



## **Summary of Apostolic Plans of the New England Province**

Like the New York and Maryland Province, New England enter a process of Extraordinary Apostolic Planning twice, in 1968 and in 1985. Both instances were a response to the recommendation of two newly elected Superiors General: Rev. Pedro Arrupe, SJ (elected in 1965) and Rev. Peter Hans Kolvenbach, SJ (elected in 1983).

### **“The Jesuits of New England plan for future” September 1968 to June 1969**

Only in office for two months, VRev. John Guindon, SJ launched an Apostolic Planning process that had the ambitious goal of concluding by June of 1969. The overall aim of the design was to involve New England Jesuits on the widest basis possible in the decision-making regarding the Province's future, at least the immediate future. The designed decision-making took place in five phases.

1. (Dec. 9 - Feb. 21) The Development of Province Plans
2. (Feb. 21,22,23) The First Province Congress
3. (Feb. 23 - Apr. 19) Task Forces and Study Groups
4. (April 25-27) The Second Session of the Province Congress
5. (May 1 - June 15) Decisions, Decisions

The planning process called for individual input, local community-based work, more specialized task forces and study group, and finally a “Congress” of elected Jesuits. All this work took place in a compressed timeline.

The Provincial proposed this first goal:

“This first phase could be titled ‘brain-storming.’ And it aims at simply involving everyone in some guise or other. Thus, no one should feel inhibited by diffidence. Everyone has lived some time in the Province; and all, from the oldest to the youngest, have at least an indistinct comprehension of the Province as a totality. It is desired to make available to the further process of decision-making all these separate and perhaps distinct outlooks. Parallax is not merely a means to distortion; it enables us to measure comprehensively. Collating differing views is the only way we can hope, collectively, to achieve accurate and total vision.”

The method to capture this “brainstorming” was highly ambitious in scope especially when one considers that there were over 700 Jesuits in the New England Province.

“During Phase One, each member of the Province is asked to write a total plan for the total Province, or at least as much of a plan as he finds possible for him. An individual is free to compose his own plan without seeking anyone's assistance; indeed, anyone who feels that he would be more creative or simply more comfortable doing this should consider himself encouraged to do so.”

Fr. Guindon expected about 800 pages of submissions. In fact, he received 1,640 pages of Plans with the participation of more than 750 Jesuits. Then, 56 Jesuits were elected as participants in the Province Congress, which took place in February 1969. It established 46 Task Forces with the participation of more than 500 Jesuits. See Appendix 1 for a list of Task Forces. They submitted more than 900 pages of reports. The breadth of these inclusive reports presented some challenges that Fr. Guindon began to see. Several factors became clear to him from reading the Task Force Reports:

1. “The early emphasis of the Plans to close and retrench in every work had become much more muted.
2. The emphasis had shifted toward looking at various ways in which N.E. Jesuits might give more adventurous service and more precisely meet present problems.
3. The value of education, which was often reaffirmed in the Plans, appeared again in the Task Force Reports. Our thinking in Pastoral and Social Ministries showed a real concern for these areas, but it lacked concreteness and advanced few new ideas of how to achieve new directions in these works.
4. The area of new ministries showed that we had not yet addressed ourselves to these areas and, in consequence, were still at a rudimentary stage in our thinking.”

“A final factor appeared: Based on the Task Force Reports, there would not be sufficient data to make a hard and fast decision about what houses to close, or from what institutions we should withdraw. Thrusts had been suggested, but the Task Forces had not been able to come up with suggestions which chose between institutions and ministries. This would be left to the Congress.”

*Comment:*

The lack of focus in the Task Force deliberations was likely caused by the design of “breadth over depth” in the early phase. At face value, the process was highly democratic, but few references to discernment just like in the case of the New York Province. We should recall that the Apostolic Planning did not have the benefits of the renewal of the Spiritual Exercises that was just beginning at Guelph, St. Beuno’s and Wernersville. In addition, it is unclear whether choosing “between institution and ministries” had been clear from the start. But the process design was not able to deliver that.

