



Summary of Apostolic Plans of the Maryland Province

A Plan for Renewal: A Community of Apostolic Men, Volumes I and II, 1969.

The Maryland Province Plan emerged from several sources: (i) General Congregation 31 in 1966, (ii) an ongoing multi-Province conversation on interprovincial cooperation originating in 1964, (iii) the deliberations of the Maryland Province Commission for a Better Choice of Ministries (ADCOM), and (iv) the beginning of social research on the Catholic Church at Fordham University with the founding of the Department of Anthropology and Sociology in 1949 by Joseph Fitzpatrick, SJ. The Department had a strong relationship with the Office for Research and Interreligious Affairs of the New York Province and with the Office of Social Research of the Maryland Province.

The latter influence will not be directly addressed, but the influence is clear throughout Province-level discussions, most especially in the new attention given to sociological surveys (the accumulation of social facts) and the gathering and analysis of the opinions of Jesuits (to develop an appreciation of their collective interpretation of those social facts).

We will now look briefly at the first three of these influences.

General Congregation 31

On the topic of “Cooperation among Neighboring Provinces” Decree 47 states:

“In view of the great importance, urgency, and complexity of interprovincial cooperation, the 31st General Congregation does not wish to impede its progress and establishment by rigid or abstract regulations and recommendations, but strongly endorses the idea that various experiments in different regions be approved by Father General with a view to achieving specific, well-adapted, and effective regional cooperation on the basis of which more suitable laws can be formulated at a later time.”¹

The General Congregation then goes on (i) to provide guidance to mitigate the impact of interprovincial cooperation on the workload of a Provincial, (ii) to establish a Board of the

¹ General Congregation 31, Decree 47, no. 7.

Provincials who engage in cooperation and finally, (iii) to encourage Provinces to demonstrate the capacity to submerge parochial interests to the more universal good.

Interprovincial Cooperation

According to a letter from Rev. Donald Campion, SJ in 1964, interprovincial cooperation had been discussed between Maryland and New York beginning that same year. The reception of this recommendation by the General Congregation to the Society was taken seriously by the Maryland and New York Provinces. Beginning in 1966 with meetings in Baltimore, and then in Woodstock, and ending with a meeting at Shrub Oak NY in April 1967, the working group developed a document entitled the “Deal Plan”, which called for the formation of an East Coast Province. It was named after Deal, NJ where a previous meeting on interprovincial cooperation had taken place in July 1966.

The Provincials were motivated. They had a serious concern:

“It was further remarked that the question of adequately effective structures is one that deeply concerns young men today and that for some there is hesitancy about whether the Society appears as a value big enough to warrant their total commitment or investment of their service as apostles. This concern may *even* be a growing morale problem among some of our younger priests. They look for reassurance that the Society is ready, willing, and able to undertake radical reforms in the face of new challenges. They tend to be impatient over anything less.”²

A Memo produced by Felix Cardegna, SJ and Donald Campion, SJ, of the Office for Research and Interreligious Affairs of the New York Province gives witness to the evolving thinking of the Provincials. The Memo summarizes the Baltimore meeting in July 1966. It was attended by the Provincials of Buffalo, Maryland, New England, New Orleans, and New York. New Orleans was included because of their territory include the southern Atlantic-facing states. In the end, the final collaboration would be between Buffalo, Maryland, and New York.

These letters, meeting summaries and Memos do not stray far from the original ideas in the Deal Plan. Here are the principal parts of the Deal Plan.

“The Plan favored by the Study group is a simple one and, in many respects, a natural outcome of experiments in organization and administration that have long existed in this Assistancy. It calls for: 1) the elimination of all boundaries between the three Provinces of Buffalo, Maryland, and New York; 2) creation of a single Provincial for the entire area covered by the three Provinces; 3) creation of at least four “vice-provincials” in the new united Province. Each Vice-Provincial would serve for the whole Province, but his jurisdiction would extend only to certain men. For the moment, the plan would have to provide: a) a vice-provincial for formation—having jurisdiction over all

² “Summary of Discussion at a meeting on Interprovincial Cooperation”, Baltimore, July 29, 1966, p.2.

scholastics and brothers from their entrance into the Society until the end of theology and/or special studies, with the exception of scholastics or brothers employed in a regency who would be "applied" for a period to another vice-province; b) a vice-provincial for colleges and universities--having jurisdiction over all personnel engaged in teaching or administration in institutions at that level; c) a vice-provincial for high schools--having jurisdiction over personnel working in these schools; d) a vice-provincial for pastoral ministries and other apostolates--having jurisdiction over men employed in parishes, retreat houses, mission band, etc."

The sheer scale of a new consolidated East Coast Province would be extraordinary.

"On the basis of existing institutions and personnel listed in the 1966 Province Catalogues, the united Province would be of this order: 3 universities and 6 colleges; 16 high schools; 6 houses of studies (theologate, philosophate-juniorate, novitiates, tertianship); 20 parishes and 12 retreat houses; several smaller residences, villas, etc. Total membership would be approximately 2,300, including 1,340 priests, 780 scholastics, 175 brothers. A rough breakdown based on current assignments gives the following "vice-provinces": formation (635 scholastics); colleges and universities (540 priests and 20 scholastics); high schools (230 priests and 125 scholastics); pastoral and other (570 priests). Distribution of the 175 brothers would not disturb this pattern."³

In 1967, 7% of the Jesuits in the Maryland Province were over 55 years of age, and there were over 500 priests and 225 scholastics. Eighty-four priests and scholastics were engaged in graduate studies.

Maryland Province Advisory Committee for a Better Choice of Ministries (ADCOM)

In the uncatalogued archival material at Colombiere Jesuit Community in Baltimore, we see a trend emerge in the ongoing deliberations on ADCOM. It would appear to be a bit of a reversal in some sense. This was clearly an internal committee, and the focus is on institutions in apostolic sectors and on manpower and finances. The sub-committees were apostolic sector committees – pastoral, higher education, etc. – except for an Executive Committee and a small logistics group.

