving, and to direct his affections rightly, 'lest by his use of earthly possessions and by a fondness for riches which goes against the gospel spirit of poverty',[6] he be thwarted in his search for perfect charity." This charity is at once love of God and love of neighbour. This is for us the meaning and sense of the profession of the evangelical counsel of poverty. Our vow is not merely a promise to observe a certain manner of living. By our vow we commit ourselves for the rest of our lives to live in a manner demanded by our dedication to further the coming of the kingdom of God, acknowledging indeed the value of earthly goods, but at the same time rendering a particular sacrifice in the use of them, especially by a real renunciation.

7. It is, of course, quite possible for a Christian to bind himself by vow to a purely individual practice of poverty, but this is not our vocation. For us, as religious, there is a necessary connection between the common life which we profess and the poverty which we vow. This is an essential twofold aspect of common life where burdens are shared in common. The community is a bond of friendship and of common life, a centre from which our apostolate spreads forth. For the Jesuit in particular it is a matter of wishing to be and act as a member of a body. It is properly the Society as a body which exercises the apostolate, even though we live in different parts of the world or are engaged in tasks which of their very nature are not connected with one another. This is, at least in principle, a different concept from that which governs a secular institute.

---

4 Gaudeum et Spes, n. 72.
5 Form. Insti. I et II, n. 7.
6 Lumen Gentium, 42; cf. Perfectae Caritatis, n. 13.

8. Sharing in common

Therefore it is because of our religious vocation as apostolic, and because of the witness to selfless charity to which our vocation urges us, that we share in common not only our lives and our efforts, but also all material goods. Fraternal charity among apostles expresses itself particularly by this sharing and by the spontaneous care of equality as much as this is possible.

Naturally, common life admits of changes in the concrete manner and norms in which it must be expressed. It is not necessarily tied to a group that lives under the same roof. Yet, it demands a real bond, one which is realized on the level of material things. We do not make it an end in itself, but it would no longer serve its purpose of fraternal and apostolic charity, in fact would disappear or be reduced to merely formal gestures, if an individualistic conception of the use of goods were to prevail. The authenticity of our apostolate cannot permit private appropriation. On the contrary, it necessarily requires a sincere and practical willingness to share goods integrally. If we seek to share with the poor, we must first of all share with our brethren in the Society. How could we call ourselves poor if we do not banish "*mine and thine*" from our lives?

9. Saint Ignatius and his companions saw this as quite obvious. Even before thinking of a religious life based on obedience they had embraced evangelical poverty with all its personal and common demands. This is why, in 1539, aware as they were of the consequences of their impending dispersal, they asked themselves in their famous "*deliberations*:" "Should we preoccupy ourselves with those who will be going forth, and should they be preoccupied with us; should we maintain mutual contact; should we continue to show more concern for each other than for externs?" A clear answer was given: "Mutual care must be fostered, even more than before. Now that they are going to set out for various parts of the world in the service of the Church, by order of the Vicar of Christ, they must rather confirm and render more stable the fraternal communion which now unites them."[7]

10. With regard to common life in the Society, the 31st General Congregation declared in the eighteenth decree: "Our community poverty includes two aspects: that common life which Saint Ignatius derived from a centuries-old tradition and current Church law still sanctions as an essential element for all religious families; and that mode of living which bears the mark of a special calling."[8] This mode of living is to be ordinary, and certainly modest; it should be the gauge by which Ours measure the use of things and money for their apostolic needs and the positive edification of their fellow men. In this letter I shall not deal with this aspect of our Jesuit poverty and its relation to common life so called. At the moment I want to insist on the "*common life*" in the classical sense of the term. It is a "*common life*" which consists of "living in common without anyone having personal property—living in a common possession of goods." This is an essential point in our life of poverty.

---

7 Mon. Ign. Ser. 3, 1, p.3.

8 Decree 18, n. 13.

The decree continues: "Our every use of material things should be such that by the sharing of these goods in common we express and strengthen the unity of mind and heart of all members of the Society…." That this norm has a solid foundation is clear from what I have said in the first part of this letter.

11. "Remuneration for work done as a source for living"

Does this imply that one demands remuneration, and that one individually appropriates the remuneration?

The 31st General Congregation declared it to be legitimate for the Society to accept remunerations as the fruit of certain labour.[9] By this simple declaration, which is of a juridical nature, the Society did not establish anything new, but authentically acknowledged the legitimacy of a longstanding practice (e.g. the rights of authors). In fact, conditions were made quite precise, as I shall observe later. As a result of that statement some apparently formed the impression that such remuneration disregards, at least in part, the demand that all material goods be shared in common. This would lead an individual religious to act as if the remunerations for his work are acquired for himself, with only an obligation in justice to compensate his community for his daily sustenance. I do not have to describe the possible variety of abuses of this kind. Allow me to present a fictitious case: One of Ours, by reason of his work, receives a regular salary. Since he is in effect a member of a community he pays this community the amount of daily board and lodging charged in his Province to visitors. The rest of his income he spends practically as if it were his personal property, buying books, equipment, clothing, gifts or alms, a little relaxation, travel, or holidays. A great number of different cases could be stated, which in varying degrees would be deviations from our common life.

There is no need to look back into history to see how often religious life has been harmed and watered down by such practices. One could think here of "peculiar;" of money or other things withheld from common possession. It does not matter whether these abuses are covered up, whether they are somehow sanctioned by some strange ·sort of authorization, or whether they are disguised somehow (such as the Jesuit who receives from relatives or parents as a "loan" something that is intended to be for his own exclusive use).

To be sure, times have changed, and it is becoming rather accepted that a good number of religious have to handle money. Certainly, it is a proof of fidelity to ask for permissions even in lesser things (which one is almost sure to receive), but a more basic proof is to really act as a non-owner, as a member of a fraternal community, and therefore according to the directions and intentions of the Superior. The true Jesuit will spontaneously render an account of funds received and spent, and submit his plans for prior consideration and approval. It is one thing for a religious to act according to the circumstances as a kind of purse-keeper, it is quite another thing for him to arrange his own budget as he likes, in the way a lay person does, even if this were done along the lines of a discreet charity.

In the Society, no Superior can allow or admit of such private possession or use of private goods. Not only does our Jesuit rule and Constitutions expressly condemn this

---

[9] Ibid., n. 15.

practice, but also it is contradictory to the spirit and demands of our vow of poverty and of an authentically common life. The law's role is to clearly formulate that which is strictly in accordance with our proper type of a life of poverty, fraternal charity, and apostolicity.

I do not wish to be burdensome in my insistence, but it is necessary to correct erroneous concepts and interpretations in this matter, even if some of these errors may have been committed in good faith.

The Second Vatican Council rightly reminds us that "religious poverty requires more than limiting the use of possessions to the consent of Superiors," and I myself have already alluded to the possibility of playing some kind of illusory game, and to the possibility that certain types of approval or tolerance by Superiors should be condemned as having no validity. The Council does not by any means suggest the abolition of the principle of dependence. Nor is there here question of pure and simple dependence. Actually, the Council adds "*members of a religious community ought to be poor both in fact and in spirit, and have their treasures in heaven*."[10] It belongs therefore to the essence of our poverty, in actual reality and in spirit, to have everything in common, without any reservations.

12. Poverty and Work in the context of Charity

The 31st General Congregation, recommending devotion to work, and sincere dedication to our tasks, placed this in the context of poverty. Yet, the Congregation did not equate poverty with the condition of a worker—still less of a paid worker, nor, narrower still, of a manual labourer working for pay. Such an equation would disregard the value of work in itself, and at the same time it would amount to a false concept of the notion of poverty. Therefore, we do not say that for us to be poor means to gain our living by means of our own work. Nor do we say that each must look after his own needs by means of the remuneration for his individual work, or to make his contribution to the necessary funds.

Quite evidently, our spirit of poverty would not be earnestly put into practice if we did not realistically and methodically employ our energies and opportunities, even the leisure hours and holidays away from professional and scholarly work. Certainly, the individual should willingly impose on himself a life of dedicated work, of reasonable care of health and self-discipline as the fruitful sources of energy. But the poverty of Christ and His disciples is lived in any type of activity, contemplative or intellectual, in strictly spiritual ministries no less than in practical work, whether our service is rewarded by remuneration or not.

The General Congregation emphasized that our work is apostolic since we are engaged in it not because of material gain, but because of selfless charity. The same charity, freeing us from personal gain, urges us to share with largesse: "The witness of our poverty today most aptly shines forth in our practice and spirit of work undertaken for the kingdom of God and not for temporal gain. This poverty should be filled with activity, by which we resemble men who must earn their daily bread; it should be equitable and just, ordered in the first place to giving each one his due; finally it should be generous, so that by our labour we may help poorer houses, our works, and the poor."[11] And again: "Our poverty, then,

---

[10] Cf. Mt. 6. 25.
[11] Dec. 18, n. 8.

should become a sign of our charity, in that by our lack we enrich others. Nothing should be our own so that all things may be common in Christ."[12]

Accumulation or lavish spending should be avoided. Lavish spending particularly is an insult to the poor and a contempt for humans and human work. Let us prudently economize, especially in areas where goods abound, in order that more may be given to those who suffer deprivation. Our hospitality should be generous; we should be just towards our employees and helpers. While on occasion there may be good reasons to spend fairly large sums on accommodation and even on relaxation or entertainment, the decisions must be made in wisdom and in full responsibility. Such decisions always involve a choice between different possibilities of using the money. Hence we should have the courage to face the fact that in poor countries families could be fed or youth educated with the money we spend on dinners in restaurants, outings in private cars, purchases of the latest style of equipment, or replacement of furnishings. Natural honesty itself, human solidarity, Christian charity no less than religious poverty demand that spreading around of mutual help which, as the General Congregation recommends, ought to extend beyond the limits of the house, of the Province, and of the Society. Such is the broad and dynamic interpretation of the basic norm: "the common possession of everything in Christ."

13. Human Dignity and the Voluntary Renunciation of Legitimate Rights

Human dignity seems to demand that a man assume personal responsibility and by the fruits of his own work provide for his material needs and even for his apostolic activity. It would therefore seem advisable or even necessary that a religious should keep what he earns so that he can have a better sense of values and spend it to the best advantage. In this way he would not only know the difficulties of human existence but also experience the personal satisfaction of providing for himself. He would feel the legitimate pride of a working man.

While these values cannot be denied we must avoid confusion about responsibility or human dignity. Praise for him who serves is different from the self-sufficiency and the sense of power of him who possesses. There is more to the value of human labour than the market price. At any rate, it is well to remember that not all Christians have been called to self-fulfilment in the same ways. Certainly we must work no less hard, rather more if possible, than men who are forced to gain their livelihood by their own toil. This will really put us into contact with our fellow men. Should we also receive a salary? Have those who render great help to humanity—researchers, philosophers, artists, philanthropists, statesmen—subordinated their work to the codicil of some labour contract with a prescribed pay, specific bonuses, fixed hours, guaranteed work, holidays, and so on? It will be for us as ministers of the Lord and apostolic religious in the service of all to accept with sincere joy and humble boast any alms or other aids by which those we serve indicate appreciation of our ministry and associate themselves with our surrender, or gifts contributed by the charity of benefactors. The true sense of gratuity is found in receiving. If this human and Christian value were lessened, serious harm would be brought upon the world today. It is

[12] Ibid., n. 9.

a value that should not be separated from the exercise of rights and duties flowing from justice.

For Ours who are unable to contribute financially to the community, such as those in poor health, or priests who are totally dedicated to gratuitous ministries, very often for the benefit of the needy, it ought to be an evangelical joy of the highest order to depend for material needs on our community of goods and on the free offerings of the faithful. Nor can this really depress men except where an individualistic or naturalistic outlook prevails.

It is clear enough how rich in meaning is the practice of that "living without personal possessions" in the very commonplace activities of daily life, a human meaning to be sure, but above all an evangelical one. True to religious tradition, the Second Vatican Council teaches: "in imitation of Christ … a person shares in the poverty of Christ, Who became poor for our sake when before He had been rich, that we might be enriched by His poverty."[13]

Whoever would wish to share in this poverty cannot but desire freedom of heart and effective deprivation, the extent of which depends on the particular form of religious life and apostolic action. In a spirit of generosity he willingly sets aside the pride a man can take in providing for himself. He willingly becomes involved with his brothers; like them and with them he works, accepting the economic situation as it happens to be, with its joys and sufferings. In this way, full of confidence he abandons himself to the Father in heaven. His anxieties are measured by the degree of intensity with which he seeks the kingdom of God. By persevering in community life he cultivates forgetfulness of self and learns to open his heart to others. He will acquire an instinctive sense of sharing as well as a deep empathy with all who suffer in this world.

14. The Spirit and Reality of Free Service

The 31st General Congregation in the decree on Poverty treated of remuneration for work done in two distinct paragraphs according to the different aspects considered.

In paragraph fifteen it dealt with possible sources of material goods necessary for the life and apostolate of Jesuits. The material "*ways and means*" declared to be in conformity with our religious and evangelical poverty were alms, income, and remunerations for certain works.

By alms is meant every kind of help which derives from the free charity of people, and not from strict justice. There is nothing fictitious about mentioning alms. It is humble realism and a faithful reminder of the inspiration of Saint Ignatius. Many missions, important houses with libraries, institutions of education and social apostolate, excellent radio stations were brought into existence by gifts. Like many other communities, for a considerable part of their budget they continue to depend on other Christians who express their gratitude and generosity by means of contributions, large and small. Hence, if we should refuse to accept alms, many types of our evangelical and missionary apostolates would cease to exist.

---

[13] Cf. 2 Cor. 8. 9; Mt. 8. 20.

In that paragraph the General Congregation did not have to state explicitly that, as in the case of alms and other gifts, the remunerations are acquired lawfully for the Society, and not for the individual religious. Nor is this a denial of the fact that individuals may have certain rights by civil law, which frequently does not recognize our condition as religious. But as religious, and therefore in conscience, a Jesuit knows that he always acts in the name of the Society.

In declaring that remunerations for work are a legitimate source of income, the General Congregation was motivated by a desire for clarity and honesty. But this same concern also determined the precise conditions to be observed with regard to the activities for which remuneration may juridically be accepted. The choice of such activities is not arbitrary. Obedience plays a part here, with all the personal responsibility and initiative that it supposes in the religious. At the same time, the choice must be made in accordance with Ignatian norms or "the principle that should govern the choice of our ministries." Finally, the choice must be made without any spirit of gain and must be free from the desire of temporal advantage. In this matter the principle of gratuity and detachment prevails, as it always has in the Society.

In the second paragraph where the General Congregation dealt with the remuneration for work done, it did so under the aspect of gratuity, whereas before it had considered it from the aspect of lawful sources of income. When Saint Ignatius considered the apostolic activities of the Society he wished them to be specially characterized by the note of gratuity. While gratuity cannot be reduced to any particular norm, the General Congregation clarified a number of points, declaring: "*that the rights of authors, emoluments, honoraria, grants, and other gifts which are considered to be the fruit of the talents and industry of Jesuits may be accepted; however, in the choice of ministries or works, let Jesuits not be influenced by the intention of making profits*." In the passage immediately preceding it was re-emphasized that Ours could not demand remuneration for their spiritual ministries.

Therefore we should certainly not be motivated to undertake work by a desire for profit or a hope for that pleasure which is naturally involved in acquisition. We wished our lives and work to be free from a striving for gain—sometimes a tyrannical force. The modern world is in need of men who boldly bear witness that they have been liberated from this force. A much more urgent responsibility than the necessity of obtaining food or conveniences should urge us on, namely apostolic responsibility. We accept the risks involved in an indifference towards personal gain, so that, in whatever place God chooses, we may serve and love with full liberty and readiness for any work. As far as the meaning of Ignatian gratuity is concerned, the General Congregation states that it means "inner freedom (absence from seeking one's own temporal advantage), outer freedom (independence from the bonds of undue obligation), and the edification of the neighbour which arises from this freedom and from the love of Christ and men."[14]

Thus, the Congregation showed its fidelity to the spirit of Saint Ignatius. In order to foster the vitality of that spirit, however, the Congregation had to renovate practical rules of the past. In the fifth paragraph of the same decree we read: "In order that this poverty

[14] Decree 18, n. 16.

may flourish the more, the Society seeks its adaptation and renewal both by a return to the true doctrine of the Gospel and the original inspiration of the Society, and by the adaptation of our law to the changed conditions of the times, in such a way that, insofar as it may be necessary, the letter of the norms may be changed, but not the spirit, which must continue undiminished."

The General Congregation remained loyal to these ideals in the questions of gratuity and lawful acquisition of remuneration for certain works. But Ours would fail in this authenticity if they were to accept or reject ministries, depending on the size of the stipend or remuneration, or if Superiors were to allow themselves to be led by considerations of financial gain as they engage in apostolic service or assign Ours to some work or residence.

15. Poverty and Lack of Security

Before concluding this letter I would like to deal with some possible difficulties against our norm of having nothing of one's own in order that all may be common in Christ.

Some consider that poverty as a condition of man should consist in a deprivation of security. For quite some time now sociologists have stated that the "*proletariat*" suffers more from this than from an actual lack of goods. Some conclude from this that we cannot experience true poverty unless each of us is forced to look after his own needs and depend on a wage which he personally earns, so that each should seek profitable employment and insure himself against loss of work, sickness, and old age.

Considering reforms of this kind, one can at first glance see some or other advantage flowing from them. One could hope that thus a certain spirit of carelessness or idleness, to which some members of a community may be susceptible, could be forestalled. Indeed, it has never been a secret that possessing all goods and obligations in common can promote a certain laziness; it can lead some to follow the "nouveaux riches" or act like those who profit from the resources of another. Similarly, the practice of obedience or celibacy can conduce to more or less lamentable or ludicrous aberrations in some. But it is not only the religious state which is subject to such dangers. Any form of personal or group life has its risks. Just as the religious state must be evaluated for what it is and constitutes, so too all the aspects of the activity of religious institutes in the Church and the endeavours of the Society must be considered in the entire course of history. If all these factors are taken into account, would anyone say that without "common life" the Society would have done more fruitful apostolic work, and that it would have been more available to the People of God than has been the case?

To be sure, it is not an integral component of the "common life" that a certain childlike ignorance be fostered among religious with regard to the financial standing of their own communities. Saint Ignatius himself expected each and every one to have that care of the temporal facilities of the house "which charity and reason demand." In the same spirit of personal communication which Saint Paul took care to foster among his Christian converts, the General Congregation issued various recommendations on poverty, community life, and inter-provincial cooperation. It is hoped that in that same spirit also Ours will receive accurate information on the financial needs not only of their own house but also of the works of the Province, the Missions, and the entire Society.

16. If the individual Jesuit were to retain as his own the fruits of his endeavours, where would be the insecurity with regard to temporal matters—to say nothing about the internal freedom—of those endowed with excellent talents, health, specialized training, or even of those who restrict their works, all of whom could consequently receive greater remuneration for their professional performances? What would be the mind of other Jesuits and how could they be expected to be willing to assume gratuitous work? To what inauthentic expedients would they have to have recourse in order to fend for themselves? We know well enough what happens when a Superior's words or attitude are understood in the sense of "you may have the equipment necessary for this work or undertake this journey provided you can gather the requisite funds yourself." What could we say when discriminations between rich and poor Jesuits would disrupt fraternal love? The evil effects of such discrimination can be seen when Superiors tolerate violations of common life, even in trivial matters. At a time when newly formed associations of fervent lay people are led by a powerful impulse of the Spirit to try and abolish individual retention and ownership of possessions, should we be moving in the opposite direction?

One is free, of course, to imagine a form of consecrated life in which poverty does not demand sharing everything in common without exception. This would, however, be different from our vocation. On the other hand, experience teaches, sometimes very strikingly, that a person can strip himself of his sense of security by following the common life in all its perfection. If a member of the Society hands over to the community all of the considerable income that may have come to him by reason of his work; if before his last vows he renounces his patrimony in favour of works in whose administration he has no voice; if by process of civil law a large inheritance for which he had made no provision devolves on a formed Jesuit, do not these men experience a real and happy sense of insecurity about the future—all the more so since they do not bear it passively but embrace it freely?

This is no reason for encouraging less those of Ours who exercise a direct apostolate among the poor and who, moved more by apostolic charity than by any particular convictions regarding poverty, derive their subsistence from an income which is often very small. Among them they hold all things in common, and they share their goods with their fellow men in even greater need. They themselves will testify that what impresses outsiders is their surrender of goods to common possession, rather than the actual lack of goods or insecurity. Yet, these apostles of the poor do not refuse alms; indeed they occasionally seek them.

Would this manner of living be practicable only for a rather small group and during certain stages? Would it be feasible during the years of formation, for the old or sick, or for those of Ours whose ministry is laboriously performed in behalf of men unable to assist them financially, or for those who devote themselves to philosophical or theological research? Still, ministries of this type are considered to be among the foremost works of the Society today.

Consequently, evangelical and religious poverty cannot be reduced to insecurity. Nor can insecurity be reduced to an economic situation. Our norm of community of goods, which of course should be so adapted that its functioning really corresponds to modern

circumstances, makes real and profound demands on us. Particularly salient is the quality of dependence and basically that of humility. Those who are close to poor wage earners and those who have examined the condition of poor nations or classes claim that the heaviest burden such people have to bear is their condition of subjection and humiliation. Among workers, those are deemed poorest of all who are not free to choose the place, time, or even the nature of their work, their foremen or their fellow workers, as well as those who are forced to emigrate from their native country. Therefore, even from the point of view of being made like the humble and the weak of the modern world, we grasp the value of the life of dependence which is ours by reason of common life and our vow of poverty. This dependence has nothing ignoble about it. Quite the contrary, for we have freely chosen this state, inspired not only by our love of Christ the humble Servant, but also by the love we share with Him for His "least ones." This dependence in the material order contributes also to the unity of the community.

It is surprising not that the 31st General Congregation in its decree on community life remarked: "*Community life aids and assists us in this surrender in a great variety of ways, and its own unique way is the support of poverty…. The standard of living with regard to food, clothing, and furniture should be common to all, so that, poor in fact and in spirit, difference among Ours may be avoided as far as possible…. While he applies himself intensely to his own work, let each one also recognize his responsibility for the spiritual help and material sustenance of other members of the community*."[15]

While it is true that our sharing in common at times provides us with a relative security, this is not the reason why we have adopted this way of life. We have done so, rather, for spiritual and apostolic motives. Furthermore, this material security is for many of Ours considerably less than if they had been living as lay persons. Superiors and those in administration know all too well the concern and anxiety over certain financial conditions. But in quite a few countries the communities themselves too are well aware that their future is not at all assured. Often there is a real question whether the next day or the next year the necessary alms, subsidies, or remunerations will be received to enable them to continue to subsist, to prepare a younger generation of Jesuits, and to maintain apostolic works.

Whether this is called insecurity or not, the detachment implied in a realistic practice of common life receives its profound meaning from the fact that it goes hand in hand with the most radical inspiration of our poverty. By this inspiration we are moved to share the very poverty of Christ, to which the Second Vatican Council referred more than once as an attitude of not claiming one's own rights: the right to dispose of material goods and of oneself, the right of self-sufficiency without having to depend on the generosity of others. Our resources are for a great part free gifts and assistance which we could not have claimed. If we receive remunerations we do not seek them for themselves. Our activities are chosen without asking whether they are lucrative or not. Thus in charity have we taken the risk of not being able to provide for our material needs. This of course is not human prudence. It is audacity of faith and Ignatian trust in the bounty of the Father. This forms the true

---

[15] Decree 19, nn. 4, 7.

assurance of continued existence for the person who seeks the kingdom of God and its justice which sanctifies us and those we serve.

17. Danger of Formalism

Some might say: "This general norm of poverty has led us in the past and will continue to lead us in the future to a rigidity of life burdened by observances and fears. In fact, all too often have religious reduced their poverty to obedience, perhaps rather to a certain caricature of dependence, by an abuse of the permissions game in order to justify the individual or collective acquisition or use of superfluous or useless things. A kind of legalism has served to cover up habits of comfort."

The Society has not been unaware of this sort of deviation. The Fathers General have often denounced the abuses indicated above. I do not have to restate all that is implied by a sincere practice of common life. With or without institution, witnesses to a higher ideal can, if they opt for the easy way, end up in some type of pharisaism or in some other type of scandal. In reality the charism of a religious group needs an institution for its realization.

The evangelical poverty which a hermit or a person in the world is able to practice individually can be lived quite really if we share everything in common. If we sincerely accept the human condition and the duty to work where God wants us to for the good of our fellow men, and if we also adopt the basic demands of common life and action which lift us out of egotistic attitudes, uniting us in a fraternal effort, this could ensure a better distribution of material goods, but above all, it guarantees a more powerful union in our apostolic action. Poverty is therefore clearly an organic and necessary element in our mission. Our activity will bear fruit if the members of the community truly form one body in which the Spirit lives, manifesting its divine dynamism.

Conclusion

18. If we aim for this and if we live according to the Christian, religious, and apostolic orientation of our vocation we shall progressively find the concrete solutions by which our life is truly rendered poor and by which we come closer to those who are poor. We shall discover that our freedom can be exercised, not because of an absence of statutes or common obligations, but in and through wise and believing obedience which is at once responsible and active, humble and realistic. We shall freely accept observance for the value which derives from its end: to foster the life of poverty. Once we have interiorized this experience we shall find ourselves capable of exploring the necessary renovations. These renovations are the responsibility of all, whatever their age or task. Effective adaptations require a general climate in which are found the desire of belonging to the poor of Christ, a profound unanimity as regards values to be promoted, a fraternal exchange of ideas, and an ever-growing interior freedom, in the spirit of the Exercises.

19. We must thank God that the modern community spirit is growing, for it will be a great help in dialogue and revision. As far as the subject of this letter is concerned, this powerful and favourable spirit, this desire to share integrally among brothers is bound to lead to a renewed understanding of poverty in its aspect of common life, and to adopt this as truly necessary for our charism. In several places it has already led to very happy and

valuable initiatives with regard to fraternal equality in houses where, for example, Jesuit students from different Provinces live together.

The inadequacy of certain formulas, referred to as "traditional," together with certain rather uninspired interpretations might tempt us to re-examine everything and start all over again from zero. However, there is no opposition whatever between the present need of creativity and an intelligent adherence to the essential elements of our poverty and of our fraternal and apostolic union. The confluence of these forces guarantees the power of our dynamism which will be fostered by this letter in which I have called to mind a focal point around which it should develop. The value of our adaptations should not be measured merely by their newness nor by a type of social initiation which would always run the risk of being a little behind the times. The problem is not simple, particularly since with regard to poverty it is a matter of incarnating the Gospel in very material realities. At any rate, any true progress depends necessarily on the authentic love which inspires projects and on the fidelity with which they will be put into execution.

This is not a fidelity towards the past, but towards Him who in the company of His Father invites us today to conform ourselves to Him. In order to make Himself more acceptable in faith, He makes use of the Church and of the Society as a community united by love. In particular, He makes use of our life of work, free of self-interest, thus continuing in us the process by which He emptied Himself to the despoliation on the Cross, so that He may give Himself to us in the power and richness of His resurrection. Saint Ignatius loved to contemplate poverty in the Paschal mystery and in the Eucharist. Our Lord, who here on earth was totally free in the use of things in order to be entirely at the disposal of the Father's will and available for others, now allows us to anticipate and manifest by our poverty the freedom of the children of God in glory.

We must believe in His fidelity. By Him all material and spiritual goods are given us. From Him we receive in particular that grace of religious poverty—a free gift like the gift of consecrated chastity. From Him we expect all we need here below as well as the possession of the earth, and we rely on Him for our plenitude. That hope, together with the gratitude and the love we owe Him, urges us to make ourselves really poor by giving everything to our brethren and by freely despoiling ourselves of everything.

Your servant in Christ,
Pedro Arrupe, S.J.
General of the Society of Jesus

Rome, April 14th, 1968

Original: Latin
Source: AR XV (1968), pp. 276-295
Secondary Source: Jerome Aixala, S.J. (Ed)., *Pedro Arrupe, S.J.: Challenges to Religious Life Today – An Anthology of Letters and Addresses – I*, Gujarat Sahitya Prakash, India, 1979. pp. 11-34.
(Official English Text)

7. The Counsellor for the Social Apostolate is Named

18 September 1968

TO ALL MAJOR SUPERIORS

Reverend Father in Christ:

The Peace of Christ

By this letter, I inform you that, having consulted the Fathers of the General Assistancies, I have appointed **Father Francisco Ivern** from the Province of Bombay, hitherto a member of our Social Institute in New Delhi, as the Counselor to the Father General for the social apostolate, especially concerning activities that relate to socio-economic development.

Father Ivern will also head the secretariat established at the General Curia to promote socio-economic development. The ends of this secretariat, which are directly dependent on the Father General or his delegate, are: to promote activities for socio-economic advancement as well as doctrinal studies on matters related to this advancement; to foster closer ties for both information and practical collaboration among the Society's centres engaged in this socio-economic work; through the Society and its members, to contribute to the Church's presence in major international organizations and conferences that seek to promote this progress of things; to establish a link between the Society's activities and those of other organizations, especially the Pontifical Commission “Justice and Peace,” so that the Society's work may more greatly redound to the universal good of the whole Church.

To assist the Father General and this secretariat in their work, especially in matters concerning the less developed regions of the world, I intend to establish a commission or council of experts within the Society, about whose structure, functions, and members I will inform you in due course.

I commend myself to your holy Sacrifices [of the Mass].

At Rome, 18 September 1968.

Most dedicated to you in Christ

Pedro Arrupe, S.J.
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XV (1968), pp. 330-331

8. Opening Statement: Meeting of the Commission for Social and Economic Development Activities

4 February 1970

I consider this first meeting of the Commission for Social and Economic Development Activities of great importance. The Society has officially decided to assign to this field of apostolate a top priority. Today this means that, following Christ's example, we should be fully committed to serve those that need it most: the poor, those who throughout the world work and struggle to live a more fully human life, to bring up a family, to free themselves from all kinds of slavery and oppression, in short, to be what God wants them to be: free and responsible agents, masters of their own destiny.

One of your main tasks will be to review this social commitment of the Society and see in what measure are we really as a body fulfilling it and how can we fulfil it better in the future. What are the main needs and the problems facing us today, what do we do and what can we do to meet them? This review has to be done with great courage and sincerity, but at the same time also with great equanimity without indulging in purely destructive criticisms which do not solve anything.

The findings of the Survey, the regional reports that have been prepared for this meeting, your own experience, should provide you with a basis for this review. This information will also help you to get a more balanced picture of the work of the Society as a whole and even of the needs and problems of your own region when you examine them in the light of the conditions prevailing in other parts of the world where the Society works. This review should also help you to discover common needs, common problems, inter—relationships between problems and regions: all of which might require a common study or approach or a common and well-coordinated policy. It would be fatal for the Society, if in a world that - in spite of its diversities - tends to become more and more interdependent, the Society old loose that universality and mobility which are two of its essential characteristics.

In particular, there are two important questions on which I would like you to focus your attention during these days. These are problems that from the letters and reports we receive here in Rome, from the experience of many of our Jesuits engaged in social and economic development work, are becoming today universal as far the social involvement of the Society is concerned both in the less developed and also in the more developed countries.

There is first the problem of our specific contribution in the field of development as priests and religious. Or to put the same thing in a more negative way, the problem of the limits of our involvement in that field: how far can we go? What should be our position vis à vis political ideologies, what should be our position regarding the means used to achieve development goals, regarding violence, for instance? This is not a new problem, but today in some countries, developed and less developed, this problem has become very acute; in others it might become a problem very soon. And we have to be ready for it.

The other question that I would like you to discuss - and which I have very much at heart - is one that was already considered the consultation meeting held here in Rome last February and in which some of you were present: the need to ensure that all our policies, all our structures and activities be coherent with our professed dedication to man's integral development. This question interests me very much as General of the Society. I feel that is essential today, while keeping all the richness of our pluralism and the characteristic multiplicity of our ministries, that we move as a well-coordinated body around a common task and objective; to serve the man of today to become other Christs, to get every day closer and closer to God's image. To the achievement of this task all our ministries - educational, pastoral, social - should tend. We should avoid unnecessary tensions, a lack of coherence and harmony which might undermine our energies, diminish our credibility and our apostolic efficiency: this is. particularly true if we think of the younger generations.

To achieve this greater coherence, while preserving all the richness of our universality and pluralism, all have to contribute. As far as the social apostolate is concerned, our superiors, educators, parish priests, retreat masters, scientists etc., have to realize more and more that man's economic and social development is not something foreign or indifferent to man's salvation, and that the underdevelopment, the poverty and oppression under which so many millions live, is a “mystery of iniquity”, is ultimately the result of sin.

If we leave aside the social dimension of our religious commitment, we are betraying the Gospel message. On the other hand, all should realize that social and economic development, human progress, by itself is not enough for man’s salvation. We have committed ourselves to the development of all men, but also of the whole man. The hope in a better world for which men live, work and suffer is intimately and mysteriously linked up with the Christian hope in the world to come, but cannot be simply identified with it.

We priests and religious, have to be committed to human progress, to social and economic development, but our commitment cannot be exactly the same as that of the lay person. We are in the world, it is true, and not outside or above it. But we are here to remind man of the transcendental and eschatological aspects of human history and human endeavour. We, as ministers of the eucharist and of the Word, are the symbols of the unity of all men in God through Christ, of the power not of politics, but of the Gospel.

You can see, therefore, that the two problems on your agenda are after all closely connected. You should also try to better define during your meeting how your Consultative Commission which was established already sometime ago, but which begins functioning as such only today, can better assist the Society and the Church in this important field of apostolate.

While the Commission is primarily intended to be of assistance to Father General in the government of the whole Society, the promotional secretariate which exists here in Rome should be of service to all those working in the field. It is up to you to suggest concrete ways and means how the Secretariate can render a greater service and better promote social and economic development activities

In the challenging but also difficult times in which we live, the Church and the Society need your help. I do hope you consecrate to the study of these problems all the competence and experience which you have; And if before concluding I can give you any advise, do

not be afraid of "thinking big": I hope that your meeting can come out with guidelines and proposals which might eventually contribute to renew our Society, to make it a better and more efficacious instrument to bring the man of today closer to God.

Source: Pedro Arrupe - Conferentiae, Homiliae, Colloquia, 1970, CIS Quaderni II, Roma, 1971.

9. The First Address of Father General to the Procurators

27 September 1970

Dear Fathers:

[…]

Among those values that today might be said to be rediscovered with beneficial effect, one is certainly the concept of community life. Most want to fully develop the life of the apostolic community, and this necessarily entails fuller integration of the members among themselves, solid spiritual friendship, mutual apostolic assistance, more vibrant liturgy, and fuller psychological relaxation. But this way of acting will be deprived of its internal strength if the community is conceived as a certain closed and independent group of "friends," if the presence and direction of the Superior is rejected, if local circumstances hinder the life of prayer and study, if contact with the whole body of the Society is effectively lost: for in this way, a certain way of life is created that is fragmented, sterile, and open to no moderation. While such a method cannot be admitted, as is evident, a balanced spiritual and apostolic community, on the contrary, marks true progress compared to the past.

The discourse on *temporal commitment* is now lengthy. Indeed, much remains to be done if we wish to follow the wills of the Church and the Society, but we must admit that truly positive steps in this regard have not been lacking. In most cases, a greater presence in the concrete life of people is required, real integration with the world, and tireless work for the benefit of the working class and especially in favour of those who, just as they are cast aside to the margin of society, lack the essential conditions for living a life that may truly be called human. I would say that this reality of today's world is better perceived by the new generation of young people. Meanwhile, greater realism and a positive impetus have been given to our social apostolate; to affirm the contrary would be to do an injustice: for this is evidenced by the social centres newly established, the social action groups formed, the studies carried out, the books published, the research perfectly completed, and the new pastoral ideas emerging in this field. As you can see, we must acknowledge how much has already been accomplished, even if much remains to be done afterward. It is indeed an urgent problem, of which the world is becoming more and more aware. Nor are there lacking those who, for this same reason, perhaps unduly, have fallen into excesses that cannot be approved: namely, those who, struck by the gravity of the problems and driven by the desire for true commitment and identification with the needy, seem to deviate from the right path either through the radicalism of their positions or through violent extremism in their manner of acting. There have been some young people who, attracted by a certain illusion of this supreme idealism, have decided to leave the Society, hoping that they would be able to dedicate themselves more fully and effectively to this work for the world, without the constraints, as they say, of the structures of the Society. A deceptive

illusion! How quickly life itself has been able to convince them of the contrary; teaching them that they could have done much more if they had remained faithful to the first vocation received from God.

This point must be subjected by the Society to accurate examination with sharper attention, so that a new mindset is formed in all, pursuing more effective methods and appropriate means for the work to be done by all in favour of social justice, so that due assistance is finally provided to the needy, as well as to the entire human family. We must work diligently and act promptly, indeed, not through those extreme and radical solutions that cannot be accepted by a Christian, but also avoiding that inertia, full of laziness and self-interest at the same time, which refuses to act or surrenders in the face of the injustice of systems or societies. Perhaps imprudence could have been committed in the way some have acted in the political or social order, and perhaps mistakes have been made by some in relation to civil or even ecclesiastical authorities, but I have no doubt that there is now a greater social sensitivity in the Society, a more intense investigation of these problems, and a deeper desire to find the right solution.

One of the consequences of this insertion into the world and the immediate application of studies to the solution of problems that seem more immediate and urgent is a certain *anti-intellectualism*, whereby serious studies are less valued, and rigorous investigation and the work of long-term preparation are rejected. It seems a decline in study is attributed to this phenomenon, as well as that so-called "dilettantism" in work and publications, which brings disgrace both to our Society and to its apostolic activity.

[…]

Pedro Arrupe, S.J.
Fr. Gen. Soc. Jesus

Original: Latin
Translation: Alexander G. DeWitt, S.J.
Source: AR XV (1970), pp. 587-599

10. Our Four Apostolic Priorities

Father General's Discourse to the Congregation of Procurators, 1970, communicated to the Provincials.

Rome October 5, 1970

This address and letter on priorities of the various fields of our work represents Father Arrupe's thinking at the end of the Sociological Survey of the Society and at the conclusion of the Congregation of Procurators. Interpreting the recommendations of the 31st General Congregation [Decr. 21-22) that a commission should be set up to help promote a better selection of ministries and plan for the future, Father General saw the need for a thorough study of the actual state of the Society s apostolates. This study, he decided, should be along sociological lines that would relate it to the existential demands of the age in which we live, and its object would be a systematic collection of data bearing upon Jesuit activities and capabilities with reference to the needs and opportunities of each country and in each unit of the Order in the light of the new approach to the modern world heralded by Vatican II. The sociological survey of the whole Society, which Father General set in motion in 1966, came to a conclusion four years later (AR XV, 1970, p. 538). Immediately after the Congregation of Procurators held in Rome in September-October 1970, Provincials received the following letter of Father General on "Today's Apostolate in the Society", which had been a crucial subject of the discussions of the Delegates and the General. It was published in the 1971-1972 issue of the Jesuit Year Book for the information of relatives and friends also.

Introduction

In recent years some studies have been made to determine what works and ministries in our day can contribute more to the greater glory of God, in other words, to the greater service and good of our neighbour.

A sociological survey was conducted recently, and though of necessity it is subject to some limitations (not surprising for a project carried out for the first time in the whole Society), it nevertheless produced elements of great value for determining the actual state of ministries in the Society and indicated criteria and opinions of Ours on the choice of ministries.

Such a choice of ministries should be considered a more urgent necessity in the Society today. For the Society is essentially apostolic, and our true 'identity' ought to be manifested through the apostolate of the Society: the apostolic work of the Society is the visible form which expresses its invisible spiritual charism, while at the same time it determines the concrete life of each one of us.

Therefore, keeping in mind the Ignatian principles for selecting ministries, and taking into account the experience gained in these last years, especially by means of the survey, and considering the actual situation in the whole Society, I would have to make the following proposals to you:

I. Theological Reflection

In my judgment the first of all ministries that must be mentioned now is theological reflection on the human problems of today.

You know how important these problems are. The world does not know where to go. Notwithstanding the constant technological development, peace does not exist among men, nor justice between nations and social groups, nor equality between human households or between single individuals. God, the alpha and omega, the beginning and the end, seems to be far away from human associations.

Besides, new methods of scientific development have been begun, there are keener demands in historical criticism, speedier means of human communication; international associations of peoples ask that concrete answers be given for new problems, which rest on fundamental human values, and which in the end open the way to God, the necessity of whom the men of today feel more and more deeply, though for most men it may still be a question of the "unknown God", whom they cannot find.

I would like to believe that the Society of Jesus can and ought to render this service to the Church and to the world. Furthermore this has been earnestly requested of us by the Holy See itself, by many Bishops, by many persons in different regions of the world. The very end of the Society demands this, desiring that in preference to others those ministries be chosen, which are directed to the greatest service of the Church and mankind.

And perhaps it should be said that the Society is more suitably equipped for this ministry of theological reflection, when we consider its many theological faculties, the large number of theologians among Ours, or even its broader competence in the whole range of human sciences.

But if this ministry is to be seriously understood and assumed, it is certainly necessary that the Society devote itself more earnestly day by day to biblical and strictly theological studies, and to a many-sided philosophico-theological investigation, through which divine solutions may be sought for the human problems and difficulties of today. It is necessary also that the Society devote itself to the fostering of those sciences which can open the way to theology, such as anthropology, psychology, sociology and others. These sciences of man and the human environment offer material for theological reflection, and along with theology can effect a certain substantiality in difficult questions, which greatly trouble all mankind today. And indeed haste is of the essence: we may not wait, for men are constraining us!

Only in this way, that is to say, by scientific competence, will the Society be capable of aiding the minds and thoughts of men in that arduous journey towards God. The publication of books, articles in magazines, scientific congresses, lectures in universities, personal conversations, all these will be so many means in this theological apostolate of our Society today.

I would earnestly ask all our young men to consider seriously before God their own responsibility on this point, and not hesitate to give their full attention and the whole man to philosophical and theological studies, since only by these studies seriously made will they be able to satisfy in their future ministry the expectations of men today.

II. The Social Apostolate

I would say that the social apostolate comes second in the order of precedence among the ministries of the Society today.

This surely will need no amplification, since we have before our eyes not only that multitude of men, "which no one can count", that lack the means necessary to live a life worthy of man, but also the unjust oppressions, the defective social structures, the attitude of indifference of those who live in wealth, and finally the intrinsic difficulty of an apostolate of this kind, in which it is sometimes so hard to determine the limits between the economic, political or social field and the announcing of the Gospel.

Just as in the theological field, so too in the social field it will be the task of the Society, assuming serious and scientific preparation, to be of assistance especially to all those who seek the solution of these problems throughout the world, and at the same time along with them, to discover the nature of the humanism of the technical world, of the true social order, of the meaning of natural values, on which the well-ordered evolution of man is based, finally what is the meaning of the presence of the Church and the priest in the world today. But all these are the products of deep and accurate scientific inquiry; and the danger is present that we may be found unprepared to attain to that summit, where the learned debate, as something beyond our reach.

In the social apostolate it is not a question of some local problem, but of the truly universal problem of man living below the level of human dignity (who, we commonly say, are living a "marginal" existence), a problem which affects all nations, rich and poor, since everywhere is heard that cry, "much weeping and wailing", which rightly demands the advent of another better world, which can be truly said to be and actually be "a kingdom of justice, love and peace".

Our Society is bound to think this problem through, and seriously toil by its study, its industry, its influence on all those who govern nations and make laws, especially on those who take part in international organizations, also by its testimony of poverty, simplicity of life and generosity, by its sense of true justice and love towards the poor and the abandoned, sometimes even by its sharing in the labour, in the indigence, in the anguish of men: it is bound, I say, to toil seriously that the human condition of the whole world may become better day by day, and be transformed profoundly for the better.

This ministry of ours will be by no means easy, because it also demands great personal abnegation, but if the charity of Christ urges us, we will see more clearly than light its importance and its 'undeferrable' necessity.

We have of course Social Centres in many Provinces: let us not readily think that the social apostolate is to be entrusted to them alone, since it pertains to each and every one of us. Indeed there are nations and peoples so poor that the work that must be done in them does not brook delay. But it can be said that an equal responsibility rests on the wealthy nations, which possess the power of finding true solutions for establishing economic equilibrium and for securing and attaining speedy development.

III. The Apostolate of Education

So we come to our third point, which is the ministry of education. Today we need especially men endowed with strong willpower and solid preparation, men who are capable of spending their lives for others, of helping others, of directing others; men rooted and founded in the charity of Christ.

There will be no one who does not understand the duty and the importance of that true education. And the Society has been persuaded for centuries that the ministry of forming the minds of youth and fashioning their Christian morals is a most excellent one. Besides a large part of Ours devote their efforts to this ministry, and I have no doubt that from this ministry even now abundant fruits are gathered in the Society of the present day.

Still I would like to exhort all to subject to a close examination the new forms of education, which meet modern techniques, and for this reason tend to fashion men such as actual circumstances demand, capable of offering the service which the human family now urgently needs. Necessarily they differ in different regions. We must give them Christian principles that are not abstract and impersonal but concrete and of such a kind that they may attain to true religious experience. Their social consciousness must be enkindled and developed, and an authentic bond with other men in charity and justice must be inculcated.

For education such as this will not exist unless it touches the whole man, makes him a witness of the truth of Christ and renders him a useful worker in the new order. The new order in the world today must be effected by new men, who have been called for that reason to receive a new education. I know well how many of Ours, assigned to the ministry of education, are today concerned about the necessary adaptation of education to the new circumstances of present-day life, and to the new necessities that arise.

I would not wish to omit mentioning here how necessary it is that no labour be spared for this end, that in our Colleges and Universities, whether by help obtained from the Government or by other economic means that have been found, there exist no distinction between our students from an economic and social aspect. Nor is it advisable that we confine our educational work to our Colleges alone, but in so far as it is possible, we should spend ourselves in others also, either in those so-called official or national colleges, or in private colleges, that in this way the truth of our faith may reach more young students. Finally, we must not neglect any cooperation on our part in the study and preparation of those education plans which are being made ready now in so many nations for the purpose of meeting better present-day circumstances.

IV. The Mass Media Apostolate

There is a fourth type of ministry, which we must say is at once a means of diffusing ideas and of promoting education in the world of today, and which now exercises the greatest influence on our contemporaries, and appears to be an excellent way of preaching the Gospel itself in a more effective manner. I speak of those so-called Mass Media, which exercise essential roles in all human association, and on which no small portion of mankind depends for information, entertainment, and their way of thinking and acting. The importance of this human invention escapes no one, but we must confess that we, as sons of the Society, have not yet become truly conscious of our undoubted responsibility in the

face of this manifest reality. We have the means ready at hand whereby we can reach a countless multitude of men, if we know how to use it patiently.

In the sixteenth century our Society did not hesitate to adopt fully and use the culture and technical means of that age. Our Fathers and the schools of the Society fostered the humanities, oratorical skill, scenic representations, technical development of every kind in that time, rejecting nothing but rather using all means for the purpose of gaining the world for Christ. What Ignatius, Xavier and so many others of our Fathers did, we too ought to do.

Our Society ought to ponder this point seriously and diligently, that it may not so be weighed down by old practices that it loses the flexibility of its original charism.

To your consideration, my dear Fathers, and through you to the consideration of your Provinces, I would like to commit this solicitude of mine, whereby I would judge that we can accomplish much more for the service of souls if we learn how to use rightly these modern instruments of the apostolate, if we consider those Mass Media and all who toil in them as part of our present-day apostolate, if finally we offer our cooperation in preparing, aiding, directing those numberless men who devote their efforts to means of communication of this kind.

It does not escape you how useful these means can be for the formation and instruction of Ours, as experiments conducted in some Provinces clearly prove.

I know the matter does not lack difficulties and that it is impossible without careful study, but it is well known how rich are the rewards of this labour, provided only it is done in the right way and suitable means are used to pursue the purpose we intend.

These are the four ministries which seemed to me to be necessary at this particular time in the Society, and I would offer them for your consideration.

Theological reflection regards our priestly mission in the Church of God: the other three types of apostolates of which I wished to treat are urgently demanded by the very historical circumstances of the day, and imply our positive involvement in the historical reality surrounding us.

I judge them of such vital importance that I resolved, as you know well, to establish special Secretariates in our Curia for developing and coordinating the activities necessary in each of those fields of our apostolate: namely, a Secretariate of the social apostolate, a Secretariat of Education, a Secretariate of the Means of Social Communication, whose directors I ask to be willing to share with us this discussion of ours on the apostolate of the Society today.

Before concluding this allocution of mine I would like to mention also that precious instrument for forming Christian men, which we received from Saint Ignatius as part of the Ignatian charism. The Spiritual Exercises of Saint Ignatius are the most effective means of the apostolate and an excellent way to obtain more collaborators, who, forgetting the things that are their own, seek those of Christ Jesus.

I was very pleased in this morning's session to hear you speaking at such length on the Spiritual Exercises. In them I put my confidence of our genuine renewal of the Society and of a total consecration to God, and I express the hope in behalf of Ours and of externs that

they will obtain from the Exercises that manifold divine grace, which is necessary for us to attempt and perform so great a task as the Church of Christ rightly expects from our Society and from all our lay collaborators.

In this consultation, which for me is of great value, I look forward gladly to your suggestions on all these topics.

Source: Jerome Aixala, S.J. (ed) 1981. Pedro Arrupe, S.J., Jesuit Apostolates Today: An Anthology of Letters and Addresses, Vol. III. Gujarat Sahitya Prakash, Anand-India, pp. 1-8.

11. When Decree 4 — Justice with Faith — was on the Anvil

20 December 1974

Among the "unpublished notes of Father General" during the 32nd GC, made public in the bulletin of the Ignatian Centre of Spirituality in 1975, there is the text of one of his occasional interventions in the course of the discussions in the Congregation Hall. This is the one he read out on December 20, 1974, when the document that would become Decree 4 was still in the early stages of gestation. Have you got only an academic interest in the promotion of justice? — Such was the President's challenge to the other 235 representatives of the Society. If not, then let us be prepared to preach the justice of the Gospel through the cross and from the cross.

I speak of a certain aspect of our first option, that is of the option concerning justice. We should notice that this option is first in the sense that it is treated first in our Congregation and should influence our whole life, for the very work of promoting justice is a sure obligation born from the Gospel itself. The 1971 Synod of Bishops expressed itself thus on the subject of justice in the world:

> "Action for justice and participation in the transformation of the world stand out for us as the essential reason for preaching the Gospel, that is the mission of the Church concerning the redemption and liberation of mankind from every form of oppression." (Ed. Typ. Polygl. Vatic. 1971, p. 6).

In our Society, which is a priestly body, this work on behalf of justice should always be distinguished by its sacerdotal and Ignatian character. This indeed was St Ignatius' idea of the priesthood. Gifted with true intuition, that would seem to be four centuries ahead of his time, Ignatius had a vision of the priestly ministry that is closer to Vatican II than to the Council of Trent. For him the integration of many activities of the priestly ministry, proceeding as it does from specifically priestly ministries and extending all the way to corporal works of mercy, constitutes an essential element. (Cf. Formula of the Institute approved by Julius III, *Exposcit debitum*, n. 1).

The problem lies precisely in this, that that equilibrium and integration must be kept; thus it happens that activities that seem most distant from the priesthood, because they seem more secular or material, are assumed, integrated, directed and vivified by the very priestly character of the apostolic man.

Therefore, that sacerdotal character that leads us to total identification with Christ and deeper union with Him automatically leads us to evangelise just as Christ Himself did, that is, by means of the cross; and in that evangelisation, to promote and accomplish properly the work of justice.

It is necessary that our Congregation be truly conscious that the justice of the Gospel should be preached through the cross and from the cross. If we intend seriously to work for justice even to its ultimate consequences (and Ignatian evangelical radicalism does indeed

require this of us) the cross will immediately appear, frequently accompanied by bitter pain. For, although we be faithful to our priestly and religious charism and work prudently, we shall see those rise against us who perpetuate injustice in today's industrial society, who otherwise are sometimes considered very fine Christians and often are our benefactors or friends or even relatives, who argue for Marxism and subversion, eventually cease to be our friends, and consequently take away their former backing and financial assistance.

Are we ready not so much to write beautiful declarations as to work at the truth of the matter and to accomplish concrete results? It helps to remember the words of Paul VI in *Octogesima adveniens:*

> "So as to make a good judgment, let each one, therefore, ask himself what he has done up to now and what he still ought to do. Indeed it is not enough just to recall to men's minds certain precepts or to speak eloquently of premises or to condemn grave injustices or to utter threats with prophetic boldness: all these things are of no use unless in each man they are joined to more lively consciousness of one's duty and to a specific and definite action. Undoubtedly it is easier to blame others for the present adverse condition of things, without thereby considering to what extent one is free of this same guilt and especially to what extent correction may be called for on the part of each individual." (AAS 1971, 437-438).

Is our General Congregation ready to take up this responsibility and to carry it out to its ultimate consequences? Is it ready to enter upon the more severe way of the cross, which surely will- mean for us a lack of understanding on the part of civil and ecclesiastical authority and of our best friends? Does the General Congregation find itself disposed to offer true witness in its life, works and ways of acting? Is it prepared to give testimony not just by a decree or declaration that expresses in words the sense or manner of thinking of all or of the greater part of the Congregation, but by reducing that testimony to practice by means of concrete decisions which ought necessarily to change our way of thinking and working, our field of activity, the social level of those with whom we deal, even our very image and social esteem?

If we are not ready for this, what other use would these discussions have, except perhaps a merely academic one? If indeed we are prepared, we ought to take up this responsibility and consider this apostolate as our own. The Society of Jesus, as such, should directly assume this initiative of which we speak, it should inspire its sons so that they will give themselves entirely to this apostolate; it should sustain them in difficulties, and even defend them when they are subjected to unjust persecutions arising from this or that source.

Let us be aware of whither we must go. The Lord is surely calling us, but we must first consider whether we have enough money to build the tower. Together with this special vocation that He gives us, the Lord certainly offers us the necessary grace to accomplish what He asks of us, even if it may seem difficult; but on our part it requires that we offer ourselves to follow Him, even though we may not yet be allowed to see clearly all the sacrifices that are included in this response.

In this "decisive hour" our response will be the concrete expression of that "oblation of greater worth and moment" that we have so often made in the Exercises.

"Throw your cares upon the Lord, and He will look after you." (Ps 54: 23).

Source: Jerome Aixala, S.J., (ed) Pedro Arrupe, S.J. - *Justice with Faith Today*: An Anthology of Letters and Addresses, Vol. II, 1980 Gujarat Sahitya Prakash, Anand-India, pp. 317-320.

12. Genuine Integration of the Spiritual Life and the Apostolate

1 November 1976

TO ALL MAJOR SUPERIORS

Reverend Father, P. C.

The enclosed letter concerning "the genuine integration of the spiritual life and apostolate" is, in my view, of special importance for the Society at present. On reading it you will see that I judge this problem to be "fundamental" and for that reason I would like you to give it your special attention. In order to encourage the study of this letter, by both individuals and communities, I would like to propose:

1º - that each member of the Province be given a copy, with the recommendation that it be made the object of meditation, reflection and prayer;

2º - that the letter should also be included in community reflection during meetings held for the purpose of implementing the 32nd General Congregation, that it be the matter of meditation and commentary repeatedly during such meetings.

By way of helping in the application of some of the points in the letter, and in general as a means of promoting spiritual renewal, I would suggest:

1º - that the letter be included in the subject-matter for the manifestation of conscience and other activities during the canonical visitations of the houses;

2º - it would also be of great help in this regard if each Province had a sufficient number of spiritual fathers who, at the same time, are well formed and enjoy the confidence of our men.

It might also be useful to make available to members of the Province copies of the document: "Spiritual Renovation of the Society" (AR XV 732-740).

Commending myself to your Holy Sacrifices.

Devotedly yours in Christ,
PEDRO ARRUPE
Superior General of the Society of Jesus

Rome, On the Feast of All Saints
November 1, 1976

TO THE WHOLE SOCIETY

Dear Brothers in Christ:

It is some time since I wrote a letter to all of you. My wish was to finish my first round of post-Congregation meetings with all the Provincials and to hold my recent consultation with the heads of the Conferences of Provincials so as to have a more complete picture of the state of the Society one and a half years after the General Congregation. Further aid came from the ***ex-officio*** letters and other documents. My counsellors and I have spent long hours of study over this valuable material. After weighing the information sent in by so many of you, I think I can say that on the whole a very genuine effort is being made everywhere to know and assimilate. the Congregation's decrees especially through reading, meditation and prayer, both personal and in community.

There is still much to be done, however, and many obstacles to overcome if we are to make these decrees real in our daily lives. They were written not for our spiritual gratification, but to be practical directives and guides for what we do. And what we do remains the true test of our sincerity in accepting God's call as it was made known to us by the 32nd General Congregation. Putting these decrees into practice is our way of following Jesus Christ today. The many-levelled dialogue I have described above is our common and ongoing search for God's will. My present purpose is to continue this dialogue with you by communicating what I believe is most important for the Society at this time and by suggesting some themes to guide the process of reflection and evaluation that the General Congregation asks of us.

1. Spiritual Life and Apostolate

I can sum up in one question what I believe is our most important concern at present: How can we securely strengthen our spiritual life and our apostolate, welding them into a perfectly integrated whole so that what we do really flows from the Gospel and gives effective witness to Jesus Christ today? This question can then be broken down into two others: (l) Does our spirituality, as we actually live it, give our apostolic work the creative openness, the daring commitment called for by the 32nd General Congregation? (2) Does the way we now conceive and carry out our apostolic mission, as individuals and communities, reflect a deep spirituality that both sustains and promotes it?

As you are well aware, these are not rhetorical questions. I am led to pose them by this fact: while there is evidence of a spiritual renewal and a new apostolic thrust in the Society, there are nevertheless signs of real deterioration in both areas and of a fruitless split between them. The reason is because many Jesuits have not adequately integrated them at the personal level. As a result, on one hand, there is dissatisfaction, personal distaste, disillusion and, on the other, tensions among individuals and communities. One finds, too, activities, whether old or new, that completely monopolize the generous efforts of many of our men, but about which we could well ask ourselves whether they have that precise hallmark that should characterize an apostolate of the Society, one that is of a "companionship that is, at one and the same time, religious, apostolic, sacerdotal, and

bound to the Roman Pontiff by a special bond of love and service".[1] On the other hand, one sees apparent fidelity to the practice of traditional manifestations of our spiritual life, but a lack of that apostolic creativity needed for the evangelisation of the new society in which we live.

2. The Fundamental Problem: How, indeed, to be a "Contemplative in Action"

What I have described does not, of course, give a total picture of a reality that is far more complex and full. It does, however, point to a basic problem, namely, the fact that many men do not have that profound *faith-experience and genuine integration of spiritual life and apostolate* (faith and mission) *that ought to penetrate and energize* every aspect of our life. In other words, today we need to give a very concrete meaning to the phrase "contemplative in action." It must be, not merely a slogan, but a living reality.

The 32nd General Congregation clearly supposes and expects that each Jesuit will have an integrated interior life that is both deep and personal. Indeed, the very "ideal" of an apostolic mission as it is presented by the 32nd General Congregation—and that in no way differs from the Formula of the Institute, which the Congregation sought to translate into contemporary terms—cannot be thought of, let alone expressed, without that integration. The same is true of the ideal put forth in the Constitutions,[2] to which the 32nd General Congregation (Decree 2) makes reference.

3. The Demand of our Mission and Today's Reality

Certain consequences follow on the application of these ideas to the world as it exists today:

— To be witnesses to Jesus requires always, but more so than ever before in our secularized world, that we be men of faith who have abundantly experienced contact with God and are generous in sharing that experience.

— To carry out in practice the aims of Decree 4 of the 32nd General Congregation, with regard to the true promotion of justice will only be possible as a result of personal faith in Jesus and as the clear expression and realization of that faith. An effort to separate these two elements shows a misunderstanding of Decree 4, indeed a substantial misinterpretation that could yield results for which neither the Decree itself, nor the Congregation that framed it, can be blamed.

— To possess today the vision and strength to fulfil our apostolic priorities and, in the process, to go generously against our natural inertia requires a docility to the Spirit that comes only as a gift - a gift that is the fruit of a humble search for the Spirit carried out in the depths of a life truly devoted to prayer.

— To preserve a proper balance among the religious, apostolic and priestly aspects of all our activities, particularly those of a markedly secular character, will only be possible if one has a living spiritual awareness that is shared with the brethren. Our faith should be especially strong when the work of evangelisation seems to allow for or suggest

---

1 GG 32, Dec. 2, No. 24.

2 Part X, nn. 812-813.

only an implicit manifestation of that faith. At such a time, moreover, we should be more than ever explicit in our own minds about the apostolic justification of such activities and be more insistent on the integration of faith and action. But all this is unthinkable without the gift of God sought in humble prayer.

— To live today, at every moment and in every mission, the life of a "contemplative in action" supposes a gift and a pedagogy of prayer that will give us the capacity for renewed "reading" of reality (of all reality) ***from the point of view*** of the Gospel and for continual confrontation of that reality ***with*** the Gospel.

— Finally, today perhaps more than in other times, it has been made clear to us that faith is not something acquired once and for all times, but that it can weaken and even be lost, that it needs to be constantly renewed, sustained and strengthened. So our faith and hope live, as it were, outdoors, "exposed to the challenge of unbelief and injustice",[3] requiring of us now more than ever a prayer that begs for the faith that must be given us at every moment. Prayer helps us to develop our proper spiritual stance, frees us from reliance on purely human means and from doctrinal extremes, and prepares us so that, in humility and simplicity, we may be open to receive that revelation which is only given to little ones.[4]

4. Search for Solutions

We must be honest, then, in the task of examining and deepening our faith and prayer to integrate them more closely with our apostolic work.

(a) *Looking for True Integration*

There are some whose apostolic work in the Society is carried out in difficult circumstances that are not always favourable to the spiritual life or a life of prayer, at least as we conceive these in their more usual and traditional forms.

A new task confronts such men: it is to look for other methods or types of prayer better suited to their situation, but which, in accordance with the directives of recent General Congregations, fully guarantee that personal experience of God who revealed himself to us in Jesus. If, in spite of repeated efforts and constant perseverance, it proves impossible to achieve this, then an argument exists against continuing in such a mission. A reassessment is necessary to decide whether it should be continued or not; and, if so, how.

A new task also awaits those whose spiritual life and prayer follow, at least to all outward appearance, more usual and traditional lines: it is to ask themselves if their life is fully authentic; if, in other words, the way they act and work is really becoming more Gospel-like; if there is a growing degree of charity and union among them; if they are more ready "to imitate and really be like Christ our Lord";[5] if they have an apostolic zeal that is more creative and based on trust in God rather than on other grounds of security. Our

---

3 GC 32, Dec. 4, n. 35.
4 Luke 10, 21.
5 Sp. Ex. No. 167

faithfulness should be neither sterile nor static, but alive and productive, as the Holy Father reminds us.[6]

(b) ***Becoming Aware of the Problem***

We cannot ignore the deeper and more far-reaching currents that exist today and seriously affect our very understanding of the spiritual life and apostolate, and also sometimes threaten even the foundations of our own personal faith. These include, at times, trends towards secularism, relativism, or a denial of the transcendent, and they are found everywhere. At times, they are theological positions which challenge the way we believe in and experience the mystery of the Incarnation, of the Redemption, of the Church, of the sacraments... These we have to examine with humble patience and in the light of faith and the Church's teaching.

Obviously, not every crisis of belief has to be seen as something hopelessly negative and necessarily leading to a loss of faith, though today this is sometimes the case. A certain element of conflict, internal and external, has always been and will always be the lot of many great men of faith and great Christians. This helps clearly to purify their own faith as well as that of others.

When this happens to men concerned with and dedicated to the evangelisation of an unbelieving world, such an experience can contribute greatly towards a dialogue that will make their proclamation of Christ, the revelation of the Father, better understood. Their constancy can render great service to the Church; but it will only do so if they are humble men, accepting their basic inadequacies, adoring and loving God in his mystery, and serving and loving men to the point of giving their lives for them.[7]

(c) ***Opening Ourselves to New Experiences***

In such a web of circumstances and influences, we have all the greater need to widen in a responsible fashion our experience of prayer. In these days, the Holy Spirit is enriching the lives of Christians by inspiring various types and modes of prayer, some individual, some in groups, some relatively new, some already practised by many Jesuits through the ages, men of outstanding apostolic commitment such as Ignatius himself, Xavier, Faber... Many of these ways of attaining genuine spiritual growth can certainly be incorporated into our own lives. To do this, it will help to make them matter for spiritual direction - an increasingly felt need — and for personal discernment with the Superior as recommended by recent Congregations.[8]

In this same context, I would like to express my grateful appreciation of those men who are assigned difficult missions by the Society, yet are making genuine efforts to integrate contemplation and action under novel circumstances, and who have done so humbly, seeking help through true discernment with their Jesuit brethren who are experts in spiritual matters. If their experiences of contemplation "in the manner of Ignatius"[9] lead

---

6 Allocution of Paul VI, December 3, 1974, AR XVI. 442
7 cf. John 14, 13
8 GC 31, Dec. 14 and GC 32, Dec. 11
9 GC 32, Dec. 4, n. 19

them to become captured anew[10] by the call of Jesus Christ, Son of God, they are clearly authentic experiences that can help us all greatly if we share in them. We all need to learn. May we know how to listen to those to whom the Lord speaks. The Spirit "blows where it wills".[11]

(d) *Ongoing Formation in the Spirit*

Finally, we must recognize a fact that perhaps many have not sufficiently noticed. Conscientious implementation of the General Congregation starts a whole educative process that can produce, both for individuals and communities, an ever closer integration of contemplation and action. This is nothing less than a genuine process of ongoing formation in the life ***i*** of the Spirit.

The General Congregation, rooted indeed in the purest of Ignatian traditions, puts strong emphasis on a whole range of "exercises"- described under different names: "discernment", "theological reflection", "becoming aware of and analysing real problems", "evaluation", "revision" and so on. If we carry out these exercises with the intention of really listening to God's voice and of prayerfully bringing together the world and the Gospel, then they should help us bridge the dichotomy between prayer and action, and give a deep religious dimension to all we do and a truly apostolic dimension to our spiritual life.

If, as St. Ignatius wished, at the end of each day, or at the end of our meetings or work sessions, we ask ourselves regularly and even in a systematic fashion what the Spirit has accomplished in us during this time, what the Lord has wanted to teach us, what we have not done according to the Spirit, etc., then little by little we will learn to look beyond the merely technical and secular aspects of our work and to make manifest in what we do the specific characteristic that is proper to us as companions of Jesus. Isn't this the true meaning of the Ignatian examination of conscience?

5. Practical Suggestions

I end these far-ranging remarks with three concrete suggestions:

a) All that I have said above leads me to believe that the Lord is asking us to take this problem of achieving a closer integration within ourselves of our spiritual life and our apostolic commitment as the theme for special review and examination, both individually and as communities, during the months ahead.

b) As to material for this meditation, study and examination, I refer you once again to the decrees of the last two, General Congregations[12] and, more specifically, to the recent summary on *Jesuit Religious Life*[13], and also to what I have written on this subject on other occasions (see, for example, *"Puncta quaedam ad renovationem spiritualem Societatis,"*[14].

---

10 Phil. 3, 14
11 John 3, 8.
12 GC 31, Dec. 14 and GC 32, Dec. 11, especially.
13 Part I, 6-12 and Part II, 1-9.
14 AR XV, 732-740

c) Finally, I invite you, as individuals and as communities, in a spirit of sincere discernment before God our Lord, to ask and answer questions such as the following:

1) Does my work in the Society, in itself as well as through my personal aim and the way I carry it out (objectives, motivation, means and methods), possess all the apostolic thrust that should characterize and distinguish it in view of my vocation?

2) In my daily life how do I really integrate my experience of God with the greater apostolic commitment that the Society asks of me?

3) Is my personal experience of God, and that which I share with my community, anything more than an external formality that I faithfully observe? What can I do to make it more than just that?

4) To what extent does my commitment to justice grow out of my faith? And to what extent is my faith so genuine that it impels me towards a true following of Jesus poor and humiliated, and thus to a commitment to the promotion of justice?

5) If I am one of those who have abandoned or substantially cut down on the means that the Society still considers necessary for fostering a spiritual life - for example, the practice of personal prayer, the reception of the sacraments, the making of an annual retreat[15] - I should ask myself honestly before God: what are the reasons for this and what am I going to do to remedy the situation?

6) Do I seek the Superior's help and humbly ask advice of a spiritual director[16] about adapting my time and method of prayer to my specific needs?

6. Conclusion: "a spirituality strongly traced out"

Your letters mention other very important topics that I hope to have an opportunity of discussing with you on other occasions. Today I have tried to call your attention to a matter I consider vital for the whole Society.

May the Lord help us to discover in ever greater depth, with clear vision and joy, here and now and in the immediate future, that "spirituality strongly traced out," that "robust spirit of St. Ignatius" that the Pope referred to in his Allocution to the General Congregation.[17] It is the divine guaranty for the existence and activity of the Society of Jesus, especially at times when the Society is testing and purifying itself so that every Jesuit may be "a spiritual leader, an educator of his contemporaries in Catholic life".[18] There is no other source for our apostolic effectiveness - and that is all that concerns us[19] - than one which is rooted, not in human power, but solely in "the strength of God".[20]

---

15 GC 32, Dec. 11, nn. 8-13
16 GC 31, Dec. 14, nn. 7, 9, 11-12 and GC 32, Dec. 11, nn. 9, 36
17 December 3, 1974.
18 Ibid.
19 Constitutions, Part X, n. 813.
20 1. Cor. 2,4-5.

Yours in our Lord,
Pedro Arrupe
Superior General of the Society of Jesus

Rome, November 1, 1976
On the Feast of All Saints

Original: Spanish
Source: AR XVI (1976), pp. 944-972
English: Jerome Aixala, S.J., (ed) Pedro Arrupe, S.J. – *Challenges to Religious Life Today*: An Anthology of Letters and Addresses, Vol. I, 1979 Gujarat Sahitya Prakash, Anand-India, pp. 191-200.

13. The Intellectual Apostolate in the Society's Mission Today

TO THE WHOLE SOCIETY

25 December 1976

Dear Brothers in Christ:

I write you about the intellectual apostolate for two main reasons.

First, I want to stress its importance for our mission today. Some doubt this and ask whether the intellectual apostolate still has a place in the Society after the 32nd General Congregation. Certainly this uneasiness vanishes to a large extent when the documents of the General Congregation are carefully studied and really understood. Meanwhile, my duty help the Society to carry out its mission ever more effectively moves me to insist on the need for a fresh approach to the intellectual apostolate in our day. The first part of my letter will deal with this topic.

The other reason that prompts me to write - perhaps the more important in fact - is that the 32nd General Congregation has posed certain questions about the intellectual apostolate and has given some guidelines to those engaged in it. I feel it is my duty to comment on and stress some of them. This will be the subject of the second part.

While addressing myself primarily to those directly involved in the intellectual apostolate, I write to all Jesuits because they all need a correct understanding of its place in the whole spectrum of our ministries and because, in the end, all our efforts in every field contribute to the one, integral mission of the Society.

Another preliminary remark: perhaps some may expect me to begin with a definition of the "*intellectual apostolate"*. I'm afraid that there is none that would satisfy everyone or do justice to such a complex reality. I'll content myself, then, with stating very simply what I have in mind when using this expression.

I visualize at one and the same time an apostolate through intellectual activities and an apostolate among intellectuals. I have in mind involvement in science, research, reflection, literature, art; but I think also of many other tasks of training and teaching, of publication and also of popularization. And when I speak of "*intellectuals",* I mean not only scholars, research specialists, academicians and also artists, but no less, professional men whose activity is more specifically intellectual. Moreover, I think also of the young who are starting out on serious study. Intellectual pursuits begin even as early as the secondary school level. I will be dealing, however, more particularly with later stages.

FIRST PART

The Intellectual Apostolate in the Framework of the Society's Options Today

What connection has the intellectual apostolate with the mission of the Society today? And what place should this apostolate have in our work at present?

Intellectual and Cultural Crisis and Change

The answer is plain, it seems to me, when one looks at the needs of contemporary man. It is enough here to recall the judgment of the 32nd General Congregation about the state of the world at the present moment: there is widespread injustice but, equally, a profound crisis and change in the intellectual realm.

The General Congregation spelled out this latter aspect at the beginning of Decree 4 when it stressed the fact that "*many of our contemporaries (are) dazzled and even dominated by the achievements of the human mind"* (n. 5) and went on to describe the effects of progress in technology and the human sciences (n. 25). Those cultural and structural changes are closely linked with *"secularization"* (n. 26).

Intellectual Dimension of the Key Options

Matters become clearer still when we move from a diagnosis of the situation to the priorities that the 32nd General Congregation derived from it: the service of faith and the promotion of justice. Both are described, in fact, as having important intellectual dimensions.

First, the service of faith. "*We must find a new language",* the Congregation says, "*a new set of symbols"* (D. 4, n. 26a) for the renewal and adaptation of "*the structures of theological reflection, catechesis, liturgy and the pastoral ministry"* (D. 4, n. 54), and for the study of "*the main problems confronting humanity and the Church today"* (D. 4, n. 60).

Likewise, the promotion of justice. It implies that we "*are prepared to undertake the difficult and demanding labour of study"* required for understanding and solving contemporary problems (D. 4, n. 35; cf. n. 44). At the same time, the General Congregation lays stress on the unjust structures of society (D. 4, nn. 31, 40). But how can we understand these structures and discover ways to modify them, without serious study?

An Objection?

Despite all these requirements is there not a danger that the 32nd General Congregation is diverting us from intellectual matters and minimizing this apostolate by its stress on "*the service of the poor"* (D. 4, n. 60) or its desire that we become actively involved with "*the voiceless and powerless"* (D. 4, n. 42)?

An answer to this difficulty calls for certain distinctions. It is a fact that we can hardly serve the poor if we do not have real contact with them and enough actual experience of their life. Still, it is equally true that, for that very goal of promoting justice and serving the poor, we need to collaborate with other people besides the poor. We must have contact with those who exert influence on social structures (n. 40) or "*who have the power to bring about social change"* or are "*persons who themselves will multiply the work of worldwide education"* (D. 4, n. 60). The point is that intellectuals are in the ranks of those who wield influence on society. Moreover, it is partly, though not exclusively, from among young intellectuals that agents of social change continue to be drawn.

From the General Invitation to Serious Intellectual Work to the Need for an Intellectual Apostolate that is Detailed and Organized.

It has to be noted, as well, that the General Congregation calls for the most profound intellectual effort in every Jesuit enterprise. Nonetheless, even though it is here most explicit, what it says cannot be boiled down to this single point. Speaking of the range of our actual works, for instance, the General Congregation mentions two that are closely linked with the intellectual apostolate: the education of youth ("*continuing and more effective"*); "*theological re- search and reflection"* (D. 4, n. 60). Moreover, it expressly confirms the decrees of the 31st General Congregation, many of which deal with the intellectual apostolate (DD. 28, 29, 30). And in the same way it backs up the 31st General Congregation's statement about the urgent need of having priests involved in "*scientific research and teaching, especially in the sacred sciences"* - "*a genuine apostolate for the Society's priests"* (GC 31, D. 23, n. 8).

But apart altogether from these references, it is clear that the Society as a *body* could not do justice to the intellectual dimension attaching to our key apostolic options unless a sufficient number of its members are committed with a special priority to research, to science, and, more broadly, to an apostolate that is explicitly intellectual. And further, what better means do we have, in many cases, for carrying out these tasks than well-organized centres, universities, colleges, research institutes, periodicals (cf. D. 4, n. 7).

The Pope's Recommendations

To conclude this point let me remind you that after having listened to the General Congregation we ought to recall that our mission comes to us from an even higher source. For certain comments of the Pope, in whose light we ought to interpret the General Congregation itself, have an especially important bearing here. Think, for example of his description of the Society (in his allocution of December 3, 1974) as "*the Society of those* 'sent' *by the Church"*, to which he immediately added this further precision: "*Hence there have come theological research and teaching ...; the social apostolate and intellectual and cultural activity which extends from schools for the solid and complete education of youth to all the levels of advanced university studies and scholarly research"*.

A little further on, you will remember, the Pope singles out as a kind of hallmark of the Society, the fact that "*even in the most difficult and extreme fields, in the crossroads of ideologies, in the front line of social conflict, where there has been and there is confrontation between the deepest desires of man and the perennial message of the Gospel, there also have been, and there are, Jesuits"*.

Obviously, he is not dealing only with the intellectual apostolate. Still, who can be blind to the fact that it occupies a special place in the Pope's view of things?

Moreover, Paul VI did not fail to remind us of the charge committed to us in 1965 on the subject of atheism: a mandate whose execution, at least in part, involves an intellectual apostolate. And on August 6, 1975, in the presence of the rectors and presidents of Jesuit universities, he reaffirmed the "*serious mission"* of the Society "*within modern culture"*.

Going Beyond These Remarks ...

It is clearly impossible, without turning a simple letter into a treatise, to express in all their theological profundity the links be- tween understanding or knowledge and faith or evangelisation. Rather, I look to those of you who have reflected on these matters to

produce this explanation. But this at least is clear: the mission that we have received, and our options today call for a strong commitment to various types of intellectual apostolate.

SECOND PART

Guidelines of the 32nd General Congregation for the Intellectual Apostolate

Does this mean simply the continuation of what we have traditionally done and, where necessary, the resumption of an activity that has been dropped here or there, or the initiation of new works and the modification in certain respects of existing ones?

The answer, I believe, must include both, with the need for wise discernment according to the circumstances. It is, to be sure, precisely for such discernment that the last General Congregation, and even more so the Constitutions, have furnished us with criteria. The intellectual apostolate, just like other types of ministry we perform (D. 4, nn. 70ss), must be subjected to reappraisal and the Jesuits engaged in it ought in their own way to examine themselves on the questions put to all of us by the 32nd General Congregation (D. 4, n. 74). But, without being able to cover the whole ground, there are also certain particularly pertinent matters on which I wish to insist at this moment.

Choices of Areas and Subjects

In the first place, areas of the intellectual apostolate must be chosen in accordance with the key criteria designated by the General Congregation: the service of faith and the promotion of justice. It is especially necessary that these same criteria be used in guiding young Jesuits who have talents for these areas. Not every type of intellectual work or research is equally compatible with the aims of our mission. On the other hand, we are in fact far from being really involved in the intellectual field in all those areas to which we are summoned by the options of the last General Congregation.

When we come to the various disciplines, our criteria suggest that first place be given as the 31st General Congregation had already asked (D. 29, n. 1B), to the sacred sciences, whether exegesis, theology, moral or spirituality. Our responsibility is here all the greater because the number of others working in this service of the Church is less.

On the same count, a priority must be given to philosophy, a field in which we need to improve our strength, and to the human sciences, including the social sciences[1].

It remains likewise useful, of course, to have some of our men engaged in the mathematical and natural sciences. The process of discernment must be more rigorous here, however, than with respect to the priorities given the theological and human sciences. Still, more than one factor is at work here. You will recall that the 31st General Congregation recognized the influence exercised by the mathematical and natural sciences, with the help of philosophers and popularisers, on the formation of the "*contemporary mentality"*. How can we maintain suitable theological reflection however, without possessing a deep understanding of the well-springs of this mentality? Moreover, how otherwise can we guarantee the Church's presence and effective personal contacts in an important sector of the scientific and technological world? One should add that the

[1] GC 31, D. 23, n. 8; GC 32, D. 4, nn. 35, 44.

achievements of the exact and natural sciences are often excellent means of helping men to overcome evils and sufferings of all kinds: here indeed is a summons of love.

Clearly we are not in a position to attempt to do everything. Our numbers would be too few and we would be scattering our forces. Still, it helps to keep an eye on the lengthy list of possibilities that are in principle open to our apostolic initiative or of areas that fit in with our vocation in terms of existing needs and our available resources. And I realize, too, that we ought to extend that list to include literature as well as the fine arts and the mass media, fields in which cooperation among Jesuits has lately experienced a welcome increase.

In order to make more exact choices, personal talents and callings must be taken into consideration and, with an eye to the future, a careful scrutiny made of what is relatively most urgent and most needed in different places.

I would be very grateful to those whose experience of the broad range of contemporary culture suggests further specifications for our choices if they would share their insights with me for the sake of the common good.

Research, Teaching, Other Forms of Apostolic Involvement with Intellectuals

The same criteria should also determine the properly balanced distribution of our resources among research, teaching and other forms of apostolic involvement with intellectuals. Research looks in fact to the long range and on that account has always enjoyed a certain priority in the Society ("*a more lasting good"*). The education of youth has been understood by the 31st General Congregation as one of the sectors "*where the destiny of the human person is at stake in a special way"* (D. 23, n. 8); and the 32nd General Congregation has not contradicted that stand (cf. D. 4, n. 60). As to other types of apostolic involvement with intellectuals, they derive their significance from the communication they make possible with men and women who commonly exercise a considerable influence on their contemporaries, and even on society taken as a whole and on its structures.

Let me add, at this point, that every centre of higher studies under the direction of the Society - and in a very special way, every centre of theological and philosophical studies - has the responsibility of maintaining a high standard both for teaching and also for at least some carefully chosen branches of research. And such research programs must undergo the same regular evaluation as the teaching programs.

As to an apostolate on behalf of intellectuals that is neither scientific work on a full-time basis nor educational activity in the proper meaning, I would like to stress how important it is that those who are engaged in this way should be sufficiently open, at the scientific level, to the fields in which those they meet are working. They ought also keep in touch on a continuing basis with developments in these fields and at the same time in theology so as to keep pace with the problems that arise.

Continuing Formation of men in Intellectual Work

Research men and teachers, to be sure, do not enjoy a special exemption from the rapid outdating of their first training. All, therefore, should ask themselves this question: who knows if we have not more or less abandoned serious study and our intellectual, as well as spiritual, renewal, the day we finished our doctorate or shortly after that?

The summons of the 32nd General Congregation to continuing formation (D. 6, nn. 18-20, 35) does not apply solely to apostolic men involved in pastoral ministries. Moreover, we ought to be well aware that the continuing formation of a Jesuit involved in intellectual pursuits implies, among other things, an attentive listening, not only to developments in theology, but also to the experience of companions who perhaps have more direct contact with men, or more frequent contacts with a far greater variety of people, including the most ordinary.

Collaboration, Interdisciplinary or Multidisciplinary Work

The last two General Congregation have stressed, moreover, the importance of collaboration among Jesuits in different disciplines and even of interdisciplinary research[2]. We are well aware of the practical difficulties involved in multidisciplinary work if it is to be anything other than superficial. It cannot even begin unless each one perceives and grasps the questions that confront him from other disciplines as well as from his own. And mention should also be made of the fact that the Society needs at least some men who are researchers of a new type, men equipped with a gift for synthesis that inclines toward those global, deep and unified solutions demanded by the great human problems. But it is also necessary, as a general rule, to overcome our individualism and a tendency to self-centredness that makes a man turn in on his own field.

We ought to be especially concerned about the concrete ap- plication of different disciplines to the study of questions posed by the local situation. In this connection, a realistic encounter ought to take place, not only among the several sciences, but also between those who have, for example, an existential acquaintance with the realities of poverty and those who investigate them rather from an intellectual point of view. When you take into consideration the variety of our intellectual activities, the geographical spread of the Society and the breadth of its contacts with different cultures and groups, it is easy to see that we have exceptional opportunities for interdisciplinary efforts. We thus have a great responsibility, and we are obliged to make an organized effort to cast light on these "*great problems that the Church and mankind must face today"* and that the 32nd General Congregation has called to our attention in a special way: problems that are almost always multidisciplinary. How often, in fact, do we touch them only in passing, on the surface, because we approach them only by starting out from the particular frame of reference that is familiar to each of us?

Care for Sensitivity and Simplicity

Another requirement for today's intellectual apostolate is a broad human sensitivity, one that embraces all categories of men, including the most marginalized.

I have also in mind the need to eliminate in ourselves, and to work for the elimination around us, of an arrogance or contempt with respect to the non-intellectual, an insensitivity born of a certain *"objectivity"* that the intellectual life sometimes produces.

There is an illusion involved in the wish to do away with all differences that exist among the different types of work men do, for example intellectual and manual, or the like. There

---

[2] GC 31, D. 3, n. 14; GC 32, D. 4, n. 60.

is a genuine quest for justice, however, in the wish to eliminate the pride or contempt that is linked to these differences or the privileges that are sometimes derived from them. Don't we too often give in to these feelings of superiority? Has not each received almost everything from the Society? Don't we occasionally take advantage of such practical privileges? And all this when we ought to give a clear example.

Witness of Poverty in the Intellectual Apostolate

This entire matter is not divorced from our profession of poverty, another topic that the General Congregation asks us to review. Poverty is not limited to material dimensions; or, if you wish, poverty is also a thing of the spirit. This involves making available to everyone all that has been given us; it calls for modesty and collaboration; it calls for generosity in sharing our learning; it calls for acceptance of the little man.

On the other hand, as the 32nd General Congregation states, "*solidarity with men who live a difficult life and suffer collective oppression cannot be the job of only some Jesuits".* For our present purposes let us agree that this is demanded also of those who devote themselves to the intellectual apostolate. Perhaps they are not the ones who, to be sure, can most "*partake of the lot of families of slender means",* but still there are certain men who will be inspired to this sharing and at the same time to a life of intense intellectual work. I wish to encourage them with a view to discovering a new style of apostolic intellectual involvement. At least, all Jesuits involved in intellectual work are invited, as are the rest of the Society, to a conversion of their mode or style of life. Allowance being made for the legitimate needs that arise from the specific work of intellectuals, we are scarcely obliged to live in all respects like those with whom we work. Moreover, some intellectuals, of whatever persuasion, in this regard set a striking example that is far removed from prevailing middle-class standards. Could it be that we Jesuits are in arrears about desiring to be identified "*with the poor Christ who himself is identified with the most defenceless"* (D. 4, 48)? A witness of poverty, appropriate to the existing circumstances, is not only possible, but necessary, in the intellectual apostolate.

Fidelity to the Evangelical and Apostolic Motives of our Intellectual Commitment?

We are, in the end, religious apostles and very many of us are priests. It is, as I have said, under the very title of the apostolate and the priesthood that we commit ourselves to research, to scientific investigation, to teaching at the higher level, and to every sort of apostolic service in the intellectual world. But it is not enough to start off on the right foot. It still remains necessary, over the course of the years, to maintain a balance in such a life.

Those who dedicate themselves to the intellectual apostolate ought also, in accord once again with the advice of the 31st General Congregation, "*to be on guard against the illusion that they could serve God in a more suitable fashion in other works that are apparently more pastoral"* (D. 29, n. 2). They should not, then, allow themselves to become absorbed, after a few years of scientific work, by ministries that in certain respects are more attractive, to the detriment of their intellectual commitment.

But, while remaining faithful to this commitment, they ought to be equally alert to keep alive in their minds and hearts the explicitly evangelical and apostolic motives for which they undertook this work. Let us then put the question to ourselves again: have we not at

times, caught up in the stream of life and in the absence of a frequently renewed awareness of our vocation, allowed our existence to be reduced to a type of research or intellectual exercise that no longer has a relationship to the service of the Gospel and has lost, for us as for other people, its apostolic meaning? If things stand that way, let us realize that unless we recapture the basic inspiration of our commitment, we place our vocation in danger, we risk in many cases becoming apostolically ineffective. This renewal ought to be regular, frequent, even constant, as one notices in the example, old and new, of Jesuit scholars and intellectuals who are recognized by all as apostles. It is particularly essential that each man should work out, and unceasingly renew, on his own and in a very personal fashion, the integration of his intellectual work and his priesthood. Free of inner divisions, the priesthood should vitalize our intellectual life even when the latter appears to be secular in certain respects.

Remaining "Sent on Mission"

As Jesuits, we are "*men on a mission"* (D. 2, n. 14). This essential characteristic holds true for the intellectual apostolate as for other types of mission. Yet here, the years that pass involve the risk, if we are not careful, of having an erosive impact. Thus, even though he enjoys scholarly prestige, or holds down important posts in the scientific and university world, a Jesuit should never stop practising the virtue of availability. Even if he is riveted to many aspects of a task that appears to demand his entire life, he must preserve this availability. Let us therefore accept with simplicity the summons that the 32nd General Congregation has made to us when it insists so strongly on mission.

Integrated into the Body of the Society

I wish further to stress what the General Congregation has given us in its vision of a mission "*as a body"*. What is demanded here is integration of all tasks, including therefore all types of intellectual apostolate, in the apostolic plan of the Province, and in any case in that of the Society as a whole. This takes for granted that all enter into the spirit of that mutual support that different tasks should lend one another, and that all are open to common deliberation on various apostolic aims and their integration, under the responsibility of Superiors.

The Case of an Intellectual Apostolate of a More Individual Type

It is even more important that certain men should carry on an intellectual apostolate of a highly individual nature, outside the centres of the Society. Such an apostolate can fit perfectly within our vocation; it is at times the only way open to cultivate a given discipline; it can be essential for contact between the Church and certain milieux. Yet the motivations behind such commitments should be made the subject of a true spiritual discernment on the part of the men involved and of their superiors. The latter should attach great importance, in the matter of the choice of persons, to the heavy human and religious demands that will be asked of them. At the Province level it is certainly necessary, before multiplying such commitments, that they be weighed carefully on the score of their apostolic values and in the concrete circumstances, against possibilities available through an apostolate that uses existing centres of the Society. Today as yesterday, many of the criteria for our choices that are set down in the Constitutions tend to favour, where the possibility exists, lasting centres,

of extensive outreach, where activities are coordinated. Moreover, the Pope has recently reminded us, on his part, of the value of Catholic universities[3].