## **Proposals presented by the New England Province in 1969**

The proposals were set out by Apostolic Sector

- Higher Education
- Secondary Education
- Social Apostolate
- Pastoral Apostolate
- International Apostolate

### **Higher Education**

#### *Introduction*

“The Jesuits of America have a sizeable and long-standing institutional presence in higher education. This presence has been expressed in our system of colleges and universities. We affirm that the ministry of higher education remains among the prime areas of Jesuit service. The Province, in its training program, will reflect this concern and continue to educate interested younger Jesuits for this service.

“Jesuits, in the past, were assigned to an institution by the Provincial. This process reflected a Province commitment to its various institutions. Considering our present discernment that the Province must be able to give independent service to institutions, we recommend that the major responsibility for attracting Jesuit personnel rests with the institution and the Jesuits who serve it. This process remains subject to the final approval of the Provincial.

“For Jesuits who give service in existing Jesuit institutions, all contractual formalities of hiring, promotion, and retirement which apply for lay members of the staff should be followed. Jesuits who cannot continue their work under such criteria will be given strong support by the Province in achieving opportunities for service commensurate with their ability, training, and desires.

“In keeping with our collective approach, Jesuits will often achieve special impact through a corporate presence, faculty, and campus ministry. We respect an individual's option to choose another approach, which discernment indicates may enhance his apostolic effectiveness. Such opportunities may occur at the regional, national, or international level.

“Our presence on Jesuit campuses does not absolve our total responsibility for a ministry to higher education. Our unique combination of training, talent, and numbers equip us for service, faculty, and pastoral, on secular campuses. We accept this service as an important segment of our ministry to higher education, with the size and scope of this service to be determined by the principle of attraction.

“We recognize a prime responsibility to provide the best possible education for our own men, sensitive to the discernment of ministries on the part of the Province and adapted to individual talents and desires. We suggest that several opportunities be developed in which young Jesuits may acquire their collegiate experience, a continuation of our present diversification at the graduate level, and a theological experience which allows for both the academically oriented theologian and the pastorally directed Jesuit. In either case, we accept a responsibility to achieve excellence in this training and to share this training, when possible, with others who are acceptable in these programs.”

### *Propositions for Higher Education*

1. “Because of a limited supply of qualified men, to achieve excellence; and because of our priorities in other ministries, we should consolidate our major Jesuit presence in higher education to one institution.
2. The Province, as a body, should determine which of our existing institutions of higher learning should have first call on our men.
3. The Province must resolutely address itself to the problem of Jesuits whose past training and achievements leaves them unequipped for continued service in their present institution.
4. The commitment of the New England Province to the ministry of higher education must be broader than presence at our own institutions of higher learning.
5. The communities affiliated with our institutions of higher learning should separately
6. incorporate.
7. Each institution of higher learning should consider itself an integral part of the civic community which it serves.”

## **Secondary Education**

### *Introduction*

“The secondary schools of the New England Province are of primary concern to all Jesuits since the schools are based on the notion of service - at once intellectual and apostolic. Despite this fact, however, many feel that at this time our commitment to secondary educational institutions must be sharply curtailed.

Our schools attempt to introduce students to a serious understanding of man, fallen, yet redeemed, and of our culture, which is radically Christian. Most of our students, however, are from one social class, a class which can receive a good (perhaps excellent) education from other private and public institutions. We must ask ourselves, therefore, whether we, as a Province, want to be identified, in fact, with the white middle class, despite- their needs, despite what we profess in principle.

Our schools can no longer expect that the Province will take the primary responsibility of, assigning Jesuits to these institutions. The application for teaching positions in our high

schools should be the ordinary means of Jesuit faculty recruitment, with the Provincial's office retaining the responsibility of final approval of any individual's assignment.

Our schools must begin to experiment with new and radical forms of curriculum and methods of instruction. Individual teachers must not only be allowed, but encouraged, to be creative and experimental within the wide norms developed by both the faculty and the students. All our efforts should go to develop sensitive, socially aware, compassionate, accepting persons who are able to live happily and productively in this ever-increasing alienated and technological age.”