The inter-Provincial discussion on inter-Province collaboration freed the participants from the constraints of "The Province". One can detect the energy and the freedom to think more creatively about the future. In ADCOM, especially in the final meeting before the beginning of Apostolic Planning in 1968, one can detect the regression into commissions by apostolic sectors with their limited horizons and lexicons, and one does not hear many observations about the limitations of that perspective for apostolic planning.

³ "A Memo for Alternative Plans for Realignment of Provinces", July 21, 1966. This memo summarizes an informal meeting of Felix Cardegna, SJ (MAR), and Robert Mitchell, SJ, Edmund Ryan, SJ, and Donald Campion, SJ, all from New York.

We will now turn to the Plans themselves.

A Plan for Renewal: A Community of Apostolic Men, Volumes I and II, 1969

“In scope our renewal must be total and inevitably so. As a subtitle on our title page we read, ‘A Community of Apostolic Men.’ Included herein are three essentially interrelated aspects of the one Jesuit life: the Jesuit community, the individual Jesuit in community, and the apostolate. The communal, the personal, and the apostolic-- these three dimensions are so intimately intertwined that renewal in any means renewal in all. None can be singled out as more important than the others, for each is woven into the texture of the whole.” (I, 10)⁴

Personal renewal

“It is no less true that personal sanctification is unattainable in isolation from community and apostolate. To conceive of personal sanctification as a matter between "Jesus and me" - community being "where I live" and work "what I do --is just as unchristian as the notion that community life and apostolate are sufficiently sanctifying ("My work is my prayer") without the need of continual, profound, personal contemplation wherein we consciously experience and surrender to the vivifying presence of God's Word. (I, 10)

Community renewal

“Thus, our joyful, supportive religious community is one of our greatest apostolic works: it is the revelation, the mediation, and truly sacramental manifestation of the Presence and the Power and the Love of Christ. We Jesuits are one in the name of Jesus.

Apostolic renewal

“Jesuits are a community of men who seek their personal and corporate sanctification in and through their apostolic service to the neighbor. It is the Ignatian mysticism of the contemplative in action. Thus, the choice and selection of apostolic ministries is not a peripheral question for the Jesuit. It is intimately related to his very Jesuit existence, communal and personal. His ministry will bear directly on his sanctification and on Christ-life in community.” (I, 5)

A Plan for Renewal

⁴ All references in this form, “(I, 4)”, where “I” refers to the volume numeral and the “4” refers to the page number in that volume.

Like the New England Apostolic Plan (1969), Volume I is a clarion call to the Province to pursue. It combines sweeping vision, especially in its references to each Jesuit as a member of the worldwide Society of Jesus and sharp insight about the required spiritual disposition for personal, community and apostolic renewal.

Community renewal appears to be like the term “Jesuit Life” that has appeared on each of the USA Assistancy Apostolic Plans completed to date. This section refers to Governance and provides a clarification of roles from the Provincial down to the Local Community Superior where in succession from the Provincial. Of note are four initiatives: Conference of Local Superiors,⁵ Province Advisory Council,⁶ Council for Spiritual Renewal,⁷ and an Office of Personnel Services.⁸

We might recall that the Deal Plan shifted apostolic planning away from the more intramural concern for Apostolic sectors in favor of the challenges that present themselves in the external context in our large urban centers. We also noticed that this seems to fade considerably in the proceedings of ADCOM. In Volume, I, we see considerable attention given to the idea of an “Area Community”. Maryland Jesuits live and work in silos.⁹ Given the clustering of Jesuits and Jesuit in large urban centers and the Plan indicates that an

⁵ “The more fully to assist them in their difficult task, the local superiors will meet with each other and the Provincial three times a year in order to discuss areas of common interest and concern, to explore ways and means of contributing to the renewal of religious life in our communities, to school themselves more fully in the skills and techniques of promoting close-knit, cooperative, and charitable community life, to exchange the fruit of their experiences, and to present to the Provincial recommendations for policy or action. Throughout the year the Provincial and his Assistants will meet frequently with local superiors individually and in area groups.” (I, 21)

⁶ “Furthermore, experience has shown the need for a formalized group in the province whose membership combines the imagination, creativity, balanced judgment, and love of the Society, past, present, and future, that will stimulate the thinking of the Provincial and his consultors, the Assistants and staff members, local superiors and their communities toward opportunities and possibilities yet unrecognized. We need a think-tank group of brainstorming stimulators. Within traditional structures no such permanent body exists.” (I,22) The members were all Jesuits.

⁷ “In the interest of our primary concern for the genuine spiritual renewal of the province, the Council for Spiritual Renewal has been established as a service group to help achieve this goal. It will be in service to every community of the province and to each of their members in this quest for authentic spiritual renewal.” (I, 21) The members were all Jesuits.

⁸ In reference to high education, the Plan points out that developments in specialization and faculty requirements have increased “to a point where the challenge is beyond the present competence of some Jesuits. The Jesuit realizes that he must either improve himself in his field or consider another apostolic work. Here again he needs a kind of competent assistance which former days did not demand.” (I, 24) The Director of Personnel Services would provide assistance to Jesuits so that they would be fully prepared for higher education.

⁹ “... by and large, individuals and institutions are each pursuing their own apostolic objectives, with little or no reference to the works of other Jesuits in the same urban setting.” (I, 28)

opportunity is being lost.¹⁰ Jesuit Area Councils would be formed and would meet monthly to develop and execute programs to address the greatest challenges of their region.

Personal Renewal

The section on personal renewal focuses on three spiritual practices (the account of conscience, personal prayer, and the annual retreat), on the restructuring of Jesuit formation, and on one lifelong personal enrichment practice (continuing theological education).