One way or other, men who receive a mission to engage in a more individualized intellectual apostolate must not become isolated in a Province, either through their own doing or that of the Province. The Provincial should exercise a special concern for these men, especially in their first years in such a ministry. Their work ought to emerge as an integral contribution to the corporate effort, thanks to frequent contacts, a deep mutual acquaintance, and participation in common discernment. Much less should these men be isolated in their own local communities.

Fidelity to the Church Because the Mission is From the Church

"*Men on a mission"*, it is true, but it is always a mission from the Church that we have, even when our assignment comes from Jesuit superiors. I have quoted above the words of Paul VI on the Society as "*sent by the Church",* a description that he has applied to various works but in a very special way to undertakings of our intellectual apostolate. This means that, while making use of his legitimate freedom of research, every Jesuit intellectual, especially a theologian, ought to have an acute awareness of his duty in fidelity to the Church, and to act in fact with responsibility. This is also a point that the 32nd General Congregation has stressed for us.

Balance of Religious and Priestly Life.

I return again, finally, to the balance of our religious and priestly life in which we should grow. Those who are priests, the 31st General Congregation tells us, should remain "*united with all other priests in one total priestly ministry for the sake of men"* (D. 23, n. 12). Since I am aware that the Brothers play their part in the intellectual apostolate, and that some scholastics have already had an introduction to it before they are ordained, I add that the same recommendation holds true for them: close union with all those who work in the Church's apostolate.

But I wish further to specify something that is taught us by experience: anyone who moves ahead in the intellectual life, whether it be in an area that is to all appearances secular or not, but who does not make progress at the same time in deepening his faith, exposes himself to danger (cf. 76/15). In the same way, without being able here to set down a general rule in view of the diversity of needs and circumstances, it can be said that the proper balance of the priestly life of a Jesuit intellectual often demands that he be involved to some extent in a ministry that is more directly pastoral, or among poorer people.

The Eucharist, finally, ought always to be plainly at the centre of his life: the sacrament of the consummation of all that transformation of the world which we strive to bring about by knowledge as well as by action[4].

Conclusion

In sum, today is no time to slacken the Society's commitment to the intellectual apostolate. This is certainly as true in the wake of the 32nd General Congregation as it was

---

3 Address to the Presidents of Jesuit Universities, August 6, 1975.

4 Cf. GC 31, D. 23, n. 12; GC 32, D. 11, n. 35.

after the 31st General Congregation. It is the time, however, to search out new fields of involvement in this apostolate. It is the time to give a new style to this endeavour, in tune with the demands of faith and justice that the 32nd General Congregation stressed. It is the time to overcome factors that make for isolation, the time for interdisciplinary work and the apostolic integration of all our labours. It is, further, the time for a renewal of *"mission"* and of the spirit of mission.

In closing this letter I call on the Provincials to be concerned about the proper place of the intellectual apostolates in the planning of ministries for tomorrow.

I call on young Jesuits, who have the ability to prepare themselves for such works, to be open to them: this means facing up to long-term investments that yield deferred results, and a readiness to live patiently and, in a special way, in faith. Those who are in charge of formation should support and encourage such men in this effort.

All those, finally, who have already made this commitment and whose lives are being spent in this field - whether it be research, teaching or other forms of activity among intellectuals - I call on to return to the roots of their commitment if there is need, to rediscover its motives and to work to discover this new style of intellectual apostolate that the 32nd General Congregation demands.

If it should happen that they give in to bitterness in the face of a lack of understanding, let them seek strength in the Lord to overcome this sentiment through contact with the apostolic aspirations that animated the last General Congregation. Their renewal, based on their vocation, will enhance the effectiveness of the demanding life to which they are committed, often in an irrevocable manner. It will also provide a model and an encouragement to our young men that they need at the moment of their own entrance on a future whose austerity they perceive. By far one of the best examples will be always that of a fraternal union with the other Jesuits of the Province who are busy with other tasks and involved in other spheres.

As I am putting the last touches to this letter, all of mankind is about to celebrate Christmas. May the Word of God who broke into this earth of ours truly be the Light that illuminates our quests, the Wisdom presiding over our deliberations, and the Presence dwelling in our hearts.

Rome, December 25, 1976
on the Feast of the Nativity of Our Lord

PEDRO ARRUPE
Superior General of the Society of Jesus

Original: English
Source: AR XVI (1976), pp.996-1009

14. The Principles and Directives on the Social Apostolate and the Apostolate of Education

15 January 1977

The Social Apostolate: CIAS in the Light of GC 32

The promotion of justice is not just the responsibility of a few Jesuits but a dimension of our whole life and apostolate. (c.f. D 2, n. 9). Far from diminishing, this increases the importance of works like a CIAS whose specific task is to help build a more human and just society. Thus I consider the CIAS one of the most necessary and important works of our Province at the present time. So that it can better carryout the mission the Society has given it, I think it will be helpful to state a few principles and give some guidelines for its work.

1: Basic Principles

a) A CIAS is an apostolic work

As a concrete expression of our social commitment, a CIAS should reflect in its life and work the apostolic character that distinguishes the whole body of the Society. Thus it should promote justice not only because of faith and the Christian love it implies (D 4, nn. 2, 18, 28), but also in a more or less explicit context of faith; recognizing that, beyond justice; faith has other dimensions and expressions that cannot be reduced to social justice alone. Faith not only gives us the initial motivation, but also clarifies and defines our vision of reality, determines the means and strategies we adopt and puts into proper perspective the specific goals we pursue as we promote justice here and now.

b) A CIAS is a work of the Society

A CIAS belongs to the apostolic, religious and priestly community, linked by special bonds of love and service to the Church and its visible head, the Vicar of Christ. As such its contribution to promoting justice has a specific character that sets it apart from what others do in this field. Its contribution is in the area of prophetic proclamation, and denunciation of inspiration, support and guidance for those working to build a more just society, of gospel witness to solidarity and service in favour of the poor and oppressed, and above all in the forming of an individual and collective consciousness in the light of social analysis and theological reflection. For more specific commitments extraneous to a priestly ministry in the strict sense or of an exceptional social or communal character, the directives of the Church and Society should be followed. (D 4, nn. 78-80)

It follows therefore that the role of a CIAS is not determined solely by the needs of a specific social situation; or of a particular socio-political praxis and its immediate efficacy. Its mission, in so far as it is characteristic, is given in and mediated by obedience and carried out “in companionship” (D 2, nn. 14-15) that is, in close contact not only with the local, but also the provincial and universal community of the whole Society. (D 4, nn. 62-69)

2. Guidelines

Research and study

Serious and objective study of the social situation together with critical reflection on it in the light of faith are primary tasks of a CIAS. Without such study and reflection our attempts to conscientize and train others to change unjust social structures would lack solid foundation. Such an intellectual enquiry, pursued within a Christian vision of man and society will not only help us to understand the deep roots of injustice, but also better to interpret even its social causes and judge whether tactics and strategies advanced to combat it conform with the Christian praxis of the Gospel.

Clearly this work should be carried out in accordance with Church directives. The same applies to the publications we put out to spread the results of our research. Furthermore the very nature of our work calls for a humble, sincere and open search for the truth. It precludes adopting predetermined positions or closed ideological and political systems. In this way the freedom of the Gospel together with the critical and above all ethical function that is ours will be preserved.

Conscientization and training

Within the Christian vision of man and society and of the personal and social dimensions of sin and redemption, the 32nd General Congregation underlined the importance of acting to change structures, insisting at the same time on the need for individual conversion and changing attitudes or procedures which generate injustice and feed oppressive structures (D 4 n. 32). The work of training and "conscientization according to the Gospel" (D 4, n. 60), and not merely social and political, is therefore another of the priority tasks of a CIAS. And it cannot be confined, on ideological or political grounds, to just a few groups or social clashes, but should reach out to all who are capable of being agents for social change land influencing or having responsibility for social structures. (D 4, n. 60)

Contact with action groups at the grassroots

Through its work of conscientization, training and advice a CIAS will often have close contacts with action groups working at grassroot level. As was recognized in Lima during the meeting of Directors of CIAS (May 1976), such contacts can help foster, mature and make more concrete our reflection and commitment to justice. However it must also be pursued within the context of our specific apostolic mission without seeking to supplant others (D 4, n. 43) or allowing ourselves to become instrumentalized or politicized along party lines. Though the Gospel we preach has very radical implications in the social field, it is not our job to incite people to specific forms of revolutionary action and still less to organize them.

Collaboration with systems or movements of marxist inspiration

"Members of CIAS often stress the importance of the "ideological" aspect of their work. However they should be careful not to reduce a Christian input in the social field merely to inner motivation since this would lead them, almost subconsciously, to accept from other social or political systems not only scientific elements of analysis, but also the very ideology which underpins and conditions them and which is often irreconcilable both with

a Christian view of reality and the demands of a social and political praxis based on the Gospel.

I am referring particularly to systems clearly inspired by marxism and to options described as "socialist" or ''marxist" which some claim to have made, though without always clearly defining their meaning and content. The deep and justified concern of the Church and Society for these often unclear and ambiguous options in favour of systems or ideologies which both in theory and concrete praxis present problems to the Christian conscience cannot be attributed merely to conservatism or traditionalism. Contemporary history shows that such concern is well founded. The fact that others let themselves be influenced or instrumentalised by systems or ideologies as inacceptable as marxism is no justification for making the same mistake, especially now when we are trying to correct defects of the past and give a new orientation to the Society's mission.

The increasing influence of marxism in today's world calls for well prepared groups, such as the members of a CIAS, to study and reflect seriously on this system and help in setting up a platform for critical and constructive dialogue with it. However in doing this, care must be taken to avoid reductionisms and dilutions that lead to a progressive weakening of the faith and deprive our social commitment of the deep motivation that inspires and justifies it, and gives it its specific value and weight. Such a delicate and difficult task should not be undertaken with a superficial knowledge of marxism nor without a deep experience of faith rooted in solid theological training.

Interdisciplinary cooperation

As stated in the Lima meeting, a CIAS should cooperate "with the different spheres of church and Jesuit activity that request it." This is an especially important aspect of its work, since modern social problems are particularly complex and require an interdisciplinary approach to tackle them adequately. This observation applies especially to the *Colegium Maximum* and our University. If the professors in these centres and the CIAS research team work in close collaboration, they could give a first rate service to the country.

Collaboration with lay people

Collaboration with lay people in the work of a CIAS is not only helpful but at times necessary, even though it cannot cover all aspects of the mission confided to the CIAS by the Society. This limitation should neither impede nor threaten such a collaboration, but it will be up to the Jesuits to see that those aspects proper to their mission are fulfilled.

To sum up, I think the CIAS is a work of great importance. To measure up to its commitment, it needs to push ahead with the work of research and training, accentuating its apostolic nature, with great respect for the directives of the Church and Society, and in union with other works in the Province and all those of good will who seek a remedy for injustice and the coming of the Kingdom.

[…]

Pedro Arrupe, S.J.

Original: Spanish
Source: AR XVII (1977), pp. 156 - 160
English translation: Promotio Iustitiae, no. 15 (December 1979), pp. 158-161

15. Our Recent Five Third World Martyrs: Paying the Price of the GC 32 Commitment

19 March 1977

As an introduction to the subject of this letter — a foreword to a modern Jesuit Martyrology — we could hardly give a better prophetic text than what Father Arrupe said on December 20, 1974, to the members of the General Congregation.

More than two months before the final text of the Decree on Faith and Justice was put to the vote and approved, Father General, after stating that the justice of the gospel should be preached through the cross and from the cross and often with the accompaniment of pain and suffering, proposed the following challenges to the Congregation over which he was presiding:

"Is our General Congregation ready to take up this responsibility and to carry it out to its ultimate consequences? Is it ready to enter upon the more severe way of the cross, which surely will mean for us a lack of understanding on the part of civil and ecclesiastical authority and of our best friends? Does the General Congregation find itself disposed to offer true witness in its life, works and ways of acting? Is it prepared to give testimony not just by a decree or declaration that expresses in words the sense or manner of thinking of all or of the greater part of the Congregation, but by reducing that testimony to practice by means of concrete decisions which ought necessarily to change our way of living and working, our field of activity, the social level of those with whom we deal, even our very image and social esteem?

"If we are not ready for this, what other use would these discussions have, except perhaps a merely academic one? If indeed we are prepared, we ought to take up this responsibility and consider this apostolate as our own. The Society of Jesus, as such, should directly assume this initiative of which we speak; it should inspire its sons so that they will give themselves entirely to this apostolate; it should sustain them in difficulties, and even defend them when they are subjected to unjust persecutions arising form this or that source .... "In this 'decisive hour' our response will be the concrete expression of that 'more precious and more important oblation' that we have so often made in the Exercises."

TO THE WHOLE SOCIETY

Dear Brothers in Christ:

The recent murder of Fr. Rutilio Grande, in the Central-American republic of El Salvador seems to be a clear sign from the Lord. Father Grande is the fifth victim that God has chosen from our ranks in the past few months. The other victims were Fr. Joao Bosco Burnier, murdered on October 11, 1976 in Brazil, and Frs. Martin Thomas and Christopher Shepherd-Smith and Brother John Conway, murdered on February 6 in Rhodesia. The Lord speaks to the Society through the pouring out of this blood, as through the blood of Abel, as through the blood of Christ on the Cross.

Mingled with our deep grief at seeing beloved brothers snatched from our midst is a great happiness, unmistakable proof that through these deaths Jesus Christ has a message for the Society. What is that message? Let us try to fathom it.

Who are the victims that God has chosen? The five were men of average human gifts, leading obscure lives, more or less unrecognized, dwelling in small villages and totally dedicated to the daily service of the poor and suffering. These were sons of the Society who never took part in broad national controversies and who never made headlines in the news media. Their style of life was simple, austere, evangelical: it was a life that used them up slowly, day-by-day, in the service of "the little ones".

Why did the Lord choose them? I believe it is precisely because of their evangelical life, one that is clearly apostolic life and in which the image of a true "companion of Jesus" is never blurred. Their attitudes, their activities, their motives are not coloured by ideological or partisan ambiguities. They are men who had learned to put up with misunderstanding and, in a spirit of nonviolence, endeavoured to follow the directives of the Church and the Society, and above all, to imitate the Good Shepherd. There can be no slightest doubt about the unaffected simplicity of their lives.

They were, therefore, unquestionably following the lines of action that the 32nd General Congregation marked out for the Society: the service of faith and the promotion of justice. The Lord seems once again to be showing us His preferences and to be pointing out the values and the kind of witness that he holds in great esteem. He has lifted out of obscurity for the whole world to see and crowned with martyrdom these "faithful servants" of His, men who were faithful to Him in little and humdrum affairs, men who served Him in the hungry, the thirsty, the homeless, men who loved Him in the poor by their works and sincerity.

The Lord seems to be showing us, then, what kind of martyr is found in today's world. And the Church seems to believe that too, for in a spontaneous reaction it has not hesitated to label their deaths a "martyrdom". Pope Paul VI himself used that word about the victims of Rhodesia; the bishops of Brazil applied it to Father Burnier; and finally, the bishops, the clergy and the people of El Salvador interpreted Father Rutilio Grande's death that way when they thanked God "for having given us the first Salvadorian martyr".

These are Jesuits of the mold that the world and the Church need today. Men driven by the love of God to serve their brethren without distinction of class or race. Men who are able to identify themselves with those who suffer, who live with them, and even give up their own lives on their behalf. Strong men who know how to defend human rights in the gospel spirit even to the sacrifice of life itself, if that be necessary (John 15: 13).

If we follow Christ, persecution will come, as we have discovered through experience in so many countries when we try to serve faith and promote justice. Not all of us will witness to Christ by shedding our life's blood in sacrifice, but all of us should unreservedly offer Him our whole lives. The essential thing, the Jesuit thing, is always to confess Him before men. As I said to the General Congregation in 1974: "The things that counts is that really we resolve to follow Christ even without knowing what sacrifice this following of Him will certainly demand of us."

To be able to carry out this vocation of ours the Society today must count on men and on communities imbued with the "mind of Christ", who serve Christ without limit or reservation, who joyfully live lives of evangelical simplicity and continuing self-sacrifice, thus offering to modern man an ideal for living and to the generous youth of our day a model and way of life. This is the real secret of success in our mission in the Church. This will be the source of new vocations: "the blood of martyrs is the seed of vocations". This is the Jesuit that Saint Ignatius, that the Pope, and above all that the Eternal King wishes today to find in each one of us.

Rome, March 19, 1977
On the Feast of St Joseph

Yours always in the Lord,
PEDRO ARRUPE, S.J.
Superior General of the Society of Jesus

Source: Jerome Aixala, S.J., (ed) Pedro Arrupe, S.J. - *Justice with Faith Today*: An Anthology of Letters and Addresses, Vol. II, 1980, Gujarat Sahitya Prakash, Anand, India, pp. 205-208.

16. Apostolic Availability

19 October 1977

TO ALL MAJOR SUPERIORS

Dear Brothers in Christ,

I am sending you a letter on apostolic availability. I attach the same importance to this letter as to the one I sent last year on "Genuine Integration of Spiritual Life and Apostolate". I want this letter to be considered a continuation of the former. The themes of both are intimately connected and both deal with vital elements of the Ignatian charism.

My purpose in writing this letter is to stir each one of us to examine himself about his attitude of spiritual openness and availability to an apostolate which grows daily more genuine, efficacious and evangelical. This attitude is the unconditional commitment of the authentic "contemplative in action", ready to go wherever there is hope of God's greater service and the help of souls.

It is my hope that this letter will provide you with a starting point of discussion in your official community visitations and that it will provide all Jesuits with material for reading, reflection, and prayer, especially in recollection days, community meetings, annual retreats, etc. For this reason, I think it would be helpful for every Jesuit to have his own personal copy of the letter.

The coming Provincial Congregation may well be a suitable occasion for personal and collective reflection on this theme of availability which is so important that it can be said to determine the degree of our apostolic efficacy. I commend to the initiative of you and your Consultors to find other ways of realizing the fruits of the spirit which this letter intends.

Rome, October 19, 1977,
On the Feast of Saint John de Brebeuf and Companions, Martyrs.

Devotedly yours in Christ,
PEDRO ARRUPE
Superior General

TO THE WHOLE SOCIETY

Dear Brothers in Christ,

This time a year ago I wrote[1] urging you to seek with greater earnestness and effort a genuine integration between your spiritual life and apostolate. In our spiritual tradition both need each other, both give a unifying and continuing coherence to our vocation of working with all our might for the Lord's Kingdom.

Shortly after, I asked Superiors and Consultors to use the *ex-officio* letters they send me as occasion for continuing our dialogue on this matter. What methods are you using or trying to use to make this correlation between your interior life and apostolic activity more meaningful and thus become, in truth, "contemplatives in action"?

There has been much exchange in writing. Your letters have shown that you understand the importance of my questions and realise that a mere verbal reply is not sufficient. Concrete decisions are also needed, from individuals as well as communities, deeply interior, as befits companions of Jesus, no matter how difficult the situation in which they find themselves.

Among these first reactions were some that showed difficulty in grasping the meaning of the letter. They pointed to resistance and obstacles to be overcome. Other replies led me to reflect. As a result and in order to continue our dialogue, I felt urged to reply myself both to support efforts already being made and to encourage you to persevere in them.

So as not to slow down or distract from the efforts you and your communities are making, I will not tackle a new theme in this letter. I return once more to the same point in the same manner, but from a different though closely related angle: that is, our availability for mission. Perhaps on reading this letter some would like to look again at the previous one. The themes of both are intimately connected and concern basic attitudes, necessary if the Society is to reap the benefits of recent General Congregations.

Apostolic Availability: Characteristic Attitude of the Contemplative in Action

My question is: how can we know for sure if we are men who have reached a mature inner unity[2], really integrated, for whom all experience of God is action for others and all action for others is such that it reveals to them the Father and draws them closer to Him in affection and commitment?

There is one way of knowing this and Saint Ignatius frequently refers to it. For him we are not ideal Jesuits, whatever our work, unless we remain permanently and joyfully *"disposable",* "*men ready to be sent"*. And this holds for every moment of our life, even when we are undertaking with great enthusiasm a particular mission.

Such an attitude is necessarily a result of the purifying and liberating action of the Spirit impelling whoever possesses it to seek God in all things, to make himself available, to place himself, in Ignatius' expression, "*entirely at the disposition of the divine will"*. This is the

---

1 Letter of November 1st, 1976 (AR XVI, 944 ss.).
2 1 Car. 3,2; 14,20; Eph. 4,14-16; 1 Pet. 2,2.

typically Ignatian way of acknowledging the absolute nature of God and the relative nature of everything else[3]. In a word, it is to have faith.

The Hallmark of the Jesuit

We touch here the heart of our identity, the mark that should characterise us as followers of Jesus, namely "*to be available"*[4]. This is precisely the quality that impressed Ignatius as specific to the SON and therefore to the Jesuit who believes in the Son and is called to be conformed to his image in the world of today[5].

Only with this thorough availability can we aspire and live up to the condition of "*being sent"* which guarantees our personal integration and true apostolic identity[6]. With reason, therefore, Ignatian and Jesuit spirituality is focused on this central objective: to form a man who is *available for mission,* truly "*a new man"*.

This is the man according to the Exercises and the hard ideal of the Jesuit sketched by Saint Ignatius in the Constitutions[7]: a man profoundly free, mortified by self denial "*to be led more surely by the Holy Spirit"*[8], a pliable *"instrument"* in the hands of the Lord[9], all the more effective for being the more disposable. And through our acceptance of the mediation of the Church - "*the Vicar of Christ"*[10] - and of the Society - the Superior "*in the place of Christ Our Lord"*[11] - as proof of our availability to him who, Ignatius tells us, is really in command, the Lord becomes truly present and real to us. This implies no passivity but, on the contrary, the active and responsible participation both of him who gives and him who receives the mission[12].

Because we belong to a primarily missionary body, at the disposal of Christ and his Vicar, and whose "*principal and main foundation"*[13] is precisely a complete readiness to obey him concerning missions, it is evident that this thorough availability is our justification and constitutes our identity as Jesuits[14].

---

3 Spiritual Exercises (234).

4 Heb. 10,7.9.

5 Rom. 8,29.

6 The whole man, the whole person is sent. Mission is all-embracing. But this availability also helps develop personal identity since it integrates the past with the present and is also open to respond to any apostolic needs in the future. However, this does not do away with human insecurity, the true proof of our confidence in God whose will is made known to us in the new "mission" received or about to be received.

7 e.g. Const. 308, 516, 819 ...

8 Form. Inst. 3; see also A. DELCHARD, "La mortification continuelle", Christus, n. 9, pp. 17-38.

9 Const. 638; Letters to the Frs. of Coimbra, 7 May 1547 (Epp. 1, 503), to Fr. Gerard Kalkbrenner, 22 March 1555 (Epp. 8,584), to Fr. John Baptist de Fermo (Epp. 11,501-502), etc.

10 Form. Inst. 1.

11 Const. 84, 85, 286, 342, 424, 547, 551, 552, 618, 627, 661, 675, etc.

12 Nothing would be further from the truth than to conceive this Ignatian availability as an alienating and passive attitude leading to the instrumentalization and dehumanization of the individual. On the contrary, it builds up and reinforces the person since it closely identifies the individual with Jesus, always "available» to the will of the Father. This is why the intermediary who interprets the "mission" in the name of the Lord, should feel every time the great responsibility of being an interpreter of the will of God (Const. 618) and should accept the availability of the subject as something sacred.

13 Declarations on Missions (year 1544-45), MI, III, I, 162.

14 GC 32, Decree 2, 30-32.

But it is not only the individual availability of each Jesuit, whatever his grade or office, that is important but also the avail- ability of the Society as a whole and of each and every one of its communities. This implies not only an individual but also a common search for the will of God in the context of discernment. Availability and discernment depend on each other. Without indifference and availability discernment is impossible, and without discernment availability cannot be expected[15].

The Church itself, through the Vicar of Christ, has reconfirmed this availability as an original and indispensable characteristic of our Society: "*if we look for the new element in this Institute, it would seem to consist in the vision of your father and law-giver. He saw that the needs of the time demanded men who stood ready to leave everything and to undertake any task which the Roman Pontiff gave them and which, in his judgment, was required by the good of the Church"*[16].

Situations of genuine cultural revolution, as in the time of Ignatius and the present day, call for communities ready to move and men whose personal growth has not been retarded and is not tarnished by the slightest touch of self-centredness.

Personal Integration and Apostolic Availability cannot be Separated.

This mystic vision of Ignatius and his companions, based on the real action of the Spirit in them and in the body of the Society, brings us to the simple conclusion already mentioned above: the authentic experience of God leads us to carry out every action with the conviction that it is God Himself who wishes it, makes it possible and completes it[17]. The same conviction places us wholly and freely in the hands of the Superior and makes all that we do a truly spiritual experience.

Our spiritual and apostolic life is authentic if it frees us more and makes us more available, more "*in the image of the Son".* As Father Nadal used to say, the true prayer of the Society prepares us to carry out our vocation and job and, particularly, to seek perfect obedience according to our Institute[18]. On the other hand, without a deep experience of God, without a deliberate personal identification with Jesus Christ[19] in our life and apostolate, we

---

15 The availability of a community is not just the result of adding up avail ability of each of its individual members, although it would be impossible without this (GC 32, Decree 4,69). It includes also the genuine sharing by all in the search for the Lord's will and the acceptance of the human intervention that help us recognise it at each turn.
Availability and discernment need each other: the man who has no inner freedom is conditioned and incapable of obtaining a clear vision of God's will. The man who has made no attempt to discern, that is, has not made himself "available" to the will of God seeking him, scarcely has the right to call on the availability of anyone in order to carry it out. Human error, always possible in the working of obedience - "even in what is not well ordered» (MI, Epp. 4,676) - does not cancel the merit when the availability of both parties has consciously entered into play.

16 GC 32, Allocution of Holy Father, pp. 90-91. (UK Version: Way Supplement). Note: the American version can be found on p. 523 of the Collected Decrees.

17 Phil. 2,13.

18 "The feeling and desire for prayer which leads to recollection and unnecessary solitude does not seem to be the proper type of prayer for the Society: but rather that which leads to the accomplishment of our vocation and ministry and, especially, to perfect obedience according to our Institute". (Monumenta Nadal IV, 675).

19 Gal. 2,20; Phil. 1,21.

would be incapable of the apostolic availability the Society asks of us. And this complete availability is the best offering we can make to God, the ideal disposition and context for all prayer and all apostolic work[20].

It is surprising how Ignatius insists so confidently on combining the ideas of *"instrument"* (availability) and *"effectiveness"*. It is here, Ignatius tells, that we shall find God. For by this very experience which places the instrument *with* God, the Jesuit becomes an instrument *of* God[21]. This central vision of Ignatius is the result of his own personal experience and the inspiration of his own manner of government[22].

What this means to us

This, then, is the substance of our particular vocation. Following on from my letter of November 1st, 1976 and continuing the process it started, we must accept in all sincerity to measure ourselves as companions of Jesus by the degree of our apostolic availability. I propose that all of us continue asking and replying, as individuals and communities, frankly and with alacrity, to the questions I asked in that letter - if you haven't already done so or done so. sufficiently. And I invite you to go deeper by asking and replying to the following questions, all of them taken from our last General Congregation.

Questions for all

---

20 Heb. 10.5s.; Sp. Exercises (46).

21 Const. 813-14.

22 Letter to Fr. Diego Mirón, 17th of December 1552 (Letters of Saint Ignatius of Loyola, selected and Translated by William J. Young, S.J., Loyola University Press, 1959: pp. 279-280): "May the sovereign grace and everlasting love of Christ our Lord be ever our protection and support.
According to information coming to us from Dr. Torres (Fr. Michael de Torres, Polanco gives an account of his activities (Chronicon, II, 694ff.)) whom I sent to the Province of Portugal as my representative and visitor in the Lord, I understand that there is a notable failing among not a few of Ours in that virtue which is more necessary and essential in the Society than anywhere else, and in which the vicar of Christ, in the bulls of our Institute, most carefully recommends that we distinguish ourselves. I mean the respect, reverence, and perfect obedience to our superiors who hold the place of Christ our Lord, even of His Divine Majesty, in their regard. You can realize from what you have heard of how I should and do desire this virtue in my brothers, what satisfaction must be mine to hear that there is among you one who says to his superior without any respect, 'You should not bid me do this,' or 'It is not well that I do this, ' who is unwilling to do what he is told, or who by act or gesture shows so little interior reverence and submission, so I hear, to the one whom he ought to reverence as the representative of Christ our Lord, and, a such, humble himself in all things before His Divine Majesty. This matter seems to have gone so far because of the fault of one whose duty it was to correct it, but who failed to do so. May God our Lord forgive him! How much better it would have been to remove from the Society a diseased member and protect the healthy, than to allow it to remain and infect with so serious a disease many others by example and association. On another occasion I have written how gratified I was that Master Leonard (Fr. Leonard Kessel, See Chronicon, II, 584) in Cologne had dismissed nine or ten together who had gone wrong. Later he did the same again, which I approved, although, if measures had been taken at the start of the trouble, it might possibly have been enough to dismiss one or two. Now, although late, the remedy is being applied in Portugal. Better late than never. I command you in virtue of holy obedience to take the following step with regard to the safeguarding of that virtue. If there is anyone who is unwilling to obey you-and I say this, not to you alone but to any of the superiors or local rectors in Portugal-do one of two things: either dismiss him from the Society, or send him here to Rome if you think that a particular individual can be helped by such a change to become a true servant of Christ our Lord".

1. Am I really convinced that in order to carry out my apostolic mission in today's world I need availability and that "*the means which unite the human instrument with God, and so dispose it that it may be wielded dexterously by his divine hand, are more effective than those which equip it in relation to men"*[23]?
2. Can I truly claim to be "*available"* here and now for any appointment, any work, in any place, - "*giving witness to the Gospel in difficult situations"*, persevering with patience in a hard and monotonous job, or destined to "*exhaustive and difficult studies"* - that in the responsible exercise of obedience the Society could rightfully ask me to undertake[24]?
3. Am I ready to make myself open[25] as an indispensable condition for responsibly seeking God's will with regard to a mission I share with others and which, in the final analysis, is decided for me by others? What limits do I put to this necessary openness?
4. Am I available with regard to the recent General Congregations, their directives, their call for a change in attitudes, their apostolic priorities: available to men and events and ready to listen to them: available to "*work with others"*, "*to accept a subordinate job, a hidden supporting role"*, "*to learn from those whom we try to serve"*[26]?
5. Am I ready - Saint Ignatius used the word "promptitude" to describe availability - to enter into the process of reflection and revision the Society is asking of me and to co-operate actively and as objectively as possible in the evaluation of my own work, Community, region, Province ... to which I belong, and to adopt as mine the conclusions that emerge[27]*?*
6. Do I feel available and free to evaluate the institution or job to which I am attached, ready to continue in it or leave it, according to where the Society judges the greater service of God to lie[28]?

Especially for Superiors

7. Am I ready, as Superior, to carry out the full discernment the Society asks for concerning new apostolic needs and the capabilities of each and of the Community as a whole, offering my own personal contribution and accepting the responsibility of decision[29]?
8. Am I open and ready, as Superior, to receive every impulse of the Holy Spirit that comes through the initiatives of the Community or Province, or through the genuine manifestations of the people of God[30] and their legitimate Pastors[31]?

---

23 Const. 813; GC 32, D. 4, 12.
24 Form. Inst. 3; GC 32, D. 4, 35; Const. 603, 618.
25 Const. 424.
26 GC 32, D. 2, 29-30.
27 GC 32, D. 4, 71-74, 76-77.
28 GC 32, D. 12, 9.
29 GC 32, D. 4, 42-45, 66-69.
30 GC 32, D. 4, 23.
31 Form. Inst. 3; GC 32, D. 3.

9. Before entrusting a subject with a new mission, have I spoken and listened to him and do I have the necessary information to be sure that this apostolate is really the will of God and that the subject has the necessary qualities and apostolic resources to carry it out? These questions do not cover all the aspects of my availability, but they can guide and help me to make a realistic assessment of it. You yourself will be able to formulate other more precise and concrete questions.

Urgent need to make ourselves available

The replies to these questions will clearly reveal how we stand with regard to the fundamentals of our personal life as Jesuits. Because when we examine our unconditional "availability", as Saint Ignatius asks us[32], we are also examining

- our personal integration as "*contemplatives in action"*,
- our practical understanding of the Ignatian concepts of mission and obedience and their priority over everything else,
- our active *"indifference"* with respect to all created things, (without excluding our present apostolic work or our own personal feelings), which frees us to embrace the Ignatian, "*magis"*, our confidence in Divine Providence, tested by the loss of all human security (economic, social, health-care, etc.),
- our deep sense of belonging to the Society and our confidence in it. And, finally,
- our sincere and ready acceptance of the pastoral directives of the Church and the last General Congregations.

It would be very sad if we didn't dare to ask ourselves these questions through fear of negative or harsh reactions. They seem to be such important questions touching the very essence of the Society conceived by Saint Ignatius under the guidance of the Spirit, that the very existence of such a fear would already be a most serious symptom and an additional reason for careful questioning and reflection before the Lord.

To measure up to these vital questions before God, as individuals and communities, would be the most effective way of knowing where we have got to in this process of "*renovatio accommodata"* and thus making sure that we are spiritually prepared "*to undertake all the most difficult apostolic tasks in the most; remote parts of the world, freed from the constrictions of time, place and circumstances, and permeated by a truly catholic and universal spirit"*[33].

These are the sort of men the Society needs at this time of apostolic renewal.

It is true that certain specializations or apostolic commitments in the work of the Society and outside it sometimes put limits and conditions on the degree of individual and corporate mobility that is so necessary for our apostolate in the modern world. Superiors must bear this in mind when they take on or keep up these types of works or commitments. In any event, this aspect of specialization and institutions, which are no more than means, must

---

[32] Const. 606, 618, 619, 633.

[33] GC 32, Allocution of Holy Father, (UK Version, Way Supplement, p. 93) Note: US Version can be found in Collected Decrees, p. 526.

never in any way diminish the deep and genuine "*interior availability"* of those who work and serve in them.

To become partly immobile through lack of availability on the part of individuals and the consequent fear of Superiors to give them the missions called for by our apostolate today, would constitute a most serious threat to the very existence of our vocation.

You will remember in my last letter I said that our practice will be the measure of our sincerity. Today, developing this idea further - and this has been my one desire in this yearly exchange with you all - I would add: "Ignatian availability is the guarantee and *'conditio sine qua non*' of our practice", which leads to salvation and alone is of interest to the Society and the Church.

PEDRO ARRUPE
Superior General of the Society of Jesus

Rome, 19th of October, 1977
On the feast of Saint John de Brébeuf and companions, martyrs.

Original: English
Source: AR 1977, pp.135-144

17. Report on the State of the Society Congregation of Procurators of the Provinces

28 September 1978

The Congregation of Procurators of 1970 was the occasion for Father General Arrupe to crystallize in his mind and in his address (here on pp. 1-8) the great apostolic priorities of the Society. Eight years later, in the following Congregation of Procurators, in his comprehensive report on the State of the Society, he could give us a bird's-eye view of the progress, not unhindered, of the varied activities of the Society in recent times.

Here is the corresponding section from the General's report.

[…]

21. Calling to A Shared and Varied Apostolate

During the past three years the Society's apostolate has been clearly changing, though in different ways and degrees in different Provinces.

The main agent of this change has been Degree 4 which has brought about a distinct shift in our apostolate towards "the service of faith and the promotion of justice" both in education and pastoral work, social action, etc. The evaluation of our works, which is being carried out at the moment, is being done in the light of this priority.

This renewal continues in spite of the ambiguities and tensions characteristic of change: a ministry to the poor or to those who are socially and economically influential; a predominantly spiritual apostolate or one based on integral human development and liberation; a choice between objectives with short-term results-or long-term ones; a parish ministry or a specialized one; an institutional or a personal approach; an apostolate using simple methods as a witness to poverty or one using costly equipment for the sake of apostolic efficiency, etc.

But since you have already received full reports on the different sectors of the Society's apostolate (atheism, education, social apostolate, etc.), here I believe I need only refer briefly to each and give you my personal assessment.

22. Social Apostolate

The social apostolate has undergone change in the past few years and gradually becomes a dimension permeating all our apostolic activities. We must admit, however, that its impact on our more traditional apostolic commitments is still limited and that, at Province or Assistancy level, it has not produced the basic changes we were hoping for.

In the social sector properly, so-called we see new commitments, both personal and institutional. The Social Institutes or Centres which played such an important role in the past are passing through a crisis in some places. They are trying to adapt to new needs by linking themselves more closely with those working at grass-root level and by co-operating with other sectors- of the apostolate (educational, pastoral, theological and interdisciplinary reflection, etc.) and thus extending their field of action.

Directly social work is often conditioned by the social, political and cultural situation in each country. To the difficulties inherent in this type of apostolate and the strong hostile reactions it sometimes provokes, must also be added in some places a lack of preparation and of right criteria on the part of those engaged in it.

23. Education

Education continues to be the apostolate occupying most Jesuits. Many doubts and discussions have been voiced whether we should maintain our educational institutions and whether other more direct apostolates and with poorer people should not take priority. Today its value is recognized but only on condition of a change in its goals, contents and methods.

Our universities are facing serious economic and staffing problems. In other instances the difficulties have to do with their independence. The Society cannot lack the juridical means needed to preserve the Ignatian characteristics of such institutions. I am aware that in some Provinces they represent a heavy burden calling for considerable sacrifices. But they are also nerve centres of our apostolate and important means for propagating it in the long term, so the Church asks us to continue providing this costly service. But the number of our universities is another problem: can we continue to maintain all we have at the moment in view of other apostolic needs, many of them new, and the lack of personnel?

One problem that has emerged in these last years and that is a matter of concern to superiors is that of the relationship of faculties of theology to the superiors of the Society. The status of the faculties, frequently, make it difficult for superiors to intervene, especially in academic questions and yet, if the Society is to continue to recognize them as its own, it must have the statutory ability to intervene when the occasion demands. The Statutes will have to be revised to insure that this possibility is safeguarded without any sort of ambiguity.

The colleges or secondary schools also continue to be an effective means of our apostolate. In many places they have become real educational communities which reach out to the lay teachers, parents and old pupils. More emphasis is placed on social training and religious education is taking new forms. The possibility of admitting all classes of pupils and thus overcoming economic obstacles is being followed up as fast as conditions in each country permit. There are many new schools for poorer students and the proportion of poor students in our other schools has increased. In many cases professional schools have been given top priority. The idea that we were educating the upper classes is disappearing.

Educational work in institutions, universities and secondary schools that do not belong to the Society is another service that is being offered generously and has much in its favour. But is has difficulties too, not only for those concerned but also for our own institutions which find themselves thus deprived of additional staff that is often highly qualified and sometimes badly needed. The apostolic mission of these men as such, must be carefully evaluated, as is true of the mission of everyone, and it would be to our advantage, if every kind of individualism were overcome and closer ties were established, on the basis of a

common mission, among all members of the Society who work in institutions of higher learning that do not depend on the Society.

24. Intellectual Apostolate

I consider this one of the most privileged means for that defence and spreading of the faith mentioned in the first paragraph of the Formula of our Institute. Consequently, I tried to dispel all doubts arising about the validity of this apostolate today by publishing a letter to the whole Society reaffirming its importance for the service of the Church and the readiness of the Society to undertake it.

25. Pastoral Work

Through the Exercises in particular there has been much development in our parish work, in Christian Life Communities, in rural apostolates, and in new types of ministries to youth, married couples, etc.

Bishops increasingly wish to hand over parishes to the Society and this sometimes puts us in difficult situations. On the one hand, a parish community provides an excellent opportunity for apostolic work and, in some countries, is a need that presses hard on the Bishops. On the other hand, this work can get in the way of others that the Church also expects from us and to which we give priority according to our charism. It is often very difficult to make a discernment here.

26. Means of Social Communication

We are putting behind us the days of the worthy self-taught pioneers in unexplored territory, and we are now beginning to rely on men with good training suited to modern needs. Such men are, however, far from numerous. Still, a hopeful sign is the growing interest aroused by this apostolate, especially among the younger men who have been introduced to it in the course of their training. Allied to this is a very keen awareness of its far-reaching importance for the future, an importance denied by no one today.

Two problems in this area call for a speedy solution, one is the integration of the communications media into the formation of our men, and the second is the coordination of all our activities in the field of the communications media in order to achieve greater depth and wider apostolic outreach.

27. Evangelisation in the "Missions"

This is one of the fields of our apostolate where change is remarkably swift and deep. A contributing factor is the development and evolution in the very theology of evangelisation in what were formerly called the 'missions'. The movement of personnel is now less and at the same time it has become more diversified: young churches are now among those supporting those even more recently founded or with more pressing needs.

We do, however, find that we must re-assert our mobility and our universality, as in some places there are noticeable tendencies that may be called 'regionalistic' or 'nationalistic' which are clearly out of harmony with the total availability on which the effectiveness of the Society's apostolate must be founded.

The internationalizing of the 'missions' is going ahead successfully. But progress is still needed with regard to international solidarity both in the area of finances and in that of personnel.

The tension between evangelisation and human development is approaching a point of integration and balance.

Inculturation is a dimension that we can in some respects regard as new. This holds at least in as much as we see it these days as something right, something we cannot do without, and something with untold apostolic possibilities. We see this especially, but not exclusively, where the Church is new and where the nation is developing. For this reason, in obedience to a charge from the General Congregation, I wrote a letter to the Society on the subject.

In the interests of brevity, I should like to refer to page 6 of the statement on 'Evangelisation and Missions' where there is a summary of the answers to the questionnaire issued in 1977. There you will find plenty of information on this topic.

The vision of the world as one vast mission field is becoming more common, and rightly so. It is also good that we are less inclined to distinguish between Christian countries and countries with the prefix 'mission'. This must not, however, lead to a loss of zest for spreading the Gospel and for apostolic endeavour in countries other than our own.

28. New Apostolates

Creativity is these days indispensable. It breathes new forms into old apostolates and brings to light apostolates that are quite new. In its path it must overcome uncertainties, insecurity, resistance of various kinds, and situations that are in a constant state of flux. This sort of thing leads some people into a state of chronic hesitation, a lack of self-confidence and a lassitude which can lead to passivity. We have seen innovation, and we continue to see it, for example, in "involvement", in the rural apostolate, in the means of social communication, in educational institutions, in education in outside institutions, in pastoral work and catechetics, in Christian Life Communities, and so on. There is, in fact, a great desire to open up new roads for the apostolate. But we must be careful not to fall into the trap of 'immediatism', that is, choosing the apostolate that demands no great effort on our part and yet gives us a feeling of satisfaction by quickly producing results that attract a certain measure of public attention.

But there can be no doubt that changing conditions often call for new apostolates or new forms of those already established. We must not only accept these but actively promote them, avoiding on the one hand a naive awe for something that is 'but the bloom of a day', and on the other hand an attitude of suspicion and fear that is without foundation.

29. A brief indication of other points that may be developed:

Collaboration with the hierarchy and our involvement with the diocesan clergy and other religious in 'shared pastoral work'.

1. Collaboration with the laity, to whom we ought to give an increasingly greater share of responsibility in our works, including structures of wider participation

and joint administration in which the apostolic identity of our institutions is guaranteed.

2. Greater involvement with the people of God, with smaller communities carrying as much weight in our apostolic commitment as larger institutions.
3. Opening up of our retreat houses as houses of prayer and other kinds of apostolic encounter.
4. Opening of many of our theological faculties to seminarians and laity.
5. The "Workers' Mission" in various countries.
6. Theological reflection.
7. The press and publications.
8. The Apostleship of Prayer, etc.

[…30 — 58]

Source: Documentation no. 40, Press and Information office, General Curia, Rome, Sept. 28, 1978.

18. Final Address of Father General at the Congregation of Procurators

October 1978

1. I am very grateful to you for all your recommendations both during our personal interviews and the Congregation itself. We cannot take them up now one by one. But I want you to know they will be very useful to me after the Congregation and I shall discuss them with my various advisors. I shall also take them into account in the ordinary government of the Society, when replying to the postulata, and in promoting studies and research to help towards a better understanding of our mission to serve the Church.

The Far-Reaching Challenge We Must Face

2. At the end of meetings like this, it is usual to have mixed feelings. We are pleased at seeing how much has been done but also worried for the future when we think of our shortcomings and all that remains to be done.

   We need to see things in an 'historical' perspective, remembering that situations develop over a broad span of time in which human qualities and defects are strengthened by the divine 'dynamis.' Both elements must be present when we think of the future. The supernatural dimension upsets any evaluation based on merely human criteria. Though the challenge is tremendous and our strength limited, God's help re-establishes the balance. It is this factor of faith in God that reconciles our humility and our optimism.

Our Reply: Radical and Courageous Fulfilment of GC 32

3. During our meeting, we spent much time examining the past and present. Today I want to break through the. time barrier and look at the future.

   Faced by an increasingly serious challenge, I am convinced the Society's reply must be:

   - prompt acceptance of our responsibility to serve the Church and the world;
   - bold and generous, beyond any personal or institutional immobility.

4. Our situation is similar to that of GC 32 which asked: What service should the Society give the Church and world of today? The decrees were its reply. Now, three years later, changes within and without the Society have only increased the relevance of these decrees. So our reply to the challenge of today and the foreseeable future must be: the continuing and renewed execution of the decrees of GC 32. The more radical the challenge, the more radical must be our application of what the Congregation said. The Society has passed the 'point of no return,' the process is irreversible. In faithfulness to our vocation, we cannot turn back. Nor will the needs of Church and world' allow us. Carrying out these decrees has become for us a matter of life or death, our only way ahead, our path to God. Let us get down to work!

5. A preliminary remark: The whole Society is putting GC 32 into practice though more in some places than others. Put when I look more closely at how this is being done, at the conversion and commitment of individuals and institutions, my general impression is that we are moving too slowly, too timidly. It is not enough "to work very hard at bringing about this renewal of our ministries.... in the light of the Constitutions, the decrees of the General Congregations and the Instructions of the Fathers General" as GC 31 asked (D. 21, n. 4). GC 32 calls for a new step forward, a different approach: starting from the core of the Formula of our Institute and the Constitutions and applying this to the needs of the Church and the world today, it asks us to make a 'fundamental option': "the struggle for faith and that struggle for justice which it includes" (I). 2, n. 2). It then indicates the means: personal conversion and renewal of our work. In the light of this option and using these means, the Congregation expects us to re-evaluate our apostolic links and commitments (D. 4, n. 74). We have to make an Ignatian discernment with all that this implies.

6. This is clearly much more demanding and requires deeper changes in the nature and action of the Society. But it is indispensable if we are to remain relevant and retain the role we have always had of shock troops in the front line of the apostolate.

   I do not deny efforts are being made to apply GC 32. But when one considers the pace, precautions and fears in some places, and also the lack of availability especially in some institutions, I feel we are still trying to adjust what we already have or are already doing to new situations. Often we dare not ask if some of the things we are <u>not</u> doing are not more important than what we <u>are</u> doing and should perhaps stop doing. We cannot do everything.

   This was already my own impression. It became a conviction as I read your reports and listened to your accounts of the problems and general state of your Provinces. Time and again I heard such remarks as: "Decree 4 has not yet penetrated many, of Ours"; "we have not yet defined our priorities"; "we have not yet planned for the future in view of aging and diminishing manpower"; "the institutions feel threatened"; "insertion has not yet been practiced," etc.

Need For a More Radical Application Of The Process Of GC 32

7. All this leads me to conclude that an updating of the Society means a more energetic and radical application of the process traced by GC 32 for personal conversion and the renewal of our apostolic work. I have already mentioned this in my report on the State of the Society. After talking with each of you and listening to our long discussions on the three selected themes, I feel obliged in conscience to return to this process of conversion, evaluation and discernment.

8. <u>Conversion</u>. Just as we cannot become Jesuits without "surrendering our own self-love, our own will and interests" (Sp. Ex. 189), so the Society cannot confront the tremendous responsibilities of today and tomorrow without a conversion that is both corporate and individual. With loving faith in Christ who called us, gives us the grace of conversion, and is ready to help us face a new world, we must rise above considerations of our own comfort, break the affective bonds tying us to works or

institutions—or ways of running them--that are no longer effective, and eliminate every kind of creature attachment. The moving force of this whole process is conversion: 'an opening to God and then opening to the world.

9. Evaluation. I also mentioned this in my first talk. Now I must insist it is absolutely necessary to start where nothing has been done, to continue where a start has been made, and to keep going where the process is already under way. It is true when we began to evaluate our works, we were taking a step in the dark without precedents and unable to apply to spiritual and apostolic activities techniques used in other fields. But we are learning from our mistakes and sharing experiences that have proved effective elsewhere. And our own conversion makes us more receptive by dissolving psychological blocks. I beg you to carry back to your Provinces the urgency of this message: we must do this evaluation, we must discover whether our works meet the real needs of the people. Do they promote faith, help form Christian communities, make the world more just?
10. This evaluation will not work unless preceded by the conversion mentioned above. For the conversion is not merely spiritual: it includes a process of 'conscientization' and on-going education to help us open up to the outside world and cross the mental barriers which shackle so many of us. We should aim at activating an annual percentage of our membership — 10%, 15%, 20%? — which, by changing living conditions and identifying with the poor, will become a vanguard of spiritual, intellectual and social renewal and a continual spur to our natural tendency for remaining where we are and shying away from risks.

Effective Help to Face the Challenge

11. Deepening St. Ignatius's original criteria Our Founder's criteria provide trustworthy valuable norms for renewing our apostolic work, but only if we study them deeply and understand their meaning today.

    1. The Need. Where manpower for evangelisation is lacking most, there the Society should step in. This will call for redistribution of personnel and therefore mobility. Are we happy with our present allocation of manpower? This is a disturbing but important question we have not really faced. Some places have an abundance of priests and religious: in others there is only one priest per 10,000 or more inhabitants. Are we contributing to this disproportion?
12. 2. Spreading the Truth. According to St. Ignatius, we must give preference to people and places capable of multiplying our work for others. He gives these examples: "princes and rulers, magistrates and administrators of justice, people who are outstanding in literature or authority." My question is: who are these multipliers, these influential people, these "magistrates and princes" of today? Are they, for example, politicians, trade union leaders, youth leaders, influential thinkers, scientists affecting the course of history, those who control the mass media? Today we are aware of the tremendous impact of ideologies, structures, and public opinion. It is crucial that we be active in these fields where we can best spread the truth or remove obstacles impeding evangelisation.

13. 3 - Priorities. Higher priority must be given to spiritual ministries than purely material ones. Thus our main activity must be directed to the "ministerium Verbi" and other spiritual works. The formula of our Institute refers to these as principle means and to corporal works of mercy as subsidiary. But now the world's material needs are so immense that these works, though secondary, should perhaps take their place as far as possible alongside the 'principle means.'

    Surely this is the meaning of the importance St. Ignatius attached to teaching children and simple people, to the extent of mentioning it in the Formula for profession? Did he not give shelter in his own house in Rome to 400 homeless and also help 3,00.0 others? He wanted Jesuits to engage in 'corporal works of mercy' as well as spiritual—as he showed by instructing Laínez and Salmeron to live in the hospital while attending the Council of Trent. For Ignatius, needs and priorities are sometimes determined by urgency. In our secular pagan world the service of faith is certainly urgent. But we all know that today millions are dying of starvation. What kind of help does our vocation oblige us to give them? This is an open question for. discernment and decision by Superiors. We cannot absolutize any method or criteria of apostolic evaluation such as, for example, hunger. Also it is important that Jesuits not directly engaged in an apostolate of "ministerium verbi" (for example, teaching, promotional and development work), have some priestly work as well. This might save some vocations.

    If we order our apostolates according to genuine priorities, then the apparent contradiction of a "double message" will disappear: the priority of spiritual ministries seems to some in conflict with the urgent material needs of today. This tension must be resolved by those in authority, through a discernment according to the principles in the Constitutions: a difficult discernment perhaps, but the principles are clear.

14. 4. Universality. Another Ignatian principle is expressed in the famous aphorism: "quo universalius, eo divinius."

    a) The meaning and application of 'universal' have changed a lot since the time of St. Ignatius. The 'universe' he knew is just a part of ours. Today the world is a 'global village,' not only geographically but also because interdependence between nations makes their problems and solutions global as well. Progress in communications has made the universe one and given unforeseen power to public opinion.

    b) This affects our apostolates and structures of government. I do not know how much the Society is aware of this. St. Ignatius and the Constitutions speak in universal terms, but provincial boundaries are obstacles to important apostolic works. The broad vision of the Constitutions and n hierarchical structure of government giving all authority to the General "ad aedificationem" is not matched by the stability which in fact characterizes so much of our apostolate. Surely the future requires us to redress this imbalance?

15. Planning: worldwide and local

    So we must start to plan according to worldwide priorities, and then different regions can adapt their local efforts to this overall strategy. By calling the whole Society to a basic option, GC 32 follows this path. We are slowly beginning to see the results. But

when the central government launches a specific project requiring cooperation between Provinces, it is still considered by some an intrusion, an unwelcome interference with local plans. I repeat, the future calls us to think differently: options which are "universaliores" and therefore "diviniores" must determine the direction of the Society's apostolate according to the manner and guidelines of the Constitutions (206, 662, 668, 971, 821).

16. This requires radical changes in our outlook. We need a real 're-education' so that local apostolates, however, praiseworthy, do not block acceptance of wider projects nor the latter stifle local initiative. At local level we must insist on true incarnation and inculturation. But we must remain open to universal needs with prompt and unconditional availability. I have referred to this conflict of interests in my Letter on Inculturation. I know that not everyone can do everything in a world dominated by specialization. What I am trying to say with all the emphasis I can is this: While being fully committed to a local apostolate or particular ministry, we must always be ready to offer ourselves for more universal or important work if the. Society asks us. And we should show this by anticipating the desires of Superiors.

17. The apostolate now and in the future

    I cannot develop such a broad theme here, but this much I want to say: the Society must not allow itself to become tied down by structures which become real strait jackets for its apostolate. We must remain flexible and able to change to meet pressing human problems and, specifically, to study the dominant ideas that determine the march of history. Of special importance here are the so-called 'poles of reflection,' influence on nerve centres controlling the mass media and, to do this, the immediate, training of Jesuits to whom such a mission, short or long term, can be entrusted.

18. Ignatian criteria seen today: some practical points

    There are many other points I would like to discuss with you. Some may not seem very important but, if well understood and expressed in modern terms, I believe they can be a great help towards a fuller understanding of our Ignatian charism. Here are a few put in the form of questions. I offer them for your consideration and that of the whole Society so that you can work out how they apply in our modern world:

    1. What do "ministries foreign to our Institute" mean today? We know the apostolic "fervour" of St. Ignatius was limitless. But he himself deliberately and consistently excluded certain apostolic means: "not regularly hold choir for the canonical hours or sing Masses and offices...not to take a curacy of souls, and still less ought they to take charge of religious women or any other woman whatever to be their confessors regularly or to direct them... neither should the members take on obligations of Masses which are to be celebrated perpetually in their churches, or similar burdens which are not compatible with the liberty that is necessary for our manner of proceeding in the Lord... abstain as far as possible from all secular employments," etc. (586-594). To what extent are these directives transitory and contingent? What would be their modern equivalents? What aspects in them are constant and need to. be maintained?

2. What corresponds today to: "we must truly desire, with our whole heart, to eat roughly, to dress badly, to go about wretchedly in everything, and this should be characteristic of us" (Nadal, V.407)? Or "that we observe frugality only taking what is strictly needed to avoid sickness, and nothing superfluous" (Mon. Paed., p.72; MI, Reg., p. 238)?
3. Why did St. Ignatius attach so much importance to teaching catechism to children and simple people? "Because nothing is more fruitful nor gives greater edification to our neighbor than this ministry which, in addition, obliges us to exercise perfect humility and charity, a more difficult task for those who are more learned" (MI, Const., I, 18). What does this say to us today? What is its equivalent now?
4. What does it mean today that we should be "day and night with our loins girt, eager to pay to great a debt" (ibid.)?
5. What, on the other hand, are those "ordinary things" which arc "proper to our Institute and of great importance"? Do they not oblige us to reconsider, with the freedom of spirit of one who seeks the magis, how we employ our manpower "In view of the end of our Institute and our manner of proceeding" (152), what should we make of our frequent professionalization, over-institutionalization, parish work, job contracts, etc.?
6. How do we interpret today the call to "keep our minds ready and eager to give our entire obedience to our Holy Mother the hierarchical Church, Christ Our Lord's undoubted Spouse" (Spir. Ex. 353)? St. Ignatius was "the pilgrim": this means mobility, risk, a spirit of adventure, insecurity, poverty. It is the very opposite of being 'well established' which indicates self-sufficiency, contentedness, security.
7. St. Ignatius insisted strongly that the Jesuits who went to Trent should live in the hospital—a hospital of those days.'—and always encouraged work in prisons and hospitals. How would we translate this concern in practical ways that are meaningful today? In our modern world, whose needs in this area are so great, what place should the above criteria have in our selection of ministries, what practical steps are they calling for?

All these are questions—many others could be added—that we must examine if the apostolic renewal of the Society in tomorrow's world is to be carried out according to the charism of Ignatius, with prudent fervour and the light the Spirit will give us.

Concrete Means for A Better Implementation of GC 32

19. <u>The real presence of the Holy Spirit</u>

The Holy Spirit has played a very real part in this whole process of the Society's renewal.

Throughout my generalate—before, during and after the General Congregation – I have constantly tried, since it is a fundamental duty of my office, to be alert to the signs of the Spirit in the Society: in its members, its communities, its apostolic life. I am convinced it is the Spirit which is breathing a new life into the Society and helping

it to renew its service to the Church according to that "interior law of charity and love which the Holy Spirit writes and engraves upon hearts" (134). We will therefore only renew our service effectively insofar as we are faithful to the Spirit.

20. The spiritual experience of GC 32 was, I am sure of this, a process in which the Spirit was clearly present. The more time passes and one can see things in wider perspective, the more I am certain that the purifying process of conversion, the generous priorities and guidelines adopted for the Society's spiritual and apostolic renewal, were all gifts of the Spirit truly present. To remain faithful to these graces, we must map out our future according to the basic vision of that Congregation.

21. Finding the Spirit through the Congregation,

The Congregation could not go deeply into all the points raised. Many treasures are still to be discovered but we will only find them if we allow ourselves to be guided by the Spirit. In our faithful attempts to carry out the decrees wholeheartedly and responsibly, the Spirit will continue to speak to us. We can take as examples of this some of the paths traced out by the Congregation and along which our future progress must lie.

a – Insertion among and solidarity with the poor help us experience and value more deeply what the Gospel teaches us about poverty, interior freedom and the worth of the human person even—or rather especially—of the most humble and lacking in other gifts.

b – Shared Prayer is experienced as a privileged meeting—place between those searching for greater unity. For the unity which comes through prayer is not merely horizontal or concerned only with living together in harmony and having a more effective apostolate. It operates at a deeper level since it is rooted in Christ himself who promised to be with those who come together in his name and desired that we should all be one. This type of unity is stronger, more lasting, more effective: it must be experienced to be understood. With it comes a deep feeling of belonging to the one universal body of the Society, of sharing in one and the same mission.

c – The practice of obedience, together with the exercise of authority, is another special meeting point with the Spirit. To exercise authority and obey are operations requiring effort from both superior and subject. They help one feel what it means to command and obey in the name of the Lord. The superior experiences in his own life the giving and passing on of a mission; the subject puts into practice his availability and capacity to serve.

These are but three examples. I could give many more. But this is the point I want to emphasize: carrying out the decrees of GC 32—if done with 'prudent fervour'—is not an exhausting process needing long rest periods. On the contrary, it is an inspiring and fulfilling experience that generates new light and greater generosity in the Lord's service. It is, if you will excuse the metaphor, a process of spontaneous growth that we achieve by being faithful to the Spirit who started it.

22. "New wine in old bottles"

Let us now look briefly at where we are in carrying out GC 32. At first apostolic renewal and change were boldly undertaken: old structures and attitudes were abandoned since they were rightly seen as outdated, as obstacles to serving the modern world and implementing Vatican II. New wine should not be poured into old bottles.

Now we are in a transition stage in which, on the one hand, new values have replaced older ones that had lost their relevance. But, on the other hand, some past values have been rejected without a corresponding replacement or compensation. This has introduced a dangerous void. We should therefore proceed with some caution when making such changes, not hesitating to retain old principles—duly modified so they will not be obstacles—or to draw on them in our search for new ones.

This coexistence of abiding principles, retained and duly updated, with the void left by those abandoned without replacement becomes only too obvious when we ask what effect our apostolic priorities and the 'fundamental option' of the Congregation have had on our choice of apostolic work.

In many cases, Provinces have not yet adapted these priorities to their own situation, or have done so only according to the criteria of the 'second class of men' (Spir. Ex., 154), or have made no proper evaluation, or tried to reflect seriously on the needs of the world around them. Such lack of action at Province level has understandably given rise to a flood of private ventures and initiatives from individuals and groups. Some are difficult to harmonize among themselves and, still more worrying, with the body of the Society as a whole.

In other cases, the renewal process has been started by the Province itself but, when it comes down to concrete action, excessive respect for what exists— merely because it exists—has blocked decisions. True this paralysis to act comes mainly from the real difficulty in taking important decisions. But far from justifying delay, such difficulty makes it all the more urgent to decide resolutely. For, as the dispersion of individuals and groups caused by lack of decisions increases, so the difficulty grows. Thus there is a vicious circle that has to be broken: lack of decision brings dispersion and dispersion makes wide-scale planning more difficult. We must use the criteria of St. Ignatius to break this vicious circle.

23. Dispersion

Let us take a closer look at this question of dispersion. Often there is nothing wrong with many of these individual enterprises and ventures, especially when the Spirit is clearly present. Some even blaze trails along which the rest of the Society will later pass. Others help emphasize particular apostolic values or methods which need to be remembered or which, themselves legitimate, will necessarily remain special vocations within the Society. In none of these cases should integration pose serious problems.

But there are other situations quite different. Sometimes projects are valid and even praiseworthy in themselves, but in practice prevent a more effective apostolate from the Society as a body. Consequently they conflict with our calling to do not just the

good, but the greater good. And this greater good has to be considered, not in abstract, but in a real given situation where it is seldom likely to coincide with individual options, especially when some corporate work is involved. Our Jesuit vocation may often ask us to sacrifice apostolic intuitions that come to us as individuals or small groups in the interests of the greater good of the whole. The same holds true for the very process of decision taking which, through an exaggerated quest for perfection, drags on interminably or loses coherence and force by trying to integrate individual and mutually contradictory charisms. Are we not here falling into the trap of a disintegrating individualism, of long sterile debates between community and superior which make it practically impossible for us to react in time to situations requiring a more flexible and resolute form of government?

Finally there are other cases where the problem is still more serious. Some accept the last two General Congregations in word but, through a one-sided interpretation, isolate and radicalize one or other aspect of them and thereby falsify all the others. Almost always when this happens a vital part of the Society's spirit is rejected: namely the Society as a body, through its legitimate forms of government, ultimately has to interpret and put into effect guidelines laid down by General Congregations. If this is not accepted, there is no practical alternative to individual or group interpretations which, if allowed to spread, will irrevocably divide the Society.

24. Authority and obedience

This is a summary presentation of the real problems in some parts of the Society. A remedy must be sought otherwise the renewal process will be slowed down, halted or even reversed. The following thoughts may help.

First, a healthy respect for pluralism must, be reconciled with effective decision-making. At the outset we are tempted to an excessive pluralism by the numerous options the apostolate offers. But the body of the Society must deliberate in community and the superior decide which are taken up for action and which abandoned.

Planning must be co-ordinated so that decisions (Society-wide, provincial, regional, local) are congruent, not divergent. The Society as a body, ultimately its superiors, must assess individual or group initiatives according to our charism and their timeliness, and also whether they fit the Society's overall plan and the human and spiritual qualities of those who propose them. In other words, what we can do is much less than-what is possible and not everybody can do what we should do.

Nor is even an 'initial' pluralism limitless. Not all proposals merit equal consideration. Options of the recent General Congregations should not be boycotted on the grounds that a subsequent one could revise them. Nor should exceptions and dispensations be abused. I get complaints that concern for individuals or group pressure have in some places made exceptions the rule. This frustrates many, especially the meeker among us.

Therefore the Society should now reassume primary responsibility for apostolic planning as a body. This will avoid a vacuum of decision-making and the disinte-

gration of individualistic action (not the same as the integrated action of an individual). It will also prevent a vacuum being filled by decisions of pressure groups imposing their will by fait accompli or passive resistance.

Finally, a word on the aim of decision-making. First, a sine qua non condition is sincere, full and prompt acceptance, on an operative level, of all GC 32, especially Decrees 2, 4, 11, and 12. In particular, we must resolutely select and reshape our works as a body, and reform personal and community life according to our basic option for faith and justice.

Obviously people and situations differ. Not everyone can be in the vanguard or spearhead of this enterprise: but all must be part of it and no one an obstacle. The vanguard itself must not separate from the rest. The body of the Society must discern about the more daring initiatives and entrust them to members it judges most suitable. Sad experience shows the surest way to frustrate bold innovative ventures, however worthwhile, is to hand them over to the 'self-destined' and those beyond the Society's control. We must trust others but only when their obedience is proven and their availability to the Society constant. Otherwise such men should be excluded from difficult missions, since any discussion with them is vitiated from the start.

25. Together with the practical renewal of D. 4, we must stress (especially for those in vanguard apostolates) the Society's call in D. 11 to spiritual life, sense of community and obedience, the spirit of mission and apostolic availability. Decrees 4 and 11 complement and continually refer to each other. And D. 4 gives a whole section (D. A Missionary Body) to the problem of how to tackle this difficult task of renewal without deviating from our spirit.

    I truly believe that only enthusiastic compliance with the whole of GC 32 will enable some sectors of the Society to escape from the impasse they have got into through a partial and selective reading of the Decrees. It will also help the recovery of many disillusioned Jesuits who, if nothing is done, will be radicalized one way or the other and remain disaffected from the body of the Society because it cannot deal with their particular concerns. Some reproach its lack of creativity; others are alarmed by secularizing trends and evident failures in apostolic availability, hidden under the guise of renewal.

26. Another function of authority is to be the final arbiter in the discernment of "dialectical tensions" or apparent contradictions such as:

    1. The choice between work with the poor, identifying with them through insertion and effective solidarity, and the need to continue with research and institution-based education, both of which are expensive.
    2. Living among the masses, which requires small communities or even individuals working alone, and other types of apostolate needing large communities.
    3. The work of promotion and development in the temporal sphere (rural apostolate, etc.) and a more specifically spiritual or pastoral apostolate: preaching, administration of sacraments, retreats, etc.

4. The involvement at local level required by inculturation and a more universal mobility.
5. The creativity which sparks new apostolates and the maintenance of traditional ones. In our search for maximum efficiency in accordance with today's needs, we must not forget older Jesuits who cannot change their life style or undertake any other apostolate except the traditional.
6. Work with the vast world of unbelief or militant atheism and the pastoral care of Catholics whose perseverance and search for perfection cannot be dismissed as unimportant.
7. Sending capable people and financial help to the Third World and preserving large works in the developed world when our human resources are scarce.

27. The Witness of our Life

What I say now you have heard from me many times before. But if I do not mention it, this message, addressed through you to the whole Society, will be incomplete. I refer to the clear testimony we have to give through our life of work, service and frugality. These qualities are not in themselves the central values of our religious life. But they are so closely bound up with our conversion to God and the world, such an essential proof of a conscious option for solidarity with the poor, the service of faith and the promotion of justice, that if they are not clearly visible in our life, then our conversion and prayer—if we really claim to have been converted and be men of prayer—are mere sham.

In the Society much work is done, sometimes too much, and perhaps at the expense of other values or the attention we should give to community life and spiritual matters. But it will be no revelation to point out that our usual practice in vacations, travel, etc., is often beyond the majority of workingmen and even our own lay collaborators who do similar work to us but whose income does not allow them and their families the per capita outlay we enjoy in our communities nor the kind of vacation and days off we often take. I know they enjoy other advantages, personal and family, which we do not have as religious. But these must be balanced against other personal and family obligations and problems. Besides, they do without many helps, interior and exterior, which we take for granted.

An intelligent use of our capacity to work will help us restructure much of what we do and ensure its survival at a time when diminishing numbers and a rising age level tend to restrict our possibilities.

But it is not enough just to work. This makes us like the poor, but does not differentiate us from the rich who also work, in some cases very hard. Through this work, which is not always bound to unjust structures, they justify a level of consumption we, as Jesuits, cannot accept. In my report on the State of the Society (n. 18), I already referred to the dangers of salaried work for Jesuits.

Our witness must be through disinterested service and frugality. I refer you to what I said, less than a year ago, during the Third Interamerican Congress of Religious in Montreal (Nov. 21, 1977. Cf. Documentation S.J., n. 38, pp. 2-4). Service as an

abiding attitude, the' 'homo serviens,[1] a brother to others and in solidarity with all: these must be the distinctive characteristics of today's Jesuit, committed to the struggle for faith and justice, a living challenge to 'homo consumens[1] in a world where hunger saps the strength of three-quarters of the human family.

This frugality, which fixes a modest sufficiency as its upper limit, is a necessary condition for cur ascetic and apostolic life even in the most extenuating circumstances in which a Jesuit might find himself in today's world. To lower this level for the sake of greater identification and more authentic involvement with the people among whom we work is a duty that must be translated into concrete stops, adopted after careful discernment. It is difficult, if not impossible, for me to set concrete norms here and now. But believe me, I am pained that the absence of such norms from higher up in the Society can be used as a pretext for not setting them at lower levels of government, provincial and local, which are closer to the real life situation of each community. This is where practical steps should be taken to ensure transition to a genuinely frugal level of life.

The size and location of a community, its connection with a large established institution, often conditions the possibility of living more poorly. The general services and resources of the institution are too readily used for our own comfort. Even in such cases there is much that can and should be done. It is the obligation of Superiors to stimulate the generosity of their communities and - why not say it frankly? - to lead them delicately but firmly to adopt measures of self-limitation and real frugality. With such a life of work, service and frugality, we can give an unambiguous witness against consumerism. Nowadays the world does not need words, but lives which cannot be explained except through faith and love for Chris! poor.

28. The need for contemplation: 'a vigorous spirituality'

I am aware how much I am asking both you and the Society, though it is no more than the recent General Congregations ask. I know also that the implementation of this program, with the perfection of the magis which is our life, may seem a bit Utopian. Perhaps it is. But it is a necessary ideal. According to St. Paul, the mere fact of being a Christian is folly. Such a life demands intense contemplation completely integrated with an active apostolate, the one feeding the other. It relies on significant periods of silence dedicated to personal and communal prayer. I say this with all the urgency I can: trying to sense what it is God wants from the Society, I feel the heart of the conversion and apostolic commitment we have been discussing is this "vigorous spirituality" that can *neither be* acquired nor preserved without continuing prayer which gives meaning to our action. Against all the rules of rhetoric, let me insist once again more personal prayer is necessary, deep and prolonged prayer, and knowing how to share it with others. Without prayer, conversion, evaluation, discernment, and apostolic commitment are all impossible.

29. Authentic 'fervour'

The program I have put before you is our reply to the world's challenge. We must reply willingly, enthusiastically, with zeal. Nothing is more discouraging than the pessimism, apathy, or lack of faith in the future that one sees in some Jesuits. These

stifle the life of the Society and prevent it from throwing itself into the prodigious amount of work ahead.

Today more than ever we need that 'fervour' Nadal spoke of quoting Ignatius: "We must help our neighbour, but not in a cold and aloof manner (frigide et stando); with this simple expression he indicated the purpose of the Society: to know how to run with fervour to the salvation and perfection of one's neighbour" (Ms, Arch. SI. Roma. Vitae 15 fol. 18, rv).

Nadal sums up this idea in a brief pregnant expression of his own: "fervour is the Society" (Schol. 584, not 382). This fervour, born out of a passionate love of Christ poor and humiliated, maintains the Ignatian magis in the Society, and revives in us the consciousness that... to be called to the Society is a very special ("eximia") grace (Nadal, Ann. in Const. 186a. cfr. Nicolau 341). This fervour makes it so that "from perfect love, with our whole heart, mind and soul, with all our strength, we are led by the Spirit in a sweet, joyous and lively way" (Nadal, Ann. in Exa, en Inst., 186).

Such a fervour makes everything "cramping to this soul: it cannot live within itself; it cannot live either in Heaven or on earth" (St. John of the Cross, Dark Night of the Soul, Bk. II, Ch. 11, no. 6, trans. E. Peers). Fervour of this kind forces us to be absolutely faithful to the Holy Spirit who inflames us. It will stimulate our imagination to search for unsuspected forms of service.

But not all fervour, even from the purest source, is necessarily valid. Nadal tells us why: "Fervour is the Society, as I have said, but it is not imprudent; rather it is full of virtue and reason. It is a great mistake to think that fervour is from God when it is clearly against reason or Church tradition" (Mon. Nadal, 5, 310)

This emphasis on reason is a characteristic of St. Ignatius's personal spirituality. It has been described as follows: "This power of reason and judgment did not in any way diminish his enthusiasm and docility to divine guidance. Instead, it united itself with the enthusiasm. The result was a harmonious union between Ignatius's driving love and his strong power of reasoning, and this combination was devoted to the service of Christ" (The Jesuits: Their Spiritual Doctrine and Practice, Joseph de-Guibert, S.J., p. 73).

How much we ourselves also need this harmonious union of driving love and serene reasoning.' But it is the spiritual drive, born of a passionate love of Christ, that we need to cultivate more if we wish to arrive at the future of our dreams and ideals.

30. To conclude, let me confidently invoke the Holy Spirit, whose help we begged at the beginning of this Congregation. This prayer is a heartfelt reflection of what I desire for myself, for all of you, and for the entire Society:

Veni, Creator Spiritus

Lord, I need your Spirit, that divine force that has transformed so many human personalities, making them capable of extraordinary/deeds and extraordinary lives. Give me that Spirit which, coming from You and going to You, infinite Holiness (Ex. 15,11) is a Holy Spirit.

The judges of Israel, without expecting it, without inclination, without being able to resist, simple sons of villagers, Samson, Gideon, Saul... were changed by You, abruptly and completely. Not only did they become capable of tremendous acts of boldness and strength, but took on new personalities and felt themselves capable of performing a mission as difficult as liberating a whole people. Your action in them was interior, although it is sometimes described by images that emphasize your sudden or strange intervention. You descend upon Samson as a bird of prey (Judg. 14,6) and clothed Gideon as with armour. (Judg. 6,34)

Feeling the difficulty of my mission, I desire your profound action in my soul, not only that You descend but that You repose in me, (Is. 11,2) and give me those wondrous gifts that You lavish on your elect: wisdom and intelligence, as to Bezalel (Ex. 35,31) and Solomon; counsel and strength, as to David; (Is. 11,2) knowledge and fear of God, that was the ideal of so many holy souls of Israel. These gifts will open up for the Society an era of happiness and holiness.

Give me what you gave to the Prophets: even if my little being protests, see me forced to speak by a supreme pressure (Amos 3,8;7,14). The word that came to them was not their own word but yours, of your Spirit sent to them not only to create a new personality for service but also to explain its sense and secrets, of your Spirit that is not only intelligence and strength but also knowledge of God and God's ways. (Ef. 1,17)

Give me, then, the strength with which you not only opened up to the Prophets your word to the point of revealing to them your glory, (Ez. 3,12; 8,3) but also that strength that kept them standing as they spoke to the people and announced their fate.

With that voice that you make groan (Rom. 8,26) in the depths of my being I seek the copious pouring out of Yourself, like the rain that gives back life to the arid earth (Is. 12,15; 44,3), and like a breath of life that comes to animate dry bones. (Ez. 36,25)

Give me that Spirit that scrutinizes all, inspires all, teaches all, that will strengthen me to support what I am not able to support. Give me that Spirit that transformed the weak Galilean fishermen into the columns of your Church and into Apostles who gave in the holocaust of their lives the supreme testimony of their love for their brothers.

Thus, this live-giving outpouring will be like a new creation, of hearts transformed, of a sensibility receptive to the voice of the Father, of a spontaneous fidelity to his word (Is. 59,21). Thus, You will find us again faithful and You will not hide your face from us because You will have poured your Spirit over us. Now I understand that in order to accomplish all this one needs a love like that of the Father, a love that intervenes personally; "You, Yahweh, are our Father...why do You let us stray from your ways?... Oh, that You would tear the heavens open and come down." (Is. 63,15-19)

Such was your definitive manifestation: the heavens open, a God the Father visible, a God the Son coming down to the earth and becoming man to save the world: "This mystery that has now been revealed. through the Spirit to his holy apostles and prophets was unknown to any men in past generations.... This, then, is what I pray, kneeling before the Father." (Ef. 3, 5-14) *Veni Sancte Spiritus*!

"The one who guarantees these revelations repeats his promise: I shall indeed be with you soon. Amen; come, Lord Jesus. May the grace of the Lord be with you all. Amen." (Rv. 22, 20-21)

Source: Documentation no. 41, Press and Information Office, General Curia, Rome, 1978

19. The Society and the Refugee Problem

14 November 1980

TO ALL MAJOR SUPERIORS

Dear Father, Pax Christi!

Around Christmas time, last year, struck and shocked by the plight of thousands of boat people and refugees, I felt it my duty to send cable messages to some 20 Major Superiors around the world. Sharing my distress with them, I asked what they in their own countries and the universal Society could do to bring at least some relief to such a tragic situation.

Their response was magnificent. Immediate offers of help were made in personnel, knowhow and material; supplies of food and medicine as well as money were sent; direct action was taken through the mass media to influence government and private agencies; services were volunteered in pastoral as well as organisational capacities, and so on.

As a follow up to this first wave of action, I called a Consultation in the Curia to consider what response the Society might make to the increasingly serious refugee problem throughout the world. The October 15 issue of *News and Features* reported on this meeting.

At the outset I explained that this situation constitutes a challenge to the Society we cannot ignore if we are to remain faithful to St. Ignatius' criteria for our apostolic work and the recent calls of the 31st and 32nd General Congregations. In the Constitutions St. Ignatius speaks of the greater universal good, an urgency that is ever growing, the difficulty and complexity of the human problem involved, and lack of other people to attend to the need[1]. With our ideal of availability and universality, the number of institutions under our care, and the active collaboration of many lay people who work with us, we are particularly well fitted to meet this challenge and provide services that are not being catered for sufficiently by other organisations and groups. An additional incentive might be that the kind of service required, calling for relatively short periods of time from individual Jesuits, need not, if well planned and coordinated, disrupt the life and progress of existing apostolates and institutions. Furthermore, the help needed is not only material: in a special way the Society is being called to render a service that is human, pedagogical and spiritual. It is a difficult and complex challenge; the needs are dramatically urgent. I have no hesitation in repeating what I said at our Consultation: "I consider this as a new modern apostolate for the Society as a whole, of great importance for today and the future, and of much spiritual benefit also to the Society".

We spent two days looking at the considerable amount of work already being carried out in this field by the Society and considering ways in which it might be extended and better coordinated. We examined the possibilities the Society already has, and especially could have in the future if this work were to be developed. A fuller account of this meeting,

---

[1] Const. VII, 2, n. 623.

together with examples of what Jesuits are already doing for refugees in several parts of the world, is given in the current October issue of *Promotio Iustitiae* (n. 19) which will be mailed to you shortly.

In the light of our consultation and after further discussion with my General Counsellors, I have decided to set up within the Curia a service to coordinate Jesuit refugee work, which will henceforth be referred to as the "Jesuit Refugee Service" (JRS). For the time-being the JRS will be an extension of the Social Secretariat and come under the responsibility of Father Michael Campbell-Johnston. If, however, its work increases, the JRS may be reinforced, though primarily with collaborators in other parts of the world.

The aims and objectives of the JRS are as follows:

(a) To set up a network of contacts within the Society so that existing work for refugees can be better planned and coordinated;

(b) To collect information that might lead to new opportunities for assistance to refugees;

(c) To act as a switchboard between offers of help from Provinces and the needs of international agencies and organisations;

(d) To conscientize the Society about the importance of this apostolate and the different forms it can take both within countries of first asylum and receiving countries;

(e) To direct the special attention of the Society towards those groups or areas that receive little publicity or help from elsewhere;

(f) And to encourage our publications and institutes of learning to undertake research into the root causes of the refugee problem so that preventive action can be taken.

It is not intended that the JRS become a big operation. In carrying out the above tasks, it will endeavour to work mainly through men in the Provinces themselves. It is for this reason I am announcing this new assignment of the Social Secretariat to you, as Provincial. I shall be counting largely on you and members of your Province to support and help develop this side of its work.

As an initial step, I would like to make the following requests of you:

(a) To bring the contents of this letter to the attention of the members of your Province and encourage them to respond to this new call;

(b) To provide the JRS with information about any work already being undertaken for refugees in your Province and how you foresee future possibilities for extending it;

(c) To let the JRS know what services or help you would like to receive from it;

(d) To identify, if you feel this necessary, a member of your Province who could serve as a liaison with the JRS.

I hope you will accept this letter and the request it makes in a spirit of alacrity and availability. St. Ignatius called us to go anywhere we are most needed for the greater service of God. The spiritual as well as material needs of nearly 16 million refugees throughout the

world today could scarcely be greater. God is calling us through these helpless people. We should consider the chance of being able to assist them a privilege that will, in turn, bring great blessings to ourselves and our Society.

I commend the Society and myself to your Holy Sacrifices.

Rome, 14 November 1980.
On the Feast of St. Joseph Pignatelli

In the Heart of Jesus,
PEDRO ARRUPE, S.J.

Original: English
Source: AR XVIII (1980), pp. 319-321

20. Letter to Fe y Alegría on its 25th Anniversary

November 25, 1980

Rev. Fr. José María Vélaz, S.J.
CARACAS, Venezuela, Part.

Dear Fr. José María,

It is with great joy that I write this letter and accompany it with my prayers of gratitude to God. *Fe y Alegría* is celebrating its 25th anniversary since its foundation. What began as a timid seed, threatened by difficulties that could have choked its growth, has today become a flourishing tree, providing shelter to more than 200,000 young people from the most underprivileged classes across ten Latin American countries.

I rejoice in seeing how, over these 25 years, *Fe y Alegría* has forged its path with an indomitable drive for expansion of its services, serving the countless impoverished neighbourhoods of the continent. Through the selfless and courageous dedication of Religious Sisters from 67 different congregations and the thousands of laypeople who have embraced the spirit of service of *Fe y Alegría*, you have found collaboration so effective that it has turned what once seemed an unattainable dream into a tangible reality.

The Society of Jesus today defines its mission and identity as a "struggle for faith and for the justice that faith itself demands." Even the very name *Fe y Alegría* expresses this task—helping people, through a work of faith, to discover their vocation as children of God, calling them to the joy of integral liberation and providing them, through this educational mission, with the training necessary for the task they are invited to undertake. Thus, *Fe y Alegría* has become a centre of outreach in numerous neighbourhoods, nurturing the people's hunger and thirst for justice and charting pathways toward its attainment.

The reflections of Puebla, which embody the experience of the Latin American Church and emphasize the urgency of a serious Christian commitment to the poor, must serve as both support and encouragement for the pioneers of this outstanding platform of service to a people seeking their own dignity and liberation.

Over these years, *Fe y Alegría* has also made numerous qualitative contributions, which I wish to highlight, even if briefly:

- It has been a pioneer in the crucial mission of popularizing Catholic educational centres, inviting and offering opportunities to various religious congregations to establish their services "where the asphalt ends."
- In several countries, it has been the spearhead that has given strength, credibility, and success to the struggle for obtaining official subsidies for Catholic education as a fundamental right of families and a service to the common good.
- One of its significant fruits has been the renewal of religious life, which has been greatly enriched by those communities that have engaged in direct contact with the

poor, evangelising them while allowing themselves to be evangelised by them in return.

- Generally, *Fe y Alegría* centres have not limited themselves to offering formal education but have extended their impact into the surrounding neighbourhoods by providing health services, organizing camps, assisting in popular organization through cooperatives and local initiative boards, spreading the knowledge of Christ, and encouraging actions that promote the improvement of dire living conditions and deficient public services. In short, they have contributed to the integral development of the people.
- I also wish to emphasize that *Fe y Alegría* has maintained a spirit of educational innovation, whether through radio-based education, the systematic integration of study with work and production, or the introduction of new pedagogical methods.

For all these reasons, I join you and all those who have made *Fe y Alegría* possible in giving thanks to the Lord for the immense good that has been accomplished and that we hope will continue to be accomplished for the suffering people of Latin America. At the same time, I express my deepest gratitude to the Religious Sisters who have dedicated their entire lives to serving the poor through *Fe y Alegría*, often living in conditions of hardship and evangelical courage. I extend my gratitude to the numerous laypeople who have embraced the spirit of *Fe y Alegría* and have willingly devoted themselves to this noble work, sometimes leaving behind other opportunities that promised greater career advancement and financial gain. I also wish to acknowledge those individuals who, through their financial contributions, have made this hopeful endeavour possible.

The present moment in Latin America does not render the mission of *Fe y Alegría* obsolete; rather, it makes it even more relevant. The collaboration and multifaceted support of the Society of Jesus for this mission is all the more necessary.

I also encourage you to persevere in the spirit of qualitative innovation, continually seeking and discovering new ways to enhance the effectiveness and hopeful impact of education, empowering the poor as protagonists of their own destiny—children of God, builders of a more just and fraternal society.

With my blessing and esteem,
Pedro Arrupe, S.J.

Original in Spanish
Provisional Translation to English: Carmelo Velázquez
Source: From the Archives of Fe y Alegria, Bogota

21. On Marxist Analysis

8 December 1980

TO THE PROVINCIALS OF LATIN AMERICA AND FOR INFORMATION TO ALL MAJOR SUPERIORS

Reverend and dear Fathers, P.C.

1. Last year you requested my help in discussing at greater depth the problem of "marxist analysis", on which the Bishops of Latin America had just published important guidelines (Puebla Document, nn. 544-545). This letter, based on wide consultation, attempts to meet your request. I am also sending a copy of it to other Provincials in the Society since I believe it will be of service to some of them as well.
2. I shall not deal with the whole problem of the relationship between marxism and Christianity. This is too large a theme and it has already been developed in many documents, both of the Sovereign Pontiffs and of several Episcopal Conferences. The question I shall treat is more specific and limited: can a Christian, a Jesuit, adopt marxist analysis, as long as he distinguishes it from marxist philosophy or ideology, and also from marxist praxis, at least considered in its totality?
3. The first thing to note in this question is that not everybody understands the same thing by the words "marxist analysis". Whenever the expression is used, it is necessary to seek a precise explanation of its content. In addition, there are aspects of this problem, sociological or even philosophical, which are outside my competence as Superior General. However, bearing in mind the way the question is generally raised today, I have no hesitation in offering some guidelines and directives which are needed for the good government of the Society as an apostolic body.
4. I am well aware that some may not recognize themselves right away in the question: "Can a Christian adopt marxist analysis as his own?" This is the way I have often heard it expressed in your Provinces. But there are some Jesuits, few enough in Latin America but more in some European countries, who find themselves immersed straightway in an atmosphere of convinced marxism and sometimes of long marxist tradition. For example, some priest workers feel that, for the sake of inculturation and solidarity, they cannot avoid sharing a number of viewpoints in common with their fellow workers. It is only out of such a situation that they enter into a faith discernment to which, moreover, they attach great importance. They note that it is often a far cry from theoretical marxism to the actual behaviour and attitudes of the marxist workers. Thus they put us on guard against giving too much weight to the intellectual aspects of the problem. These observations are very helpful. However we must acknowledge that, even in a more intuitive type of faith discernment, problems continue to arise at the level of reflection which is where I wish to locate my discussion here. And so, in the case of the priest workers as well, the guidelines given here are important.