### *Propositions for Secondary Education*

In the light of the above, we recommend:

1. That within the next five years, the New England Province reduce its corporate commitment from nine to four schools by way of consolidation or withdrawal.
2. That a sabbatical for teachers be standard policy in our secondary schools.
3. That all our schools take immediate steps to integrate their faculties and their student bodies, both racially and socio-economically.
4. That students and faculty be actively involved in determining school policy regarding curriculum, social life, liturgical practices, personnel, discipline problems, etc.
5. That a statement of the general philosophy of Jesuit involvement in secondary education be drawn up by each school in cooperation with the Province Prefect. The philosophy should then be used to develop criteria on which each school should be critically judged.
6. That all Jesuits engaged in secondary education take specialized refresher courses at least every second summer so they will be able to keep up with quickly changing educational techniques and methodology.
7. That each school work toward a complete pay-as-you-go policy.
8. That the Province resolutely address itself to the problem of Jesuits whose past training and achievements leave them unequipped for continued service in our secondary schools.
9. That all our secondary schools, at home and abroad, be responsive to the distinctive cultures of the public served and adapted to their needs.”

## **Social Apostolate**

### *Introduction*

“The most urgent and widespread need of the Church and the world today is the solution of the world's gigantic social problem - the desperate helplessness of over two thirds of the human race to obtain the most basic needs of life; and the world-wide agony caused by oppression, discrimination, dissension, and war. So enormous is the problem that over two billion human beings are desperately in need of decent food, housing, family life, education,

health, employment, self-respect, and hope for their children. A shockingly large number of Americans suffer the same agonizing helplessness in every city and many rural areas in this country. If there is no real hope for a solution soon, we cannot long avoid world revolution and the end of our civilization.

“In a society as richly endowed with brains, wealth, productive power, and organizational skills as ours is today, this situation is a hideous scandal and an injustice to which we as Jesuits should give top priority as the most urgent need of our day. As citizens of the most powerful nation in the world, for good or evil; as members of the most powerful group in the Church and one of the most powerful in New England, we cannot fail to do our utmost towards a solution of a problem this serious.

“In response to this challenge, our aim ought to be a massive personal and communal attack on the social problem. To our shame, we must confess that we are not ready. We have not prepared ourselves to meet the greatest need of our day. We do not have the knowledge or enough trained personnel to undertake such a project in the way it needs to be faced.

“Furthermore, it is obvious that this Congress, judging by the way it has discussed the question thus far and voted on social questions, either does not realize the seriousness of the issue, or is reflecting our deep unpreparedness to cope with it, even lacks the will to begin to cope seriously at this late date.”

#### *Propositions for the Social Apostolate*

Therefore, we propose for consideration the following:

1. The social apostolate is of primary importance; it is under-manned; if we are serious, Jesuits will opt for involvement in this work.
2. Jesuits have been trained in social studies; but they have been assigned, for the most part, to higher education in institutions of learning, not to the direct social apostolate, where they are more needed and could be more effective.
3. "Forming leaders" who will change the oppressive structures of society seems to have had little effect on the social structures of New England, and this result casts serious doubt on the priority of teaching social sciences in college courses as a primary ministry.
4. We recommend that each community do a self-analysis of its contribution and responsibility to the social apostolate, which means changing the structures of society.
5. We need many Jesuits to shift from their present jobs to the social apostolate and a new training program for those who are to work in the social apostolate.”

## **Pastoral Apostolate**

### *Introduction*

“The pastoral ministries, both at home and abroad, used to be thought of as administering the Sacraments, saying Mass, preaching, counselling, and running the parish or assisting the pastor. Vatican II and XXXI General Congregation have broadened the scope of pastoral ministries to include some of the works of the Kingdom which were once the province of the laymen and to include the laymen in some of the works once considered the work of priests, such as teaching theology and managing parish affairs. The changes extend further to blur any sharp distinction between pastoral and social ministries.

“But there is a pastoral ministry for priests, one part of which depends completely on orders, and the other demands competence to be effective or even accepted.

“There is a real need for an open, Christ-like, human, competent, generous priest. Younger people, especially, want not answers but clarification; not to be controlled, but to be shown understanding. They look for sincerity, courage, openness to change, and conviction based on recognizable reasons, even if not completely acceptable as presented.