Apostolic Renewal

“Realizing that all depends upon God both in the choice and the performance of apostolic ministries, we Jesuits of the Maryland Province have for the past several years been engaged in a corporate search for the discovery of God's will in our regard. It has been a work of discernment and thus a work of prayer.” (I, 89)

“On each detail of these decisions, the process of discernment was repeated time and again with group after group, with resultant rejection, confirmation, refinement, or modification. Men of God were prayerfully putting on the mind of Christ.” (I, 89)

This final brief section on apostolic renewal sets out its method, the underlying values that drive it, the reconsideration of apostolates, direction and goals and the articulation of “Our Prime Concerns”.

Disengagement and institutional autonomy

“The attitude of Ignatian detachment and indifference as it applies to our apostolic works today is often expressed by the word ‘disengagement.’ By this we mean a willingness on our part to share the management of our apostolic works with others, and to hand on our works to other qualified persons when this can and should be done.” (I, 91)

“Ideally, this should be done, whether we feel the pressure of declining manpower or not, since its purpose is to keep Jesuits free to discern more promising apostolic possibilities.” (I, 91)

Jesuit Identity

¹⁰ “When Jesuits gather for area meetings, as was the case on two occasions this past spring, it is visibly evident that in a given city we may number 150, 200, or more men. If all these Jesuits were really working together, collaborating, and cooperating, fully exerting their corporate strength, planning together carefully, picking and choosing their targets for corporate efforts thoughtfully, what an irresistible influence they would have on the total life of the Church and the people of these cities! Our strength as Jesuits has always been teamwork within a given institution. This basic strength would be multiplied if our collaboration were expanded to incorporate the efforts of Jesuits through an entire area or city. In our numbers, in the variety of works, in our students, alumni and parishioners, in our Jesuit corporate unity, we have the potential for a kind of apostolic influence of which we can only dream -- for this potential has never yet been fully tapped or developed.” (I, 29)

With a tradition of decades-old close identification of the Society of Jesus with educational institutions, the challenge for the future appears to have been disentangling the Society of Jesus from those institutions and forge a new Jesuit identity based on the apostolic freedom to which that disentanglement would give rise.¹¹

Direction and Goals

In this section, the decision was made to let the text stand for itself so that the reader can capture the meaning.

“Setting goals and planning direction for apostolic investment has been a terribly difficult task. It is complicated by so many factors, so many competing values, so many possible viewpoints and approaches to the question. We must take into combined consideration the kind and location of current resources, the number and talents of our Jesuits, the needs of the people in the cities we serve, the well-being of our communities, the projected future of all these areas, financial expectations, etc. When all is said and done, decisions are very fallible value judgments, based on available data, broad consultation, corporate discernment, serious reflection -- but fallible for all that.

“In clarification of the goals chosen and the decisions taken the following observations may be of assistance:

1. Though no serious planning can discount our past achievements, current strengths, institutional resources, and present apostolates, we must not fail to step back and look with unjaundiced eye freshly at the needs of the people in the cities we serve. Otherwise, there is the danger that we will view the world from the viewpoint of vested interests with a penchant for established patterns and the status quo.
2. Planning looks as much to the future as to the present. The directions we take this year will affect the lives of Jesuits-to-be still in grade school. We cannot allow our concern about immediately available manpower and resources to foreclose promise for the future.

¹¹ “In order to proceed effectively for the attainment of this Ignatian ideal, it is necessary for Jesuits to establish an identity distinct from the enterprise, so that, if necessary, and/or desirable, the enterprise can proceed without Jesuit involvement. This will demand certain steps on our part to secure the freedom necessary for our planned disengagement:

- Careful civil incorporation of the enterprise (institution) so that title to its assets can be held independently of the Society (community).
- Inclusion of non-Jesuits on the governing board.
- A Jesuit Community with an identity clearly distinct from the enterprise itself.” (I, 91)

3. The establishment of direction and goals does not necessarily imply immediate, massive, much less chaotic, reversal of orientation, redistribution of manpower, abolition of structures, etc. It means goals to be pursued, policies to be implemented, and directions taken thoughtfully, progressively, and with the holy restlessness of an apostle of God's greater service. To achieve these goals some reallocation of manpower will undoubtedly be necessary.
4. One's endorsement of a goal does not invariably entail his own personal capacity to achieve the same. It is perfectly understandable that a man could endorse an urgent need for excellent theological scholarship in the Church without himself being or even being capable of being an excellent theological scholar.
5. Goals reflect policies, not specific works. Their achievement will require a diversity of approaches at various levels in a number of works. For instance, a desire to work toward world peace may imply picketing the White House no more or less than high-level research and publication on this question. It may be implemented in both ways and a variety of ways in between.
6. Realistic planning is planning idealistically. None of us can set a limit to what God can accomplish in us as individuals or as a province community by the power of His liberating and strengthening grace. Our corporate potential is incalculable, and we have yet to begin to tap it.
7. Our goals will crystallize, sharpen, grow firmer as prayer, discernment, and personal mortification deepen and increase. The future will bring ever more refined clarity." (I, 95-96)

Our Prime Concern

Finally, if what is an extraordinary discovery, we hear a distant echo of what today has been established as the Mission of the Society of Jesus in our time: Reconciliation. This entire section provides a stark description of the divisions in the Church and society at that time, as well as a soaring call to be ministers of reconciliation between God and men and women, among members of the human family. And of course, today, we would add reconciliation between humanity and creation.

"Thus, the primary and conscious concern of all our apostolic works, however diversified, must be reconciliation. The reconciliation which our world needs and to which we are clearly called must be operative in the areas of race, poverty, and ignorance, ecumenism within and without the Catholic Church, and international peace. In setting our priorities the work of reconciliation must be our primary concern. This is our task." (I, 99)

A Plan for Renewal: A Community of Apostolic Men, Volume II

This volume treats more specifically of decisions about the apostolates. These decisions were important because they affected not only the lives of Jesuits, but the lives of those to whom they were in service. It represents a set of plans with a horizon of three to five years, but as stated in the introduction to Volume II, Volume I is by far the more important.