5. First, it seems to me that in our analysis of society, we can accept a certain number of methodological viewpoints which, to a greater or lesser extent, arise from marxist analysis, as long as we do not attribute an exclusive character to them. For instance, an attention to economic factors, to property structures, to economic interests which motivate this or that group; or again, a sensibility to the exploitation that victimizes entire classes, attention to the role of class struggle in history (at least, of many societies), attention to ideologies which can camouflage for vested interests and even for injustice.
6. In practice, however, the adoption of marxist analysis is rarely the adoption of only a method or an «approach». Usually it means accepting the substance of the explanations Marx provided for the social reality of his time and applying them to that of our time. And so we come to our first observation: in the area of social analysis, we cannot admit any *a priori.* There is room for hypotheses and theories, but everything should be verified, nothing can be presupposed. Now, it can happen that someone will adopt marxist analysis, or elements of it, as a set of *a priori* principles which need no verification but at the most some illustration. At times these are identified in an unwarranted way with an evangelical option for the poor. They certainly do not flow directly from the Gospel. In matters of sociological and economic interpretation, we Jesuits must carefully verify facts and be outstanding in our efforts at objectivity.
7. We come now to the heart of the question: can one accept the set of explanations that constitute marxist analysis without subscribing to marxist philosophy, marxist ideology, marxist politics? To answer this question we must. bear some important points in mind.
8. According to a good number of Christians who are themselves sympathetic to marxist analysis, even if it does not imply either "dialectical materialism" or, *a fortiori,* atheism, it nonetheless encompasses "historical materialism" and, in the view of some, is even identical. with it. All social reality, therefore, including the political, the cultural, the religious and the area of conscience, is seen to be determined by the economic factor. Admittedly, even in Marxism itself, the terms thus employed are poorly defined and open to a variety of interpretations. However, historical materialism is most frequently understood in a reductionist sense. Politics, culture, religion lose their own substance and are perceived only as realities wholly dependent on. that which occurs in the sphere of economic relations. This view of reality is prejudicial to Christian faith, at least to the Christian concept of man and to Christian ethics. Thus, even if it remains true that we Christians should be particularly attentive to economic factors in every account we give of social reality, we must keep our distance from an analysis which entails the idea of economic determination in this reductionist sense.
9. Furthermore, a criticism of religion and of Christianity is connected with historical materialism, and marxist analysis generally does not succeed in freeing itself from it. Of course, such a criticism can have the effect of opening our eyes to cases in which the abuse of religion conceals situations that are socially indefensible. Nevertheless, if one's reasoning assumes that everything is intimately a function of productive relations, as if these determined reality, then the content of religion and Christianity is very

quickly relativized and diminished. Belief in God the Creator and in Jesus Christ the Saviour is left fragile, or at least regarded as serving no useful purpose. A sense of gratuity gives way to. that of utility. Christian hope tends to become unreal.

10. Sometimes, an attempt is made to distinguish direct faith in Jesus Christ himself, to be preserved, from its various concrete doctrinal and social expressions which do not survive the onslaught of such an analysis. But then, the danger often arises of a radical criticism of the Church, quite beyond the limits of appropriate fraternal correction within the *Ecclesia semper reformanda.* At times there even appears a tendency to judge the Church as if from the outside, and even to refuse any longer to recognize it as the true source of one's faith. In this way, it is not a rare occurrence that the adoption of marxist analysis leads to judgments about the Church which are extremely severe and even unjust.
11. Even in cases where it is not taken as implying a rigorous historical materialism, marxist social analysis contains as an essential element a radical theory of antagonism and the class struggle. It is no exaggeration to say that it is social analysis in function of the class struggle. The fact of antagonisms and class struggles should be realistically and fully recognized - the Christian sees here some relationship between this evil and sin. It should not however be generalized. It has nowhere been proved that all human history, past and present, can be reduced to a struggle, still less to a class struggle in the precise meaning of the expression. Social reality cannot be understood solely in light of the master-slave dialectic: there have been and still are other factors in human history (alliance, peace, love), other deep forces which influence it.
12. We must also take note here of the fact that marxist analysis often does not remain mere analysis but leads to action programmes and strategies. Recognition of the class struggle does not necessarily imply that the means to end it should also be a struggle - that between the working class and the bourgeoisie. But it often happens that those who adopt the analysis, also adopt this strategy. And such a strategy cannot be fully understood apart from the messianic role of the proletariat which belongs to Marx's ideology and already formed part of his philosophy before he undertook his systematic economic analysis. In addition, even when Christians recognize the legitimacy of certain struggles and do not exclude revolution in situations of extreme tyranny that have no other solution[1], they cannot accept that the privileged method for ending struggle is struggle itself. They will rather seek to promote other methods of social transformation, calling for persuasion, witness, reconciliation, and never losing hope in conversion. Only as a means of last resort will they have recourse to struggle, especially if it involves violence, in order to combat injustice. There is a whole philosophy - and for us theology - of action that is at stake here.
13. In brief, although marxist analysis does not directly imply acceptance of marxist philosophy as a whole - and still less of dialectical materialism as such - as it is normally understood, it implies in fact a concept of human history in contradiction with the Christian view of man and society and leading to strategies which threaten Christian

[1] Cfr. Populorum Progressio, n. 31 (A.A.S. LXIX, 1967, p. 272).

values and attitudes. The consequences have often been disastrous, even though perhaps not always nor immediately. Moral considerations are of great importance here. Christians who have for a time attempted to adopt marxist analysis and praxis, have confessed they have been led bit by bit to accept any mean to justify the end. There are many instances which still today corroborate what Paul VI wrote in *Octogesima Adveniens* (n. 34): "It would be illusory and dangerous ... to accept the elements of marxist analysis without recognizing their relationships with ideology." To separate one from the other is more difficult than is sometimes imagined.

14. In this context, the Bishops of Latin American meeting at Puebla noted that theological reflection based on marxist analysis runs the risk of leading to "the total politicization of Christian existence, the disintegration of the language of faith into that of the social sciences, and the draining away of the transcendental dimension of Christian salvation" (Puebla, n. 545). This triple risk becomes evident in light of the observations I have just made.

15. To adopt therefore not just some elements or some methodological insights, but marxist analysis as a whole, is something we cannot accept. Even supposing someone, with a whole series of careful distinctions, could legitimately speak of marxist analysis without accepting a reductive historical materialism or the theory and strategy of a generalized class struggle - but would this still be marxist analysis? - most people, including the majority of Jesuits, would be incapable of doing this. So there is real danger in defending the position that it is possible to undertake a marxist analysis separate from its philosophy, ideology or political praxis. This is all the more true in that, with a few exceptions, marxists themselves reject any separation between the analysis and a marxist world view or principles of action. We have to make this practical discernment, as well as the theoretical one. We must, however, give young Jesuits in training instruments for critical study and serious Christian reflection so that they can understand the problems of marxist analysis. This analysis certainly cannot be offered them during formation as a basis to understand reality.

16. I wish to mention another point which I would like our specialists to study in greater depth. It is the question of property structures (specifically, the means of production) which occupy such a key position in marxist analysis. There is no doubt that a bad distribution of property, uncompensated by other factors, leads to and facilitates the exploitation pointed out by Marx and also denounced by the Church. All the same, is not the institution of property itself confused with its bad distribution? It is important to continue investigating, with the help of experience, what forms of distribution of property rights, as of other powers (political, trade union, ...), will bring about greater justice and more development for all people in different types of societies. Far from forgetting the contributions of the Church's social teaching in this practical field, we should study them in greater depth, work out their applications and help in their development.

17. Finally, before concluding, I would like to make four observations. Firstly, whatever the reservations with regard to marxist analysis, we should always understand well and appreciate the reasons that make it attractive. Christians readily and rightly sympathize

with the aim and ideal of liberating mankind from domination and oppression, of doing the truth while condemning the ideologies that conceal it, of ending class divisions. What we cannot admit is that this can be achieved by means that are facile or in contradiction with the final aim; but neither can we ever allow ourselves to be discouraged in the continuing quest for these objectives, for they are intimately related to the charity that characterizes the Christian enterprise. Besides, we must have compassion for those who are suffering in their own flesh the degradation of social injustices.

18. In the second place, it should be very clear that in our day marxist analysis is not unique in being affected by ideological or philosophical presuppositions that have permeated its system. In particular, the type of social analysis used in the liberal world today implies an individualistic and materialistic vision of life that is destructive of Christian values and attitudes. In this connection, are we giving enough attention to the content of textbooks used in our schools? In using elements of social analysis, of whatever type, if we want to remain faithful to the Gospel, we must be critical of them, trying always to purify them before selecting what genuinely helps us to understand and describe without prejudice existing reality. Our efforts should be guided by the criteria of the Gospel, not by ideologies incompatible with it.
19. Thirdly, as regards marxists themselves, we should remain fraternally open to dialogue with them. However, true to the spirit of Gaudium et Spes (n. 21, para. 6), we ought not to refuse practical cooperation in concrete cases where the common good seems to call for it.2 Naturally, we must keep in mind our own special role as priests and religious, and never act like lone rangers in our dealings with the Christian community and its responsible leaders. We must ensure that any collaboration on our part is only concerned with activities acceptable to a Christian. In this whole area we have always the obligation to maintain our own identity; because we accept some points of view that are valid, we should not allow ourselves to be carried as far as approval of the analysis in its totality; we must ever act in accordance with our faith and the principles of action that it inspires. So, let us behave in such a way that Christianity can be seen to be a message that has greater value for humankind than any concept, however useful, of marxist analysis.
20. Finally, we should also firmly oppose the efforts of anyone who wishes to take advantage of our reservations about marxist analysis in order to condemn as marxist or communist, or at least to minimize esteem for, a commitment to justice and the cause of the poor, the defence of their rights against those who exploit them, the urging of legitimate claims. Have we not often seen forms of anticommunism that are nothing but means for concealing injustice? In this respect as well, let us remain true to ourselves and not permit anyone to exploit our critical assessment of marxism and marxist analysis.
21. I ask you all to act with limpid clarity and fidelity. I ask you to strive with all your energy, in the context of our vocation, on behalf of the poor and against injustice, but

---

2 Cfr. Mater et Magistra, IV (A.A.S. LIII, 1961, pp. 456-457).

without allowing indignation to obscure your vision of the faith, and maintaining always, even in the heat of conflict, a Christian attitude that is characterized by love and not hardness of heart.

22. To conclude: I appreciate that the presentation of marxist analysis may eventually be modified on one point or another in the future.3 Besides, there is still room for further theoretical studies and empirical investigations concerning the various problems on which I have touched. At the present moment I want everyone to observe the indications and directives contained in this letter. I hope it will allow you and other superiors to help more effectively those of Ours whose ministry puts them in contact with men and women of marxist conviction, among whom I include those Christians who refer to themselves as "Christian Marxists". More generally, I hope this letter will help all Jesuits who feel the need to analyse society and cannot avoid facing the problem of marxist analysis. Along these lines we can do better work in the promotion of justice which is inseparable from our service of the faith.

Very fraternally yours,
PEDRO ARRUPE, S.J.
Superior General

Rome, 8 December 1980
on the feast of the Immaculate Conception of the Blessed Virgin Mary.

Original: English
Source: AR XVIII (1980), pp. 339-346.

[3] Pacem in Terris, V (A.A.S. LV, 1963, pp. 299-300).

RP. PETER-HANS KOLVENBACH, S.J. (1983 – 2008)

1. Replies to the Postulates Sent to the Superior General by the Last Provincial Congregations

22 April 1984

The postulates sent by the last Provincial Congregations to the Superior General requested that certain aspects of our religious and apostolic life be elucidated and explained further or be fostered and reconfirmed. Some of the postulates were of particular interest to one or other Province. To those, specific replies have already been given. This document presents a common reply to the postulates that are of general interest.

In fact, the 33rd General Congregation has already taken into consideration many of the concerns expressed in these postulates and has briefly answered them. The questions raised in the postulates are gathered here around a series of topics, and this will allow us to make reference to a number of items that are specifically dealt with in Decree 1 of GC 33. Here and there less recent documents will be referred to so as to give a more complete response.

I. Our Role in the Church

Two points that have been touched upon in the postulates sent to the Superior General are: "Sentire cum Ecclesia" (twice), and our special relationship with the Sovereign Pontiff.

Concerning "sentire cum Ecclesia", clarifications are requested. Is it not necessary to understand these words of St. Ignatius within their context, that is, the Spiritual Exercises and Ignatian writings as a whole? Is it not necessary also to specify their implications in connection with the ecclesiology of Vatican II? Finally, one postulate requests that the true meaning of the word «prophetic» be defined within the same context.

The postulate that requests a clarification of the special relationship of the Society with the Pope also refers to the ecclesiology of today. It points to the privileged place given to the people of God in present-day ecclesiology, as well as to the progress made by Vatican II in the line of collegiality.

In order to find the Society's answer to these questions, one should refer to the first part of Decree l of the 33rd General Congregation. The first section (on. 6-8) is entitled "Life in the Church". Each of the paragraphs, especially n. 7, insists on "the traditional bond of love and service which unites (the Society) with the Roman Pontiff. But this bond itself is meant to facilitate our generous service of God's people, of that "people God has gathered for the world's salvation" (n. 6). And the Society, which wants, in conformity to its nature and foundation, "to respond to (the Roman Pontiffs) desires expressed on various occasions and to carry out his missions", is "at the same time" a Society that "intends to cooperate with the College of Bishops in its service of the Gospel" (n. 7).

"Sentire cum Ecclesia" is explicitly mentioned in n. 8, with reference to the Rules of the Exercises. Father General is asked to see to it that these Rules "be explicitly applied in a way suited to our times, in the light of the Second Vatican Council". Since we are conscious of the problems we have to face in the modem world and in the apostolic activities aimed at serving it, the same paragraph of Decree 1 asks Father General "to promote further studies enabling him ... to find solutions in so serious a matter ...".

Finally, then General Congregation surely invites Jesuits to be truly "prophetic" when, at the end of paragraph n. 8, it invites the whole Society to "seek to incorporate itself more and more vigorously and creatively in the life of the Church so that we may experience and live its mystery within ourselves".

II. Our Apostolic Mission

1) The Missionary Spirit of the Society

Seven postulates insist on the necessity of developing the missionary spirit of the Society, and of implementing the characteristic of universality.

Not all of them, however, have exactly the same intent. Three deal with the question from the point of view of the spirit that must animate us, that we must foster and develop, that must give us a fresh start. The other postulates are concerned more or less directly with the mobility and distribution of Jesuit personnel. Should not a more equitable distribution of our forces be provided for? Should we not create inter-provincial agencies that would enable us to meet more adequately the real needs of the Church and of the Society itself? Could we not encourage the temporary exchange of personnel among Provinces? Finally, should it not be considered a decisive element that every Jesuit see himself and be looked upon not primarily as a member of this or that Province, but as a member of the whole Society, a man whose talents and capacities can be used wherever they can render greater service?

In order to perceive the mission which is proper to the whole Society as an apostolic body, one should read again the whole second part of Decree 1 of the 33rd General Congregation.

If by mission we mean the first evangelisation of "peoples who have never heard of Christ", we find it mentioned in n. 43, where first evangelisation is listed among our traditional apostolic activities, now to be exercised in accordance with "new needs and situations (that) make new demands on us". In n. 37, and a number of times elsewhere, the Decree stresses availability for the missions and the calls that come to us from the Pope, thus setting the missionary availability of the Society in its proper context.

The General Congregation has not taken any measures to bring about a better "distribution of Jesuit personnel". However the description of "our way of proceeding" (nn. 39-42) indicates what principles are to be taken into consideration and what procedures are to be used in order to make sure that each time an "exchange" is made or a "sending" is effected everything is done according to the broad missionary spirit that inspires and guides us. Each time a choice is to be made of one assignment or another, for an individual Jesuit, in his own Province or elsewhere, and in accordance with his capacities and his formation, the norms for spiritual discernment should be used.

It follows that the relationship between Major Superiors will remain a determining factor; so also will be the relations that have developed among Provinces in the course of their history, or that have more recently come into being in the form of "twinning".

2) The Application of Decree 4

A) A first request made in a few postulates is that the promotion of justice be integrated into all our ministries, especially in our educational ministry. The wish is expressed that information be provided on what has already been done along this line in the whole Society. Could we be told to what extent this integration has been successful in the ministries of the Society and/or in its institutions? According to another postulate, in certain countries a social attitude in our educational apostolate should foster a more frequent use of vernacular languages.

Once again the point of reference can be the general orientation provided by Decree 4 of the 32nd General Congregation and confirmed by Decree 1 of the 33rd: the service of the faith and the promotion of justice determines an apostolic option that must affect all the ministries of the Society (cfr. nn. 43 and 44 especially). No. 48, which is about "the preferential option for the poor", emphasizes the fact that directly or indirectly, "this option should find some concrete expression in every Jesuit's life, in the orientation of our apostolic works".

B) The postulates also call the attention of the Society to a whole series of urgent problems that demand apostolic involvement. Explicit mention is made of the problem of nuclear arms (one postulate even recommends the formation of a commission on this issue in each Province) and work for peace (one postulate considers this an essential element of all our ministries, in the light of Decree 4); the problem of refugees and migrants (two postulates), abortion (one postulate), all the problems of workers (one postulate shows anxiety about dehumanizing working conditions, insecurity in employment, and unemployment).

It can be said that the 33rd General Congregation has generally taken all these problems and situations into consideration. No. 45 of Decree I, trying to enumerate, without being exhaustive, a certain number of new circumstances and needs that affect our apostolic commitments, draws attention to the urgent problems mentioned in the postulates, and mentions a few more. No. 46, in a further reflection, concentrates on the problem of peace "at this critical moment for the future of humanity".

C) In two postulates recommendations are found that concern taking advantage of the fact that the international nature of the Society can help meet these urgent problems. We are invited to coordinate the activities of our centres of social research. Another reflection, more fully developed, outlines how to use the apostolic means available to the Society, the orientation of its research activities, and the insertion of a Jesuit presence in centres of reflection and action.

The international outlook of the Society is insisted upon at the beginning of n. 46 of Decree 1: "As an international body, the Society of Jesus commits itself to that work which is the promotion of a more just world order, greater solidarity of rich countries

with poor countries, and lasting peace based on human rights and freedom". In order to prevent our working as if in isolation, n. 47 exhorts us to collaborate in all our activities "with the bishops, with other religious, with the diocesan clergy, and with other Christians as well as with people of other religious faiths".

3) The World of Youth and the Educational Apostolate

According to one postulate, a new strategy should be used to approach the world of young people. Two postulates earnestly request that the Jesuit presence should be intensified in schools and universities as well as in our own educational institutions. Two postulates invite us to determine anew under which conditions our own schools and colleges can achieve their Christian purpose. Another insists on the necessity of imparting an authentic social formation. Lastly, one postulate encourages courageous and daring initiatives to develop, especially in the third-world countries, an educational pattern that is adapted to young adult people living in slum areas.

Decree 1 of the 33rd General Congregation has dealt explicitly with the educational apostolate and has taken into consideration the great variety of forms it can take: "Jesuits who work in schools of whatever kind or level or who are engaged in non-formal or popular education can exercise a deep and lasting influence on individuals and on society". This apostolate is seen within the general context of our mission, that is, service of the faith and promotion of justice, thus answering the requests presented in the postulates that our schools and colleges have a Christian purpose and impart social formation.

On the other hand what is said about "non-formal, popular education" corresponds to what has been suggested in the field of initiatives to be taken particularly in third-world countries. We may add here what n. 48 says concerning our "solidarity with the poor". As for the apostolate among young people as a whole, n. 45 of the same decree mentions it as one of the new apostolic necessities that demand our attention: "The spiritual hunger of so many, particularly the young, who search for meaning and values in a technological culture".

Concerning the schools and colleges, reference can of course be made to Fr. Arrupe's letter of March 7, 1971 on education in secondary schools (AR XV, 802-810), to the speech he delivered at the Congress of European Jesuit Alumni in Valencia (July 29, August 1st, 1973) and to his September 13, 1980 address in Rome: "Our Secondary Schools: Today and Tomorrow" (AR XVIII, 257-276).

4) The Scientific Apostolate

Three postulates on the scientific apostolate are centred on a competent Christian presence in the world of culture. This apostolate should penetrate into the field of research and be pursued in connection with other ministries, especially in critical dialogue with philosophers and theologians; and it should be planned at an inter-provincial level.

No. 37 of Decree l of the 33rd General Congregation lists the scientific apostolate among those recommended by Pope John Paul II: "He invited us to adapt our traditional apostolates to the different spiritual necessities of today, singling out the renewal of Christian life, the education of youth, the formation of the clergy, the study of philosophy

and theology, research into humanistic and scientific cultures, and missionary activity". A little further on, n. 44 refers to this invitation when speaking about the "intellectual apostolate": "Research in theology and philosophy, in all other sciences and in every branch of human culture is likewise essential if Jesuits are to help the Church understand the contemporary world and speak to it the Word of Salvation". It is appropriate to mention here Fr. Arrupe's letter to the whole Society on the intellectual apostolate (December 24, 1976, cfr. AR XVI, 996-1009).

5) Collaboration with Lay Men and Women

Four postulates deal with our collaboration with lay men and women in our educational apostolate. They insist that we make sure that in their formation they benefit from our educational methods and our spirituality; we should encourage on their part increasing participation that will be provided for in clearly defined procedures, and include decision making.

Two other postulates mentioned Christian Life Communities as privileged instruments of collaboration with lay men and women.

The most explicit text concerning our collaboration with lay people is to be found at the end of n. 47 of Decree 1; and Christian Life Communities are also mentioned there. Different ways of collaboration within the Church are listed, and then the text insists on the need to "work more closely with lay men and women, respecting and supporting their distinct responsibility and vocation in the Church and in the world". And then: "Recent experience teaches us we can make a real contribution to forming a truly apostolic laity as well as receive from them great strength in our own vocation and for our mission. The renewal of Ignatian spirituality in certain fields (Exercises, Christian Life Communities, etc.) can help deepen this mutual collaboration".

Concerning the schools and colleges reference can again be made to the letter written on March 7, 1971 by Fr. Arrupe on education in secondary schools (AR XV, 802-810), to the speech he delivered at the Congress of European Jesuit Alumni in Valencia (July 29 - August 1st, 1973), and especially to his September 13, 1980 address in Rome: "Our Secondary Schools: Today and Tomorrow" (AR XVIII, 257-276). Finally it is worthwhile to mention the practice already in use in a number of Provinces of the "Colloquium on the ministry of teaching".

III. Religious Life in the Society

1) The Situation of our Brothers

Two postulates explicitly ask that the study of this issue be continued, aiming at the most complete integration of the Brothers in the life of the Society.

Nos. 15 and 19 of Decree 1 of the 33rd General Congregation develop a number of recommendations to bring about true "life in union with the Brothers". They refer in particular to the directives given on this subject by the two preceding General Congregations.

Concerning the vows of the Brothers, during the Congregation Father General made a statement according to which he committed himself to have the question studied "so as to find out if and how we can arrive at a solution of the whole problem".

2) Poverty

There are four postulates on this subject: they ask that our communities face the demands of real poverty; they invite us to greater solidarity with the poor; they invite individual Jesuits and communities to settle permanently in simple and poor surroundings.

On this subject reference should be made to no. 48 of Decree 1, where solidarity with the poor is presented as a criterion of credibility for our mission. And our "preferential option for the poor", as stated in this context, should "directly or indirectly find some concrete expression in every Jesuit's life, in the orientation of our existing apostolic works, and in our choice of new ministries". We should read again and meditate upon nn. 23-27 in this connection.

Decree 12 of the 32nd General Congregation, while admitting that implementation of this recommendation would have to vary according to widely differing circumstances, stated that the Provincials "should encourage communities which, in union and charity with the rest of the Province, choose to practise a stricter poverty, or to live among the poor, serving them and sharing something of their experience" (no. 10).

3) The Spiritual Exercises and "Spiritual Doctrine" of the Society

Two postulates remind us of the essential role of the Spiritual Exercises in the growth of our spiritual life and apostolic availability. They also request that we promote those elements of our spiritual doctrine which foster personal and community conversion according to the apostolic options of the Society.

This in fact is developed in nn. 9 to 14 of Decree 1 under the title "Life in the Spirit". In that section one should note the new impulse given to the Spiritual Exercises and to the consequent exercise of spiritual discernment. Ours are encouraged "to strive, personally and communally, towards an even greater integration of our spiritual life and apostolate" (n. 11). Discernment and abnegation are presented as fundamental elements of that integration.

4) Community Life

One postulate recommends that community sharing be encouraged. No. 12 of Decree 1 reminds us that discernment, a necessary element of our vocation, calls for "brotherly dialogue within our communities"; and n. 13 lists among manifestations of interior liberty "a self-transcendence rejecting that individualism which inhibits integration into community life, necessary for both the expression and the support of our faith".

Decree 2 of the 32nd General Congregation (especially in nn. 18-24) commented more at length on the conditions and processes of true community sharing.

5) The Role of the Local Superior

Three postulates are concerned with this topic: they stress the importance of the local Superior; they point out what criteria should be used in choosing such Superiors; they ask

that further clarification be provided concerning the respective functions of local Superiors and directors of apostolic works.

Precisions concerning the role of the local Superior are provided in Fr. Arrupe's instructions on "The Local Superior: his Apostolic Mission" (AR XVIII, 1981, 559-575). As for the relationship between local Superiors and directors of apostolic works, directives on this subject were given by Fr. Arrupe on December 31, 1976 (AR XVI 1036-1047); but this question calls for further study and clarification.

IV. Formation

1) Vocations

There are four postulates on this topic: it is suggested that directives be issued on the pastoral approach to vocations; awareness of the importance of this question should be developed in every Province, and all the members should be encouraged to collaborate. It is also noted that the whole of our life style and apostolate is challenged by the problem of vocations.

Decree 1 deals with vocation promotion at the end of n. 22: "The General Congregation ... earnestly invites all Jesuits to take to heart the task of attracting vocations to the Society, especially by prayer and the example of their lives as individuals and in community".

Reference may also be made to Fr. Arrupe's letter of July 11, 1973 on the promotion of vocations (cfr. AR XVI, 87-94).

2) Requirements of Formation

There are three postulates concerned with basic formation. Formation should be adapted to the demands of evangelisation in today's world, where atheism, social injustice, the threat of war and contempt for human life are prevalent. Useful points are enumerated: integration of spiritual and intellectual life, formation to availability in dialogue, flexible application of general norms to particular cases, initiation to scientific questions that have moral implications, responsibility in formation to be shared collectively by all Jesuits importance of regency. In connection with this last point, a postulate asks that Jesuit formation adequately prepare young Jesuits for the educational apostolate.

Decree 1 of the 33rd General Congregation deals very briefly with the whole question of formation in nn. 20-22. It stresses above all continuity with the orientations traced by the two preceding Congregations. All the requests presented in the postulates easily fit into that context.

3) On-going Formation

This topic, the last to be commented upon in this document, is explicitly mentioned in two postulates. There is insistence on the fact that on-going formation should not be considered only as additional courses of studies. Rather, it should be a complex of experiences complementary to every Jesuit's routine work. Importance is given to thorough preparation for such formation: in each Province a program should be drawn up, someone should be appointed to implement it, and eventually a centre should be created for the same purpose.

At the end of n. 21, Decree 1 of the 33rd General Congregation reiterates the importance of on-going formation, and remind us that "the demands of our mission today touch not only the young men in formation, but all Jesuits, even the 'formed', who have to look for ways to meet these demands by pursuing their own continuing formation".

Decree 6 of the 32nd General Congregation elaborated this question somewhat more, considering ongoing formation as a source of renovation for the whole apostolic body of the Society (cfr. nn. 18-20). On November 22, 1981, Fr. Dezza sent a report on ongoing formation to all the Major Superiors of the Society. This report was prepared with the help of feedback provided by the annual letters. (cfr. AR XVIII, 669-682).

Original: English
Source: AR XIX (1984), pp. 52-59

2. De Statu Societatis Jesu - Procurators Congregation

3-8 September 1987

Introduction

1. As is true for the majority of the participants, this is my first experience of a Congregation of Procurators. So that it can accomplish its principal task, which is to decide whether or not a General Congregation ought to be convoked, the Formula envisions the possibility of a brief exposition on the state of the Society which can be the point of departure for a discussion, or for deeper questions, on the situation of the Society today. But obedience to the demand for "brevity" in the Formula (14) is no easy task!

This report "de statu" is not based merely on the minutes of Provincial Congregations, the reports of the Procurators and those of the "Relatores." It takes into account as well all that correspondence with the Superior General which the Society, faithful to the inspiration of St. Ignatius, maintains as a privileged form of union of minds and hearts. It also uses the evaluative reports which the different Assistants and others at the Curia are in the habit of preparing.

2. By reason of its vocation, the Society is so involved in all the problems of the Church and the world today that it would not be difficult to raise questions by the hour. But to heed the Formula's admonition to "brevity," I will only touch on a few particularly appropriate apostolic themes, and place in writing at the disposition of members of the Congregation of Procurators a packet of documentation made up by those responsible for certain apostolic sectors. You have received a special paper about the problem of legislation in the Society, on the basis of which you will be invited to mention those points to be revised in our Institute so that the Society can reap more apostolic fruits and give better service.

I. "Curet Primo Deum"

1. **Our Experience of God**

3. Faithful to the inspiration of Ignatius, the first question which we ought to pose to ourselves at the outset of this report "de statu Societatis" and which we ought to pose again later in the Congregation, is about our experience of the Father in our following of Christ in their Spirit which animates the life and activity of the Society of Jesus. That this is the primordial question is affirmed when the Formula of the Institute proclaims "curet primo Deum." And, even if the next point to be considered is the raison d'être of the Society, the Formula does this in terms of "a way to God": "deinde huius instituti rationem quae via quaedam est ad Illum."

Even an attentive reader, perusing the numerous documents which ground this report "de statu," will not easily find in them a precise, concrete answer to this primordial question about the experience of God. That is because, in line with the spirit and letter of our Constitutions, the relish involved in living in and for God is more a result of personal responsibility than of a monastic or conventual observance, even though, at the beginning of Jesuit life, certain observances and forms of prayer may be necessary to the process of

maturing as men of prayer. So this relish expresses itself in very diverse forms according to the stages of life in the Spirit, and according to the variety of charisms and cultures, of apostolic tasks and temperaments. Still, this sometimes disconcerting diversity is taken up and given unity, in the same spirit (that of the Spiritual Exercises) by the sense of our common apostolic vocation, by our consciousness of being sent, as companions, to be "placed with the Son" in accomplishing his salvific work, here and now, among the men and women of our time. Because of this, it is not by recourse to statistics or polls that we can respond to the most important question which we have posed to ourselves. Nonetheless, one can read in the Society many signs of a real desire to be an apostolic body for the Spirit by participating personally and communally in the paschal experience of the Lord. And this, not only in working for Him and in praying for this in our numerous apostolic activities, but in being with Him, as in the invitation of the Kingdom, thanks to the explicitly contemplative dimension which accompanies all our activity.

2. Signs of Progress

4. Allow me to search with you for certain of these signs in the documents which the Society has put at our disposal in view of this Congregation of Procurators. First of all, we note the real renewal, almost the new discovery, of Ignatian spirituality. This was centred, of course, principally in the Spiritual Exercises, but also little by little in the Constitutions and in the letters of St. Ignatius. On the other hand, the Second Vatican Council has helped the Society's development of liturgical and biblical prayer, and a new form of communitarian prayer which culminates in Eucharistic concelebration is spreading among our communities. If we are to believe the minutes of Provincial Congregations, the Society has made progress in the union of minds and hearts, in discernment in common and, as a large number of postulates indicate, in the growing concern to proclaim the faith and to promote justice in the name of the Gospel.

Among the signs of an undeniable apostolic fervour which finds its entire source in the experience of God, it would be easy to enumerate the witness of so many Jesuit lives - known, unknown, or wrongly known - lived under regimes of open persecution or of suffocating oppression, in notably difficult material conditions or in human societies where the Kingdom of God, rather than coming, seems to be more and more on the way out! These lives are lived in obedience to a call to be a voice crying out in a real wilderness, to a mission of hoping against all hope that a civilization of justice, of love, and of peace will not remain a Utopian dream. These lives go through the paschal experience of seeing our best apostolic intentions misunderstood and of suffering, not only for the sake of the Lord's Church, but from the tensions and divisions which are ever more evident among the People of God. There are so many signs of an apostolic fervour which would not be tangible without this experience of God, who alone gives to our way of proceeding its indispensable hallmark of fidelity, of radical exigence, and of an unconditioned response like that of the Apostles, all of which the Lord wills to need for his Kingdom in our world of today and tomorrow.

3. Concrete Difficulties

5. If the desire to "curare primo Deum" continues to impose its undeniable and authentic urgency on all that is life and action in the Society of Jesus, the various reports do not deny the difficulties, sometimes the complete helplessness, which we experience when it comes to a personal and communal embodiment of life in the Spirit, in the context of either genuine apostolic dynamism or a desolating lack of apostolic energy. We must make this integration very concretely; only then will everything in our life as companions of Jesus be clearly marked by a "sending," a mission, and thus be, in a profoundly apostolic sense, "via quaedam ad Illum." Whence also the necessity of making some critical remarks here.

6. First of all, called by John Paul II to be "men of prayer" who are "masters of prayer," so as to be effective apostles, we must tell ourselves unceasingly that this appeal, more than any rule or obligation, imposes on us an explicit time and an explicit place for prayer. We cannot give what we have not wished to receive with a docility granted us by the Spirit of the Lord. In those times of prayer which, looked at from the viewpoint of purely human dynamics, would seem to us frankly lost because withdrawn from activity and from relaxation, we recognize concretely, even beyond consolation and desolation in the Ignatian sense, the Absolute of God's action in us. And we learn, in accordance with the orientation of the Spiritual Exercises, to know more intimately, more personally, in a heart-to-heart way, Christ Himself. This Christ Father Arrupe loved to call the Christ of La Storta. It is His values, His "causes," His truths and His feelings to which we must witness in our mission. We learn, finally, to welcome those apostolic embodiments - St. Ignatius called them "elections" - which this prayerful encounter with Christ inspires, often urgently. This personal prayer engages our responsibility as companions of Jesus; we must help one another continually to renew our life in the Spirit, for that is, finally, the criterion of fidelity to our vocation and to our apostolic mission.

7. The 32nd General Congregation urges superiors to dare to speak with each one, in a true account of conscience, about his life in the Spirit. The 33rd General Congregation urges them to efficacious measures which will ensure a rhythm of life, of work, and of necessary relaxation so that Jesuit life can be transformed into an authentic path toward God. And if, as I have reason to believe, in one or other place, personal prayer, the annual retreat, participation in the prayer of the Church, and even daily Eucharist may be called into question, we must dare to confront these undeniable signs of weakness in our life of the Spirit, with a view to remedying it, not justifying it with the argument, for example, that "so many others no longer see the sense of this!"

Above all those responsible for formation must never allow any doubt to be planted about what the Society, for the greater service of its Lord, actually demands by way of incarnated spirituality. In this they ought to insist faithfully on the sources of Ignatian spirituality. Indeed, recourse to these sources, to read there the experience which Ignatius had in his encounter with the Divine Majesty, will teach us never to consider ourselves "supermen" but rather men humbly in quest of the divine Absolute, who recognize in their apostolic mission, in their community life, and in the personal rhythm of their life and prayer, their need of the "classical" means offered by the spiritualities of east and west, means which no

authentic life in the Spirit can leave aside or ignore. The coming celebration in 1991 of the birth of St. Ignatius will be an occasion for the entire Society to deepen, to intensify, and to renew in our apostolates the charism which is now ours, from which the Church still expects so much.

II. Our Apostolic Mission

1. Reasons for Gratitude

8. In passing to the evaluation of the apostolic mission of the Society in this light of "curet primo Deum," we must first acknowledge, with gratitude to the Lord, that despite the anguishing problems of aging and of the scarcity of vocations in the First World, despite the limits placed on apostolic freedom in the Second World, and despite a certain discouragement in the Third World, in the face of the immense task both to proclaim the faith and to promote justice in the name of the Lord, practically all the Provincial Congregations fixed their attention rather on the apostolic renewal of the Society than on problems of maintenance and of the internal government proper to our Institute - even if certain of these "internal" problems are not unconnected to the renewal of our apostolate itself.

9. In general the postulates, and the discussions of which they give evidence, clearly reflect the specific mission of the Society: a mission to live the apostolate "on the cutting edge," which can mean both bringing the Gospel to the heart of new conditions created by secularism and announcing the paschal energy of the Gospel in a world of injustice and of war, of misery and of underdevelopment. Sometimes it will mean to leave one's country to come to the aid of young churches in their efforts at foundation and inculturation; sometimes it will mean to leave one's way of apostolic action for a new kind of evangelisation; sometimes it will mean to insert oneself into a milieu of poverty, to share the lot of refugees and have-nots, to bring emergency help so that, here and now, all spiritual and material poverty may be blessed; sometimes it will mean renouncing a more immediate result to place oneself with faith and hope at the service of the Kingdom to come, by means of a patient dialogue with the great religions and cultures, in multiple forms of teaching and research, in formal education and in ongoing education. Provincial Congregations showed themselves sensitive not only to these apostolic urgencies, many of them special appeals of the Second Vatican Council, but also to our need to enter into ecclesial communion in collaborating with bishops and in a more collegial way with laity.

2. Sources of Concern

10. Nevertheless, the different reports reveal a troublesome insecurity which, in one or another apostolic area, risks sapping our men's confidence in the Society and dampening their enthusiasm about accomplishing a task whose connection with their mission they see very clearly. It is important to try to isolate some possible reasons for such a state of discouragement.

Clearly included in the vocation of companions of Jesus is the call Ignatius heard to "ayudar a las almas." Responding to that call means accepting the vocation to be other Christs, with lives and activities marked by a clear apostolic purpose. But precisely as we go about trying to adapt that purpose to our times, a certain lack of audacity can make us hesitate to carry

it out without apology. We may well experience certain difficulties with regard to the words "conversion," "mission," "defence of the faith," and "spread of the Gospel," given their possible ambiguity. If, instead of trying to purify and finetune the apostolic dynamism they express, we give way before the difficulty, we allow the raison d'être of the Society of Jesus to lose its sharpness and clarity.

Or again, by wanting to translate the apostolic purpose of the Society exclusively in terms of the promotion of certain causes, no matter how good, or of certain values, no matter how healthy, without explicitly referring this task to a Gospel conceived as the personal revelation of the Word of God, we could end up depriving our action of the synergism, the gracious collaboration, which God wills to offer us for the building of a world more human and more just. To remain faithful to the mission to which it has been called in and for the Church, the Society must unceasingly clarify its goals and its apostolic options with the light of the Spirit, carrying on a spiritual discernment in common about that mission. Only then can its extraordinary human dynamism remain grafted into the energy of that Spirit which continues its work in the world and is the source of all sanctification. Every Jesuit has a right to have his "status" be a clear "apostolic mission."

11. Another cause, in some parts of the world, of a certain listlessness in our mission is the confusion arising from not living out in practice what is still a characteristic of the Society, i.e. its openness to a universal mission, by reason of the mobility and availability of its men. The missionary attachment of the body of the Society to the Apostolic See means its vocation of openness to all the concerns of the Church; it means the mission which disposes us to go anywhere in the world where this apostolic obedience calls us, particularly in virtue of the fourth vow.

12. The universal Church, in which the Holy Father has unique responsibility, continues to have real needs. One testimony to that is the growth and decline of "movements" which are for the most part international. And the Society of Jesus, whose founder wanted it free of any territorial attachment and any particular function, can meet these needs at the indication of the Roman Pontiff. Indeed, it is placed at his disposition for a surer discernment of what is more universal and more urgent in the historical mission of Christ in the Church. It must be admitted that the reports preparing this Congregation of Procurators allow us to catch glimpses of nationalism and narrow provincialism, and of a kind of apostolic immobility. They contain some expressions of an introversion which restricts our apostolic horizons to the solution of one or another conflict within the Church, or which refuses to place every apostolic priority within a vision of the whole, which is that of the universal Church and which ought to be that of the apostolic body of the entire Society. This apostolic goal proper to the Society in no way excludes a truly inculturated apostolate. On the contrary, its authenticity demands such inculturation, but inculturation always lived in the light of availability for universal mission.

3. International Collaboration

13. But while singling out certain tendencies which are contrary to our mission, we can note as well, with gratitude, a real growth in international collaboration and in the missionary vocation in the Society today. Even the Assistancies of the First World, in which the problem of diminishing personnel is alarming, do not hesitate to continue their generous

help to the churches of the Third World and to the delegations of the Chinese and Russian apostolates. The Assistancy of the United States is upping its missionary involvement in Latin America and in Africa. The Assistancies of Latin America, for their part, despite the well-known necessities they themselves face, have responded generously to the recent appeal addressed to them to help the Provinces of Africa. Some Provinces of Eastern Europe have opened "new missions." The same is true of the growing missionary effort of the Provinces of India, and there is a well-founded hope of seeing the East Asian Assistancy follow these examples at the opportune moment.

14. The international institutions in Rome, especially the Gregorian, the Biblicum, and the Oriental, depend for their apostolic impact on this same help from within the Society. Curiously, the service which these institutions render the universal Church is a fact recognized perhaps more clearly outside the Society than within it. The new interest in FACSI, which gives each Jesuit and each community the opportunity to participate in a concrete form of universal charity, is only one aspect of the missionary generosity of so many Provinces which place at the disposition of other Provinces financial means to accomplish their apostolic mission.

Still, it is certain, as the recent meeting of Social Centres directed by the Society showed, that we are not exploiting all the possibilities that the Lord has given us to accomplish a universal mission, an international mission, in the service of the People of God. The close collaboration between the Society and large international organizations in the service of proclaiming the faith and promoting justice and peace - a desire Father Arrupe often expressed - remains for the moment only a wish.

4. Province Apostolic Planning

15. It is precisely to continue this universal mission of the Society, and to find a way through apostolic impasses where we run the risk of paralysis, that in the course of the last years the majority of Provinces have begun apostolic planning. By means of a discernment in common experienced in very different ways, the Province and in some cases the Assistancy, when it is organized for this, attempts, in communion with the Church, to establish its apostolic priorities in order to respond, with the actual resources it has, to apostolic needs. As a result of this planning, certain works have been created or reinforced and others suppressed or merged. All this apostolic planning, which is far from finished, is meant first of all to express our openness to the Lord's will for us. In perfect accord with the Spiritual Exercises, we are forcing ourselves to search and find the new mission, or a renewed mission, which the Lord is confiding to us, proportioned to the concrete situations of the Church and of the world into which He sends us, given the realistic resources of the Society for its specific mission.

16. Thus, this planning is set in a prolonged time of Election. It is a grace to be able to read the signs of the times and, as a consequence, to be able to create new apostolic instruments without allowing ourselves to become prisoners of plans already obsolete or of ideologies which are recent and nevertheless passé. It is a grace to be able to prepare in this way a future which does not condemn coming generations to carry unsupportable burdens, but preserves the freedom of movement indispensable for all apostolic renewal. It is, finally, a grace to be able, in deciding and carrying through the transfer of some of our

works in a process of apostolic planning, to preserve for others the experience already gained and to live up to our moral responsibilities toward those who have collaborated with us and placed their confidence in us.

17. The formidable work of apostolic planning which characterizes the effort of the Society in the course of the last years is still to begin in some Provinces; it has to continue everywhere. We must, in the course of planning, avoid overly-abstract ideas and unrealistic intentions, and instead resolutely confront concrete situations of need. For to maintain or to regain our apostolic dynamism, the effort of planning must be pursued even and above all in those situations where difficult decisions must be made in view of an apostolic renewal which will respond to the new necessities of the People of God.

5. Union of Minds and Hearts for Apostolic Discernment in Common

18. This effort which, with the grace of God, is key for the future of the apostolate of the Society in the service of the Church, cannot be accomplished unless it is founded on a true union of hearts and minds. It must be rooted in a "curet primo Deum" which has chosen the paschal path as the law of its life. For the paschal mystery characterizes not only the personal life of each of us, but also the apostolic activity we carry on. That activity can have part in the work of salvation only in the measure in which it dies to itself, always renewing itself in docility to the Spirit. The participation of all of our men in planning embodies the Ignatian spirit of the election as it is taught in the Spiritual Exercises. And it radically transforms planning which, in a crisis, would otherwise risk being a rescue operation or simply an exercise of sane management, into a "via quaedam ad Illum." In creating, abandoning, or continuing our works in a new way, in accord with the movements of the Spirit of the Lord, we are walking with the Lord in carrying out his paschal work for the life of the world.

19. It is for that reason that we must encourage and insistently promote exchange and communication among ourselves in an atmosphere appropriate for "friends in the Lord" and by means of a true discernment in common. It is for that reason that we must move ahead with meetings and encounters, with assemblies of the Province and of apostolic sectors in the belief that we have to come to understand one another and that we have, all of us, a responsibility in the preparation of those apostolic decisions which the Society must take.

20. In this context, Major Superiors are asked not to consider the annual canonical visit as simply a formality, but rather to invite all our men to look at it as a privileged time for apostolic discernment on both the personal and community level. In line with what many Provinces requested, it will be useful to structure into many meetings, especially those foreseen by our Institute, appropriate possibilities for true discernment in common. And finally, it is not a matter of indifference for us to listen to what the Spirit of the Lord is saying to us through the younger generations. Their numerical disproportion in certain places ought not to obscure the qualitative contribution which can and ought to be theirs for the apostolic renewal which the Lord of the Harvest never ceases to offer us.

6. Solidarity with the Whole Church

21. Speaking of the actual results of planning, it is only right to mention a certain absence of that apostolic collaboration which is more and more characteristic of the Church of Vatican II. Reading the apostolic plans, one almost gets the impression that the Society of Jesus is an omni-competent institution which has to confront, all by itself, all the problems of the world! In fact, the apostolic goals of the Society must be inserted into the apostolate of the Church, the. People of God, as a whole. They must be carried out in full and loyal collaboration with all the apostolic forces of the Church: bishops, priests, religious families, ecclesial movements, the laity.

So we must discern with more apostolic openness what might be the specific contribution of the Society, faithful to its charism in and for the Church, to a generous apostolic collaboration of the People of God. In order not to spread our apostolic resources too thin, should we not have the courage of our faith and try, even when we seem to be overwhelmed and submerged by many problems which need immediate resolution, to discern the tasks which the Lord assigns the Society in the form of apostolic priorities? Should we not leave other pressing needs to other apostolic arms of the Church? It is certainly understandable that the apostolic zeal of the Society is reluctant not to be concerned about problems which threaten to shatter the Church and the world. But would it not be in the spirit of the meditation on the Two Standards to resist the temptation to let ourselves be absorbed and apostolically paralyzed by all problems at once, or to absolutize our race from emergency to emergency?

22. All these "causes" and emergencies are like the treasure which the second group of men in the meditation on the Three Classes in the Spiritual Exercises has acquired, but to which they are inordinately attached, so that they try to bring God around to wanting what they want, rather than themselves wanting what God wants. The validity of so many apostolic involvements is not called into question, but we must always safeguard the liberty of the Spirit and ask ourselves if our attachment to such and such apostolic priority is truly ordered to the greater service of God. A lack of this freedom of the Spirit is an impediment to living our apostolate in and with a Church which recognizes itself as "communion." We will make progress in this area if we take apostolic collaboration seriously, and if we discern together what ought to be the specific response of the Society to the multiple concerns of our times. The central government, for its part, will be careful not to multiply, at the level of the entire Society, the "priority of priorities" or the most important issues, but rather to present in a manner consistent with the apostolic charism of the Society the pressing appeals which might surface.

7. An Apostolate "ad extra"

23. In recent times, the specificity of the apostolic goals of the Society has sometimes been summed up in the words "ad extra." This expression has bothered Jesuits who work in parishes, and our men in the Second World, whose apostolic activity seems of necessity confined to a certain "ad intra" sphere. Still, these words "ad extra" are meant only to translate anew, perhaps badly, the sense of our missionary spirituality: that of being sent into the world, that of the meditation on the Kingdom.

The 33rd General Congregation was held in an atmosphere of crisis which was preoccupying the attention of the Society. The Society was, at the time, turned in on itself and its internal problems. In the aftermath of that, it was important to re-emphasize, with the words "ad extra," the raison d'être of the Society.

One notes happily that the Provincial Congregations were preoccupied rather with mission; they treated internal problems from this apostolic perspective. The "ad extra" rightly precludes the Society's turning in on itself; it precludes escaping into any form of disembodied spirituality, or maintaining apostolic works simply for the sake of maintenance. It precludes giving way to the temptation of competition involved in wanting to assure a service to the Church which other bodies in the Church already provide very well. In the spirit of the Constitutions themselves, the "ad extra" means that the concern of every Jesuit and of the apostolic body of the Society is always that part of humanity which does not know Christ or which knows Him badly.

24. Even in those works which can seem "ad intra," like the apostolate of the Spiritual Exercises, the idea is to make all Christians aware of their vocation in the Kingdom and of their need to become witnesses to the Risen Lord, not to be content simply with an experience of prayer. It is significant that even the devotion to the Heart of the Lord, whose promotion many Provincial Congregations took into consideration, was confided to the Society by the Holy Father with a clear orientation "ad extra": how announce to modern man the Paschal Mystery as it is manifested in the Heart of God and in His personal love for all men and women? This report "de statu" notes with satisfaction a happy reappropriation, where that might have been necessary, of the Society's concern "ad extra."

8. The Risks Involved

25. This apostolic mission "ad extra" is extremely difficult and easily misunderstood. It presumes, as the 33rd General Congregation recalled, a thoroughgoing authenticity in apostolic witness, both on a personal level and on that of the apostolic body. There exists, here and there, a malaise in this regard which, once again, it is important to try to analyse.

Our apostolic witness is of necessity varied; it expresses itself in many different ways in this complex world which is ours. So I judge it all the more important that we strive for mutual understanding in our relations with one another. But the variety of our commitments, and the different faces they present, cannot be allowed to open a door to what is in the end a counter-witness. We have to admit honestly that certain viewpoints and ways of acting render equivocal or ambiguous our apostolic witness of chastity, poverty and religious obedience, and our characteristic fidelity in matters of faith and morals to the magisterium of the Church. The apostolic body of the Society cannot tolerate for long deliberate manifestations of counter-witness coming from within. Happily, such cases are isolated and exceptional. And they are not to be confused with other cases where, in fidelity to their consciences, some Jesuits may decide to follow a path other than that of the Society, in order to serve God and their neighbour faithfully (cf. GC 32, D. 11, n. 55).

26. Another delicate dimension of this mission "ad extra" ought to be noted here. Without doubt, part of the apostolic mission of the Society is to be in dialogue with a world which does not know the Lord, or knows Him mistakenly. We are to bring the heart of the Church

to frontier situations. Such efforts presuppose apostolic competence and depth. After the example of the apostolic prayer of St. Paul, which depicted a struggle, the anguishing questions of the world to which we are sent must also penetrate our life of prayer in the Spirit. It is in prayer and from the heart of the Church that our contact with the world in the name of the Gospel matures and renews itself constantly. But we must not call a premature halt to the dialogue we want to carry on with a world in which we are immersed by vocation and by mission.

Take the phenomenon of secularization, for example (though these same reflections could easily be applied to other forms of our mission "ad extra"): secularization is a fact; it defines a new situation in a good number of countries in which we work. In itself, it stresses healthily the autonomy of human values, but at times it comes wrapped in an ideology of secularism which absolutizes human reality to the exclusion of all openness to God. In the face of this it will be important for us always to relate the autonomous reality of the world to the God who is its author and the ultimate foundation of human dignity and human freedom. We must affirm clearly, by our words and our manner of life, the openness of all human values to being taken up and surpassed by the Gospel. Not to do so would be to stop in mid-sentence our apostolic dialogue with the world "ad extra." If our purpose is not fully enough and explicitly enough apostolic, we run the risk of stopping too soon, victims of a secularist ideology, instead of bringing to bear all the force of that Gospel witness which is the raison d'être of our apostolic commitment.

27. All the possible complicities with the ideologies and the slogans of our time create an attitude of "yes, but!" which plants doubts and sows suspicions in everything and so hinders a clear, candid word of apostolic witness. There is no question, though, of abandoning the delicate mission "ad extra" because of the presence of this real danger: we do not want to "domesticate" our zeal or silence authentic prophecy. Nor is it a question of being simplistic in a complex world. It is, rather, a question of living out, in the clarity and with the courage of faith, a fidelity to "sentire cum ecclesia" in this mission "ad extra" within the Gospel radicality of that religious consecration which sustains our vocation as Jesuits.

III. Specifics of Our Apostolate

1. Non-Believers and World Religions

28. Having spoken of apostolic activity in general, we ought now to focus on certain tasks which are explicit embodiments of our apostolate "ad extra."

First of all, we are pursuing the mandate to resist atheism explicitly by participating, directly or indirectly, in the initiatives of the Pontifical Secretariate for dialogue with non-believers. We are doing that most importantly, in a less explicit but no less real way, by putting into practice a new kind of evangelisation, confronting indifference, unbelief, and mistaken belief in their diverse modalities.

29. Then, ecumenism and dialogue with the major religions - among which Islam deserves special mention because of its wide diffusion - are taken very seriously. This, despite the fact that such apostolic dialogue, whose irreversibility the Holy Father has emphasized, everywhere - especially where there is inter-religious conflict and tension -

suffers the assaults of integralism, fundamentalism, and the inroads of sects into people's religious feelings.

30. This task cannot be pursued without the hard work of challenging research done by specialized centres. The Provinces ought to give such centres all their support in accordance with recognized apostolic need. It will be especially important to prepare new resource-people to insure continuity. Without providing for the active presence of some Jesuit specialists, without offering institutional support and preparing scholastics for these specific tasks, a Province cannot claim to take seriously, in the measure asked of it, these explicit forms of our mission "ad extra" which, at the beginning of the 33rd General Congregation, the Holy Father confided to us in so many words.

2. The Need for Rigor

31. These arduous tasks which make up our mission "ad extra," like so many others, underscore for the whole Society the importance of a rigorously intellectual approach, in the general sense of "intellectual," as a specific aspect of the Jesuit contribution to the apostolate of the Lord's Church. Here the term is not limited to particular instruments of the intellectual apostolate, such as research and publication, Higher Education and scholarly editing. It refers, rather, to every apostolic activity of the Society which, for a greater service, must be suffused with the intellectual. With its depth assured by solid studies and by the analysis of experience, a Jesuit's habitual work ought to be accompanied by moments of reflection, evaluation, and renewal. We ought to aim "at making a competent contribution to the service of the people of God in this world, for which we will sacrifice spontaneous inclinations toward the immediate and the spectacular, and our personal preferences for a minimally reflective activism and a stimulating social context, in favour of an austere silence geared to guarantee the apostolic quality of every activity of the Society. St. Ignatius' conviction that time devoted to study is already apostolic is not limited only to the time of first formation; today it includes everything which makes up continuing and permanent formation.

32. Availability to render this service to the Church - a service of competent, well-grounded work in every apostolic domain - ought to remain a criterion of a call to the Society. Those in charge of formation ought to state this unequivocally right from the novitiate. Decree 6 of the 32nd General Congregation fixed as the expected level of studies for a better apostolic service that of the licentiate in theology, or in philosophy with a view to theology. The quality of the Society's apostolic service will depend in part on its fidelity in responding to this academic exigence. We cannot sacrifice that quality, either to give in, here or there, to waves of anti-intellectualism or to respond to a pressing need of the moment. Putting priestly ordination back to the end of the fourth year of theology - the practice of the whole Church now - ought to facilitate our response to this call for excellence.

3. Faith and Justice

33. Decree Four of General Congregation XXXII plays a major role in our attempts to clarify our apostolic aims. The large number of postulates on this subject in our recent Provincial Congregations proves that the Society is still very much involved in searching out its applications. It is clear, too, that we stand in continual need of profound conversion

of heart and mind in the face of the challenges it presents to us. We now have the urgent appeals of Pope John Paul II, and his social teaching, to clarify for the Society the line between the proclamation of faith and the promotion of justice in the name of the Gospel. From the minutes of Provincial Congregations, it would appear that no Province thinks it has succeeded in responding fully to this call of the Church and the 32nd General Congregation. Still, the real desire continues, and consistent, important progress is registered.

34. The simple fact that the promotion of justice in the name of the Lord was the subject of talks given to Jesuits working in social centres and educational institutions, to Jesuits functioning as priest-workers and to Jesuit alumni/ae, is an indication that the integration of the promotion of justice in the name of the Gospel into all the Society's apostolic works is going ahead. It will, as it goes ahead, become ever more authentically apostolic and prophetic in the measure that, faithful to the orientation of the Church's social teaching, Jesuits reject clearly any complicity with the ideologies of liberal capitalism and Marxism, with forms of armed violence, and with the propagandizing activity of political parties or regimes.

Stretching the horizons of our analysis of reality beyond the merely socio-economic, we must refuse to approach poverty in a uniquely material sense, without considering its spiritual and human dimensions. The promotion of justice in the name of the crucified and risen Lord in order to bring the Gospel message to the poor is an immense task which awaits from the Society a specific contribution of competence and capacity acquired by study and by reflection on experience. Our commitment to the task is not to be measured by words, but by deeds. Only in this way can we avoid the risk of reducing, that commitment to a mere slogan or to a fashionable ideology, and insure its achieving a progressive incarnation of God's preferential love for the poor.

Peter-Hans Kolvenbach, S.J.
Superior General

Rome, the 3rd of September 1987

Original: French
Source: Documentation no. 59 (1987), Press and Information office, General Curia, Sept. 1987, pp. 1-15.

3. Six Jesuits Murdered in El Salvador

18 November 1989

TO ALL MAJOR SUPERIORS

Dear Father,

The Peace of Christ!

"Having learned of the horrible assassination in San Salvador of six Jesuit Fathers, I express to Your Paternity my feelings of immense sorrow and heartfelt sharing in the grief of the whole Society of Jesus and of the families of the victims, while I lift up my prayers to the Lord for the help of their souls, begging that their sacrifice may not remain in vain but be a seed of fraternal love and concord for the martyred country of El Salvador."

- Pope John Paul II

I would like to accompany the Holy Father's telegram, addressed to the whole Society, with a few personal words. It is indeed difficult to express all the horror aroused by this premeditated crime and inhuman torture. Nothing justified this barbarity: neither the military situation nor the security requirements of the UCA district, nor the well-known orientation of the Catholic university, nor the activities or writings of the Jesuits who only wanted to give the best of themselves for the good of the Church and the people of El Salvador. What has happened is all the more unjustifiable in that this cruel murder has struck people - non-Jesuits as well as Jesuits - who had nothing to do with the political conflict that has been a source of suffering for the people of El Salvador for so many years.

Over the last few months in particular, our Curia has received increasingly precise information about the escalation of violent threats against members of the hierarchy and Jesuits, in particular the rector of the UCA. It was no longer just the vexatious measures taken against Jesuit and non-Jesuit staff working with the country's many refugees; it was no longer just the bombs planted near the university residence; there was now a violent press campaign demanding the expulsion of certain Jesuits. Extremist groups, some of whom proudly call themselves 'death squads', were refusing any attempt to achieve a just and lasting peace for El Salvador and the whole of Central America.

Having had the opportunity a year ago to meet several of the victims personally, and in particular to visit with them the places where Bishop Romero and Father Rutilio Grande had preceded them in death, I saw that they were well aware that the Lord could also ask them to sacrifice their lives as a participation in his passion, and I sensed that, as companions of Jesus, they had already made the gift by incarnating all their activity in the '*suscipe'* of love of the Spiritual Exercises. Even though the vast majority of the Jesuits murdered belonged to the Spanish nation, none of them ever thought of leaving the people and the country they loved so much, and they wanted, in the missionary tradition of the Society, to suffer to the end the sufferings of the people of El Salvador. Unfortunately, their

sacrifice links them to the fate of hundreds of men and women, victims of fighting and reprisals, subjected to the infernal circle of violence and death.

May the echo given by world public opinion to the cruelties committed in the residence of the UCA serve to bring peace to an often-neglected region of the world, and to a hard-working and courageous people who deserve justice for their legitimate aspirations, while respecting human rights. The many moving testimonies that are reaching the Curia in these days will be, for the whole Society, but particularly for the Jesuits of Central America, a comfort and an encouragement to persevere in the footsteps of our murdered confreres.

According to the indications of Father Provincial, I hope to go to El Salvador at Christmas time to meet the Jesuits of the Province and remember with them, before the Lord, the murder of our brothers. On Monday evening in the Church of the Gesù, they will be particularly present among us when, in faith in the Risen Lord, we celebrate the Eucharist, praying that our deceased brothers may truly be freed from death, for the consolation of their families and all those who knew them and, in the spirit of Christ, as a sign of forgiveness for those who failed to recognise them. I am sure that in one way or another the whole Society will join us in our prayers.

Peter-Hans Kolvenbach, S.J.
Praep.Gen.

Original: French
Provisional English Translation verified: Etienne N. Degrez, S.J.
Source: AR XX (1989), pp. 261-262

4. Review of the Jesuit Refugee Service, 1990

14 February 1990

TO THE WHOLE SOCIETY

Dear Fathers and Brothers, P.C.

I am writing to let you know that after hearing my Counsellors and inviting suggestions from Jesuit Superiors in refugee areas and from Jesuits in the Jesuit Refugee Service (JRS), I have appointed Father Mark RAPER, S.J. (Australia), to succeed Father Dieter B. Scholz, S.J.. (Zimbabwe), as the new Director of the Jesuit Refugee service. Fr. Raper will take office at the Curia on 1 May 1990.

Fr. Raper was born in 1942, entered the Society in 1961, and completed all his studies in Australia, including an arts degree in the history and politics of southeast Asian societies and a diploma in education. He was ordained in 1973. While still in theology, he helped initiate the Asian Bureau Australia, a social institute specializing in research and publications on Australia's relations with Asia. Since 1982, he has developed and directed the work of the Jesuit Refugee Service in the Asia Pacific region.

Father Scholz, of the Province of Zimbabwe, was appointed by Father Arrupe in 1980 to direct the newly created Jesuit Refugee Service. It was Father Scholz who was responsible for establishing its structures and proposing criteria and norms for its activities; not only the central office in Rome but all the regional offices and other embodiments of **JRS** owe him a major debt of gratitude for the courage, the patience and the painstaking care with which he has guided this important service the Society has been able to sponsor for a particularly disadvantaged segment of the world's population.

In the name of all of us, but especially in the name of the refugees who have been and will be helped by their work, I want to thank both Father Scholz and Father Raper.

In this letter, I also wish to review in some depth the development of this new apostolate, inform you of the present concerns of Jesuits working in this field and put before you some of the major challenges facing us in the next several years.

Why a Jesuit Refugee Service?

Father Pedro Arrupe created the Jesuit Refugee Service (JRS), in 1980, as the Society's response to the drama of the Vietnamese boat-people and the plight of millions of starving refugees in the Sahel zone of Africa, a situation which he said "constitutes a challenge [...] we cannot ignore if we are to remain faithful to St. Ignatius's criteria for our apostolic work and the recent calls of the 31st and 32nd General Congregations" (AR XVIII, 319).

Fr. Arrupe asked the Society to undertake this new mission despite a sharp decline in the number of active Jesuits and requests from many local Churches around the world to send Jesuits for other important works, recalling that we should keep before our eyes the

greater service of God and the more universal good, and choose those places where the needs, spiritual and corporal, of our fellow-men are greater and more urgent.

The 33rd General Congregation, in calling for "a review of all our ministries, both traditional and new" (No. 39) urged the Society to take note of several critically urgent concerns, which "had been mentioned frequently in the postulates", among them "the sad plight of millions of refugees searching for a permanent home, a situation brought to our special attention by Father Arrupe" (No. 45).

I have made these calls my own: Frequently, when visiting the Provinces and speaking individually with Jesuits, I have stressed the importance of this new apostolate both as an expression of our concern for the poor and as a significant step towards our renewal, personal and corporate, in availability, mobility and universality.

Furthermore, I see our work with refugees as a timely mission in the service of faith and the promotion of justice. I shall return to this point.

The Society's Response to the Challenge

Today, 240 volunteers (106 Jesuits, 28 other Religious and 106 Jay associates) are working with JRS in 75 refugee camps, settlements and centres, in 23 countries, reaching through a variety of pastoral ministries, over 1.5 million refugees and displaced people. In Africa, JO programmes have been completed or handed over to the local Church, and JRS is moving on to new crisis areas. In the United States, a flourishing retreat movement for recently settled young Vietnamese has been developed. In Australia, a small theological reflection unit has helped JRS workers step back from the pressures of life in the camp and take time for discernment and prayer. In Central America, JRS has helped co-ordinate the accompaniment, by international relief workers, of refugees returning from Honduras to El Salvador. In southeast Asia, JRS is present in refugee camps in Hong Kong, Indonesia, Malaysia, the Philippines and Thailand. The French Canadian Jesuits, over the past 8 years, have sponsored and helped resettle over 600 refugees from Indochina, Africa, the Middle East, South Asia and China. The Upper Canadian Province has generously supported a refugee programme with special focus on Central America at its Centre for Social Faith and Justice, which includes public education on the root causes of the refugee crisis, research on private and government resources available to refugees and assistance to individual refugee families. In Europe and the United States, several Provincials promoted this apostolate by making Jesuits available to work in the camps and by allowing scholastics, who volunteered for refugee work, to join JRS during their regency. A few Jesuit communities in the United States and in Canada responded to requests from JRS workers in the camps and offered private sponsorships to individual refugees and refugee families, a service which is becoming increasingly important as government quotas are reduced. In some Provinces, the Directors of Jesuit Mission offices sent, and continue to send, generous contributions without which JRS would not be able to carry on its many activities in the camps. During the great famine in Ethiopia, in 1984 and 1985, some of the smallest and poorest Provinces of the Society sent substantial donations which enabled JRS to set up several food distribution centres, at the request of the local Bishops. And here in Rome, some 140 Ethiopian refugees meet every night at the Centro Astalli to eat a hot meal, take a shower, wash their clothes, see the doctor, read the newspapers or a book,

attend a language course or simply talk about their problems. Two other JRS centres in this city house some 130 refugees. These are but a few examples, indicative rather than exhaustive, of how the Society is trying to respond to this massive human need in all its dimensions. I wish to thank here in a special way those Jesuits whose selfless service remains a hidden part of their apostolic work and whose kindness is known to the refugees alone.

Truly, the response so far has been magnificent. Those Provinces, communities and individual Jesuits who have given of their time, skills and other resources to serve refugees have told me that this sharing, far from being a burden, has brought them "much spiritual benefit", as Fr. Arrupe hoped it would.

From the testimony of JRS volunteers I know that this attempt to identify with the poor and rejected, however hesitant and imperfect, has brought the Society untold blessings. For by their very poverty, the poor teach us to become detached from material possessions and our own selves. Their insecurity and uncertainty about the future show us how not to rely merely on ourselves or on human planning. Their cultural values and simple dignity as human beings remind us that persons are valuable for what they *are,* rather than for what they *have.* Their openness and generosity so often challenge us to share with them and others all that we have and are. Their happiness and laughter in the midst of adversity help us understand better the true meaning of suffering. Their deep faith and unfailing hope lead us to rediscover these spiritual values in our own lives. In a word, we have found Christ again in the faces and lives of these abandoned peoples, a Christ who is beckoning and calling us to follow him.

The Jesuit Refugee Service is a modest venture, but it does claim to bring a specific dimension to its work which is sometimes lacking elsewhere. While always ready to help refugees in their material and spiritual wants, and also in designing projects leading to a fuller and more independent life, we try to place special emphasis on *being with* and *doing with,* rather than *doing for.* We want our presence among refugees to be one of sharing with them, of *accompaniment,* of walking together along the same path. In so far as possible, we want to feel what they have felt, suffer as they have, share the same hopes and aspirations, see the world through their eyes. We ourselves would like to become one with the refugees and displaced people so that, all together, we can begin the search for a new life.

St. Ignatius and the Displaced

Perhaps the most inspiring example of how we could respond today to the needs of refugees in our midst is given by Ignatius himself and his first Companions.

Within a year of their arrival in Rome, in November 1537, they were confronted with a severe crisis. The harvest during the summer of 1538 was poor and the following winter the harshest Italy had experienced since the beginning of the century. Famine, disease and the cold drove thousands of impoverished people from the surrounding villages and towns into the city of Rome, where few were able to find shelter and relief. Most slept out in the open air, and every morning many refugees were found dead in the streets.

The community of 'friends in the Lord' at that time consisted of Ignatius, Xavier, Favre, Laynez, Bobadilla, Rodrigues, Salmeron, Jay, Broet and Codure. During the day, they went out to beg for bread, vegetables and firewood. At night they collected the homeless in the streets and squares and brought them to their new house near the Torre del Melangolo, which a wealthy benefactor, Antonio Frangipani, had allowed them to use. There they washed their guests and gave them food. After supper, everyone gathered in the hall where a big fire was lit. The Fathers taught their guests the catechism and prepared them for confession and the eucharist. Then every person was assigned a place to sleep. The Fathers offered their own beds to the sick and weak.

Within four months the number of refugees at the Frangipani house had risen from 200 to 300, and finally to 400, so that even this large building became too small. In mid-March, when the Companions began their nocturnal deliberations on whether they should found a new Order, Ignatius found another house to accommodate some of the refugees, while others were given places in hospices across the city, where the Companions visited them during the day. Within a year, the number of refugees in Rome cared for by Ignatius and his friends had risen to 3000, among a total population of about 40,000 people.

In February 1541, Ignatius and his friends moved from the Frangipani house to a building, where today are situated the church of the Gesù, the international Scholasticate and the Residence of the Italian Provincial. Here Ignatius died m the early hours of 31 July 1556.

It was this response by Ignatius and his early Companions to the needs of the displaced people in Rome which inspired Fr. Pedro Arrupe to act in a similar manner. In the autumn of 1981, hundreds of young refugees from Ethiopia were sleeping in the streets and piazzas of Rome around the main railway station. Most of them had no documents and no possessions other than the flimsy clothes they wore. In October, when the heavy rainstorms set in, they could be seen walking through the streets of Rome disconsolate, hungry, cold and wet. Most did not dare to beg for fear of being arrested. When one of them fell sick he was sent from one office to another, sometimes until he collapsed in the street with fever and exhaustion. Something had to be done.

Before the end of the year, the Jesuits responsible for the newly established Refugee Service here at the Curia opened a reception centre for Ethiopian refugees in the basement of the Gesù, in the Via degli Astalli, where Ignatius had established the first Generalate of the Society.

A Characteristically Ignatian Approach

Ignatius and his friends, when receiving the displaced people of the Roman Campagna into their house, attached great importance to begging alms on their behalf, carrying on their own backs the daily rations of firewood and food, preparing the meals and washing the sick. They not only wished to live poorly, they wanted to *live with* and *serve the poor.* And at night, the 'reformed priests', as they were known in Rome because of their exemplary lives, gathered the refugees to instruct them in the faith and help them prepare for the sacraments of reconciliation and the eucharist. This integral response to the needs of the poor, physical and spiritual, based on personal presence in their midst, has been

found a most helpful pastoral approach in our present-day service to refugees. It helps us to perceive needs in their lives which might otherwise remain concealed, and it can sometimes lead us to reverse our priorities.

The first thing Jesuits working with refugees in Central America, Africa and Asia tell me they discovered, is this: Anybody who has not actually been a refugee must approach the subject with great caution and respect, lest he misjudge the reasons why a person was compelled to flee. This is of especial importance in the context of the current debate on the distinction between political refugees and 'economic migrants'. The great majority of today's refugees are fleeing from highly complex situations in which their lives are threatened by multiple dangers and which make it almost impossible to distinguish between extreme poverty, famine, political repression, armed conflict and other forms of violence, which, for many, include prolonged and at times unbelievably cruel physical and psychological torture. People escaping from such conditions are often described as 'economic migrants'. They are not fleeing from persecution, it is argued, but seeking a better life. This reasoning is somewhat artificial and tends to reflect the attempt by those propounding it to justify their harsh treatment of refugees rather than the actual conditions from which refugees try to escape. For how can a refugee *prove,* as he must in order to be recognized as a political refugee, his 'wellfounded fear of persecution' to sometimes unsympathetic officials who have never experienced such fear themselves and who may have no personal knowledge of the country from which the refugee is fleeing? Poverty and famine may, technically, not constitute a form of persecution, as understood in the relevant legal instruments, but their effect, when combined with one or more of the other factors I have mentioned, is the same.

What Jesuits working with refugees say they learnt about their needs, is this: A tent or a hut to give shelter from the rain, from the blazing sun during the day and the freezing cold during the night, is important; food, however meagre and frugal, to keep the body going on the long march to the border, and medicines to fight the fever and heal the wounds are more important; but what refugees, especially young refugees, need and appreciate most is friendship, trust and a shared understanding of the reasons why they are forced to flee their country. Friendship, trust and understanding give refugees hope in their struggle against overwhelming odds. Without hope, few could survive as physically healthy and mentally sane persons. So long as there is hope, even when there is neither shelter, nor food, nor medicines, refugees, even the most vulnerable among them, can overcome formidable obstacles.

Therefore, looking to the next several years, this is what I wish to stress as essential: a personal approach in our work with refugees and a deeper understanding of the fact that the 'refugee problem' is the story of fifteen million individual human beings - their suffering, their hope, their indomitable courage, resilience and determination to live.

Whenever possible, JRS has worked closely with and through the local Church, sometimes in a subsidiary role. Its policy has been to strengthen the local Church's manpower and other resources and to assist it in a variety of ways, rather than to develop parallel services and programmes. Many Bishops have expressed to me their appreciation of this collaboration with the local Church. In this manner, JRS has also been able to offer

the possibility of working with refugees to members of other religious communities and to many young lay associates.

Several such JRS teams have grown into small but strong faith communities, whose members live their commitment to refugees as the expression of their discipleship with Christ. They try to proceed by discernment in the midst of an extremely demanding and unpredictable r}e where the needs of refugees may change quickly, where with the availability of very limited resources the requirements of one group of refugees have to be weighed against those of others, and where work on behalf of refugees is sometimes done in a context of moral ambiguity allowing volunteers to serve the interests of refugees only at the cost of also serving the more calculating and Jess benign interests of political, commercial and military players in the same refugee drama. I wish to encourage those of you who are members of the JRS teams in the field to continue this important effort at constant discernment in the midst of the many tasks claiming your energy and attention, for your fellowship with Christ is the source of the hope you share with the refugees.

What Remains to be Done

1. *Service to Refugees: An Apostolate of the Whole Society*

At the outset, Fr. Arrupe intended the Refugee Service to be a network of contacts primarily within the Society in order to plan and co-ordinate our work in this field, to collect information that might lead to new opportunities for assistance to refugees, to act as a switchboard between offers of help from our Provinces and the needs of international organizations, to conscientize the Society about the importance of this apostolate and the different forms it can take both within countries of first asylum and receiving countries, to direct the special attention of the Society towards those groups or areas that receive little publicity or help from elsewhere, and to encourage our publications and institutes of learning to undertake research into the root causes of the refugee problem so that preventive action may be taken.

But above all, Fr. Arrupe wanted this work to be carried out through Jesuits in the· Provinces: "I shall be counting largely on you," he wrote to the Provincials in 1980, "and members of your Province to support and help this side of its work" (AR XVIII, 321). Looking back we must admit that our Refugee Service has, inevitably perhaps, given the difficulties and complexities of this work, grown into an apostolate somewhat apart from the mainstream activities of the Society.

The initial growth of JRS and its present identity - there are no regional and country offices in almost every major refugee crisis area around the world - may have given the impression that the service to refugees is the responsibility of a small group of specialists with a particular calling for this ministry. I wish to stress that this is not so. Our service to refugees is an apostolic commitment of the whole Society, and in particular of those Provinces where the refugees come from, where they seek protection and first refuge, and where they finally settle.

In the local context, the role of the Jesuit Refugee Service is to help our Provinces initiate and develop this work in collaboration with other Church and secular organizations, voluntary and governmental which are active in the same field.

Internationally, the Jesuit Refugee Service will ensure that our limited manpower and other resources are directed towards those groups of refugees, whose needs are greatest and less adequately met by other organizations. Thus, in developing its programmes, JRS will pay special attention to refugee women and children and to the handicapped.

2. *Service to Refugees and Decree IV of GC 32.*

Jesuits everywhere feel a certain uneasiness today concerning Decree IV of GC 32, and are wondering whether in our mission we are responding generously and promptly enough to the mandate given the Society with regard to the promotion of justice as an absolute requirement of the service of faith. In preparation for the forthcoming Provincials' Congregation, I have written to all Major Superiors requesting their help, and the help of all Jesuits in their Provinces, in ascertaining whether and how much we are led, when determining our apostolic priorities, by the new concerns and challenges which have arisen since GC 32, and which are uppermost today in the minds of men and women of good will and social sensitivity *(Questions for Response from Province Congregations,* Enclosure, 8 September 1989: AR XX, 253). Here I only wish to indicate that the growing number of refugees and the widespread violation of their fundamental human rights certainly constitute one area of concerns and challenges which the Society cannot ignore.

3. *The Study of Root Causes: A Matter of Justice*

The crisis of the refugees of our day is often discussed in terms of their growing numbers, the ordeals of their journeys overland or on the high seas, and the aid and resettlement programmes provided through government and voluntary agencies.

Less attention has been paid to the more fundamental question of why there are 15 million refugees today, mostly from the poorest countries in the world. Assisting refugees is commonly seen as a work of charity rather than a matter of justice, and hence the need to explore the deeper reasons why people are compelled to flee their countries. Relief agencies frequently speak up for refugees to request more aid, but seldom to demand justice on their behalf. Jesuits who are working m the camps and whose energy and time is taken up by the tragedies of individual refugees and refugee families, by efforts to raise more aid on their behalf and find new places of resettlement, are urging us to move beyond this immediate service and probe for the root causes, which force people to flee. They do so because they are convinced that "the best service one can offer a refugee is the opportunity to stay at home" (M. de Vreede).

As mentioned earlier, one of the original assignments given to JRS was "to encourage our publications and institutes of learning to undertake research into the root causes of the refugee problem so that preventive action can be taken." The fact that thousands of boat-people, who fled their country when JRS was created nine years ago, are still languishing in camps across Asia today, and that millions of other refugees have since been forced to abandon their homes testifies to the importance of this aspect of our Refugee Service. To ignore the deeper reasons behind the phenomenon of forced migration is to limit our service to emergency relief, which is necessary, to be sure, in the early stages of every refugee flow but does not address the vital questions of why a person has become a refugee and what could be done to spare others a similar fate. Most refugees would say that these latter issues are those that matter most to them. With our many universities, social institutes and other

facilities of study and research the Society is eminently suited to address these deeper and, in the long term, most important issues, a task which as yet we have hardly begun to tackle.

For this reason I would say that our service to refugees through political analysis, research, reflection and public debate, in order to deepen the awareness of this great human tragedy of our time at all levels of public life, is perhaps more urgent today, when refugees face open hostility and closed borders in many countries, than a decade ago, when worldwide compassion and generosity extended them a warm welcome. At the same time I believe that much of this work can be done within the framework of available resources at our universities, social institutes, media research centres and periodicals.

4. *Refugee Education: A Unique Contribution the Society Can Make*

Most refugees are young people. In abandoning their countries, their homes, families and friends, they also lose the most important opportunity towards full human development, education. Time and again, Jesuits working in the camps in Central America, Africa and Asia have told me how refugees regained some hope and confidence in themselves when they were able to resume their education.

The Society's institutions of higher education are in the privileged position of having the resources to make a special contribution in this area. In the developed world, they could provide learning opportunities for refugees resettled there. In addition, they could be of service to the large numbers of displaced people in poor countries by offering the following opportunities:

Distance Learning. Colleges and universities could offer courses through learning packets containing printed and audio materials which could be studied independently, or under the guidance of qualified refugees or JRS volunteers.

On-Site Teaching. Colleges and universities could release faculty members who would provide on-site teaching in specified areas identified as needed by the uprooted population.

Scholarships. Refugees who have shown dedication to their fellow displaced persons and who seem to have the capacity for higher education can be offered scholarships to come and study at a college or university, on the understanding that they will return and use their newly acquired knowledge and skills to help the uprooted population of which they are members.

Each of these options has been tried out by JRS with a measure of success in Central America, Southeast Asia, Africa and the United States. If our higher education institutions could join in this effort, the Society would be sharing one of our most precious resources with some of the poorest yet often very gifted people. As I pointed out in my recent letter on the Society's Apostolic Charity Fund (FACSI): "Jesuits cannot conceive of being able to come to the aid of the really poor without being concerned as well for their education" *(FACSI Information: 1988,* 15 July 1989: AR XX, 233).

Towards that same end, our Refugee Service is building up a Refugee Scholarship Fund, to which communities may wish to contribute.

Conclusion

I have spoken in this letter of the reasons why the most recent General Congregation has affirmed and reinforced Fr. Pedro Arrupe's original call that the whole Society dedicate some of its resources to the service of refugees. Those reasons referred principally to the spiritual and physical needs of the refugees. In concluding this letter I wish to add another dimension. As Companions of Jesus, we "must be the same as Christ Jesus" *(Phil.,* 2,5). We are called to share our life with the refugees because "He gave up His equality with God" in order "to assume the condition of a slave, and became as men are" *(Phil.,* 2,6f). We cannot meditate on the Gospel account of the Holy Family's flight, the fear of persecution and the harshness of homelessness and exile in a foreign land, and what it meant for Joseph to be woken up in the middle of the night and be told to take his family and flee to save the child from the murderous hand of Herod *(Sp. Ex.,* 269) - without recognizing His face in the faces of the refugees we encounter today.

Because Christ chose to express His love for us by walking the road into exile and, later in His life, making the journey to Jerusalem to suffer torture and death *(Lk.,* 9,51-19,28), our service and presence in the midst of refugees, if rooted in fellowship with Christ, can be a prophetic witness to God's love for us and make that love visible and tangible to those refugees who have not heard the Good News. This witness is the *pastoral* dimension of our work with refugees. Direct evangelisation is often difficult because the many tensions and conflicts surrounding life in a refugee camp can easily inhibit a free response to the Gospel.

The Society's universality, our mobility and above all our apostolic availability are the qualities rooted in our tradition which should help us meet the challenge offered by the refugee crisis of our time. But, as I had occasion to point out in my recent letter on Jesuit Life in the Spirit (26 March 1989: AR XX, 170), while there has been an encouraging renewal in recent years in making the Spiritual Exercises "as a 'privileged place' (GC 32, No. 209) of our experience of Christ" there remains a "fairly frequent lack of apostolic availability". I believe that the Society's service to refugees is one real test of our availability today, and I add without hesitation that a generous response by the Society as an apostolic body to the needs of refugees, whom we encounter or who approach us for help, will make us bear more fruit in other apostolates as well.

I commend myself to your Masses and prayers,

Your Brother in Our Lord,
Peter-Hans Kolvenbach, S.J.
Praep. Gen.

Feast of St. Cyril and St. Methodius.

Original: English
Source: AR XX (1990) pp. 312-323

5. De Statu Societatis Iesu: Congregation of Provincials – I

Loyola, 20 September 1990

Introduction

1. At the end of the first session of the 31st General Congregation (July 1965), it was decided that the Congregation of Procurators should alternate with a Congregation of Provincials.

In making this innovation it was the Congregation's aim to establish more frequent and more organic contacts between the Provincials themselves, and between the Provincials and the central government. In this way it was hoped to better ensure the unity of spirit and action of the apostolic body of the Society. However, after approving Decree 39, which deals with this subject, the General Congregation realized that some of the regulations concerning the Congregation of Provincials were complicated and unsatisfactory. It was nevertheless decided not to reopen the discussion in an attempt to improve the system agreed on.

2. Because of circumstances, it has been necessary to wait 25 years for the first Congregation of Provincials to take place. During these years, the Provincials began to meet regularly in the framework of the conferences set up at Assistancy and continental level. This new organization of the Society's government has greatly improved cooperation in taking up the common task, and, by encouraging shared initiatives, it has fostered the indispensable renewal of the Society.

3. Nevertheless, a Congregation in which all the Provincials are present, provides a unique occasion for confirming together the common source of our activity, for reaffirming the apostolic priorities of which we are together responsible, and of reinforcing the bonds of solidarity between us so as to be able to go forward as a single body, with greater clarity and vigour, along the path traced out by the 32nd General Congregation.

4. In this house of Loyola from which the whole apostolic force of the Society has flowed since Ignatius' encounter with His Divine Majesty, we are all called on, as we examine the State of the Society, to discern what the Ignatian passion of "helping souls" requires of us today and also in the future, in our changing world, that is: How are we to announce the Good News, of which the promotion of justice is an integral part?

5. Although the use of the word "mission" is avoided in some parts of the world in which the first evangelisation or a new evangelisation might have the appearance of conquest or reconquest, the lines of *Evangelii Nuntiandi*, which confirm the apostolic vision of the 32nd General Congregation, are for the Society an encouragement in its work of evangelisation, which is undoubtedly our reason for being and acting.

FIRST PART

Sent Into Today's World: An Overview of Evangelisation

6. In proclaiming the Good News we try, according to the expression of *Evangelii Nuntiandi* (18) "to convert both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieux which are theirs".

7. The concrete form of this proclamation depends, in keeping with Ignatian criteria, on the urgency and need of the help to be given. For, from the Ignatian point of view, it is a question of offering help: "to aid souls to attain the ultimate end for which they were created" (Const. 307). But the widespread phenomenon of fundamentalism and proselytism does not give any justification for abandoning the task of evangelisation.

8. Ignatius insisted that gratuity and poverty should be the marks of any proclamation of the Gospel. The Jesuit is a man sent on mission to continue the work of Christ's love in the world. In this way, thanks to his experience in the Spirit of the Lord, he fulfils his own desire of helping all his neighbours too to find, in an integrated life, the only true treasure, which is God. Ignatius liked to insist on the universal good. It is not surprising then that, in losing this view of the "new things and old" of evangelisation, some Jesuits, here or there, no longer really know why they work and why they live.

9. The opening out of new perspectives has always stirred up tensions, on the theological and personal levels - between proclamation and dialogue, mission and development, conversion and liberation. Ignatius' faith in an integral approach still prevents us today from making exclusive choices and taking up narrow unilateral positions. According to the criteria of the Constitutions, it is the universal good, having in mind the urgencies and needs, here and now, which is to inspire our concrete options, without ever excluding on ideological grounds any of the dimensions which form an integral part of evangelisation.

10. On this point, we have progress still to make if we are to act in the clarity and truth of what we are and what we want to be as Jesuits. The whole world today is in need of evangelisation and it sometimes happens that first evangelisation and new evangelisation intermingle. In any case, in this context, the mandate received - 25 years ago - of getting to grips with an ever more pervasive atheism has not changed, except in the form and colour of the present-day setting of religious indifference and fanaticism. These phenomena have naturally had their repercussions even within the Society itself, since it is our vocation to announce the Good News in the human reality as it, in fact, exists.

11. The two last General Congregations have put into clear relief the intimate links between unbelief and erroneous belief on the one hand and, on the other, economic exploitation, racial discrimination, ecological destruction and the violations of the rights and claims of justice due to the human person. It is for this reason alone that the Society, in taking its part in the Lord's preferential love for every victim of an inhumane world, is progressing, slowly but surely, on its chosen way of concerning itself with everything, both far and near, that has to do with the promotion of justice. In doing this, the Society shows clearly that the promotion of justice is, in its eyes, an integral, part, not of an

ideological view or of a political programme, but of the evangelisation in which the Lord's work is put into effect.

12. Although the first evangelisation, especially in Africa and Asia, continues to provide for peoples who long for it, a way to the fullness of truth, it is very difficult in Europe and the Americas, and sometimes even in Africa and Asia, to make real headway in the new evangelisation. As it is more difficult to eliminate a virus than to heal a clearly defined disease, so is it more difficult to contend with a widespread cultural climate, in which the evil seems sometimes inseparable from the good, than to deal with a definite error.

13. It sometimes seems that the Society allows itself to be distracted from its task of evangelising all human beings in every aspect of their humanity, by ecclesial conflicts which are often superficial and temporary, produced by slogans and causes of no importance, or by criticisms or prejudices against certain ecclesial movements. What, in fact, we should be doing is to concentrate our still considerable forces as vigorously as we can on the work of evangelisation according to the missionary perspectives of Ignatius.

14. In no place or circumstance whatever can this task economize on inculturation. Nor, in this changing world, can inculturation ever be considered permanently achieved. In this field, however, great progress has been made, especially in direct pastoral work, and also in formation and theology. On the other hand, this real contribution to the building up of local Churches has sometimes lessened the concern we should have for all the Churches. Disponibility to be sent anywhere in the world has also sometimes suffered, as also the sense of solidarity with the universal body of the Society.

15. Dialogue with the great religions is an aspect of evangelisation that the Society has always regarded as a preferential option. It continues to be today a work to which the Society can dedicate itself, with the skilled and patient help of specialists, though the dialogue should not be considered to be the concern of specialists only. Because of the modern movement of populations, the great religions are to be found to some extent almost everywhere and invite us to a dialogue of life and mutual help and solidarity.

16. A Jesuit will not draw back from this dialogue, for, instead of asking, "Who is my neighbour?" he is a man who reaches out to all other men and women, refusing to shut himself up in himself and in his own world. This dialogue is extending today to traditional religions in which the work must be done among native-speaking peoples. In spite of the difficulties, there are openings for dialogue also with new religious movements, in many parts of the world, especially in South America. And, finally, dialogue is necessary when there is question of working with believers of other religions for the: promotion of justice.

17. This other form of evangelisation, i.e., ecumenism, is not neglected in the Society - as the meeting of Jesuit ecumenists every other year goes to show - though it seems to be less attractive today than is dialogue with the great religions. In view of the numerous challenges that the Church must meet in today's world, there seems to be less urgency in overcoming a hostility-ridden past and an ambiguous present, considering that words promising unity are so rarely borne out by decisions and concrete deeds.

18. Where nations succeed in uniting with each other, the Churches remain scandalously divided. If the Society is looking for difficult tasks, ecumenism is one, for walls built up by centuries of incomprehension must be broken down, whilst patient hope waits for a slow coming together in. the path of charity and truth. It is not only Jesuits who take part in official dialogues, therefore, who deserve encouragement, but those also who, whether in the pastoral field, or teaching, or research, work for the union of Christians. It is urgent also to prepare successors for the present generation of ecumenists.