“Older people, too, need priests to explain to them the rationale of all the changes and to confirm them in the bases of their faith, allegiance, and devotions.

“There is room for now for both types of priests if we are to meet the needs of the people of God. But the second group is waning. The growing need is for more priests of the first type, open to the new spirit, willing to experiment, conscious and respectful of the needs of both generations, and creative enough to provide new formulas to give meaning to worship and service and the place of Christ in our lives.

“Within the Society, the traditional ministries have been parishes, retreats, chaplaincies, and supply in parishes not conducted by Jesuits. In New England, we have not tried much experimentation within this ministry. Discussion and voting at our Congress has revealed clearly that our Congress delegates had not thought much about this ministry of the Society. Many did not seem to realize that parish work is now, by a change in our Constitutions, in keeping with Vatican II, a regular part of our ministries.

“Our pastoral contribution is not confined to traditional forms of parish activity. We are urged ‘diligently’ to seek new forms of parish life; and if old institutions are not adaptable to new needs and methods, we are to drop them.

In addition to parishes, we are expected to conduct retreats, again, adapted to modern needs and thinking. Chaplaincies, too, though not explicitly treated, come under the same criteria: Adapt or abandon. The most general norm for our choice of ministries in the pastoral ministry is ‘adapt’ or abandon, experiment, in the light of the directives of Vatican II and the General Congregation 32.

## *Propositions for the Pastoral Apostolate*

Therefore, we propose for consideration the following:

1. The weakest input of any section of our Province planning and of our Task Forces was in the priestly ministries, as such: parish work, retreats, chaplaincies, new ministries, etc. This is either a sign of minimizing the priestly role, or a sign of too little thought given to updating the priestly function, - or what?
2. Many will assume week-end supply in parishes; few will accept week-end supply in hospitals. One reason given for the difference in attitude is the difference in income.
3. Few works of the Society are as economical in manpower and as effective in spiritual influence as retreat work. The largest single reply in the survey on retreat work was the resounding "NO" to the question, "Would you want to be assigned to a retreat house full-time?" Is this a true sign of low attractiveness?
4. The creative thinking of the Province in "new ministries" has been minimal - such things as communications, Newman chaplaincies, and school chaplains, "floating parishes." Is this the considered value judgment of this Congress?
5. Team retreats for young people rank very high. Retreats in houses not under the Jesuits seem more attractive than our own retreat houses to many. What are the reasons for the preference?"

## **International Apostolate**

### *Introduction*

"The Committees designate the International Apostolate as a specific area of concern only with the greatest reluctance. As stated earlier, the Committees have attempted to locate an international dimension within each of the above areas of concern.

"These proposition and others which apply to our international ministries are formulated in response to certain emphases which became clear last weekend. It was clear how high a priority many delegates from the international areas placed on achieving an international dimension in all our ministries. At the same time, the present sense of isolation on the part of our missionaries and of a lack of international sensitivity on the part of many in the Province also became clear Propositions for consideration:

1. A Province commitment to all our present international missions is essential to accomplish the goals of the Province.
2. The corporate ministries in the Province must begin to set up and implement cooperative programs with their international counterparts."



## **Jesuit life**

### *Introduction*

“The basic problem of religious life is a general malaise reflecting an underlying doubt or uncertainty about its future viability. Previous explicitations of the religious life and its motivation are lacking in meaning to many religious today, and differing ecclesiologies have often led to a fracture in personal relationships within local communities and within the province.

“Communication across various polarity gaps must be worked out and unifying principles of community and corporate action discovered to accept and make operative the basic responsibility of Christ's teaching, that Jesuits must love one another.

“To implement the Province's approach to choice and priority of ministries, the Jesuit course of training is seen as a Province responsibility, to be developed and modified in accord with ongoing discernment of our corporate goals.

“Within local communities which are increasing in number as the average membership is decreasing, the primary challenge is to bridge personal differences of style and understanding, to fashion communities which are accepting and supportive of each member. The varied membership of these communities requires a local flexibility to develop their own lifestyle and size, according to discernment of their needs and aspirations.