Presuppositions

“Since this is a sequel volume, there are many presuppositions to the matter treated herein, some of which are the following:

1. The directions set in this volume are addressed to the Jesuits and the Jesuit communities of the Maryland Province, not to institutions, educational or pastoral, insofar as the latter enjoy an autonomy and independence, in fact or in law, of the direct intervention of the Provincial.
2. The projection of these plans is three to five years, a period beyond which it is nearly impossible to calculate because of present uncertainties and unforeseeable developments.
3. This plan in no way purports to be completely and irreversibly definitive but makes decisions regarding direction or orientation which are flexible enough to accommodate to needs, opportunities, or developments which it cannot envision or has not envisioned at the time of its composition. Many details and refinements will have to be made on the local level; adaptations and accommodations may well be required; further specification is expected. Indeed, some of the basic premises of this plan may be proven wrong, e.g., there may not be a further decline in Jesuit personnel, and to that extent (gratefully, in this example) plans will have to be re- evaluated.
4. This is an apostolic Plan for Renewal. It is not simply a question of rearrangement, retrenchment, or redistribution. Some of this will be necessary, but even if this were not necessary or desirable, there would still be room for genuine renewal of apostolic spirit, initiative, imagination, and generosity in the province. By any standards, Jesuits of the Maryland Province have done an excellent job, but stimulated by the Ignatian quest for the *magis*, we know that as individuals and communities we could do more, put greater effort and concentration into what we are doing, do more important things, and do these more important things even better through self-evaluation, self-improvement, and harder work. The Ignatian principles for the selection of ministries which will be mentioned in Chapter II below can be profitably applied to the ministry each of us is currently pursuing and may well continue to pursue for some years to come.
5. Finally, this volume presumes a careful and prayerful assimilation of the Ignatian ideals and Jesuit way of life commended in Volume I. As therein recalled, it is from our interior

life that force must flow to the exterior. We will do what and as we are. As Jesuit sanctity is sought in service, so apostolic effectiveness is proportionate to sanctity. Nothing that follows will be realized without universal serious effort for personal and communal renewal.” (II, 4-5)

After commenting on the mission of Reconciliation that was described so beautifully in Volume I, the plan sets out the four greatest needs for Christian reconciliation: racial injustice, economic repression, Christian disunity, and warfare. These four needs were then translated into apostolic goals:

- Racial Justice
- Economic Opportunity
- Christian Unity or Ecumenism
- World Peace

“As province apostolic goals chosen over a long period of thorough discrimination, approved by the Provincial and ratified by Father General, these goals will be accepted, prayerfully assimilated, and pursued by all of the members of the Maryland Province. This will be the case whether the Jesuit is a parish priest, a college president, a military chaplain, a high school teacher, or other wherever he labors, whatever he does. To the achievement of these goals each is committed.” (II, 13)

Ignatian Principles for the Evaluation of Ministries

The plan takes a curious turn where it refers extensively to the Constitutions to review the principles for the selection of ministries. These principles can be used not only for the selection of a ministry, but also for the of their mission effectiveness.

“Emerging as they do from the spirit of the Exercises and hence of the Society, the principles for the selection of ministries commended to our attention by St. Ignatius in the Constitutions (Part VII, chapter 2, particularly sections D and E) are invaluable in assisting us to evaluate, select, modify, and improve our apostolic works and instruments.” (II, 14)

After a review of the that section of the Constitutions, the plan concludes:

“In summary, the Jesuit apostle looks to the *magis* in a variety of dimensions:

- the more pressing need
- the more lasting fruit
- the more promising situation
- the more influential people
- the more universal good
- the more effective apostolic instruments

- the more central problem

These norms can be profitably applied at varying levels of apostolic planning from the projection of apostolic goals, through the identification of apostolic instruments and the choice of apostolic works, to the evaluation and modification of a given apostolic work.” (II, 16)

Apostolic instruments

The Spiritual Exercises

“In our Christian mission of assisting to dispose men for the reconciling grace of Christ's Spirit of love which will draw them in union with the Father and one in another, the primary Jesuit instrument is ... the Spiritual Exercises.” (II, 14)

Research and scholarship

“Never was there greater need in the Church for a group of very bright, thoroughly educated, and deeply learned apostolic men. Consistent with his inspired conviction that the more universal is the more godlike,” St. Ignatius set great store by the apostolic learning and intelligence which cuts the riverbeds along which other minds and other thoughts run.” (II, 16)

Education: formal and informal

“Education, higher and secondary, formal and informal, has been chosen as a most appropriate instrument for the achievement of the Province apostolic goals for several reasons. First, education raises the question not only about values, but about value itself, its possibility, origin, nature, and expressions. Secondly, it does so at a formative period in a person's life when he has the leisure and available sources (books, scholars, courses, etc.) to pursue the question at some depth” Thirdly, education induces an attitude of inquiry and equips a person to continue to inquire and learn throughout life.” (II, 17)

Direct pastoral and social involvement

“If the province apostolate is to be personally sensitive, organically complete, and in service to the needs on every level, Jesuits must be active within the pastoral and directly social spheres. Although the pastoral and the social are an orientation and dimension of all apostolic endeavor, some apostolic works must immediately address themselves to those people and segments of society who most suffer from racial injustice, poverty, religious disunity, and war in the world.” (II, 18)

This chapter has exposed a methodology for moving “toward a gradually more refined specification of apostolic orientation”. This is achieved by:

- Clearly stating the mission of Christian Reconciliation;
- Identification of the area's most in need of Christian Reconciliation;
- Establishing apostolic goals to address those needs;
- Articulation of the Ignatian Principles for the Selection of Ministries;
- Identification of instruments as the primary means for achieving those goals.