19. The call to associate ourselves with lay people in the apostolate - in our works and in theirs - becomes daily clearer, and more urgent in the Church. In the Society, too, there are those who earnestly desire it. In associating ourselves with lay people, instead of trying to do everything on our own, we advance the development of the Church as "missionary communion", in accordance with the wishes of the Council (Christifideles laici 32). In so doing we increase our apostolic effectiveness, in the way recommended in our Constitutions, of giving preference to "those persons... who can spread the good accomplished to many others" (622), and of "getting others to carry out" many good works (650). This kind of association requires much abnegation on our part, in giving up the leading roles and powers that need not be ours, in order to be able to-dedicate ourselves seriously to our vocation of. being masters of spirituality engaged on the formation of apostles. All of which is applicable to all the ministries to which I am about to refer.

The Promotion of Justice as An Integral Part of Evangelisation

20. Thanks to the informative replies made by the Provincial Congregations to the questions put to them, it is the Society as a whole which has drawn up its report "*de Statu Societatis*" in this area so crucial for the future of our ministries. You have already received a summary of the replies, according to Assistancies, as well as a resume of the questions that confront us in our discernment.

21. There are, however, two points not mentioned in the documentation at your disposal, and they should be noted. The replies of the Provincial Congregations record progress in the attempt to integrate the promotion of justice and the proclamation of the Gospel. But a certain number of Jesuits, particularly among those most directly concerned, speak of a falling-off from the enthusiasm of the 1970s. It is possible that the promotion of justice has today lost something of its spectacular character and has become more ordinary. Yet, if our present situation is compared with that of ten years ago, it must be recognized that the promotion of justice is today more widespread and more deeply rooted in the consciousness of the Church and the world, as also in that of the Society. In evaluating the practice and the effects of Decree 4 of the General Congregation, the Provincial Congregations with rare exception have not understood this development as if it were a question of casting doubt on this apostolic priority, but as an appeal for discernment in order to make further progress.

The progress of our commitment has received its "confirmation" in the totally unprovoked and cruel assassination of our six fellow-Jesuits in El Salvador, to speak only of the last Jesuits to have suffered death for justice' sake. This crime reveals how a university

institution of teaching and research can become an instrument of justice in the name of the Gospel, to the point that its activity becomes unbearable for the agents of injustice.

This murder has shocked the Society and many people within the Church and outside. It could not be otherwise. The central question could be put like this: in the name of the Lord's Church the Holy Father in his social teaching has strongly denounced the structures of sin, committing the Church and men of good will to promote the justice of the Gospel with all the consequences that this entails at the socio-economic level. This appeal is made to every human person, in his heart, pervaded with selfishness, and in his possessions. To this appeal there is an almost instinctive resistance in each one's heart. Since the name of "Christian" implies a sharing in the passion of Christ on behalf of the poor and for justice's sake, we attempt to dodge this obligation by putting a series of questions which make it possible to evade the challenge of promoting justice.

Even in the Society there are those who think that the promotion of justice demanded by the Gospel is the affair of the laity and not of priests and religious. The example of our companions in El Salvador who lived out the apostolic priorities of the Society to the limit, in their university work, is a call to all of us to live and promote justice in keeping with the Gospel, and to be ready, as becomes the disciples of Jesus, to be persecuted and to give up our lives for others.

[…]

The Social Ministry in Social Centres

91. The Society has about 30 Social Institutes which have (as Centres of a province or Assistancy) a wide range of activities: of Investigation/Research, Publication, Formation and connected activities. There exists a much larger number of Social Centres with usually more specific and limited objectives; the two categories constitute together a clear institutional embodiment of the importance the Society gives to the Social Apostolate; even though a Social Centre is certainly not the only way to put into practice the promotion of justice in the name of the Gospel, as an apostolic priority of the Society.

92. Some Centres came into existence long ago, while many more were set up in more recent times. Practically all have undergone a process of constant evolution in response to the situation and as a result of enriching their own faith/justice inspiration. Especially in Third World countries, defence of, and struggle for, human rights has affected most of the activities, integrating also legal education and legal support into popular education and allied programmes for human development. In the field of social analysis greater attention has come to be given to the cultural reality in which aspirations and motives are rooted.

93. The tension which existed between Centres that came into existence after CC. 32 and the traditional apostolates, has become much less. The specific work of the Centres is today more valued in the provinces, and cooperation between sectors, especially at the higher level, has progressed. Centres have taken an important role in diffusing and popularizing "*Sollicitudo Rei Socialis*", helping thus the local bishops who also have difficulties in integrating the social dimension of the Church.

94. The histories of the Social Centres highlight the importance of the role the provincial has in assuring continuity and growth of the Centres. Most of them have received strong support, but in some a feeling prevails that the provincial has left them too much alone in facing their problems.

95. Foremost among these problems - common also in other apostolic institutions - is the recruitment of competent and motivated young Jesuits to assure the future of a Centre. At a time in which the attraction for young Jesuits is more to direct social action than to work requiring years of hard study, a provincial has to realize that the future of the Centres will depend mostly on the competence and the experience of the Jesuits involved.

96. Much of the responsibility of assuring and strengthening the credibility and effectiveness of the Centres lies with the Centres themselves. When the directors of Institutes/Centres gathered in Rome for an international meeting the question was raised whether they themselves were not, in part, responsible for an image of their Institute which did not appeal to younger Jesuits.

97. If the element of Ignatian reflection is not visible, if the very efficiency of the members in a Centre fosters individualism, leaving little scope for joyful collaboration and community sharing, we must not be surprised that our young men, insofar as it depends on them, do not want to be involved in the work. A particular uneasiness is felt by local Jesuits in some Third World countries, when they are expected to carry on work in Centres built and developed well by expatriate Jesuits. The social good these Centres accomplish is not at all denied, but there is doubt about the capacity of the local new generation to continue the work in the same way, often without the aid from abroad, which has till now funded the Centres. It is therefore important that these Centres prepare well for a future that may be quite different from the present.

98. In other situations an unfavourable impression may be made by the striking, even though sometimes inevitable, contrast between the structural reality of an Institute and its radical language. In any case the Social Centres must avoid the danger of technical and ideological schemes which cause them to lose contact with the poor and the real poverty in which they actually live and not as the Centre may imagine it. For this reason there should be more regular contact between the Centres and all the Jesuits working among the poor, and also the Jesuits in the workers apostolate.

99. Today, an important role of the Centres is to make their own the global perspective that sees the issues of peace, justice and ecology as interlinked; and to see this also related to the role women must have, in this new epoch of history, in creating a more human world.

100. A Centre working with a perspective valid ten years ago could be very out of date today. In the past, peace was rarely a priority for a Social Centre. Neither was it evident that there was a vital “ecological consciousness” in most of our Centres. Positively, their response to the world-wide plight of refugees is impressive. It is necessary also to be sensitive to the evolving vision of the Church’s social mission, strongly expressed by John Paul II, for example, in his Message on World Peace Day: “Peace with the Creator - Peace with the all the created”. Here should also be mentioned the Centres which have taken up the political education of future leaders, a challenging and interesting service.

101. The present situation makes even more urgent than before collaboration between Social Centres, and the Jesuits working in other ministries. Much is being done already, thanks also to the generous and competent collaboration of lay persons, in developing policy guidelines and international networks. Yet there is a long way to go to make the dream of Fr. Arrupe about the international social apostolate of the Society a reality.

[…]

Original: French
Source: Documentation no. 66 (1990), Congregation of Provincials I, Press and Information office, General Curia, November 1990, pp. 1-36

6. Final Address of Fr. General at the Congregation of Provincials

Loyola, 26th September 1990

[…]

24. Four hundred and fifty years after the approval of the Society and its activity, the "works of charity" under the most varied and advanced forms, according to urgency and need, always must in one way or another find their culmination in the ministry of the Eucharist which is the "wellspring and summit" of all Christian living, according to Vatican II (Ad Gentes, 9). The mystery of the Eucharist envelops all human life. It is not only "spiritual exercises", but also, and more so, all the activities aiming at the promotion of justice in the name of the Gospel, that must find their source in the Lord's supper. Consequently, our faith in the Eucharist will be meaningless unless it is realized in a charity that fights against injustice and tries to transform the unjust structures of human society. For the early Christian community, at the time of the Apostles, the communion of all in the Risen Lord demanded a kind of charity that went as far as selling their fields and sharing their possessions. If we separate what Christ has joined - the bread of life from daily bread, the Supper from the washing of feet - it is impossible to ensure the coherence of the Jesuit's personal life and the joint work of the apostolic body of the Society. Ignatius drew inspiration and effective strength for his activity from the realism of the Eucharist. When Jean Codure, who worked for some time with Ignatius in the drafting of the Constitutions, tries to draw his portrait, he says that he always knew Ignatius as a man "on fire" with zeal for the honour of God and the salvation of souls. The secret of this fire was the Eucharist (MHSI Epist. Broeti etc. 418-419).

[…]

Original: French
Source: Documentation no. 66, (1990), Press and Information Office, General Curia, November 1990.

7. Message of Fr General on the First Anniversary of El Salvador Martyrs

16 November 1990

TO THE WHOLE SOCIETY

Through this message, I wish to be present with you in this significant commemoration which is taking place today in San Salvador, on the occasion of the first anniversary of the assassination of the Jesuits of the University of Central America (UCA) and their two lay collaborators.

First of all, I wish to thank the Lord for the generosity of our brothers who knew how to offer the best of themselves - including their own lives, to make present in El Salvador the Kingdom of God: a Kingdom of peace, justice and brotherhood. By their testimony, they continue to give light and support to those who are actually following their work.

This year in which the Society of Jesus celebrates the 500 years of the birth of St. Ignatius and the 450 years of the Pontifical approval of the Society, the testimony of martyrdom which we are commemorating, united with other Jesuits since the beginning of our history, has taught us that the proclamation of the Gospel cannot be realized without unconditional surrender of one's life in the service of others, especially the poor and the needy. I unite myself with you today in the spirit of this celebration which is no other than to implore the Father of all goodness, for the sake of the sacrifice of his Son, for a just peace for the beloved Salvadorean people. I am convinced that the best fruit of the sacrifice of our brothers would be one that continues the way to dialogue and the indefatigable search for peace so that as much as possible it may put an end to this fratricide war which has already brought so many deaths, and the Salvadorean people may finally find the way to justice and to brotherhood.

May this celebration also be the occasion to express, once again, my profound admiration for El Salvador and its people which, in spite of their sufferings, have never given up, but with strength of their own, continue to search indefatigably to build a better country. That is why in commemorating today the six Jesuits and their two collaborators, we also recall all the victims of this endless war, and we hope that the innocent blood shed, may be the seeds of justice and Christian forgiveness.

Finally, I wish to thank those who have wanted to join us in the Eucharistic celebration: Monsignor Rivera y Damas, the Apostolic Nuntio, the Bishops, the representatives and authorities present, the Father Provincials and the Jesuits of Central America and many countries, our friends, collaborators and benefactors.

In a very special way, I wish to show also my concern and my gratitude to the families of our six brothers and our two collaborators, whose bravery and Christian hope, and irrevocable solidarity with the Society of Jesus, we will never forget. May the Lord of peace be with you all.

Peter-Hans Kolvenbach, S.J.
Superior General

Source: Documentation no. 67 (1991), Press and Information Office, General Curia, January 1991

8. Formation and Social Commitment

TO THE WHOLE SOCIETY

a) Formation in the Novitiate

31 May 1998

[…] Right from the novitiate, the *apostolic purpose* of the Society should be regarded as the "principle that regulates our entire formation"[1]. The experience of God and the prayer proper to our charism are essentially apostolic. The Spiritual Exercises and the various experiments of the novitiate should be a proving ground for the different methods of prayer proposed by St. Ignatius, which permit us to find God in all things and to be contemplatives in the accomplishment of our mission.… Jesus calls us not only to be with Him but also to labour with Him in order "to conquer the whole world and all my enemies and thus to enter into the glory of my Father" (Sp. Ex., 95).

In order to realize the intrinsic connection between the experience of God and mission, the novices must be acquainted with the charism and *integral mission of the Society* through serious and penetrating study of our founding documents, such as the Formula of the Institute, the Autobiography of St. Ignatius, the Constitutions and Complementary Norms, and the decrees of the last four General Congregations. Already at this initial stage they have to become conversant with and wholeheartedly accept the mission of the Society in its integrity; it consists in the proclamation and preaching of Jesus Christ and of the Kingdom of the Father, which arouse a faith that is expressed in the struggle for the justice of the Gospel. At the present time our mission of faith and justice necessarily demands the evangelisation of culture and dialogue with other religions. The absolute essential is Jesus and the Kingdom. The person of Jesus and the Kingdom constitute the totality of Our mission. Justice and dialogue with culture and other religions are dimensions of this totality and have to be present in all our apostolic works and ministries[2].

To be in touch with, and *close to, the poor* and the suffering will help us to discover in them the suffering face of Jesus and to live the preferential love of the poor as a grace by means of which Jesus draws near to us and transforms us ever more to Himself. Relationship and friendship with the poor constitute a privileged means to understand why and how they evangelise us; they invite us to an ever more thoroughgoing conversion to follow Christ, poor and abased. This is why from the earliest days on the novices should learn by experience that to be a friend of the Lord means being a friend of the poor and that "friendship with the poor makes us friends of the eternal King"[3] for, as the Gospel says, the Lord wishes to be served in them.

---

1 Cf. Kolvenbach, Peter-Hans: "La vie en l'Esprit de la Compagnie (AR XX [1989], p. 171.)
2 Cf. GC 34, 39; CN, 245, 1.
3 GC 34, 33 and 34.

b) Formation from the End of the Novitiate to the Start of Regency

28 December 1988

[…]

6. **Closeness to the poor**

Before tackling the question of studies, it would seem necessary to give some guidance on a matter which has sometimes led to reflection and questioning on the part of superiors. This is the question of insertion among the poor. This will affect both community life-style and apostolic contacts, and is linked to the work of understanding and analysing socio-cultural realities. It stands, therefore, at the hub of different fundamental aspects in the formation process. But since the angle from which it is usually tackled is more directly community life and its expression, it would seem natural to discuss this subject immediately after reflecting on community experience in the time of formation.

Decree 6 of GC 32 has reminded us that Jesuits in formation must know about the conditions of life in the countries where they are living[4] and "on occasion experience life among the poor" being thereby helped "to overcome the limitations of their own social background"[5] (n 10). It is in this context of "evangelical rupture" and with a view to acquiring the resulting critical vision "of ourselves, of society and of the world" that the text of the decree speaks explicitly of "insertion into the human culture of the region where the apostolate is carried out, so that one's own faith may be intelligible to other people and influence their life and culture" (ibid).

In the course of the last fifteen years, experiments have been made in several places aimed at a more direct insertion among the poor. Analysis of these experiments enables us today to set out certain clearer guidelines.

Right at the start we should remind ourselves about what belongs to the oldest and most constant tradition of the Society, to wit, the urge which carries us towards the poor in order to share with them the Gospel of Jesus by proclaiming it to them and being in our turn evangelised by them. Thence were born the hospital visits and the custom of teaching catechism to children and to simple folk. A study of our history would bring to light the unbroken impulse which has thus penetrated the mission of the Society: a mission not only to those who are materially poor but to all victims of social marginalisation.

A true understanding of formation and the transmission of its values will lead us in the very first place to underline the need for a deeply sensitive concern for all forms of poverty. But this must not be understood in a limited way, as though the apostolic formation of the Society has to be confined to an encounter with certain areas more directly affected by poverty. A universal apostolic availability is also inscribed in our heritage.

But if the Jesuit in formation makes real contact with the poor without possibility of shield or of escape, it is clear that this is bound to raise problems for the life of prayer and

---

4 Cf.CN 106, 2.
5 Cf. CN 106, 3.

for application to studies. Whilst defending the value of having a stage of insertion, let us try to apply certain criteria, that is by attaching some conditions to it and by undertaking it in a certain way. The first criterion to be mentioned dominates all the others: insertion among the poor is to be numbered among the means and not as a goal of apostolic formation. For this reason one will have to ensure that no insertion compromises the quality of studies, because, at this moment of formation, they stand as the privileged means of preparing the apostle; they are effectively his real mission, his apostolate. One must, therefore, avoid aiming at so complete a form of insertion among the poor as to transform formation into a time of what is really pastoral practice, or which would take away all possibility of withdrawal and solitude.

We may conclude that during the time of studies this insertion will necessarily be limited. One might reserve certain spaces in the program, or else set aside certain times, for it. Well qualified men must be chosen specially to befriend those involved with the poor[6]. Finally, seen as a means of apostolic formation, this insertion is to be recognized as one means among others for realizing a closer approach to the people of today and to their problems. The studies themselves must also lead, in one way or another, to this approach to the real living questions of people.

The academic quarters of our teaching institutions should be located where a sufficiently peaceful atmosphere is to be found, otherwise the very nature of the work will be compromised.

c) During Regency

15 May 1990

[…]

1.2. […] In appropriate ways, according to the form of service he will be asked to offer, the regent will also concretely experience the meaning and the importance of the Society's option for the poor.[7] All of this will enable him to grow in real self-knowledge by being put to the test of work, by learning how to undertake a definite responsibility, by accepting and shouldering his own limitations and those of others.… Whilst, at other stages of formation, the formative process is more exclusively centred on the person to be formed, regency includes also the confrontation of the person with the demands of apostolic action, understood as regular and principal task of his life.[8]

3.6. How is the choice of apostolic work made at the moment when the Jesuit is sent to regency? The Provincial will have to weigh what he knows about each scholastic (his personal condition, development, openness to growth, both intellectual and spiritual) In order to decide what will suit him or prove necessary for his growth as a Jesuit. [9] For some

---

6 Cf. Ibid.

7 Cf. CN 163; 106, 3.

8 This document therefore speaks of regency in the strict sense of the apostolic stage in formation. It does not consider the question of special studies, which is the matter of another document.

9 Cf. CN 109, 3.

Jesuits in formation, this stage will suggest work where they can express and still further develop their capacity for initiative and creativity; for others, a definitive framework which can help them to organize and discipline themselves… In making the choices, the real options that exist in one's Province must be weighed. There may be occasions when a regent might be sent to work another Province where a more suitable experience for him is possible.[10] And the Society too offers worldwide opportunities, e.g., work with refugees. IN certain cases a Provincial should be open to the opportunity to offer a scholastic a regency lived abroad. On the part of the regent this presupposes sufficient human maturity and a sufficient degree of integration in his religious life. Other criteria will also influence choice; these will take into account conditions of spiritual and communitarian growth.

d) During the Stage of Theology

4 June 2000

[…]

5) Apostolic Activities During the Period of Theology

It is unquestionable that the basic mission of a Jesuit student is to study; but at this stage, the apostolate acquires a special significance. This apostolate, while respecting the priority of studies and the process of insertion into the body of the Society[11], must be a true service that is recognized as such by the people and helps to cultivate a pastoral attitude, to progress in the spirit, and to motivate and enliven study and theological reflection.

The concern must be that the "apostolic" activities serve as training and preparation for the various ministries of the Society, but especially its priestly ministries[12], after the example of Saint Ignatius and his first companions, who decided to become priests "to help souls" and for a better service of the Church, and who exercised their priesthood in manifold forms of ministry[13].

An experience of living and working with the underprivileged can help towards a deeper and more personal commitment to the preferential love for the poor, as well as to open our hearts to the grace of an "interior conversion" that enables us to transcend the limitations of our particular social background and strengthen the bonds of solidarity[14]. Physical and affective closeness to those who are destitute and most in distress, and labour spent with and for them, will reveal the "face of the suffering Christ", and through an experience that is both human and faith-inspired, will gradually make us resemble the Good Shepherd.

Further, it is recommended that service of those in need be combined with ministry that is more explicitly pastoral, so as to be acquainted with the problems, the aspirations,

---

10 Cf. CN 110.
11 GC 32, D.6, 26.
12 Cfr CN 108. 3.
13 Cfr GC 34, D.6, 10.
14 Cfr CN 106, 2 and 3.

the wants, trials and mistakes of the people, and to search for a suitable answer through serious reflection and competent analysis[15].

Among the ministries that could best contribute to the more immediate preparation for the priesthood, are the following: organizing the liturgy, evangelisation through modern media, spiritual direction and giving retreats. This is also a privileged time for acquiring a more thorough grasp of the theological foundation of the Spiritual Exercises as well as some proficiency in them, under the guidance of experienced Jesuits[16].

In some places, involvement in a religiously pluralistic neighbourhood, so as to live and collaborate in concrete apostolic projects with people of other religions and cultures, serves as preparation for ecumenical and inter-religious dialogue, which is an integral part of our mission today[17].

e) During Special Studies

24 April 1992

Finally, we address the question of poverty, in some of its relevant aspects. It is common knowledge that, in our world today, advanced studies easily become a means toward wealth and power; they provide access to what has become the chief capital on which modern societies are built, and the privileges which accompany this capital often go hand in hand with a life of comfort or even luxury. A spiritual and apostolic option has to be made in order to avoid giving in to the spirit of the world. Far from making one fear studies and the power which they confer, the preferential option for the poor can be fulfilled by a willingness to use the academic knowledge gained for the service of the poor; at times is acquired only with great labour; but it is precisely this knowledge which can have decisive value for a more effective and universal service of the poor themselves. The spirit of poverty should likewise show itself in the choices to be made during the life of studies; these choices will take into account the style of life of the country where the studies are done as well as the standard of living in the country where the future apostolic life will be led. In this same spirit of poverty Jesuits will be encouraged, as lay people are, to investigate the possibility for scholarships and to take part in any competitions which gives access to them.

f) During Tertianship

16 November 1991

There is another constitutive element of the Third Probation integrated variously by the different formulae: the experiments prescribed by St Ignatius. The usual apostolic activity carried out by the Tertian between the more demanding periods of Tertianship can certainly

---

15 Cfr CN 106, 2.
16 Cfr CN 108.
17 Cfr CN 69, 2.

be considered an experiment. The availability proper to our vocation and the Tertian's need to open himself out to other forms of apostolic work are an invitation to propose some new experience as part of Tertianship. When Tertianship takes the form of a longer period, the suggestions we find in the General Examen (nos. 66-70) are applicable, with certain adaptations. In any case, a choice is to be made within the gamut of experiments, and the choice is to be the object of discernment between the Tertian and the Instructor in the light of what he has experienced in the 30-day retreat and throughout the previous stages of formation; in the light of what may foster his further growth as a Jesuit; and in the light of the new potentialities he may have discovered. Contact with the poor and less favoured, living in their midst, humble and selfless service, can be priceless experiences, especially in the case of Tertians usually engaged in another type of apostolate; they can touch them in their affectivity and make them more permeable to the Gospel message of the Beatitudes.[18] Pastoral ministry, the retreat apostolate in particular, is also recommended, especially for those who do not have so much experience in giving them[19].

Source: *The Formation of Jesuits: From the Letters of Fr. Peter-Hans Kolvenbach, S.J.*, General Curia of the Society of Jesus, Rome 2003

[18] Cf. CN 106, 3.
[19] Cf. CN 108, 4; 271, 3.

9. Ecology

31 March 1999

TO ALL MAJOR SUPERIORS

Dear Father,

P.C.

Decree 20 of the 34th General Congregation recommended that a study be undertaken regarding several basic dimensions of ecology in order to orient our way of proceeding in this important new area of social and indeed apostolic concern.

Coordinated by the Social Justice Secretariat, the work has been accomplished and I am happy to send you - by separate mail - the text of the resulting Reflections on Ecology entitled "**We live in a broken world**".

Asking you to forward these reflections and suggestions to the members of your Province or Region I hope that this effort will contribute richly to our awareness as well as encourage those Jesuits who have been already working on environmental issues around the world.

"We live in a broken world" is published by the Social Justice Secretariat as the next number of *Promotio Iustitiae* in English, French, Italian and Spanish.

It remains only to thank the many Jesuits competent in ecology whose help has been indispensable in carrying on the study and the dialogue requested by Decree 20. My thanks too to those who, waiting patiently for this result, have been supportive with their concern and their prayers.

Sincerely yours in Christ,

Peter-Hans Kolvenbach, S.J.
Superior General

Rome, 31 March 1999
Source: AR XXII (1999), p. 540
The Document '*We live in a Broken World*' published by the Secretariat as *Promotio Iustitiae* no. 70/1999, can be accessed from www.sjesjesuits.global/

10. De Statu Societatis – Procurators Congregation

17 September 1999

A. Introduction

The Task of the Congregation of Procurators Today

First of all, I would like to welcome you to this 68th Congregation of Procurators. Throughout the history of the Society of Jesus, this institution has never lost its special character: it has no power other than that which is expressly attributed to it in its formula, namely to choose '*de cogenda vel non cogenda*' a General Congregation with full knowledge of the facts, the fullest and most objective knowledge possible. It is true that in case of necessity, the Congregation of Procurators has the power to suspend a decree of a previous General Congregation until the next one: a necessity that is not imposed on this Congregation of Procurators.

However, this venerable institution has not completely resisted the winds of renewal. Thus, in accordance with decree 23 of the 34th General Congregation, it is held four years and three months after it. An important innovation is also the fact that the congregation of procurators is the only one to decide '*de cogenda vel non cogenda'*, given that the congregation of provincials has been abolished.

Indirectly, this congregation is influenced by another important change, namely the right of the provincial congregation to be consulted on the situation of the province, under the direction of the provincial. The vast majority of provincial congregations did indeed deliberate on the state of the province: as a result, the problems of the universal Society, without being forgotten, received more relative attention.

Almost everywhere, the provincial congregations took place in an atmosphere of seriousness and work, precisely because their members felt concerned by the problems raised in their province. This democratic achievement should be encouraged as a real and important opportunity for apostolic discernment in common, where the preparation of decisions is taken as seriously 'in the Lord' as the taking of decisions by competent superiors. In this way, any temptation to parliamentarianism or capitularism will be avoided. Some provincial congregations have rightly noted the absence in the congregation of procurators for non-professed Jesuits, whereas their presence in other congregations is now assured. A solution should be sought and proposed to another General Congregation.

In this respect, the problems surrounding the vocation of brother in the Society deserve to be raised, because despite signs of hope, the danger of this vocation, which also lives the mission of every Jesuit in a complete way, being buried, has not yet been averted. However, a Society of Jesus whose specific mission would no longer be fulfilled as much by the Jesuit brother as by the Jesuit priest would no longer be the Society as Saint Ignatius dreamed it would be. This must be taken into account in the promotion of vocations.

You are already aware of one final change in the procedure. After having taken note of all the lights and shadows that the Society casts in the eyes of the Church, the world and itself, it will be appropriate for the Congregation of Procurators itself to draw up a list of the points that it wishes to examine in greater depth, particularly with a view to the meeting of Provincials planned for September 2000, which could no doubt benefit from some recommendations decided and formulated by this Congregation of Procurators. Indeed, having abolished the congregation of provincials, the last General Congregation provided for a meeting of all major superiors every six years, with the aim of strengthening international, interprovincial and supra-provincial collaboration, but also of 'examining the state, problems and initiatives of the universal Society' (decree 23).

It was therefore important that the deliberations of this congregation of procurators on the points it considered to be priorities should not be lost, but should be ensured by means of recommendations to the major superiors. It is not possible to discuss everything, but the fact of choosing points to be examined and drawing recommendations from them is already a unique service to render.

Nor is it possible to inform you, in an introductory speech, of every aspect of the life and overflowing activity of the Company. If any aspect of the Company has not been highlighted or sufficiently documented, you are entitled to point this out and request additional information.

B. Comparison with 1902: The International Character of the Apostolic Body

We cannot help but give in to the temptation to compare for a few moments this Congregation of Procurators, the last of our century to come, with the one that opened the twentieth century. This rapid comparison will allow us to gratefully highlight a few features that prove the creative fidelity of the Society of Jesus.

On 27 September 1902, at precisely ten o'clock in the morning, Father Luis Martin opened the congregation in the Germanicum building in Rome, in the presence of the five assistants and 22 procurators, representing 15,231 Jesuits. The congregation convened here with the 12 general councillors and 85 procurators already reflects the numerical growth of the Society, even if the 21,673 members of 1999 are no longer the 36,038 of 1965.

But more important than the quantitative difference is the fairly radical change in quality. In 1902, all five assistants were European and among the procurators there were, as an exception, two Jesuits from the United States, only one of whom was born there. It was practically a European congregation, even though the Society was making a considerable missionary effort in other continents: Father Luis Martin devotes a special note to the Tche-Li mission in China, which was already in a state of persecution. Today, Europe still has the largest concentration of Jesuits - just over 7,000 - but the current distribution of novices suggests that the future is being built outside the First World, in Africa, Asia and Latin America. We can thank the Lord of the vineyard for this development, which is not suffered or tolerated but desired and which has greatly enriched the apostolic vision of the Society.

For it is Latin America that has opened the eyes of all of us to the social dimension of our faith; Africa encourages us to live the difficult task that is the task of all humanity,

namely to live by giving and forgiving in order to become what we are in our innermost being, 'the family of God'; and without Asia the Society would not have given apostolic priority to this modern way of being Christian which, according to Paul VI, is dialogue. Thanks to this international character, which goes back to the origins of the Society, the Jesuits of Europe and North America, afflicted by a lack of vocations and marked by ageing, cannot shut themselves up in their own worries, however overwhelming; for their part, they assume a particular and complex mission, that of bringing Christ to a civilisation that is atheistic in practice and yet philo-religious in its aspirations.

Are we making sufficient use of the apostolic possibilities offered by the international composition of the Society to accomplish a mission that we all share, albeit in an adapted way, with regard to culture, justice and dialogue, the three dimensions of the Society's mission today according to the 34th General Congregation?

In 1902, Fr Luis Martin was already able to note with gratitude 'liberal generosity and such great charity towards our brothers and sisters' as Jesuits exiled from France found a cordial welcome in other provinces. But he still had to warn: 'love that is confined to one's own nation and does not reach out to other nations is totally contrary to the sentiments and life of the Society, is harmful to spiritual advancement, is forbidden by the most serious laws of the Constitutions and has always been condemned by the example of our elders.'

The words of Fr Luis Martin have lost none of their topicality. Without it being a burning issue in the Society, we have to recognise that outbreaks of nationalism, racism and tribalism do not always make it possible to appoint the right person, to count on the apostolic availability of all, both when sent and when recalled, and to unite the living forces with a view to an important apostolic project wherever in the world the Vicar of Christ on earth sends us on mission.

But we must also recognise the international solidarity that is exercised in services such as JRS, in economic mutual aid within the framework of FACSI or a particular campaign, such as the one for Eastern Europe, and above all in the mobilisation of the provinces to help those whose *Arca Seminarii* is insufficient.

International solidarity proves more laborious when it comes to numbers. A Jesuit is torn between his readiness to take on the solicitude of all the Churches and his particular mission in the Lord's work to be accomplished here and now in an inculturated way. For his part, the major superior is responsible for the province or region entrusted to him by the Society and is also responsible, in his own way, for the mission of the universal apostolic body of the Society. This difficulty will be felt when a new mission is entrusted to us, as in Kyrgyzstan, Myanmar, Cambodia and Turkey, but also when it is a question of maintaining and developing a work as old as the Society itself, namely that of the Roman institutions. In June, in a personal letter, the Holy Father asked for professors to be sent to the Gregorian Faculty of Theology, so that the exceptional service to the training of the clergy and the hierarchy of the Church could continue.

Despite all the difficulties, a province in the Society cannot call itself truly Ignatian until at least some of its members work outside its territory, in a world that has become like a single mission of the Church. We must maintain the mobility and sense of universality that characterise the Society and share more, not only our resources but also our

experiences in all areas; share also all that is required by the needs of so many marginalised and unfortunate people, spiritually and materially, all over the world.

The Company is increasingly aware of the need for solidarity between the structures that can promote and support it. All the Assistances already have meetings of provincials, and several have interprovincial or supra-provincial governance structures, depending on the Assistances. Sometimes a super-provincial, sometimes an executive secretary enables the provincials and regions concerned to assume a certain number of responsibilities in the service of the common good and has the necessary authority to exercise them.

Thus, the provinces of Spain and India on the one hand, and the United States and East Asia on the other, already have supra-provincial structures: while they already have more than satisfactory results, they have the potential to go further in the service of coordination and common initiatives. The two assistances in Latin America have agreed to set up a similar structure, and no doubt Africa will follow suit in the near future. For the European support services, the structure is special. Intensive inter-provincial coordination is developing within several assistances; but in principle, in Europe, the Society is called upon to go beyond the framework of the assistances when the time comes, so that its members work together as European Jesuits. The Conference of European Provincials is already in place and is called to foster this grassroots collaboration through numerous groups and to seize every opportunity to strengthen a common European mission.

This whole process is moving forward in the Society, slowly but surely. Reasonable prudence dictates that heavy superstructures should not be created, which would not enjoy real authority while requiring highly qualified personnel. The most fruitful starting point is always the desire to manage apostolic works or formation centres in common, with a view to greater efficiency. These structures will be all the more welcome by the provinces as they will render a genuine service and lighten the responsibility of the provincials. Central government encourages and supports these intermediate structures. The fear of competition or conflict between the vertical and horizontal lines of authority in the Society has never yet been confirmed; insofar as these two lines are seen as concrete services rendered to the apostolic body of the Society, their complementarity is seen to be fruitful.

C. At the Service of the Universal Apostolic Body: The Curia

This is where, quite naturally, information must be given about the General Curia. The new organisation, according to which the General Councillors are also usually regional assistants, has greatly contributed to the cohesion of the team. The coming and going of the general councillors between the curia and their assistants maintains permanent contact with the provincials and provinces. These fraternal contacts between the general councillors and the provinces have made the intervention of a 'visitor' practically irrelevant, even if some provinces have recently requested a canonical visit to resolve a delicate problem or a complex situation. Since in most cases a General Councillor can render this service to the Provinces without paralysing the ordinary government of the Province, as in the case of a 'Visitor', preference has been given to the current practice.

The apostolic vitality of the Society does not reside in the Roman curia but in the field, in the provinces. Faithful to the Constitutions, the curia has neither the manpower nor the

financial means for a direct apostolate. Its authority consists in making the Jesuits on the ground creative in the mission entrusted to the apostolic body of the Society by the Vicar of Christ on earth, forming them in and for this mission, ensuring our way of discerning it and growing the union of minds and hearts with the living sources of Ignatius' incarnate spirituality, thus guaranteeing the "*Societas Iesu, Societas amoris*".

This task took the form of numerous meetings and gatherings, extensive and dense correspondence, increasing use of the media and an administration that was as unbureaucratic and centralising as possible. As the provinces increasingly lack experienced and well-prepared personnel - and also because of a certain disdain for administration as a possible expression of a true mission - the curia must increasingly provide a back-up service for essential canonical, economic and administrative tasks. Thanks to the reorganisation of the services and the understanding of many, it has been possible to reduce the number of members of the curia to a minimum and yet ensure the necessary renewal in the service of the Society.

Sectoral secretariats assume the most explicit and global part of the curia's apostolic activity. The last General Congregation added a secretariat for inter-religious dialogue to the existing ones. But in the meantime other suggestions have been made to increase their number. These included a secretariat for young people, for the Society's international activities, for indigenous people and for the defence of the Society's theologians. After deliberation, no action was taken on these proposals as it was possible for the time being to provide otherwise.

As far as contacts with the Society are concerned, the curia remains very close to the reality on the ground thanks to letters and numerous visits. We particularly appreciate the meetings with the new major superiors and with the moderators of the conferences of provincials. We welcome any suggestions you may have for improving the service that the Curia wishes to render to the apostolic body of the Society.

D. The Influence of the Society in its Mission

Reading Fr Luis Martin's speech to the 1902 Congregation of Procurators, it is hard to believe that this is the same Society of Jesus as in 1999. It is true that two of the five assistances had been expelled, the other three had been subjected to discriminatory measures and the whole Society was still traumatised by the suppression. Surrounded by enemies outside the Church, but also within the Church - the liberals - the Society suffered from 'discomfort and fear'. But it found a great defender in His Holiness Leo XIII.

The reason for so much enmity towards the Society was 'our firm determination to break rather than bend, to die rather than ignominiously deserting the banner of our King Jesus Christ in order to take up the banner of Satan, who is its leader'. Faced with so many 'dangers and persecutions to which the Society is exposed for the glory that it seeks to give to God', Fr Luis Martin begged the procurators to stay away from any political activity, to be very careful with our publications, and to live in irreproachable fidelity to our religious obligations so that no one could take advantage of our weaknesses to attack us, especially as the Jesuits had to work in abnormal conditions and in an atmosphere of 'unlimited freedom'.

At the end of the same century, the Society no longer seemed to arouse hatred. With the exception of a few rare countries, it was at home almost everywhere in the world. In the service of the faith, have we lost the enthusiasm of proclamation and the love of conviction to such an extent that enemies no longer have anything to fear from us? Has the fear of being seen as a fundamentalist or a fundamentalist undermined a clear apostolic commitment, 'a light that shines from Christ' (Nadal)? When we come into contact with a Jesuit, with his work, with his home and his environment, do we feel that 'God is the first to be served'?

On the occasion of the celebrations in honour of Saint Peter Canisius, the President of the Federal Republic of Germany asked forgiveness for all that the governments of his country had done against the Society of Jesus. He was well aware that the Society had got into trouble because the Jesuit, because of his commitment to the good of the Church and the salvation of the world, was not a 'convenient' person. In recognising our charism, the President was asking us to remain 'inconvenient' for the good of the Church and the salvation of the world. Without realising it, he was echoing the last General Congregation, which renewed our mission to bring the gift of Christ - a gift that runs counter to culture - to a world seduced by values that are not evangelical. 'To preach the poor and humble Christ faithfully and courageously in such a world is to expect humiliation, persecution and even death' (539). There is no shortage of Jesuits and works that fully live out this struggle for the faith with all its consequences.

The awareness of being sent on mission and of receiving every year in the account of conscience to the major superior the continuation, change or confirmation of this mission, has undoubtedly grown a lot among us. But there are also those for whom belonging to the Society of Jesus remains a matter of 'yes-but', and is called into question at the slightest opportunity; there are those who consciously or unconsciously use it to ensure their own spiritual, professional or even material destination, considerably weakening the clarity and availability that the apostolic body of the Society needs if we are to become servants of Christ's mission.

Many Provincial Congregations have repeated this: inspirational documents, apostolic projects, pastoral guidelines, characteristics for our works, we lack nothing except this personal and community election to carry them out, so that we 'may be your companions collaborating in your work of redemption' (563).

1. *The Union of Hearts*

If we are to believe the procurators' reports, with a few rare exceptions, there is a kind of expectation almost everywhere: people want to move forward more decisively and more explicitly in their membership of the Society of Jesus. Saint Ignatius knew that the union of hearts in the Society of Jesus is constantly being made and remade, and that even deep-seated tensions, the existence of pressure groups and the disconcerting diversity of characters, languages and cultures, instead of paralysing union, can enrich it, provided we do not consider ourselves merely as work companions or guests at the same table, but as friends in the Lord. In shared prayer, in conversations that lead to genuine discernment, and in the celebration of the Eucharist, each of us finds the spiritual strength needed for an apostolic community (cf. 545). It is important that each of us knows and feels responsible

for this union, which alone allows us to be present among the living forces of the Church as the Society of Jesus.

The welcome given to the letter on community life proves the existence in the Society of a real desire to move in this direction. In this way, our way of praying, living and working together will become a witness to our mission, which is to make the Gospel present in a divided world, in the name of the Church.

2. *Communion in the Church*

It is precisely this Church that sometimes presents us with a problem that should not arise. Luis Martin already mentioned enemies of the Society within the Church. It has to be said that there are very few cases of open conflict between a local Church and the Society of Jesus. On the contrary, the tendency is fortunately to develop personal relationships with bishops, even in cases where trust does not arise spontaneously. It is important for the work of the Society that those who are responsible for all pastoral work in a diocese are aware of the apostolic orientations and priorities of the Society, even if they do not share them. Experience shows that these relationships are all the more transparent when the Society marks its works with its charism, rather than eliminating any specificity, thus inevitably creating confusion or ambiguity.

It is not essential for a bishop to be a friend of the Society or to sympathise with it in order to render a good service to his diocese. Going beyond a cordial indifference towards him, we owe him respect while remaining, in the name of the same Church, faithful to our charism. Too often we work in a vacuum when, in discerning our apostolic priorities, we ignore the needs of the dioceses where we work, thinking only of our own needs and problems.

Master Ignatius wanted us to be part of the Church's mission and not attached to our own works. The same Ignatius called his spirituality a path towards God among many others, praising at the end of the Spiritual Exercises many devotions that were not his own but those of many others in the Church. There are many other ecclesial movements which, better than us, know how to bring people together and show more apostolic fervour, but we must not become frustrated and discouraged: even if the Lord wants us as companions on another path, these movements, often inspired by the Spirit, can open our eyes and guide our apostolic discernment. We must realise that our fidelity to the charism that God has entrusted to us for his Church is a source of tension: in the time of Saint Ignatius, the Jesuits were well aware that their vocation was that of Saint Paul - the mission to those who do not know Jesus or who know him badly - and less that of Saint Peter - to confirm brothers and sisters in and for the Church. As in the Church of the apostles, this mission can lead to errors and misunderstandings, given the newness of the problems that arise: we must take responsibility for this before the Church of Peter. As in the misunderstanding at Antioch between Peter and Paul, tensions help the Church to move forward when they are lived in the authenticity of the love of Christ and his Church and in the transparency of faith in the cross.

But this attitude of faith and love must be explicit in any critical attitude towards the one who sends us in the name of the Lord. Our partners in Christ's mission - the clergy, the consecrated life, the committed laity - must sense our willingness to share a mission that is

not self-sufficient or parallel, but one that wants to be rooted in the same source from which all other missions flow, namely the heart of Christ.

If the procurators' reports are to be believed, a genuine partnership is developing - marked by ups and downs - with the laity. On the other hand, these reports are silent on all that we can give and receive in our encounters with diocesan priests and other religious. It is our mission, and our mission alone, that must keep us open and creative, without contempt for the guardians of the tradition from which we too draw the traits of the future. We must be known in the Church as those who seek communion in the Spirit and who inspire others with the same missionary spirit.

The procurators rightly emphasised how much remains to be done - and there is still a lot to be done - to train everyone in this collaboration, while taking into account the lay people with their own vocation, their specific obligations, the very diverse conditions in which they work with us, especially with their own spirituality and mission as lay people. At the same time, we must be willing to learn from them, especially when we are their collaborators in works they direct, and we must make available to them what we are and what we have to enable them to accomplish their task with us. On the other hand, we must be more open to associates who, while working under the obedience of the Society, wish to have close links with us.

3. *Communion with the Poor*

Promoting justice in the name of the Gospel has made us enemies both inside and outside the Church. Even today, we are not lacking in confrontations, oppression and persecution. In the time of Father Luis Martin, the Jesuits were the restoration within the restoration. Now they are often seen as social activists. There is little doubt that Decree 4 of the 32nd General Congregation had a great impact on the Society: today all our activities are marked by love for the poor, by the promotion of human rights, by projects of reconciliation and non-violence. Yet we have not been able to change the world, especially after the events of 1989. Against all expectations, the rich are richer and the poor poorer. Within the Church, John Paul II, who intervened 'in season and out of season' to defend the weak and marginalised against an unjust society and a savage economy, has also supported our social commitments, even if some would like to see us more spiritual and less socio-political.

The Society did not confine itself to the problems of the seventies; it evolved until the unanimity that emerged at the time of the vote on the decree 'our mission and justice' at the 34th General Congregation. Paradoxically, the greater awareness we have of the social dimension of our faith in following Christ, and which is present in our works, has not always taken concrete form in a social sector within each province. The needs of other sectors cause disarray in the social sector, where it exists. There is a real danger that the social sector will disappear or lose its energy and momentum, its focus and impact. A long process of erosion runs the risk of condemning the Decree 4 option to a few compulsory slogans in every Company document. It was therefore necessary to convene the Naples Congress as the starting point for a whole effort to promote, renew and found social sectors

throughout the Society, as expressions of the seriousness of our social commitment in the name of the Gospel. The first results of this campaign show just how necessary it was.

The silence of certain provincial congregations on this dimension of our mission confirms the importance of developing its characteristics at the level of the whole Society. From its very beginnings, the Society has lived out its love for the poor, to the extent that it is not possible to call oneself a companion of Jesus without sharing his love for all those who suffer. Father Luis Martin did not feel the need to talk about this because the good news was brought by the Jesuits to the poor. We had to wait for Father Jean-Baptiste Janssens who, exactly fifty years ago, launched the social apostolate proper of the Society. This apostolate was given its full scope by Father Arrupe when, in the 1978 Congregation of Procurators, he was able to reiterate that the mission of fighting for faith and justice was not an apostolate reserved for a few, but that it should permeate the life and work of all Jesuits. Today we must safeguard the social apostolate in its specificity, so that it does not disappear for lack of fighters and so that our union with the poor is not reduced to empty words. The discernment underway is already revealing the need for coordination between all the units active in this vast social field, the desire for an insertion into the reality of poverty, even on the part of social research centres, and above all the need for this mission to forget oneself, to be open to all suffering and to show the generous gratuitousness of the Samaritan with whom the Lord identifies.

But Fr Arrupe's remark went far beyond simply setting up an apostolic sector of the Society, however important it might be.

E. The 'Refoundation' of the Society

1. *Father Arrupe*

Father Arrupe expected the 32nd General Congregation to bring about a true refoundation of the Society, that is to say, a profound and fundamental change in its way of being and acting, so that, in accordance with the mark left by its founder, it could actualise the apostolate of discovery and frontiers which has always characterised its mission.

This, Fr Arrupe insisted, means 'conversion': getting out of our comfort zone, cutting the emotional ties that bind us to certain works or institutions or to certain ways of running them that are no longer apostolically appropriate, breaking with the interests we have created for ourselves that clash with the gratuitousness of our evangelical task. 'At the root of all this is love and fidelity to Christ who called us, who granted us the grace of our first conversion, who is ready to make us capable of meeting the needs of a new world. Conversion is the starting point and the driving force of the whole process; it is both an openness to God and an openness to the world'.

The Company has clearly grasped the call for refoundation, for radical change. The proof of this is the violent reaction that Fr Arrupe had to face both from those who, more than ever, wanted to return to the pre-conciliar consecrated life and from those who threw themselves into a headlong rush. Of the majority of Jesuits, Father Arrupe was able to say: 'Is this indispensable conversion taking place today in the body of the Society? Yes, but

slowly'. 'I will tell you that, prop01iionnally, there are very few communities whose spiritual or apostolic dynamic derives from a discernment properly so called' (66th Congregation of Procurators, September 1978. AR XVII, pp. 482 and 483).

2. *The 'Refoundation' of the Society Today*

a) A positive response

What is the situation of the Society today? The responses to the first question put to all the provincial congregations, concerning all that has been done since the last General Congregation, especially in the fields of culture, justice and dialogue, prove that the Society has gained in missionary spirit, multiplying initiatives, inaugurating new fields, renovating existing works. For example, the new missions in Asia: Bangladesh, Myanmar, Sikkim, Cambodia, Turkey, Kyrgyzstan; the new developments in formation in Africa, p1iority of assistance for a better service of the Churches on that continent; the new projects developed at the level of academic institutions and in the field to lift Latin America out of its miseries; the renewed effort in education in North America to affirm the Catholic and Ignatian identity; the rebirth of our provinces, which for a long time remained behind an iron curtain that has now disappeared, with and for the Churches of Eastern Europe; the undeniable influence of the centres of theology, philosophy and spirituality in Western Europe.

The promotion of vocations has been given much greater impetus, and the stages of formation are constantly being reviewed, both thanks to regular consultations between formators and the updating of guidelines for formation throughout the Society. The pre-novitiate, in various forms, has proved to be a very useful time for better selection of candidates and as preparation for the novitiate. For the stage following the novitiate, we seek to emphasise more strongly the progressive nature of formation, and to implement a better pedagogy of personal accompaniment, to facilitate the continuation of the spiritual and community experience begun in the novitiate. During the regency, efforts were made to find communities that could accompany the process of formation of scholastics, especially the integration of the spiritual, apostolic and affective dimensions. All these requirements highlighted the need for the formation of formators, especially for spiritual direction and personal accompaniment, and for the animation of communities.

We should also note the development of numerous apostolic projects in the provinces and regions. Each year, the Yearbook is able to give an account, at least in part, of the overflowing and creative activity of the Society.

All this work is carried out under difficult conditions: the inevitable ageing of the Jesuit population, made more problematic by the decline in qualified vocations and the weakening of perseverance; the irruption of civil, ecclesiastical and trade union administration into our institutions; economic and financial constraints; the demands for competence and specialisation in all areas; and also the lack of mobility and availability of all kinds in our ranks. Many Jesuits carry this heavy 'institutional' burden, which is sometimes crushing and difficult to stimulate, for the good and in the service of others. Our spirituality does not require ideal conditions, because it assumes the human condition in all things with its Lord.

b) Negative Reactions, especially to Obedience

However, the procurators' reports mention Jesuits with little enthusiasm for their apostolic work, scholastics and young brothers with little interest in formation and study, communities undermined by individualism, living standards that are too comfortable and a loss of the sense of gratuity and disinterested devotion, a lack of concern to follow in the footsteps of the poor Christ and to demand less for our own comfort in order to be better able to be in solidarity with the poor, an obedience of know-how and bargaining, and finally a consecrated celibacy so ambiguous that the question arises: 'in the end, where is your heart? '(cf. Luke 12:34).

As an apostolic body, we have reached cruising speed, relying on the automatic pilot to guide us towards our destiny. We rejoice a little too much at the calm and serenity in the province, without asking ourselves whether the cause is weariness and resignation or a true '*unio animarum*' rooted in the demanding Ignatian spirituality.

Even if the 34th General Congregation was able to trace the lines of force for apostolic work in the coming millennium and to renew our entire right in this light, it was nevertheless unable to arouse the fire that the 32nd General Congregation carried. Has it acted with too much respect for existing realities, with too much fear of exposing major fundamental divisions or the state of a sick apostolic body?

It is at this point that a word must be said about the silence of the 34th General Congregation, which did not draw up a decree on obedience, a silence that can be found in recent letters and documents of the Society. Is this because obedience is no longer a problem or because everything has already been said about it by the 31st General Congregation? Undoubtedly, by reviewing its entire law and drafting additional norms, the Society has confirmed its specific way of following Christ in obedience. Among the many ways of living religious obedience - from consensus to capitularism - Saint Ignatius wanted a practice of obedience clearly marked by the mission to be accomplished. And thanks to the 34th Congregation, the awareness of being on mission, of being sent as a servant of Christ's mission, has been deepened and is more widespread in the Company. But to be authentic, it must be embodied in choices of availability, based on dialogue and true discernment with those who have the authority and who render the service of sending in the name of the Lord of the vineyard.

There are cases of flagrant disobedience in the Company, but they are rare, either because obedience is requested in an authentic climate of seeking the will of the One who sends, or because superiors no longer dare to ask for obedience in order to avoid a confrontation or an explosive situation. The result is a situation which John Paul II pointed out in his post-synodal letter on consecrated life: it is not so much open disobedience as individualism, in the most varied forms of self-affection and defence of an acquired position, of unavailability or even insensitivity to everything that moves the apostolic mission of the Society, which undermines its influence and prevents it from bearing fruit. It will not always be possible to change these situations, but let them at least be denounced as contrary to Ignatian apostolic obedience and unjustified, and let them not be allowed to hinder the apostolic influence of the Society. Here and there, instead of being a frank and creative fidelity, obedience is limited to the chiaroscuro of a conditioned and relativised

obedience, where the 'Take, Lord and Receive' is uttered with lip service and not as an offering made with a big heart for the mission of Christ, this mission which comes to us through the mediation of an authority which sends us.

c) The Ignatian Desire that Moves Us

It's up to you to say whether the deepest reason for our chiaroscuro is an Ignatian desire to bring Christ to the men and women of our time in their cultural reality, in their social condition and even in their religious conviction (cf 539), quite simply to 'help the almas' to meet him who lovingly is at our beginning and at our end. In this world in which we want and must make this desire a reality, everything conspires to stifle and block it, to discourage and hide it; and this will be the case if our entire lifestyle and work in the service of all men and women is not a proclamation of the Gospel from the rooftops, in season and out of season. How can we be surprised to encounter so many reservations and reluctance to give our hearts if our work - which is probably useful - is not seized by our mission, if our consecrated life, with its old and new demands, does not flow from our mission, if our liturgical and contemplative life no longer clearly points to the one who sends us on mission.

Allow me to refer you here to the summary of the responses of all the provincial congregations to the second request, which challenged them about the future of the Society, a summary that all the major superiors have received.

As servants of the Gospel, we must bear witness to the creativity of the Spirit; but ever since Nazareth - Master Ignatius already said - it is a Spirit who seeks out the body to make it the body of Christ. Because we are also this body, our desire to bring Christ to a world that doesn't want him must also be expressed corporally. While taking into account the culture and personality of each person, the meaning of our mission as companions of Jesus must be visible in our lifestyle and work - as men of the Church, of his Church - and transparent in our prayer and our words. Just as consecrated life has known a time for escaping from the world, and another for burying itself in the world, today it has the mission to bear eloquent witness to its Lord, his life, his message and his good news, his values and his kingdom.

d) 'The Company is Fervour' (Mon. Nadal 5,310)

In this way we become what we have been from the beginning, since Ignatius and his friends in the Lord. In their name, Father Nadal noted that the Company is by nature like a light that radiates from Christ; it fills us and makes us act. It fills us and inspires us to action. It gives rise to an impetus and a firm desire to commit ourselves to the salvation of all, in a mission received from the Vicar of Christ on earth.

So it was in the beginning; and this is the moment to recall an observation of Teresa of Avila in the 'Foundations' (29): 'Let us not be content to praise the beginnings. We are beginning now, but let us leave no stone unturned so that we may always begin and go from strength to strength. Everything is serious if it prevents us from moving forward'. This is exactly what consecrated life today calls refoundation. Under the action of the Spirit, each of us must assume the responsibility of founding the Society, personally and as a community, here and now; we must be made companions with Christ and thus be enabled

by the Spirit, according to Ignatius' way of proceeding, to make the choices Christ made, to make them today and in the concrete reality of our mission.

This is the impetus behind the apostolate of education, which is vital and multiplying, and which, while encouraging the widest possible collaboration, aims at the essential, which is to guarantee an encounter with Christ, his good news and his values.

It is in this spirit that the social apostolate, to which we dedicate our hands and our minds, is truly in solidarity with the poor and makes explicitly present in our society the one who wanted to be the Samaritan for others.

It is in this spirit that the apostolate of social communication keeps visible and heard the Sermon on the Mount and the Beatitudes, which go against the grain of culture. This is the impetus behind the parish and pastoral apostolate, which gives priority to the excluded and marginalised, calling them to 'conversion' to the Saviour.

This is the impetus behind the intellectual apostolate, which helps people discover how the Spirit is at work in culture and how divine revelation brings good news to the world, in the midst of ideologies and prejudices, ignorance and ignorance of Christ.

It is in this spirit that the Exercises, with all the forms of spiritual accompaniment that follow from them, go beyond psychologism and exoticism and lead to a personal encounter with Christ and Christ alone, especially with the lay people whom the Lord puts in our path. It is only in this way that the evaluation of our mission consists not only in discerning what needs to be closed, maintained or opened up, but also in weighing up the extent to which our prayer life, our work and our community life make transparent the raison d'être of the Society of Jesus and in drawing practical conclusions.

F. Dispatch (Epilogue)

This 'status' report is incomplete because it leaves aside issues of great importance such as the brothers, vocation promotion, the elderly Jesuits and many others: it cannot be otherwise each time it is necessary to summarise a reality as rich and complex as that of a Society fully committed to a world in rapid change and fully launched on the path of a refoundation whose outlines and future only the Lord knows. But this is enough for us to move forward. Let Fr. Luis Martin tell us again what he said in 1902 to the first congregation of procurators of the century: 'Now in conclusion, I ask God, Reverend Fathers, to enlighten you with the light of his grace and to help you with his help so that, observing charity in giving and receiving reports, you may diligently and faithfully fulfil your assignment for the good of the whole Society and for the greater glory and honour of Our Lord Jesus Christ.'

Original: French
Provisional English Translation verified: Etienne N. Degrez, S.J.
Source: AR XXII (1999), pp. 565-580.

11. Follow-up to 1997 Congress of Jesuit Social Apostolate

20 October 1997

TO ALL MAJOR SUPERIORS

Dear Father,

The peace of Christ!

The purpose of this letter is to inform you about the International Congress of the Social Apostolate which took place at Naples, June 16th-21st, 1997, and especially about the next steps in the renewal of the social sector and dimension of our mission.

With this letter comes a copy of *Promotio Iustitiae* (n. 68, sept. 1997) containing the three addresses given at the Congress. The introduction shows how the Congress developed its theme, "Toward the justice of the Gospel in society and culture." Despite the enormous sufferings which mark so many social situations, the delegates shared a "paschal vision of the promotion of justice" and showed great willingness to carry forward the process of reflection on characteristics of our social apostolate.

I want to thank Fr. Michael Czerny and Giacomo Costa who is doing regency at the Social Justice Secretariat, for their tireless labours, vision and leadership in organizing the Congress. I also want to high- light the generous contribution of several other Jesuits:

- Frs. Fernando Franco (GUJ), Francisco de Roux (COL), Joel Tabora (PHI) as members of the preparatory *coetus* which met for a week at the Curia in March 1997;

- Joseph Daoust (DET) and Chukwuemeka Orji (NIG), *coetus* members who also attended the Congress as delegates;

- Thomas Giblin (HIB) and Iosep Miralles (TAR), *coetus* members who worked in the writing/video group during the Congress;

- Mark Jones (JCA), Roberto Yap (PHI), George Ponodath (CCU) with the assistance of regent Simon Bartolo (MAL), working in the writing/video group.

In addition to all they have given so far, I want to thank these Jesuits for continuing to be available to help the Social Justice Secretariat to complete the work of Naples. Their immediate task is to produce the draft *Characteristics* in booklet form, along with a short video. These new instruments of reflection will be distributed, as early as possible in 1998, to all the Naples delegates and to all Social Apostolate coordinators. They are meant to be used at workshops, meetings or assemblies with Jesuit members of the social sector who did not attend Naples; with Jesuits of other apostolic sectors, young Jesuits, candidates to

the Society; and with our non-Jesuit colleagues working in the social sector and in other sectors.

During the coming two years, therefore, the characteristics of the social apostolate should be thoroughly discussed, and it would be of great help if you could please look out for opportunities for such discussion within your Province or at the Assistancy level.

From now until mid-1999, feedback on the "characteristics" will be needed. Whenever a significant discussion on them takes place, a summary of the key and critical comments should be sent to the Social Secretariat so that, when the time comes to prepare the definitive version expected by the end of 1999, our Jesuit characteristics of social apostolate will have been well tested in the field.

Another important help you are invited to give, is to encourage the social apostolate coordinator and the Naples delegate in their efforts to share the new questions, ideas and orientations of the social apostolate in the Province and Assistancy.

The Society expects a great deal of the social sector of our Jesuit apostolate, but the delegates at Naples also had reason for concern about the number of qualified Jesuits - both now available and preparing themselves in studies - to carry this work forwards. For this reason, the support you can offer, the creative leadership of Major and Local Superiors, the participation of Jesuits and colleagues involved in the social apostolate, the interest of *formatores* as well as those in formation, are all very much required during the coming months and years.

I conclude with the hope that the Social Apostolate Initiative will help us - in words of my conclusion at Naples - to find, in our prayer and contemplation, in our community life and in our religious and priestly identity, the primary source and the ultimate fruit of this mission of ours: to be "in solidarity with the poor and outcast, so that we can take up their cause under the standard of the Cross" (GC 34, D. 3, n.17).

Fraternally yours in Christ,

PETER-HANS KOLVENBACH, S.J.
Praep Gen.

Source: AR XXII (1997), pp. 163-165

The document "*Characteristics of the Social Apostolate of the Society of Jesus*" can be accessed from https://www.sjesjesuits.global/ documents-category/promotio-iustitiae/1998/

12. On the Social Apostolate

24 January 2000

TO THE WHOLE SOCIETY

Dear Fathers and Brothers, the peace of Christ!

1. A few weeks after the opening of the Holy Door, I would like to recall that the Great Jubilee of 2000, like every jubilee, is a summons on the part of our Creator and Saviour to re-establish lost harmony and to advance in **social justice**. The loud trumpet – the *yôbel* – which sounded to open the holy year,[1] called every injustice into question and gave hope to the poor! When Jesus begins to preach the good news, his anointing and mission are "to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour."[2] Now Pope John Paul II has reactivated the age-old purpose of the jubilee to restore this social justice. "The social doctrine of the Church, which has always been a part of Church teaching and which has developed greatly in the last century, particularly after the Encyclical *Rerum Novarum*, is rooted in the tradition of the jubilee year."[3]

2. To be converted to this **social dimension** of faith, which pervades the biblical tradition and the Gospels, God our Father also calls the Society of Jesus anew. From its very earliest origins, the preferential option for the poor, assuming various forms according to times and places, has marked the whole history of the Society. With his powerful *Instruction* of fifty years ago, Father Jean-Baptiste Janssens oriented the Jesuit social apostolate "to procure for as many men as possible, or rather, in so far as conditions permit for all men, an abundance of both temporal and spiritual goods even in the natural order, or at least that sufficiency which man of his very nature needs that he may not feel depressed or looked down upon."[4]

Father Pedro Arrupe took up this apostolic orientation passionately and based it solidly upon the thoroughly evangelical relationship between social justice, as well defined by his predecessor, and the new commandment of love – so new as to need a new word, namely, *agape*. A social justice integrated with the great commandment of love is always intended by the General Congregations. "The social justice we are called to is part of that **justice of the Gospel** which is the embodiment of God's love and saving mercy."[5]

Pope John Paul II, also asking if justice sufficed by itself, gave this response: "The experience of the past and of our own time demonstrates that **justice alone** is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is

---

1 Leviticus 25:9.
2 Luke 4:16ff.
3 John Paul II, Tertio Millennio Adveniente (1994), n.13.
4 "Instruction on the Social Apostolate" of 10.10.1949, AR XI, 714; Promotio Iustitiae 66 (1997), n.7.
5 GC33, D.1, n.32; cf. GC32, D.4, nn.28,31.

love, is not allowed to shape human life in its various dimensions."[6] Father Arrupe and the recent General Congregations, echoing the Holy Father's concern, acknowledge, on the one hand, how charity can be abused when it is a mere cloak or subterfuge for injustice but that, on the other hand, "one cannot act justly without love. Even when we resist injustice we cannot prescind from love, since the universality of love is, by the express desire of Christ, a commandment that admits of no exceptions."[7]

3. Authoritatively synthesising the progress of the four General Congregations after Vatican II, the Complementary Norms affirm: "**the contemporary Jesuit mission** is 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 ... This mission is 'a single but complex reality, which develops in a variety of ways'"[8] in the very varied fields and works and activities in which Jesuits are engaged throughout the world. Despite the considerable difficulties and our many failures, we look back with gratitude to the Lord for the gifts received on this "journey of faith as we committed ourselves to the promotion of justice as an integral part of our mission."[9] The Society has evolved to the point where GC 34 voted unanimously in favour of the decree *Our Mission and Justice*, and the vast majority of Jesuits have integrated the social dimension into our Jesuit **identity** and into the **awareness** of our mission in education, formation and social communications, in pastoral and retreat work. In many places the concern for justice is an essential part of our public **image** in both Church and society, thanks to those ministries of ours which are characterised by love for the poor and the marginalised, defending human rights and ecology, and promoting non-violence and reconciliation.

4. Directly out of this contemporary mission with its integrating principle of faith and justice comes the social apostolate and its specific focus, as the Complementary Norms explain. "The social apostolate, like every form of our apostolate, flows from the mission; in the planning of our apostolic activities, in fulfilling today's mission of the Society in the service of faith, it should take its place among those having priority. Its goal is to build a fuller expression of justice and charity into the structures of human life in common."[10] In each Province and Assistancy, this **social apostolate** incarnates the social dimension of our mission, concretely embodies it in real commitments and renders it visible. In different places and in varying circumstances, the social apostolate takes multiple forms: social research and publications, advocacy and human development, and direct social action with and for the poor.[11]

The Jesuit social apostolate today exhibits some noteworthy **positive elements**. Above all, it faces very different challenges in all corners of the world with dedication, energy and creativity. There are countless examples of Jesuits involved, collaborating with others, in

---

6 John Paul II, Dives in misericordia (1980), n.12.
7 Pedro Arrupe, S.J., Rooted and grounded in love (1981), n.56.
8 GC34, D.2, n.3 (quoting GC33, D.1, n.32) and CN 245 § 2; loc.cit. (quoting Redemptoris Missio, n.41) and NC 245 § 1.
9 GC34, D.3, n.1.
10 CN 299 § 1; CN 298.
11 Cf. CN 300, § 2.

projects and movements to bring greater justice and charity to society. Moreover, the social apostolate keeps showing the capacity to attract gifted and generous co-workers, as well as candidates to the Society. As if to confirm the mission of faith and justice, God has providentially granted the Society the mysterious gift of martyrdom in recent years.

5. 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**: There seem to be ever fewer Jesuits available and less prepared for the social apostolate, while those already in the field are sometimes discouraged and scattered, somehow lacking in collaboration and organisation. Factors external to the Society are also weakening the social apostolate: The times are marked by unforeseeable and very rapid socio-cultural changes, not easy to read and even harder to respond to effectively (e.g., globalisation, the excesses of the market economy, drug traffic and corruption, mass migration, ecological degradation, outbreaks of brutal violence). Formerly-inspiring visions of society and broad strategies for structural change have ceded to scepticism or a preference, at best, for more modest projects and restricted approaches.

Thus the social apostolate risks losing its vigour and momentum, its orientation and impact. Were this to happen in a given Province or Assistancy, then for lack of a vital and well-organised social apostolate, the essential social dimension would also probably fade away bit by bit. Such a process of **erosion** would inevitably reduce *Our mission today* (GC 32) and *Our mission and justice* (GC 34) to a few obligatory but rhetorical phrases in the discourse of the Society, leaving our option for the poor and our promotion of justice hollowed out.

May we not find ourselves ever less capable of being present – or even of hearing the call to go – "wherever in the Church, even in the most difficult and extreme fields, in the crossroads of ideologies, in the front line of social conflict, there has been and there is confrontation between the deepest desires of man and the perennial message of the Gospel," in the ringing words of Pope Paul VI addressing the delegates of GC 32 and of Pope John Paul II addressing those of GC 34.[12]

6. So it seems of vital importance to keep striving to translate our social awareness, identity and image into effective, evangelically meaningful service to the poorest and most suffering of God's people. It is a matter of continually **re-discovering** and **re-discerning** – *in situ* – the demands and challenges which the recent General Congregations pose to our social action in today's societies, cultures and religions. In "the dialogue of action," for example, we are to collaborate with others, rooted in their own religious traditions, for the integral development and liberation of people.[13]

For, as we are increasingly aware, the **structures** of human life in common are of different kinds, not only economic and political, but also cultural and religious; all of them condition human life, all of them can weaken or destroy it, and all of them are capable of being impregnated by the Gospel and of embodying a greater justice and charity. So it is

---

12 Allocutions of 3 December 1974 and of 5 January 1995.

13 GC34, D.5, n.4b.

worth paying unflagging attention to the different aspects of the **contexts** in which we find ourselves, lest we end up oblivious of the changes developing or out of touch with them.

7. These are some reasons why, after GC 34, the social apostolate began a world-wide **examen**. It was deemed necessary to organise the 1997 Naples Congress in an effort to give new impetus within the Society to the social apostolate as a sign of our full commitment to the social dimension of our mission. Among some promising results of the process, programmed for 1995-2005, the following seem especially significant.

One is the importance of elaborating the **characteristics** of the social apostolate at the level of the universal Society and of adapting them at the local level. Such characteristics provide the framework for continually discerning, in creative fidelity to the social dimension of our charism, what the Spirit calls us to in the ever different poverties and injustices of the world. Some of the many insights and questions needed in this sense find expression in the working draft *Characteristics of the Social Apostolate*. Since the current draft is taking much longer to revise than foreseen, everyone is encouraged to send in comments and suggestions towards a definitive edition of these *Characteristics*, after study and discussion in communities and groups.

While each commitment can and must be very specific, we need to keep in mind the various levels of action and reflection which are involved, as the well-known expression "**local/global**" suggests. These levels go from the apparently simplest contact with and service to the poor at the grass-roots, through every sort of human development and promotion, to working for far-reaching change in structures nationally and internationally.

As we keep working at different levels, we also want to become aware of and remain up-to-date on how complex and changing are the injustices and the socio-cultural structures in today's world. This requires bringing a **plurality** of viewpoints to bear on problems and employing multiple ways of reading society and doing things there.

Finally, experience has taught us to ground our social commitment squarely upon the foundation of our Ignatian **spirituality** and our Jesuit **tradition**, both of which "place us joyfully with the Son and with those among whom the Son wants to be, the poor and neglected of the earth."[14] We recognise that it is not possible to call oneself a companion of Jesus if one does not share His love for those who suffer.

8. These same elements suggest the direction in which to continue going and indicate some concrete measures to support the process currently underway.

An endless pluralism of approaches and variety of methods and organisational models constitute, without a doubt, an enormous richness of the social apostolate; but, in order to fulfil this potential and grow as an apostolic body, it very much needs adequate **co-ordination**. Accordingly, we need to make good use of the forms and structures of co-ordination already available and indeed strengthen them. I would like every Province, Region and inter-provincial body like Conferences of Major Superiors to have a co-ordinator of the social apostolate, supported by an appropriate commission, and with sufficient capacity, resources and time to play their role.

---

[14] GC34, D.9, n.18.

At the same time, a greater flow of useful and up-to-date **information** is needed in the social apostolate within Provinces and beyond them. Such exchange of information should encourage those involved, propose questions or instruments of reflection, and help networks to grow and function effectively. Much greater benefit can be drawn from the Church's social teaching and the social apostolate's experience accumulated since the *Instruction* of Father Janssens. I count on the Social Justice Secretariat at the Curia to continue its work of co-ordination and to strengthen communications throughout the social apostolate.

Compared with the work of other groups and organisations active in the social field, the social apostolate of the Society is notable for its presence at all the various **levels** from the grassroots to international bodies, and in all the various **approaches** from the direct forms of service, through working with groups and movements, to research, reflection and publication. In this typically multiple presence, a great but little-realised potential of the universal Society lies hidden, which we owe it to the poor and to the Church to make better use of. Let us actively look for ways of combining competencies in social analysis and theological reflection, with experience of closeness to the poor and work with those who suffer injustices of every sort, and of better exploiting all the possibilities that are given us as a universal and international apostolic body.

Finally, the perseverance and the development of the social apostolate cannot take place without the availability of qualified Jesuits and co-workers. Therefore, I encourage Jesuits involved in the social apostolate and those responsible for **formation** to co-operate in setting up well-designed programmes, within a Province or inter-Provincially, such as GC 34 asks: "Young Jesuits should be in contact with the poor, not just occasionally, but in a more sustained manner. These experiences must be accompanied by careful reflection as part of the academic and spiritual formation and should be integrated into training in socio-cultural analysis."[15] The normal formation should provide scholastics and brothers with the social studies and apostolic experiences that will help all to grow in social-mindedness, allowing some to encounter in the social apostolate the sector in which they can fulfil their own personal and priestly vocation to the Society.

Our non-Jesuit **co-workers**, too, should be assured really good access to the Society's spiritual heritage and apostolic experience, wherefrom they can draw as they integrate their personal background and gifts. Opportunities for learning, reflection, prayer and on-going formation need to be offered our co-workers with, always, the greatest respect for their religious convictions. Some experiences already show the Characteristics to be a useful resource for these purposes.

9. "Christ came to unite what was divided, to destroy sin and hatred, and to reawaken in humanity the vocation to unity and brotherhood."[16] The crying needs of the poor, the radical demands of the Gospel, the insistent teaching of the Church, and the prophetic calls of our General Congregations, leave us far from complacent with our response. "The commitment of the Society to a radical life of faith that finds expression in the promotion

---

15 GC34, D.3, n.18.

16 John Paul II, Message for the World Day of Peace, 1 January 2000, n.19.

of justice"[17] has been, is and will be **a great grace** for us all. Much fine work is already being done and much renewal is already underway. With profound gratitude we appreciate the work done in the name of the whole Society by social works great and small, by the Jesuit Refugee Service and many Jesuit Volunteers.

These few pages suggest why and how to strengthen the social apostolate, locally and beyond, so that the social dimension of the Society's universal mission may find ever more concrete and effective expression in who we are, what we do, how we live. "How much the Society will accomplish" – declared Father Janssens at the end of his *Instruction* – "if only we unite our forces and, in a spirit of oneness, gird ourselves humbly and resolutely for the work before us!" May the Lord Jesus, with the intercession of Mary our Mother of the Magnificat, enlist us ever more fully and radically as servants of His mission.

Fraternally yours in Christ,

Peter-Hans Kolvenbach, S.J.
Superior General

Rome, 24 January 2000

Original: English
Source: AR XXII (2000), pp. 630-638

[17] GC34, D.2, n.8.

13. Jesuit Refugee Service

24 June 2000

TO THE WHOLE SOCIETY

Dear Fathers and Brothers, P.C.

In November 2000 the Jesuit Refugee Service completes twenty years of service since its launch by Father Pedro Arrupe. Today no person or nation can be unaware of the millions of people driven by force from their homes. The Society's response to their pressing needs has lost none of its apostolic value.

In the year before his debilitating stroke, Father Arrupe devoted much energy to nurturing JRS, hoping to stimulate a response by the whole Society to the refugees of his time. He saw JRS as providing both a spiritual and a practical response, and as the best way to co-ordinate Jesuit efforts across the world.

In 1983 the 33rd General Congregation showed special concern for millions of refugees seeking a permanent home. So too in 1995, GC 34 called urgent attention to "over 45 million refugees and displaced persons in today's world .... Often lodged in the poorest countries, they face growing impoverishment, loss of a sense of life and culture, with consequent hopelessness and despair." GC 34 explicitly affirmed the Jesuit Refugee Service as one means by which the Society fulfils its mission to promote justice and has to be considered with so many other charity and development activities a real social involvement in the spirit of the Society.

JRS workers have expressed the need to revise and clarify the procedures and criteria of the organisation. The requests to JRS are growing, and it constantly faces new and changing situations. The new Charter and Guidelines of JRS give clarity for its identity and mission, and they give criteria by which JRS decides where and how to intervene and to serve displaced people. Moreover JRS needed to overcome the difficulties created by poorly defined relationships with Major Superiors.

So it seems appropriate to ratify the mission of JRS as an international apostolic work forming part of the social apostolate of the Society of Jesus. The Charter and accompanying Guidelines have been developed following wide consultation. Drawing on twenty years of experience in the field and in partnership with other agencies, the two documents distil much of what JRS has learned from our co-workers and from refugees themselves.

The Charter makes explicit the mission of JRS: to accompany, serve and defend the rights of refugees and forcibly displaced people. It provides criteria for choosing projects, and outlines the ways of proceeding preferred by JRS. The new Guidelines, replacing those of 1987, detail methods of work appropriate to JRS, as well as the new organisational structure and the role and responsibilities of the Major Superior vis-a-vis JRS. The Guidelines deal with JRS membership, indicating how people are selected for JRS work and what support they can expect to receive. Helpful directions are re-stated concerning the recruitment of scholastics and brothers to JRS during regency.

Promulgating the new Charter and Guidelines has also made it possible for me to establish the juridical status of JRS as a work of the Society both under Canon Law and - we hope soon also - under civil law. I am confident that the Charter and Guidelines will assist you and all members of the Society to comprehend this work of the whole Society better and participate in its mission more fully.

In October this year Fr. Lluís MAGRIÑÀ will take up his appointment as International Director of Jesuit Refugee Service, replacing Fr. Mark Raper who has held this post since 1990. I ask you to offer to Fr. Magriñà the same generous support and cooperation that you have given to Fr. Raper during these past ten years.

Fr. Lluís Magriñà belongs to the province of Catalunya. He held already quite important responsibilities in the Society's apostolate: General Director of *Intermón,* Barcelona (1980-1995), Jesuit Refugee Service in Bukavu, Zaire (1995-1996), Education Delegate of the Catalunya Province and Superior of the Theologate (1996-2000).

It will be difficult to imagine the Jesuit Refugee Service without the competent and generous commitment of Fr. Mark Raper. Very faithful to the original inspiration of Fr. Pedro Arrupe, yet always open to new challenges and to new ways to advocate and help the cause of the poorest of the poor that are the refugees, he succeeded in being personally present where the need was the most urgent and to foster a real partnership among all the volunteers - Jesuit or not - exercising an inspiring leadership always at the service of the increasing number of refugees wheresoever. Out of gratitude may the Lord's grace continue to light his path and bless him in his new ministry. To his successor all courage and strength in his responsibility for the Jesuit Refugee Service, already twenty years old but still young in generosity and initiatives.

Given the growing numbers of people currently on the move, and the increasingly complex causes of their displacement, I echo the appeal of GC 34 “to all Provinces to support Jesuit Refugee Service in every way possible.” The mandate given to the JRS is a grace and a responsibility for us all: “In companionship with Jesus Christ and serving his mission in the midst of refugees, JRS can be an effective sign of God's love and reconciliation. The biblical welcome offered to the widow, the orphan and the stranger is the JRS model of authentic pastoral service.”

Yours fraternally in Our Lord,
PETER-HANS KOLVENBACH, S.J.
Praep. Gen.

(Enclosures)

The Charter of Jesuit Refugee Service

1. The mission of the Jesuit Refugee Service is intimately connected with the mission of the Society of Jesus (Jesuits), namely to serve faith and promote the justice of God's Kingdom, in dialogue with cultures and religions. As one of St Ignatius Loyola's early companions wrote: “The Society cares for those persons who are totally neglected or

inadequately attended to. This is the basic reason why the Society was founded; this is its power; this is what makes it distinctive in the Church."[1] St Ignatius personally gave shelter to the homeless of Rome and established organisations to continue these services. Many of his followers have responded to the pressing social needs of their own times. Jesuit Refugee Service [JRS] was established in 1980 by Father Pedro Arrupe, then Superior General of the Society of Jesus. JRS was designed as a spiritual and practical response to the plight of refugees at that time, and to coordinate Jesuit efforts.[2] Given the increased incidence of forced displacement in the 1980s and 1990s, the Society of Jesus has several times restated its commitment to refugees.

2. In 1983, calling for a "review of all our ministries, traditional and new,"[3] the 33rd General Congregation reaffirmed the Society's concern for refugees. The Congregation urged the Society to take note of critically urgent concerns, among them "the sad plight of millions of refugees searching for a permanent home, a situation brought to our special attention by Father Arrupe."[4]

3. The mission of JRS, and its service to "refugees and displaced people," were confirmed by Father General Peter-Hans Kolvenbach in a letter to the whole Society in 1990. "Our service to refugees is an apostolic commitment of the whole Society, and in particular of those Provinces where the refugees come from, where they seek protection and first refuge, and where they finally settle. In the local context, the role of the JRS is to help our Provinces initiate and develop this work in collaboration with other Church and secular organisations, voluntary and governmental, which are active in the same field."[5]

4. In 1995, the 34th General Congregation drew attention to several critical situations, among them "over 45 million refugees and displaced persons in today's world, 80 per cent of whom are women and children. Often lodged in the poorest of countries, they face growing impoverishment, loss of a sense of life and culture, with consequent hopelessness and despair."[6]

---

1 Jerome Nadal, MSHI, V.90-2, p. 126

2 "The Society of Jesus and the Refugee Problem", Letter of Pedro Arrupe, S.J. to all Jesuit Major Superiors, 14 November 1980. The aims and activities of JRS were initially set down by Fr. Arrupe as:
to set up a network of contacts within the Society so that existing work for refugees can be better planned and coordinated;
to collect information that might lead to new opportunities for assistance to refugees;
to act as a switchboard between offers of help from Provinces and the needs of international agencies and organizations;
to conscientize the Society about the importance of this apostolate and the different forms it can take both within the countries of first asylum and the receiving countries;
to direct the special attention of the Society towards those groups or areas that receive little publicity or help from elsewhere;
to encourage our publications and institutes of learning to undertake research into the root causes of the refugee problem so that preventative action can be taken."

3 GC 33, 1983, #39 (Note: A General Congregation is the highest decision making body in the Society of Jesus.)

4 GC 33, 1983, #45

5 "Review of the Jesuit Refugee Service", Letter of Peter-Hans Kolvenbach, S.J. to the Whole Society, 14 February 1990

6 GC 34, 1995, Decree 3, "Our Mission and Justice", #65

5. In 1997, Pope John Paul II stated, “The Church looks with deep pastoral concern at the increased flow of migrants and refugees, and questions herself about the causes of this phenomenon and the particular conditions of those who are forced for various reasons to leave their homeland. In fact the situation of the world's migrants and refugees seems ever more precarious. Violence sometimes obliges entire populations to leave their homeland to escape repeated atrocities; more frequently, it is poverty and the lack of prospects for development which spur individuals and families to go into exile, to seek ways to survive in distant lands, where it is not easy to find a suitable welcome.”[7]

6. The 34th General Congregation affirmed JRS as one means by which the Society fulfils its mission to serve faith and promote justice: “The Jesuit Refugee Service accompanies many of these brothers and sisters of ours, serving them as companions, advocating their cause in an uncaring world.”[8]

7. The mission given to JRS embraces all persons who are driven from their homes by conflict, humanitarian disaster or violation of human rights, following Catholic social teaching which applies the expression 'de facto refugee' to many related categories of people.[9]

8. Jesuit Refugee Service, therefore, is an international Catholic organisation whose mission is to accompany, serve and defend the rights of refugees and forcibly displaced people. JRS facilitates the involvement of individuals and communities, promotes regional and global cooperation and networking on behalf of refugees. JRS undertakes services at national and regional levels with the support of an international office in Rome.

9. JRS shares in the Church's response at the parish, diocesan and international levels. “By her nature, the Church is in solidarity with the world of migrants who, with their variety of languages, races, cultures and customs, remind her of her own condition as a people on pilgrimage from every part of the earth to their final homeland.”[10]

10. Jesuit Refugee Service is a work of the Society of Jesus, namely, a work whereby the Society carries out its mission,[11] through which it manifests Ignatian values and for which in various ways assumes ultimate responsibility. The 34th General Congregation appealed

---

7 Pope John Paul II, Message on World Migration Day, November 1997

8 GC 34, 1995, Decree 3, "Our Mission and Justice", #65

9 The term refugee is defined by the United Nations Convention relating to the Status of Refugees of 1951. Since this definition refers only to individuals in fear of persecution, regional organizations in both Africa (OAU 1969) and Latin America (OAS 1984) have developed definitions which more accurately cover the mass displacements resulting from the social collapse consequent on conflicts and human rights abuse. "Refugees: A Challenge to Solidarity", (Pontifical Council Cor Unum, and Pontifical Council for the Pastoral Care of Migrants and Itinerant People, 1992), applies the expression 'de facto refugee' to all "persons persecuted because of race, religion, membership in social or political groups"; to "the victims of armed conflicts, erroneous economic policy or natural disasters"; and for "humanitarian reasons" to internally displaced persons, that is, civilians who "are forcibly uprooted from their homes by the same type of violence as refugees but who do not cross national frontiers."

10 Message of John Paul II for the 85th World Migration Day, 1999, #2

11 Constitutions, Part VII, #622, #623

"to all Provinces to support Jesuit Refugee Service in every way possible."[12]

11. Jesuit Refugee Service forms part of the Society's social apostolate, expressed in the Characteristics of the Jesuit Social Apostolate. The social apostolate arises from the very nature and mission of the Society of Jesus. Its aim is "to build, by means of every human endeavour, a fuller expression of justice and charity into the structures of human life in common."[13] The Characteristics provide criteria for planning and evaluating JRS activities.

12. Within the Ignatian spirit, JRS welcomes the involvement of lay persons and cooperation and partnership with religious congregations. "All those engaged in the work [of JRS] should exercise co-responsibility and be engaged in discernment and participative decision- making where it is appropriate."[14]

13. The criteria that JRS uses to select areas and activities are drawn from Part VII of the Jesuit Constitutions, concerning the mission of the Society of Jesus and its choice of activities.[15] JRS gives priority to situations of great need, to places where a more universal good may be achieved, and to needs that others are not attending to. JRS chooses expertise, because a partner is already established there, or because its initiative can enable others to become involved.

14. To accompany refugees is to affirm that God is present in human history, even in most tragic episodes. Jesus as an infant fled with his family into exile. During his public life, he went about doing good and healing the sick, with nowhere to lay his head. Finally he suffered torture and death on the cross. In companionship with Jesus Christ and serving his mission in the midst of refugees, JRS can be an effective sign of God's love and reconciliation. The biblical welcome offered to the widow, the orphan and the stranger is the JRS model of authentic pastoral service.

Peter-Hans Kolvenbach, S.J.
Praep. Gen.

The Feast of St. Joseph Rome, 19 March
2000

Original: English
Source: AR XXII (2000), pp. 665-671

a) Guidelines of Jesuit Refugee Service

Introductory Notes

1. These Guidelines describe how the Jesuit Refugee Service Charter is to be implemented. They were approved by Father General Peter-Hans Kolvenbach on

[12] GC 34, 1995, Decree 3, "Our Mission and Justice", #65
[13] Constitutions, Complementary Norms, Part VII, 7. Social Apostolate, #298 - 302
[14] GC 34, 1995, Decree 13, "Co-operation with the Laity", #343
[15] Constitutions, Part VII, #622, #623

19th March, 2000.[16]

2. Jesuit Refugee Service is an international Catholic organisation[17] with a mission to accompany, serve and defend the rights of refugees and forcibly displaced people. JRS facilitates involvement by individuals and communities, and promotes regional and global cooperation and networking on behalf of refugees. JRS offers services at regional and national levels, supported by an international centre in Rome.
3. These Guidelines are intended to clarify the organisational framework of JRS, its strategies and methods of work. They are designed to help everyone involved to know their roles and tasks.

A. JRS Methods and Strategies

Choice of activities and style of service of JRS

4. When selecting projects, JRS uses criteria found in Part VII of the Jesuit Constitutions, for choosing ministries that match the overall Jesuit mission.[18] JRS opts to work in situations of great need, in places where a more universal good may be served, where people's needs are not being met by others, and where it has a special contribution to make. JRS works where it is likely to be effective by reason of previous experience, or because JRS or the wider Society or a partner agency has already established a base, or because a JRS initiative could help mobilise others. More detailed criteria and procedures are drawn from experience and are documented in manuals.
5. JRS gives priority to accompaniment and pastoral presence among refugees and forcibly displaced persons. Services are tailored to meet local needs according to the resources available. No mode of assistance is excluded, but JRS normally offers services that are direct and personal. These include programs of pastoral care, various kinds of education for children and adults, social services and counselling, and health care.
6. JRS opts for a personal style of presence, and deliberately keeps its administrative structure as light as possible. JRS is not normally equipped to undertake large-scale emergency or infrastructure projects.
7. JRS uses many channels to advocate refugee causes. Preferred methods of pursuing advocacy are partnerships with Jesuit social institutes and centres of research, and also with human rights organisations. Advocacy is a vital element of the JRS mission.

Cooperation and Partnership

8. JRS works in coordination with local Jesuit Provinces and with Jesuit institutions and personnel.

---

16 These Guidelines replace the former JRS Guidelines approved by Father General in 1987.

17 On 19th March 2000, the Jesuit Refugee Service was given a juridic personality as a pious, autonomous foundation in accord with Canon Law, and recognised by the Vatican.

18 Jesuit Constitutions. (#622, #623]; Cf. GC 34, 1995, Decree 6, #168

9. Before setting up projects, JRS seeks to coordinate its activities and resources with those of existing groups, including local parishes and dioceses, religious communities and research institutes.
10. Where possible, JRS facilitates the involvement of individuals, institutions and communities in serving refugees according to their capacities and talents.
11. JRS seeks to work in collaboration with the local Church, always respecting the relationship of the Society with local Church officials.
12. JRS "joins efforts with other international institutions and organizations to combat the injustices which uproot peoples from their land and families,"[19] cooperating with UNHCR and international agencies and NGOs working in the interests of refugees.

Cooperation with Religious Congregations

13. JRS may opt to join or support the initiative of another congregation, or take part in joint projects with other religious congregations.
14. In every cooperative venture, JRS encourages religious congregations and their members to serve refugees according to their charism.

Terminating or withdrawing from projects

15. Once a refugee situation is judged no longer to require the intervention of JRS, a program may be closed. Alternatively, the program may be transferred to the local Jesuit Province, if its capacity and willingness are evident. The project may be handed over to the local Church, or to an international or local agency (see #19, band #20, b).

B. Modalities of the Society's Service to Refugees

16. The Society of Jesus exercises ultimate responsibility for JRS.
17. "The General Congregation appeals to all Provinces to support the Jesuit Refugee Service in every way possible,"[20] and JRS very much relies on that support.
18. The commitment of the whole Society to JRS may be expressed and organised in various ways, according to the principles in #19, #20 and #21.