This Chapter on "Our Mission and its Specifications" was ended with a review of our personnel and financial position, as they affect apostolic possibilities.

The Plan then goes on to specify mandates for apostolates:

- The International Apostolate
 - Committee for the International Apostolate
 - The Vice-Province of Jamshedpur
 - Osorno
- Assistancy-wide Apostolates
- Province-wide Apostolates
- Metropolitan Area Apostolates
- General Apostolic Mandates
 - For all Members of the Province
 - For Communities Engaged in the Educational Apostolate
 - For Communities Engaged in the Pastoral Apostolates
- Specific mandates for the Jesuits in each apostolate of the Maryland Province

A concluding chapter offers some reflections on Vocation, Formation and Graduate Studies.

Province Apostolic Agenda, 1988

“From the beginning, Jesuits have been skeptical of written legislation. St. Ignatius gives far more weight to "the interior law of charity and love which the Holy Spirit lights and engraves upon hearts" than to "any exterior constitution" (Constitutions, 134). Nevertheless, he thought it necessary that constitutions should be written. Following his lead, our Province has drawn up this Agenda 'to aid us to proceed better, in conformity with our Institute, along the path of divine service on which we have entered.'”

Letter from VRev. James Devereux, SJ
to the Maryland Province on the occasion of
the presentation of the final version of
the Province Apostolic Agenda

“If we are to fulfill 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. This way of proceeding calls for a review of all our ministries, both traditional and new. 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 interplay of experience, reflection and action....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.”

General Congregation 33, 39-40.

In the introduction a brief history of planning in the Maryland Province is set out.

“That Congregation was not the first to summon us to apostolic planning, nor is the present Consultation our Province's first effort to respond to that call. Inspired by the Second Vatican Council, the Thirty-first General Congregation invited the whole Society to renew itself and to plan for its future. In 1969, under the leadership of the Provincial, Father James L. Connor, a broad process of apostolic discernment led to the publication of the Province Plan. His successor, Father J. A. Panuska, involved the whole Province in a determination of Province goals. In 1981, under Father Joseph P. Whelan, the Province established themes of apostolic planning. All these efforts constituted an ongoing process of apostolic discernment within the Province and have led to the Consultation of 1986-1988. By making the Spiritual Exercises in

Everyday Life together in 1985-1986, we were better prepared for the work of discernment that we have engaged in.” (PAA, 1)¹²

It should be noted that planning had been an ongoing process for each Provincialate. But the two instances where an Extraordinary Apostolic Planning was recommended to Father General and called for by Father General was in 1965 after GC31 and the election of Pedro Arrupe, SJ and in 1983 after the election of Peter Hans Kolvenbach, SJ at GC33.

Fr. Devereux does temper expectations of the Maryland Jesuits.

The text you have before you gathers together the tangible results of our study, our prayer, and our evaluation over the past two years. It is an agenda, not a comprehensive plan. Important issues that lie before us as a religious body, among them our spiritual life and our practice of poverty, are not directly touched upon, despite their important bearing on the apostolate. This document singles out a certain number of agenda -- things which our Province ought to undertake in the light of the needs of God's people. (PAA, 3)

The Province Apostolic Agenda is made up of three parts. They are described thus:

“The first is an overview of our present efforts as an apostolic body. In a way, this part presents what the Three Divine Persons might see if they were to focus their gaze on the Maryland Province today: the things we are doing now and the apostolic resources at our disposal.

“Part II of the Agenda shows how the communities within the Province have committed themselves to respond to our apostolic calling. It is comprised of summaries of each of the community agendas that were submitted at the end of the Province Consultation of 1986-1987.

“Part III of the present Agenda answers the question: "How should the Province itself respond to our apostolic calling today?" A Jesuit Province is an apostolic instrument, not only because it nurtures and supports existing apostolates within its boundaries, but also because it can influence the shape of those apostolates and can bring new ones into existence. The issues which the Province put before its communities and individuals in the course of the Consultation may rightly be put to the Province itself. How should the Maryland Province of the Society express the Church's special love for the poor? How should it work together with lay apostles, with the local and universal Church? How should this body of men, limited in number but deeply desirous of joining in the mission of the Holy Trinity, respond to the invitation to proclaim the Gospel of the Kingdom? Part III of this document offers the Province's answers to these questions.” (PAA, 2-3)

¹² “PAA” refers to Province Apostolic Agenda, and the “1” refers to the page number. This citation method will be used throughout.

What our communities are committed to do?

Based on a previous step of community conversations about planning, the Province sets out the directives for each of the Jesuit communities. These directives are by and large constructed on certain assumptions that might be inferred. This section is organized community by community, and apostolic work by apostolic work. We see again that current structure is not part of the conversation.

What does the Province commit itself to do?

“For the Jesuits of Maryland one thing is necessary: to proclaim the Gospel of Jesus. In so doing we hope to share in the work of the Three Divine Persons. Our mission is to announce the Good News that Jesus Christ is the revelation of God's love for all humankind and that faith in Him is our salvation. We must also say to the world that living faith means doing the works of justice. And because we are Jesuits, we serve the Lord and the Church, His spouse, under the Roman Pontiff.

“For St. Ignatius, the mission of the Divine Persons is urgent. "They look down upon the whole surface of the earth, and behold all nations in great blindness, going down to death and descending into hell," and so they "work the most holy Incarnation." Today when we look out at "what the persons on the face of the earth do," we see a world in crisis. The spiral of violence among persons and nations continues unchecked.

“Considerations of the Trinity's love for humankind play little part in the affairs of state. In our own country we seem to be locked into the pursuit of individual advantage, and to have given up our commitment to try to relieve the condition of the poor.

“Yet for all this, there are signs of hope on every side.

“Here at home and around the world the Church, despite divisions, is vital in faith, hope and love. In many places it raises the only voice that speaks out against injustice and in favor of humanity. The works that our Province does, when we survey them objectively, are full of blessings for those they serve. Perhaps most significantly, more and more lay men and women are committing themselves to service and leadership, so that the Church's coming age is certain to be the age of the laity.

“What role are we Maryland Jesuits to play in this new age? How should we go about proclaiming the Good News of the Kingdom? How are we to take part in this mission that we share with the Eternal Word?

“The third part of this Province Apostolic Agenda offers a partial answer to these questions -- partial because that answer can never be complete. It proposes some things that we ought to do for the Lord -- an agenda. Every agenda, because it is a choice between possible courses of action, presupposes certain criteria of choice. A Jesuit apostolic agenda is drawn up against the background of a wide variety of principles and directives that govern our choice of ministry. Chief among these are

the norms to be found in Part VII of the Constitutions. Recent Popes and the last General Congregation have recommended to the Society a variety of missions in our own day, and the Society has reconfirmed an overarching aim that should govern the choice of all our ministries. All these criteria, which are familiar to us from the documents of the Society, have been on our minds as we engaged in a choice of ministries." (PAA, 67-68)

What, then, does the Province propose?

A Commitment to Four Priorities

"First, we commit ourselves as a Province to four apostolic priorities. By apostolic priorities we mean certain activities and attitudes which are of special importance in the pursuit of our mission today, and which ought to be present in all our Province ministries. In the course of this past year's Consultation a number of specific projects were suggested, some of which will be proposed later on in this document. But more significant was the emergence of priorities which were applicable to all our works. The four that stand forth most clearly are these: (1) the sharing of Ignatian spirituality; (2) the habit of collaboration in ministry; (3) education in favor of the poor; and (4) a commitment to reflection and study.

"None of these is new. They have been with us for many years, but we have not made them fully our own. This Province Agenda proposes that we do so: that we establish them not only as priorities in all our ministries but also as criteria for the evaluation of those ministries.

Sharing Ignatian Spirituality

"Every Jesuit is called to a life of prayer and the discernment of spirits. But, as Pope John Paul II told Thirty-third General Congregation, our vocation is also masters, and therefore teachers, of the spiritual life. was Ignatius' first apostolate after Manresa. Ignatian the to be This spirituality is the heart of our charism and a treasure that we ought to share with others, whatever our apostolate may be. In the course of the Consultation, when the Province asked a number of lay collaborators how Jesuits might best serve them and the Church, they answered: "By sharing your spirituality with us." For all these reasons the Province designates as one of its four priorities the sharing of Ignatian spirituality.

"A spirituality is a particular way of approaching and dealing with life. It is made up of numberless attitudes, assumptions, affections, rituals, expectations of self and others. Because it touches on God, it partakes of God's mystery. Ignatian spirituality, then, cannot be taught as one might teach computer programming. For us to share it means to share our best and deepest Jesuit selves, our daily effort to be

contemplatives in action. Such sharing can take place in preaching, in liturgical and sacramental ministry, in teaching, in social action, in conversation.

“Although it does not end there, Ignatian spirituality begins with the Spiritual Exercises, and the first practical step we will take in sharing it is to establish in the Province a program of formation in giving the Exercises and spiritual direction, a program which will be available to all of our men. The Province has the human and the institutional resources for such an undertaking. In the fall of 1988, a committee of Maryland Jesuits experienced in this field will meet at Wernersville in order to draw up such a program and to help with its implementation. Although all of us are invited to share our Ignatian heritage, not everyone feels prepared to give the Exercises or spiritual direction. It is wise to study the rich tradition of Jesuit spirituality and to seek out the counsel of those who are indeed masters. A clear theme that emerged from our Consultation was the need to assist religious, priests, bishops, and above all, lay people, in spiritual formation. It is among the principal needs of the Church in our day. By making the sharing of Ignatian spirituality a priority of the Maryland Province, **we** Jesuits can help to answer that need.

“An especially valuable kind of spiritual formation is that received through the experience of small groups that desire to share their faith more deeply and to be involved more actively in the Church's apostolate. Christian Life Communities, based as they are on Ignatian spirituality, offer a model which Jesuits can use. The formation and support of groups of this kind is an apostolate with wide application, since it can involve young people and old, in our schools, our parishes, wherever we live and work.”

Collaboration in Ministry

“If sharing Ignatian spirituality in its varied forms is a way of responding to the special needs of the Church in this age, so too is the second priority which the Province proposes: learning to collaborate more fully in ministry. It is a lesson which derives from the Second Vatican Council, and one which Jesuits do not always find easy.

“Collaboration, like charity, must begin at home. Most Jesuits work very hard, but we are only beginning to work together as apostolic communities. Undoubtedly, one of the benefits of these years of Province Consultation has been the opportunity it has given to us to talk seriously with one another about our lives and common work. It has been difficult, but it has happened, and it must continue to happen if our apostolates are to serve the Church in the twenty-first century.

“The attitudes of openness and trust that we develop in dealing with those with whom we live must accompany us in our interaction with those with whom we work. In every institutional apostolate of the Maryland Province, Jesuits work side

by side with men and women who are not Jesuits: lay people, religious, diocesan priests. Together we share the day-to-day labor of the apostolate. As we learn better how to collaborate with one another, we and our co-workers will grow in mutual respect and appreciation. For our part, we Jesuits will be increasingly ready to share with them what is most important in our lives. Such collaboration is as difficult as it is necessary.

“Some Jesuits find it hard to relinquish the sense that we own the institutions in a way that our co-workers do not. On the other hand, not all of our collaborators share Jesuit or Catholic values. Some are indifferent to our beliefs. We must, then, balance a generous sharing of vision and responsibility with an insistence upon the specifically Christian, Catholic and Jesuit traits of our collaborative projects: a supernatural view of human destiny, the justice distinctive of Catholic social teaching, the tolerance appropriate for a community committed to Gospel faith and moral values, and an integration of education and service that is rooted in the Christian humanism of the Society and of its mission today.