The International JRS

19. In areas of acute or pressing refugee need, or where the local Jesuit Province lacks sufficient resources or, because of other demands, cannot offer service to the refugees:
    a. The Jesuit Refugee Service, as an international agency, has the capacity to respond quickly, flexibly and with autonomy, as an approved body of the Society.
    b. The decision to undertake or to terminate such activities is made by the JRS International Director after dialogue with the Provincial(s) in the region.
    c. A written understanding or a partnership agreement will be arranged with the local Provincial(s), setting out priorities and the way JRS is to operate in that Province or region.

---

19 GC 34, 1995, Decree 3, "Our Mission and Justice", # 65
20 Ibid.

d. Such programs and regions of the international JRS report directly to the International Director and are supported by the international office.

Local or autonomous JRS programs

20. In other areas, where the needs are not so overwhelming, or when the Province or Assistancy has the resources to undertake programs of service:
    a. Provinces and Assistancies may undertake a JRS project, assume responsibility for it and assign personnel to it.
    b. Programs using the JRS name should only be undertaken or terminated after consultation between the Provincial and the JRS International Director, formalised in a written agreement.
    c. Such programs will be supported by the International Office.

Non-JRS programs Serving Refugees

21. Each Jesuit institution and individual Jesuit, together with their collaborators, is urged to take initiatives in support of refugees. If an agreement has not been reached with JRS, responsibility for the initiative lies wholly with the one who undertakes the project. The JRS name and logo should not be used unless written permission is first obtained from the International Director. Nonetheless JRS, through its international and regional offices, is available to advise, encourage and, if necessary, co-ordinate such projects.

C. The Organisational Structure of JRS

The International Director

22. The International Director of Jesuit Refugee Service, who must be a Jesuit, is appointed by the Superior General of the Society and is accountable to him directly. The International Director serves for an indefinite term, normally not more than eight years. His responsibilities include promoting the Society's refugee ministry and providing the necessary leadership. He is responsible for all apostolates that carry the Jesuit Refugee Service name. He represents JRS in relation to other Church and international agencies. He determines the boundaries of JRS regions and must give approval before regional offices are established.

The Council of the International Director

23. The International Director is advised by a Council of three or four Jesuits, who are his consultors. They are appointed by the Superior General and serve for unspecified terms. Together with the International Director, they also serve as the administrative board of the Jesuit Refugee Service Foundation.

The International Office

24. The International Director heads the international JRS office at the Curia of the Society. He appoints staff and consultants, assigning to each a clear role and function.

Regional Directors

25. The Regional Director's position may be filled by a Jesuit, a religious or a lay person. Regional Directors are appointed in one of two ways, depending on the kinds of the

programs they direct. The procedures for these appointments will be detailed in a written agreement with Jesuit Major Superiors for that region.

26. The first mode of appointment is one initiated by the international JRS (cf. 19. above). Father General, in consultation with the International Director and the relevant Provincial(s) or Regional Superiors, appoints a Regional Director who is directly accountable to the International Director, while also maintaining close relationships with the local Jesuit Provincial(s).
27. In this case, the Regional Director is responsible for JRS activities in the region, including setting up and closing down projects; also for recruitment, orientation, placement, support and termination of workers; for preparing funding applications, evaluating and reporting on work done; for public relations; for maintaining the profile of JRS in the region and developing good relations with the local Jesuit Province(s), and also with Church and civil authorities; and for communications, research and public education concerning the needs of refugees in the region.
28. The second mode of appointment applies when a Provincial or Conference of Provincials is responsible for a JRS regional program (cf. 20 above). Here the initiative in appointing a Regional Director lies with the Provincial or Conference, though the appointment must receive approval from the International Director. Depending on the terms of appointment, such Regional Directors may be given responsibilities similar to those listed in #27.

International Meetings of Regional Directors

29. The International Director meets formally with the Regional Directors at least once a year to exchange experiences and learn from one another. This meeting is important in assisting the International Director to implement the JRS mission and manage the international organization.

Planning, Reporting & Accountability

30. All JRS Regional Directors, however appointed, are to consult with the International Director when establishing priorities and programs. Major projects require a written plan approved in advance by the International Director. Authority to raise funds in the name of JRS belongs to the International Director, who may delegate this authority. Regional Directors must request permission before undertaking any new fundraising. They should send the International Director an annual narrative and financial report covering all activities in their region undertaken in the name of JRS.
31. The International Director normally consults Regional Directors when setting policies applying to the whole of JRS.

Flow of communication

32. Within JRS major emphasis is given to keeping lines of communication open.
33. Regional Directors are encouraged to publish regular bulletins, recording and analysing the experiences of refugees and of the JRS workers who accompany them.

Identity of JRS

34. In some countries, to accomplish its mission JRS must register as a non-government organisation according to law. A local NGO proposing to use the JRS name must first have its constitution approved by the International Director before submitting it to the civil authorities.

35. Approval from the Regional Director (or the International Director) is needed for a project to employ the name "Jesuit Refugee Service", "JRS", or to use the JRS logo.

Regional Councils

36. Each Regional Director, whether appointed by the international JRS or appointed regionally for autonomous JRS programs, is to be supported and advised by a council. Regional Directors responsible to the international JRS should propose a list of council members to the International Director for approval and appointment. Autonomous JRS regions are to have a comparable structure, with a committee or governing board or group of consultors who meet regularly.

National and Project Directors

37. In countries where JRS has major refugee projects, Regional Directors may appoint National Directors to assist them, after consulting the International Director. National directors report to Regional Directors, and may be Jesuit, religious or lay. They oversee the implementation of country projects. They are responsible for relations with the local Jesuit communities and other religious communities, as well as for relations with national local Church, civil authorities, local representatives of international organizations such as United Nations High Commissioner for Refugees (UNHCR), and other representatives of non-government organizations. They develop staff job descriptions and care for the working, living and safety conditions of JRS personnel. They explore new needs of refugees on the national level, and promote research.

38. With the agreement of Regional Directors, National Directors may appoint Project Directors responsible for a local project and its staff. A Project Director is responsible for the JRS team's relations with the local refugee population and with local authorities.

Jesuit Province Coordinators

39. Each Jesuit Province is to have a JRS Coordinator, or Contact Person, appointed by the Provincial in consultation with the Regional Director (or if there is not one, with the International Director). The JRS Province Coordinator maintains regular contact with the Regional and International Directors and is responsible for circulating JRS communications to the Province, recruiting new JRS workers, encouraging public concern for forcibly displaced persons, promoting services to them·, and soliciting financial contributions to JRS.

D. Membership

Recruitment, assignment and dismissal of personnel

40. JRS establishes its own criteria and procedures for selection and dismissal of its

personnel, whether Jesuit, religious or lay.

41. Whenever possible, JRS consults, trains and recruits refugees, and encourages them to participate in planning, implementing and reviewing projects.

42. When a religious is being recruited to JRS, a three-way agreement is normally concluded between JRS, the individual religious and his or her Major Superior, concerning the length of time and conditions governing this assignment.

Status of JRS personnel

43. JRS personnel may be either volunteers or salaried. In every case a clear and just agreement must be concluded concerning benefits and conditions, duration of service, lines of accountability and procedures for dispute resolution.

Secondment of JRS personnel to other agencies

44. JRS may second personnel to another agency. In such cases an agreement is negotiated by the relevant Regional Director with the agency concerned, and is accompanied by a written agreement with the JRS member who undertakes this assignment.

Procedure for assignment of Jesuits outside of their Province to the International JRS

45. The duration and modalities of assigning a Jesuit to JRS require agreement of the sending and receiving Provincials and the JRS Regional Director. Once a Jesuit is made available by his Provincial and is accepted by the international JRS, JRS is responsible for determining his assignment. The JRS Regional Director informs the receiving Provincial in writing, in advance, about the proposed assignment. The receiving Provincial's agreement is then necessary before the assignment takes effect.

Scholastics on regency

46. A scholastic in formation may be missioned to JRS and accepted for refugee service during regency. The Guidelines approved by Father General in March 1987 regarding scholastics spending regency with JRS remain in place.[21]

Status of Jesuits in JRS

47. When a Jesuit is assigned to JRS, the receiving Provincial is responsible for his personal and spiritual care (cura personalis). If the assignment is for a short term, the Jesuit is regarded as 'residing' (degens). If the assignment is for two years or more, he should be considered 'applied' (applicatus).

Appendix - I[22]

Guidelines For Regency with the JRS

What JRS might expect from major superiors

1. Scholastics are encouraged to take the initiative in asking to be missioned to JRS and refugee work during their regency. Superiors (local and provincial) might

[21] See Appendix I

[22] These Guidelines for Regency with JRS were an appendix to the original JRS Guidelines, approved by Fr. General on 19 March 1987, and remain in effect.

encourage those scholastics with special aptitudes for this ministry to apply, but they should not propose such work to scholastics as a means of resolving vocational or other problems.

2. The qualities required of scholastics are those needed in other demanding work: emotional stability, solidity in vocation, reliability and the ability to adapt to new peoples, cultures and situations.
3. It is important that scholastics in this work should have shown competence and found satisfaction in another work experience, whether in a previous year's regency or before entering the Society.
4. Superiors should share with JRS the responsibility of providing both a period of special preparation for this regency and a process of reflection on it during and after regency.

What major superiors might expect from JRS

5. JRS should take responsibility for informing both scholastics and those responsible for their formation about the special needs of refugees and the claims they make on our lives as Jesuits.
6. JRS personnel as well as superiors share responsibility both for the content of the preparation for this regency experience and for subsequent reflection on it.
7. Since the general principles which govern responsibility for scholastics in regency are embodied in many different ways and situations, JRS program directors are responsible for setting up effective structures of accountability and of support for the scholastics, in cooperation with the provincial and local superiors concerned.
8. The JRS program director should also ensure that appropriate structures of community life for scholastics exist. Although conditions differ greatly, these general points may be made:
   a) There should be a community of faith to which the scholastic belongs. This may consist of other religious and lay people, as well as Jesuits.
   b) A scholastic should have another Jesuit to whom he can relate and with whom he can pray and share his faith. Ideally a scholastic will be able to pray and speak with someone who shares his native language.
9. The major superior, who has responsibility for the *cura personalis* of the scholastic, must be satisfied that the living and working conditions meet both the personal needs of the scholastic and the requirements of his formation.

Original: English
Source: AR XXII (2000), pp. 672-682

14. Creative Fidelity in Mission

Inaugural Address of Fr. General at Major Superiors Meeting

Loyola 21-28 September 2000

First of all, I would like to welcome you to Loyola for this meeting which the 34th General Congregation thought important enough to make obligatory. We must hope that it does not suffer the same fate as the Congregation of Provincials. That creation of GC 31, after its first meeting at this very place in September, 1990, was suppressed by Decree 23 of the last General Congregation! But, as a kind of consolation prize, that decree followed up the suppression of the Congregation of Provincials by mandating that, about every six years from the last Congregation, the General convoke "a meeting of all provincials, in order to consider the state, the problems, and the initiatives of the universal society, as well as international and supra-provincial cooperation" (486).

This meeting was convoked within the limits of time foreseen by the decree. The expression "all the provincials" has been interpreted in conformity with the practice adopted for participation at General Congregations: all major superiors and all Provincial Conference moderators. The General Counsellors are participants too, as is, by way of exception because his help is indispensable, the Secretary of the Society. No other officials of the Curia, nor the Sectoral Secretaries, are in attendance.

This meeting has neither the tradition, the "formula," nor the legislative powers of a Congregation. It is a unique occasion for all those men who carry the weight of responsibility for the Society to make each other's acquaintance, to strengthen bonds of mutual aid and of apostolic collaboration, to share their experiences and their initiatives. It is especially an opportunity to reinforce interprovincial connections and to launch such efforts anew with a view to greater apostolic effectiveness at the supra-provincial level.

This meeting can take as its task what Decree 21 of the last Congregation recommends being done together with provincials and moderators: discern "the greater needs of the universal Church" and establish "global and regional priorities" which are "to be taken into consideration as conferences and provinces establish their own respective priorities" (461).

To make the meeting easier and to obviate finding ourselves without a focus, a "coetus praevius" was constituted. This committee, in close collaboration with the General Curia, prepared an agenda to put at the disposal of the participants and a certain number of documents pertaining to questions we would have to discuss. The agenda was structured to leave room for personal or inter-Assistancy meetings and to help us arrive at recommendations which the Society's central government could make its own. For the rest, since this is nothing more than a meeting, the way of proceeding can be questioned and modified without the restrictions and preliminary conditions which are imposed in the case of the various "Congregations".

Creative Fidelity

It is not at all by chance that this meeting is being held at Loyola. To be sure, it seemed wise to avoid the Eternal City which, overrun by Jubilee Year Pilgrims, would not be the appropriate place to offer effective hospitality to such a gathering. But the choice of Loyola has an altogether positive significance for the Society: it means that this meeting by its return to origins is in search of a new point of departure, a fidelity to the experience of Ignatius which is at the same time creative.

It is unimportant whether or not we use the currently "in" word "Refounding." That word only means that Consecrated Life is not called upon to repeat what the founder did, but to do what he would do today, faithful to the Spirit, in responding to the apostolic needs of our time. But in fact, this "in" word is clearly much more than just that; it is an admission of a malaise because something is not working right, a feeling that there is a disconnect between the desire to follow Christ and the way in which the spiritual legacy of the founder is actually lived out. We sense that the work of renewal and adaptation to modern culture is insufficient; that we must be more radical, as much in returning faithfully to our origins as in attending to the challenges of the present moment, and to what all that demands of us in terms of living out, here and now, the experience of our founder Ignatius.

If we want to translate in Ignatian language that passion for God and for God's kingdom which pushes us "courageously to propose anew the enterprising initiative, creativity and holiness of their founders and foundresses in response to the signs of the times emerging in today's world" (VC 37), it would be better to put aside the concept of "Refounding," given the dynamic nature of Ignatian spirituality. Our experience of Ignatius is not that of a founder who builds on stable and enduring underpinnings, but of an animator, an inspirer who sends us out on one of the possible paths toward God. If "refounding" means to give or to restore a foundation to Consecrated Life, then we must recognize that for Ignatius the Society's foundation was not a rule or a doctrine, an organizational chart or an organization, but a source of living water which, in discerning the Spirit, gushes up ceaselessly anew, cooling and revitalizing for a greater service of God and God's kingdom of love.

Thus, as he codified his experience in the Constitutions, Ignatius could not avoid verbs of movement: "we think it necessary that constitutions be written to aid us to proceed better, in conformity with our Institute, along the path of divine service on which we have entered" [134]. Our faithfulness is inscribed in the creative experience of Ignatius, which is "a sure path toward God" on which Ignatius wanted us to run [582]; our creativity is founded on our "way of proceeding" which invites each of us to "examine what could be most helpful toward achieving the Society's aim" [803] "so that in everything God our Lord and the Apostolic See may be better served" [612].

If, then, we want to examine ourselves on this creative fidelity (or "refounding"), an initial question arises: Is my leadership of the province or region which the Lord of the Harvest has entrusted to me conditioned by maintenance of apostolic works, by keeping Ours happy, by a context of immobility or of rampant discouragement? Or is it instead "moved with a desire of serving" the Divine Majesty [540] and of "going forward in greater service to God"? [281, 424, 565]. Do we attempt new initiatives with the men whom the Lord gives us, or are we good administrators but without spiritual movement, without

troubling spirits (Sp. Ex.6)? Are we perhaps insensitive to what is being brought to birth in the Church and in the world, and is seeking some initiative, some creative action from us? Without a doubt it can be said, exaggerating a bit the worry St. Ignatius expressed, that one ought to distrust a province which the provincial characterizes as tranquil or serene. It would be better for the province to be stirred up and doing something new for the greater glory of God.

St. Ignatius was not familiar with the expression "creative fidelity," but the apostolic tension it connotes defines the identity of the apostolic body of the Society from its origins until now.

Fidelity to the Society

Fidelity, first of all, to the gift of the Spirit which the Society of Jesus is to the Church in the world. Ignatius was keenly aware of that when he wrote: "The Society was not instituted by human means; and it is not through them that it can be preserved and increased" [812]. The Society is entrusted to us as major superiors in a way that is precise and well defined. But we do not direct the Society by personal whim or according to our own inspirations, even our better ones. The obedience which, as those in charge, we can and must demand is conditioned by our fidelity to the gift of the Spirit which the Society is, "relying on God our Lord whom it serves" [555], desiring only "the service of his Divine and Supreme Majesty" [190].

There are many other pathways to God, many other spiritualities, old and new, in the Church. But if the Lord has called us to be "incorporated into the Society" [59], something much more than being received into some association, fidelity to this apostolic body forbids any sort of double adherence. It urges us to explore the gift of the Spirit and to exploit it accurately. We do this by examining the experience of Ignatius and his first companions, by discerning how to make fruitful today our rich spiritual heritage, nourished incessantly by the Spiritual Exercises, our long, many-faceted apostolic tradition, and our particular way of proceeding which launched and sustains the dynamism of our apostolic religious life. But that in no way means closing ourselves up proudly in a kind of obstinate "restorationism". It means making fruitful the gift which the Spirit has confided to us for the service of the Church in the world, by means of "all the good works which God our Lord deigns to accomplish through the entire Society for his greater service and praise" [114].

So while believing deeply in dialogue and partnership, while being thankful for living in a society rich in pluralistic diversity, we must face the facts: we will have nothing to bring to this society or this dialogue if we do not permit ourselves faithfully to imbibe, as it were, the Ignatian charism. Not to repeat it mechanically, but to recreate it here and now at the service of the Church and the world. That's the reason we must insist that the characteristics of this charism are imprinted on all our formation, initial and ongoing, and why we must be vigilant in assuring that our manner of praying and acting, of discerning and governing, reflects the gift that the Spirit entrusts to us for his Church in the world of today.

Fidelity to the Mission

Fidelity to the Society's source of life, which is God [134], leads us to pose the question: Why did the Lord wish to create the Society? What is the raison d'être to which we must remain faithful? Or, more simply, what is it to be a Jesuit? The 32nd General Congregation felt the need to raise this question, and it responded: "It is to know that one is a sinner, yet called to be a companion of Jesus as Ignatius was: Ignatius, who begged the Blessed Virgin to 'place him with her Son,' and who then saw the Father himself ask Jesus, carrying his Cross, to take this pilgrim into his company" (11).

This happy and inspiring reference to the experience of La Storta expresses well what we are called to become. Still, the General Congregation is not content with it: rather, it chooses to engage itself in the struggle for faith and justice, making this engagement the essential characteristic of what Jesuits are and do today. Then the Congregation found again a word dear to St. Ignatius, whose apostolic experience had given it a new meaning: mission. "A Jesuit, therefore, is essentially a man on a mission: a mission which he receives immediately from the Holy Father and from his own religious superiors, but ultimately from Christ himself, the one sent by the Father. It is by being sent that the Jesuit becomes a companion of Jesus" (24).

When Ignatius used the word mission, he was careful to give it this precise sense. Though today the accent is almost exclusively on to whom one is sent, for Ignatius the primary stress is on the one who sends. In Ignatius' time the word 'mission' was not yet used to speak about propagating the faith, preaching the gospel, announcing the good news. When Ignatius presented himself to Pope Paul III in 1540, he expressed his desire to be sent, his availability to follow to any place the Lord who is sent to announce the Kingdom of God, still today, in "synagogues, villages and towns" (Sp. Ex. 91). The last Congregation took up the word 'mission' in a determined way, highlighting its three dimensions: our mission and culture, our mission and justice, our mission and interreligious dialogue, and also underlining what we are: servants of the mission of Christ. And in its Decree 26, summarizing the characteristics of our way of proceeding, the General Congregation recalls that our "ideal is an unconditional consecration to mission, free of any worldly interest, and free to serve all men and women" and that "our mission extends to the creation of this same spirit of mission in others" (558).

We must recognize that fidelity to the service of Christ's mission puts us, as a missionary body, in a delicate situation, facing difficult demands. First of all, when each of us sets about elaborating an apostolic plan for the province, or planning the future of our works, he naturally takes into account in one way or the other, as he reflects on what has to be done, the present possibilities and the limited available resources. But we are urged by fidelity to the Ignatian charism to make apostolic choices in function of the service we are to render - "the greater service" [623] to "aid souls to reach their ultimate and supernatural end" [813], to "attain the ultimate end for which they were created [307], "with our objective of greater universal good always kept in view" [466].

Next, when we want to learn from Ignatius how to particularize this greater universal good, how to choose concrete means of serving the mission of Christ, we observe that the Constitutions look to a horizon which is always open, a perspective always undefined.

Ignatius never lets himself get trapped in only one determined work, or fixed in only one precise place. He makes it clear that he prefers this or that concrete form of service; he even sketches a sort of hierarchy where priority is given to the direct service of the Word of God, to help people to a personal encounter with their Lord, Creator and Saviour. But despite these priorities, he does not determine ahead of time the modalities of serving the mission of Christ. That remains a service at large, where fidelity to the Ignatian charism presses us to be continually inventive, incessantly on the move, for there is always more service to pursue.

It would be useful indeed to have a list of concrete forms of serving the mission of Christ: a kind of exhaustive enumeration like province plans sometimes try to include. But the path Ignatius indicates is the choice of ministries which results simultaneously in a passion for Christ's mission, to be pursued today, and in a liberating indifference with respect to all concrete forms of service so we are able to choose the one which, given the situation of the Church and the world here and now, is the greater service. If an apostolic plan is not the fruit of this tension, it will not guide a major superior in his choice. To be fruitful, a plan depends much less on numerous Jesuits than on men of genuine quality, human and spiritual. Too often, apostolic plans lack the true "indifference" needed; they try to satisfy everyone, maintaining what they dare not sacrifice in view of a greater good, forgetting to create a space for the free choice of upcoming generations so that they can craft the apostolic service which the future is already signalling. Doubtless that is why some procurators at the time of the Congregation last September reported having the impression that major superiors did not know where they were going and sought refuge in managing everyday affairs, taking advantage of opportunities which happen to come their way and letting go of those with which they cannot deal.

This impression of certain procurators, this expressed judgment, does not take into account the fact that, in a mission, only the sender knows and marks out the pathway to be followed by the one whom he sends. Fidelity consists in walking at God's pace, day after day, with enough vision gained from discernment to keep moving forward, and enough flexibility to change paths when the gentle breath of the Spirit leads us where and as it wants. In any case, the Jesuits confided to us by the Lord have a right to be sent on mission. The annual account of conscience to the major superior remains the privileged moment when one's personal mission - not to be identified with work alone - can be integrated into the province's apostolic plan. Since in the end everything depends on the spirit of mission - in the Ignatian sense of the term - which animates the province and each of its members, we will have to ask ourselves, as men given official responsibility, about what must be done in order that the Society clarify and deepen, define and make concrete its fidelity to the experience of Ignatius at La Storta which we have to live here and now in the service of Christ's mission.

Creativity for the "Magis"

Ignatius would perhaps have been astonished at the expression "creative fidelity." In his spirituality of "magis," creativity is inscribed on the very heart of the fidelity to follow the Lord who is always "en route". The Constitutions themselves - drawn up as the itinerary of progressive incorporation into the apostolic body of the Society - testify to Ignatius'

sensitivity to new challenges, new needs, new requests as we meet changing national and international circumstances, shifting ecclesial and cultural situations. Following Ignatius, "every son of the Society will always act and react in a consistently Jesuit and Ignatian way, even in the most unforeseen circumstances" (GC 34, 562). This is because in the midst of the equally complex challenges and opportunities of today's world, when the Jesuit discerns God's signs of the times, he discovers an apostolic need for creativity. The last Congregation - probably exaggerating a bit in relation to our lived reality, but with an accurate grasp of Ignatian spirituality - affirmed that "Jesuits are never content with the status quo, the known, the tried, the already existing. We are constantly driven to discover, redefine, and reach out for the magis. For us, frontiers and boundaries are not obstacles or ends, but new challenges to be faced, new opportunities to be welcomed. Indeed, ours is a holy boldness, 'a certain apostolic aggressivity,' typical of our way of proceeding" (561).

This is how creative fidelity in the Ignatian sense looks, at least in principle. One or other of us, or perhaps each of us, may have difficulty in recognizing his province in this missionary spirit ever on the lookout for the "magis." Even so, it will repay us, in order to know better and to discuss among ourselves the spiritual state of the Society, to place in relief some aspects of this creative tension.

Creativity in the Tensions of Life

For if we want our lives to be faithful to the Ignatian charism, we must expose ourselves to a whole series of tensions which Ignatius introduced into consecrated life and which make it fruitful. Contemplation in action, universal availability and the inculturation which is inevitably local, gratuity in mission and goods held for the apostolate, the Spirit which inspires and the Spirit which speaks through the Church, discernment in common and obedience, solidarity with the poorest and education of tomorrow's elite, the desire to have many vocations and the inevitably reduced number of those who respond to the demands of the mission proper to us Jesuits. It would not be hard to add to the list of these tensions which mark our apostolic life disturbingly. It is a life lived in the world and at the heart of humanity, like the life of the Lord's apostles.

Here at Loyola, we can remind ourselves with gratitude that Ignatius, while clear about the need for a gospel radicality expressed in some forms of breaking with the world, was called by the Spirit to inaugurate a consecrated life whose radicality expressed itself in companionship with those who are in the world, in the name of the Lord who "loved them to the end" (Jn. 13.1). It was a companionship in "the service of God our Lord by helping souls who are His" [204], and it was to "embrace all kinds of persons, to serve and help them in the Lord" [163]. Ignatius knows that this presence to the world carries risks with it. The tensions inherent in our apostolic consecrated life easily lend themselves to dichotomies, compromises or ambiguities which distort our mission and render it inoperative. In the spirit of Ignatius, the Society's focus on God cannot be separated from its focus on those who are in the world. It can only have the one if it has the other too. All its apostolic radicality is expressed in the vigour with which it experiences as creative the tensions inevitably arising between its fidelity to God and its fidelity to those who are in the world. Its visibility cannot be based on a radical breaking with the world; it has to reside rather in a presence. And that presence has to be living, speaking and acting; it has to expose

itself to the anguish and the questioning of men and women in the world; it has to be in solidarity with them in their joys and sufferings, their hopes and their miseries, all in the name of a Lord who loves them to the furthest stretch of a love that is chaste, poor and obedient.

It is for Him and for them that we bear with all these tensions, which ought usually to render our life and our mission fruitful and creative, but can also paralyse or divide us. That will happen if we do not dare to find nourishment in the questions the world poses and the doubts the people of God experience, and to face those questions and doubts squarely so as to discern what to do and what choices to make. It is up to us to see if, in our provinces and at the interprovincial level, there is space for prayerful discernment and open dialogue, for sharing and exchange, in order to be able together to find our path and to overcome the tensions which are part of our mission. It is up to us as well to see to what extent we ought to make known to those who are in the world what is at stake in our discussions, so that we can proclaim the good news to them, in season and out of season, or denounce injustice in solidarity with them and for their sakes.

The Tension of Global vs. Local

At this meeting of all the major superiors of the Society, one tension ought to be of particular interest to us. At the time of his visit to Georgia last year, John Paul II presented it as the tension which will mark the next millennium. It is the tension between the globalisation which is ongoing and the local realities which are at risk. At many levels, from economy to religion, the world is becoming more and more a "global village." On the level of information, for example, globalisation allows us to find out rapidly what is happening in the world; that generally produces a reaction of worldwide solidarity. On the level of religion, ecumenism and interreligious dialogue are becoming almost inevitable. For how could the growing union of our race which is an increasing possibility both from a human and a divine perspective, not be a possibility at the religious level? Thanks to immigration and emigration, tourism and volunteerism, work research and the analysis of modernity, humanity is on the move. In the face of that, all immobility, all sectarianism, is becoming anachronistic. At the level of politics, countries are discovering themselves to be more and more interdependent; they are forming unions or blocks to face global challenges together. For its part, the Second Vatican Council, nudged by the Spirit, rediscovered the Church as a communion in the Spirit, solicitous for all the churches and open to the Spirit at work in the whole of humanity and filling the entire universe.

While welcoming gratefully this movement toward globalisation as a chance for growing brotherhood, John Paul II also highlighted its negative aspects. Globalisation risks plunging ahead without respecting cultures, nations, languages or even persons in their due distinctiveness. Especially at the economic level, globalisation is judged rather negatively, since a market economy gone global does not function for the benefit of everyone. It looks to its own development, and so it makes the rich richer and the poor still poorer. So globalisation itself is proposed as an object of our discernment, with aspects undeniably positive but also dangerously negative.

St. Ignatius' vision was unabashedly global: "our vocation is to travel through the world and to live in any part of it whatsoever" [304]. Because he wanted to deal with the universal

good, which is always the greater good, mission for Ignatius could not be anything but the mission of a universal apostolic body, gifted with global apostolic availability. Even when we are responsible for a clearly defined corner of the Lord's vineyard, we are challenged by the Ignatian charism not to close ourselves up in it, not to isolate ourselves from the universal body of the Society. Just the opposite: we will always work from the perspective of a mission which prolongs and broadens the mission of Christ, and so will always be open to embracing the whole world. Open, too, to the many-sided gratuity of the gift God makes of himself to all of humanity, in and through Christ. It is in that spirit that we will have to intensify interprovincial collaboration and supra-provincial cooperation. It would be regrettable if, in this meeting at Loyola, we were pressured to work together only out of unavoidable necessity brought on by the lack of qualified personnel or by the complexity of our institutions. May we reinforce or put in place interprovincial or supra-provincial structures as the expression of our union of minds and spirits, of the solidarity and cohesiveness of a single universal apostolic body, at the service of the universal Church in the midst of the world.

The Tension of Collaboration between Provinces

There is one tension we must live concretely. We are to think globally, but our activity will be in function of a particular place, of local realities. We cannot choose between the global and the local: we have to live the tension between universal good and particular good. It is up to us, though, whether this tension will be destructive or fruitful for the good of humanity. St. Ignatius did not hesitate to confront the Society with this apostolic tension: he demanded universal availability and at the same time he mandated an apprenticeship in the language and culture of that small plot where the Master of the vineyard has sent his missionary. In the spirit of Ignatius, globalisation ought to lead, not to uniformity but to union, to a communion in the Spirit which makes a Pentecost event out of the rich and disconcerting diversity of local Churches, of schools of theology and currents of spirituality, of cultures and languages, of vocations to lay, clerical and consecrated life.

The temptation exists, as we are very well aware, to entrust this union to a centralizing administration as something imposed or as a substitute for true brotherhood in mission. But our concern for the universal, taking off from the particular for which we are responsible, ought rather to galvanize us to create and develop interprovincial and supra- provincial initiatives which will work to build up union, mutual communication, common vision, and participation in common projects so as to accomplish the common mission the Lord has entrusted to us.

As much as we stay away from a structured federation of provinces, the Constitutions open the doors wide, despite appearances, to Conferences of Major Superiors' broadening their apostolic perspectives and their manner of operating. In the coming millennium, it is these Conferences which will have to support the tension, among other Ignatian tensions, between a globalisation which as it advances must respect due particularity, and local realities which in defending their rights must avoid individualism, fundamentalism, and other "isms" like them. A new mission awaits us there.

Manifestations of Creativity

The General Congregation asked this meeting to examine the state, the problems and the initiatives of the universal Society (GC 34, 486). So I would like finally to indicate in what ways creative fidelity shows itself in the Society as well as in the whole of consecrated life of which the Society is a part.

First of all, we should recognize gratefully what has been done for years - and is still being pursued with great interest - in terms of the return to our sources. The results allow us to open ourselves as Jesuits to the challenges of the future. It is our job to make known those results both within the Society itself and to all those men and women who wish to find inspiration in this "gift of the Spirit" to the Church.

Secondly, we should note the generally positive attitude toward problems connected with vocation recruitment, admission and perseverance, the increasing shakiness of our institutional work, the decline in quality of services rendered or expected, and the growing number of cases of sickness or fatigue, aging or accidents. This positive approach is seen as much in the full integration of those who offer themselves to the mission of the Society, in accord with Ignatius' own wish, as in a more aggressive policy of vocation promotion: this last, accomplished especially through prayer that the Lord of the harvest send new workers for his mission and also by putting into action the Lord's own invitation to "come and see", thanks to a determined effort to live our consecrated life authentically, thanks also to a generous openness to what the Spirit says to us through the expectations of the young who are the future. It is this positive approach, too, which shows itself in our desire to concentrate our efforts on the essentials of our own mission, while we encourage men and women who are not members of the Society to participate broadly in Christ's mission.

We ought to keep in mind as well the three creative dimensions of our mission elaborated by the last General Congregation as responses to the Holy Father's appeals for specific help from us for the new evangelisation. Ours is a mission which integrates closeness to and service of the poor. It is a mission founded on dialogue, not imposing but proposing the good news in constantly new forms of connecting and sharing with those who believe otherwise than we. It is a mission which, through the living processes of inculturation even in one's native land brings in our day the gift of the creating, redeeming love of Christ to a world which thirsts for God even while it walks steadfastly away from God's good news. Reading the annual reports of major superiors, one sees that the directions taken are well chosen and supported, but that there remains ample room for creativity, for opening ourselves still more radically and more generously in our actions to him who is the true "way which leads men to life" (Examen [101]).

Still another sign of creativity is the way the Society welcomed the invitation to live community life, where we come together for mission, in a manner more characteristic of missionaries. Creative fidelity to the Ignatian charism cannot be the business of one isolated Jesuit. It supposes a union of minds and spirits embodied in life and action carried on together as companions of Jesus. And in fact the ex-officio letters this year witness to a real desire, on the part of the young but also of the not so young, to share the call of the Lord which unites us and the mission which, through his Spirit, he continues to entrust to us. Even if in the course of this meeting we concentrate on interprovincial and supra-provincial

collaboration, it is clear that we want to be able to count on a Society and on companions who live in communities of availability and brotherhood, of solidarity and hospitality, as just one apostolic body. The collaboration we want will remain a dream if we lack the patient effort to get at the underlying problem of a community life still too often infected by the virus of individualism. But in this area too, we have embarked on a creative path toward building communities which are brotherly and missionary, according to our way of proceeding.

I come finally to the last sign of creative fidelity in the Society and other religious families: the prayerful discovery of discernment to hear what the Spirit is telling us, here and now. The source of the prayer which accompanies and guides this discernment is more and more the word of God, the Scripture. To say it as Ignatius would: we must contemplate unceasingly the mysteries of the life of our Lord Jesus Christ, to know him intimately but also to discover his way of fulfilling the mission received from his Father. We cannot build the Kingdom except in the spirit and manner of acting of the Lord, who has an understanding of what is effective which is totally different from the one we arrive at naturally. The last General Congregation confirmed: "Today, as always, it is deep, personal devotion to Jesus, himself the Way, that principally characterizes the Jesuit way of proceeding" (539). But this devotion also bears on the way in which the one sent by the Father accomplished his mission. Contemplation of the mysteries of Christ's life places us with him so that, in the face of all the problems which touch our mission especially, in our days here, those of interprovincial and supra-provincial collaboration we become capable, through his Spirit, of making the choices Christ made. And of making them, in these days of a new millennium, in creative fidelity to Ignatius, from whom we learned all this.

This, then, is the source of the fidelity and the creativity which we will have to explore and exploit as if anew, inspired by the conversion of Ignatius, for the greater glory of God.

Original: English
Source: AR XXII (2000) pp. 727-739 (Major Superiors Meeting in Loyola 21-28 Sept. 2000)

15. Loyola 2000

8 December 2000

TO THE WHOLE SOCIETY

Dear Fathers and Brothers,

The Peace of Christ.

Loyola 2000 is already an event of the past but that we can look back on, following Saint Ignatius, who taught us the importance of *remembering*: "we should pay attention to and dwell upon those points in which we have experienced greater consolation or desolation or greater spiritual appreciation" (Exx 118). This encounter of all the Major Superiors of the Society, 118 in all with 12 general councillors, was above all a true meeting of friends involved in the same mission of the Lord. The provincials and regional superiors, the moderators and the general councillors, were able to meet and talk, sharing the joys and the burdens of their responsibilities and examining how they can better help each other. The meeting was not concerned with legislation or decision-making, but it greatly contributed to strengthening the awareness of a common involvement in the work of the Lord's Church, as a universal, apostolic body striving to attain communion in the Spirit in the midst of a world moving toward universality. Nations are discovering their interdependence. People have become more internationally minded, moving out beyond their religious, cultural, national and linguistic boundaries.

The experience of Loyola 2000 demonstrated how an exclusive focus on a province or an assistancy, supposing this were possible, does not make full use of the wealth the Lord has granted us by founding his Society on an international group of men concerned with all the churches, in "their consideration of the whole surface of the earth" (SpEx. 106), and who live obedience understood as apostolic availability to go wherever the Lord sends, while endeavouring out of love to inculturate themselves in that part of the vine in which they are placed. This sense of apostolic co-responsibility for the whole of the universal Society does not arise from the inevitable consequences, to which we would be more or less resigned, of reduced numbers and resources. Rather, it is a characteristic of our apostolic service, without which the Society would no longer be itself. A major outcome of Loyola 2000 is this deeper awareness of the central character of the Society expressed in solidarity, openness and sharing among servants of the same mission of Christ for which we are mutually responsible. In this respect, the meeting at Loyola fully realized its goal.

A call to solidarity and to look beyond our particular concerns

A participant stated well what all felt, when he wrote: *At Loyola, in communication and sharing, we heard together a call to foster solidarity and to go beyond our particular concerns. I believe that we went from the concept of a universal mission handed down almost uniquely from the General and the central government of the Society to a universalism lived by each province in an effort to render a greater service. No doubt, it is the General's responsibility to*

determine provinces, assistancies and provincial conferences. To him belongs the responsibility to assign a mission to a province. The General ensures unity. Also, provinces have always helped each other. Now, however, they and all the Jesuits are invited to look more to the universal mission beyond their immediate concerns. The fact of not having had to produce decrees favoured an increased awareness among the provinces and regions of a call to foster the unity of the Society. Those responsible for the government of a province and the missions assigned to it by the General must also be concerned for the universal mission of the Society. The decisions taken at province level must now take into account the needs of other provinces and regions and of other apostolates, so that this development does not remain a pious intent. Ways must be sought to produce concrete results. A way of proceeding must take form. Initially, it is at the level of the assistancy and through the common effort of neighbouring provinces that this widening of our apostolic horizons will take place. We will need to use more effectively the structures that already exist. It will be necessary to take the time and means to come to know each other better, thus facilitating the awareness of greater needs that can exist in a nearby province and seeking together the solutions to problems that surpass the capacities of one province.

In the spirit of Loyola 2000, the interprovincial and supraprovincial structures will have to be strengthened to sustain and promote the universal character of the Society's mission. To that effect, suggestions were made at Loyola. These are presently under study so that at the meeting of the moderators of the conferences of provincials in September 2001 they may be sanctioned and given the necessary authority as desired by the 34th General Congregation (Decree 21).

Fidelity to the Ignatian Inspiration

While, at the personal level, the participants at the meeting of Loyola 2000 were able to renew twinnings and other forms of mutual help, the major superiors as a whole found time to examine the state of the universal Society. Since the meeting took place in the land of Ignatius, Xavier and Brother Garate, it was normal that the superiors would wish to ponder the typically apostolic Ignatian quality of our contemplation in action. Rather than focusing on the number of Jesuits and on their works, Loyola 2000 fixed its attention above all on our experience of God lived in a mystique of service, on our familiarity with Christ taken up by the pursuit of his mission, and on prayerful discernment through the Spirit that fills the earth, *so that we gain an awareness of his most holy will and become more totally responsive to it.* In this sincere and profound examen of consciousness, we were not concerned with the survival of the Society, which in any case does not depend on us. The Society was not established by human means, through the deliberations of the first companions; as much can be said for its survival, its growth and its future (Constitutions 134 and 723). More to the point is our fidelity to the gift of the Spirit to the Church that is termed *Ignatian*. Thus the vigorous, creative effort that we will make to infuse our contemplation and our activity with Ignatian spirituality will produce our specific manner of bringing the free gift of Christ to men and women of our time, to today's cultures and values, because God so wills it.

The experience of Loyola 2000 was lived in proximity to the wooden, semi-obscure room where God met Ignatius, preparing him as a pilgrim-penitent for the happening at La Storta where Jesus would take the pilgrim to himself for the purpose of his mission with the words,

"I wish you to serve us." We are thus invited to an intensification of our Ignatian way that characterises the Society in the service of the Church in the world. In the light of this particular manner of proceeding, we will endeavour to be very sensitive to what the Spirit is telling us in the apostolic challenges and needs, in the cry of the poor and in people's thirst for spirituality. All listened attentively to the testimonies of the superiors of provinces and regions faced with desperate situations of misery and violence, of persecution and oppression, where the Society strives against all hope to bring about reconciliation, reconstruction and dialogue and to proclaim the Good News.

Lights and Shadows

Creative fidelity also supposes the refusal to let oneself be overwhelmed by the burden of difficulties. However serious, they must not paralyze our spiritual vitality or diminish the quality of our apostolic service. Thus, Loyola 2000 considered the full reality of the Society in its lights and shadows, not in a state of naive optimism, but with the conviction that the Lord who calls us, though sinners, wishes to employ us in the work of maintaining and vivifying his Church in the concreteness of the mission. On our part, we desire to continue this service begun by Ignatius and his first companions, with a greater fidelity to the Constitutions and the General Congregations and with a creativity nourished by a common discernment and the Spiritual Exercises. As the participants at Loyola 2000 weighed the positive and negative sides of life in the Society, they became more fully aware of our lacks in the adaptation and changes of our consecrated life in the light of the radical spiritual call made to us by the Church of the Council, and in our response to the quality of apostolic engagement proposed by the recent General Congregations. Father Pedro Arrupe was right in talking of a "yes...but" response, perceiving the Jesuits as living at the second level of the Three Classes of Men (154), seeking at one and the same time to respond to God's call and to preserve at all costs something of themselves. Thus, in consecrated life, we experience the desire to live fully our vocation and our mission, to bring about a "refoundation" so to speak, not in the sense, as far as we are concerned, of repeating or copying what Ignatius was called on to do in his time for God's greater glory. Rather, we are called to live more radically, more explicitly, more visibly the mission that is the Society's reason for existence now. We desire to live that vocation in total fidelity to the Spirit that moved Ignatius, in a missionary creativity in the face of the challenges of the Church and of our human society, wherever the same Spirit calls us.

Formation

On creative fidelity, Loyola 2000 did not have to produce a document. The meeting nevertheless has greatly helped the Society's life and government by putting forward certain points of interest and concern. In our focus on creative fidelity and on what it requires of us, we must first recognize with gratitude the work that has so far been accomplished towards enabling a deeper knowledge of the sources of Ignatian inspiration. Without this knowledge, we would not be able to grasp what is necessary for us to live with greater exactness and clarity the identity of the Society of Jesus personally and in the exercise of our apostolate at the service of the Church in the world. A persevering effort is therefore required in the production of translations so that more Jesuits and other interested persons may be able to read the sources in their own language. It is regretful that the younger generation in the Society is not receiving

a specifically Ignatian formation between the novitiate and the tertianship. This grave situation must be remedied so as to ensure the continuity of creative fidelity in the future.

Another aspect of formation drew the attention of Loyola 2000. If the goal of our formation, i.e. to prepare Jesuits for a relevant presentation to modern cultures of the free gift that is Christ was not directly addressed, the assembly did look into our ability to fulfil this task. Several problems concerning formation surfaced, not only at the initial stage but also and especially at the on-going. Are Ours rendered capable to respond to the needs of those who are searching for a meaning in their lives, to help them, in the words of Saint Ignatius, to attain a personal encounter with Him who is the beginning and term of their existence? We must be demanding in the formation, both initial and on-going, for on it depends the quality of our apostolic service. To the series of documents on formation in the Society will be added one on on-going formation, not forgetting that this goes on in province assemblies, in encounters of local superiors with the provincial, in assistancy meetings and in groups working toward a deeper knowledge of the cultures in which we live and work and seeking new ways of responding to new and ever more complex needs of the men and women of our time. The responsibility for this formation rests mainly on the formators. They must be assured of the support of the Society, which owes much to their dedication and competence.

The Account of Conscience and the Annual Retreat

Out of the same concern to ensure the continued preparation of Jesuits for their mission, Loyola 2000 stressed the importance of two traditional practises in the Society, the account of conscience and of the annual retreat. It was in view of the mission that Saint Ignatius emphasized openness both on the part of the one who missions and of the one who, after having made known his desires and insights, receives it. Each Jesuit has the right not only to be assigned an employment but also to be formally missioned as a necessary confirmation of his work. It is the primary responsibility of the major superior to give each year to each Jesuit his mission, either to maintain it or to change it according to the criteria set down by Saint Ignatius in the Constitutions. In *dialogue*, understood in the Ignatian sense of a conversation held in the presence of Him who is the Lord of the vine, the mission is given and received as a service to the mission of Christ.

The generosity and the self-detachment that is involved in the account of conscience, out of which comes the mission, are sustained by the practise of the annual retreat. This repetition never becomes routine if it is entered into with the desire to be readily responsive to the mission reexamined and received. In Ignatius' invitation to devote all our attention to what we are to do, thus avoiding harmful digressions and a craving for information, we are introduced to the silence that places us before the essential and become able to listen to the voice of Him whose mission we wish to serve. Fidelity to the Spiritual Exercises leads us, in new ways, to be placed again as companions with Christ and renders us able to make *election* in the Spirit, to make the choices that Christ made, today in the fulfilment of the mission. Thus, instead of examining various aspects of the mission, Loyola 2000 preferred to emphasize a return to the founding experience of the Society that leads each Jesuit to realize the call of one given to Christ, without which any mission would be vain and fruitless.

In placing the emphasis on these two important moments, the account of conscience and the Spiritual Exercises, Loyola 2000 tried to run counter to the recurrent individualism that

presents the Society as a rather disorganized body, not readily available for service. In the same way as a province cannot promote in all its apostolates the sense of social responsibility without a social apostolate directly involved with the poor, so the sense of universal mission and disponibility remains at the level of words if some of the members of a province are not apostolically engaged outside its borders. For this reason, the major superiors insisted on the necessity of knowing the greater apostolic needs in the world so as to establish priorities and be able to respond to them.

Justice

Among some aspects of our mission examined at Loyola, we must now speak of our apostolic involvement in regard to justice and the denunciation of injustice, in the footsteps of John-Paul II in his numerous social-political interventions. Twenty-five years after the 32nd General congregation the words have changed (the expression "the promotion of justice" was not used at Loyola) but things remain the same. The Society is concerned about its silence or its excessive prudence faced with the call to be the voice of those who have none and to denounce from the rooftops evident injustices. It is aware of the role networks can play in the promotion of causes such as the suppression of the international debt, the struggle against AIDS, the protection of the environment and the support of the immigrants. As we note the increasing number of networks in the Society through which we engage against all forms of injustice and misery, we hope to render them more effective, following the example of JRS, all the more so that they will be the fruit of universal cooperation. In this context, we recognize the need to know more about what is being done in the assistancies and in the provinces so as reach a wider collaboration. The social secretariat at the Curia can serve as the coordinating centre for these efforts.

For the sake of credibility, this mission to serve the cause of justice in the world must be accompanied by a counter-cultural practise of sobriety in our communities. A consumer society marked by an extraordinary progress in technology leads inevitably to seeking improvements in our lifestyles and in our conditions of work. There results a notable and visible weakening of our witness as companions of the Lord, who lived and preached in poverty. The wide diversity of social and economic situations among Jesuits makes it impossible to give detailed directives. It is clear, however, that we must retain the intuition of the 32nd General Congregation which founded our poverty and modest lifestyle not on ascetic reasons, though valid, but on a sense of true evangelical solidarity. The Lord gave us examples as much in the Good Samaritan in his generous care of the suffering person as in the widow who does not give of her surplus but of her life necessity. In this area, we still have much to do and to discover in our following of the Lord poor. For this reason, Loyola 2000 asked that the Society review the statutes on poverty, written in 1976 and today in many respects overtaken by new social-economic conditions.

However, there is more. In the discussion on the problem of apostolic planning in a province, several participants referred to the effective help that management skills can give. While recognizing the value of these methods and techniques in the apostolic planning of a province or assistancy, Loyola stressed the fact that the Society is not a business firm. If it is to remain faithful to its mission, it can only preach, as stated Saint Ignatius, in poverty. To follow Jesus poor does not mean only to know him but also to make one's own his way of

proclaiming the Good News and of accomplishing his mission. Concretely, this means that there is never a proportionality between our investment and the apostolic mission. The criteria by which we judge growth and success in the mission for the building of the kingdom are not those which apply in the management of the affairs of the world. Our following of Jesus poor and crucified involves planting and nurturing; subject as the outcome is to the Paschal mystery, it is not ours to control. Prestige and success, capital and book balancing, organisation and planning, need to be baptized in the poverty of the One who, though rich, made himself poor to enrich us with the only true wealth that is his Father.

Dialogue

One last word on the question of dialogue that was not discussed at Loyola but was lived in the concrete. Conscious of the presence of the Spirit active in the other, each participant was *more ready to put a good interpretation on another's statement than to condemn it as false* (SpEx. 22). This position of dialogue also appeared in the discussions regarding the mission where the preaching of the Lord, of his message and his values, should be done without imposition on the other. Truly, at the outset of the third millennium, dialogue will a demanding and much discussed aspect of the living of our mission. Hospitality and welcome, openness and reconciliation, friendliness and partnership, sharing in the search for the Absolute, are various expressions of dialogue of which the Lord has given us so many examples in the Gospels. This striving for union of spirit and heart in the Society itself, of which Loyola gave eloquent testimony in spite of a disconcerting diversity of cultures and languages, of ecclesial and political sensitivities, will dispose us to working for union among peoples. We will be able to contribute to the gathering of the Father's sons and daughters that the Lord sought with such loving passion even to the ultimate gift of himself. It is this same disposition that will help us to engage effectively in ecumenical and interreligious dialogue.

It remains to thank the Lord for this meeting at Loyola. Thanks are due in particular to those who worked so diligently at its preparation, gave it a generous reception in the Basque province, and contributed to its successful conduct by giving the best of themselves. The gift received anew at Loyola is the same that the first companions experienced in the deliberations of 1539: *nos reducere ad unum corpus*, the grace to be drawn into one body that wants to serve God and that he wills to use in the fulfilment of his Son's mission.

Fraternally yours in the Lord,
Peter-Hans Kolvenbach, S.J.
Superior General

Rome, 8 December 2000
Solemnity of the Immaculate Conception.

Original: French. AR XXII (2000), pp. 699-708
Source in English: www.jesuits.global/ Ad Usum Nostrorum/ Circulars

16. Networking in the Social Area

15 January 2003

TO ALL MAJOR SUPERIORS

Dear Father,

The Peace of Christ!

The phenomenon of globalisation has brought to the fore issues transcending national boundaries, requiring a multi-disciplinary approach, and demanding rapid and well-informed responses. Networks and networking are important means of providing this type of response to issues like the burden of external debt on the poor, and ensuring the sustainability of development. The recent experience of Jesuits at the Summit on Sustainable Development in Johannesburg, and the practical knowledge acquired in the past by the Jesuit Refugee Service attest to the efforts already made by the Society of Jesus to respond in a more integrated manner to these new global challenges.

In 1995, the 34th General Congregation expressed several closely-related insights: first, that the Society of Jesus was already established or structured in such a way as to encourage, even to require, networking in the carrying out of our mission (GC34, d. 20, n.13). Secondly, that the Society's very nature as an international (or "universal") body represented an enormous untapped potential in this regard (GC34, d.20, n.5). Thirdly, that the development of networking in the Society could not easily be foreseen and would inevitably proceed by trial and error, although there was already some accumulated experience to reflect on (GC34, d.20, n.14).

The topic of networking was introduced at the Loyola meeting of Provincials, 2000, and the Social Justice Secretary was entrusted with the task of studying the reality of networking and suggesting some ways of proceeding. A draft was presented to the Moderators of Conferences of Major Superiors in 2001, and a second amended version at their meeting in September 2002. Today I am happy to send you the present Guidelines on Jesuit Networking in the Social Area, to share with whomever you think best in your Province. They will also be made available to the co-ordinators of the social apostolate and of the networks themselves.

It is a strength of these guidelines that, for the sake of coherence, they limit themselves to the social sector. And yet it should be clear that much of what is said applies, mutatis mutandis, to networks in other sectors of the Society's mission.

As we are dealing with rapidly evolving phenomena, these guidelines will require constant up-dating. Therefore I warmly invite anyone who has criticisms, corrections or suggestions to send them to the Social Justice Secretary, Fr. Fernando Franco.

In sending before you these guidelines we hope to carry forward the insights of the 34th General Congregation, to build on the existing experience of many Jesuits, and to respond effectively to the complex challenges of today.

Fraternally in Christ,
PETER-HANS KOLVENBACH, S.J.
Praep. Gen.

Original: English

Source: AR XXIII (2003), pp. 39-40

For *Guidelines on Jesuit Networking in the Social Area* (Refer to Part IV of the Volume) and for *A Provisional Database of Jesuit Networks in the Social Area* published by the Social Justice Secretariat, kindly refer to AR XXIII (2003), pp. 41-70.

17. On Poverty

25 March 2003

TO THE WHOLE SOCIETY

Dear Fathers and Brothers,

The Peace of Christ!

At the request of the Major Superiors, together at Loyola in 2000, I am happy to be able to send you the revised statutes on our Jesuit poverty. When Father Arrupe sent a word of encouragement along with the promulgation of the statutes on poverty in 1976 (AR 16, 1976, p. 911f), he admitted that the document risked remaining a dead issue without a true conversion of heart. He saw clearly that where poverty was concerned it was not enough to rely on the observance of statutes; following the Lord as a companion in His poverty requires a conversion of heart: sought incessantly by means of the statutes, without doubt, that are to be observed seriously and generously, but above all with a familiarity with a Lord who is poor.

Indeed the Lord does not even belong to Himself-God from God, Light from Light-because His very being belongs to His Father and to us, to whom He was sent on a mission of love. Poverty lived in following the Lord cannot be limited to what one has or be content with regulations on the economic or financial order. It implies a gift of oneself, as is the very being of the Lord Himself, which includes being chaste and being obedient. This is what Saint Ignatius called "the highest spiritual poverty" (Ex 147), a gift to be asked for in a colloquy, heart to heart, with the Lord poor, because it involves a conversion of the heart.

I would like to highlight some aspects of a conversion of heart by way of the observance of these statutes.

A first aspect is the recognition of the meaning of the word "poverty" in the evangelical sense. It can happen that this word bothers us so much that we are tempted to substitute for it expressions such as "vow of sharing," "vow of solidarity" or "vow of compassion." On some continents poverty is not considered a positive value: one needs to get out of poverty and misery to be fully human. In other parts of the world poverty functions at times as a form of counter value in a society marked by a market economy and by an overwhelming desire to consume. There poverty would signify a healthy sobriety in which the person finds his or her happiness living on what is essential. However, this is not evangelical poverty.

The word especially irritates those of us in consecrated life when, even with the best of intentions, we do not arrive at being as poor as the many genuinely poor people around us. Many religious women and men share the precarious and wretched living conditions of the poor but often without experiencing their insecurity and desperation and without being taken advantage of and excluded as they are. Especially in the Church-and for the Church-those in consecrated life take on missions that require great means and that presuppose institutions in which apostolic effectiveness seems to go against any observance of poverty.

It would be simplistic rhetoric to see nothing more in these situations than pretences for not selling all one has to distribute the proceeds to the poor.

On the contrary, St. Ignatius invites us to enter into the heart of this complex and disconcerting reality, each one according to his vocation and his mission, and to ask of the Lord the concrete form that He expects from each of us, chosen from among the many possible authentic forms of evangelical poverty. It is spiritual poverty—living the mystery of the poor Lord—that ought to give form to, inspire and motivate our actual poverty "if the Divine Majesty would be served and if He would want to choose and receive me" (Ex 147).

It is to this spirituality that Father Polanco, in the name of Saint Ignatius, encourages the Jesuits of the college of Padova, who in August 1547 were enduring a more than distressing economic situation. Father Polanco recalls first of all the spiritual poverty that makes Jesuits friends of the Lord poor, but notes that this mysticism of living as Christ poor would be an affair of the mouth and not of the heart without actual poverty. Very realistic in his discourse and authentic in the spirit of Saint Ignatius, Father Polanco writes to the Jesuits of the poor college: "Those who love poverty ought to love, on their part, what it entails: eating poorly, dressing and sleeping poorly, being despised." In living the requirement that the word "poverty" implies in the Ignatian sense, we will be, Father Polanco assures us, not only friends of the Lord but also friends of His friends, the poor.

The important and indispensable role of discernment is a second aspect of our poverty, which must be emphasized. The Spiritual Exercises reveal to us an Ignatius who does not want to decide himself how to be poor, but who asks that the Lord give him the concrete form of his actual poverty. The Spiritual Diary testifies to an agonizing struggle when precise choices needed to be made or practical measures to be taken, because Saint Ignatius did not want to make any other choices than those of his Lord. This was especially true because he was aware that in matters of riches and poverty we are exposed to deceptions and that in fact we deceive ourselves.

In a certain sense, it would be simpler to make a list of what one can and cannot have to be poor. Yet an exhaustive list, valid for everyone, would hardly be practical, given our diversity of ministries and socio-economic conditions. More importantly however, it would allow someone who observes these rules to declare himself "poor"; whereas Saint Ignatius would want us to be prepared always to do more—the *magis*—to make our actual poverty stricter—this is one of our vows. Saint Ignatius is not content merely with laying the foundations for a healthy and prayerful discernment in the area of poverty; he fixes the concrete results of his discernment, presenting precise choices in the Formula of the Institute (nn. 1, 7 and 8), gathering them together in the General Examen (4) and spelling them out amply in the Constitutions (553-581).

Thus, our observance of poverty specified by the Constitutions has remained in effect until September 15, 1967, but has come up against a series of insurmountable difficulties, due in large part to economic changes, and in need for exceptions and dispensations, especially for casuistic interpretations. The new statutes, such as Decree 9 of the 34th General Congregation, while insisting on a conversion of heart, commit our actual poverty to prayerful discernment at all levels of the Society. This discernment, when done

in common, is very different from the deliberation of a board of directors. It is above all prayerful, that is, it asks that the Lord choose us for actual poverty, as long as this would be for the service and praise of His divine goodness, while confessing that such poverty is against our instinctive desire to have and possess (cf. Ex 157).

In this way a prayerful discernment could lead to prophetic gestures in regard to poverty, in which not only the superfluous but also the essential is shared with the poor or with ministries that are little appreciated because they have not been as successful or prestigious. In any case, it is always better and more sure in what touches upon ourselves and our lifestyle to subtract and diminish as much as possible, and to approach as closely as possible (Ex 344) the Lord in his passion to bring the Good news to the poor.

This prophetic treatment of goods by no means excludes the careful administration and management of an organization that, in any event, presents itself as "non-profit," but it does exclude any commercialization and any undue capitalization. This discernment in common should take place in all communities, at the level of provinces and regions, for all the works which depend on the Society, especially at the moment in which the annual budget is discussed and when the economic situation of the community or of a work is reviewed at the end of the year or during the visit of the Major Superior.

The observance of poverty prescribed by the current statutes is more demanding than the preceding system because these statutes emphasize that our search for actual poverty is never-ending, and that our style of life and work has constantly to be reviewed in the light of new demands for solidarity, within and without the Society. This revision also benefits from a better understanding of what Saint Ignatius wanted in our spiritual and actual poverty. Without doubt, the result of a prayerful discernment in common depends largely upon the personal discernment of those who participate in it. When making the Spiritual Exercises annually, we should verify to what extent we desire that His Divine Majesty be served by what we are and have, and in what measure we are serving it, according to His choice, by means of an actual poverty (cf. Ex 146).

This availability to review unceasingly and to verify implies that each of us accepts responsibility for the goods that are at our disposal and that all goods be used in a totally transparent spirit of poverty, in a sober and hospitable style of life, open to any and all sharing and solidarity with those who live in misery, in injustice or marginalized. Without this personal discernment, what is done in common runs the very real risk of remaining a dead issue or of our being content merely with the wise administration of goods.

The practice of this discernment is distinguished by three criteria, explicitly formulated by Saint Ignatius in his writings. The first is that of the mission received. Clearly inspired by the way in which Saint Paul lived poverty in the service of the mission that he received from the Lord, Saint Ignatius wanted a form of poverty that frees us from any attachment so that we could be entirely at the service of the mission of Christ as continued here and now. This mission, that often implies a work but is not so limited, is received by the Jesuit in poverty from the Vicar of Christ on earth and from those who can send him on mission in the name of the Lord. Saint Ignatius refuses to specify in concrete details the means, because in reality poverty depends entirely on the needs of the mission received, whether they be great or small, more or less comfortable. Consequently, we must ask ourselves—

also with the help of our companions—to what extent we ought to improve or reduce our style of life, not according to our personal taste but in view of the mission that the Lord has confided to us.

Referring to the "preaching in poverty" of Saint Ignatius, Father Arrupe has often reminded us that it is not only a matter of accomplishing the mission received but also one of completing it not according to our way of doing it but by the way of proceeding that was the Lord's. Thus the second criterion of Saint Ignatius readily summarizes the command of the Lord to give freely what we have received freely from God. It is a mission that should inevitably be accomplished with the heart of a poor person, with poor means in which there is no proportionality between the investment and the result, without looking for prestige or means of advantage.

The Society has long had to struggle with the free service that it desired to give but that was often seen exclusively as a non-paid service. As the Lord gave of himself freely, without expecting recompense or reimbursement but showing himself in a gratuity of love and of gift, of welcome and of sharing, our free service as a criterion of actual poverty should speak of the true face of Christ, of His message and of His person. This gratuity remains a lived reality, as long as the salary earned or the contribution received for a work is not, in fact, proportional to the gift of self that marks the personal fulfilment of a mission.

Experience shows that it is even more difficult to maintain this gratuity as a criterion of our actual poverty in the works and institutions. According to the 34th General Congregation, apostolic effectiveness and gratuity should not necessarily be mutually exclusive, even though maintaining the ever-difficult balance between them will require a constant discernment. Thus, we should be ready to abandon a work or an institution in which we can no longer give testimony to the gratuity of the Lord's gift of Himself, especially in cases where it is no longer a matter of a true service but of counter-testimony to the Gospel announced to the poor. On the other hand, we should continue to promote with apostolic dynamism and spiritual creativity institutions and works in which not only effectiveness or results are obtained but those in which a true service is rendered, especially to the friends of the Lord who are the poor.

It is the third criterion that should govern our actual poverty in the mission that is given to us: evangelical solidarity with the poor. It is a significant fact that the Spiritual Exercises include rules for the ministry of distributing alms (Ex 337). If in society today, so extremely sensitive to socio-economic justice and injustice, the giving of alms has lost or changed its meaning, for Saint Ignatius distributing alms was a question of life and death (Ex 340-341), one upon which one's greater or lesser love for the poor in the name of God could be judged. Thanks to the impetus given by the 32nd General Congregation, there exists a much greater and generous solidarity with the poor and desire to live with more simplicity in order that the Society can give ever more of its means and human and material resources to those who have ever more need (GC 32, 270-271). And more than ever we are aware of the poverty of our means in coming to the aid of the poor or overturning the "structures of sin," according to the expression of Pope John Paul II.

Our solidarity runs the risk of being suffocated by the growing misery, a misery that by reason of its origins is revealed to be very complex and by reason of its vastness requires

exorbitant means. There is, basically, the poor person who, having only a few loaves of bread and fish at his disposal, needs to come to the aid of a hungry crowd. Without a paschal sense of our poverty, the growing solidarity in which we participate easily becomes a discouraging sense of frustration. This takes nothing away from the fact that all that we can do personally as individuals because the gift of oneself can never be replaced by mere money—through our community and in a work becomes an integral part of the mission "to preach in poverty" the paschal force of Him who, being rich, made himself poor to make us rich.

For this conversion of heart to a spiritual poverty that is lived, according to the mission received, in actual poverty, we give the last word to John Paul II: "Outstanding pages in the history of evangelical solidarity and heroic dedication have been written by consecrated persons in these years of profound changes and great injustices, of hopes and disappointments, of striking victories and bitter defeats. Consecrated persons are therefore asked to bear a renewed and vigorous evangelical witness to self-denial and restraint in a form of fraternal life inspired by principles of simplicity and hospitality, also as an example to those who are indifferent to the needs of their neighbour. Even before being a service on behalf of the poor, evangelical poverty is a value in itself, since it recalls the first of the Beatitudes in the imitation of the poor Christ. Its primary meaning, in fact, is to attest that God is the true wealth of the human heart" (*Vita consecrata*, 90).

In conclusion: these revised statutes on poverty are the fruit of ample and careful, prayerful discernment by the entire Society. They constitute for us today the concrete picture of our actual poverty. In order to be authentic in our vocation and mission we must take them seriously and make them a reality in our personal and community life by putting them into practice. Because "poverty, as the strong wall of the religious institute, should be loved and preserved in its integrity as far as this is possible with God's grace" (Const. 553).

Yours sincerely in Christ,
Peter-Hans Kolvenbach, S.J.
Superior General

Rome, 25 March 2003
Source: AR XXIII (2003), pp. 225-230 (English)

18. On Globalisation

Curia: Tempo Forte: 12-13 January 2004

The contemporary meaning of globalisation was obviously unknown to Saint Ignatius. But Ignatius, as well as his first companions, was conscious of a universal responsibility. The concern for universality was a preoccupation of the Society right from its very beginning. The group of the first companions was characterized by a diversity of nationalities and by their availability to be sent to any part of the world *among believers or unbelievers,* under the obedience to him who is, in the words of Peter Faber, the master of the vineyard, the one who knows best the needs of the universal Church.

Is it just by chance that in the Spiritual Exercises the call of the *Eternal King* is made in a universal context and perspective? The answer to the *Eternal King and Universal Lord (Exercises 97)* is given *in front of the entire universe (ibid. 95).*

The mystery of the Incarnation makes the divine present in the universal, to the point that prayerful discernment in the Constitutions starts from the conviction that *the more universal the good is, the more is it divine (Constitutions, 622).* The origin of this principle is to be found in the contemplation of the Most Holy Trinity *(Exercises no. 102), who gazed on the whole surface of the world, full of people among whom the Son will take flesh in order to save the human race.*

Ignatius contemplates God's activity and, impelled by love, tries to imitate the divine activity, which cannot be anything but a universal love, without exclusion or exception. *The more universal the good is, the more is it divine* will be the primordial criterion for deciding on an apostolic enterprise. Self-love is for Ignatius the enemy of this search for the universal good (*Constitutions 671).* When one seeks the divine service, sincerely and lovingly, the universal good ought to be preferred to the good of the single individual (*Constitutions 212).* Thus Ignatius prescribes that in the Society there should be no partiality to one side or another... but a universal love which embraces all the parties even though they may be adversaries to one another *(Constitutions 823).*

This is what we are aiming at when we consider globalisation, a phenomenon to which many of our contemporaries attribute potentially positive elements. In reality, though, they have little influence on it and they know its failures. Specifically, the globalised economy has brought the danger of marginalisation to countries and even entire regions.

Let us pray that through our efforts the phenomenon of globalisation may become part of our search for a universal good, a gift that Ignatius received from the love of the Holy Trinity and which, in his words *(Rome, May 1556),* brings about a universal love, embracing all nations and all kinds of peoples.

Original Italian
Source: www.jesuits.global/adusum (Speeches and homilies of Superior Generals (Peter Hans Kolvenbach)

The document ‘Globalisation and Marginalisation: Our Global Apostolic Response’ published by the Secretariat in February 2006 can be accessed from https://www.sjesjesuits.global/documents-category/other-documents/

19. Twenty-fifth Anniversary of the Jesuit Refugee Service

14 November 2005

TO THE WHOLE SOCIETY

Dear Fathers and Brothers,

"St Ignatius called us to go anywhere we are most needed for the greater service of God. The spiritual as well as the material needs of nearly 16 million refugees throughout the world today could scarcely be greater. " The words of Fr Pedro Arrupe, S.J. in his letter of 14 November 1980 (AR XVIII, 319 - 321), which established the Jesuit Refugee Service, have inspired many Jesuits and others to give themselves to refugee ministry. JRS was to be a new apostolate for the Society and opened new paths of service to and learning with refugees.

Today, 25 years later, this apostolic work is still a priority of the Society as one response to our option for the faith that does justice. Now with 50 million forcibly displaced people worldwide, the context in which JRS works has changed dramatically. Forced migration is taking place in a rapidly changing world where the old certainties are often out of date. Wars and conflicts are ending while others are erupting. The important geopolitical issues and the areas of the world most significantly affected are not those of yesterday.

JRS has tried to remain faithful to the original vision of Fr. Arrupe while adapting to new scenarios of forced migration. In the last few years, the number persons displaced within their own countries of origin, i.e. IDPs, has surpassed that who has sought refuge internationally, i.e. refugees. Working with internally displaced persons is often more difficult because of the volatile national political and security. This work will require even greater collaboration between JRS and local churches and Provinces.

While traditional refugee camps continue to shelter millions of refugees, there are many people who end up in urban areas. These groups are often very isolated, and difficult to identify and thus assist. Migrants who are trapped in detention centres are unfortunately a growing trend. The present debate on the asylum-migration nexus requires creative initiatives.

JRS cannot be expected to respond to the needs of everybody on the move. The debate on who exactly we are mandated to assist will continue. It is clear, however, that JRS has to restrict itself to those who are forcibly displaced.

Advocacy, communications and programme strategies have been developed in JRS and continue evolving to serve the most forgotten people in places overlooked by governments and ignored by the mass media. JRS works in over 50 countries in six continents around the world. It employs over 1,000 staff: laywomen and men, Jesuits and other religious to meet different needs of nearly a half a million refugees and IDPs. It has developed particular specialisations in education and pastoral care.

"The help needed is not only material. In a special way the Society is being called to render a service that is human, pedagogical and spiritual. "(Ibid.) These are the words of Fr. Arrupe in his letter. A clear service and sign of hope is precisely the work of JRS in education. JRS reaches out to some 160,000 refugee students, offering formal and informal education. JRS also offers skills training to adults, in the hope that they will be self-reliant once they return home. A relatively new and important component of JRS work has been that of peace and reconciliation education.

To do all this work, JRS needs to constantly analyse the context in which it is present. Understanding what the implications of these changes will require an intellectual discernment on future directions and needs.

In these 25 years, JRS has learnt many things. It is relatively easy to become involved in work. It is less easy to remain flexible, prioritising where and when to stay and when to move on to new situations. JRS constantly needs to renew its identity as a flexible organisation, ready to move where people are most in need and where JRS is most needed. This requires a light administration coupled with a professional approach to provide a quality service to refugees.

JRS' most valuable resource is its staff. Many excellent lay people and other religious work together with Jesuits in every part of the world. Over these years, JRS has developed work with non-Christian groups. Within JRS, there are many Muslim, Buddhist, Hindu and other non-Christian workers. This collaboration has been most fruitful.

The JRS mission statement, to accompany many of these brothers and sisters of ours, to serve them as companions and to advocate their cause, established at General Congregation 34 is clear and well-accepted. It is this mission that JRS must not lose sight of. GC 34 also asked the Society to assist the work of JRS wherever possible. We can ask ourselves if we have met this request. The assistance to JRS should not exclude financial considerations. JRS deals with the most unpredictable of works and it is unfortunate if its financial situation is also precarious.

The work of JRS requires a high degree of availability. JRS workers, including Jesuits, need to be ready to go to even the most difficult situations. Fr Arrupe reminded us that "with our ideal of availability and universality (...) and the active collaboration of many lay people who work with us, we are particularly well fitted to meet this challenge." (Ibid.)

Many Jesuits have been and still are witnesses to this ideal of availability. Now that JRS has to be more specialized, given the complexity of this apostolate, Jesuits are needed not just for short periods of time, but for the longer term as well. In this way they can learn and train to be more effective in this apostolate. Perhaps this is a sign of what is needed for the new evangelisation, a commitment which preaches the Gospel by showing Christ's love in action, by deeds and by sharing our lives.

Let us thank the Lord for these 25 years in the ministry of refugee care. It is also the occasion to thank all who, during these years, have given witness to God's love for refugees, the poorest of the poor. I would like to mention in particular the directors of JRS, the Jesuits and all their partners in this ministry of compassion: religious priests and lay persons, religious brothers and sisters. Without their generous commitment, JRS would not have

been able to help so many refugees in so many hopeless situations. May the Lord bless them all[1] because they have in effect served Him, as a refugee among all the refugees!

These 25 years of history are a work of love. Despite being kept in the shadow of. injustice and evil, refugees are a witness to survival in the face of adversity. This directs us towards the light of the Lord. The destructive forces which cause refugee situations reveal the structural sin embedded in the systems of today's world. There is a task still to be accomplished. “God is calling us through these helpless people. We should consider the chance of being able to assist them a privilege that will, in turn, bring great blessings to ourselves and our Society.” (Ibid.)

Let us pray that the need for a service like JRS will diminish. However, while such urgent cries of the poor continue to be heard, I also pray that all those who work and support JRS may be as effective as possible in providing safety to many in a place they can call home.

Fraternally yours in the Lord,
Peter-Hans Kolvenbach, S.J.
Superior General

Rome, 14 November 2005

Source: www.jesuits.global/ Ad Usum Nostrorum - Circular Letters of Superior Generals (Peter Hans Kolvenbach)

20. De Statu Societatis: Our Ministries

Loyola, Major Superiors' Meeting, 25 November – 2 December 2005

Introduction

Let me begin with a word of thanks for your presence here at Loyola. Complementary Norm 396 asks the Superior General to convoke a gathering of the Provincials and Major Superiors about every six years, counting from the last General Congregation, which was the 34th held in 1995. The purpose of these meetings is to look at the situation, the problems and initiatives of the whole Society and to examine the possibilities of super-provincial and worldwide collaboration (CN 396-GC 34, d. 23, n. 4). Every major superior is aware that he cannot exercise his government in an autonomous and isolated way. Nowadays, many problems are global and require corresponding solutions (CN 395). Our Society, as a universal apostolic body made up of 19,850 Jesuits, must be ever more committed to this ideal of apostolic universality (CN 395).

This gathering, the second of its kind, is being held at the beginning of the jubilee year commemorating the 450th anniversary of the death of Saint Ignatius and the 500th anniversary of the birth of Saint Francis Xavier and Blessed Pierre Favre. To mark this occasion, publications are being produced and various liturgical and artistic events are being organized. Also, Jesuits will be gathering in Province meetings to reflect on their lives, enlightened and inspired by our first companions.

We are likely on the threshold of the 35th General Congregation that may mark the end of a long generalate. The deliberations of this present gathering could constitute its preliminary phase. Even if the immediate purpose of this assembly is not to prepare for the next general congregation, its proposals and recommendations will help the Province Congregations and the eventual General Congregation to focus on the issues that are important to the Society.

In these introductory remarks, I choose to review the major aspects of our apostolic activity. This year's letters from the directors of works have provided ample information on its lights and shadows. This side of our lives, informed by our life in the Spirit, must be permeated by a strong union with the Lord. Recalling a felicitous expression of Father Arrupe, the contemplation of the mysteries of Christ (Ex. 261) helps us to discover and adopt his way of proceeding as our way of proceeding in our apostolic activity.

Is the contemporary Society faithful to the ideal exemplified by our first companions, who sought to be free from all that would hinder their response to the mission? Under the heavy burden of our commitments, are we sufficiently intent on ensuring time for a prayerful discernment of the greater good in the choices we are called on to make and providing space for the prayer that keeps our union with the Lord strong? In the Constitutions, Ignatius sets down principles that we need to keep in mind: "Our institute concentrates its efforts on helping people obtain from God our Creator and Lord the fulfilment of their ultimate end" (Const. 156). To make this possible, Ignatius reminds us

many times that "the human instrument that we are must be united with God so that our work attains the end which is being sought" (Const. 813). The Society is as much dedicated to prayer as it is to mission. For example, the rector of a college "is to bear on his shoulders its whole weight, holding it up with fervent prayers" (Const. 424). As much can be said of each Jesuit, whatever his work, so that the end of helping souls can be attained.

In the distinction that has been established between the superior and the director of the work have we perhaps relegated to the community the joyful experience of living as "friends in the Lord" while the quality of our apostolates is judged by other standards such as organization, administration, professional effectiveness and financial viability? Our first companions did not use our modern terms, but they avoided in the exercise of their mission of proclaiming the Gospel the extremes of a disincarnate spirituality and of a purely secularized activity. At the same time they were able to move into new apostolic areas, such as education, with institutions like universities and colleges. In so doing they were aware that they were initiating new radical ways of living their Jesuit vocation while maintaining its finality of a response to the call of the eternal king in a faithful and creative way.

This spirit is defined throughout the Spiritual Exercises, from the Principle and Foundation to the Contemplation to Attain Love (Ex. 23 and 230) as a triangular relationship between God, the human person and all other created things. Karl Rahner expressed this insight in a meaningful but practically untranslatable expression: *Eine Mystik der Welt-freudig-keit*: spirituality rooted in a positive, amicable and joyous relationship with the world. Among the many places in the Exercises that express this mystical spirituality, we can take the meditation on The Three Classes of persons -*tres binarios* (Ex. 149). We are invited to consider in the light of God's love three persons who are in possession of ten thousand ducats acquired in a more or less dubious manner. The prayer for the grace to choose that which is more to the glory of the Divine Majesty and the salvation of my soul (Ex. 152) does not automatically lead to a decision to reject the money. What is sought is the desire to do God's will according to what appears to be better for the service and praise of the Divine Majesty, whether it will be to keep or dispose of it. Thus we have the recognition of the existential relationship between human beings and created things lived at all times and totally in respect of the will of our God and Lord who "dwells and labours on my behalf in all created things" (Ex. 236). At the beginning of his spiritual journey, Ignatius was more inclined toward shunning created things. He decided against taking any money with him on his pilgrimage to Jerusalem. Like a teacher, the Lord led him away from a radical escape from the world, so as to live with God alone (Const. 288), to the understanding that there is no authentic route to God except through the ever-changing and ambiguous reality of daily life. At the same time, there can be no fruitful engagement in the world without a life of union with God in the following of Christ in his mission among us (Jean-Claude Guy in *Exercices Spirituels* 1982, p. 28). Ignatius's spirituality does not consist in seeking God outside created things, or just helped by all these created things, but in finding him in them, recognizing fully their autonomous existence in a state of dependence as created objects. This is what Ignatius learnt in his following of the incarnate Lord, sharing it with us in his Spiritual Exercises.

Guided by this understanding, Ignatius changed his lifestyle. Giving attention to each "stronger inclination of the reason (Ex. 182, Autob. 54), he established a religious order and involved it so fully in the school and university world that he compared the necessity of relinquishing a college or residence to a 'surgical amputation' of a 'member of the body of the Society'" (Const. 322).

With the Society's involvement in so many institutions and works, it may appear to outsiders like a multinational business or perhaps a benevolent and efficient non-governmental organization, all the more so that in the living out of its charism it readily takes on the responsibility of management and administration. That is why we must constantly remind ourselves that we are an apostolic body dedicated to the service of God. Ignatius hopes that the sovereign majesty of God will be pleased to make use of this least Society (Const. 190) for the greater service, praise and glory of his most holy name (Const. 693) and for the benefit of the human race he has created. He prays that God may grant the manpower capable of coping with the apostolic works (cf. Const. 204) the Society will take on. In reference to the Brothers' vocation, he says that "they will share in all the good that God will accomplish through the whole Society for his service and praise" (Const. 114).

It is in the light of this approach that this assembly of Major Superiors is asked to evaluate our endeavours undertaken in response to God's call. Couched in somewhat scholastic language and using agricultural terms very different from the military terminology of the Exercises, the Constitutions repeat our Lord's teaching in Saint John's Gospel. Our lives and activities must find their vitality in God without whom we can do nothing, in the same way as the branches draw the life-giving sap from the vine. Jesuits involved in a multiplicity of works must form a prayerful body, in which both personal and community prayer have their place. In his promotion of this mystique of service, Ignatius was fully aware of the limits of "this least Society" (Const. 1, 134, 190, 638) that the Lord is visibly leading in his holy service. He drew confidence from the affirmation of Saint Paul (2 Cor 12, 9) that God "will grant sufficient grace and that his power is at its best in our weakness".

The Apostolate of Education

Inspired and led by Ignatius' vision, I would like now to look at some aspects of the reality facing the Society in our time. First of all, our educational apostolate. We can be thankful that, despite increasing difficulties and concerns, our institutions continue to be highly visible, international and vibrant manifestations of Ignatius' desire to "help souls". Statistically, there are two and a half million students in 3451 institutions of various kinds in 68 countries: 202 schools of higher education, 444 of secondary, 123 of primary, 79 offering technical or professional training and 2603 Fe y Alegría schools, carried out in collaboration with other religious and lay people, in 19 Latin American countries. In response to new needs, more schools are being established.

In the past seven years, the number of Jesuits working in the ministry of education has remained stable. They are approximately 4600, although the Society is decreasing in number. On the other hand, the non-Jesuit presence has grown significantly to 123,985 teachers and administrators. They make up more than 96 per cent of the staffs with a consequent challenge to the identity of our schools. Several assistancies and provinces are

making efforts to promote Ignatian pedagogy, and have worked out identity documents which apply the vision of Ignatius to the local context and are meant to affect every level and type of Jesuit education. But it can easily happen that the urgent nature of the identity issue is not taken seriously enough, with the result that in the very near future we are likely to have institutions that will be Jesuit in name only, relying on an inevitably fading tradition. We are responsible for guaranteeing in one way or another the apostolic values of the educational institutions that bear our name.

This situation imposes on the Major Superiors the need to consider or to reconsider their clear responsibility with regard to the institutions formally belonging to or sponsored by or affiliated with the Society of Jesus. The necessary distinction between the director of the work, Jesuit or lay partner, and the unique responsibility of a provincial require him to ensure, within the possibilities available to him, that the mission and apostolic purpose of the Society's schools are kept alive. It is not sufficient for him to be attentive solely to the welfare of the Jesuits involved in the institution. A periodic evaluation of its Jesuit character is an integral part of his charge. In the course of his visits, he should reaffirm, encourage and support the mission of the school and call to accountability those who are responsible for running it.

The apostolic importance of education should be urged on the Jesuits of a province and a proper formation should be made available to them so that they will be up to the task. Jesuits and non-Jesuits should receive leadership training. The spirit of cooperation should be developed so that they learn to work as partners. As you know from experience, there remains a reluctance among many Jesuits, even in the younger generation, to relinquish the idea that this is exclusively "our" work. We should be more active in identifying and promoting potential non-Jesuit leaders and offering them the incentives and religious and professional formation that will strengthen their motivation to engage in the work of education inspired by Ignatian pedagogy. Jesuits also need on-going formation in education and even more in partnership in the face of rapid changes and new challenges. The promotion of justice and the option for the poor should be kept at the forefront of our concerns along with the pursuit of academic excellence. There is around the world much creative effort and energy in developing service programs and in making scholarship aid available for disadvantaged students. However, the goal of forming "men and women for others" can easily become marginalized to the extent that mere lip service is given to the issues that are important to the Society in its work of education, seen as an integral part of the proclamation of the Gospel message. Major Superiors need to be attentive to ensure that the cry of the poor not cease to be heard in the halls of our educational apostolate.

The guidelines provided by the Complementary Norms from number 285 on should not remain a dead letter, particularly as they refer to the qualities we look for in a teacher who makes a personal commitment to the educational apostolate. He must not be content with being a transmitter of knowledge only. The characteristics and paradigms of Ignatian education will have a diminished influence if they do not become flesh in the person of the educator (CN 277, 3), who must be both a teacher and a witness to Christian and human values. Thanks to the creative imagination of so many Jesuits in the reorganization of our educational institutions, these values are still very alive and present. However, we should

take care that in establishing efficient, competent administration we also safeguard the Jesuit influence, so as to maintain and foster the vision of Ignatius.

The Intellectual Apostolate

Turning now to the all-important intellectual apostolate of the Society, we find ourselves confronted with a paradox. On the one hand the Church looks to us as an important source of inspiration and guidance in the work of clarifying and interpreting contemporary problems through research, discussion and writing (CN 293, 294). At the same time, on the other hand, especially in philosophy and theology, Jesuits are sometimes frustrated and discouraged by the criticisms of some clergy and laity who are suspicious of any innovative or exploratory thinking and who report to church authorities any publication they consider unsound or even heretical. Happily, we note that generally Jesuit scholars show a strong sense of "sentire cum ecclesia", despite the occasional arrogant statement and some few instances of destructive criticism, even of somewhat unorthodox teaching.

This leaves the Major Superiors with the difficult and delicate task of not stifling the spirit while still ensuring orthodoxy, even though this may not appear to be so in the eyes of some critics. The Complementary Norms urge on us "the significance of the intellectual dimension of all our ministries" (297). And so we are bound to support and encourage the often lengthy specialized formation necessary for a serious contribution to this apostolate. We need to exercise a common discernment in the selection of those who are sent for such studies, so that the Society will give the quality of service the Church continues to expect of Jesuits. Not everyone is endowed for advanced study. Also, we cannot assume alone this ministry. Research in all fields is so advanced that we must learn to cooperate and work along with scholars of the academic world. The question of the universal Society's preferential option for this apostolate will have to be examined by this gathering, in a special meeting. May the depletion of our resources not mean at the same time a lowering of academic preparation. The Society must respond as an apostolic body to the pressing needs of the actual situation.

The Social Apostolate

Turning now to the social apostolate, it is necessary to correct the false assumption that the focus on this area has weakened our commitments to education and intellectual research. The exact number of Jesuits involved in social work is difficult to determine, but an approximate calculation shows that 702 Jesuits, an average of only 3.7 per cent of our membership, work full-time or part-time in 324 institutions consecrated to this ministry. If we count those who are active in this work, in one way or other, outside the 324 social centres, we may double the figure and come to 7.14 per cent, a total of about 1400 Jesuits. These statistics don't reflect of course the increased social awareness of Ours active in the other apostolates of the Society. We should note that this progress in rediscovering what Christ in mission not only preached but did out of a preferential love for all in need is illusory if a province does not have a concrete commitment to the social apostolate in the form of a sector, a centre, a group.

We must concede that this apostolate as such and particularly the social centres face serious problems in terms of personnel, not to mention financing. On the positive side, we

note a growing vitality and, under the stimulus of the Social Secretariat, increased collaboration among the provinces in reaction to globalisation and around the issues of migration, marginalisation, conflicts, ecology, sustainable development, especially in Africa. The Society was quite actively present at the World Social Forum. Efforts are made to create links with other Jesuit ministries and networks. A recent inquiry among scholastics has shown that one third of them discovered their vocation to the Society through contacts with the social apostolate.

Special care and attention are necessary on the part of the Major Superiors to ensure the future of this work. Growth in consciousness of the Gospel's social dimension depends on direct contact with the poor, but regretfully we see a definite decline in the number of communities established among them and sometimes even a distancing from them among the Jesuits in the centres, because of the demands of administration, research and study. There are so many issues and needs that it is difficult for Major Superiors to formulate concrete social projects, determine clear apostolic priorities and make available the human and financial resources to implement them. Though successful efforts have been made to coordinate the administration of the mission procurators, present structures may not ensure that the criterion of the greatest good is respected in the distribution of available financial resources. Also, the traditional forms of government in the Society make networking between provinces and assistancies problematic, especially in those areas where social apostolate structures have not been set up. As long as the voice of the social apostolate is not heard, in some way or other, the social dimension of all our ministries, apart from the social ministry itself, will remain a dead letter. In spite of the Complementary Norms' insistence, few scholastics study social sciences. If a recent inquiry is accurate, 63 per cent of the Jesuits have not been introduced to or been taught Catholic social teaching and social ethics in the course of their formation.

Other significant points deserve mention here. First, the social apostolate is not a matter of working for but with others. The 702 Jesuits fully engaged in this ministry are associated with 9525 collaborators and employees to whom must be added 6940 volunteers. Secondly, we can profitably reflect on these words found in the Complementary Norms (249): "Our quest for justice in the fulfilment of our mission will necessarily involve us in civic movements, which should add to the credibility of our witness to the Gospel and acceptance of its teaching." It is for each Jesuit to recognize and accept his social responsibility in various areas, for example, accompaniment of the poor, the promotion of justice, the shaping of public opinion, and collaboration with national and international organizations. Each Jesuit must be conscious that with his action and presence he does not act as a mere private individual but must always represent the Society and be in communion with his Superiors.

Special mention needs to be made of the Jesuit Refugee Service which began twenty-five years ago. It has grown well beyond its original character as a relief organization perceived as a work of charity not immediately concerned with the promotion of justice. Today JRS is accepted as an authentic social apostolate mainly because, in addition to its work in refugee camps and for forcibly displaced people, it has become an advocate on behalf of refugees in the public forum at local, national and international levels. Because

work among and for refugees is a priority in the Society, it is on the agenda for discussion in this assembly.

The total core team of JRS, in 2004, worldwide comprised 966 persons, including 112 international volunteers. Of the 966 members of the core team, 69 are Jesuits, brothers, scholastics and priests. Eleven are priests and men religious belonging to other congregations. There are 67 religious sisters, 336 lay women and 483 lay men. Much of the work in the camps is done by about 4000 refugees who collaborate as teachers, administrators and social workers. 55 per cent of aid to refugee camps and forcibly displaced people goes to Africa. As Major Superiors, you have a moral obligation to maintain and, if possible, to increase the number of Jesuits involved in this ministry, and every form of support including financial, in fidelity to Father Arrupe's vision.