“The collaborative vision extends beyond our Jesuit institutions to the works of the local churches in which Jesuits serve, as well as to the works of the Universal Church. The most recent General Congregation calls on us explicitly to labor in and with the Church at every level, "not less but rather more in good works than in words, ... so that we may become more generous servants of the people which God has gathered for the world's salvation."

“Still another form of collaboration is that among Maryland Province Jesuits who labor individually or institutionally within certain regions and metropolitan areas. Recent experience has proved that we can enhance our apostolic effectiveness by sharing our talents, our resources, our facilities, our ideas, and our spiritual lives. Some measure of regional collaboration already takes place. Probably the most inclusive efforts have been made in the Philadelphia/ Camden area, where the superiors of all six Jesuit apostolates meet regularly. The beginnings of apostolic collaboration involving the Gesu Parish, St. Joseph's Preparatory School and St. Joseph's University are described elsewhere in this document; they suggest how regional collaboration can enrich our apostolic work, and why the Province urges its active pursuit.

“As members of an international Society, we Jesuits also hear the call to work together with our brothers in other provinces. Internationally, Maryland Jesuits collaborate especially with Chile and Jamshedpur and with the Roman houses. In this country we work together with the other nine provinces that constitute the Jesuit Conference. Later on, in this Agenda a proposal is made for collaboration with our neighbor, the New York Province. May it be the first of many such steps.

Education in Favor of the Poor

“‘The Lord hears the cry of the poor.’ So has the Church of Vatican II. So, please God, has the Society of Jesus. The Maryland Province proposes to answer that cry by choosing as a priority in all of its ministries education in favor of the poor -- and we are speaking here of the economically poor. Our Province is heavily engaged in the apostolate of formal education. By tradition and training Jesuits are educators.

“The best way we have of practicing the Church's preferential love for the poor is through education.

“To educate in favor of the poor means to include as many as possible of the poor among those whom we teach. Just as important, it means educating those who are not poor -- and they will in all likelihood remain the majority of those we teach -- to look upon poverty with the eyes of Christ and to work to change the structures that give rise to it.

“Our experience as a Province tells us that at every level, from grammar school to university, educating those in material need is a very demanding goal. It requires constant effort to locate and to recruit students, as well as to offer them supporting services once they have come. The education of the poor is labor intensive and costly. Besides seeking funds from outside sources, we must be ready to commit community and Province resources to this goal.

“To educate those not in economic need to understand the Church's preferential love for the poor and to embrace it is an equally demanding mission. Our involvement in formal education gives us the opportunity to affect those who will shape tomorrow's society in the Gospel values of justice and compassion. But we also have at our disposal a whole range of ministries -- preaching, advocacy, research, writing, lecturing -- that can be used in favor of the poor and in opposition to unjust social structures that perpetuate poverty. Whatever our apostolate, we must learn to walk with and in some ways share the life of the poor, in order that we may understand the lessons that they teach us. In such learning there is no substitute for personal experience.

“This priority does not diminish the significance of what our apostolates are doing by their very natures. Educational institutions must continue to aim at excellence for all their students, and parishes to serve the spiritual needs of their parishioners. It does ask, however, that wherever they are, Jesuits carry out their ministries with a special and conscious commitment to education in favor of the poor.

A Commitment to Study and Reflection

“The habit of critical analysis, of rigorous study and of thoughtful reflection ought to inform all our ministries. This way of proceeding will enable us to understand our mission and the world in all its complexity, and to make wise apostolic choices.

“From the beginning Ignatius encouraged Jesuits to equip themselves as instruments of God our Lord with “well-grounded and solid learning, and a method of proposing it to the people by means of sermons, lectures, and the art of dealing and conversing with men” (Constitutions, 814). If Jesuits are in a way pragmatists, we ought not to be functionaries. In discovering and fitting means to supernatural ends, we ought to reflect carefully on our apostolates and their context and share that reflection with others. The habit of study and reflection with which we approach our work derives from a respect not only for the message we wish to convey but also for those whom we address. As we focus on a particular issue or concern, we try to bring to it an informed understanding of all its human dimensions, as well as the perspective of faith, and to frame our understanding in language that people can receive and accept.

“The commitment to serious reflection through scholarship, writing and study is of special importance for our work in institutions which focus explicitly on the intellectual life: universities, colleges, high schools and centers of research. Historically, Jesuits have given outstanding service to the Church as scientists, scholars, theologians and teachers.

“Today, as the Thirty-third General Congregation and Pope John Paul II have reminded us, this service is more important than ever. Through the intellectual apostolate we can exercise a lasting influence on the way that our world understands the Gospel.

“Not only higher education but all the ministries of the Province ought to be habitually reflective -- enriched by reading and careful study, as well as by sharing our experience of the apostolate through writing and the Ignatian art of conversation. Such conversation must become a habit in our apostolic communities. As Jesuits, we bring a wealth of knowledge, skill, experience and God-given energies to our apostolates. How much richer and more productive they would become if study, reflection and face to face conversation were to become our habitual way of proceeding.” (PAA, 67-74)

Specific Undertakings

“Thus far, this Agenda has designated four priorities that will affect all our men and ministries and has described an instrument for the choice and review of works in the light of those priorities. Should we go any further? Should the Province undertake any new apostolates?

As you know, in the attitudinal survey of 1986, a sizable majority of the Province was in favor of starting new projects in response to genuine needs. But when the issue was raised again in the Consultation in 1987, the Province was more cautious. Some men, sobered by the statistics of the manpower survey, advised that we continue what we are presently doing, but do it better. Others, particularly the men in formation, believed that despite our heavy institutional commitments, we should be open to undertake new apostolic works where the need is great and where the Church invites us. This Province Agenda follows the latter view that apostolic need should govern our choices as much as the consideration of numbers.

Even though what is proposed does not call for many men, we recognize that every man released for a new undertaking is one less available for our present commitments. But we are persuaded that if we as a Province are prayerful and happy men, dedicated to the Lord and His people, then God will send us others to help with the work.

For this reason, the present document proposes three specific undertakings for the Maryland Province in the near future. The first two are attempts to hear the cry of the poor. The third has to do with evangelization. All three are collaborative in nature.

A Community of Presence and Service

In order to increase its direct service to the poor, the Province, after consultation and study, will establish a small community of apostolic presence and service to the black poor in a city where the need is especially great. The first service offered will be the education of children, this in response to a request made to the Society by the black bishops of this country, that we serve their people through education. Recent experience suggests that early education is especially important if black children are to escape from poverty and all its consequences.

From the beginning the community and its work will be collaborative. It will be established in response to an invitation from the local church, its bishop, clergy and religious, and will form part of a parish community. The Province will invite lay men and women to join in the planning of the community at the outset and to take part in its apostolic service.

Rather than begin a new school, we will offer to help in staffing an already existing Catholic grammar school in a black neighborhood. Besides education, we foresee the gradual addition of other apostolic services, to be offered by both Jesuit and lay persons: evangelization, the ministry of Ignatian spirituality, advocacy on behalf of the poor, legal services, adult religious education, etc.

A vital component of this ministry will be reflection and research. For this reason, it will be important to develop a close relationship with a college or university. Those missioned to the community will have to prepare themselves professionally. In this they will be able to draw upon the experience of the Ralph Young School, the Gesu and Holy Name Parish, as well as the Nativity Center in New York.

The members of the community will try to live simply and to share their faith, so that their presence among the poor may be credible and their presence to one another a source of strength and hope.

A Collaborative Ministry in Favor of the Poor in Philadelphia

In the course of the past year, the Province has been studying a proposal made by the Gesu Parish Community in Philadelphia to renovate the Gesu Grammar School building in order to double the size of the student body. This would enable the Sisters and lay faculty there to accommodate roughly 500 students from the North Philadelphia area, almost all of them black and poor. The Gesu school is already a beacon of hope for its children and their families. Doubling its size will surely multiply the good that it does.

The project has already involved close collaboration with the Gesu's neighbor, St. Joseph's Prep, which has leased the school building to the Grammar School free of charge. Service programs are being developed involving students from the Prep and the Gesu. Teachers at the Grammar School supervise student interns from St. Joseph's University. The Province for its part has committed the sum of a million dollars toward the renovation of the school building. At least one Jesuit will work in the Grammar School. Our hope is that this enterprise will draw strength from the collaboration between the three Jesuit communities and the larger institutions in which they serve, and become a significant instrument for education in favor of the poor in North Philadelphia.

Collaborative Missions Abroad

According to the tradition of the Society, God will bless a Province that is generous in sending its men to missions abroad. We know that many Jesuit provinces in the Third World are in urgent need of priests and brothers. Recently Father General pointed out to the whole Society the special challenge and opportunity of the Church in Africa at this point in its history.

How should our Province respond to these calls from beyond our own boundaries? First, we reaffirm our commitment to our twin province, Chile, where eleven of our men now serve and where we will continue to send others. Secondly, even though the long-term assignment of Maryland Jesuits to India is no longer possible, we will seek out ways to promote our close relationship with the Province of Jamshedpur.

Finally, the Maryland Province will renew its longstanding ties with the New York Province in the international apostolate by establishing a new relationship with the Nigeria-Ghana Mission. For the past twenty-one years New York has been responsible for this mission in one of the most populous regions of Africa. Two Maryland men are serving there now. It is a difficult but thriving work, and will continue to need Jesuit manpower. The Maryland Province will call its needs to the attention of our men, and will be open to making available to Nigeria-Ghana those who wish to serve in Africa for short or more extended periods of time. The New

York Province welcomes this collaboration with its neighbor in the international apostolate of the Society.” (PAA, 75-77)

Some observations

In 1969, Volume I of *A Plan for Renewal* set out the entire spiritual background for apostolic planning. The Province was called to loosen its grip on all possessions, institutions apostolic assumptions. Positively, the call to the Jesuits was to stand with only the Spiritual Exercises in hand, examine their challenges in their surroundings and imagine a different apostolic future to meet those challenges.

The sense of urgency was stronger in 1969 Plan.

Volume II of the 1969 Plan resembled the 1988 Plan.

Region over Sector

In a consolidated Province, the primary reference for governance and decision-making would be “urban centers” and other natural non-urban regions. “Special Areas” or what today are known as apostolic sectors would be displaced, only to be considered where “useful or necessary”. The idea was to replace internal apostolic sectors with consideration of the external context of our ministries as the primary consideration of governance and decision-making for a better choice of ministries. This continues to resonate today. The creation of inter-apostolic regional gatherings is made for the identification of great challenges in our external context, and how discernment might lead to a better choice of ministries and initiatives in pursuit of our mission.

This principle that was present in 1969 faded a bit as the recommendation in the 1989 plan reverted to more “apostolic sector-centric” thinking.

Presence of the Past

In the two apostolic plans, we observe few hints of nostalgia. Of course, constructing a shared apostolic future by looking in the rearview mirror is not conducive to seeking the more universal good in a changing apostolic context. Nostalgia usually only contributes to the description of some golden moment in the past that is used to demean the present and can easily become a source of desolation.

The Mission of Reconciliation

With the leadership of Rev. James Connor, SJ as Provincial, the core of the Jesuit mission is identified as Reconciliation. Even some of the rationale and theological reflection in Volume I echoes the current Mission of the Society as articulated in General Congregation 36 and the recent Letters to the Universal Society from Rev. Arturo Sosa, SJ.