Communication Apostolate

Major Superiors are often perplexed by the new opportunities and challenges posed by the communications apostolate as it has developed beyond the limits of traditional mass media. Jesuits working in this ministry can feel isolated and give in to discouragement. Often, Jesuit leadership does not understand or value what is being done or does not recognize its importance. Of course, the Society is more at ease with the traditional approach of publication. There are 30 Jesuit book publishers and 199 magazines of which over 25 per cent deal with religion and spirituality. There are 66 radio stations and 27 TV and video production centres. Websites have multiplied: we count 811 of which more than half are concerned with education.

To improve this situation, the Society needs to acknowledge communications as a major dimension of all our apostolates (CN 303), not to be limited to a few professionals. According to a recent survey, only 237 Jesuits work full-time in this apostolate and an additional 130 part-time, altogether 367 Jesuits in 184 projects. Jesuit artists are not included in this number. We should aim at training Ours to be good communicators, whatever their ultimate work. The Spirit is voiceless if there is no communication. We have not made much progress since the era of the pioneers who devoted themselves to find the best ways of being present in radio and television. One obstacle is that many provinces do not have the necessary resources to buy the expensive equipment. Some provincial offices have developed sophisticated communication tools, but others have not addressed the need for contemporary methods of imparting the province's apostolic vision to both Jesuits and lay colleagues. Another obstacle is that few people are willing to spend long years of study to gain real mastery in this domain of continually changing technology. Even when men are trained as specialists, they are sometimes assigned to existing works outside the media-world to meet immediate needs. Here again we encounter the obvious need to have recourse to inter-provincial collaboration. At least, we can during these few days try to determine further our apostolic goals in the use of communication media and the possibilities for ministry it offers us, without being too concerned about the technology.

Pastoral Services and Works (CN 270)

I now turn to the numerous and wide-ranging pastoral services of the Society. More than 10 per cent of our membership is involved in over 2000 parishes, a sector that is most

subject to change. Parishes which were often founded by missionaries and run by the Jesuits for many years are being handed over to the diocesan clergy, either because there are now enough diocesan priests to run them or because the Society is turning to other apostolates where the needs are greater. Still, in many parts of the world, the Society tries to respond to bishops' requests to remain in or take over parishes, since these have a high priority in diocesan life. Following the guidelines set down by the last General Congregation, Jesuits tend to keep up a presence in inner-city churches and in poorer urban and country areas where the needs are greater. In addition to providing the customary sacramental services and ensuring good collaboration with parish councils and in conformity to diocesan directives, a Jesuit parish should ideally have certain characteristics, such as being out-reaching and missionary with particular attention to the poor. It should focus on deepening the inner spiritual life of the people; the Spiritual Exercises in Daily Life have proven most effective in this respect. In the course of their visits, the provincials should make a point of ensuring that the Jesuits in charge exercise their responsibilities according to our way of proceeding. One main concern should be the training of men for parish work.

Thanks to pastoral initiatives and increasing interest at the diocesan level, the tradition of retreat houses and spirituality centres is very much alive. There are 279 such establishments. The Society is not able to respond to all the demands for well-prepared directors. Formation in this specifically Jesuit ministry is still lacking. Modern approaches to giving the Exercises have reached a much higher degree of development in certain countries than in others. Commendable efforts are made to train men and women religious and lay persons in spiritual accompaniment and direction. The Society has no "copyright" on the Spiritual Exercises (Ignatius insisted that they belong to the Church), but we have a moral responsibility to assure that retreats are given according to Ignatian spirituality, so that they favour a deep religious experience through a personal encounter with Christ. The Exercises are also particularly adapted to discerning one's vocation and mission. It can happen that, out of fear of being too directive, retreat guides do not insist enough on the aspect of election and choice of a way of life. The Society has received a wonderful gift from Ignatius and the first companions. We must be grateful for the creative fidelity of so many of our brothers involved in the spiritual, biblical and theological renewal of the Spiritual Exercises and for their dedication to this ministry.

Ignatian Spirituality Centres should not only concentrate on the practice of giving the Exercises and Spiritual Accompaniment but also find ways to promote Ignatian Spirituality as an essential element of any and all Jesuit apostolic endeavours. Of exceptional importance will be the Ignatian formation of apostolic partners. The number of journals in the whole Society of Jesus that are specifically publications on Ignatian Spirituality are 22. Besides these distinctively Ignatian journals, there is a number of publications very varied in their presentation and contents that deal with spirituality in a wider sense and aimed at reaching a larger public.

We lack in most provinces a well thought plan of formation in Ignatian Spirituality after the novitiate years. This is perhaps the reason why we do not always exercise our ministries with an Ignatian thrust and pedagogy.

Christian Life Communities is a favoured way of living Ignatian spirituality. About 700 Jesuits function as assistants to the 35,000 CLC members throughout the world. This ecclesial lay association has its own autonomous leadership and among the many other movements associated with the Society it remains a privileged partner. Our statistics show that it is not equally promoted throughout the world. The presence and the vitality of CLC groups depend on the Spiritual Exercises made available to individual members. The CLC and the Society are engaged in an on-going discernment to define further its specific Ignatian apostolic way. The contribution of the many Jesuit assistants is meant to take the form, in the language of the CLC, of "a lovely critical voice".

The Apostleship of Prayer, entrusted by the Holy Father to the Society, is not strictly speaking a movement, even if it functions like one in some countries. It counts at least fifty million adherents. It invites people to intercessory prayer according to monthly intentions proposed by the Pope and made known worldwide through leaflets, radio and television. The commitment of many, also rather aged Jesuits, working with church authorities and dedicated lay people ensures its continued success. The Apostleship of Prayer is a papal mission entrusted not to a contemplative order but to the apostolically oriented Society of Jesus. It is continually renewing its spirituality and methods of communication in order "to help Christians unite their prayers and their lives to the prayer and mission of the universal Church, of which the Holy Father's international and missionary intentions remind us each year" (AR XXIII,17). Even though its success is quite evident, this apostolate is sometimes considered by some to be outdated and negligible in its impact. Major Superiors should give it their support and encourage its diffusion by assigning Jesuits to it.

In this context of prayer, it seems appropriate to mention those of us who are no longer able to engage in active ministry, whose status is to pray "for the Church and the Society". Through their suffering and limitations, they continue to participate effectively and fully in the worldwide salvific ministry of the Society (CN 244, 3).

The Dialogue Factor

In our following of Christ, the proclamation of the good news and the promotion of justice occupy centre stage. What has changed is the way we share our life-giving experience with people of other faiths. At the last general congregation, dialogue was proposed as a dimension of all our ministries. It was a real breakthrough to discover Christ's way of relating to people outside the mainstream of his beliefs and practice. In the course of our work in education, in social action, in our varied pastoral activities, we have learnt to appreciate and respect the values present in people of other faiths. We seek to overcome our prejudices, suspicions, bad memories and hurts, to identify our own fundamentalist attitudes, and, through our daily contacts, help others to move forward in the same way.

In the dialogue process, we have learnt that we should not hide our religious beliefs and experience and the motivations for our work to help build up a better world for all. True dialogue always presumes convinced believers. We still have to find the border line between an aggressive, manipulative proselytism and the open manifestation of our faith and the motives for our apostolic service. At the level of intellectual and theological exchange, the Society has undertaken many initiatives. These need the support of the Major

Superiors even when they themselves may have doubts about their effectiveness and outcome.

More and more, our societies are made up of people of different faiths and also of non-believers. Religions are no longer restricted to particular territories as in the past. To respond to these realities there are over 50 Jesuits trained for this ministry. Already, the Society has made significant contributions to the development of a spirituality of dialogue that John Paul II considered to be the main challenge of this millennium. While pursuing interreligious dialogue which can perhaps seem more interesting, we should also be attentive to the ecumenical task of working for Christian unity, even though the effort might often seem fruitless and frustrating. However, we need to respond to the best of our ability to the challenge of Jesus' prayer for unity, so as to eliminate the scandal of a divided Christianity. Finally, we must not forget the dialogue with unbelievers, which was proposed to us by the Church as a special mission.

Conclusion

This overview shows the wide diversity of ways adopted by the Society of Jesus throughout its history to continue the mission of the Lord today among the women and men of our times, and to live out our apostolic commitment to this as one apostolic body of priests and brothers with the same vocation and mission. All the works mentioned are only means to fulfil our apostolic responsibility in the Church and for the world as Christ's servants, friends and companions. We speak about an extremely lively and dynamic network, where new initiatives are constantly being made in response to new apostolic needs. Sometimes outstanding works have to be terminated because they are less needed or because we are unable to maintain the quality level justly expected from us.

In general, our apostolic network remains impressive and – in the words of Saint Ignatius – bears much fruit. It remains fragile, however, and may be even more fragile in the years to come. Most of the time, we are working beyond our human and financial potentialities. Often this overwork is the reason why no space is given to life in the Spirit; no space is left for a real prayerful discernment; no space is left to cultivate the freedom necessary to consider opening new works or closing others; no space is left to exploit the universal character of the Society in a globalizing world. The Major Superiors' responsibility is not merely to maintain existing works at all cost or to limit themselves to a prudent administrative micro-management. Much more is involved here. Our commitment and apostolic animation, management and administration should be moved by the same missionary spirit that urged Ignatius and his first companions on. Jesuits should be moved by Ignatian "indifference" of heart that allows the Lord of the vineyard to use us and our works, to direct us, and to make a difference in taking the decisions that are according to His will. He desires – according to the Constitutions – to be glorified both through the natural means of our works, and through the grace that inspires and motivates us (Const. 814). Among these natural means we count the harmony that enables us to work in union of hearts and minds, transcending personal, social, national and ideological differences in a shared concern for our common mission.

Obviously, we do not have a monopoly of the works in which we are involved. Others, too, labour in education and in social works, in pastoral care and in spiritual

accompaniment. Ignatius did not favour competing with others. He instead sent us where there was a greater need because of a lack of other workers (Const. 622). Even more, he insisted on "our way of proceeding" as specific also for our works. Father Arrupe reflected on this when he wrote, "Lord Jesus, I have discovered that the ideal of our way of acting is your way of acting. Teach us your way so that it becomes our way today, so that we may come closer to the great ideal of Saint Ignatius: to be companions of Jesus, collaborators in the work of redemption, each one of us an *alter Christus*" (18/01/1979. AR XVII, 719-722). Thus, our Founder fixed his eyes on the mysteries of the life of Christ – as suggested in the Spiritual Exercises – because otherwise we will never have the *sensus Societatis* in our works. Likewise we will not be able to meet the challenges of our mission today unless we first have a deep and ingrained *sensus Christi* by becoming "*contemplativus etiam in actione*". No doubt a work has its own quasi autonomous efficiency. Its apostolic orientation will, however, depend largely on the personal witness and commitment of Jesuits and of those who share their spirituality.

The quality of our formation remains a *condicio sine qua non*, to the point that it would be suicidal to consider the demands of the work as always more important than the needs of the promotion and the discernment of vocations, and the formation in personal mission. Is our formation challenging enough that apostolic leadership qualities can be discovered and developed? Is theology studied just to become a priest or to enable the scholastic to serve the concerns of the Church and to foster dialogue between faith and the challenging issues of our times? A special session will be devoted to formation, that part of the Society's work which should ensure the quality and future of all our apostolic works.

We are all aware that no apostolic work will function and survive without healthy economic and financial management. Ignatius himself expressed his gratitude to the benefactors who make the mission possible. He was intent on seeing us give freely what we have freely received. He had to find practical solutions to financial problems. Everywhere and in all works we ought to avoid even the appearance of business and money-making, for Saint Ignatius asked Jesuits in educational institutions to go beyond mere contractual obligations, and to give themselves generously to their task in order to reflect the gratuity of the mission of the Lord. A word of thanks with all our heart to those in the Society who make the mission possible. Let us offer a special word of thanks, with all our heartfelt gratitude, to those who make the mission of the Society possible through services that are often hidden, especially those who serve as treasurers, development officers, and administrators. The sharing of the financial means among the Assistancies and Provinces will be the topic of a special session.

Major Superiors should exercise apostolic governance regarding the ministries and apostolic works of Jesuits, not only to discern the tasks that should be performed and to give a mission to every Jesuit, but also to guarantee that each of these ministries and works respond, in actuality, to "greater service". Likewise every Jesuit and every work of the Society should give account of its Jesuit quality. Here we have to recall the unique grace of the *ratio conscientiae*, seriously undertaken by the Major Superior and by the Jesuit concerned, by which the mission is given and received each year. When we consider the great diversity and specialization of apostolic works in which the Society is engaged, it is

practically impossible for the Major Superior to exercise apostolic governance over them, unless he has the "helps to do it" (Const. 799, 810). These helps for Superiors and for the apostolic body of the Province or Region are normally actualized through commissions or offices for planning, follow-up, evaluation, coordination and continuing formation. Each Major Superior should ask himself whether he has the structural and personal helps he needs to be able to exercise a truly Jesuit apostolic governance and whether he assigns sufficient human and financial resources to these necessary helps.

In order that all this apostolic activity continue to bear fruit, three conditions need to be specially kept in mind.

First, the Society evidently has no future without an active and vigorous promotion of vocations. Our prayer to the Lord of the vineyard – a prayer requested by Jesus himself (Luke 10, 2) – that he send workers into his harvest, must be accompanied by a common effort to discover those whom he calls to his Society. In certain instances, this promotion favours numbers over the quality that is indispensable for the effectiveness of the Society's apostolate in and for the Church. Those provinces – and there are some – who have abandoned the search for vocations are clearly at fault. Equally so are those who do not assign qualified men to this endeavour. I hope that all the provincial congregations to come will be sufficiently attentive to fostering this apostolic aspect of our mission.

Secondly, the context of our apostolic work has changed since the second Vatican Council. In the past, consecrated life in general and the Society in particular were able to operate in an autonomous, even 'independent' or "exempt", way. The Council reminded us that the Church of the Lord is made up both of clergy and the "Christi fideles laici". In the communion that is the Church, consecrated life is now better understood as a free gift of the Spirit bearing prophetic witness to particular expressions of its unfathomable wealth. The monastic life affirms the transcendental side of our existence by a focus on prayer; the lives of the mendicants follow the example of our Lord who "preached in poverty"; the lives of apostolically oriented religious, as in the case of Saint Ignatius' Society, emphasize the vocation of service in Christ's mission. In a historical and theological context very different from that of Ignatius, Xavier and Favre, the contemporary apostle must be a forthright witness to the new evangelisation, as necessary now as it was then.

In the living out of our call to consecrated life, we have to engage in the mission confided to us by the Lord in firm communion with the Holy Father and with the bishops – whose authority over all apostolic activity has been reaffirmed and defined by the Council – and also with the laity that, especially in the new ecclesial movements, is taking on responsibilities which were, until the recent past, the almost exclusive domain of religious. This will require of us an ever greater collaboration with vital forces within the Church, giving full expression to Ignatius' "sentire cum Ecclesia", while at the same time we serve the Church in accord with the "characteristics of our way of proceeding" (GC 34, 535-563). These characteristics describe us well as companions of Jesus and members of the universal body of the Society, a "gift to the Church", as the Lord desired, with a deep personal love for Christ on mission (Ex 91). This Lord expects of us that, in the mission He gives us in and for the church, all our apostolic activities, including as well our community and personal lives, reflect clearly and explicitly the characteristics of the

Ignatian way of proceeding, as the way of Christ, in the proclamation of the Good News (GC 34, 563).

Finally, our good "fama", that is, the reputation and esteem we enjoy as Jesuits, now as from the beginning of the Society, contributes to the credibility and effectiveness of our work. Ignatius recognizes that this aspect is extraneous but still of great importance "toward edification and the service of God our Lord" (Const. 733). Today, when the press and other media have a powerful influence, we need to weigh carefully the effects of our actions and words on the public "image" of the Society. Articles and declarations severely critical of the Holy See and of the Church, for example, do damage to the reputation of the Society, at the cost of a loss of credibility for our apostolic efforts. When a major superior chooses to remain silent about these, in the hope that their negative impact will be temporary and limited, he easily underestimates the damage done to the trust that the people of God place in the Society. A province's apostolic effectiveness can be severely diminished by a Jesuit's irresponsible public statements. A Jesuit, by the very fact that he is a member of the Society, cannot make public statements, whether oral or written, without taking into serious account the quality, the competence, and the pastoral appropriateness of what he says. Ignatius' ninth rule for "feeling with the Church" (Ex. 361), which presupposes a constructive and loving attitude, has lost nothing of its relevance in inviting us to be "ready to look for reasons for defending the precepts of the Church and to refrain from attacking them in any way".

Although it is not possible to cover in this introduction all the dimensions of the Society, important aspects of our Jesuit life will be discussed in special sessions, for example the apostolic preferences of the universal body of the Society, its government, its partnership with non-Jesuits, and of course, formation. It is also unnecessary to mention all the aspects, because our Jesuit life should be so coherent that in considering our apostolic works, all the other dimensions are also discussed. In any case, this overview should encourage us to evaluate our Jesuit life and service boldly in the spirit of Ignatius, Xavier and Favre.

Ignatius, who introduced an apostolic government in consecrated life, gathering his friends in the Lord to be sent worldwide by the Vicar of Christ, and bringing the heart of the Church to its outskirts and borders.

Xavier, who even to the present day reminds the Church of its missionary responsibility to bring Christ to all gratuitously and out of love, so that they may have life in abundance.

Favre, who through the ministry of the Spiritual Exercises, helped all in the Spirit to discover their personal vocation and mission on the way to their Creator and Saviour.

May the Lord accompany us in this task during our Loyola Meeting.

R.P. Peter-Hans Kolvenbach, S.J.
Praepositus Generalis

Source: AR XXIII (2006), pp. 744-760 (English)

RP. ADOLFO NICOLÁS, S.J. (2008 - 2016)

1. On Ecology

16 September 2011

TO THE WHOLE SOCIETY

Dear Brothers,

The Peace of Christ!

With this letter, I wish to bring to the attention of the whole Society an important concern of the 35th General Congregation (2008), namely, our commitment to the defence and protection of nature and the environment.

The Congregation reminds us that we live in a time of widespread environmental destruction that threatens the future of our planet (Cf. Decree 3, No. 33). In the face of this situation we cannot remain indifferent. Fortunately, one of the positive developments in our world is a growing environmental consciousness and concern among many individuals, communities, and organizations. In his writings, Pope Benedict XVI has strongly urged a more profound respect for creation and more decisive measures toward its protection.

Already during the preparations for GC 34 (1995), a number of postulates were received regarding ecology, an issue which the Congregation decided it could not treat in depth. As a result, in 1999 my predecessor, Fr. Kolvenbach, asked the Secretariat for Social Justice to develop a document on this topic, which appeared with the title, *We Live in a Broken World: Reflections on Ecology (Promotio Iustitiae,* April 1999, no. 70).

GC 35 marked a step forward in the Society's stance towards ecology by integrating it .in the decree on mission. Just as we Jesuits are called to promote and serve right relationships with God and with other human beings, in the same way and with the same urgency, we are called today to restore and heal humanity's broken relationships with creation.

In order to promote practical implementation of this concern, last year I convoked a task force made up of Jesuits and lay collaborators from all the Conferences. After several months of collaborative and inter-disciplinary work, the task force produced the document, "Healing a Broken World," which is being published at this time in the electronic edition of *Promotio Iustitiae* (no. 106, in www.sjesjesuits.global).

This document contains suggestions for examining our personal lives, our community lifestyles, and our institutional practices. Likewise it can be a useful instrument to move us from written statements to concrete life and mission, so that in all these aspects of our lives, we contribute to the sustainability of the planet. There is much more we can do in this area using our present apostolic institutions, whether these be educational, pastoral, or social. We can adopt new ways of living, propose helpful practices, deepen understanding, promote research, and where appropriate engage in advocacy (Decree 3, no. 35).

At the same time, it is clear that we can only be credible in this work of reconciliation with creation if, on our part, we ourselves show signs of greater consistency and more responsible commitment, both personal and institutional, to this aspect of our mission. This demands of us *a change of heart* that manifests our gratitude to God for the gift of creation and our readiness to *embark on the path of conversion.*

Allow me to express my sincere gratitude to the task force mentioned above, for their important contribution towards helping us move from words to action.

Saint Ignatius invites us to contemplate creation and to see in it the Creator: *dwelling* in all creatures and *labouring for us* in each particular reality and in all of history (Sp. Ex., nos. 234-236). Through the intercession of St. Ignatius, I pray in the words of Fr. Pedro Arrupe, that we may confidently renew our offering of greater value and greater importance, "imitating and following Jesus who desires to lead all women and men and the whole of creation to the glory of the Father."

Rome, 16 September 2011

Adolfo Nicolas, S.J.
Superior General

Original: Spanish
Source: AR XXV (2011), pp. 128-130 (English)

The Documents '*We Live in a Broken World*' (PJ 70/1999) and '*Healing a Broken World*' (PJ 106/2011) published by the Secretariat as *Promotio Iustitiae* (PJ) can be accessed from www.sjesjesuits.global/

2. The Service of the Society of Jesus in Times of Disaster

12 March 2012

TO ALL MAJOR SUPERIORS

Dear Father,

Today, on the 390th anniversary of the canonization of Sts. Ignatius of Loyola and Francis Xavier, I would like to share with you some thoughts on the service the Society of Jesus is called to give in times of natural disasters.

Ignatius, Francis Xavier and the first companions, knowing that "love ought to manifest itself more in deeds than in words" (Spiritual Exercises, No. 230), were committed to serving their neighbours "by the ministry of the word, by spiritual exercises and works of charity" (*Formula of the Institute*). We might recall, for example, that for several months in the winter of 1538- 39, the city of Rome experienced an extraordinary series of natural disasters: after a failed harvest, extremely harsh weather forced thousands of impoverished and hungry people from the countryside into the city. Most of those who fled the famine in their villages found little relief in Rome. Their hope for help quickly waned. They were forced to sleep in the streets and many died from starvation and exposure to the cold. With creativity and compassion, Ignatius and the first companions responded to this emergency by commandeering their limited resources in service of the poor. These learned men spent their days begging for bread, vegetables and firewood. At nightfall, they invited the homeless to share the hospitality of their home, where they fed and cared for 400 people at a time. As the winter progressed, the catastrophe grew as well, forcing Ignatius to ask for more support and find another house to accommodate the many refugees whose number had swelled to over 3,000 in a city whose total population was about 40,000.

With the inspiration of the "*opera caritatis"* (*Formula*) of the first companions in mind, we turn to our world today, where many continue to suffer in similar ways from unforeseen disasters. We need only recall some of the tragic events of the last two years: earthquakes in Haiti (January 12, 2010) and Chile (January 3, 2011); the triple disaster of earthquake, tsunami and nuclear meltdown in Japan (March 11, 2011); floods in Thailand, Cambodia, the Philippines (2011), and Madagascar (2012); drought and famine in the horn of Africa (2011- 2012). These catastrophes have had tremendous effects on the lives of many people, causing death, displacement and enormous loss of property.

These and other disasters have given rise to an impressive movement of compassion and solidarity among many groups, organizations and individuals. Moved by the love of God that we ourselves have experienced, we are invited to collaborate with others in order to contribute what we can to alleviate the sufferings of people affected by these calamities. Already, so many Jesuits and our collaborators are doing this.

Drawing then on the experience of Jesuits and our friends and partners, in this letter, I wish to propose seven guidelines to be followed in places where the Society is present. I

hope that these guidelines might help us render service that is both more effective and more evangelical.

1. Be Present

The first and most important guideline for response in emergencies rests with the Jesuit communities and institutions present in a location or country struck by a disaster. Past experience shows that, in responding to disasters, most lives are saved by the local population within the first days following the catastrophe. In our recent history, there have been numerous examples of individual Jesuits, institutions and provinces who have responded to the needs of people whose lives have been shattered by a natural disaster. Local Jesuits have opened their schools and institutions to provide shelter; novices and scholastics have reached out to serve people in the immediate aftermath of a tsunami or earthquake. This quick, compassionate and generous response of Jesuit communities and institutions has, in many instances, made a real difference. In the midst of a disaster, no matter how limited our resources are, our first and most important response must take place at the local level.

2. Serve Spiritually and Practically

Our care for disaster victims must be both practical and spiritual. Providing financial help and material support is important, but not enough. Our presence must provide the consolation, healing and hope of the Gospel. Our service must be effective, but it must also give witness to our being disciples of the compassionate Lord, even and perhaps even more so, in multi- religious and multi-cultural contexts, where we must be in dialogue with and respectful of the faith of others. We know that, like the good Samaritan, the most practical and spiritual language is an all-embracing practical love for those in need.

3. Collaborate

Responses to disasters usually call for the coordinated efforts of many people. Fortunately, disasters often call forth much generosity and even heroism among many sectors and persons. Whether we take the initiative or whether we cooperate with others in their initiatives, Jesuits are called to be open to and, indeed, to build up forms of collaboration.

This collaboration can begin within the Province itself, building networks of partnership and shared service among institutions and communities, between Jesuits and our collaborators. In a special way, we can invite or work with young people in our ministries, whose idealism, energy and generosity are often called forth in a special way during times of calamities. We should be ready to humbly and generously cooperate with others in our immediate surroundings: the local Church, local Caritas organizations, other religious groups, or NGOs, as well as men and women of good will from other faiths. Collaboration also extends to the wider Society of Jesus: to Provinces, Conferences and other international Jesuit networks, such as JRS.

4. Share Information

When a disaster takes place in one place, out of friendship and fraternal concern, Jesuits in other places want to know how their brothers in the stricken area are; how

the people, the country or city is affected; how they can help. Messages of solidarity and concern, and promises of prayers, are often shared among Jesuits within a Province or in different Provinces. These spontaneous exchanges of information are important and valuable signs of our universal brotherhood.

In cases of major disasters, a more formal process of sharing information is important. The Provincial of the affected area or his Delegate should communicate directly with both the President of the Jesuit Conference and with the Superior General (through the Regional Assistant) in Rome, sending up-to-date reports that may include requests for assistance, where needed. In order to raise funds and coordinate efforts, accurate and clear information is crucial.

5. Show and Welcome International Solidarity

While recognizing the importance of local action, we must not neglect the universal solidarity of the whole Society of Jesus. Those who suffer from the consequences of disasters receive much encouragement and strength from knowing that they are not alone in their struggles. This solidarity is expressed in many ways: creating networks of international awareness and concern; using social networks to promote international attention; organizing prayer services and movements of advocacy, etc. It often takes the form of contributing financial resources to support immediate emergency relief efforts. It is important to remember that this support is often more needed in the second phase of early recovery or the third phase of rehabilitation, after other agencies have left the disaster area or after international media has lost interest and turned to other issues.

At times, Jesuits from different countries need to be ready to be sent to serve and offer support in calamity-stricken areas. At the same time, it is important that local Jesuits in these places be open to international help, when needed. When Jesuits from different Provinces and lay or religious partners from all over the world work together in such situations, they are confronted with much pain, need, and tension. In these difficult situations, Jesuits and collaborators have to help one another be witnesses of Christ, not allowing our cultural or national differences distract us from working together to serve the needs of the suffering.

6. Be Transparent

Transparency and accountability are professional standards which need to be met in any project that the Society takes responsibility for. We must be mindful of our customary respect for the intentions of donors.

7. Think Long Term

As mentioned above, much support is often needed later after the immediate emergency phase, especially when other agencies have left the disaster area, and when media attention has moved on to other concerns. Our compassion and our commitment need to be more enduring, because recovery is often a long and complex process.

Moreover, when the most immediate crisis is over, it is important to reflect on root causes of the destruction, so as to prevent the repetition of these catastrophes. Very often, human decisions, actions, and policies are partially responsible for what appear to be natural

calamities; often, for example, climate change, environmental irresponsibility, poor disaster-preparedness and warning systems, contribute to the suffering and destruction. Thus, it is good that some Jesuits and Jesuit works dedicate themselves to studying long-term measures for reducing or eliminating risks, or in training programs to change behaviours and limit the impact of disasters on people, or in helping craft and advocate sounder, more sustainable environmental policies. These preventive initiatives are an integral and important part of our service.

When we reflect on the lives of Father Ignatius, Francis Xavier and the first companions, we see that they never forgot the poor, and that their ministries always included compassionate service to the suffering, as an essential element of their following of Christ. I share these reflections then, on the anniversary of the canonization of St. Ignatius and St. Francis Xavier, as a way of reminding the Society to remember the poor. I invite Jesuit communities and works to reflect on these guidelines, with a view to action and implementation. I pray that we Jesuits continue to live in the spirit of our founders, especially in the face of the many disasters and dramatic instances of suffering in our world today, offering, with humility and generosity, our compassion, solidarity and service.

Yours sincerely in Christ,

Adolfo Nicolás, S.J.
Superior General

Rome, 12 March 2012
Original: English

Source: AR XXV (2012), pp. 496-500

3. Protection of Minors and Vulnerable Adults

18 May 2015

TO ALL MAJOR SUPERIORS

Dear Father,

Along with the whole Church, the Society of Jesus is committed to safe and healthy environments in all ministries. Only if people feel safe and respected can we effectively communicate the message of God's love for them and invite them to open their hearts to encounter the joy of the Gospel in a profoundly human way.

Pope Francis underlined one dimension of this topic in his 2 February 2015 letter to the Presidents of the Episcopal Conferences and the Superiors of Institutes of Religious Life and Societies of Apostolic Life. The Holy Father stated that "*everything possible must be done to rid the Church of the scourge of the sexual abuse of minors and to open pathways of reconciliation and healing for those who were abused.*" He encouraged the Church at every level "*to take whatever steps are necessary to ensure the protection of minors and vulnerable adults, and to respond to their needs with fairness and mercy.*" He also noted, "*It is the responsibility of Diocesan Bishops and Major Superiors to ascertain that the safety of minors and vulnerable adults is assured in parishes and other Church institutions.*"

Through this letter, let me remind you of your responsibility as a Major Superior to ensure that minors and vulnerable adults are protected from sexual abuse in the institutions and ministries of the Jesuits of your Province or Region through

(1) guidelines that describe proper ethical and professional conduct for all who serve in our institutions, whether they be Jesuits, employees or volunteers;

(2) systematic training and ongoing formation programs that inculcate respectful ways of relating to others, identify inappropriate behaviours, and explain how to confront abusive people and situations;

(3) protocols that respond adequately to every allegation of sexual abuse.

Wherever guidelines, training programs, or protocols are lacking, responding to the issues outlined in the Holy Father's letter is so important that it should take priority over other considerations. Where these instruments already exist, you should review them so they can be further improved, keeping in mind the safety and welfare of those who are so dear to the Lord.

Sexual abuse is not the only behaviour that warrants our attention. Such things as intimidation, corporal punishment, physical mistreatment, and psychological harassment have no place in any ministry associated with the Society of Jesus. We need to take decisive steps to eliminate any behaviours that hinder an experience of God's love. Therefore, guidelines for appropriate conduct, formation for respectful conduct, and protocols for appropriate responses ought to address not only sexual abuse but other forms

of abuse as well. All guidelines, training, and protocols should be consistent with the legal requirements of the countries where we serve; they should be culturally sensitive and respectful without compromising the need for protection.

I ask that you survey the ministerial situations for which you are currently responsible. Please keep in mind not only institutions such as schools and parishes. Associations, chaplaincies, personal apostolates, and all other forms of ministry conducted by Jesuits or under your authority require your attention. By 30 November 2015, please send me a letter that presents your plans, both in place and projected, for assuring that the ministries of the Society provide a safe place for better serving the people of God.

These efforts are a concrete and necessary realization of our Ignatian value of *cura personalis*. May Our Lady, Mother of Mercy and Mother of the Society of Jesus, intercede for us, so that we might work faithfully to protect and respect those nearest the heart of her Son.

Sincerely yours in the Lord,

Adolfo Nicolás, S.J.
Superior General

Rome, 18 May 2015

Original: English
Source: AR XXV (2015), pp. 1618-1619

Note: Refer to the *Letter of his Holiness Pope Francis (2 February 2015) to the Presidents of the Episcopal Conferences and Superiors of Institutes of Consecrated Life and Societies of Apostolic Life concerning the Pontifical Commission for the protection of minors.*

4. On the Global Economy

19 April 2016

TO THE WHOLE SOCIETY

Dear Brothers,

The Peace of Christ!

I write to the whole Society to commend to your reading, thoughtful reflection and prayer, a document that may inspire us to deeper commitment to the cause of economic justice and the service of our brothers and sisters who are victims of unjust economic and social structures.

Since the beginning of his Pontificate, Pope Francis has spoken and written eloquently and often regarding the unjust economic systems that leave so many without their fair share of the goods of this earth, as he did, for example, in *Evangelii Gaudium* (EG). In *Laudato Si'* (LS), he addressed the issue of environmental degradation and its relationships with migration and the displacement of peoples and with the ravages of violence that disproportionately affect the poor. He has insisted that we name the cruel and unjust forces of a market economy that leaves too many behind and without, an economy that, in his words, kills (EG 53).

Over the past year, a group of economists and theologians – Jesuits and lay colleagues coming from all the Conferences – called together by the Secretary for Social Justice and Ecology and the Secretary for Higher Education, has worked on a document, "Justice in the Global Economy: Building Sustainable and Inclusive Communities" (*Promotio Iustitiae* no. 121/2016).

This document is an extended reflection on the issues of economic justice. The aim of the document is not to exhaust all important topics, nor to be prescriptive. Rather, the document is offered as background for further discussion, research and, hopefully, action and advocacy. These economists and theologians analyse and reflect on current models of economic development. They invite us to renew our efforts to build communities and structures that counter economic forces and conditions that contribute to income inequality, that lead to degraded natural environments and depleted resources, or that contribute to violence and dislocation of people. What we need are new models of progress and development (LS 194).

There is much here to reflect upon, much that offers us an opportunity to examine more closely the personal, communal and institutional responses that we are capable of. What can we do as individual Jesuits, along with our colleagues and our local community and our institutions, to address these issues? Certainly, we must first avoid the temptation to believe that this is beyond us, that we are individually and collectively insignificant players in the scheme of things, too small or weak to make a difference. We must remind

ourselves that true progress is possible with united and persistent effort to change attitudes, institutions and structures.

I invite you to read and discuss the document in our Jesuit communities. Provinces and institutions may also develop a methodology to work on the document with a special focus on local situations, shedding intellectual and spiritual light on these concerns, and preventing us from falling into prejudices and ideologies. Members of the coming General Congregation are also invited to read and work with the document, as a way of preparation for the Congregation.

Let me express my gratitude to the authors of this document for helping us reflect, pray and, hopefully, move from words to actions. The document may can be shared widely. Feel free to forward it or use it for conversation and reflection.

St. Ignatius said that "friendship with the poor makes us friends of the Eternal King" (Letter to the Fathers and Brothers at Padua, 1547). As the Church calls us to witness to God's mercy, may this Easter Season be a time of renewed dedication to the alleviation of suffering and the correction of those structures which perpetuate poverty in all its forms.

Sincerely in the Lord,

Adolfo Nicolás, S.J.
Superior General

Rome, 19 April 2016

Original: English
Source: AR XXVI (2016), pp. 59-60

The Document '*Justice in the Global Economy: Building Sustainable and Inclusive Communities*' can be accessed at https://www.sjesjesuits.global/documents-category/promotio-iustitiae/

RP. ARTURO SOSA ABASCAL, S.J. (2016 - 2024)

1. Solidarity with Haiti

19 December 2016

TO ALL MAJOR SUPERIORS

Dear Father,

Christ's Peace!

Two weeks after Hurricane Matthew struck Haiti, Pope Francis reminded the General Congregation that "mercy is not an abstraction but a lifestyle consisting in concrete gestures rather than mere words: reaching out and touching the flesh of the neighbour and institutionalizing the works of mercy." Just as the Congregation was moved to express support for Jesuits serving in war zones, so too we were moved to reach out to the people of Haiti in a concrete gesture. Meeting with groups of Major Superiors, I promised to offer ways to help those whose lives were uprooted by the hurricane. The objective of this specific appeal is not to build up the Society of Jesus in Haiti but, in the context of the Congregation, to join with others in an urgent work of mercy.

The first stage of emergency relief is yet to be completed, but Jesuits in Haiti have already begun to plan a second stage in which the Society will collaborate with others to rebuild homes. I expect to make a donation from the funds available to me, and I invite you to join me in offering financial support for this work. This can be done in two ways. First, Major Superiors may ask the General Treasurer to transfer funds held in the Curia account of the Province or Region to the Haiti Relief Fund. Alternatively, those wishing to make a contribution in US dollars may transfer funds earmarked for Haiti directly to the bank account of Jesuit Missions, Inc., in Washington, D.C. Details needed for US dollar bank transfers to the Washington account are given at the end of this letter. If you make a contribution, please notify me in a brief letter that you are doing so. Some of you may already have sent funds directly to the Jesuits in Haiti. I ask that you, too, send me a letter alerting me to the contribution that you have made.

The General Congregation underscored the important role of Conferences in coordinating international action. In line with that recommendation, I asked the Conference in which Haiti participates, the Conference of Canada and the USA, to make available an experienced financial administrator to help in the design and supervision of the processes that will be used in Haiti to select recipients of aid, to monitor use of the funds, to track expenditures and to prepare reports to me. The Conference has responded generously, naming a former province treasurer to this position. I have asked the Assistant Treasurer for Development Resources in the General Curia to be available to advise and support him.

Finally, I ask you for one more gift, that of your prayers. As we celebrate the holidays surrounding the Nativity of our Lord, I invite you and the members of your Province or

Region to offer the Eucharist for those now suffering in Haiti, asking that all be touched by the mercy of God.

Fraternally yours in the Lord,

ARTURO SOSA, S.J.
Superior General

Rome, 19 December 2016

Original: English
Source: AR XXVI (2016), pp. 178-179

2. Our Life is Mission, Mission is Our Life

10 July 2017

TO THE WHOLE SOCIETY

Dear Brothers in Christ,

The Society of Jesus is now engaged in the dynamic process of assimilating and implementing the fruits of the discernment of the 36th General Congregation. The process has been for us a tremendous grace and a vigorous encouragement for the way forward. I write this letter with the purpose of inviting every member of the Society of Jesus, every Jesuit community, and every apostolic work to consider once again, in the manner of an Ignatian repetition, the gift we have received through the 36th General Congregation.

Familiarity with the Congregation's decrees is achieved through personal prayer and through conversations in our communities and works, together with those with whom we share mission. I encourage Major Superiors, Local Superiors, and Directors of works to create spaces for prayer, conversation, and discernment about the results of the General Congregation and to share the fruits of these activities at the level of Provinces and Conferences.

Our Life is Mission

From the preparatory stage to the reflection on *the calls* perceived by the Society in light of the present situation of the world and the Church, the General Congregation especially emphasized the intimate union between our life and the mission to which we, along with so many other persons, are sent as *servants of the joy of the Gospel*.[1]

Life and mission are inseparable for those who choose to follow Jesus Christ in the Society of Jesus in the service of the Church. On the one hand, we know that we are a fragile body made up of sinners forgiven and sent to contribute to the reconciling mission of Jesus Christ. On the other, we live as *pilgrims,* always seeking to draw profit from the tensions that arise from our mission as it is carried out in complex and ever-changing contexts.[2]

The image of the first companions during their stay in Venice conveys beautifully this intimate unity between life and mission. Ignatius and each of these first Jesuits experienced a radical conversion in their lives. Love of Jesus Christ as the sole reason for adopting this way of life, evangelical poverty, closeness to the poor, availability to be sent on mission, and being together in a community of discernment and apostolic commitment:[3] these are the fundamental characteristics of the change in their lives that made possible the founding of the Society of Jesus.

---

1 Pope Francis. Discourse to the members of the 36th General Congregation. 24 October 2016

2 GC36, D.2,28. Cf. the first part of Pope Francis's discourse to the Congregation, in which he recalls the Ignatian vision of making a pilgrimage and drawing profit.

3 GC36, D.1,4-5

Personal conversion is a necessary dimension of a life dedicated to mission. It is the interior reconciliation to which Fr. General Adolfo Nicolás invited us in his response to the ex-officio letters of 2014.[4] Personal conversion[5] allows us to recover the interior freedom that makes us fully available for mission. Through such conversion, we rely solely on *our Creator and Lord,* as we are asked to do in the Principle and Foundation of the Spiritual Exercises of Saint Ignatius, and we make ourselves *indifferent* so that we *desire and choose only that which is more conducive to the end for which we are created.*[6]

Communal conversion is also required for experiencing the harmony that exists between life and mission. GC 35 reminded us that community is itself mission.[7] We live together because we have been called to be companions of Jesus precisely in order to share in his life and his mission.[8]

Our common life as *friends in the Lord* is born from and nourished by the Eucharist celebrated in remembrance of Jesus, a remembrance that is not just a memory but is a sacramental actualization of his real presence among us and a source of nourishment for the journey. The Christian community has always commemorated the salvific processes by which God liberated people from their enslavement in order to make of them the *People of God.* In truth, neglecting these memories or losing them will make us fall back into oppression, hatred, slavery, idolatry[9].

In celebrating the Eucharist, we remember Jesus Christ, who died for the forgiveness of the sins of all and who rose to confirm that he is the way, the truth, and the life. In the Eucharist we find the strength and the nourishment which makes the community capable of experiencing reconciliation and discerning its life-mission.[10] Renewal of our community Eucharistic celebrations forms part of the call to conversion that the 36th General Congregation has made to us.

The call to conversion in our community life involves other dimensions as well. From its very beginnings, the Society of Jesus has been a body that draws together persons of diverse cultures who are united by a single charism; a body that extends to many places and is engaged in dialogue with a wide variety of cultures. Since the Society's mission is to inculturate the Gospel in the very diverse settings in which Jesuits are present, a permanent process of conversion is required of us. Thus, on the one hand, every Jesuit goes through a complex process of **inculturating the Gospel** in his own culture, a process which entails for him a personal conversion. On the other hand, our communities, being made up of persons of diverse cultures who share the mission in multicultural societies, constitute a privileged opportunity for experiencing the richness of **interculturality** as a witness to a reconciled humanity.

---

4 Letter 2014/13 of 8 September 2014
5 Cf. GC36 D.1,17-19
6 Sp Ex [23]
7 GC35 D.3,41
8 Mk 3,13-15
9 Ex 1,8-13; Dt 6,20-25. 26,1-11; Ps 77(78),3-7; 105(106),7-13.21; 1Cor, 10,14-17; 11,23-26
10 1Cor,11,27-34

Drawing close to the poor and their style of life is one of the most demanding dimensions of the conversion to which we are called.[11] Closeness to the poor attunes us to what is essential in the Gospel, to the realities of life, and to what is truly life-giving. There are no formulas for drawing close the poor, nor are there excuses for not doing so. Most of our societies are made up of poor people. It is up to us to find the best way to draw close to them, inspired by the incarnation of God in Jesus Christ. This path will help us to grow in solidarity and commitment to those who are most vulnerable, and will thus lead us to develop a culture of hospitality.[12]

Taking seriously our contribution to **reconciliation with creation as a dimension of our life-mission** is no doubt a challenge for our personal and community lives. We are called to change those aspects of our lives in which we have adopted habits of consumption and instruments of work that are harmful to the environment and that reinforce a socioeconomic model which Pope Francis, in his encyclical *Laudato Si´*, considers a threat to life in our "common home," which is the planet Earth.[13]

We are also challenged by the 36th General Congregation to transform our communities into **spaces for spiritual conversation and discernment in common.**[14] Spiritual conversation should become the habitual way we interact with one another in community and with others in apostolic works. It is this level of exchange that prepares us for the discernment in common which we are striving to make the normal way of arriving at decisions in the life-mission of the Society of Jesus. Such discernment in common allows us to also listen to others who participate in the humanizing processes of history.

Institutional conversion, to which we are also called, is as demanding or even more demanding than the transformations already mentioned. Being consistent and coherent in our life-mission impels us to review our modes of organization and to examine our institutions. As the 36th General Congregation reminds us, *the governance of the Society is personal, spiritual, and apostolic.*[15] Consequently, personal, community, and apostolic conversion involves reviewing our institutional structures in order to adapt them to the new demands of the mission in the times in which we live.

Mission is Our Life

How can we take part in the great ministry of reconciliation which has been entrusted to us?[16] Seeking and finding the best possible way of **contributing today to the reconciling action of the Lord** is the material for discernment that the 36th General Congregation places before the apostolic body of the Society of Jesus. It is an invitation for us to deepen the meaning of the *ministry of reconciliation* as a key characteristic of the charism of the

11 Cf. GC36, D.1,6.15
12 Cf. GC36 D.1,26; D.2,18-19
13 GC36 D1,2
14 GC36 D.1,12.14
15 GC36 D. 2,1
16 GC36 D.1,6

Society of Jesus, in harmony with the Pauline understanding of the redemption of the human race.[17]

In his letter to the Society on reconciliation, Fr. Nicolás posed some questions which continue to inspire our discernment: *Where is God suffering today in the world? How is God working in the hearts of all peoples to relieve the unbearable suffering of others? To which sources of Life can we turn so as to heal so much death and to restore the bonds between groups and persons who exclude and who are violently excluded?*

Gathering together all ***the calls***[18] that have been received from each and every one of the Society's apostolic units, and following the promptings of the Spirit to the Society assembled in General Congregation, our eyes are turned to Christ crucified in those who are crucified today. Our gaze, like that of the Trinity, becomes loving action that is embodied in service that seeks to free people from their crosses. Such service disposes us for an apostolic renewal founded on hope[19] able to make a real impact on human lives, especially the lives of the poor, the defenceless, and the smallest.[20]

Beholding the Jesus who heals, liberates, and dedicates his whole life to the announcement of the Good News, we dispose ourselves as his companions to discern in common the ways in which we can best participate in his work.[21] We recognize, however, that to do this, we need to understand to the best of our ability the world in which we live, so as to ascertain our best possible contribution to the three inseparable dimensions of reconciliation proposed by General Congregations 35 and 36: reconciliation with God, reconciliation with human beings, and reconciliation with creation.[22] We will have further occasions to deepen the many implications of reconciliation as the work by which we seek to build bridges that bring persons and peoples closer together. This work of reconciliation includes promoting interreligious and intercultural dialogue, working to eliminate poverty, ideological polarisation, and violence, all of which are obstacles to politics as a shared responsibility for the Common Good, for justice, and for peace.

In order to respond to these apostolic challenges according to our way of proceeding, we need **spiritual depth,** the fruit of conversion that opens us to the Lord's grace, and

---

17 2Cor 5,18-21.6,1: All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain.

18 GC36 D.1,21-30

19 GC36 D.1,32-33

20 The safety and protection of minors is addressed in just one paragraph, but it was the fruit of a valuable process of prayer, reflection, and discernment which led the 36th General Congregation to include it among the matters confided to Fr. General, given the vulnerability of these "little ones" and the responsibility that is incumbent on our apostolates.

21 Cf. GC36 D.1,39-40

22 GC36 D.1,21

intellectual depth, which allows us to go beyond appearances and helps us to discover other possibilities of a life worthy of all human beings.

The 36th General Congregation also insisted that the *Missio Dei* of reconciliation involves many other persons, groups, and organizations who work for the humanization of history. We are not alone, nor do we claim to work by ourselves. Our apostolic way of proceeding is therefore characterized by **collaboration** with others[23] who have also been invited to participate in the mission of Christ. In such collaboration with others, **networking** proves to be an effective instrument for making the best use of available resources, which are always insufficient, and for extending further the service provided by our apostolic institutions.

Insofar as both personal and institutional conversion help us achieve spiritual and intellectual depth and enable us to discern in common, they result in **apostolic planning**[24] which increases collaboration among ourselves and with others, motivates effective networking,[25] and constantly evaluates our contribution to the shared mission. Increased collaboration among ourselves eliminates the artificial divisions among apostolic works and sectors and intensifies our awareness of sharing in a single mission. In this way, the apostolic body becomes more flexible and is able to respond more quickly to the increasing and changing demands of serving the reconciling mission of the Lord.

The General Curia has begun, during these very months, the process of renewal requested by the 36th General Congregation with a view to better serving the mission. We have been engaged in improving the conditions for discernment in common, formulating the General Curia's apostolic plan, and reviewing more thoroughly the structures and processes of the central government so as to attend systematically to the recommendations and other matters proposed by the General Congregation. Accordingly, the Extended Council of Father General,[26] in addition to creating the conditions for becoming a community of discernment, has begun to prepare for the discernment on *apostolic preferences* requested by the 36th General Congregation; this will be done with broad participation of the apostolic body,[27] the mode of which we will make known in due time.

The Desire to be Placed with the Son

Following the example of Saint Ignatius, we can conclude by placing in the hands of the Virgin Mary our profound desire *to be placed with her Son.* Let us make our own the colloquy which Pope Francis invited us to pray[28]:

> *Let us ask Our Lady of the Way, in a colloquy like that of a son with his mother or a servant with his Mistress, to intercede for us in the presence of the "Father of mercies and God of all consolation" (2 Cor 1:3), that he may place us once again*

---

23 GC36 D.1,36; D.2,6-7
24 Cf. GC36 D.1,20; D.2,4-5.12
25 GC36 D.2,3.8
26 Besides the General Councilors, the Extended Council includes the Secretaries of the apostolic areas and the Presidents of the Conferences of Major Superiors.
27 GC36 D.1,38; D.2,14
28 Address of the Holy Father, Francis, to the members of GC 36, 24 October 2016

with his Son, with Jesus, who takes up the cross of the world and asks us to take it up with him.

Let us entrust her with our "way of proceeding", that it may be ecclesial, inculturated, poor, ministerial, and free of worldly ambition. Let us ask our Mother to guide and accompany each Jesuit together with that portion of the faithful People of God to which he is sent, ***on the ways of consolation, compassion and discernment****.*

Your brother and friend in the Lord,

Arturo Sosa, S.J.
Superior General

Rome, 10 July 2017

Original: Spanish
Source: AR XXVI (2017), pp. 635-641 (English)

3. To Share the Suffering of Victims of Abuse and Foster a Culture of Protection

24 August 2018

TO THE WHOLE SOCIETY AND COMPANIONS IN MISSION

Dear Friends,

Pope Francis has addressed to the entire People of God, in whose mission we are collaborators, an invitation to share the suffering of many minors and vulnerable persons who are victims of sexual abuse and the abuse of power and conscience by a significant number of clerics and consecrated persons, among whom there are – we recognize with sorrow and shame – members of the Society.

The content of the letter from Pope Francis to the People of God, dated 20 August 2018, confirms for us the mandate of General Congregation 36 to continue working, at all levels of the Society, to promote *a consistent culture of protection and safety for minors* and for adults in situations of w. In addition to confirming this mandate, the Holy Father, recognizing that whatever we do to ask pardon will always be little, invites us to go beyond what has already been learned in these years, beyond policies of zero tolerance, protocols for responding to cases, efforts for reparation and programs of prevention. He invites us to look to the future and to deepen our understanding of the causes of these wounds, to recognize our participation by action or omission in causing them, and to find ways to bring about changes in the social structures that provoke them. He invites us to personal, communal, and institutional conversion, to attend to the coherence and integrity of our lives, and to orient our apostolic action toward bringing about a culture, within and outside the Church, capable of ensuring that situations of abuse are not repeated and that a healthy life is guaranteed to all human beings.

As a starting point for launching a process of profound change to foster a culture of protection, the Pope draws inspiration from the warning of Jesus: *This class of demons can only be expelled with prayer and fasting* (Mt 17,21). The confusion, the disappointment, the anger, the feeling of impotence and the spiritual desolation that this situation is provoking in many members of the People of God, and in others throughout the world, require a courageous renewal of our faith that opens space for what today seems to us impossible. We must therefore follow the advice of the sixth rule for the discernment of spirits of the first week of the *Spiritual Exercises*: *it will be very advantageous to intensify our activity against the desolation, insisting more on prayer, on meditation, and on examination, and in a suitable way to do penance* [319]. Let us begin to walk this road with the attitudes of the first week of the Exercises in which prayer and penance bring us to the question of what we can do for Christ [53], for his body wounded again in so many victims of abuse.

I call the whole Society and the men and women with whom we partner in mission to join with the entire People of God in desiring to respond to the cry of Pope Francis. *Our way of proceeding* links us in a special way with the Holy Father for the greater service of the Church. For our part, let us do everything possible to collaborate in healing this situation in the Church. The Pope reminds us in his letter: *The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate dynamics attuned to the Gospel.*

Let us embrace with openness and creativity the invitation to prayer and penance given us as members of the People of God: *that fasting and prayer may open our ears to the hushed pain felt by children, young people and the disabled. A fasting that makes us hunger and thirst for justice and impels us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.*

I ask Major Superiors, Community Superiors and Directors of Apostolic Works to promote initiatives that bring about, in the diversity of situations and contexts in which we live, this prayerful and penitential way to open the doors of our hearts and our apostolic commitments to creative ways to promote, in all of its complex dimensions, a culture of protection of minors and vulnerable persons, as Father Adolfo Nicolás already asked of us in his letter of 18 May 2015. I encourage you to share initiatives and actions within the apostolic body of the Society, with other groups of the People of God, and with other persons of good will committed to the eradication of this evil. In this way we will learn from others and make more efficacious the process of cultural change to which we desire to contribute.

Through the intercession of Our Lady of the Way, we ask the Lord for "growing sorrow and shame" in the face of the suffering caused by so many abuses. We ask the Lord to accompany us in a real process of personal and institutional conversion. We ask that he help us not to flag in our efforts to promote a new culture of life in which all human beings find protection, justice, and dignity.

Fraternally yours in Christ,
Arturo Sosa, S.J.
Superior General

Rome, 24 August 2018

Original: Spanish
Source: AR XXVII (2018), pp. 150-152 (English)

4. Safeguarding Project Coordinator

16 October 2018

TO ALL MAJOR SUPERIORS

Dear Brothers,

As you are aware, General Congregation 36 called on the Superior General of the Society of Jesus to "continue working with the Major Superiors and Conferences to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors." Last year, I established a Task Force to help explore how best to fulfil this mandate.

I have approved their recommendation for a three-year safeguarding project that will involve two stages. The first stage will be concerned with mapping and evaluating our current situation; based on this study, the second phase supports Major Superiors in their responsibility to move forward into the future.

I have appointed Fr John Guiney as Project Coordinator. He will be assisted by experts at different stages along the way, according to the different needs. He will not be responsible for handling complaints or concrete cases, for which there are other procedures of which you are aware. Since safeguarding is fundamentally a matter of justice, the project will come under the supervision of the Secretariat for Social Justice and Ecology.

I thank the Irish province for so generously making Fr. Guiney available. I ask all Major Superiors to give him the cooperation and support he needs, so that this project may truly be a step forward in our efforts to assure that all to whom we minister may feel the safety and respect that they deserve as children of God. I also ask you to ensure that all local Superiors and Directors of Work welcome and cooperate with Fr. Guiney in his important work on behalf of the Society.

This initiative intensifies the work already done by Provinces, Conferences, networks, and ministries to ensure the care and protection of children. As you know, my predecessor Fr. Adolfo Nicolás wrote an important letter in May 2015 to Major Superiors, asking them to ensure protocols for dealing with allegations, guidelines for ethical behaviour, and formation programs for Jesuits and collaborators, in all communities and ministries. All Conferences have run training programs for safeguarding for Major Superiors and other delegates. The Centre for Child Protection of the Pontifical Gregorian University continues to do pioneering work in the training and formation of those working in the field of safeguarding minors. The Secretariat for Presecondary and Secondary Education is giving special attention to following up the letter of Fr Nicolás with our schools. This new Safeguarding Project takes the next step on this journey, and is also a way in which the Society can support Pope Francis as he strives for a change in the underlying culture of clericalism that has prevented timely intervention about abuse.

I would like to thank Fr. Guiney for his availability for this important work. Let us support him and those who will assist him, not only with our cooperation, but also with our prayers. With God's help, this project will ensure a "*consistent culture* of protection and safety for minors" (GC 36): that is to say, a normal, habitual way of living, relating, working, in which those whom we serve, particularly children, always feel respected, safe, and loved.

A consistent culture of safeguarding of children will not come about merely through protocols or from an emphasis on exterior compliance although these are of course, needed. A true commitment to the vulnerable and weak flows, rather, from a life of integrity based on a passionate attachment to Jesus poor and powerless. Contemplating Jesus on the Cross, we beg for an ever deeper love for Him expressed in a more disinterested and self-sacrificing service. We remember in a special way those who have suffered abuse and we pray that this initiative will be a way to prevent such abuse happening in the future.

With thanks for all you are doing already to address this important and complex issue and assuring you of my support and prayers.

Fraternally yours in Christ,

Arturo Sosa, S.J.
Superior General

16 October 2018

Original: English
Source: AR XXVII (2018), pp. 186-187

5. Universal Apostolic Preferences of the Society of Jesus, 2019-2029

19 February 2019

TO THE WHOLE SOCIETY

Dear friends in the Lord:

The Universal Apostolic Preferences, which I promulgate with this letter, are the fruit of an *election*. A choice has been made among several possibilities, all of them good. Our desire has been to find the best way to collaborate in the Lord's mission, the best way to serve the Church at this time, the best contribution we can make with what we are and have, seeking to do what is for the greater divine service and the more universal good.

At the end of the sixteen months that the process lasted at the various levels of the Society, I presented to the Holy Father four universal apostolic preferences:

A. *To show the way to God through the Spiritual Exercises and discernment;*
B. *To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice;*
C. *To accompany young people in the creation of a hope-filled future;*
D. *To collaborate in the care of our Common Home.*

In his confirmation letter of 6 February 2019, Pope Francis observed that "the process that the Society followed to arrive at universal apostolic preferences was (…) a real discernment." He affirmed that the proposed preferences "are in agreement with the current priorities of the Church as expressed through the ordinary magisterium of the Pope, the Synods, and the Episcopal Conferences, especially since *Evangelii gaudium*."

The Holy Father insisted that "the first preference is crucial because it presupposes as a basic condition the Jesuit's relationship with the Lord in a personal and communal life of prayer and discernment." And he added: "Without this prayerful attitude the other preferences will not bear fruit."

I. Universal Apostolic Preferences 2019-2029

Thanks to the universal apostolic preferences formulated by Peter-Hans Kolvenbach, which have guided us for more than fifteen years, several processes have been initiated which must be continued. These include qualified presence in Africa and China, the responsibility of the whole Society for the interprovincial works in Rome entrusted to us by the Popes, the consistency of our intellectual apostolate, and our service to refugees and migrants. During the next ten years, the following preferences will guide us in incarnating the mission of reconciliation and justice in all the apostolic services to which we, along with others, have been sent.

A. To show the way to God through the Spiritual Exercises and Discernment

We sense that secular society today profoundly challenges the Church in its task of proclaiming the Gospel. As believers we feel an urgent need to overcome both new secularisms and the nostalgia for cultural expressions of the past. **We resolve to collaborate with the Church in experiencing secular society as a *sign of the times* that affords us the opportunity to renew our presence in the heart of human history.** A mature secularized society opens up spaces for the complex dimensions of human freedom, especially religious freedom. In a mature secular society, the conditions exist for the emergence of circumstances conducive to personal religious processes, independent of social or ethnic pressure, that allow people to ask profound questions and to choose freely to follow Jesus, to belong to an ecclesial community, and to adopt a Christian lifestyle in social, economic, cultural, and political spheres.

The Spiritual Exercises of Saint Ignatius of Loyola are a privileged instrument for making the life and action of the Lord Jesus present in diverse social contexts of today's world. Therefore, **we resolve to gain a deeper experience of the Spiritual Exercises** so that they lead us to a personal and communal encounter with Christ that transforms us.[1]

At the same time, **we resolve to offer the Spiritual Exercises in as many ways as possible**, providing many people, especially the young, the opportunity to make use of them to begin or to advance in following Christ. Experiencing the Spiritual Exercises and the spirituality derived from them is our preferred way of showing the pathway to God through commitment to the redemptive mission of Jesus Christ in history.

We also resolve to **promote discernment as a regular habit for those who choose to follow Christ.** The Society of Jesus is committed to practicing and spreading spiritual discernment, both personal and communal, as the ordinary way of making decisions guided by the Holy Spirit in our lives, our apostolic works, and our ecclesial communities. This is a choice to seek and find the will of God, always, letting ourselves be guided by the Holy Spirit. Through our discernment in common of the apostolic preferences, we have experienced a renewal in our way of proceeding. Therefore, **we resolve to make regular use of spiritual conversation and discernment** in our implementation of the preferences at all levels of the life-mission of the Society.[2]

We want to share with others the most fundamental discovery of our lives, namely, that discernment and the Spiritual Exercises of Saint Ignatius show the way to God. We need to follow the call to deepen our knowledge and experience of Ignatian spirituality, and we want to do so out of a living faith that is incarnate and consistent, a faith nourished by familiarity with God that is the fruit of a life of prayer, a faith that enters into dialogue with other religions and with all cultures. Our faith is manifested in works of justice and reconciliation because it comes from the Crucified and Risen One who leads us to the crucified of this world so that we might be bearers of hope in the new life that the Lord gives us. Ours is a faith lived in community that becomes a testimony to Hope.

---

1 Cf. GC 36, d. 1,18.

2 Cf. Pope Francis, Gaudete et exsultate, 167 and 169.

B. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice

Sent as *companions in a mission of reconciliation and justice,* we resolve to walk with individuals and communities that are vulnerable, excluded, marginalized, and humanly impoverished. We commit ourselves to walk with the victims of abuse of power, abuse of conscience, and sexual abuse; with the outcasts of this world; with all those whom the biblical tradition knows as the poor of the earth, to whose cry the Lord responds with his liberating incarnation.

The necessary condition for becoming companions "on the way" in the style of Jesus is, out of closeness with the poor, "to announce his Gospel of hope to the many poor who inhabit our world today."[3] To come closer to the poor means going out to the human peripheries and to the margins of society, adopting a style of life and work appropriate to the situation so that our accompaniment will be credible. To achieve this goal, we resolve, at all levels of the Society, to discern who are the most vulnerable and excluded persons in our midst and to find ways to walk closely beside them.[4]

The path we seek to follow with the poor is one that promotes social justice and the change of economic, political, and social structures that generate injustice; this path is a necessary dimension of the reconciliation of individuals, peoples, and their cultures with one another, with nature, and with God. Care for indigenous peoples, their cultures, and their basic rights occupies a special place in our commitment to reconciliation and justice in all their dimensions.

We confirm our commitment to care for migrants, displaced persons, refugees, and victims of wars and human trafficking. We also resolve to defend the culture and the dignified existence of indigenous peoples. Consequently, we will continue to help create conditions of hospitality, to accompany all these people in their process of integration into society, and to promote the defence of their rights.

We want to contribute to strengthening political democracy by imparting good civic formation, especially among those at the base of the social pyramid. By promoting social organizations committed to seeking the Common Good, we want to help counteract the pernicious consequences of the diverse forms of "neo-liberalism," fundamentalism, and populism.

We commit ourselves to help eliminate abuses inside and outside the Church, seeking to ensure that victims are heard and properly helped, that justice is done, and that harm is healed. This commitment includes the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to mission, and serious efforts to identify the social origins of abuse. In this way, we effectively promote a culture that safeguards all vulnerable persons, especially minors.

---

3 GC 35, d. 2,13.

4 Cf. GC 36, d. 1,15.

We join many other people and institutions in promoting a culture of hospitality[5] and of protecting the rights of children and others made vulnerable by changing social structures.[6]

Accompanying the impoverished requires us to improve our studies, our analysis, and our reflection in order to **understand in depth the economic, political, and social processes that generate such great injustice; we must also contribute to the elaboration of alternative models**. We commit ourselves to promoting a process of globalisation that recognises multiplicity of cultures as a human treasure, protects cultural diversity, and promotes intercultural exchange.

We accompany the poor, inspired by our faith in God the Father of mercy who invites us to embrace reconciliation as the foundation of a new humanity.

C. To accompany the young in the creation of a hope-filled future

The 2018 Synod recognized young people and their situation as a crucial place from which the Church seeks to perceive and discern the movement of the Holy Spirit through this moment of human history. The poor and the young are a complementary and interwoven *locus theologicus*. Young people, most of whom are poor, face enormous challenges in our world today, including reduced job opportunities, economic instability, increased political violence, multiple forms of discrimination, progressive degradation of the environment, and other ills, all of which make it difficult for them to find meaning in their lives and to draw closer to God.

Youth is the stage of human life when individuals make the fundamental decisions by which they insert themselves into society, seek to give meaning to their existence, and realize their dreams. By accompanying the young in this process, teaching them discernment and sharing with them the Good News of Jesus Christ, we can show them the way to God that passes through solidarity with human beings and the construction of a more just world.

Young people continue opening up to the future with the hope of building a life of dignity in a reconciled world that is in harmony with the environment. **It is the young who, from their perspective, can help us to understand better the epochal change that we are living and its hope-filled newness.** Today, young people are the principal protagonists of an anthropological transformation that is coming to be through the digital culture of our time, opening humanity to a new historical epoch. We are living through a period of change from which will emerge a new humanity and a new way of structuring human life in its personal and social dimensions. Young people are the bearers of this new form of human life that can find, in the experience of encounter with the Lord Jesus, light for the path toward justice, reconciliation, and peace.

The apostolic works of the Society of Jesus can make an important contribution to creating and maintaining spaces that are open to young people in society and the Church. Our works seek to be spaces open to youthful creativity, spaces that both foster

---

5 Cf. GC 36, d. 1,16.

6 Cf. GC 36, Matters entrusted to Father General.

an encounter with the God of life revealed by Jesus and deepen the Christian faith of the young. Such spaces should help young people discern the path by which they can achieve happiness by contributing to the well-being of all humankind.

Young people experience the tension between the drive toward cultural homogeneity and the emergence of an intercultural human society that respects and is enriched by diversity. The logic of the market economy leads to homogeneity, but young people aspire instead to diversity that corresponds to the exercise of true freedom and opens up creative spaces that contribute to the emergence of a humane, intercultural society. With that as a base, they can commit themselves to building a culture of safeguarding that guarantees a healthy environment for children and young people, creating conditions that allow all to develop their full potential as human beings.

To accompany young people demands of us authenticity of life, spiritual depth, and openness to sharing the life-mission that gives meaning to who we are and what we do. Having these, we can learn, along with the young, to find God in all things, and through our ministries and apostolates, we can help them live this stage of their lives more profoundly. Accompanying young people puts us on the path of personal, communitarian, and institutional conversion.

D. To collaborate in the care of our Common Home

In the encyclical *Laudato Si',* Pope Francis reminds us that all human beings share responsibility for care of creation, considered by many peoples "mother earth." "This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. (...) This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail'" (Rom 8:22).[7]

The damage done to the earth is also damage done to the most vulnerable, such as indigenous peoples, peasants forced to emigrate, and the inhabitants of urban peripheries. The environmental destruction being caused by the dominant economic system is inflicting intergenerational damage: not only does it affect those now living on earth, particularly the very young, but it also conditions and jeopardizes the life of future generations.

We resolve, considering who we are and the means that we have, **to collaborate with others in the construction of alternative models of life that are based on respect for creation and on a sustainable development capable of producing goods that, when justly distributed, ensure a decent life for all human beings on our planet.** The preservation over time of the conditions of life on our planet is a human responsibility of immense ethical and spiritual importance. Our collaboration should include both participating in efforts to analyse problems in depth and promoting reflection and discernment that will guide us in making decisions that help to heal the wounds already inflicted on the delicate ecological balance. We are especially concerned about areas that are so crucial for maintaining the natural equilibrium that makes life possible, such as the Amazon region; the river basins of the Congo, India, and Indonesia; and the great

---

7 Laudato Si', 2.

extensions of open sea. Caring for nature in this way is a form of genuinely worshipping the creative work of God. Bold decisions are required to avoid further damage and to bring about lifestyle changes that are necessary so that the goods of creation are used for the benefit of all. We want to be actively present in this process.

Laudato Si' reminds us that "disinterested concern for others, and the rejection of every form of self-centredness and self-absorption, are essential if we truly wish to care for our brothers and sisters and for the natural environment. These attitudes also attune us to the moral imperative of assessing the impact of our every action and personal decision on the world around us."[8] It is logical to conclude that what Christians "need is an 'ecological conversion,' whereby the effects of their encounter with Jesus Christ become evident in their relationship with the world around them. Living our vocation to be protectors of God's handiwork is essential to a life of virtue."[9]

It is necessary, therefore, to step out of oneself and lovingly care for everything that is good for others. A model of human life reconciled with creation will not be possible if we are not able to break out of individualism and inaction.

Conversion for us, Jesuits and our companions in mission, begins by **changing the habits of life** promoted by an economic and cultural system based on the consumption of an irrational production of goods. The words of Pope Francis encourage us in this direction: "There is a nobility in the duty to care for creation through little daily actions, and it is wonderful how education can bring about real changes in lifestyle."[10]

II. Guided by the Spirit

The process we have gone through has its source in the winds of ecclesial renewal inspired by the Spirit in the Second Vatican Ecumenical Council. That same Spirit, present and active today in the Church, has been at work also in General Congregations 31 to 36, leading the Society through a demanding process of spiritual and apostolic renewal. Inspired by the image of our first companions in Venice (1537), as they pondered where the Spirit was leading them,[11] the 36th General Congregation sent us forth as companions on a mission of reconciliation and justice.[12]

Inspired by the words of Pope Francis, GC 36 felt the need to return with greater confidence to our origins and to the practice of discernment in common. In sharing our experience during these months, we have come to realize the grace involved in the very process of discernment in common, lived at all levels of the body of the Society. For many, it has meant a rediscovery of some dimensions of Ignatian spirituality: it has helped us to renew the practice of spiritual conversation in order to seek together the way of Jesus; and it has been an exercise of discernment in common as a way of finding God's will in our life-mission. We have experienced the grace of feeling ourselves to be one united body and of

---

8 Laudato Si', 208.
9 Laudato Si', 217.
10 Laudato Si', 211.
11 Cf. Autobiography of Ignatius of Loyola [93-95].
12 "This reconciliation is always a work of justice…. The Cross of Christ and our sharing in it are also at the centre of God's work of reconciliation." GC 36, d. 1, 21).

growing in indifference and availability so as to become a discerning community with open horizons.[13] With these apostolic preferences we commit to continue forward on the path that we have begun, taking up this fundamental dimension of our life and mission.

We have lived through a process that has produced, step by step, a consensus that we believe is guided by the Holy Spirit. We began it with many doubts and concerns, not knowing the path well and struggling to overcome scepticism. Like the first companions, we, too, come from diverse origins and cultures, and we have different ways of seeing and understanding things.

But we have found a unity of desire, a common passion to serve Jesus as He carries His cross to all the ends of the earth. Slowly we learned to believe and to trust. We could say that the Lord took us by the hand, like a school teacher, just as he led Ignatius in Manresa.[14] The contributions from the communities, apostolic works, regions, provinces, and from Jesuits in formation provided a vital starting point.

The contributions of the six Conferences of Major Superiors were in surprising agreement. Like the first disciples, we rowed out into the deep and found ourselves in the midst of the storm, but we were amazed to experience how the Lord came to us. It is He, the incarnate, crucified, and risen Lord, who shows us his wounds and invites us to join with him in the quest for justice. He impels us toward new frontiers, accompanying those whom society has discarded, announcing the Good News to one and all, so that they might be transformed by the love of our God. Our hardened hearts are also changing day by day, becoming filled with mercy and compassion.

This process has taught us that universal apostolic preferences are a means for continuing to be guided by the Spirit. Moreover, the preferences are an instrument for deepening the style of life-mission indicated by GC 36 when it invites us to spiritual and apostolic renewal, incorporating discernment, collaboration with others, and networking into our daily lives.

We are deeply convinced that the preferences will help the apostolic body of the Society if they maintain a clear unity between life and mission; if we understand them as orientations that go beyond "doing something" and enable us to achieve our transformation as persons, as religious communities, and as apostolic works and institutions in which we collaborate with others. Consequently, while each preference points to some important aspect of our apostolate, it also invites us to renew our own lives so that our work will be credible and effective.

The preferences seek to embody concretely the mission received as the Lord's response to the cry of a wounded world; the cry of the most vulnerable, who have been displaced and marginalized; the empty rhetoric that divides and dismantles our cultures; the growing chasm between rich and poor; the cry of the young in search of hope and meaning; the cry of the earth and its peoples, who have been degraded to the point of having their very existence put at risk. The preferences seek to respond to a world in which entire generations have never heard about Jesus and his Gospel.

---

13 Cf. GC 36, d. 1, 7-16.

14 Cf. Autobiography of Ignatius of Loyola [27].

Our Church has been wounded by the sin of its members and all the suffering this has brought. Our Church is sailing in the midst of strong winds. In the Society we have become painfully and humbly aware of our own vulnerabilities and our sin. We feel shame and confusion when we stand before the Lord, asking him to forgive us, to heal us and to show us his merciful love. Only as sinners forgiven and loved can we continue forward. We can bring his compassion to others only if we ourselves, individually and as a body, have experienced that compassion. Indeed, it is our own experience of being loved and saved that gives our desire for mission its depth and energy. It is precisely in the challenges of our wounded world and our own wounds that we hear the gentle but insistent call of the Lord.

The universal apostolic preferences seek to deepen these processes of personal, communal, and institutional conversion. They are orientations for improving both the apostolic work of the whole body of the Society and the ways in which we accomplish our ministries, in which the preferences are expressed. At the same time, they seek to help Jesuits and our companions in mission to make their apostolic lives a pathway to God. We want to invite all people to follow the path opened up by Jesus of Nazareth, a path on which we ourselves are walking, following in his footsteps, encouraged by his Spirit.

They are not our preferences. We have followed the Holy Spirit, who has guided and inspired us. We receive them confirmed by the Pope, trusting, like Ignatius and the first companions, that he is the one who has the best vision of the needs of the world and of the Church. The universal apostolic preferences will help us to overcome every form of self-centredness and corporatism, so that we may become authentic collaborators in the Lord's mission, which we share with so many people inside and outside the Church. The preferences are an opportunity for us to feel that we are *the least Society in collaboration with others*.

The necessary personal, communal, and institutional conversion

The Contemplation to Attain Love[15] begins with a point that seems to be common sense but which must be continually kept in mind: "Love ought to manifest itself more by deeds than by words." The process of discerning the universal apostolic preferences filled the participants with a profound sense of gratitude for the abundant graces received. At the same time, we experienced a **strong call to personal, communal and institutional conversion.**

Receiving the preferences means that we initiate their implementation immediately by changing any styles of life or work that hinder the renewal of the persons, communities, and works committed to mission. We are inspired by the response of the first apostles, who promptly abandoned their nets and their lives as fishermen in order to set out on the path of discipleship following Jesus.[16] After the promulgation of the preferences, all the apostolic units of the Society will be provided with resources to help planning their effective implementation.[17] A necessary dimension of our conversion is **taking**

15 Spiritual Exercises [230-237]. Cf. 1 Jn 3, 18.
16 Cf. Mk 1, 14-20.
17 For example, see https://jesuits.global/uap

responsibility for seeking and properly managing the economic and financial resources needed to support the apostolic initiatives inspired by the universal apostolic preferences.[18]

The call is to share the life and mission of Jesus Christ. At the heart of this call is the love of the One and Triune God who is not paralyzed in the face of the world's situation but who sends Jesus to take on our humanity and give his life in order to open the gates to divine life and love for all human beings. In dying Jesus expresses the supreme love that vanquishes death. To accept that call is **to give one's life for love expressed in deeds of reconciliation and justice**; it means being transformed into authentic followers of Jesus and active members of the Church and the Society that serves the mission in collaboration with so many other persons. **Conversion empowers us to take part in the mission:** conversion to faith in the Good News that the Reign of God is at hand, and conversion to a living faith that expresses itself in works that make possible the fulfilment of God's promise in human history.

Keeping vividly in mind the experience of the first companions in Venice, GC 36 invites us to return to our roots. We reaffirm "what they ... found to be life-giving: sharing their lives together as friends in the Lord; living very close to the lives of the poor; and preaching the Gospel with joy."[19] Making our communities spaces for communal discernment where a life of prayer is encouraged, the Eucharist is shared and spiritual conversation is practiced enables us to share the gift of discernment as a way of letting ourselves be guided by the Spirit in apostolic works and in all ministries. Living simply, close to the poor, awakens the creativity we need to do more with less,[20] and it gives greater credibility to our apostolic work offered freely to others.

At the same time, responding to the call of the universal apostolic preferences necessitates that **we strive more than ever for the intellectual depth that our foundational charism and tradition demand; such depth must always be accompanied by an attendant spiritual depth.** The Society is committed to the *intellectual apostolate* because intellectual depth should characterize all forms of the apostolate of the Society of Jesus. **We want to continue serving the Church through the intellectual apostolate, expressing our faith with intellectual consistency.** Consequently, all members of this apostolic body are called to continue their formation throughout their lives. Intellectual depth demands habits of thought, and so we must not neglect ongoing formation. If we fail in this regard, the Society's contribution to the mission of the Church will not respond to the demands of the Ignatian *magis*.

The apostolic renewal of the Society of Jesus that will flow from the implementation of the universal apostolic preferences has as a condition **the deepening of collaboration** among Jesuits and our companions in mission and among the ministries and apostolic units,

---

18 "General Congregation 36 affirms that, keeping in mind our commitment to poverty, various financial strategies, opportunities, and implications must be considered in apostolic planning and decision-making at all levels of Society governance. The Treasurer and other skilled and knowledgeable persons should assist in these processes." (d. 2,18).

19 GC 36, d. 1, 4.

20 Cf. GC 36, d. 1, 11-16.

other bodies in the Church, and all the persons and institutions that contribute to the inseparable realities of reconciliation among human beings, with creation, and with God. "That mission is deepened and ministry is extended by collaboration among all with whom we work," states GC 36, confirming the orientations of GC 34 and GC 35.[21]

The experience we have had during the communal discernment of the preferences confirms the perception of GC 36: "Noting remarkable progress in collaboration across the Society, obstacles remain. Inclusive discernment and ongoing planning and evaluation of our efforts to go beyond the obstacles is required in order to mainstream the participation of mission partners further in various levels of the Society's apostolic activities and governance."[22] Complete incorporation of the dimension of collaboration into our life-mission is an essential condition, one without which our desire to render greater service to the Lord's mission will run the risk of not being realized in our works and our way of life.

With these universal apostolic preferences, we resolve to concentrate and concretize our vital apostolic energies during the next ten years, 2019-2029. We accept them as a mission of the Church through Pope Francis, who has approved them by confirming the communal discernment that was undertaken by the apostolic body. It corresponds to us, as a body obedient to the Holy Spirit, to plan with diligence the implementation of the preferences in every dimension of our life-mission. **The preferences seek to unleash a process of apostolic revitalization and creativity that makes us better servants of reconciliation and justice.**

Let us undertake this process, designing it and assessing it *in accord with persons, times, and places* in the light of the Church's orientations and the Spirit's guidance.

May Our Lady, the Mother of the Society of Jesus, obtain for us from her Son the grace of integrity of life so that, preaching what allows us to know the Lord and doing what we preach, we may be witnesses of the love of God poured out upon humanity, and impelled by the Holy Spirit, we may effectively collaborate for the reconciliation of all things in Christ.

Arturo Sosa, S.J.
Superior General

Rome, 19 February 2019

Original: Spanish
Attachment: Letter of Pope Francis to Fr. Arturo Sosa, 6 February 2019
Source: AR XXVII (2019), pp. 411 – 422 (English)

[21] GC 36, d. 2, 6. Cf. GC35, d. 6, 30; GC 34, dd. 13 and 14.
[22] GC 36, d. 2,7.

Letter of Approval from His Holiness Pope Francis

Vatican, 6 February 2019

R.P. Arturo Sosa, S.J.
Superior General of the Society of Jesus

Dear brother:

Thank you for your letter of 17 January last and for the conversation we had about it.

The process the Society went through to arrive at the universal apostolic preferences for the coming years was a journey, that is to say, the selection of the various apostolic possibilities was done on the move. This fact comforts me, it was a dynamic discernment and not a library or laboratory discernment, which otherwise would not have been a real discernment.

Moreover, the four preferences chosen are in harmony with the current apostolic priorities of the Church as expressed through the ordinary magisterium of the Pope, the Synods and the Bishops' Conferences, especially since Evangelii gaudium.

The first preference is crucial because it presupposes as a basic condition the Jesuit's relationship with the Lord, the personal and community life of prayer and discernment. I recommend that, in your service as Superior General, you insist on this. Without this prayerful attitude the other does not work.

Thank you for this work which I approve and confirm as a mission. Please do not stop praying for me. I do it for you and the Society.

May Jesus bless you and the Holy Virgin watch over you.

Fraternally,

Francisco

Original: Spanish
Source: AR XXVII (2019), p. 436

6. Renewed Commitment of the Jesuit Refugee Service

24 May 2019

TO THE WHOLE SOCIETY OF JESUS AND PARTNERS IN MISSION

Dear friends in the Lord:

November 2020 will mark 40 years since the Servant of God Fr Pedro Arrupe founded the Jesuit Refugee Service. In his 1980 letter announcing the launch of JRS, Fr Arrupe said that the situation of refugees throughout the world constituted "a challenge to the Society we cannot ignore if we are to remain faithful to St Ignatius' criteria for our apostolic work."[1] JRS's response has been a source of grace to refugees and to the Society, and I am happy to share with you important changes in JRS that will continue and deepen that response in the years to come.

The challenge Fr Arrupe saw has become even more acute in the intervening years. Last year the United Nations refugee agency reported that 68.5 million people had been forced from their homes, the highest number ever recorded. 25.4 million of these are refugees who fled their own countries to find safety and protection across international borders. Most refugees come from the world's least developed countries, and the vast majority of refugees are hosted by nearby developing nations. More and more, refugees find themselves in protracted situations of displacement: 13.4 million refugees are now in situations of exile that have lasted from 5 to 37 years.

This reality calls for more equitable sharing in hosting and supporting the world's refugees. Instead, some governments in the rich countries of the global north have instituted policies designed to keep refugees out, policies more and more copied by developing nations themselves. No one can be unaware of the many political movements that stoke resentment against refugees for electoral gain. In a global situation where refugees stand in great need of hospitality and generosity, they often encounter increased marginalisation and even violence. Instead of an increase in resettlement opportunities for refugees who need a permanent place of residence, we have seen a drastic decrease in resettlement worldwide, almost halved from previous years.

In these challenging times JRS has been freshly inspired in its mission to accompany, serve, and advocate with and for refugees by the prophetic leadership of Pope Francis, who has called on the international community to have a shared response to refugees and migrants that can be articulated in four verbs: to welcome, to protect, to promote, and to

---

1 "The Society of Jesus and the refugee problem", Letter of Pedro Arrupe, S.J. to Major Superiors, 14 November 1980.

integrate. Pope Francis has insisted that what is needed is a fundamental conversion, a change in attitude, "to overcome indifference and to counter fears".[2]

While JRS has been the focal point of the Society's coordinated response to refugees, I also express my gratitude for so much else that is being done for refugees by the wider Jesuit family. Parishes, retreat centres, schools, social centres and universities have been places of welcome, social action, and research for advocacy, often in partnership with JRS. Many Jesuit communities have extended their own welcome to individual refugees and families. Jesuit communities and provinces have also been generous in their financial support for JRS and other projects serving forcibly displaced people.

The Society has remained steadfast in its commitment to this particular mission of promoting justice for refugees. Fr Peter-Hans Kolvenbach, in his letter of 24 June 2000 promulgating the new Charter and Guidelines for JRS, described the mandate given to JRS as "a grace and a responsibility for us all", and he added – quoting the Charter dated 19 March 2000 – : "in companionship with Jesus Christ and serving his mission in the midst of refugees, JRS can be an effective sign of God's love and reconciliation".[3]

The 35th General Congregation (GC 35) in 2008 reaffirmed the service of migrants, refugees, the internally displaced, and victims of trafficking, as an apostolic preference of the Society.[4] Eight years later GC 36 called upon the Society to respond the call of Christ who summons us anew to a ministry of justice and peace, serving the poor and the excluded: "Among these various forms of suffering (that) have appeared with consistency from many of our Provinces and Regions (is) (t)he displacement of peoples (refugees, migrants, and internally displaced peoples): In the face of attitudes hostile to these displaced persons, our faith invites the Society to promote everywhere a more generous culture of hospitality."[5]

This love of the Society for the poor and the excluded, expressed in deeds more than words, has been most recently confirmed by the process of discernment that led to the promulgation of the Universal Apostolic Preferences, among which is our commitment "to care for migrants, displaced persons, refugees, and victims of wars and human trafficking."[6] The Society has accepted as a mission of the Church through the Holy Father to "continue to help create conditions of hospitality, to accompany all these people in their process of integration into society, and to promote the defence of their rights."[7]

In response to the unprecedented number of forcibly displaced people in the world, JRS has had to grow in ways that must have been unimaginable in 1980. JRS now serves 640,000 people in 53 countries; 1 in every 100 forcibly displaced person in the world today is directly supported or served by JRS. With such grave and urgent needs, JRS must strive to be even more effective in its programmes and advocacy, to deepen its strategic planning

---

2 Address of Pope Francis to the participants of the international forum on migration and peace, 21 February 2017.

3 "Jesuit Refugee Service", Letter of Peter-Hans Kolvenbach, S.J. to the Whole Society, 24 June 2000.

4 GC 35, d. 3, 39, v.

5 GC 36, d. 1, 25, 26.

6 "Universal Apostolic Preferences of the Society of Jesus, 2019-2029", Letter of Arturo Sosa, S.J. to the Whole Society, 19 February 2019.

7 ibid.

and agile responsiveness to new situations, and enhance its ability to be a responsible steward of its financial and human resources. This context also demands that JRS reinforce its mission and identity as a work of the Society of Jesus, and accordingly, clarify and revise some of its governance structures.

Through a process of strategic discernment that was initially approved by my predecessor, Fr Adolfo Nicolás, JRS has made significant progress in the call to be a more effective sign of God's nurturing love and reconciliation:

- JRS has developed a 2019-2023 Strategic Framework, laying out four priority areas to focus its accompaniment of refugees over the next four years: the promotion of reconciliation and social cohesion; the delivery of quality formal and informal education; innovative livelihood programmes that lead to self-reliance and sustainability; and effective advocacy for the rights of refugees.
- JRS also engaged in a process of discernment that led to a proposed restructuring of its organizational structure and operating procedures, focusing on the development of mission-driven, strong country offices that will strengthen local capacity and encourage subsidiarity.
- JRS is initiating a consultation with the wider Society and its partners in an effort to implement fully its vision of a world where refugees may attain protection, have access to opportunity, and be full participants in the social, political, and economic spheres where they find themselves.
- As part of this consultation, JRS also desires to engage fruitfully and critically with the often complicated questions of governance, and to explore with the Society and other partners the opportunities of mission and identity that manifest Ignatian values and draw upon the riches of our spiritual heritage.

I have given my approval to these efforts. I applaud the willingness of JRS to take risks and to row into the deep during difficult and challenging times, when it would be so much easier to keep to established ways of proceeding. I am grateful for the generosity, the commitment, and the courage of JRS staff, volunteers, and benefactors who have made these efforts possible.

I ask members of the Society and its partners, especially those in leadership roles, to participate in the implementation of the JRS vision of inclusion and integration of refugees, and to engage in the JRS challenges of renewed governance and participation in the Ignatian heritage. This mission of JRS must be shared by all our institutions, whether they are academic, educational, social, intellectual, pastoral or spiritual. They can all contribute to the accompaniment and service of refugees. I also wish to emphasise that, as a ministry of the worldwide Society, JRS should be regarded by Major Superiors as a ministry sustained by Jesuit personnel, especially when a Jesuit seeks to discern a call to service in JRS.

The ultimate goal of all these efforts can be simply expressed: the desire to renew JRS's identity as a ministry of the Society, as it carries out its shared mission of reconciliation and justice, and dedicates itself anew to the accompaniment, service, and defence of refugees around the world.

I am confident that JRS will continue to be inspired by the vision of Fr Arrupe, who saw the Society as "being called to render a service that is human, pedagogical, and spiritual"[8] for refugees. I am consoled by Fr Kolvenbach's conviction that "our service to refugees is an apostolic commitment of the whole Society … the Society's service to refugees is one real test of our availability today."[9]

This service to refugees offers the apostolic body of the Society a profound and privileged opportunity to accompany suffering humanity: walking with the dispossessed as we search together for a just future through reconciliation, and rendering a service that not only brings healing in the present, but also creates resources and opportunities for human and spiritual formation towards a better future.

Refugees are present in every region of the world. The call to accompany and serve them is a responsibility given to the entire body of the Society, and it must resonate with the Society everywhere we are present.

This service to refugees requires a discernment that strives to be guided by the Spirit, and apostolic planning that makes effective use of human and all other available resources. It obliges us to deepen our vocation as collaborators in a mission that is only possible if our many efforts are joined together. It also demands that we improve our ability to work through networks that make better use of our resources, rendering us more effective in making the situation of refugees visible and in promoting actions to improve their integration in host countries.[10]

Only if we work together will the world be able to address the causes of forced displacement at their roots, and end a phenomenon that produces so much suffering for so many people of all ages and situations.

We ask Our Lady of the Way to guide our footsteps, as we journey with the people of God on the road that leads us to the very same Jesus who calls us to this service.

Arturo Sosa, S.J.
Superior General

Rome, 24 May 2019
Feast of Our Lady of the Way

Original: English
Source: AR XXVII (2019), pp. 527-531

---

8 "The Society of Jesus and the refugee problem", Letter of Pedro Arrupe, S.J. to Major Superiors, 14 November 1980.

9 "Review of the Jesuit Refugee Service", Letter of Peter-Hans Kolvenbach, S.J. to the Whole Society, 14 February 1990.

10 Cf. GC 36, d. 2, 4-9.

7. Secretaries for Apostolic Areas of the General Curia

13 July 2019

TO ALL MAJOR SUPERIORS

Dear Friends in the Lord,

After the recent meeting (June 10-14) of my Enlarged Council[1] I have decided to make some changes to the purpose and objectives of the Secretaries for Apostolic Areas of the General Curia.

Secretaries for Apostolic Areas of the General Curia

The Secretaries for Apostolic Areas (Social Justice and Ecology, Secondary and Pre-Secondary Education, Higher Education) have played key roles in Father General's government of the Society of Jesus for many years. More recently, Secretaries for Collaboration and for the Service of the Faith have been established. Each has somewhat different roles but the following activities describe, in general, the areas of their activity:

- They advise Fr. General in their particular areas of competence.
- They serve as a channel of communication between Fr. General and the Apostolic Body of the Society in a specific area.
- They guide the apostolic area of their competence and promote networking in that area.
- They link the apostolic network of their competence with the whole apostolic body, thus helping to maintain unity in the mission.
- They promote the universal character of the mission of the Society by helping all levels to live positively the local-global tension beyond the borders of apostolic sectors, provinces or regions.
- The Secretaries are not themselves directors of work but assist those who have this responsibility; they can receive delegated authority from Father General when needed.

We can expect that the activities of these Secretaries for Apostolic Areas will continue to evolve as we implement the mission of General Congregation 36 and incarnate the Universal Apostolic Preferences 2019-2029. The key principle is that structures follow mission and so, as we deepen and develop our mission, our structures have to adapt and change.

---

[1] The Enlarged Council of Fr. General consists of the members of the General Council and, in addition, the Presidents of the Major Superiors' Conferences, the General Treasurer and the Secretaries for Apostolic Areas (Service of the Faith, Collaboration, Higher Education, Secondary and Presecondary Education, Social Justice and Ecology).

The questions that were before me about the Secretaries for Apostolic Areas during the recent Enlarged Council were:

- Do we have Secretaries in the necessary Apostolic Areas to meet today's challenges?
- Can we define more clearly their activities and adapt these so as to respond to the challenges of the universal apostolic preferences?
- Have we the correct balance between their service of the apostolic networks and their work of advising me here in the General Curia?
- How can we best move forward in the area of Collaboration?

I now wish to elaborate on some of these issues and outline the decisions that I have made.

Collaboration

It is clear that collaboration remains a central call to all of us and is a key part of our identity and the identity of apostolic works under the responsibility of the Society. We want to work together and we need to learn how to do it better. Fr. Edward Fassett, as Secretary for Collaboration, has promoted reflection on this issue since he begun in this office in 2015.

Over the past few years, it has become clear that, although we use the word "collaboration" in all parts of the Jesuit world, it takes on different nuances in meaning depending on local culture and history. These differences make it difficult to arrive at a common understanding of our way of proceeding as, we remember, GC 36[2] indicated:

> *Noting remarkable progress in collaboration across the Society, obstacles remain. The challenges may be found in our own lack of imagination and courage, or they may come from inhibitions arising from our social contexts or even from local clerical practice. A particular difficulty can be the lack of genuine collaboration among Jesuits -- individuals, institutions, communities, Provinces, and Conferences. Inclusive discernment and ongoing planning and evaluation of our efforts to go beyond the obstacles is required in order to mainstream the participation of mission partners further in various levels of the Society's apostolic activities and governance. It is also important to discern to which projects, initiatives or activities carried out by others, we could offer our support, whether human, technical, intellectual or financial*.[3]

At this time has emerged, in a very practical way, the need for formation together of Jesuits and our partners (lay people, religious, diocesan clergy, all those who are committed in our apostolic works) in the following very specific areas relating to Ignatian and Jesuit identity:

- The service of faith and the promotion of justice as members of the Church,
- Dialogue with cultures and religions,

---

2 See Decree 2 nº 3.

3 Decree 2 nº 7

- Ministry of reconciliation with God, among human beings and with creation,
- Collaboration and networking,
- Spiritual Exercises, discernment in common and spiritual conversation,
- Apostolic planning and Ignatian leadership.

I emphasise that this formation should happen for Jesuits and mission partners *together*. It can start with those who hold positions of responsibility but it should not be limited to those groups. While situations across the Society vary, it is clear that, in every part of the world, and always taking into account people, times and places, the Society needs to answer, rather urgently, the call to the formation of Jesuits and partners. This is the specific way we wish to develop our collaboration in mission during the next years.

To meet this challenge in concrete ways, I am now asking all the Secretaries for Apostolic Areas and the Office of Discernment and Apostolic Planning here in the Curia – together with the Presidents of the Major Superiors' Conferences- to take on the responsibility of formation for collaboration as a priority.

I ask them to work together to identify good practices already in place throughout the Society; see how present programs can be improved to respond better to the Universal Apostolic Preferences in the spirit of the collaboration asked for by GC36. In addition, I ask them to work together to see how provinces or regions lacking the necessary programs can be helped and to see if there is need for more international/global programs in this area.

They are asked to deepen existing programmes in the above areas and to start new ones. I ask them to work together to draft, and subsequently implement, a specific five year formation plan to meet the above needs. They should support and collaborate with each other, working at conference and global level, sharing expertise across provinces and conferences. These initiatives will obviate the need for a specific collaboration secretary. I warmly thank Fr. Edward Fassett for his work and for his patient discernment over the last years which has helped me arrive at this decision[4].

Secretary for the Service of the Faith

As already announced, I have appointed a Secretary for the service of the Faith and I welcome Fr James Hanvey who has just taken up this role. His mission involves the deepening of the Faith dimension across all our ministries, promoting new ways to make present the Good News in the diverse situations of today, the promotion of Ignatian spirituality and the co- ordination of the committee for Ecumenical and Inter-Religious relations[5].

At a time of secular societies in all continents and when our work is increasingly in inter- faith contexts and where Christianity can be a minority religion, we all need his help to ensure that our specifically Ignatian approach remains at the core of our work. We have much to learn from these diverse contexts of our work. Given the role religions play in

---

4 Fr. Fassett will end his mission as Secretary for Collaboration in the General Curia next August 30, 2019.

5 See Letter 2019/9 of April 3, 2019.

shaping cultures and politics, the urgency and practicality of ecumenism and inter-religious dialogue becomes clear.

Faith is concerned with our primary mission of serving the poor Christ and the gift of healing mercy he offers to all women and men, especially the poor and marginalised. Helping people find the path to God in a world where there is much confusion and conflict is the mission that we received from the Holy Father, a mission that stretches back to the Formula of the Institute.

Safeguarding, an issue of Justice

Because Safeguarding is intrinsically an issue of Justice, I have asked the Secretary for Social Justice and Ecology[6] to take over responsibility to promote Safeguarding and to implement the specific mandate of General Congregation 36:

> *GC36 asks Father General to continue working with Major Superiors and Conferences to promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors, in keeping with the suggestions of the Congregation regarding formation, community life, ministries and governance.*[7]

The first step is a project led by Fr. John Guiney and his assistant Ms. Michelle Hennessy. They have started a mapping process of what exists across the Society in the area of Safeguarding and of what remains to be put in place. Action steps will become clear later this year based on the results. In addition, I want to ensure that new major superiors be given specialised formation when they start their mission. Current major superiors, who face the difficult job of tackling cases of abuse, will be helped in every possible way to carry the associated burdens.

The Social Apostolate today faces innumerable challenges related to democracy such as rising political populism, violence and war, denial of the rights of individuals and communities and the ecological crisis. All these make social justice work more challenging and call for creative involvement together with intellectual depth as well as discernment with a deep faith in God, in whose mission we are only partners along with many others.

The Secretary for Social Justice and Ecology this year marks 50 years since it was established by Fr. Pedro Arrupe. This is the reason why a week-long series of events will take place here at the General Curia in November 2019. This will provide an occasion to discern and plan way to implement the Universal Apostolic Preferences and to deepen collaboration with others in advocacy actions through the Global Ignatian Advocacy Network (GIAN).

Secretary for Higher Education

In an age of so many different ideologies, our commitment to depth and to the intellectual dimension of all our ministries remains more important than ever. Our educational ministries should challenge ideologies of all kinds, shining the light of truth into areas of darkness, freeing people held captive by falsehood and distortion. I encourage our

---

6 See Letter 2018/18 of October 16, 2018.

7 GC 36: Matters entrusted to Fr. General.

Higher Education institutes and Jesuits who work in this area to pay particular attention to this dimension.

A further challenge in our higher education is the Jesuit identity of our institutions. To develop this, a new association of universities entrusted to the Society was formed last year (IAJU - International Association of Jesuit Universities); it is working well even if it is its early stages. Its six priorities are:

- to bring higher education to the marginalized and the disadvantaged,
- to form civic and political leaders,
- to work for integrated economic and environmental justice,
- to develop the Ignatian character of our schools through the formation of lay and Jesuit leadership,
- to promote interfaith dialogue and collaboration and address the challenge of secularism and materialism,
- to promote the study and practice of peace and reconciliation.

I encourage you to support this association in whatever ways you can.

Secretary for Pre-Secondary and Secondary education

Our schools continue to offer a great apostolic opportunity to bring the Gospel to the new generations and invite them to participate in our mission of reconciliation and justice. The JESEDU-Rio2017 Action Statement agreed upon during the Congress of the Jesuit Education Delegates has offered the schools of the Society the opportunity to grow as a global network with a common mission and agenda. Integrating our entire educational mission, our own schools and associated ones, private and public, popular and traditional, in this same service and supporting each other is what we desire. The Universal Apostolic Preferences offer a new opportunity for them to respond with creativity and generosity to the many challenges that we face as we offer quality education in the Jesuit tradition.

Many Jesuit schools work in environments that are non-Christian or post Christian. They provide a valuable service, bringing the Gospel into respectful dialogue with the surrounding cultures and offering a solid faith formation for those open to it. Education is a powerful way to fight fundamentalisms of all kinds. Whatever their religious background, those who leave our educational institutions should do so with a sensibility for justice, respect and appreciation of their own and other religious identities and a sense of vocation to work to change the world they live in.

The digital platform, *Educate Magis*, is a powerful resource that aims to develop a sense of a universal mission in our schools, to share resources around the world, to coalesce around common themes and, thus, develop our apostolic potential as a network present in all corners of the world. I would encourage all of our educational institutions to promote both local and intercultural understanding of the mission of Jesuit education in the pre-secondary and secondary level and so to participate in *Educate Magis*.

I thank the Presidents of the Major Superiors' Conferences Presidents, the Secretaries for Apostolic Areas and, indeed, my own team here in the General Curia for the work done

during the Enlarged Council meeting which brings together the fruit of reflection over the past number of years. The Universal Apostolic Preferences call us to find creative new approaches. Collaboration between Secretariats of Apostolic Areas, the General Counsellors for Formation and Discernment and Apostolic Planning, and Major Superiors' Conferences is invaluable in implementing and advancing the four Universal Apostolic Preferences.

In appreciation of all you do for the Society and assuring you of my warm wishes and prayers.

Yours sincerely in the Lord,

Arturo Sosa, S.J.
Superior General

Rome, 13 July 2019

Original: English
Source: AR XXVII (2019), pp. 561-567

8. Commission on the Role and Responsibilities of Women in the Society of Jesus

8 March 2021

TO THE WHOLE SOCIETY

Dear Brothers,

More than twenty-five years ago, GC 34 gave us Decree 14: *"Jesuits and the Situation of Women in Church and Civil Society"*. The decree acknowledged that "we are more aware than previously that [this issue] is indeed a central concern of any contemporary mission which seeks to integrate faith and justice." (§1). This was again rearticulated in GC 36, D1 §34 which directed all our apostolates to "help form men and women committed to reconciliation and able to confront obstacles to reconciliation and propose solutions."

We know that this is an issue of great importance in today's world. In the present apostolic body of the Society of Jesus, whose way of proceeding emphasizes discernment in common, apostolic planning, collaboration and networking, an enormous number of women are involved. Addressing the issue of women's participation from the perspective of collaboration in mission is an opportunity to understand more deeply where the Spirit is leading us and to give greater vitality to our life, which is deeply committed to the mission of reconciliation and justice in all our apostolates.

During the 50th anniversary of the Social Justice and Ecology Secretariat in November 2019, I asked the assembly to review the place of women in our institutions and in our priorities in work for social justice. The women participants took it to heart. After reflection and dialogue, they proposed that a commission be set up to address this important concern. After listening to the members of the Council, I set up a Task Force in May 2020 to study how best to fulfil the mandates of the General Congregations in this area. The group was formed by the four apostolic secretaries of the General Curia and Valeria Méndez de Vigo, and was coordinated by Fr. Xavier Jeyaraj, Secretary for Social Justice and Ecology (SJES).

The Task Force developed an excellent proposal about the character, composition, and manner of selecting the members of the Commission. Subsequently, the Presidents of the Conferences of Major Superiors identified people who could participate in the Commission. From their proposals, I now name the "Commission on the Role and Responsibilities of Women in the Society of Jesus" composed of the following members:

- Donna Andrade - Fairfield, USA.
- Victor Assouad, S.J. – General Counsellor, Rome
- Michael Duffy – University of San Francisco, USA
- Maria Elissa (Melissa) Jayme Lao - Ateneo de Manila, Philippines
- Victor Edwin Joseph, S.J. - Vidyajyoti - Delhi, India

- María del Carmen Muñoz - CINEP, Colombia
- Mary Sujita, SND - Bihar, India
- Cecilia Vanneste - Ignatian Ap. Networks, Flanders, Belgium
- Catherine Waiyaki – CVX, Kenya
- Simon Kuen-Sang Yi, S.J. – Jesuit Centre for Migrant Workers, Gimpo, South Korea.

I would like to thank each member of this Commission for their generous availability for this important work and also to thank the Presidents of the Conferences of Major Superiors and the members of the Task Force for having prepared the ground for the planting of this seed.

I invite the entire apostolic body of the Society to collaborate with the work of the Commission and to take steps with renewed audacity to embody the spirit of Decree 14 of GC 34, interpreted in the light of the Universal Apostolic Preferences, with a deepened understanding of the faith that does justice. We seek to contribute to the original plan of God to restore "a loving relationship of respect, mutuality and equality" (GC 34, D 14 §6) among all human persons.

The objectives of the Commission are:

1. To evaluate the appropriation of Decree 14, GC 34 in the life and apostolates of the Society
   a) The Decree was promulgated in 1995. The world has changed substantially since then, including the situation of women. Therefore, integral to this will be a review of Decree 14 in the light of contemporary discourses (ecclesial and secular) on equality of women and men. This review should be set within the horizon of the Society's mission of reconciliation and justice with God, within humanity and with creation as envisioned in GC 36.
   b) To assess the extent to which the place of women based on core principles such as co-responsibility, collaboration, and inclusion, is ensured and promoted in the discernment and apostolic planning of the Society of Jesus.
2. To evaluate the participation and position of women and the structures of collaboration at all levels in institutions of the Society of Jesus and its apostolic work. This evaluation will necessarily include an evaluation of structures of collaboration in our life and mission.
   a) Identify those best practices that embody mutual respect, care and solidarity between men and women in our apostolic works in accordance with the Church teachings and the mandates of recent General Congregations.
   b) To support and enhance the apostolic works of the Provinces, Regions and Conferences of Major Superiors that are already doing something on this line.
3. To make recommendations to the different levels of leadership in the Society of Jesus, to strengthen the mission of the Society with the active participation of women

a) creating appropriate spaces and mechanisms

b) encouraging dialogue between men and women within the apostolic works.

4. Building on objective 2 (above) to make recommendations that will enable the effective promotion of practices in our apostolic works, that embody mutual respect, care and solidarity between men and women as an integral dimension of our way of proceeding, in accordance with the Church teachings and what have been asked by recent General Congregations.

   a) Where possible, the recommendation should also seek to identify tools for formation, dialogue, structural transformation and evaluation.

   b) If, in the course of work, the Commission has other concerns regarding possible injustices or unfair practices that affect other areas or groups, to bring these to the attention of the Superior General.

This Commission will function for three (3) years and after they present their final report and evaluation, I shall decide further actions.

With the same openness of spirit that has guided this process, I would like the Commission members to elect their moderator and establish their way of proceeding. For this, the Commission members will need to meet a few times in order to become acquainted with each other, to elect their moderator, and to agree on how to work to achieve the proposed objectives. Until then Fr. Xavier Jeyaraj, Secretary-SJES, will act as the moderator.

Contemplating Jesus on the cross during this season of Lent, let us beg through Our Lady of the Way, the grace of true conversion at all levels of the universal body of the Society - personal, communitarian and institutional. Let us remember gratefully all those women who have been part of our journey, especially in our institutions and apostolic works.

I thank you for all you are already doing to address this important and challenging issue in your communities, Provinces of Regions, and Conferences of Major Superiors. I assure you of my blessings and constant prayer.

Fraternally yours in Christ,
Arturo Sosa, S.J.
Superior General

Rome, March 8, 2021
International Women's Day

Original: Spanish
Source: AR XXVIII (2021), pp. 68-71 (English)

9. On the Implementation of Minimum Standards of Safeguarding in the Society of Jesus during this Ignatian Year

13 May 2021

TO THE WHOLE SOCIETY

Dear Brothers in the Lord,

In my letter of 27th September 2019, I indicated how the Ignatian Year is a privileged occasion to hear the cry of the poor, the excluded and those whose dignity has not been respected. During this season of Easter and at the start of the Ignatian year, I wish to invite you to reflect deeply on our second Universal Apostolic Preference:

> ***"We commit ourselves to help eliminate abuses inside and outside the Church, seeking to ensure that victims are heard and properly helped, that justice is done, and that harm is healed. This commitment includes the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to mission, and serious efforts to identify the social origins of abuse. In this way, we effectively promote a culture that safeguards all vulnerable persons, especially minors."***[1]

This asks us not only to hear the cry of the poor, but also to reach out to victims of abuse. They so often feel the pain and despair of isolation, and seek the closeness of a loving God.

Since the launch of the Promotion of a Consistent Culture of Protection in October 2018, the Project has assessed the current situation within the Society. The initial report has been circulated to all Conferences, Provinces/Regions and indicates the situation of implementation each has reached - from being concerned (awake) to being compliant (aware); to being committed (action) to safeguarding. It is clear we wish all Provinces, Regions, Sectors, Apostolic Works and Ministries not only to be awake and aware but to be active and have living child safeguarding policies and structures. During this Ignatian Year we can all achieve this third stage of commitment.

Since 2015 it is expected that all Provinces, Regions, Sectors, Apostolic Works and Ministries have at least three minimum standards of practice in place:

1. Policy/guidelines for ethical behaviour and safe environments,
2. Protocols for dealing with allegations and case management,
3. Training and formation for Jesuits and lay mission partners.

In recent years progress has been made in the implementation of these standards although further work is required. It is necessary that all members of the Society prioritise

---

[1] Universal Apostolic Preferences of the Society of Jesus 2019-2029

the continued implementation of these three minimum standards. The PCCP2 report, which accompanies this letter, describes in detail how we can put into practice the minimum standards of action that ought to characterize every apostolic presence of the Society of Jesus.

Our commitment to prevention and protection will only become a lived reality when we can show that these three standards are implemented in every community and apostolic work of the Society. This is already evident in some Provinces and Regions through regular auditing systems. To build on these efforts, I am now asking all Major Superiors to ensure that by the end of the Ignatian Year:

- an auditing system exists in each Province and Region and functions effectively,
- a report is sent to the PCCP to share the progress made in the implementation of the three standards in the local context.

The PCCP will continue to provide support and accompaniment as progress is made in fulfilling these standards.

Let us take this opportunity during Eastertide to renew our commitment to protect minors and the vulnerable. May we look at the face of our Risen Lord, the Consoler and see not only the eyes of those wounded by abuse but the compassion of Him who continually leads us to work collaboratively in this important mission.

Fraternally yours in Christ,
Arturo Sosa, S.J.
Superior General

Rome, 13 May 2021

Original: Spanish
Source: AR XXVIII (2021), pp. 104-105 (English)

10. Our Vow of Poverty in the Following of Jesus Poor and Humble

27 September 2021

TO THE WHOLE SOCIETY

Dear companions:

The love for the person of the poor and humble Jesus that leads to following him is expressed in a very special way in the vow of poverty, a constitutive dimension of the charism of the Society of Jesus that grounds our life-mission. To show the way to God requires us to adopt Jesus' way of proceeding. A poor and humble human being, Jesus of Nazareth, is the one who makes known the unconditional love of God-with-us and invites us to live out the evangelical poverty that prompts us to walk with the poor and to place ourselves at their service.

The Spirit Moves Us to a Serene Examination of Our Poverty

Recently, the 36th General Congregation and the discernment in common of the Universal Apostolic Preferences became a strong invitation to conversion for the Society of Jesus. In addition, the celebration of the Ignatian Year 2021-2022 is a new source of inspiration for the process of vital transformation to which the Holy Spirit is leading the Society.

As I have experienced these processes of discernment over the years, I have felt frequent and constant motions of various kinds to invite the Society to calmly undertake an examen of how we live our vow of poverty. I am aware that an Ignatian examination of this dimension of our life always unsettles and shakes us internally. It invites us, on the one hand, to give thanks for so much good received through the desire to embrace Jesus' way of proceeding and, on the other hand, it reminds us of the challenges that a sincere examination represents for our daily life. I am sure, moreover, that opening ourselves to this discernment can be the way to unleash those inner energies that we need to change whatever we have to change today in order to remain faithful to our charism according to the circumstances of *persons, times and places*.

So I would like to invite the whole Society - every Jesuit, every community, every Province or Region - to examine how we live our vow of poverty. I would like the fruit of this examination to bring about in the Society the necessary disposition to give substance to the fulfilment of the mandate of GC 36 to revise the *Statutes on Poverty* and the *Instruction on the Administration of Goods* (IAG)[1]. I am convinced that soberly discerning how we are living our vow of poverty, with its deep spiritual meaning, is the best preparation for the Society to receive the updating of the norms regarding our religious poverty.

---

[1] Cf. GC 36, d.2,18.

The vow of poverty is one of the most effective means for identifying ourselves with Jesus, the way to the Father, by the power of the Holy Spirit. Living it in the 21st century requires us to deepen the spiritual experience that we are called to incarnate in today's world in keeping with the charism received by Ignatius and the first companions. Therefore, to begin this examination, I invite you to return to the fundamental elements of our experience of consecrated poverty.

Following Jesus Poor and Humble

It is not in the lack of many material goods that we recognize Jesus as poor and humble. He became poor in order to enrich us with his poverty[2]. Jesus' poverty is the fruit of his generosity, of his total gift of himself, so that, in fellowship, we may all live in dignity as daughters and sons of the same Father. This evangelical poverty is what we desire when we pronounce the vow of poverty, aware that living it is only possible if we receive the grace of the Lord himself who invites us to follow him[3]. Our *way of proceeding* includes "becoming poor" as a dimension of Jesus' way of life, which we too wish to live as a radical expression of love capable of voluntary self-emptying, of the humiliation required to obey the Spirit and of self-gift even unto death on the cross[4]. We have heard the call, we have chosen this path which we manifest through our vow.

Ignatius decides to become poor out of love for the poor and humble Jesus, under whose banner he wants to serve. The second week of the *Spiritual Exercises* clearly traces the path for following Jesus. For those who hear the call and know how Jesus became incarnate in human history[5], it begins with poverty (spiritual and material) and continues with the acceptance of reproaches and scorn leading to the humility that opens the way to all the other virtues[6]. Ignatius does not intend a reflection on poverty as such, but chooses to become poor because Christ chose it. This is the reason for the vow of those who make their profession to live like Jesus poor and humble in consecrated life. A poverty that allows us to communicate the Jesus of the Gospel in radical obedience to the Father.

For this reason, "becoming poor" as a dimension of following Jesus Christ means freeing oneself from that which prevents one from making oneself available to the guidance of the Holy Spirit. "Becoming poor" is a step towards placing one's trust in God and in Him alone. It is poverty as a stripping away and detachment that frees one from the tendency to possess wealth as the basis of one's security. Whoever "becomes rich" convinces himself that he can then control his life and secure it against all kinds of risks[7]. The way of evangelical poverty, on the other hand, leads us to live in the open, puts us into the hands of others, into the uncertainty in which we place our hope in the Lord.

---

2 Cf.2 Cor 8:9-15.
3 Cf. Matt 19:16-28.
4 Cf. Phil 2:5-8.
5 Cf. Spiritual Exercises (116): …The Lord is born in the greatest poverty…
6 Cf. Spiritual Exercises (91-147). The prophet Zephaniah (3:12-13) refers to the "remnant of Israel" as a "poor and humble people".
7 Cf. Luke 12:13-21.

The poverty of the humble Jesus of Nazareth is associated with his redemptive mission for which *the Word became flesh and dwelt among us*[8]. Therefore, the poverty of the followers of Jesus is apostolic, aimed at *helping souls*, at making present in history the Good News of the reconciliation of all things in Christ[9]. To be incarnated poor among the poor was God's chosen way of revealing himself. Accepting the invitation to participate in the Lord's mission requires acquiring the perspective of the poor as the "place" from which reality is perceived. Acquiring the perspective of the poor is necessary to "preach in poverty" as Jesus and the apostles did, as the founders of the Society of Jesus wanted, and as those who intend to announce the Good News are also invited to do today.

Binding ourselves to the dispossession that evangelical poverty entails unites us to people who suffer all kinds of need, makes us grow in our desire for greater justice and inserts us into spaces of authentic solidarity. It is a poverty that "engenders creativity and protects us from what limits our availability to respond to God's call"[10].

Poverty then as a dimension of the way of proceeding of the followers of Jesus is not an end in itself but a step towards liberation from the "vain honour of the world" and acceptance of the possibility of humiliation ("reproaches and contempt") leading to the humility characteristic of the Master's way of life, as well as a door to all the virtues, as opposed to wealth that leads to all the vices[11]. The vow of poverty disposes us to ask for and receive the grace of the *third degree of humility*[12]. The vow of poverty is, therefore, associated with the choice to follow Jesus poor and humble, growing in the love of poverty as his way of life.

The Vow of Poverty in the Society of Jesus

Each one of us, during the Spiritual Exercises, has experienced the call of the poor and humble Lord who invites us to work with Him and, chosen, to follow Him in the Society of Jesus. Inspired, no doubt, by the spiritual experience of Ignatius and the first companions, the *Formula Instituti*[13], states: *From experience we have learned that a life removed as far as possible from all contagion of avarice and as like as possible to evangelical poverty is more gratifying, more undefiled, and more suitable for the edification of our neighbours. We likewise know that our Lord Jesus Christ will supply to his servants who are seeking only the kingdom of God what is necessary for food and clothing. Therefore one and all should vow perpetual poverty, declaring that they cannot, either individually or in common, acquire any civil right to any stable goods or to any annually recurring produce or fixed income for the sustenance or use of the Society. Rather, let them be content with only the use of necessary things, when the owners permit it, and to receive*

---

8 John 1:14.
9 Cf. Col 1:15-23; 2 Cor 5:17; Rom 5:10.
10 GC 36, d.1,6.
11 Spiritual Exercises (136-147). Meditation on the two standards.
12 Spiritual Exercises (164-168). The three degrees of humility.
13 Cf. Paul III, Apostolic Letter Regimini militantis Ecclesiae, 27 September 1540, n°7, in The Constitutions of the Society of Jesus and their Complementary Norms, The Institute of Jesuit Sources, Saint Louis, 1996, p.10.

money and the sale-price of things given them that they may buy what is necessary for themselves.

In choosing to serve under the banner of Jesus, the Society commits itself with others in a mission of reconciliation and justice[14] that leads us to accompany the outcasts - most of them young people - of this world in their struggle to overcome that poverty which is not God's will, but the consequence of structural injustice in the economic, social and political relations of the world, which keeps most of humanity in inhuman living conditions and threatens the balance of the natural environment. We take the vow of poverty in order to acquire the necessary sensitivity to approach those who suffer the inhuman consequences of that poverty, to accompany their lives from the perspective of the Gospel and to join in their efforts to eradicate that poverty, efforts which include, today more than ever, the commitment to care for the planet and its environment[15].

Consistently living the vow of poverty in the Society of Jesus therefore implies permanent tensions and discernment of spirits. The history of the Society, since its foundation, shows these tensions. As we see in the surviving fragments of the *Spiritual Diary* of St. Ignatius and in the *Deliberation on Poverty of 1544*, it cost him a long exercise in the discernment of spirits to establish in the *Constitutions* the specific way that Jesuits would live the vow of poverty. He confirms the deepest motives: to resemble the way of life of Jesus and the apostles; to renounce goods from one's own family, profession or the nation in which one lives; the gratuity of ministries; to put everything in common and to depend on religious superiors; closeness and service to the poor. At the same time, the standard of living of the "honest clerics" is set as a parameter and funds are established to guarantee resources for the apostolate, the formation of scholastics and the care of the sick and elderly[16].

The tension between the life of poverty in the houses of the professed and the need for resources to "help souls", care for the sick and support scholastics has always been present in the life of Jesuits. We also find tensions between personal poverty and the tenor of community life in which we live with others. There are also tensions arising from the cultural and social environment in which our life-mission unfolds. It is therefore proper to the Society to link the vow of poverty to the *magis* rather than to compliance with some standards, however sensible they may be[17]. For this reason, discernment based on the circumstances of *persons, times and places* is always necessary.

In this sense, the words of Pope Francis in his dialogue with the members of the 36th General Congregation are inspiring and challenging: "*I think that on this point of poverty St. Ignatius has gone far beyond us. When one reads how he thought about poverty, and about that vow that requires us not to change poverty unless to make it more strict, we have to reflect. The view of St. Ignatius is not just an ascetic attitude, as if to pinch me so that it pains me more, but it is a love of poverty as a way of life, as a way of salvation, an ecclesial way. Because for Ignatius, and these are two key words that he uses, poverty is both mother*

14 Core of decree 1 of GC 36.
15 Cf. Universal Apostolic Preferences 2019-2029.
16 Cf. Constitutions (81, 816).
17 Spiritual Exercises (98).

and bulwark. Poverty nurtures, mothers, generates spiritual life, a life of holiness, apostolic life. And it is a wall, it defends. How many ecclesial disasters began because of a lack of poverty, including outside the Society, I mean in the whole Church in general. How many of the scandals which I, unfortunately, have to find out about, are born of money. I believe that St. Ignatius had a very great intuition. In the Ignatian vision of poverty we have a source of inspiration to help us."[18]

The credibility of what we are and what we do will therefore be strengthened the more we embody in ourselves humility and poverty in the style of Jesus. To this end, I invite the whole Society to examine how we currently live the vow of poverty and, allowing ourselves to be led by the Spirit, to renew the commitment to the Lord that we express through the vow of poverty. A renewal that revives the love of poverty as the *mother* of our coherent life-mission and as the *wall* of our institute[19].

The Road to Travel

Opening ourselves to the grace by which the Lord himself wants to transform our life means setting out on a journey. To make the journey requires revitalizing the prayer of each Jesuit and making the most of spiritual conversation in each community, as well as communal participation in the Eucharist and discernment in common. The path I propose to the body of the Society for the examen and renewal of the vow of poverty comprises the following steps:

1. The **first** is to give heartfelt thanks to the Lord for so many gifts received through evangelical poverty and to ask for the grace needed to examine the way we live our vow as a body, in communities and personally.
2. The **second** step is for each of the Conferences to examine the current practice of the vow of poverty in order to help each Major Superior to envision the way forward in each Province or Region so that communities may become ready to dialogue on this crucial dimension of the following of Jesus in the Society. With this in mind, I will personally accompany a retreat of each Conference, offering them points for prayer and taking part in spiritual conversation in which the Major Superiors will share their motions and open ways to renew our life-mission in the style of the poor and humble Jesus who called us to be his companions.
3. In a **third** step each Major Superior, drawing on the lived experience of the Conference, based on his knowledge of the persons, the apostolic work and the context in which Jesuit life-mission takes place, organizes two one-day retreats for each of the communities under his jurisdiction[20], with special attention to the communities of Jesuits in formation. Each day of retreat should include time for personal prayer, spiritual conversation in community and communal celebration of the Eucharist. Each Local Superior shares with the Major Superior the fruits of this experience in his

---

18 Francis to GC 36a: "To Have Courage and Prophetic Audacity", 24 October 2016.

19 Cf. Constitutions (287, 553).

20 The Presidents of Conferences take on this task in the communities that depend on them, including the common houses of formation under their responsibility.

community.

4. The **fourth** step is a session of the extended consult of each Province or Region. The Major Superior will invite the consultors and some other persons who can contribute to perceiving better the channels of grace for each Province or Region and accompany the process of conversion to living more meaningfully the vow of poverty. With them he will organize a day of retreat in which they will share their experience of the Province/Region and propose ways to move forward in living poverty.

   The third and fourth steps must be taken before 27 September 2022.

5. As a **fifth** step, in the last quarter of 2022, I will accompany a second retreat for each of the Conferences of Major Superiors in which they will be able to share the fruits of the examen carried out and propose guidelines for renewing the living of the vow of poverty in the Society.

At the beginning of 2023, I will then have received, on the one hand, the report of the fruits of the journey made in the Provinces, Regions and Conferences and, on the other hand, the result of the revision of the *Statutes on Poverty* and the *IAG* carried out by the Commission appointed for this purpose and coordinated by the General Treasurer. The ground will have then been prepared for the reception of the revised *Statutes on Poverty* and *Instruction on the Administration of Goods*, which I will promulgate at the appropriate time and with the advice of the Enlarged General Council.

Mary of Nazareth shared a poor and humble life with her son Jesus and her husband Joseph. To her we entrust ourselves so that she may accompany us in this examen of our vow of poverty and we may become better followers of her Son.

Arturo Sosa, S.J.
Superior General

Rome, 27 September 2021
481st anniversary of the foundation of the Society of Jesus

Original: Spanish
Source: AR XXVIII (2021), pp. 183-189 (English)

11. Global Ignatian Advocacy Network (GIAN): A Pathway to deepen Collaboration

26 May 2022

TO THE WHOLE SOCIETY

Dear Brothers in the Lord,

The 36th General Congregation (2016) mandated Father General "*to reflect on how and at what level of governance the Society can exercise its responsibility for Jesuit networks*" and invited the Society to "*develop models of governance appropriate to ministries that are global in their mission and service*." (d.2,16)

For some time now, the Society of Jesus has felt the need to adapt its governance structures to the new realities of the world. In today's globalised context, we are confronted with the need to act as a universal body with a global mission, capable of integrating the diversity and uniqueness of the contexts, cultures, times and peoples in which we live and work. Collaboration and networking offer richness, solidarity and a challenging opportunity for our engagement in today's complex and changing socio-economic, political and religious situations. The urgency of discerning together the appropriate apostolic structures to achieve the ambitious apostolic goals we have set for ourselves is therefore clear.

The 34th General Congregation (1995) called for the development of regional, international and global networks. It recognised the existence of an enormous untapped potential within the Society for the effective implementation of our universal mission. It also invited collaboration with international organisations, NGOs and other institutions, groups or individuals aligned in the same objectives. "*Initiative and support for these various forms of networks should come from all levels of the Society, but the* ***Secretariats of the General Curia*** *must continue to play an important role in establishing them* (d.21,14)."

Since then, the Secretary for Social Justice and Ecology (SJES) has promoted networking for justice and reconciliation. The fruits of this effort are the Guidelines for Jesuit Networking promulgated by Fr Kolvenbach (13 January 2003) and the Global Ignatian Advocacy Network (GIAN-2008) for advocacy work proposed by the 35th General Congregation (d.3,28).

As a result of an *examen* of the experience of advocacy networking for the poor and vulnerable, SJES along with the social apostolate coordinators of the Conferences and the leaders of the four Ignatian advocacy networks in consultation with me, has produced a model of governance adapted to the demands of the mission of the Society of Jesus in this field. It seeks the concrete implementation of the Universal Apostolic Preferences and to

benefit from the aspiration "*to see all things new in Christ*" during this Ignatian Year to grow in networking among ourselves and with others.

I therefore invite all Jesuit Major Superiors to work out how best way to assimilate and apply the document in each of the Conferences of Major Superiors, Provinces and regions, taking advantage of the richness of the international and multicultural nature of the Society in this fragmented and divided world. This offers the opportunity "*to streamline governance and make it more flexible and apostolically effective*" (GC36, d.2,3). In implementing the orientations proposed here, new proposals and recommendations will undoubtedly emerge that can be channelled through SJES to further improve an instrument for global networking.

This document on GIAN seeks to deepen Jesuit collaboration and to encourage all in the effort to carry forward the many ideas of our recent General Congregations to be more apostolically effective through "*discernment, collaboration and networking*" at all levels as "*ways of proceeding suited to our times*" (GC36, d.2,3-9).

Yours fraternally in our Lord,

Arturo Sosa, S.J.
Superior General

Rome, 26 May 2022

Original in Spanish
Source: AR XXVIII (2022), pp. 364-365 (English)

Global Ignatian Advocacy Network (GIAN)

PART – I: VISION AND CONCEPT

1. Background information:

1.1. The Global Ignatian Advocacy Network (GIAN) is a platform for justice networks, coordinated by Social Justice and Ecology Secretariat (SJES). It responds to the challenges of social and ecological injustices by facilitating the apostolic works of the Society of Jesus, along with apostolic secretaries (inter-sectoral), Presidents of conferences (inter-conference), and conference social delegates (CSDs) in the fulfilment of its mission of reconciliation and justice as articulated in the General Congregations (GCs) and the Universal Apostolic Preferences.

1.2. Under the leadership of Social Justice and Ecology Secretariat, in 2008, at the Ignatian Advocacy workshop held in El Escorial (Madrid), some fifty social delegates and members of international networks from the field reflected on how to promote in the social apostolate some of the invitations of General Congregation 35:

1.2.1. **To act as a global body**: "*Serving Christ's mission today means paying special attention to its global context. This context requires us to act as a universal body with a universal mission, realizing at the same time, the radical diversity of our situations."* (GC35, D2 §20)

1.2.2. **To advocate**: *"The complexity of the problems we face and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests.*" (GC35, D3 §28)

1.2.3. **To promote international networking**: "*As means of communication develop, the Society works more effectively as an international body and seeks synergies in service of its universal mission. Jesuits are often engaged beyond their province boundaries in national and international networks and collaboration with a variety of persons, including other Jesuits (….). In such works, the good accomplished is multiplied by the participation of the Society in collaboration with diverse parties united in a common mission"* (GC35, D6 §22). "*Recommendations: a) We encourage the Society's government at all levels to explore means by which more effective networking may take place among all apostolic works associated with the Society of Jesus."* (GC35, D6 §29)

1.2.4. The foundations for reflection on the Global Ignatian Advocacy Network were laid in the El Escorial event and later through various other meetings organised to collectively discern, plan and promote both networking and advocacy actions. The work of the GIAN has continued until today.

1.2.5. Presently there are four networks under the GIAN platform. They are: i) GIAN Ecology or Ecojesuit; ii) GIAN Justice in Mining; iii) GIAN Migration; and iv) GIAN Right to Education.

2. Understanding Terminologies:

2.1. What do we mean by "Network"?

2.1.1. Jesuit networking[1] could be defined as a way of proceeding apostolically that enables better global and regional cooperation at the service of the universal mission, raising the apostolic structures to a new level with global (or regional) impact, and therefore connecting persons and institutions in such a way that they act as a global and interdisciplinary body, in collaboration with others.

2.1.2. Each network has a membership of individuals/ institutions/ organisations with similar interests or concerns who interact and remain in contact for information sharing, implementation of common actions, mutual assistance and other commonly discerned objectives.

2.1.3. There are three key elements that a network should possess to be considered part of broader GIAN:

---

[1] Prophetic Networks for a Universal Mission, 2nd International Jesuit Networking Conference Georgetown University, 15-17 February, 2018. Prophetic-Networks-for-a-Universal-Mission-05.pdf (jesuit.network)

a) composed of Jesuits and Jesuit-inspired institutions, sharing a similar vision, and representing a Jesuit province/ region/ Conference;
b) approved by an appropriate major superior; and
c) interested in networking and advocacy actions.

2.1.4. Hence GIAN as a larger platform for justice network ought to be:
a) firmly rooted in the governance structures of the Society of Jesus;
b) coordinating with other networks and institutions following the principle of subsidiarity;
c) integrating, as far as possible, institutions or networks from different sectors (pastoral, educational); and
d) organising the implementation of the universal mission of the Society as one apostolic body.

2.2. **What do we mean by Global?**

2.2.1. The concept of "global" may intuitively be described as everything that goes beyond the local domain; it often conditions or even determines the local. It is clear that many problems seen at the local level have their origin beyond its borders; or, at the very least, are reinforced by forces beyond those that one confronts directly. This is the case of global issues like migration or ecology.

2.2.2. In the context of the GIAN networks, global refers to the intention of operating/ advocating beyond the local/provincial/conference levels attempting to present a more comprehensive vision and perspective, which answers today's global challenges.

2.2.3. Our understanding of global networks within GIAN means collaboration between different conferences, participating in two or more conferences, not necessarily all of them.

2.3. What is *Advocacy*?[2]

2.3.1. In our opinion, one of the most suitable definitions is the following: "*Citizen centred advocacy is an organized political process*[3] *that involves the coordinated efforts of people to change policies, practices, ideas and values that perpetuates inequality, prejudice and exclusion. It strengthens citizens' capacity as decision makers and builds more accountable and equitable institutions of power."* (Lisa VeneKlasen)

2.3.2. Helped by the understanding from experts and by the living experiences of some Jesuit-inspired institutions we understand advocacy is a necessary way of proceeding in our justice and reconciliation mission. Fr. Arturo Sosa in April 2018 said, "*GIAN is relatively a new project. Being an interprovincial network, in a largely provincial Jesuit structure, it has encountered many difficulties. Hence, I invite you to find the passion and the mission that can re-energize these structures. I ask you to identify, very specifically, the changes you want in each of these areas and then to map out how to get there with an outline of resources needed and a time frame.*"

---

[2] Ignatian Advocacy Network booklet https://www.sjesjesuits.global/media/2021/02/Ignatian-Advocacy-Network-booklet.pdf

[3] Here 'Political process' we understand it as non-party political processes.

2.3.3. The above perspective implies:
a) Engaging institutions of governance to empower the marginalized;
b) Creating and using spaces available within the system;
c) Using knowledge strategically, and using skills and opportunities to influence public policy;
d) Bridging the gap between micro-level activities and macro-level policy initiatives; and
e) Adopting a democratic, peaceful, non-violent means founded on international frameworks, covenants and UN guidelines.

2.3.4. The **key features** in advocacy may be summarized as follows:
a) it is rooted in a just, sustainable, dignified, inclusive, vision of the world that points to a life lived in harmony, peace and equity (Buen Vivir);
b) it is deeply grounded on the reality of the poor and the excluded; and
c) it is a process as well as a tool for social transformation towards justice, liberty, equality and fraternity.

2.3.5. To achieve the needed social transformation, advocacy actions must work towards transforming/repealing the unjust laws, policies, practices, ideas and attitudes and the power relations that maintain systems that are oppressive or unequal.

2.3.6. Broadly, **strategic** actions for advocacy may be understood as follows:
a) Research and documentation, including analysis of the situations of poverty and injustice, which includes direct fieldwork with people and communities;
b) Communication and media work -testimonies, facts, reports, proposals; and narrative/stories, case studies and people telling their stories and proposals for change;
c) Awareness-raising, education, mobilization and empowerment;
d) Networking and alliance building with like-minded people, organizations and movements; and
e) Developing relationships with key decision-makers and centres of power, creating opportunities for direct interaction between people and power holders, defining policies based on problems and alternatives, and lobbying- direct action aimed at influencing companies, politicians and public focusing on specific aspects and concrete themes.

2.4. What does *Ignatian* add to Advocacy?

2.4.1. Some of the key elements particular to the *Ignatian* way of doing advocacy are that:
a) It is inspired by Christ and by our friendship and closeness to the marginalized, sharing their hopes and worries, joys and sorrows;
b) It has a positive outlook of the world that comes from the Ignatian Spirituality, especially the Spiritual Exercises;
c) It is based on GC 32 (decree 4); GC 35 (decree 3, § 28, 35) and GC 36 (decree 2, § 3-9);
d) It selects the issues through discernment (discreta caritas) based on the principles for choosing a mission found in the Constitutions of the Society and the recent letters of our Superior Generals;

e) It includes an element of capacity building, empowerment and organization of the people so that in the process we listen to the cry of the earth and the cry of the poor and walk with them and not just speak for them;
f) It is based on rigorous research and objective analysis; and
g) It is in dialogue with other people and institutions, inside and outside the Church who are engaged in the same concerns.

PART – II: GIAN STRUCTURE AND ITS BY-LAWS

3. Basic Structure of GIAN:

3.1. The Global Ignatian Advocacy Network (GIAN) is a '**platform** of justice networks' approved and mandated to the Social Justice and Ecology Secretariat (SJES) by Fr. General to animate the *justice – reconciliation* mission of the Society of Jesus.
3.2. The **mandate of GIAN** is,
3.2.1. To share information across Jesuit Conferences about the themes in question;
3.2.2. To create a space for global thinking, reflection and action on those themes;
3.2.3. To offer orientations and/or strengthen capacities for advocacy action at local/provincial/conference levels concerning the specific thematic network;
3.2.4. To make proposals for advocacy at the global level in support of local struggles and priorities;
3.2.5. To establish strategic alliances; and
3.2.6. To implement common actions.
3.3. The board of GIAN is composed of seven (7) members, who are respectively the Presidents of each Jesuit Conference and the Secretary of the Social Justice and Ecology Secretariat (SJES). The role of the Board would be:
3.3.1. To oversee and review periodically the mission and mandate of GIAN
3.3.2. To approve the strategic guidelines and orientation of GIAN annually
3.3.3. To define and oversee resources and appointment of leadership
3.3.4. To approve the proposals for amalgamation, cessation of an existing GIAN network or creation of a new GIAN network
3.4. There are presently **four GIAN networks**:
3.4.1. GIAN Ecology (or Ecojesuit);
3.4.2. GIAN Justice in Mining;
3.4.3. GIAN Migration; and
3.4.4. GIAN Right to Education.
3.5. Each Conference President shall, in consultation with his Conference Major Superiors and the Conference Social Delegate (CSD), appoint an institution to represent his Conference in each thematic network in which his Conference participates. The director of the institution will ensure to appoint a person as an official representative.
3.5.1. A Conference President may alternatively, in consultation with his CSD, appoint a person to represent his Conference in a thematic network.
3.6. The SJES Secretary or his appointee shall participate in each thematic network.

3.7. For each GIAN thematic network, one of the Conference Presidents shall, in consultation with the SJES Secretary, appoint his delegate as the leader.
3.8. Each thematic network leader may, in consultation with the other delegates of that network, and the SJES Secretary or his appointee, invite additional participants to the network.
3.9. Each network shall meet regularly, virtually or in person, for the purposes/ mandate outlined in 3.2.
3.10. Each delegate shall regularly, and at least once per year, report on the activities of the network in which he or she serves to the respective CSD or such other person as appointed by the respective Conference President.
3.11. Each network leader shall report regularly, and at least quarterly, on the activities of the network to the Secretary of the Social Justice and Ecology Secretariat, or such person as the Secretary appoints.
3.12. Each network leader or his/her nominee shall attend the annual or other regular online meetings called by the Secretary of SJES.

4. Core Group Members of a Network:

4.1. **Appointment of a Core Group Member to a Network:** The Conference President shall, in consultation with the CSD, appoint the core group member of the Conference to a thematic network as mentioned in 3.5 & 3.5.1. On appointment, the President or the Conference social delegate will inform the Secretary of SJES and the thematic network leader.
4.2. Profile of a core-group member:
4.2.1. Must have the knowledge, experience and interest in global networking and advocacy works on the specific thematic issue;
4.2.2. Must represent the Conference and not just the institution in which s/he is working; and
4.2.3. One who will be available and will dedicate time and energy to the network.
4.3. Role and Functions of Core Group Members in a Network:
4.3.1. Participate in the design of the strategy and action plans at the global and Conference level and lead its implementation in his/her Conference
4.3.2. Form a thematic network team within the Conference, where possible, from various apostolic sectors (social, pastoral, education, etc.) and prepare its objectives and lines of action for the Conference on the thematic network area. The CSD should be involved in the entire process.
4.3.3. Dedicate time to coordinate (plan, organize and promote) the thematic network within the Conference.
4.3.4. Raise the issues and concerns of the network and establish links within the Conference and at the global network forums.
4.3.5. Lead advocacy and communication actions of the thematic network at the Conference level and contribute to the global network
4.3.6. Identify and explore collaboration and links with other regional networks, faith-based organisations, the local Church, secular organisations, and groups beyond the Ignatian family that share a common agenda in the issue of the network

4.3.7. Participate actively in regional and global efforts and events of the network
4.3.8. Participate in the regular virtual meetings and face to face meetings called by the global network leader or by SJES and lead regular meetings of the network team within the Conference
4.3.9. Update and report to the CSD regularly as mentioned in 3.10. The mode and frequency must be determined between them. Reporting to the Conference President may be done where needed or requested for the follow up of the network commitments and engagements.
4.3.10. Communicate, share and update with information on issues, events and programs with the leader, other core-group members of the thematic network and the Secretary of SJES.

5. Leaders of GIAN Networks

5.1. **Appointment of the Network Leader**: For each of the GIAN Networks, as already mentioned in 3.7, one of the Conference Presidents shall, in consultation with the SJES Secretary, appoint an institution, represented by a delegate from the Institution as the 'Leader' of the network. The general management of the network will be carried out by this person with the support of the institution and will be called the 'leader' of the network.

5.2. Profile of the Leader:

5.2.1. The leader of a thematic network will be someone who will have the profile of the member and besides,
5.2.2. Must have the global vision, skill to work in teams with persons of different cultures and backgrounds, organizational ability, and interest to dialogue, collaborate, network, and advocate; and
5.2.3. Must represent the global perspective of the Society of Jesus in the network and not just his Conference.

5.3. Role and Functions of the Leader:

5.3.1. Belongs to the team of social delegates and GIAN leaders within the Social Justice and Ecology Secretariat, contributing to social and ecological issues of the Society of Jesus as it relates to the theme of the network;
5.3.2. Coordinates the team of core group members belonging to different conferences and, whenever applicable, other representatives;
5.3.3. Designs/carries forward the vision, goal, strategy and action plans of the network; oversees the implementation of the plan at the global level; helps the Conference core group members to prepare a conference plan with clear objectives and lines of action in line with the common plan of the network;
5.3.4. Facilitates advocacy and communication at the global level in coordination with the SJES;
5.3.5. Identifies and explores collaboration and connections with other networks, faith-based organisations, the local Church, lay organisations, and groups beyond the Ignatian family that share a common agenda with the network;
5.3.6. Participates actively in regional and global efforts and events of the network;

5.3.7. Participates in the regular virtual meetings and any other face-to-face meetings called by the SJES and the social delegate from his/her conference. Leads regular meetings of his/her GIAN core group; and

5.3.8. Updates and reports to his/her CSD regularly (mode and regularity to be determined between them) and the Social Justice and Ecology Secretariat to follow up on network commitments and engagements.

6. Social Justice and Ecology Secretariat (SJES)

6.1. SJES Secretary is the Coordinator of the GIAN networks and will be the official link with the Society of Jesus at the General Curia. He may appoint someone as his representative to participate, organize and strengthen each of the GIAN networks along with the Leaders of thematic networks.

6.2. SJES, as the host of GIAN, will facilitate the functioning of each of the thematic networks. In particular, it will:

6.2.1. Contribute to the alignment with other processes within the Society of Jesus, namely the Universal Apostolic Preferences, apostolic planning, other networking efforts of the Society of Jesus, apostolic secretariats, Vatican dicasteries and other global networking forums.

6.2.2. Contribute to creating a shared global vision, focus and passion;

6.2.3. Provide orientation and direction to each network;

6.2.4. Help with the governance, development and management of each network;

6.2.5. Provide common services to the thematic networks like training and communication;

6.2.6. Provide common narrative and linkages between networks, including communication and coordination;

6.2.7. Facilitate the linkages within the social sector and with other apostolic works/sectors and secretariats as well as with other organisations and networks at the global level;

6.2.8. Identify and lead, together with the network leaders and CSDs, opportunities for advocacy at the global level;

6.2.9. Promote and share learnings, best practices and valuable experiences between the networks;

6.2.10. Help with sustainability, resource mobilization, monitoring, evaluation for each thematic network under GIAN; and

6.2.11. Provide institutional endorsement by connecting the networks with Fr. General, his council and the Conference Presidents.

6.3. SJES Secretary may involve SJES Advisory Committee in the facilitation of GIAN as mentioned in this paragraph 6.

7. Conference Social Delegates (CSDs):

7.1. CSDs will be the official link between the Secretary of SJES and the Conference Presidents.

7.2. Role and Function of CSDs:

7.2.1. To help the Presidents to select and appoint the right institution or a person to represent the Conference in each thematic network.
7.2.2. To assist and support the thematic network members to expand, build connections with works of the Society of Jesus and others within the Conference and at the global level.
7.2.3. Call for regular updates and reports, monitor and evaluate the network.

8. Evaluation, Modification, Monitoring & Creation, Amalgamation and Cessation of GIAN Networks:

8.1. The approved mandate of the network and the structure may be subject to evaluation after 3 years and/or partial modifications affecting some elements of the structure.
8.2. Any amalgamation or cessation of an existing GIAN network, as well as the creation of new GIAN networks, must go through processes of collective discernment at various levels: a) specific thematic network members, b) CSDs and SJES Secretary and c) SJES Secretary along with the Advisory Committee members and finally presented to the 7 member board as mentioned in 3.3.4 above.

PART – III: SIGNING STATEMENTS & CAMPAIGNS

9. Preparing and Signing Statements:

9.1. **Preparing a Thematic Network Statement:** A thematic network may prepare its statement with due processes of deliberation and discernment within particular thematic network members, in collaboration with CSDs and SJES. This will require final approval from the CSDs and the SJES Secretary before it goes public.
9.2. **For Signing a Third Party Statement:** It happens frequently that GIAN thematic networks are called to sign on a statement or political position drafted by other institutions/networks. Taking into account that it is necessary to evaluate on a case-by-case basis, here below are a few discerning criteria (9.4) and general procedures to be followed for approval and signing onto statements.
9.3. This applies only to statements signed by a GIAN network as a group (an individual organisation may sign statements on their own based on criteria/requirements set by them).
9.4. **Discerning criteria to signing 3rd Party statements:** When considering signing a statement of another institution, the following questions can be asked to help in the discernment process:
9.4.1. Is the content of the statement or the position directly related to the fields of knowledge and work of the specific thematic network or our common themes?
9.4.2. Can we add value to the position (knowledge, data, testimonies, or others)?
9.4.3. Are our work in the network and the social apostolate of the S.J. related to the position (fieldwork, advocacy, etc.)?
9.4.4. What commitments do we have with the organisations that request us to sign the position? Do we know the organisation well?

9.4.5. Does the position compromise our standing with political representatives or in some other way? Does the position compromise the network, the social apostolate, or the Society of Jesus? Why? In what way?

9.4.6. Does our presence in the statement or political position impact our responsibilities in any way? (For example, does it require us to be a spokesperson before the media or imply any other obligation?) If yes, are we prepared to address this?

9.5. **General Procedures to signing statements from another institution:** When any member of the network has an interest in subscribing to a statement or political position on behalf of the GIAN network, s/he will first send the statement to the network leader who, taking into account the above considerations, will send it to other members of the core group.

9.5.1. The leader will then send his/her comments and the statement to other core group members and invite discernment/ discussion from the group. The mode of such a discussion may be decided by the leader, shortening up the process if needed.

9.5.2. For the statement to be subscribed to by a GIAN thematic network as a network, generally all members must agree to the statement. At times such advocacy statements require quick responses. The leader must be careful to maintain a balance between quick action and fundamental principles of collective discernment. If there is any reference to any of the countries within the territory of a particular conference, it would be essential to get approval first from the concerned CSD.

9.5.3. In addition, the Social Justice and Ecology Secretary should be informed in advance and receive approval. The SJES may also inform the Presidents of Conferences, CSDs and GIAN leaders.

13 May 2022 *Xavier Jeyaraj, S.J.*
Rome *Secretary, SJES*

Original: English
Source: AR XXVIII (2022), pp. 366-376

12. De Statu Societatis Iesu

27 July 2023

TO ALL MAJOR SUPERIORS

Dear brothers and friends in the Lord,

I wish each one of you, your communities and all those with whom we share our apostolic commitment a happy feast of St. Ignatius of Loyola. May this celebration be an opportunity to renew our experience of the charism given to the Church through Ignatius and the first companions, founders of the least Society of Jesus, and of our commitment to making it a living reality as we serve the mission of the Lord each day.

It is a moment to thank God for so much good received during this time and to open ourselves generously to the promptings of the Holy Spirit, who continues to act in history and to show us the way forward. At the 71st Congregation of Procurators I presented the report *De Statu Societatis*. It reflects the sentiments of the body of the Society, expressed through the ordinary channels of its government, and especially through the deliberations of the Province Congregations and the reports of the Procurators.

The report *De Statu Societatis* was the subject of discernment in common during the Congregation of Procurators and then at the meeting of the Expanded Council of Father General. The fruit of that consoling experience has been my decision to call the universal body of the Society to a calm *examen* of the moment in which we find ourselves in our life-mission. An *examen* from which we can benefit in order to improve in all the dimensions of our life- mission the service of the proclamation of the Good News of Jesus Christ, entrusted to his Church.

Through you, the Major Superiors, I am submitting to the whole body of the Society the report *De Statu Societatis* so that, throughout the year that begins on this feast of St. Ignatius of Loyola until 31 July 2024, it may serve as a guiding instrument for the *examen* of our situation as a universal body. The report can be used in several complementary ways. It can be used for personal benefit through individual prayer or as material for the eight days of the annual Spiritual Exercises. It can also be used in spiritual conversations in communities or apostolic works, monthly retreats, special days, province meetings or in groups making the annual retreat together, as is done in many provinces/regions. To help use it fruitfully, some texts for reference from the sources of our own charism and from the Holy Scriptures are proposed at the end of each chapter of the *De Statu Societatis* (DSS), as well as some points for meditation and contemplation or to stimulate questions.

The *examen* to which I am calling the Society is a way of continuing to advance along the path of personal, community and institutional conversion along which the inspiration of the Holy Spirit has been leading us since the 36th General Congregation. Some milestones on this path have been the common discernment and reception, as a mission from the Church, of the Universal Apostolic Preferences; the review of the state of our policies for the protection of minors and vulnerable people, as a step towards acquiring a

culture of Safeguarding; the experiences of the Ignatian Year and the examination of how we live the vow of poverty. This new step will be another opportunity to strengthen the links that bind our daily lives to their deeper meaning and to the ultimate purpose of our many and varied apostolic activities.

Through this examination we are attuned to what is beautifully expressed in the *Formula of the Institute*, addressed to those who choose to be part of the life-mission of the Society which bears the name of Jesus: "try to keep before your eyes, as long as you live, first of all God, and then the way of being of your Institute, which is the way to Him, and to reach with all your strength this end which God proposes to you". We seek, then, in *examining* the state of the universal Society, to ensure that we are on the path that the Lord wishes for those of us who follow him in this charism.

I therefore ask each Major Superior to encourage the implementation of the *examen* to which I am calling the whole Society, through his close accompaniment, and following the plan that each one will draw up, bearing in mind the circumstances of the context in which the life/mission of the Province/Region or the inter- or supra-provincial houses and apostolic projects are being carried out.

Together with this letter, you are receiving the report *De Statu Societatis* in the three official languages of the Society and in PDF format. I leave it to the responsibility, initiative and creativity of each Major Superior to distribute it to Jesuits, communities, apostolic works and companions in mission. In any case, during the celebration of the feast of St. Ignatius of Loyola on 31 July 2023, those under your care should be informed of the call I am making to the whole Society.

The General Curia, through the Secretary of the Society and the Communications Office, will provide information on other instruments that can help draw profit from the *examen* proposed. Likewise, both the General Counsellors, in their responsibilities as Regional Assistants, Assistants for Formation, Discernment and Apostolic Planning or as Delegates for the Interprovincial Houses in Rome, as well as the Secretaries for Apostolic Areas (Service of Faith, Social Justice and Ecology, University Education and Pre-Secondary and Secondary Education) are at your disposal to clarify any doubts and to support you in following the process.

At the end of the year ending 31 July 2024 I look forward to receiving the fruits of the *examen* that has been made. Each Province/Region will set out in their plan for the year how best to share their experience with each other and with the central government, according to the circumstances in which they live. The annual letters that I will receive in Rome between January and March 2025 should also address this issue in the way that will be indicated to you in due course.

May Our Lady of the Way be our companion and support also in this phase of our ongoing questioning: where is the Holy Spirit leading the Society of Jesus?

Arturo Sosa, S.J.
Superior General

Rome, 27 July 2023

Original: Spanish
Source: AR XXVIII (2023), pp. 653-655 (English)

Sent To Collaborate in the Reconciliation of All Things in Christ[1]

The Holy Spirit continues strongly to call the Society of Jesus to deepen the personal, communal, and institutional conversion begun for the whole Church by the Second Vatican Council. As people sent to collaborate in the reconciliation of all things in Christ, we must experience in each of us and in each of our communities, works, and apostolic institutions the grace of the Crucified and Risen Lord, whose total gift of himself opens the door and becomes the way to reconciliation.

I. Where is the Holy Spirit Leading Us?

This question is the common thread running through the process that we have been living as a universal body for several decades. To answer that question has been the goal of our work from the time of the preparation of the 36th General Congregation through the recent 71st Congregation of Procurators (CP71), and it is the goal of the follow-up phases of the process in the coming years.

It is a long and complex process with ups and downs … Like the prophets of the Old Testament, Jesus never hid the difficulties of accepting the call to be his companions and to follow him as collaborators in his mission. He warned of the possibility of growing tired, of feeling the fatigue that chills the love that is able to hope in him alone[2]. He also promised his presence among us and the lasting support of the Spirit, all days until the end of history[3]. Trusting in his word, we humbly beg the grace we need not to succumb to the temptation of the evil spirit but to persevere along the road we have begun.

1. To examine the moment in which the Society of Jesus is now

As an occasion to continue to deepen our comprehension and response to the signs of the Holy Spirit, I propose that the whole Society participate actively in the *examen* of its situation as a universal body. This examen was begun by CP71. It continues through deep reflection on the *De Statu Societatis*[4].

Following the teaching of Ignatius Loyola, we begin by thanking the Lord for so much good that has been received in these years. Placing ourselves before the Lord, we examine with transparency the action of the Spirit in the life of the Society and our response. We seek to become aware of how we can draw more fruit from the graces that the Lord offers us in the different contexts … human, social, and ecclesial … in which the Society

---

1 Col 1:20.
2 See chapters 24-25 of the Gospel according to St. Matthew.
3 Mt 28:19-20.
4 CP71 did not consider the convocation of a General Congregation to be necessary. The Society, animated by its ordinary governance, can and should grow in its capacity to be guided by the Holy Spirit without distracting itself from the apostolic commitments through which it lives and actualizes the mission that has been entrusted to it.

contributes with its religious life and its apostolate to the evangelising mission of the Church. Grateful openness to the gifts of God has led us and will continue to lead us to concrete decisions making our life-mission a better witness to the action of God and a more effective contribution to his mission.

I call on the universal body of the Society to undertake this examen with "great magnanimity and generosity"[5] throughout the year that begins this 31 July 2023 and ends 31 July 2024. It is an opportunity to offer freely all that we are and have, and to dispose ourselves to change what should be changed, so that the Lord be served according to his will.

The report *De Statu Societatis-2023* (hereafter DSS) that I put in the hands of the Society is the instrument for making the examen that I propose. It is the fruit of listening to provinces/regions through the provincial congregations and the reports of the Procurators that complement the information received through the annual letters (ex-officio) and my frequent ordinary communication with the Major Superiors.

The DSS served as material for discernment in common during CP71, which met at Loyola in Spain from 6 to 21 May 2023. It is important to remember that CP71 is just part of the long process that the Society is living, seeking to be faithful to the signs of the Spirit who guides us. The founders imagined a Society focused on mission. Close union of the members, based on a good formation in virtue and letters, together with the practice of obedience through the ordinary forms of governance, create the conditions under which it is not necessary to meet frequently or periodically in a General Congregation[6]. The Congregation of Procurators arose from the need to guarantee the quality of communication between the Superior General and the body of the society, dispersed for the sake of mission. It is, therefore, an important moment in this larger process.

CP71 and its preparation were a unique opportunity to listen to the universal body of the Society, to perceive the different movements of the Spirit, and to reflect together on the principal themes that emerged[7]. The examen that I am calling for seeks to establish the conditions under which all the members of the Society of Jesus, together with the persons who share the charism and the responsibility for its apostolates, can share that universal perspective and draw as much fruit as possible, in harmony with the whole, for life-mission in the many places in which it takes place.

There are many complementary ways to use the DSS. It can be used individually for personal prayer or as matter for the eight days of annual retreat. It can also be material for spiritual conversations in the communities and apostolic works. It can be used in monthly

---

5 Spiritual Exercises, n.5 (hereafter Sp. Ex.).

6 Communication with God and communication among the members are the principal means of government of an organization dedicated completely to mission, under the guidance of the Holy Spirit [Const. 677. 679. 687-689].

7 The Constitutions of the Society of Jesus, especially in Part VIII, underscore the importance of "congregations" as extraordinary occasions of profound communication. "Congregations" are conceived as privileged occasions for discernment in common, supported by the preparation and prayer of the whole body [Const. 685.693.711]. At Loyola, CP71 had an experience of the spiritual and apostolic motions present in the vast and varied universal body of the Society that led it to discernment in common.

retreats, days of prayer, or province meetings. It can be used when groups together make the annual Spiritual Exercises, as happens in many provinces/regions. To help in using this document, at the end of each chapter can be found references to our charismatic sources and to Sacred Scripture, along with points for meditation and contemplation or questions for reflection.

At the end of the year, I hope to receive information about the results of this examen of how we are as a body. Taking into account local circumstances, each province/region will decide the best way to share among its members and with the central government its experience. The annual letters of 2025 will also report on this examen in a way that will be indicated when the time comes.

2. To set out on the road

The Formula of the Institute describes the Society of Jesus as a path to God[8]. Setting out on the road, the traveller needs to know how to direct his steps. Abraham and the prophets learned to let themselves be led by the Lord, step by step, without seeking a map for the whole road ahead. They trusted that the one who called them and sent them would show them the way to go. The disciples of Jesus, puzzled, asked "how can we know the way?" Jesus responded serenely: "I am the way … No one goes to the Father except through me"[9].

Setting out to follow Jesus, trusting only in him, is only possible with the unconditional love that responds to the gratuitous love of the Father for each of His creatures. Unconditional love that seeks to make the will of the Father the sole end of the journey. Jesus the Way leaves us the Spirit sent by the Father to show us where to go.

As the universal body of the Society of Jesus we are called to travel the pathway to God that is Jesus. As Pope Francis reminded the members of GC 36, "For Ignatius the journey is not an aimless wandering; rather it translates into something qualitative: it is a 'gain' or progress, a moving forward, a doing something for others"[10].

To walk guided by the Holy Spirit is the source of the spiritual joy that we call consolation. Consolation is the sign of harmony with the action of God in history and concrete commitment to the service of others. The Society of Jesus, desiring to continue to do the will of God, asks insistently for that consolation that lets us recognize the signs of action of the Holy Spirit in human history. We want to follow this inspiration in the service that we offer through so many varied apostolates. We also want to detect, recognize, and overcome resistances that put obstacles in the way of greater service, always seeking the *magis* characteristic of the charism inherited from the founders of the Society.

---

8 "Whoever desires to serve as a soldier of God (…) in our Society (…) should take care, as long as he lives, first to keep before his eyes God and then the nature of this Institute which is, so to speak, a pathway to God" Exposcit debitum (1550) I. (Hereafter: FI-50).

9 Jn 14:1-14.

10 Address of the Holy Father Francis to the members of GC36, Rome, 24 October 2016.

3. Key dimensions of the process that is underway

In order not to stray from the path that is being shown to us by the Spirit, we must keep in mind the road already travelled. Since 2017 we have lived important moments in the process to understand the signs of the Holy Spirit in our history, and we have taken concrete decisions to follow those signs at the different levels of organization of the universal body of the Society. Let us call to mind some of the key moments shared by the universal body of the Society.

Of singular importance and novelty was the discernment in common of the Universal Apostolic Preferences 2019-2029 with the generous participation of Jesuits and many other companions who share various apostolic commitments in many parts of the world. The result was an ecclesial experience in harmony with the charism received by the founders of the Society of Jesus: we have been sent to collaborate with others in a mission of reconciliation and justice through the four universal apostolic preferences.

GC 36 asked for the commitment of the whole Society of Jesus in the promotion of a culture of protection for minors and vulnerable persons. As an important dimension of our mission of reconciliation and justice, the Secretary for Social Justice and Ecology was asked to coordinate our response to this mandate. The Project for the Promotion of a Consistent Culture of Protection (PCCP) was launched under the direction of Fr. John Guiney (HIB). All the provinces/regions responded to a 2019 survey about the state of the protection of minors. That led to the proposal of a strategy assisting the whole Society to have adequate protection policies, training programs, and protocols. In 2022 an "audit" was done that allowed us to assess precisely the degree of awareness and the plans of action in this area in each province/region. We can now begin a new phase of the process for the universal body through a global program of formation and training for safeguarding minors and vulnerable persons.

Taking advantage of the 500th anniversary of the wounding of Ignatius Loyola at the battle of Pamplona and the 400th anniversary of his canonization, along with Francis Xavier, Teresa of Avila, Isidro Labrador and Philip Neri, we undertook during the Ignatian Year 2021-2022 activities seeking *to see all things new in Christ*. It was not a year to exalt the figure of Ignatius or to grow in admiration for him and those who were raised to the altar with him. Rather, we sought to learn from his experience to put the Lord in the centre of our life-mission, to renew the hope that we place in Him alone, and to grow in living the charism that we have received. Many diverse and creative initiatives were taken by provinces/regions with those goals.

At the same time, GC 36 invited a revision and updating of the Statutes on Religious Poverty (SOP) and Instruction on the Administration of Goods (IAG). While a commission of experts revised the norms, Jesuit communities made an examen about how we are living our vow of poverty as a substantive element of our religious consecration. The rich experience of the examen inspired the introduction to the updated SOP and IAF that will be promulgated at the end of 2023.

Processes of restructuring in different parts of the world, oriented toward improved governance for mission, have required much energy in numerous provinces/regions. They

have also helped the Conferences of Major Superiors to grow in their capacity to discern in common and to coordinate inter- and supra-provincial projects.

At the same time, discernment in common, apostolic planning, and networking have developed as useful ways of responding with creative fidelity to the demands of our life-mission in these times.

The profound demographic change experienced by the Society in the last decades challenges Jesuits to take advantage of the immense richness of cultural diversity and the varied experiences of the many generations that form the body. This has raised awareness of the urgent need to revitalize and renew a culture of vocation promotion as well as accompaniment and probation of candidates for religious life according to the Ignatian charism in the long process of incorporation into the Society as Brother or Priest.

[…]

V. Becoming Collaborators in Christ's Mission

> *And he said to them: Go into the whole world and proclaim the gospel to every creature. They went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs*[11].

The fire that was kindled in the hearts of the Founding Fathers of the Society by the encounter with the Crucified-Risen One, launched them with enthusiasm to light other fires. As happens so often in the Gospels, the personal transformation brought about by the encounter with Jesus cannot be kept to oneself; like fire, it spreads easily. The Society of Jesus is born to spread the fire that Jesus came to bring, it is born to be sent to inflame everything with the love of the one who gave his life for the reconciliation of all things in Him. The Society of Jesus takes on its meaning by participating actively in the apostolate of the Church, helping in all things those who need and want to find the way to God[12].

1. Universal apostolic body within the Church

The collaboration of a great diversity of people in the apostolic works of the Society has grown along with the decrease in the number of Jesuits. The greatest impetus comes from the educational works in which non-Jesuits are in the majority and, for some years now, even in leadership responsibilities. The Society of Jesus has experienced the collaboration of others in its apostolate as a grace that has allowed it to improve and multiply its presence in the various fields in which it works. Reflection on the collaboration of others in the works of the Society or, more generally, "collaboration with others" has been growing since the end of the 1980s, including experiences of a "closer link" of some

---

[11] Mk 16, 15 and 20.

[12] I have come to set the earth on fire, and how I wish it were already blazing! (Lk 12:49). "A fire that kindles other fires" is the title of the decree of the GC 35 that formulates the identity of the Society of Jesus based on this image and the vision of St. Ignatius in the chapel of La Storta (1537).

people "associated" with the Jesuits. Collaboration was the topic that aroused most interest throughout the Society during the preparation and realization of GC 34[13].

In the reports received for this CP 71, reflection on collaboration in mission is once again raised. Many people are enthusiastic about the possibility of being part of the apostolate of the Society, seeking greater systematization and depth in the formation necessary for this collaboration, especially with regard to sharing the spirituality and apostolic charism, which create strong bonds of union. Jesuits share the enthusiasm for collaboration in mission, recognizing how much the apostolate has been enriched by the participation of other men and women religious, lay men and women, and people of other religions or non-believers, especially in more secularized societies or where Catholics are one minority among others. On the other hand, Jesuits raise doubts and questions about who can be considered companions in the mission, what are the required procedures and formation processes, who makes the decision to incorporate them into this type of relationship with the Society and how such decisions are made. Both sides wonder how to understand the convergence of different vocations in a "shared mission" inspired by the Ignatian charism and how to understand the "election" of participation in it that lay persons or others can make.

Some Jesuits doubt the possibility of maintaining the identity of apostolic works if they are directed by lay people, especially when no Jesuit participates directly in the work or their role is limited to participation on the Board of Trustees. Other Jesuits do not feel comfortable working in apostolic institutions whose direction is in the hands of others who make decisions that the Jesuits must abide by. Some Jesuits go further and wonder if the presence of so many "others" in the apostolate is a way of remaining in a comfort zone, dedicated to familiar ministries (retreats, schools, universities, parishes, publications), effectively reducing the freedom of the Society to follow the Holy Spirit, make radical decisions, and go to new frontiers of mission. Has the Society reached the limit of what collaboration with others in mission can offer?

Understanding how we "collaborate better to help souls" requires a clearer vision of the apostolic body and the role that each one is called to play in the apostolates inspired by the Ignatian charism that are carried out under the institutional responsibility of the Society of Jesus. From the origins of the Society, the image of the body is used to refer to the nascent religious order[14], conceived as a "universal body" in service to the mission of Christ entrusted to the Church. A body is made up of members, distinct from one another, who fulfil complementary functions in their being and doing. St. Paul uses the image of the body to explain how the diverse spiritual gifts (charisms) converge in the single mission of the community of Jesus' followers, the Church, so that it can fulfil the mission entrusted to it.

---

13 From the torrent of postulates (76) from all the Assistancies, GC 34 discussed at length the theme of collaboration and approved two decrees (13 and 14), one on collaboration in mission and the other on the role of women in the Church and in society. Both decrees are a necessary reference point for understanding the dimension of collaboration in the constitution of the apostolic body of the Society of Jesus today.

14 For example, Const [135] or the title of the part X: "How the whole Body of the Society is to be preserved and increased in its well-being".

"The body is not a single part, but many… if they were all one part, where would the body be? But as it is, there are many parts, yet one body. Now you are Christ's body, and individually parts of it"[15].

The image of the body helps us to understand various modes and levels of collaboration. As a religious congregation, the Society of Jesus is part of the universal body that is the Church, the People of God, and collaborates within and from the Church in the mission of Christ. The Society, in turn, sees itself as a universal body in which different vocations to the consecrated life come together, either as Priests or Brothers, to contribute to the mission of the Church. Its specific charism is to contribute to the reconciliation of all things in Christ in collaboration with others. These other collaborators respond to vocations that differ from that of the Jesuit religious but converge in a similar way to contribute to the mission of the Church. Their vocation is inspired by Ignatian spirituality and they resonate with the apostolic style derived from the charism of the Society of Jesus. They are incorporated, as companions in mission, into apostolic works under the responsibility of the Society.

GC 36 recognizes collaboration as one of the "perspectives" of the Society's way of proceeding[16]. We have come a long way in understanding ourselves as collaborators and accepting others as collaborators in the same mission, as part of the Church, in service to the Lord's mission. We are making our way as we go, learning from one another, doing our best to follow the inspiration of the Holy Spirit, knowing that there is still a long way to go. We are following an inspiration of the Spirit that invites Jesuits and others to share the apostolates inspired by the charism inherited from Ignatius of Loyola and the first companions. We are beginning to understand how there are different possibilities for participation in the Society's apostolate. We need to perceive and respect the differences and be grateful for the gift they represent. The diverse types of people called to participate in the mission enriches us and presents us with the task of walking confidently into the future, discerning together how to make them part of the apostolates through which the one universal body contributes to the Lord's mission.

2. Universal Apostolic Preferences 2019-2029

Every General Congregation since Vatican II has emphasized the Society's service to the mission of Christ as a participation in the mystery and ministry of reconciliation[17]. GC 36 asked Fr. General and the central government to discern the existing Universal Apostolic Preferences (2003-2016) and proposed a way to do so: "Discernment of such preferences should include the greatest possible participation of the Society and of those involved with us in our mission"[18].

---

15 See chapter 12 of the 1st letter to the Corinthians.

16 D. 2, 3.

17 And all this is from God, who has reconciled us to himself through Christ and given us the ministry of reconciliation, namely, God was reconciling the world to himself in Christ, not counting their trespasses against them and entrusting to us the message of reconciliation. So we are ambassadors for Christ, as if God were appealing through us. We implore you on behalf of Christ, be reconciled to God (2 Cor 5, 18-20).

18 D. 2, 14.

Considering how best to follow the recommendation of the General Congregation, we became aware of two dimensions to take into account. The first was the need to listen to the call to conversion that the Society has been experiencing. Personal conversion of each of its members, conversion of community life and apostolic conversion, all fruit of the discernment of the signs of the Holy Spirit. The preferences are seen, therefore, not as a program of action but as an instrument that helps us to allow God's action in all the dimensions of our life. The preferences make sense through living the paschal mystery, in following Jesus poor and humble in his self-giving until the death on the cross that opens the doors to new life in the resurrection.

The second dimension to take into account was the close connection between the mission of reconciliation and the preferences. The preferences needed to be concrete guides for living the ministry of reconciliation in all the apostolates of the Society of Jesus. The mission is received, and we do not send ourselves[19]. Therefore, we turned to the Holy Father, from whom the Society receives its mission. Pope Francis knows well both the trajectory of the Society since Vatican II and the deliberations of GC 36. His accompaniment of the process of discernment in common was attentive and paternal during the nearly two years that it lasted. At the level of communities and apostolic works, the experience was quite varied, depending on the circumstances of each one and on the capacity of the local superiors and directors of works to animate the members and incorporate mission partners. In the Provinces/Regions and Conferences of Major Superiors the process was more homogeneous in its approach and depth. The Enlarged Council of Father General dedicated nine days to a discernment in common of the contributions of all levels of the apostolic body from which emerged the four universal apostolic preferences that were presented to the Holy Father. Pope Francis took several weeks before entrusting us with the preferences as a mission for the Society. In his letter, he says: "Thank you for this work which I approve and confirm as a mission" noting its harmony with the needs and "the current apostolic priorities of the Church at this time"[20].

Sent by the Holy Father the Society of Jesus, with the promulgation of the Universal Apostolic Preferences, 2019-2029[21], entered into the phase of reception, assimilation and implementation. In a letter sent to all Major Superiors on Easter Sunday 2019, the mandate of GC 36 to align the apostolic plans of the Provinces/Regions with the preferences was noted and some steps to follow were proposed[22].

The information received in the reports for this Congregation of Procurators allows us to take stock of the first four years. Although it can be affirmed that the UAP have been received on the whole as a common horizon and as a guiding instrument for apostolic discernment, there have also been resistances, doubts, and expressions of disagreement. Many doubts stem from the difference between the "model" of preferences formulated by Fr. Kolvenbach in 2003, well known throughout the Society, and the one promulgated in

---

19 Jn 6: 38: Because I came down from heaven not to do my own will but the will of the one who sent me.

20 To understand the deep meaning of the UAP, it is necessary to read them in the light of the letter of Pope Francis (February 6, 2019).

21 Letter of 19 February 2019 to the whole Society (2019/06).

22 Letter of 21 April 2019 to Major Superiors (2019/13). Cf. CG 36, D.2, 22.

2019. Although the same title is used for both models, there are major differences between them both in their origin and in their process and formulation. Father Kolvenbach was invited by GC 34 to establish "priorities" that would help the Society both to make the transformations necessitated by the trend of declining numbers and to face the challenges of the situation of the Church and the world. Father Kolvenbach called "universal apostolic preferences" five commitments to be guaranteed by the whole body of the Society[23]. The Society has responded generously during these twenty years to these preferences and confirms its commitment to these five preferential fields of its apostolate.

The current preferences are the result of a long process that preceded and was inspired by the General Congregation. They have been the occasion to open ourselves as a body to the action of the Holy Spirit and to discern where he is inviting us. For some it has been difficult to receive the universal apostolic preferences as a set of inseparable orientations. Perhaps they expected to see their current daily activities confirmed or to find indications about specific areas or apostolic works but did not. Others have found the preferences to be generic or secular formulations and, therefore, not very inspiring when choosing among different apostolic works and others. In some ecclesial contexts some people, especially the young, feel trapped between the dynamic of the universal apostolic preferences as a concretization of the mission of reconciliation and justice in collaboration with others, and the avalanche of traditionalist ideas they encounter in ecclesial or family environments, on the web, on social networks, trapped between the orientations of Pope Francis and the internal criticisms that produce antagonisms even in Jesuit communities.

The Universal Apostolic Preferences, 2019-2029, seek to highlight how at the centre of our charism is the person and mission of Jesus, sent into the world from the merciful heart of the Father, and the service to the Church that, inspired by the Holy Spirit, announces the Good News in a great variety of cultures of the world, while contributing to reconciliation, justice and peace.

The first preference, *to show the way to God through the Spiritual Exercises and discernment*, is sometimes interpreted as support for retreat houses or an invitation to multiply the number of retreats and creative ways of offering them. In reality, it is an invitation to deepen the dynamic of personal, community and institutional conversion that gives greater space to the action of God in our life-mission and to follow the path that God indicates to us through the discernment in common of the apostolic plans. Pope Francis underlines the "foundational" character of this preference "because it presupposes as a basic condition the Jesuit's relationship with the Lord, in a personal and communal life of prayer and discernment (...) Without this prayerful attitude, the other preferences will not bear fruit". It is an invitation to the whole apostolic body, to all apostolic areas or initiatives, to renew the foundation of our being and the source of life of our activities.

The second preference, *to walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice*, pushes us towards the

[23] Two geographical areas of special interest for the Church (Africa and China), a growing global challenge (refugees and migration), a threatened characteristic of the Society (intellectual apostolate) and the necessary attention to the works entrusted to the Society in Rome by the Popes (Gregorian University, Biblical Institute, Oriental Institute, Specola).

peripheries and lays bare the existing resistances among us to live as and among the poor. Some Jesuits still do not recognize the link between faith and justice that is based in the Gospel, perceiving it as an expression of secularism or of the influence of political ideologies in our lives. The second preference has helped us to recognize other "peripheries" including the sin of racism and other forms of social discrimination such as that suffered by indigenous peoples and by LGBT+ individuals or groups, and discrimination based in ethnic differences or religious fundamentalisms. It has helped to open our hearts and the doors of some of our houses to refugees or those coming out of prison, accompanying them in the delicate process of reinventing their lives. This preference is also an invitation to deepen our intellectual work in the social sciences and to better balance the social dimension of all our apostolates with the concrete commitment of communities and works that contribute to the transformation of the structures causing social injustice that still dominate the world.

To accompany young people in the creation of a hope-filled future is a preference that seeks to sharpen our sensitivity to the message of the generations that are born in the new anthropological context that is the fruit of epochal change. The preference urges us to get to know at first hand the cultures in which young people are immersed. Above all, it invites us to learn to listen to them, which requires us dedicating time to be with them freely, without haste or goals to achieve. To go out to the street, to the corners, to the spaces, real and virtual, where young people gather, without waiting for them to come to us. To turn the existing spaces for working with young people into places of mutual listening, creating the conditions for an open dialogue in which we learn from each other, aware that adults of all ages have much to offer and jointly to create a future full of hope, alongside young people. This preference also represents a challenge within the communities and governance structures of the Society of Jesus to ensure spaces for listening to young Jesuits and actively involve them in discernment and decision-making processes. The reports received show various experiences in the relationship between working with young people and promoting vocation. We need to establish effective ways of sharing and evaluating these experiences in order to find the best ways to meet this challenge.

In practically all the Provinces/Regions it is recognized that we have not found the way forward or changed our life-mission *to collaborate in the care of our Common Home* in a new and effective manner. The call of the Pope in his encyclicals and interventions is ahead of our actions. There is a growing desire to do something, but we need to move beyond good intentions. Often, our actions are more cosmetic than genuine ecological conversion that requires profound changes in our lifestyle and work, which we consciously and unconsciously resist. Deepening our intellectual contribution in this field must be accompanied by the promotion of public policies that ensure the fulfilment of the commitments to measures agreed upon to reverse the deterioration of the environment worldwide, including plans to replace fossil fuels as the main source of energy generation, to control environmentally predatory mining, to preserve and grow forests. And it also means reviewing and making decisions about our daily lives, that is, what kind of energy we use in our homes and institutions, how we move around in cities or when we travel

abroad, our use of water, cooking, clothing... Becoming authentically contemplative in action will be clearly reflected in this challenge.

We are entering a second phase of assimilation and implementation of the UAPs that demands a deeper reflection on their interconnectedness and their grounding in our charism and identity, especially with regard to the "foundational" nature of the first preference. It is a phase that requires courage to name the resistances we encounter, to return to our charismatic sources for inspiration, and to find the spiritual strength to make practical decisions that definitively open the space for the Lord's action in our life-mission.

3. Promoting a culture of safeguarding

As a result of successive discussions in the hall of GC 36 regarding the impact of the scandal of child abuse within the Catholic Church, along with the differences in sensitivities and consequences in the various geographical areas in which we work, the Congregation asked Father General to support and multiply efforts at all levels to "promote, within the communities and ministries of the Society, a consistent culture of protection and safety for minors"[24].

The scandal of abuses has not only persisted, but has also expanded to include abuses suffered by vulnerable individuals. The Pope has promoted a policy of transparency and concrete measures to listen to the victims, to repair harm. Consequently, the Church has improved the norms and procedures for handling such cases. In some countries the Episcopal Conferences have conducted or allowed extensive investigations. Some provinces of the Society of Jesus have made public the names of Jesuits with well-founded accusations in the last 60 or 70 years. During this time there has also been increasing media pressure on the Church and the Society, which has required plans and persons to ensure appropriate media presence.

However, the mandate of GC 36 is more ambitious. It proposes that the Society work to promote a cultural change and establish a "consistent culture of protection and safety for minors" and, we add, vulnerable persons. Dealing with a complex dimension of social change, under the coordination of the Secretary for Social Justice and Ecology, the Promoting a Consistent Culture of Protection (PCCP) project was launched in October 2018 under the coordination of John Guiney, S.J. The second preference reaffirms this orientation when it calls us to "commit ourselves to help eliminate abuse inside and outside the Church, seeking to ensure that victims are heard and properly helped, that justice is done, and that harm is healed. This commitment includes the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to the mission, and serious efforts to identify the social origins of abuse. In this way, we effectively promote a culture that safeguards all vulnerable people, especially minors."

The first phase of the PCCP studied the responses of all the Provinces/Regions of the Society and identified three stages: 30% are in the *action* stage, meaning they have regular channels for listening to victims and programs for accompaniment, for prevention, and for restorative justice. 50% are in the intermediate stage of *awareness* as they have established

---

[24] GC 36: Matters entrusted to Father General-2.

policies and protocols, handle cases correctly and implement training and education programs in this area. The remaining 20% are in the initial stage of *awakening*, meaning they are beginning to become aware of the local and global reality of abuse and its relationship with the Society's mission and preferences, and they are starting to organize the means to confront this reality, promote safe environments and encourage cultural change.

The next step was to invite an audit in each Province/Region to establish an auditing system, and the results were shared with the General's Council in November 2022. There is still a long way to go to engage the apostolic body of the Society in the complex process of contributing to a consistent culture of safeguarding. In fact, surprisingly, the issue of abuse and protection is not very prominent in the information received.

The implementation of the universal apostolic preferences brings a greater awareness of the seriousness of this situation. It will force us to deepen our reflection on abuses of all kinds, which, being a very serious social problem, also affect the Church and the apostolic body of the Society of Jesus. We need to go beyond the legal aspects and overcome the resistance that still exists in many institutions and even provinces to recognizing our faults and institutional sins in this matter, assuming also our responsibility of "taking charge", fraternally accompanying Jesuits who have been sanctioned through legal proceedings against them.

4. Relevant aspects of the Society's apostolic activity

It is beyond the scope of a report of this nature to give a detailed account of the variety of apostolic projects, works and institutions under the responsibility of the Society of Jesus. The following are some relevant aspects of the Society's apostolic activity that were mentioned in the information received from the Provinces/Regions and the reports of the Procurators.

Many of the reports, especially in younger regions of the Society, highlight the apostolic importance of the schools within the province. In some cases they consider the schools to be the most important apostolic area, the best organized or with the best apostolic prospects. Other provinces wonder about the possibility of maintaining the current number of schools while guaranteeing their apostolic value without a significant presence of Jesuits or where the context poses obstacles to their apostolic purpose. It is clear that currently the majority of leaders, teachers and administrators in schools are lay persons; however, we still have a long way to go to become true *partners in mission*. Common problems include the challenges of Catholic education in secular societies, the work overload due to limited resources, individualism, careerism, and a decrease in apostolic zeal.

In some provinces, there is a tendency to entrust the direction of the schools to lay companions in the mission, while Jesuits focus on ensuring the Jesuit identity of the institution. At the opposite extreme we find provinces that consider that the schools should be directed always, or whenever possible, by a Jesuit, because this is the best way to guarantee the Jesuit identity of the work.

There arises a temptation for Jesuits to become "chaplains" rather than educators with their feet in the classroom and schoolyard, or to become "owners" instead of servants-evangelisers through education.

By contrast, it is noted that one of the areas in which our educational apostolate has made progress is in the training and preparing teachers, administrators and other collaborators in Jesuit identity and mission. Many of our schools, most of the provincial networks and all of the networks of the Conferences of Major Superiors have developed formation programs in areas important to the educational apostolate: identity, Ignatian spirituality, Ignatian pedagogy and the history of Jesuit education. Many offer experiences of spiritual exercises, pilgrimages and spiritual accompaniment.

Today we can say that networking is part of our way of proceeding in education. It has helped to consolidate the work of the schools, keeping them up to date in order to face present and near future challenges with an apostolic, educative, and international outlook. Moreover, in some provinces and regions of the Society, networking among different works and networks has improved. Many of our schools are working in partnership with social centres, spirituality centres and JRS. However, some reports point out that there is still much progress to be made in this area. Additionally, there are leaders in our schools who are reluctant to collaborate, to work with others and to share their resources.

For many, educating for justice is part of our educational "hallmark". Models such as *Fe y Alegría* with its work with hundreds of other religious and lay communities; *Cristo Rey* its corporate work- study model; *Nativity schools* offering quality primary education through rigorous student support; the *SAFA* foundation (Spain) with its emphasis on vocational training; the numerous schools in India dedicated to providing education to *Adivasis* and *Dalits*; these all are signs of apostolic vitality and concern for the poorest in the area of education. JRS is also making a major effort to provide quality education in the challenging context of the refugee camps. The challenge remains, on the one hand, to offer education for justice and, on the other hand, to ensure that social or economic status is not a determining factor in access to Jesuit education.

University education is one of the most important contributions of the Society of Jesus to the evangelising presence of the Church in the contemporary world. At the same time, it is one of the greatest challenges to the discernment and apostolic planning of the Society of Jesus. Among the one hundred and eighty-nine institutions of higher education entrusted to the Society, there are some with a long history, while others are just beginning their journey; some have a large number of students, faculty members, and faculties in various branches of knowledge, while others are smaller institutions focused on the humanities. In all of them efforts are made to maintain the identity of their mission as the source that nurtures the great effort put into offering quality education and conducting rigorous academic and scientific research. In all of them, human and financial resources are a constant concern, both to provide physical conditions, equipment and qualified personnel and to facilitate access to students from all walks of life.

Deepening the identity of the universities entrusted to the Society is an urgent and permanent challenge in response to questions such as these: What characteristics identify Jesuit universities as such? How do we seek coherence among the institutions under our

responsibility? How can we promote greater collaboration and solidarity among them? Can the better-established universities support more effectively those that are taking their first steps, especially in Africa? What type of collaboration is possible among the universities to improve institutional governance inspired by leadership born of the Ignatian charism?

Collaboration among the university institutions entrusted to the Society can also enhance their impact on the transformation of the societies in which they are present and transformation at the global level. Continuing to give greater visibility to countries and communities less represented in academic forums; providing a global vision of social problems; promoting democracy through research, training and public action in many countries facing serious problems; opening spaces for reconciliation and dialogue between social actors in conflict... these are some examples of how Jesuit university institutions can contribute to the mission of reconciliation and justice by incarnating the universal apostolic preferences in their daily and long-term work.

University institutions have been and continue to be a kind of laboratory of the tensions present in the Society's apostolate at this time. Efforts are made to incorporate discernment into decision- making processes, so as not to succumb to the temptation of prioritizing prestige or measuring the results of their actions based on rankings and competition in a world that often values the favour of big business or good relations with those who hold social power more than a contribution to the necessary transformation of social structures.

Our university institutions have faced the challenge of collaboration with audacity and creativity. Their present and future depends to a large extent on achieving collaboration in mission between the relatively few Jesuits present in them and the many people who make them possible. Networking is one of the instruments that has been best developed in the university field. Regional networks such as AJCU in the United States and AUSJAL in Latin America have made possible the growth in mutual support among the institutions in the network and the deepening of their identity. The long process of preparation and the creation in 2018 of the International Association of Jesuit Universities (IAJU) is beginning to bear good and abundant fruit as was evident in the August 2022 assembly at Boston College.

A pending task related to the educational apostolate of the Society is to find ways to harness the potential of alumni collaborating in the mission of reconciliation and justice. Inspired by universal apostolic preferences, alumni associations and other forms of alumni connection can be an important source of collaboration in mission.

The change of epoch demands a special effort to update the pedagogy that has been the fundamental contribution of the Society of Jesus to education. The anthropological changes of the digital era, the development of artificial intelligence, the psychological impact of phenomena such as the global pandemic of covid-19, the reversal of the process of environmental deterioration, the creation of new international structures of government... all these demand research, thinking and experimentation with models. This raises a double question: Are we conducting sufficient research and reflection? Are we preparing ourselves to improve our research and produce critical thinking relevant to the times?

The commitment of the Society of Jesus to the social apostolate grew significantly in the second half of the 20th century. Jean-Baptiste Janssens, seeking to respond to the

development of the Church's social thought, enthusiastically encouraged it and promoted the creation of the Centres for Research and Social Action (CIAS). After the Second Vatican Council and GC 31 and 32, with the leadership of Fr. Pedro Arrupe, not only did the social apostolate flourish, but all the apostolates of the Society became attuned to the social situation and incorporated the "social dimension" into the regular activities of the works. The Society understood that helping souls is only possible by becoming incarnate, like Jesus, in humanity crucified by the sin of the world and, together, working to overcome the causes of oppression of human beings and the mistreatment of the environment, which is part of the service of faith and the struggle for justice.

The reports prepared for this CP 71 confirm the worrying trend towards a weakening of the social commitment of Jesuits that Father Kolvenbach had pointed out in his Letter on the Social Apostolate: "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: There seem to be ever fewer Jesuits available and less prepared for the social apostolate, while those already in the field are sometimes discouraged and scattered, somehow lacking in collaboration and organisation. Factors external to the Society are also weakening the social apostolate: The times are marked by unforeseeable and very rapid socio- cultural changes, not easy to read and even harder to respond to effectively (e.g. globalisation, the excesses of the market economy, drug traffic and corruption, mass migration, ecological degradation, outbreaks of brutal violence). Formerly-inspiring visions of society and broad strategies for structural change have ceded to scepticism or a preference, at best, for more modest projects and restricted approaches. Thus the social apostolate risks losing its vigour and momentum, its orientation and impact"[25].

The reports call attention to the difficulty of engaging in the challenging social apostolate of our time and point to the inclination of younger Jesuits to prefer to work in prestigious institutions. The voices reflected in the reports cry out for renewed passion and compassion for the peripheries, "the heart that has eyes": the excluded and disempowered in our societies, the economically, culturally, educationally and spiritually poor; the refugees and displaced; indigenous peoples, tribes, peoples of colour and those who suffer discrimination. We have to be their servants and advocates, these people say, so that their voices are not lost, but we also have to provide intellectual and spiritual resources. What is needed is not only a socio-economic or cultural analysis but an effort that is sacramental and integral to the mission of the Church and the transformation of cultures. The call also touches on the life of the Church, which needs to repent and to transform those structures and values that produce exclusion and invisibility.

The reports agree on the difficulty we Jesuits face implementing the consequences of taking the fourth apostolic preference seriously in our lives. We have responded better in the intellectual or educational field, researching, publishing analyses and organizing courses in educational institutions or social centres than in transforming our habits of consumption, use of energy, and means of transportation. Leading by example in this matter

[25] Letter of 24 January 2000.

is a pending task for most of the communities and apostolic works of the Society of Jesus and an urgent call of the Church for our conversion. As Pope Francis has insisted so many times, there is not one socio-political crisis and another ecological crisis; it is one and the same crisis that invites a transformation of individuals, cultures and social structures.

The parish apostolate has spread in many provinces of the Society of Jesus. This growing commitment of the Society to parish work needs to be continually examined. On the one hand, to appreciate the opportunities to help souls that many parishes offer in socially and religiously "peripheral" contexts. On the other hand, to avoid falling into the temptation of turning parishes into a refuge for the few people who remain close to the Catholic religion or participate in its rites. Nor to fill institutional gaps in the dioceses that the bishops are unable to fill with the personnel at their disposal.

The commitment of the Society to the parochial apostolate makes sense when it is in line with the charism of how we collaborate with the Church, and when it is the result of discernment in common and apostolic planning of the Province/Region, finding there the best way to carry out the apostolic activity proper to the Society in certain contexts. A parish under the responsibility of the Society of Jesus is called to revive the missionary spirit of a Church "going forth", to strengthen the commitment of all the People of God to the proclamation of the Gospel of Jesus Christ and to incarnate in its daily life the universal apostolic preferences.

Another dimension of the Society's mission that needs to be examined in order to broaden and improve our collaboration with the Church is ecumenical and interreligious dialogue. The reports do not offer much information on this area to which Pope Francis has given great importance in his Petrine ministry, taking bold steps in both the ecumenical and interreligious fields. The Society of Jesus has a long tradition in this field. Throughout its history, it has had a special sensitivity for the cultures and religions of the peoples in which it has carried out its apostolate. Starting with the impetus of Vatican II, dialogue with other Christian churches, Judaism, Islam, Buddhism and indigenous religions has been deepened. The danger is that it may remain merely an activity of highly competent and active "specialists" without becoming an integral part of the life-mission of the body.

[…]

AMDG

Rome, 31 July 2023

Original: Spanish
Source: AR XXVIII (2023), pp. 659-723 (English)

Note: Only Sections 1, 2 and 5 are presented here. Complete text is available in AR.

13. PCCP Global Program of Formation and Training for Safeguarding Minors and Vulnerable Persons

8 December 2023

TO ALL MAJOR SUPERIORS

Dear Brothers and Friends in the Lord,

In the *De Statu Societatis* sent to you on 31 July 2023, I wrote concerning the Promotion of a Consistent Culture of Protection (PCCP), "We can now begin a new phase of the process for the universal body through a global program of formation and training for safeguarding minors and vulnerable persons".

This program has emerged from the needs expressed in the PCCP Global Audit completed in 2022. Provinces, Regions and works of the Society requested the need for quality training. The PCCP team, after due consultation with Major Superiors, the delegates for Safeguarding of the Conferences of Major Superiors, and different Secretariats and Networks, proposed a new formation and training program to me, which I approved in July 2023.

PCCP is now ready to launch this program, which will include all works of the Society of Jesus in pre-secondary and secondary education, higher education, informal education, socio-pastoral works, Jesuit formation centres and global networks. I hereby appoint **Fr. John Guiney** as Coordinator and **Dr Sandra Racionero-Plaza** as Assistant Coordinator of this formation and training program for three years starting from January 2024. They will organize the program in consultation with you. Hence, I request that all provinces and works collaborate, participate and support the program to fulfil the ambitious mandate of GC 36.

On this solemn feast day of the Immaculate Conception of the Blessed Virgin Mary, let us entrust the entire Society to her and ask her to accompany our efforts to promote a cultural change and establish a consistent culture of protection and safety for minors and vulnerable persons.

Arturo Sosa, S.J.
Superior General

Rome, 8 December 2023
Solemnity of the Immaculate Conception of the Blessed Virgin Mary

Original: English
Source: AR XXVIII (2023), p. 901 (English)

APPENDIX- I: LIST OF SUPERIORS GENERAL

No	Superior General	Date of Birth	Took Office	Left Office	Date of Death	Birthplace	Term (in days)
1	Ignatius of Loyola	Oct. 23, 1491	Apr. 19, 1541	Jul. 31, 1556	Jul. 31, 1556	Azpeitia, Spain	5,582
2	Diego Laínez	Mar. 1, 1512	Jul. 2, 1558	Jan. 19, 1565	Jan. 19, 1565	Almazán, Spain	2,393
3	Francis Borgia	Oct. 28, 1510	Jul. 2, 1565	Oct. 1, 1572	Oct. 1, 1572	Gandia, Spain	2,648
4	Everard Mercurian	Sep. 2, 1514	Apr. 23, 1573	Aug. 1, 1580	Aug. 1, 1580	La Roche-en-Ardenne, Belgium	2,657
5	Claudio Acquaviva	Feb. 14, 1543	Feb. 19, 1581	Jan. 31, 1615	Jan. 31, 1615	Atri, Italy	12,399
6	Mutio Vitelleschi	Dec. 2, 1563	Nov. 15, 1615	Feb. 9, 1645	Feb. 9, 1645	Rome, Italy	10,679
7	Vincenzo Carafa	May 5, 1585	Jan. 7, 1646	Jun. 8, 1649	Jun. 8, 1649	Naples, Italy	1,248
8	Francesco Piccolomini	Oct. 12, 1582	Dec. 21, 1649	Jun. 17, 1651	Jun. 17, 1651	Siena, Italy	543
9	Aloysius Gottifredi	Feb. 10, 1595	Jan. 21, 1652	Mar. 12, 1652	Mar. 12, 1652	Rome, Italy	51
10	Goschwin Nickel	Jan. 17, 1582	Mar. 17, 1652	Jul. 31, 1664	Jul. 31, 1664	Jülich, Germany	4,519
11	Giovanni Paolo Oliva (Vicar/Gen)	Oct. 4, 1600	Jul. 31, 1664	Nov. 26, 1681	Nov. 26, 1681	Genoa, Italy	6,327
12	Charles de Noyelle	Jul. 27, 1615	Jul. 5, 1682	Dec. 12, 1686	Dec. 12, 1686	Brussels, Belgium	1,621
13	Thyrsus González de Santalla	Jan. 18, 1624	Jul. 6, 1687	Oct. 27, 1705	Oct. 27, 1705	Arganza, Spain	6,688

14	Michelangelo Tamburini	Nov. 27, 1648	Jan. 31, 1706	Feb. 28, 1730	Feb. 28, 1730	Modena, Italy	8,521
15	Franz Retz	Sep. 13, 1673	Mar. 7, 1730	Nov. 19, 1750	Nov. 19, 1750	Prague, Bohemia	7,562
16	Ignacio Visconti	Jul. 1, 1682	Jul. 4, 1751	May 4, 1755	May 4, 1755	Milan, Italy	1,389
17	Aloysius Centurione	Aug. 24, 1686	Nov. 30, 1755	Oct. 2, 1757	Oct. 2, 1757	Genoa, Italy	672
18	Lorenzo Ricci	Aug. 2, 1703	May 21, 1758	Aug. 16, 1773	Nov. 24, 1775	Florence, Italy	5,566
--	Stanislaus Czerniewicz	Jul. 8, 1728	Oct. 17, 1782	Jul. 7, 1785	Jul. 7, 1785	Kaunas, Lithuania	1,100
--	Gabriel Lenkiewicz	Nov. 6, 1722	Oct. 8, 1785	Oct. 21, 1798	Nov. 21, 1798	Polotsk, Belarus	4,761
--	Franciszek Kareu	Jan. 1, 1731	Feb. 12, 1799	Aug. 11, 1802	Aug. 11, 1802	Orsha, Belarus	1,275
--	Gabriel Gruber	May 6, 1740	Oct. 22, 1802	Apr. 6, 1805	Apr. 7, 1805	Vienna, Austria	897
19	Tadeusz Brzozowski	Oct. 21, 1749	Aug. 7, 1814	Feb. 5, 1820	Feb. 5, 1820	Königsberg, Prussia	2,008
20	Luigi Fortis	Jan. 26, 1748	Oct. 18, 1820	Jan. 27, 1829	Jan. 27, 1829	Verona, Italy	3,023
21	Jan Roothaan	Nov. 23, 1785	Jul. 9, 1829	May 8, 1853	May 8, 1853	Amsterdam, Netherlands	8,704
22	Peter Jan Beckx	Feb. 8, 1795	Aug. 2, 1853	Mar. 4, 1887	Mar. 4, 1887	Scherpenheuvel-Zichem, Belgium	12,267
23	Anton Anderledy (Vicar/Gen)	Jun. 3, 1819	Mar. 4, 1887	Jan. 18, 1892	Jan. 18, 1892	Berisal, Switzerland	1,781
24	Luis Martín	Aug. 19, 1846	Oct. 2, 1892	Apr. 18, 1906	Apr. 18, 1906	Melgar de Fernamental, Spain	4,945

25	Franz Xavier Wernz	Dec. 4, 1842	Sep. 8, 1906	Aug. 20, 1914	Aug. 20, 1914	Rottweil, Germany	2,903
26	Wlodimir Ledóchowski	Oct. 7, 1866	Feb. 11, 1915	Dec. 13, 1942	Dec. 13, 1942	Loosdorf, Austria	10,167
27	Jean-Baptiste Janssens	Dec. 22, 1889	Sep. 15, 1946	Oct. 5, 1964	Oct. 5, 1964	Mechelen, Belgium	6,595
28	Pedro Arrupe	Nov. 14, 1907	May 22, 1965	Sep. 3, 1983	Feb. 5, 1991	Bilbao, Spain	6,678
29	Peter Hans Kolvenbach	Nov. 30, 1928	Sep. 13, 1983	Jan. 14, 2008	Nov. 26, 2016	Druten, Netherlands	8,889
30	Adolfo Nicolás	Apr. 29, 1936	Jan. 19, 2008	Oct. 3, 2016	May 20, 2020	Villamuriel de Cerrato, Spain	3,180
31	Arturo Marcelino Sosa Abascal	Nov. 12, 1948	Oct. 14, 2016	—		Caracas, Venezuela	

APPENDIX – II: List of General Congregations: I through XXXVI

GC	Year	No. of Jesuits	Members in GC	Father General	Start Date	End Date	Days
1	1558	1,000	20	Diego Laínez	Jun. 09, 1558	Sep. 10, 1558	92
2	1565	3,500	39	St. Francis Borgia	Jun. 21, 1565	Sep. 03, 1565	75
3	1573	3,905	47	Everard Mercurian	Apr. 12, 1573	June 16, 1573	65
4	1581	5,165	57	Claudio Aquaviva	Feb. 07, 1581	Apr. 02, 1581	74
5	1593-94	8,519	63	Claudio Aquaviva	Nov. 03, 1593	Jan. 18, 1594	76
6	1608	10,640	64	Claudio Aquaviva	Feb. 21, 1608	Mar. 29, 1608	36
7	1615-16	13,112	75	Muzio Vitelleschi	Nov. 05, 1615	Jan. 26, 1616	144
8	1645-46	—	92	Vincenzo Carrafa	Nov. 21, 1645	Apr. 14, 1646	145
9	1649-50	—	89	Francesco Piccolomini	Dec. 13, 1649	Feb. 23, 1650	73
10	1652	—	86	Luigi Gottifredi and Goswin Nickel	Jan. 07, 1652	Mar. 20, 1652	73
11	1661	—	78	Goswin Nickel and Giovanni Paolo Oliva (VG)	May 09, 1661	Jul. 27, 1661	79
12	1682	17,655	85	Charles de Noyelle	Jun. 22, 1682	Sep. 06, 1682	76
13	1687	—	89	Tirso González	Jun. 22, 1687	Sep. 07, 1687	77
14	1696-97	—	86	Tirso González	Nov. 19, 1696	Jan. 16, 1697	60
15	1706	19,998	92	Michelangelo Tamburini	Jan. 17, 1706	Apr. 03, 1706	74
16	1730-31	—	79	Frantisek Retz	Nov. 19, 1730	Feb. 13, 1731	91
17	1751	22,589	90	Ignazio Visconti	Jun. 22, 1751	Sep. 05, 1751	76

18	1755-56	—	86	Luigi Centurione	Nov. 17, 1755	Jan. 28, 1756	73
19	1758	—	89	Lorenzo Ricci	May 09, 1758	Jun. 18, 1758	44
Suppression Jul. 21, 1773 - Aug. 7, 1814 (During this period 5 Congregations were held in Poland, lasting between 7 - 13 days each)							
20	1820	1,307	24	Luigi Fortis	Oct. 09, 1820	Dec. 10, 1820	66
21	1829	2,137	28	Jan Roothan	Jun. 30, 1829	Aug. 17, 1829	49
22	1853	5,209	55	Pieter Beckx	Jun. 22, 1853	Aug. 31, 1853	71
23	1883	11,221	72	Pieter Beckx and Anton Anderledy (VG)	Sep. 16, 1883	Oct. 23, 1883	39
24	1892	13,275	73	Luis Martín	Sep. 24, 1892	Dec. 05, 1892	74
25	1906	15,661	72	Franz Wernz	Sep. 01, 1906	Oct. 18, 1906	48
26	1915	16,946	87	Wlodimir Ledóchowski	Feb. 02, 1915	Mar. 18, 1915	44
27	1923	18,304	102	Wlodimir Ledóchoswki	Sep. 08, 1923	Dec. 21, 1923	104
28	1938	25,683	161	Wlodimir Ledóchowski	Mar. 12, 1938	May 09, 1938	58
29	1946	28,191	167	John Baptist Janssens	Sep. 06, 1946	Oct. 23, 1946	49
30	1957	33,732	185	John Baptist Janssens	Sep. 06, 1957	Nov. 11, 1957	68
31	1965-66	36,038	224	Pedro Arrupe	May 07, 1965	July 15, 1965	139
					Sep. 08, 1966	Nov. 17, 1966	
32	1974-75	29,436	236	Pedro Arrupe	Dec. 02, 1974	Mar. 07, 1975	95
33	1983	25,952	220	Peter-Hans Kolvenbach	Sep. 01, 1983	Oct. 25, 1983	54
34	1995	22,869	202	Peter-Hans Kolvenbach	Jan. 05, 1995	Mar. 22, 1995	76
35	2008	18,820	225	Adolfo Nicolás	Jan. 07, 2008	Mar. 06, 2008	59
36	2016	16,380	215	Arturo M. Sosa Abascal	Oct. 03, 2016	Nov. 12, 2016	40

Data collated and updated from: Padberg, John W., (Ed). *The Constitutions of the Society of Jesus and Their Complementary Norms: A Complete English Translation of the Official Latin Texts*, The Institute of Jesuit Sources, Saint Louis, 1996, pp. xv-xvi and Society in Numbers from www.jesuits.global (ad usum nostrorum)

Abbreviations

AAS	Acta Apostolicae Sedis
AIDS	Acquired Immunodeficiency Syndrome
AJAN	African Jesuits AIDS Network
AJCU	Association of Jesuit Colleges and Universities
AMDG	Ad Maiorem Dei Gloriam
AR	Acta Romana
ARSI	Archivum Romanum Societatis Iesu
AUSJAL	Asociación de Universidades Confiadas a la Compañía de Jesús en América Latina
CAFOD	Catholic Agency for Overseas Development
CCEO	Code of Canons of the Eastern Churches
CEFOD	Centre for Study and Training for Development
CELAM	Episcopal Conference of Latin America
CEPAS	Centre d'Etudes pour l'Action Sociale
CIAS	Centros de Investigación y Acción Social
CIC	Code of Canono Law
CINEP	Centro de Investigación y Educación Popular
CIS	Centre for Ignatian Spirituality
CLACIAS	Conselho Latino-Americano dos CIAS (Latin American Council of CIAS)
CLC	Christian Life Communities
CN	Complementary Norm
Const.	Constitution
CP	Congregation of Procurators
CPAL	Conference of Provincials of America Latina
CSD	Conference Social Delegates
D	Decree
DSS	De Statu Societatis
EUROJESS	European Jesuit Social Scientists
EYM	Eucharistic Youth Movement
FACSI	Apostolic and Charitable Fund of the Society of Jesus
FAO	Food and Agriculture Organization
FEI	Fundación Educacional Ignaciana
FI	Formula of the Institute
FIUC	International Federation of Catholic Universities

FLACSI	Federación Latinoamericana de Colegios de la Compañía de Jesús
GC	General Congregation
GEC	Global Economy and Cultures
GIAN	Global Ignatian Advocacy Network
GS	Gaudium et Spes
HIV	Human Immunodeficiency Syndrome
IAF	Instruction for Administration and Finances
IAG	Instruction of the Administration of Goods
IAJU	International Association of Jesuit Universities
ICAJE	International Commission on the Apostolate of Jesuit Education
IDP	Internally Displaced People
IJND	International Network for Development
INADES	Institut Africain pour le Développement Economique et Social
IPC	International Population Concerns
ISI	Indian Social Institute
JCAM	Jesuit Conference of Africa and Madagascar
JCSA	Jesuit Conference of South Asia
JDRAD	Jesuits for Debt Relief and Development
JEA	Jesuit Educational Association
JESEDES	Jesuit Socio-Economic Development Secretariat
JESEDU	Jesuit Education
JRS	Jesuit Refugee Services
LG	Lumen Gentium
LS	Laudato Si’
LSAP	Laudato Si’ Action Platform
MHSI	Monumenta Historica Societatis Iesu
MI Epp.	Monumenta Ignatiana Epistolae
MM	Mater et Magistra
MO	Mission Ouvrière
NGO	Non-Governmental Organization
PCCP	Promotion of a Consistent Culture of Protection
PJ/PI	Promotio Justitiae / Promotio Iustitiae
PP	Populorum Progressio
QA	Quadragesimo Anno
REGAE	Re-Orientation for Greater Apostolic Effectiveness
RN	Rerun Novarum

SAPI	South Asian Peoples' Initiatives
SELA	Socio-Economic Life in Asia
SJ	Society of Jesus
SJES	Social Justice and Ecology Secretariat
SJS	Social Justice Secretariat
SOP	Statutes on Poverty
SpEx	Spiritual Exercises
UAP	Universal Apostolic Preferences
UCA	Universidad Centro Americana
UISG	International Union of Superiors General (Women)
UNDP	United Nations Development Programme
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations International Children's Education Fund
UNPFII	United Nations Permanent Forum on Indigenous Issues
USG	Union of Superiors General (Men)
VC	Vita Consecrata
WEF	World Economic Forum
WSF	World Social Forum

INDEX

Action Populaire, 10, 13, 149, 160
Adolfo Nicolás, 17, 18, 133, 137, 140, 142, 143, 150, 474, 476, 478, 482, 488, 489, 504, 555, 557
Advocacy, v, 17, 51, 128, 151, 421, 453, 509, 523, 524, 525, 526, 527, 528, 560
Africa, 4, 13, 16, 41, 87, 103, 116, 129, 174, 178, 188, 189, 214, 360, 369, 370, 373, 376, 380, 396, 398, 404, 419, 461, 462, 471, 491, 544, 549, 560
Aggiornamenti Sociali, 12
Agriculture, 6, 149
AJAN, 16, 559
Apostolate, ii, iii, iv, 11, 15, 16, 56, 67, 70, 74, 234, 239, 242, 274, 277, 283, 284, 291, 292, 294, 297, 298, 308, 316, 318, 350, 362, 364, 374, 458, 460, 462, 560
Arms, 22, 95, 99, 103, 126, 174, 191, 349, 362
Arrupe, ii, iii, 1, 2, 4, 7, 13, 14, 15, 39, 40, 56, 72, 76, 93, 94, 96, 97, 98, 99, 132, 150, 202, 206, 217, 233, 234, 242, 243, 248, 253, 254, 267, 268, 271, 273, 274, 279, 282, 283, 290, 300, 303, 305, 307, 308, 315, 316, 338, 340, 346, 350, 351, 353, 357, 360, 369, 370, 371, 372, 374, 377, 384, 403, 410, 411, 416, 417, 418, 440, 446, 449, 453, 454, 456, 462, 466, 470, 502, 505, 509, 550, 555, 557
Arturo Sosa, ii, v, 2, 3, 6, 17, 18, 133, 140, 150, 479, 480, 486, 488, 490, 500, 501, 503, 505, 511, 514, 516, 522, 524, 526, 535, 552, 555, 557
Asia, 15, 40, 46, 87, 104, 129, 138, 166, 174, 178, 183, 188, 189, 369, 370, 373, 375, 376, 380, 396, 397, 398, 404, 560, 561
Atheism, 23, 38, 79, 82, 94, 95, 166, 170, 293, 316, 331, 342, 353, 364, 379
AUSJAL, 549, 559
Authority, 21, 22, 23, 24, 51, 59, 60, 119, 142, 143, 145, 156, 157, 168, 175, 176, 194, 201, 235, 245, 247, 281, 305, 323, 324, 327, 330, 398, 399, 405, 406, 424, 439, 467, 476, 506
Autobiography, 134, 388, 496, 497
Availability, 78, 90, 91, 92, 96, 116, 134, 135, 146, 147, 230, 231, 248, 298, 308, 309, 310, 311, 312, 313, 314, 315, 318, 322, 325, 327, 330, 336, 337, 348, 352, 353, 359, 370, 374, 377, 389, 393, 397, 400, 404, 405, 414, 431, 433, 435, 437, 438, 448, 451, 454, 481,490, 497, 505, 513, 519
Benedict XVI, ii, 10, 122, 125, 127, 128, 131, 469
Brazil, 12, 40, 41, 224, 231, 305, 306
Catholic, i, 9, 10, 11, 20, 21, 22, 24, 25, 26, 27, 28, 29, 30, 31, 37, 63, 65, 67, 70, 71, 113, 122, 131, 154, 157, 159, 167, 168, 169, 170, 175, 178, 179, 193, 238, 240, 241, 289, 299, 339, 367, 404, 419, 421, 461, 546, 547, 551, 559
CEPAS, 13, 17, 559
Charism, 13, 96, 117, 118, 122, 131, 140, 147, 204, 208, 245, 255, 266, 274, 278, 281, 308, 318, 325, 326,

329, 358, 362, 388, 400, 401, 413, 422, 430, 431, 432, 433, 435, 436, 458, 482, 483, 499, 517, 518, 534, 535, 537, 538, 539, 540, 541, 542, 544, 546, 549, 551
Charity, 5, 7, 20, 21, 22, 36, 38, 47, 55, 58, 59, 61, 62, 63, 66, 68, 71, 72, 74, 78, 83, 125, 132, 152, 153, 155, 159, 164, 166, 167, 169, 173, 176, 179, 180, 181, 182, 183, 185, 186, 188, 189, 191, 192, 193, 194, 197, 204, 213, 236, 237, 239, 240, 241, 247, 253, 255, 256, 257, 258, 259, 260, 261, 263, 264, 265, 276, 277, 286, 326, 327, 345, 352, 360, 375, 381, 385, 397, 407, 411, 412, 416, 420, 461, 471, 488
Children, 19, 24, 33, 34, 36, 78, 82, 104, 124, 129, 152, 175, 176, 185, 194, 223, 235, 252, 255, 267, 324, 326, 339, 340, 375, 389, 418, 421, 488, 489, 490, 494, 495
Chile, 12, 224, 231, 233, 471, *See* Country
Christian Life Communities, 7, 99, 318, 319, 351, 464, 559
Church, ii, 1, 6, 7, 9, 10, 12, 13, 14, 17, 20, 21, 22, 23, 24, 25, 26, 27, 28, 30, 31, 33, 36, 38, 39, 40, 41, 42, 47, 50, 56, 59, 60, 63, 65, 66, 68, 71, 73, 74, 75, 76, 77, 78, 81, 86, 87, 88, 90, 91, 93, 94, 95, 96, 98, 99, 101, 111, 112, 114, 116, 119, 120,121, 122, 123, 125, 126, 128, 131, 133, 135, 137, 138, 142, 146, 150, 153, 154, 155, 157, 167, 169, 170, 171, 174, 176, 177, 178, 179, 180, 181, 182, 184, 185, 186, 191, 192, 193, 194, 197, 200, 202, 203, 204, 206, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 221, 222, 226, 229, 230, 231, 234, 235, 237, 242, 244, 247, 249, 250, 254, 255, 257, 263, 267, 268, 270, 272, 275, 276, 278, 279, 280, 287, 292, 293, 294, 296, 298, 299, 301, 302, 303, 306, 307, 310, 311, 314, 315, 317, 318, 319, 321, 322, 326, 327, 333, 334, 339, 343, 344, 347, 348, 351, 355, 356, 357, 358, 359, 360, 361, 362, 363, 365, 366, 367, 368, 370, 373, 374, 380, 381, 382, 383, 391, 396, 397, 399, 400, 401, 402, 406, 410, 411, 412, 414, 418, 419, 422, 423, 424, 425, 428, 430, 432, 433, 434, 435, 436, 438, 439, 440, 446, 451, 460, 463, 464, 465, 466, 467, 468, 472, 475, 478, 481, 487, 488, 491, 492, 493, 494, 496, 498, 499, 500, 501, 503, 507, 512, 513, 514, 515, 521, 528, 529, 530, 534, 536, 537, 540, 541, 542, 543, 544, 546, 547, 548, 550, 551
CIAS, iii, 13, 15, 193, 196, 199, 200, 220, 221, 222, 224, 228, 229, 230, 231, 232, 233, 251, 301, 302, 303, 550, 559
CINEP, 17, 513, 559
Civil Society, 16, 17, 51, 54, 154, 229, 249
CLACIAS, 220, 224, 226, 231, 232, 233, 559
Collaboration, 6, 16, 17, 18, 47, 48, 50, 51, 56, 59, 73, 75, 76, 84, 99, 105, 115, 130, 138, 140, 141, 142, 143, 144, 145, 146, 147, 149, 151, 197, 222, 229, 230, 250, 251, 252, 268, 292, 296, 297, 303, 336, 339, 340, 345, 350, 351, 353, 359, 360, 362, 373, 374, 383, 384, 392, 396, 398, 402, 407, 412, 418, 422, 428, 435, 437, 442, 453, 454, 456, 458, 461, 462, 463, 467, 471, 472, 479, 485,

488, 491, 492, 495, 497, 498, 499, 500, 507, 508, 509, 510, 512, 513, 523, 524, 525, 526, 529, 530, 532, 536, 539, 540, 541, 542, 544, 545, 548, 549, 550, 551, 552
Colombia, iii, 5, 17, 154, 187, 196, 231, 513
Commitment, 1, 2, 13, 15, 39, 42, 47, 48, 49, 50, 51, 52, 53, 55, 57, 81, 82, 83, 84, 86, 87, 89, 90, 97, 100, 101, 103, 104, 115, 126, 130, 131, 135, 139, 145, 147, 200, 203, 213, 225, 240, 241, 269, 270, 272, 284, 287, 288, 289, 294, 297, 298, 299, 300, 301, 302, 303, 308, 309, 320, 322, 332, 339, 345, 364, 366, 374, 381, 391, 400, 403, 413, 414, 417, 418, 422, 454, 459, 460, 464, 465, 466, 469, 470, 473, 477, 481, 483, 490, 492, 493, 499, 503, 504, 505, 509, 515, 516, 520, 521, 534, 538, 539, 544, 545, 546, 549, 550, 551
Communication, 50, 67, 74, 81, 88, 102, 105, 116, 117, 119, 120, 121, 122, 123, 124, 131, 140, 143, 161, 195, 229, 233, 245, 246, 249, 263, 275, 278, 295, 319, 361, 407, 424, 435, 438, 462, 464, 473, 475, 506, 518, 525, 529, 530, 531, 537
communion, 75, 86, 87, 99, 100, 257, 358, 360, 362, 381, 385, 402, 434, 435, 438, 461, 467
Communism, iii, 11, 66, 149, 166, 168, 173, 174, 183, 184
Community, 3, 15, 30, 31, 38, 47, 48, 49, 50, 51, 52, 72, 76, 78, 83, 85, 88, 89, 91, 94, 95, 97, 104, 106, 107, 108, 109, 111, 116, 129, 134, 135, 139, 147, 148, 193, 194, 200, 203, 210, 216, 222, 230, 231, 235, 239, 240, 241, 245, 251, 252, 255, 256, 257, 258, 259, 261, 263, 264, 265, 266, 267, 272, 283, 284, 289, 301, 308, 311, 318, 329, 330, 331, 332, 345, 352, 353, 357, 360, 361, 372, 383, 385, 389, 400, 401, 404, 406, 407, 409, 427, 436, 437, 448, 450, 457, 458, 467, 469, 477, 481, 482, 483, 485, 492, 497, 501, 502, 509, 516, 517, 520, 521, 522, 534, 541, 543, 544
Complementary Norms, i, 7, 55, 60, 388, 411, 420, 459, 460, 461, 519, 558
Conference, 3, 17, 18, 20, 31, 119, 120, 131, 144, 145, 146, 147, 398, 424, 428, 473, 479, 521, 525, 526, 528, 529, 530, 531, 532, 559, 560
Conflict, 40, 97, 137, 138, 155, 173, 180, 184, 213, 225, 235, 287, 293, 324, 325, 328, 346, 359, 364, 367, 373, 398, 401, 412, 419, 509, 549
Consecrated Life, 264, 401, 403, 405, 406, 433, 435, 436, 440, 446, 467, 468, 518, 542
Constitutions, 7, 55, 60, 66, 67, 96, 97, 105, 113, 124, 134, 136, 152, 153, 160, 164, 177, 183, 204, 211, 245, 258, 285, 289, 294, 298, 310, 322, 324, 325, 336, 355, 356, 363, 379, 381, 385, 388, 397, 398, 419, 420, 421, 429, 431, 432, 435, 439, 440, 441, 447, 451, 456, 458, 465, 519, 520, 521, 527, 537, 558
Contemplation, 78, 133, 433, 437, 457, 498
Conversion, 33, 36, 42, 58, 74, 82, 90, 94, 96, 104, 110, 113, 136, 137, 189, 253, 297, 302, 322, 323, 327, 331, 332, 343, 352, 359, 365, 379, 388, 391, 403, 407, 437, 446, 447, 450, 470, 481, 482, 483, 484, 485, 487,

488, 495, 496, 498, 499, 503, 514, 517, 522, 534, 536, 543, 544, 545, 551
Convert, 34, 90, 331, 410
Convertion, 379
CPAL, 253, 559
Creation, 26, 49, 53, 103, 105, 123, 124, 126, 127, 128, 129, 133, 137, 139, 141, 149, 168, 220, 231, 248, 253, 334, 428, 431, 469, 470, 483, 484, 491, 494, 495, 496, 500, 508, 513, 528, 532, 545, 549, 550
Culture, 2, 5, 10, 11, 12, 15, 16, 18, 24, 27, 48, 49, 51, 52, 58, 68, 83, 84, 87, 88, 95, 97, 98, 102, 103, 104, 105, 107, 111, 112, 113, 114, 117, 119, 122, 123, 125, 126, 127, 129, 130, 131, 138, 142, 143, 148, 150, 182, 203, 211, 244, 245, 249, 250, 251, 253,278, 292, 293, 295, 311, 317, 342, 350, 351, 371, 380, 382, 388, 389, 397, 400, 404, 406, 407, 408, 412, 413, 414, 416, 418, 429, 431, 433, 435, 438, 442, 472, 473, 482, 483, 487, 488, 489, 490, 492, 493, 494, 495, 496, 503, 507, 509, 515, 520, 535, 539, 540, 546, 547, 550, 552
De Statu, iv, v, 142, 355, 378, 395, 456, 534, 535, 536, 537, 552, 559
Decree, i, ii, iv, 1, 2, 7, 9, 11, 13, 14, 17, 38, 39, 40, 42, 43, 44, 45, 46, 56, 61, 63, 64, 65, 68, 70, 71, 72, 74, 76, 86, 93, 94, 101, 106, 111, 115, 121, 133, 141, 143, 144, 145, 146, 150, 156, 210, 239, 254, 257, 262, 265, 280, 285, 292, 305, 310, 311, 322, 347, 348, 349, 350, 351, 352, 353, 354, 365, 375, 378, 381, 389, 394, 402, 418, 419, 420, 421, 422, 428, 431, 439, 447, 469, 507, 512, 513, 559
Development, 13, 15, 24, 25, 26, 29, 30, 31, 39, 40, 41, 47, 50, 53, 55, 61, 72, 77, 86, 88, 102, 103, 115, 118, 119, 120, 127, 128, 138, 139, 141, 143, 144, 209, 222, 229, 241, 251, 254, 268, 269, 270, 275, 276, 278, 316, 318, 319, 324, 330, 340, 344, 356, 369, 376,379, 381, 382, 390, 396, 404, 411, 412, 413, 414, 416, 419, 434, 439, 444, 461, 463, 465, 466, 477, 495, 504, 523, 531, 549, 550
Dialogue, 2, 15, 18, 25, 29, 30, 42, 48, 49, 50, 51, 53, 54, 74, 80, 87, 105, 121, 122, 123, 125, 126, 129, 130, 131, 138, 193, 230, 247, 248, 266, 284, 287, 303, 309, 345, 350, 352, 353, 358, 363, 364, 379, 380, 386, 388, 392, 394, 397, 399, 404, 405, 412, 417, 422, 430, 431, 434, 436, 440, 441, 443, 464, 465, 466, 472, 482, 484, 492, 509, 510, 512, 514, 520, 521, 528, 530, 545, 549, 551
Disaster, 130, 419, 471, 472, 473, 474, 521
Discernment, 1, 6, 17, 18, 41, 42, 47, 50, 52, 77, 83, 85, 87, 89, 90, 91, 96, 97, 108, 109, 110, 128, 134, 135, 136, 137, 138, 140, 141, 142, 143, 144, 145, 146, 147, 149, 169, 287, 288, 289, 294, 298, 299, 311, 313, 318, 322, 324, 330, 332, 341, 344, 348, 352, 356,359, 360, 361, 370, 374, 381, 393, 395, 400, 401, 403, 404, 405, 420, 432, 433, 434, 437, 439, 440, 447, 448, 449, 450, 451, 454, 456, 460, 464, 465, 466, 481, 483, 484, 485, 486, 487, 491, 492, 494, 495, 496, 497, 499, 500, 501, 503, 504, 505, 507, 508, 509, 512, 513, 517, 520, 521, 524, 527, 532, 533,

534, 537, 539, 540, 543, 544, 545, 548, 549, 551
Discrimination, 39, 79, 95, 98, 102, 104, 111, 112, 114, 234, 235, 236, 237, 240, 241, 249, 264, 379, 494, 545, 550
Earth, 5, 24, 41, 73, 78, 82, 97, 111, 127, 133, 152, 166, 169, 173, 174, 175, 177, 184, 191, 211, 213, 215, 235, 267, 300, 333, 334, 397, 399, 406, 413, 419, 438, 439, 448, 477, 493, 495, 497, 528, 540
Eastern Europe, 41, 104, 360, 397, 404
Ecology, ii, iv, v, 1, 2, 5, 7, 8, 15, 16, 17, 18, 50, 51, 53, 103, 115, 127, 130, 138, 150, 379, 383, 394, 411, 412, 461, 469, 477, 489, 495, 496, 506, 509, 512, 523, 524, 525, 526, 528, 529, 530, 531, 533, 535, 539, 545, 546, 550, 551, 561
Economic, 7, 9, 11, 13, 14, 18, 20, 21, 22, 24, 25, 26, 29, 30, 31, 39, 72, 73, 76, 82, 85, 86, 95, 98, 102, 103, 104, 107, 108, 109, 111, 113, 116, 122, 126, 127, 129, 131, 132, 139, 155, 156, 167, 168, 172, 174, 175, 179, 193, 212, 221, 223, 226, 228, 236, 238, 250, 252, 254, 261, 264, 268, 269, 270, 276, 277, 314, 316, 317, 342, 343, 366, 373, 379, 382, 397, 399, 404, 412, 419, 434, 442, 446, 447, 448, 449, 466, 477, 492, 493, 494, 495, 496, 499, 504, 510, 520, 523, 548, 550
Ecumenical, 13, 217, 496, 508
Education, 13, 14, 17, 22, 34, 35, 38, 39, 40, 47, 50, 52, 55, 61, 71, 73, 78, 88, 96, 98, 114, 127, 142, 152, 175, 178, 182, 200, 203, 210, 223, 226, 236, 246, 251, 252, 261, 277, 292, 293, 295, 316, 317, 319, 323, 325, 330, 339, 340, 350, 351, 358, 369, 370, 376,382, 383, 404, 407, 411, 421, 424, 433, 453, 454, 457, 458, 459, 460, 462, 464, 465, 496, 504, 510, 527, 529, 547, 548, 549, 552
El Salvador, iv, 15, 305, 306, 367, 368, 370, 381, 382, 386
Encyclical, 10, 65, 66, 101, 102, 103, 154, 176, 182, 410
Environment, 2, 4, 18, 26, 34, 50, 51, 83, 95, 102, 103, 122, 127, 128, 131, 132, 133, 139, 220, 231, 235, 275, 394, 400, 442, 469, 474, 477, 483, 494, 495, 496, 510, 520, 545, 549, 550
Equality, 5, 16, 30, 47, 48, 51, 56, 72, 102, 112, 114, 138, 176, 185, 221, 223, 225, 227, 235, 237, 250, 252, 257, 267, 275, 377, 477, 513, 526, 527
Eucharist, 89, 136, 267, 299, 357, 368, 385, 400, 480, 482, 499, 521
Europe, 9, 10, 12, 14, 22, 40, 46, 124, 149, 157, 166, 170, 174, 178, 180, 199, 238, 370, 380, 396, 397, 398, 404
Evangelisation, 20, 25, 38, 46, 77, 80, 81, 82, 84, 90, 93, 95, 99, 116, 121, 125, 137, 209, 280, 285, 287, 293, 318, 319, 323, 348, 353, 358, 364, 377, 378, 379, 380, 388, 392, 436, 454, 467
Examen, 96, 107, 108, 110, 136, 393, 413, 436, 439, 447, 517, 521, 522, 523, 534, 535, 536, 537, 538, 539
Ex-Officio, 120, 284, 309, 436, 482, 537
Faith, 1, 2, 4, 15, 31, 45, 47, 49, 52, 53, 55, 58, 59, 60, 65, 66, 68, 73, 74, 76, 77, 78, 79, 80, 81, 82, 83, 84, 86, 87, 88, 90, 91, 92, 93, 94, 95, 96, 97, 98, 100, 101, 102, 104, 105, 106, 111, 112, 113, 114, 121, 122, 123, 125,

126, 127, 129, 130, 132, 133, 134, 135, 138, 140, 141, 147, 150, 153, 157, 159, 166, 167, 169, 173, 174, 179, 182, 183, 189, 190, 193, 194, 206, 211, 212, 213, 214, 215, 217, 222, 236, 240, 241, 242, 246, 247, 250, 253, 259, 261, 265, 267, 273, 277, 281, 285, 286, 287, 289, 292, 293, 294, 297, 299, 300, 301, 302, 303, 306, 310, 316, 318, 321, 322, 323, 324, 327, 330, 331, 332, 333, 334, 336, 339, 341, 342, 343, 344, 345, 346, 349, 350, 352, 355, 356, 358, 359, 360, 362, 363, 364, 366, 368, 369, 370, 371, 372, 374, 375, 379, 382, 385, 388, 389, 391, 396, 400, 401, 402, 403, 410, 411, 412, 414, 417, 419, 427, 429, 431, 433, 442, 453, 456, 457, 464, 466, 472, 486, 487, 492, 494, 495, 499, 502, 503, 507, 508, 509, 510, 512, 513, 517, 529, 530, 537, 545, 550
Family, 20, 23, 24, 36, 65, 66, 72, 95, 99, 111, 112, 113, 126, 128, 136, 137, 138, 139, 142, 177, 181, 184, 202, 269, 273, 277, 331, 332, 377, 397, 420, 503, 520, 529, 530, 544
Fe y Alegría, iv, 13, 339, 340, 458, 548
Fidelity, iv, 10, 56, 74, 82, 100, 104, 117, 122, 131, 163, 203, 208, 210, 215, 216, 217, 229, 235, 258, 262, 267, 285, 297, 299, 334, 345, 356, 357, 363, 364, 365, 396, 399, 401, 403, 405, 413, 428, 429, 430, 431, 432, 433, 436, 437, 439, 440, 441, 462, 463, 540
FLACSI, 560
Formation, 6, 10, 14, 38, 52, 53, 55, 56, 58, 68, 83, 88, 96, 97, 98, 104, 105, 106, 114, 117, 134, 135, 138, 140, 146, 148, 149, 176, 177, 194, 203, 212, 216, 218, 222, 224, 240, 244, 245, 247, 250, 251, 252, 253, 264, 278, 294, 296, 300, 318, 344, 348, 349, 350, 351, 353, 354, 357, 365, 380, 381, 388, 389, 390, 391, 393, 398, 404, 405, 409, 411, 414, 426, 427, 430, 441, 459, 460, 461, 463, 466, 467, 468, 475, 489, 493, 497, 499, 505, 507, 508, 509, 510, 514, 515, 520, 521, 537, 539, 541, 548, 552
Formula of the Institute, 65, 96, 121, 136, 139, 152, 204, 206, 208, 211, 212, 215, 280, 285, 355, 388, 447, 471, 509, 535, 538, 559
France, 5, 10, 27, 160, 397
Francis Xavier, 124, 456, 471, 474, 539
Fundamentalism, 125, 130, 365, 379, 435, 493
General Congregation, i, ii, 1, 7, 9, 13, 14, 15, 38, 39, 40, 42, 43, 44, 55, 56, 68, 72, 73, 76, 79, 82, 85, 86, 88, 89, 90, 91, 92, 93, 94, 95, 96, 98, 103, 104, 111, 117, 122, 130, 131, 137, 141, 166, 191, 202, 203, 204, 206, 207, 208, 209, 210, 211, 217, 221, 244, 245, 254, 257, 258, 259, 260, 261, 262, 263, 265, 274, 281, 283, 284, 285, 288, 289, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 302, 305, 306, 312, 319, 326, 347, 348, 349, 350, 351, 352, 353, 354, 355, 357, 363, 365, 370, 377, 378, 381, 394, 395, 396, 397, 399, 400, 402, 403, 404, 405, 416, 418, 419, 422, 428, 431, 436, 437, 439, 442, 444, 445, 447, 449, 454, 456, 463, 469, 478, 479, 481, 482, 483, 484, 485, 487, 489, 496, 499, 503, 506, 509, 517, 520, 523, 524, 534, 536, 537, 542, 543, 544, 560

GIAN, v, 17, 18, 151, 509, 523, 524, 525, 526, 528, 529, 530, 531, 532, 533, 560
Globalisation, v, 16, 18, 102, 122, 124, 125, 126, 127, 130, 131, 132, 150, 412, 434, 435, 444, 451, 452, 461, 494, 550
God, 1, 2, 5, 6, 8, 11, 14, 18, 37, 41, 42, 51, 65, 67, 74, 76, 77, 78, 79, 81, 82, 83, 84, 86, 87, 89, 94, 95, 96, 97, 98, 100, 101, 102, 103, 106, 107, 108, 110, 112, 113, 115, 123, 124, 125, 126, 127, 128, 129, 132, 133, 134, 135, 136, 137, 139, 141, 142, 147, 152, 153, 155, 156, 159, 163, 164, 166, 167, 169, 173, 174, 175, 176, 180, 181, 182, 184, 185, 186, 188, 189, 191, 192, 194, 197, 199, 200, 201, 202, 204, 206, 211, 213, 214, 216, 217, 218, 221, 225, 228, 231, 233, 236, 237, 238, 242, 245, 246, 247, 249, 253, 255, 256, 259, 261, 262, 263, 266, 267, 269, 270, 271, 273, 274, 275, 278, 284, 285, 286, 287, 288, 289, 297, 300, 305, 306, 308, 309, 310, 311, 312, 313, 314, 320, 321, 323, 331, 332, 333, 334, 337, 339, 340, 343, 347, 355, 356, 357, 359, 360, 361, 362, 363, 364, 365, 366, 370, 377, 379, 385, 386, 388, 397, 399, 400, 401, 403, 407, 410, 411, 412, 417, 420, 429, 430, 431, 432, 433, 434, 435, 436, 437, 439, 440, 443, 446, 449, 450, 451, 453, 454, 455, 456, 457, 458, 468, 469, 470, 471, 475, 476, 478, 480, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 502, 503, 504, 505, 508, 509, 513, 515, 517, 518, 519, 520, 534, 535, 537, 538, 540, 542, 543, 544, 551
Gospel, 15, 20, 30, 39, 42, 65, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 90, 94, 97, 100, 107, 121, 123, 124, 131, 132, 133, 134, 135, 136, 137, 138, 153, 155, 167, 169, 174, 179, 181, 184, 186, 197, 201, 203, 209, 213, 221, 226, 237, 249, 255, 263, 267, 270,276, 277, 280, 284, 286, 288, 293, 298, 302, 303, 313, 319, 327, 342, 345, 347, 356, 358, 359, 364, 366, 377, 379, 381, 382, 385, 386, 388, 389, 393, 401, 402, 403, 406, 408, 410, 411, 412, 414, 449, 454, 457, 458, 459, 461, 472, 475, 481, 482, 483, 488, 492, 493, 497, 499, 510, 518, 520, 536, 545, 551
Governance, 17, 53, 82, 113, 117, 118, 141, 143, 144, 145, 146, 147, 148, 156, 213, 244, 398, 425, 426, 430, 466, 467, 483, 499, 500, 504, 507, 509, 523, 524, 526, 527, 531, 536, 537, 539, 545, 549
Grassroot, 50, 52, 103, 302, 398, 414
High School, 239, 240, 241
Higher Education, 18, 376, 458, 477, 506, 509, 510, 548, 552
Hogar de Cristo, 12
Holy Father, 2, 18, 34, 100, 115, 122, 124, 126, 128, 140, 155, 159, 160, 162, 164, 165, 170, 193, 208, 209, 210, 211, 217, 237, 287, 311, 314, 359, 363, 364, 365, 367, 382, 397, 411, 431, 436, 464, 467, 475, 485, 487, 488, 491, 503, 509, 538, 543
Holy Spirit, 214, 287, 310, 313, 326, 327, 333, 492, 494, 497, 498, 500, 517, 518, 534, 535, 536, 537, 538, 539, 541, 542, 543, 544

Hope, 31, 78, 80, 82, 83, 84, 95, 101, 106, 113, 114, 115, 122, 124, 131, 133, 135, 136, 137, 139, 140, 157, 159, 160, 166, 173, 175, 192, 197, 199, 200, 201, 203, 204, 208, 216, 222, 224, 228, 236, 237, 242, 249, 253, 262, 263, 267, 270, 271, 278, 286, 289, 308, 318, 337, 340, 343, 346, 356, 358, 360, 368, 371, 373, 374, 376, 381, 386, 394, 395, 409, 410, 417, 428, 440, 442, 445, 454, 467, 468, 471, 472, 484, 491, 492, 493, 494, 497, 518, 536, 538, 539, 545
Human Rights, 20, 23, 24, 41, 98, 99, 102, 138, 150, 234, 235, 306, 350, 368, 375, 382, 402, 411, 419, 421
Humility, 40, 86, 93, 118, 135, 141, 182, 190, 213, 217, 236, 247, 255, 265, 286, 321, 326, 474, 518, 519, 521
Hunger, 76, 79, 84, 95, 98, 102, 103, 174, 180, 183, 324, 332, 339, 350, 488
Hungry, 35, 79, 306, 372, 450, 471
IAJU, 510, 549, 560
Ignatian, v, 17, 47, 87, 90, 96, 99, 101, 105, 109, 113, 115, 116, 117, 120, 136, 137, 142, 147, 151, 204, 210, 212, 215, 216, 218, 239, 247, 256, 262, 265, 274, 278, 280, 288, 308, 310, 314, 315, 317, 322, 324, 325, 333, 347, 351, 356, 357, 361, 372, 378, 379, 383, 397, 404, 405, 406, 413, 419, 420, 429, 430, 431, 432, 433, 435, 436, 439, 440, 441, 447, 459, 463, 464, 465, 468, 476, 481, 492, 496, 499, 504, 507, 508, 509, 510, 513, 515, 516, 517, 521, 523, 524, 525, 526, 527, 528, 529, 530, 535, 539, 540, 541, 542, 548, 549, 559, 560
India, 4, 5, 13, 16, 17, 40, 41, 46, 234, 243, 267, 279, 282, 290, 307, 360, 398, 495, 512, 513, 548
Indigenous, 104, 128, 131, 138, 249, 399, 493, 495, 545, 550, 551, 561
Industrial Revolution, 6, 9, 12, 26
Insertion, 104, 106, 110, 245, 273, 322, 330, 349, 358, 389, 390, 391, 403, 494
International, 17, 21, 22, 23, 30, 43, 44, 51, 73, 74, 76, 85, 91, 92, 95, 99, 102, 103, 104, 105, 106, 111, 115, 116, 117, 118, 127, 129, 138, 141, 143, 145, 149, 167, 195, 221, 222, 228, 229, 230, 268, 275, 276, 319, 337, 349, 359, 360, 370, 372, 374, 383, 384, 396, 397, 399, 413, 414, 416, 418, 419, 421, 422, 423, 424, 425, 426, 428, 433, 438, 442, 444, 453, 458, 461, 462, 464, 472, 473, 479, 502, 503, 508, 523, 524, 525, 527, 548, 549
Inter-Provincial, 48, 128, 168, 263, 348, 350, 398, 413, 462
Inter-Religious, 364, 392, 399, 509
ISI, 13, 560
Italy, i, 5, 9, 10, 12, 27, 157, 371, 553, 554
Japan, 22, 189, 471
JCAM, 560
JCSA, 560
Jesuit, iii, iv, v, 1, 3, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 33, 36, 37, 38, 39, 40, 41, 42, 45, 47, 48, 49, 50, 51, 52, 53, 54, 60, 62, 64, 67, 69, 71, 73, 85, 89, 90, 91, 93, 94, 99, 104, 105, 108, 109, 110, 113, 114, 116, 117, 118, 127, 129, 130, 135, 136, 139, 140, 142, 143, 144, 146, 147, 149, 150, 208, 214, 226, 234, 238, 239, 240, 241, 242, 245, 246, 247, 249, 252,

254, 256, 257, 258, 262, 264, 267, 274, 279, 285, 287, 288, 289, 293, 296, 298, 299, 303, 305, 306, 307, 308, 310, 311, 312, 329, 332, 337, 341, 348, 349, 350, 351, 352, 353, 355, 356, 357, 359, 360, 363, 365, 366, 367, 369, 370, 371, 374, 375, 377, 379, 380, 385, 389, 390, 391, 393, 395, 397, 400, 404, 408, 409, 410, 411, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 431, 433, 436, 437, 441, 444, 445, 446, 448, 453, 457, 458, 459, 460, 461, 462, 463, 464, 466, 468, 472, 473, 474, 478, 479, 481, 482, 486, 491, 501, 502, 503, 504, 505, 507, 510, 513, 517, 519, 521, 523, 524, 525, 526, 528, 539, 541, 542, 544, 547, 548, 549, 552, 558, 559, 560

Jesuit Refugee Service, 104, 337, 369, 417, 418, 420, 423

Jesus, i, ii, v, 1, 2, 3, 5, 6, 7, 8, 9, 10, 11, 13, 15, 16, 17, 18, 25, 37, 38, 40, 41, 47, 48, 49, 52, 53, 55, 56, 60, 72, 73, 76, 77, 78, 80, 81, 84, 86, 88, 90, 94, 95, 97, 99, 100, 101, 104, 106, 108, 112, 115, 121, 122, 123, 124, 129, 130, 131, 132, 133, 134, 136, 137, 140, 141, 142, 145, 150, 151, 152, 157, 159, 160, 165, 169, 171, 179, 184, 186, 190, 192, 194, 195, 198, 201, 202, 203, 204, 206, 207, 208, 209, 211, 214, 215, 216, 219, 223, 226, 227, 229, 233, 234, 235, 238, 239, 242, 248, 249, 251, 253, 254, 256, 267, 268, 273, 275, 278, 281, 283, 284, 285, 286, 288, 289, 290, 300, 305, 306, 307, 309, 310, 311, 312, 315, 335, 338, 339, 340, 343, 349, 355, 357, 358, 359, 362, 367, 377, 382, 386, 388, 389, 393, 395, 396, 399, 400, 401, 403, 406, 407, 409, 410, 413, 415, 416, 417, 418, 419, 420, 422, 430, 431, 436, 437, 439, 440, 442, 444, 459, 463, 464, 465, 466, 467, 470, 471, 472, 473, 475, 476, 479, 481, 482, 483, 484, 486, 487, 489, 490, 491, 492, 493, 494, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 528, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 551, 552, 558, 559, 561

John Baptist Janssens, 11, 12, 13, 38, 39, 56, 72, 149, 150, 169, 171, 184, 186, 221, 223, 224, 226, 227, 235, 403, 410, 414, 415, 549, 555, 557

John Paul II, iii, 14, 26, 29, 30, 94, 95, 96, 98, 99, 101, 102, 103, 112, 121, 123, 127, 215, 350, 357, 366, 367, 383, 402, 405, 410, 411, 412, 414, 419, 434, 449, 450, 465

John XXIII, 12, 20, 21, 22, 24, 26, 29, 30, 72, 193, 194, 250

JRS, 15, 17, 130, 138, 337, 369, 370, 371, 373, 374, 375, 376, 397, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 442, 453, 454, 455, 461, 462, 472, 502, 503, 504, 505, 548, 560

Justice, 1, 2, 4, 5, 10, 11, 12, 13, 14, 15, 16, 18, 20, 21, 23, 24, 25, 30, 31, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 51, 53, 58, 66, 72, 73, 75, 76, 79, 80, 82, 83, 84, 85, 86, 87, 90, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 105, 106, 111, 114, 115, 121, 122, 123, 124, 126, 129, 132, 133, 137,

138, 139, 141, 147, 151, 157, 166, 167, 169, 176, 178, 180, 182, 183, 184, 185, 193, 200, 226, 227, 228, 234, 236, 237, 239, 240, 241, 249, 252, 258, 261, 266, 272, 273, 275, 276, 277, 280, 281, 286, 289, 291, 292, 293, 297, 300, 301, 302, 303, 305, 306, 322, 323, 330, 332, 339, 342, 343, 344, 345, 353, 356, 358, 368, 375, 379, 381, 382, 383, 385, 386, 388, 397, 402, 403, 404, 408, 410, 411, 412, 416, 417, 419, 420, 431, 434, 442, 448, 449, 453, 455, 461, 477, 484, 488, 489, 491, 492, 493, 494, 496, 497, 499, 500, 503, 504, 510, 512, 513, 515, 519, 520, 523, 524, 526, 527, 528, 539, 544, 545, 546, 548, 549, 550
Kingdom, 41, 78, 80, 84, 94, 95, 97, 99, 101, 102, 106, 107, 121, 124, 125, 126, 127, 133, 142, 182, 184, 188, 191, 192, 303, 309, 356, 358, 362, 363, 386, 388, 417, 431, 437
Labour, 7, 9, 10, 11, 12, 14, 28, 30, 59, 60, 67, 68, 84, 88, 94, 97, 108, 113, 122, 133, 134, 141, 156, 157, 159, 160, 172, 178, 179, 180, 181, 182, 184, 188, 190, 191, 193, 194, 212, 215, 235, 241, 242, 258, 259, 260, 276, 277, 278, 292, 388, 391, 392, 465
Laity, ii, 22, 27, 28, 48, 56, 73, 74, 75, 94, 99, 167, 179, 182, 185, 212, 218, 222, 229, 250, 253, 319, 320, 351, 358, 362, 382, 401, 402, 420, 460, 467
Land, 17, 70, 104, 123, 134, 201, 236, 237, 302, 377, 422, 436, 439
Latin America, iii, 13, 14, 15, 16, 39, 150, 170, 187, 188, 189, 194, 195, 196, 197, 220, 221, 224, 225, 226, 228, 232, 249, 251, 252, 253, 340, 341, 360, 396, 398, 404, 419, 549, 559
Laudato Si', 16, 18, 477, 495, 496, 560
Law, 59, 417, 421, 559
Lay Men, 99, 351, 462, 541
Lay Women, 113, 462
Leader, 17
Leadership, 3, 10, 17, 22, 23, 27, 53, 66, 68, 70, 76, 99, 119, 143, 144, 147, 150, 167, 178, 179, 182, 194, 200, 224, 228, 230, 235, 236, 237, 251, 252, 323, 345, 383, 408, 409, 417, 423, 429, 459, 462, 464, 466, 502, 504, 508, 510, 513, 523, 524, 528, 530, 531, 533, 540, 547, 548, 549, 550
Ledóchowski, 11, 55, 56, 149, 159, 160, 165, 555, 557
Legal, 35, 130, 155, 234, 266, 373, 382, 476, 547
Leo XIII, 1, 6, 9, 10, 20, 21, 26, 28, 30, 32, 65, 154, 175, 179, 180, 181, 193, 399
Liberalisation, 14
Liberalism, 172, 199, 493
Loyola, v, 5, 8, 16, 32, 33, 37, 94, 100, 116, 211, 312, 378, 385, 417, 428, 429, 433, 435, 437, 438, 439, 440, 441, 442, 443, 444, 446, 456, 468, 471, 492, 496, 497, 534, 535, 536, 537, 539, 542, 553
Luis Martín, 7, 11, 55, 554, 557
Magis, 140, 314, 326, 332, 333, 432, 433, 447, 499, 510, 520, 538
Magisterium, 10, 210, 212
Major Superior, 416, 426, 448, 466, 475, 521, 522, 535
Marginalisation, 16, 18, 103, 104, 107, 109, 110, 126, 127, 139, 389, 451, 452, 461, 502

Martyr, 5, 166, 192, 305, 306, 307, 308, 315, 367, 386, 412
Marxism, 14, 26, 27, 29, 42, 193, 199, 200, 281, 302, 303, 341, 342, 343, 344, 345, 346, 366
Materialism, 95, 125, 166, 173, 174, 180, 184, 193, 249, 342, 343, 344, 510
Media, 17, 18, 38, 50, 65, 88, 98, 111, 230, 253, 277, 278, 295, 306, 318, 323, 325, 336, 376, 392, 399, 453, 462, 468, 473, 526, 527, 533, 546
Migrant, 18, 26, 98, 130, 138, 139, 238, 349, 373, 419, 442, 453, 491, 493, 502, 503, 513
Migration, 16, 26, 112, 265, 375, 412, 419, 453, 461, 477, 495, 503, 525, 526, 528, 544, 550
Mining, 16, 193, 525, 528, 545
Minority, 41, 42, 193, 236, 238, 508, 541
Missio Dei, 6, 141, 147, 485
Mission, 1, 2, 3, 5, 6, 7, 8, 10, 11, 12, 13, 14, 15, 16, 18, 24, 25, 42, 43, 44, 45, 48, 53, 55, 56, 58, 59, 60, 66, 70, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 84, 89, 90, 91, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 104, 105, 106, 107, 110, 111, 112, 113, 114, 115, 116, 117, 118, 121, 122, 123, 124, 125, 126, 127, 128, 129, 131, 132, 133, 134, 135, 137, 138, 140, 141, 142, 143, 144, 145, 146, 147, 149, 151, 169, 171, 173, 174, 179, 189, 209, 212, 216, 221, 225, 229, 245, 246, 247, 248, 251, 255, 256, 266, 278, 280, 284, 285, 286, 291, 293, 294, 298, 299, 300, 301, 302, 303, 307, 309, 310, 313, 314, 317, 318, 319, 321, 325, 327, 330, 334, 339, 340, 348, 350, 351, 352, 354, 356, 357, 358, 359, 360, 363, 364, 365, 369, 370, 375, 378, 379, 383, 388, 389, 390, 391, 392, 395, 396, 397, 398, 399, 400, 401, 402, 403, 405, 406, 407, 408, 409, 410, 411, 412, 413, 415, 416, 417, 418, 419, 420, 421, 424, 425, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 446, 447, 448, 449, 450, 454, 456, 457, 459, 460, 461, 463, 464, 465, 466, 467, 468, 469, 470, 481, 482, 483, 485, 487, 488, 491, 492, 493, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 512, 513, 515, 516, 517, 519, 520, 521, 523, 524, 525, 526, 527, 528, 534, 535, 536, 537, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551
Mission Ouvrière, 12, 14
Movement, 10, 11, 12, 13, 14, 16, 17, 21, 27, 28, 49, 51, 52, 73, 77, 80, 101, 114, 130, 135, 168, 193, 194, 222, 229, 230, 234, 235, 248, 251, 302, 318, 359, 360, 361, 362, 370, 380, 401, 412, 414, 429, 434, 461, 464, 467, 471, 473, 494, 502, 527, 537
Network, 3, 15, 16, 17, 18, 48, 51, 52, 53, 56, 106, 118, 127, 130, 140, 141, 143, 144, 145, 146, 147, 151, 337, 374, 384, 414, 418, 419, 421, 442, 444, 461, 465, 472, 473, 485, 489, 497, 505, 506, 507, 508, 510, 512, 523, 524, 525, 526, 528, 529, 530, 531, 532, 533, 540, 544, 548, 549, 552
NGO, 425, 560
Novitiate, 58, 118, 172, 176, 240, 365, 388, 404, 441, 463
Ongoing Formation, 54, 97, 117, 288, 354, 475, 493, 499, 515, 546

Oppression, 14, 24, 41, 42, 81, 83, 85, 95, 98, 112, 269, 270, 280, 297, 302, 345, 356, 402, 440, 482, 527, 550
Our Lady, 2, 182, 219, 476, 485, 488, 500, 505, 514, 535
Parish, 22, 91, 95, 113, 164, 170, 173, 179, 180, 182, 239, 241, 251, 270, 316, 318, 326, 362, 407, 419, 422, 462, 463, 475, 476, 503, 541, 551
Partnership, 3, 6, 16, 48, 49, 52, 114, 128, 140, 142, 146, 147, 401, 402, 416, 417, 420, 422, 430, 443, 454, 459, 463, 468, 471, 472, 473, 500, 503, 504, 507, 508, 509, 515, 543, 547, 548
PCCP, v, 19, 150, 516, 539, 546, 552, 560
Peace, 18, 26, 31, 39, 112, 127, 128, 152, 161, 187, 191, 195, 196, 199, 232, 268, 367, 383, 414, 438, 444, 446, 469, 477, 479
Peru, 224, 231
Philippines, 12, 17, 370, 471, 512
Poland, 557
Polarisation, 138, 484
political, 4, 7, 9, 12, 14, 18, 20, 21, 22, 23, 24, 27, 30, 52, 55, 56, 59, 62, 64, 67, 76, 79, 82, 85, 95, 98, 101, 102, 103, 111, 114, 122, 126, 128, 131, 138, 149, 150, 153, 154, 155, 167, 168, 174, 193, 196, 211, 228, 236, 237, 245, 249, 250, 269, 273, 276, 301, 302, 317, 342, 344, 366, 367, 373, 374, 376, 380, 383, 399, 402, 412, 419, 442, 443, 453, 492, 493, 494, 502, 504, 509, 510, 520, 523, 525, 526, 532, 533, 545, 551
Politics, 11, 21, 59, 60, 63, 142, 169, 241, 270, 342, 369, 434, 484, 509
Poor, 1, 4, 5, 7, 8, 9, 12, 14, 16, 20, 21, 22, 24, 25, 29, 30, 31, 33, 35, 36, 42, 43, 47, 48, 49, 55, 56, 58, 59, 62, 63, 79, 84, 85, 86, 88, 94, 97, 98, 99, 101, 102, 103, 104, 105, 106, 107, 109, 110, 111, 113, 116, 123, 124, 126, 127, 128, 132, 133, 134, 136, 138, 139, 156, 166, 170, 172, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 185, 186, 188, 191, 192, 197, 199, 200, 201, 225, 226, 227, 235, 238, 239, 240, 242, 250, 251, 254, 255, 256, 257, 259, 260, 261, 264, 265, 266, 267, 269, 276, 289, 292, 297, 299, 301, 306, 316, 317, 323, 327, 330, 331, 332, 333, 339, 340, 342, 345, 349, 350, 352, 366, 370, 371, 372, 376, 382, 383, 386, 388, 389, 390, 391, 392, 393, 400, 402, 403, 405, 407, 409, 410, 411, 412, 413, 414, 417, 434, 436, 440, 442, 443, 444, 446, 447, 448, 449, 450, 454, 455, 459, 461, 463, 471, 474, 477, 478, 481, 483, 484, 486, 490, 491, 493, 494, 495, 497, 499, 503, 509, 515, 517, 518, 519, 520, 521, 522, 523, 525, 527, 528, 543, 544, 545, 550
Pope Francis, 18, 49, 133, 134, 136, 137, 139, 140, 141, 142, 147, 150, 475, 476, 477, 479, 481, 483, 485, 487, 488, 489, 491, 492, 495, 496, 500, 501, 502, 503, 520, 538, 543, 544, 551
Populism, 493, 509
Poverty, ii, iii, v, 106, 107, 110, 139, 145, 208, 210, 235, 239, 254, 259, 261, 263, 266, 297, 352, 373, 446, 517, 519, 520, 521, 522, 539, 561
Prayer, 41, 47, 76, 87, 89, 90, 91, 95, 108, 125, 128, 136, 147, 149, 189, 203, 209, 212, 213, 238, 253, 272, 283, 284, 285, 286, 287, 288, 289,

308, 311, 312, 320, 327, 331, 332, 333, 353, 355, 356, 357, 363, 364, 370, 388, 389, 400, 406, 407, 409, 414, 434, 436, 437, 439, 447, 448, 450, 451, 456, 457, 458, 464, 465, 467, 473, 477, 481, 484, 487, 488, 491, 492, 499, 501, 514, 521, 534, 537, 538, 544
Preferences, v, 128, 491, 503, 506, 508, 509, 510, 511, 513, 515, 517, 520, 523, 524, 531, 534, 539, 542, 543, 544
Preferential Option, 14, 25, 29, 99, 110, 126, 132, 349, 352, 380, 392, 410, 460
President, 40, 144, 145, 156, 197, 215, 253, 280, 293, 400, 473, 475, 508, 510, 512, 513, 524, 528, 529, 530
Priority, 13, 42, 44, 73, 120, 140, 141, 226, 230, 249, 269, 293, 294, 295, 302, 314, 316, 317, 318, 324, 359, 362, 381, 382, 383, 391, 397, 407, 411, 420, 421, 432, 453, 462, 463, 475, 504, 508
Procurators, ii, iii, iv, 13, 88, 94, 143, 149, 150, 160, 185, 191, 211, 215, 272, 274, 316, 321, 355, 356, 359, 378, 395, 396, 399, 403, 404, 534, 536, 537, 543, 547, 559
Promotio Iustitiae, 9, 14, 15, 16, 25, 127, 130, 139, 171, 184, 304, 337, 394, 408, 410, 469, 470, 477, 560
Promotion of Justice, 1, 2, 4, 15, 39, 43, 44, 45, 46, 55, 59, 76, 77, 79, 81, 82, 83, 84, 85, 90, 91, 92, 94, 95, 96, 97, 100, 101, 102, 104, 105, 106, 112, 121, 133, 209, 280, 285, 289, 292, 294, 301, 306, 316, 331, 346, 349, 350, 360, 366, 370, 375, 378, 379, 380, 381, 382, 385, 408, 411, 412, 415, 442, 459, 461, 464, 503, 507
Province, 11, 15, 105, 109, 110, 116, 118, 119, 120, 137, 143, 145, 147, 149, 152, 154, 158, 162, 165, 170, 172, 187, 196, 210, 230, 231, 238, 258, 260, 263, 268, 283, 298, 299, 300, 301, 303, 312, 313, 316, 328, 337, 347, 348, 349, 352, 353, 360, 361, 365, 366, 368, 369, 370, 374, 375, 391, 394, 398, 409, 411, 412, 413, 414, 417, 422, 423, 424, 425, 426, 444, 456, 467, 472, 473, 475, 479, 516, 517, 521, 522, 534, 535, 547, 551
Provincial, ii, iv, 11, 94, 95, 98, 105, 109, 115, 116, 118, 149, 158, 165, 166, 167, 196, 197, 202, 219, 231, 232, 241, 253, 299, 308, 337, 347, 355, 356, 358, 363, 365, 368, 372, 381, 390, 400, 422, 423, 424, 425, 426, 428, 473
Puebla, 339, 341, 344
Race, 11, 22, 44, 66, 78, 86, 95, 99, 102, 112, 126, 154, 173, 174, 175, 184, 234, 235, 236, 237, 239, 240, 241, 306, 362, 419, 434, 451, 458, 484
Racism, 11, 25, 234, 237, 397, 545
Reconciliation, 1, 2, 5, 12, 21, 23, 33, 34, 37, 41, 65, 76, 79, 81, 83, 102, 115, 123, 124, 129, 133, 134, 137, 139, 140, 150, 151, 321, 329, 343, 372, 402, 411, 417, 420, 440, 443, 454, 470, 475, 482, 483, 484, 485, 491, 492, 493, 494, 496, 499, 500, 503, 504, 505, 508, 510, 512, 513, 519, 520, 523, 524, 526, 528, 536, 539, 540, 542, 543, 544, 549
Refugee, iv, v, 15, 17, 18, 98, 103, 104, 118, 128, 130, 132, 138, 139, 336, 337, 349, 358, 367, 369, 370, 371, 372, 373, 374, 375, 376, 377, 383, 391, 415, 416, 417, 418, 419, 420,

421, 422, 423, 424, 425, 426, 427, 444, 453, 454, 455, 461, 462, 471, 491, 493, 502, 503, 504, 505, 544, 545, 550, 560
Relationship, ii, 1, 7, 9, 14, 31, 44, 48, 56, 74, 75, 86, 91, 103, 108, 111, 112, 113, 114, 115, 123, 124, 125, 126, 127, 128, 129, 135, 144, 146, 147, 206, 221, 228, 237, 246, 269, 298, 317, 341, 343, 344, 347, 349, 353, 388, 401, 410, 416, 422, 424, 457, 469, 477, 491, 496, 501, 513, 527, 541, 544, 545, 547
Religion, 6, 15, 34, 59, 63, 65, 80, 84, 95, 96, 102, 122, 123, 124, 125, 126, 140, 142, 169, 180, 181, 237, 342, 358, 364, 380, 388, 392, 412, 417, 419, 434, 462, 492, 507, 508, 541, 551
Rerum Novarum, i, 1, 6, 7, 9, 20, 21, 22, 24, 26, 28, 29, 30, 32, 55, 65, 154, 175, 176, 193, 410
Research, 3, 13, 98, 228, 251, 295, 302, 351, 382, 460, 527, 550
Rio, iii, 192, 249
Rural, 26, 113, 166, 188, 249, 251, 318, 319, 330
Safeguarding, v, 230, 489, 509, 515, 535, 552
San Salvador, 367, 386
Scholastic, 20, 66, 68, 71, 154, 177, 180, 189, 197, 203, 218, 239, 240, 246, 299, 365, 370, 372, 390, 404, 414, 416, 426, 427, 458, 461, 462, 466, 472, 520
School, 10, 22, 37, 40, 61, 66, 71, 80, 98, 113, 114, 154, 157, 158, 167, 178, 180, 181, 182, 185, 187, 203, 226, 236, 238, 278, 293, 317, 345, 350, 435, 458, 459, 472, 476, 489, 497, 503, 510, 547, 548
Secondary School, 99, 291, 317, 350, 351
Social Action, 10, 12, 22, 47, 55, 56, 59, 67, 68, 72, 73, 88, 105, 150, 156, 157, 159, 172, 178, 199, 200, 222, 225, 226, 228, 229, 251, 272, 316, 383, 411, 412, 464, 503, 550
Social Apostolate, i, ii, iii, iv, 1, 3, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 33, 36, 37, 38, 39, 41, 42, 55, 56, 58, 59, 65, 68, 69, 70, 72, 73, 85, 149, 150, 172, 173, 175, 176, 177, 179, 184, 185, 188, 191, 221, 224, 225, 229, 231, 235, 249, 251, 261, 268, 270, 272, 276, 278, 293, 301, 316, 382, 384, 403, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 420, 442, 444, 460, 461, 523, 524, 532, 533, 549, 550
Social Centres, 12, 13, 14, 16, 18, 55, 59, 60, 73, 101, 150, 181, 201, 272, 276, 360, 366, 382, 383, 384, 460, 503, 548, 550
Social Communications, 98, 411
Social Consciousness, 48, 277
Social Dimension, 31, 46, 47, 59, 60, 73, 270, 302, 382, 396, 402, 410, 411, 412, 413, 415, 461, 494, 545, 550
Social Institution, 81, 228
Social Justice, 1, 5, 6, 7, 8, 9, 14, 16, 22, 28, 43, 47, 48, 49, 50, 51, 53, 59, 66, 68, 94, 150, 173, 175, 220, 221, 223, 224, 225, 227, 228, 229, 232, 240, 241, 251, 252, 273, 301, 410, 493, 509, 512
Social Justice and Ecology Secretariat, 3, 5, 8, 9, 18, 512, 514, 523, 524, 528, 529, 530, 531, 532, 533
Social Justice Secretariat, 16, 17, 18, 150, 151, 394, 408, 414, 445, 561

Social Ministries, 15, 47, 48, 49, 50, 51, 52, 53, 54
Social Ministry, i, 6, 9, 31, 47, 52, 53, 56, 382, 461
Social Service, i, 33, 36, 37, 252, 421
Social Structures, 23, 38, 51, 72, 81, 84, 221, 229, 251, 252, 276, 292, 302, 477, 487, 493, 494, 549, 551
Social Teaching, i, ii, 20, 26, 29, 56, 71
Social Works, ii, 11, 36, 37, 47, 56, 63, 65, 72, 149, 152, 154, 156, 157, 158, 159, 160, 172, 178, 179, 183, 197, 415, 465
Society of Jesus, 3, 5, 6, 7, 8, 9, 13, 18, 47, 150, 151, 203, 359, 400, 418, 481, 484, 517, 519, 531, 540, 542, 548
Sodality, 182
Solidarity, 23, 25, 31, 43, 47, 48, 49, 50, 52, 83, 84, 85, 86, 89, 95, 99, 102, 103, 104, 105, 106, 107, 109, 114, 115, 116, 118, 123, 126, 127, 129, 132, 133, 143, 145, 260, 297, 301, 319, 327, 330, 331, 332, 341, 349, 350, 352, 378, 380, 386, 391, 397, 398, 405, 407, 409, 419, 433, 434, 435, 437, 438, 442, 446, 448, 449, 450, 471, 473, 474, 483, 494, 513, 514, 519, 523, 549
Spain, 4, 10, 17, 39, 40, 149, 157, 398, 537, 548, 553, 554, 555
Spirit, iii, 1, 31, 76, 79, 80, 82, 86, 87, 106, 121, 123, 131, 134, 135, 142, 149, 239, 244, 255, 261, 264, 266, 285, 288, 309, 311, 314, 326, 327, 328, 333, 334, 348, 352, 355, 356, 357, 358, 359, 361, 362, 364, 377, 379, 401, 402, 406, 407, 413, 429, 430, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 443, 456, 462, 465, 467, 468, 484, 492, 496, 497, 498, 499, 500, 505, 512, 517, 518, 521, 536, 537, 538, 539, 542
Spiritual Exercises, 1, 7, 33, 37, 44, 47, 55, 56, 62, 66, 68, 78, 84, 87, 105, 107, 113, 124, 125, 133, 136, 139, 173, 181, 182, 189, 241, 278, 310, 347, 352, 356, 357, 360, 361, 362, 363, 367, 377, 388, 392, 401, 430, 440, 441, 447, 448, 449, 451, 457, 463, 464, 466, 468, 471, 482, 487, 491, 492, 498, 508, 518, 519, 520, 527, 534, 537, 538, 544, 561
St. Ignatius, 1, 2, 5, 8, 44, 74, 77, 84, 97, 100, 127, 153, 154, 156, 169, 170, 206, 208, 211, 212, 213, 214, 218, 255, 288, 289, 323, 324, 325, 326, 328, 333, 336, 337, 347, 356, 357, 358, 365, 369, 371, 386, 388, 430, 431, 434, 435, 447, 470, 474, 478, 520, 534, 535, 540
Sustainable, 49, 50, 51, 53, 103, 139, 147, 444, 461, 469, 474, 495, 504, 527, 531
Synodal, 49, 143, 405
Technology, 26, 50, 79, 80, 102, 122, 218, 292, 442, 462
Tertianship, 172, 177, 178, 392, 393, 441
Theology, 14, 49, 58, 66, 83, 87, 96, 98, 154, 177, 237, 250, 275, 294, 295, 296, 317, 318, 343, 351, 365, 369, 380, 391, 397, 404, 435, 460, 466
Trinity, 44, 115, 451, 484
Two Standards, 124, 362
UCA, 15, 367, 368, 386, 561
United Nations, 131, 149, 419, 425, 502, 561
United States, iii, 3, 11, 12, 28, 37, 39, 234, 235, 236, 237, 238, 240, 360, 370, 376, 396, 398, 549

Universal, v, 143, 237, 398, 451, 491, 503, 506, 508, 509, 510, 511, 513, 515, 517, 520, 523, 524, 525, 531, 534, 539, 540, 542, 543, 544
Universal Apostolic Preferences, 2, 18, 47, 146, 151, 491, 497, 498, 499, 500, 501, 507, 511, 539, 543, 544, 546, 547, 549, 551, 561
University, ii, 3, 11, 18, 22, 32, 56, 70, 73, 80, 114, 118, 128, 154, 173, 175, 178, 180, 200, 201, 203, 220, 230, 231, 239, 240, 241, 246, 252, 277, 293, 298, 299, 303, 312, 317, 367, 376, 381, 382, 386, 457, 458, 489, 503, 510, 512, 525, 535, 544, 548, 549
USA, 3, 11, 17, 32, 169, 479, 512
Vatican Council, 13, 20, 24, 26, 27, 38, 56, 74, 93, 95, 99, 101, 121, 202, 235, 237, 238, 256, 259, 261, 265, 348, 356, 358, 434, 467, 536, 550
Vow, 5, 16, 79, 85, 106, 115, 164, 202, 203, 206, 209, 214, 246, 254, 256, 259, 264, 265, 352, 359, 446, 447, 517, 518, 519, 520, 521, 522, 535, 539
Vulnerable, 4, 8, 12, 16, 17, 19, 48, 49, 137, 138, 139, 373, 475, 483, 484, 487, 488, 490, 493, 494, 495, 497, 515, 516, 523, 534, 539, 546, 552
War, iii, 9, 12, 14, 21, 23, 38, 149, 166, 173, 238
Witness, 16, 27, 40, 43, 72, 78, 80, 82, 83, 84, 99, 104, 106, 107, 110, 116, 129, 135, 189, 204, 206, 209, 211, 216, 231, 242, 251, 254, 255, 257, 259, 262, 266, 277, 281, 284, 285, 297, 301, 305, 306, 313, 316, 331, 332, 343, 356, 357, 363, 364, 377, 401, 406, 436, 442, 450, 454, 455, 459, 461, 466, 467, 472, 473, 478, 482, 500, 537
Women, 6, 17, 18, 33, 34, 41, 76, 77, 78, 79, 80, 81, 83, 84, 85, 93, 95, 98, 99, 101, 104, 105, 111, 112, 113, 114, 115, 118, 138, 140, 149, 153, 156, 159, 160, 161, 162, 163, 164, 167, 188, 228, 229, 246, 250, 295, 325, 346, 351, 356, 363, 368, 375, 380, 383,406, 418, 431, 434, 436, 439, 441, 446, 459, 463, 465, 470, 472, 488, 509, 512, 513, 514, 541
Workers, 7, 10, 11, 20, 21, 22, 24, 25, 27, 28, 29, 52, 55, 56, 61, 62, 63, 65, 66, 68, 70, 98, 134, 156, 157, 158, 159, 170, 175, 178, 182, 183, 184, 187, 188, 193, 194, 200, 224, 227, 236, 265, 341, 349, 366, 370, 383, 412, 414, 416, 424, 425, 436, 454, 462, 466, 467
Working Class, 12, 27, 28, 170, 172, 174, 177, 178, 193, 254, 272, 343
World Social Forum, 16, 461, 561
Youth, 11, 48, 63, 68, 74, 88, 96, 104, 126, 133, 138, 153, 166, 176, 185, 219, 235, 239, 246, 252, 260, 272, 277, 293, 295, 307, 318, 323, 339, 350, 376, 399, 472, 488, 491, 494, 495, 520, 545, 559
Zimbabwe, 13, 369



anandpress@gmail.com