“The rapid evolution of our contemporary world "demands of us the capacity to recognize this process: To develop and grow in our ability to minister to this changing world, each Jesuit must maintain a priestly growth through constant study, prayer, and exposure to experiences which will aid this renewal.

“Realistically, a sizable percentage of our men will, at some time during their life, need training to equip them for unforeseen demands on their ministry; psychological or psychiatric help to successfully cope with personal problems. As part of the supportive government of the province, these persons must be provided with adequate resources of personnel and finances to permit early discernment of the problems and successful treatment.

“Jesuits who have given their life to our ministries have a right to adequate group resources, to permit them to live a creative and secure retirement, or to acquire new interests and skills to permit them to continue their ministry. In the New England Province, the number of men in this group entitles them to primary consideration in ongoing planning.

### *Propositions for Jesuit Life*

1. Jesuit communities should attempt to have each member participate in an

- ongoing discernment of their lifestyle, with a goal of providing affective support for the members of their community. Thus, communities must regularly engage in dialogue to achieve this discernment of God's will for them.
2. Since "love of Jesus our Lord impels a person to genuine human love for men and to true friendship" Jesuits within a community should not only be tolerant, but personally support and accept other Jesuits whose style, approach to service, and even theological presuppositions, differ from their own. Friendship should be the ordinary way of life for a community.
  3. The training program for Jesuits must be open and responsive to the discernment of the province, and this discernment must be regularly sought.
  4. The course of studies must be reviewed and amended to facilitate the development of an international outlook in all Jesuits and their publics.
  5. Each Jesuit is expected to take part in regular renewal experiences and ongoing education.
  6. Intensive planning and implementation for retirement and the care of older Jesuits is a prime priority for this Province.
  7. The New England Province should adopt a style of governing based on a supportive atmosphere, group goals, shared discernment, and personal responsibility, with a full awareness of what the implementation of this style of governing involves.
  8. The province should give the highest priority to supporting and encouraging Jesuits seeking to locate themselves in positions which promise best to influence the course of local, national, and international events.
  9. A Province Senate should be set up as a regular channel for corporate discernment. Various administrative details of government can be worked out by the Provincial and his regular staff through interaction with the Senate and other members of the province."

### *Implementation through the 1970s*

Fr. Cleary who succeeded Fr. Guindon as Provincial immediately created a Commission on Ministries. Although, the mandate and scope of work of these Commissions vary from Province to Province, in just about every case, the Commission is charged with the oversight of the implementation of Apostolic Plans. VRev. Robert Manning, SJ in his remarks at the beginning of the 1989 Apostolic Plan comments:

"Yes, we did have a Commission on Ministries in the 1970's. I was a member of it. No, it was not successful despite the best efforts of Dick Cleary, the Provincial. This was so mostly, I think, because there was as yet no consensus in the province about the necessity of planning for our apostolic future. In fact, there may have been little apostolic freedom among us to do so. This decision, therefore, to re-establish such a Commission should not for a moment be looked upon as an easy "out" from hard decisions by passing them on to a committee. The Commission is the Society's tool for such decisions, and I will use it regularly so that I may make the best possible decisions for our apostolic future. For, we cannot fail to do what we must do for God to renew our apostolates."

Comment:

Fr. Manning's comments that "less than optimal" implementation by the Commission on Ministries was based on a lack of consensus about the value of planning for the future and a lack of spiritual freedom to engage properly in the process.

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**“A Shared Vision and Journey:  
Finding God's Will for us in the '80's and '90's  
First Decisions and Action Plans”  
1987**

Published in 1987, the Apostolic Plan is a result of two years of reflection. Its method is like the process from the 1969 Apostolic Plan. The process included:

- Creating a Province Planning Committee
- A survey completed by New England Jesuits
- Establishing a ranking of seven priority issues based on survey results
- Creating Task Forces for each of those issues
  - these task forces worked together on and off for 18 months
- Production of a Portrait of the Province
- Working through drafts of the Plan and receiving feedback on drafts through the partial repurposing of Jesuit gatherings: Province assemblies (June 1985, 1986 and 1987), Province Congregation (March 1987), plus regular meetings of Province Consultors and Provincial Assistants.
- Final version presented on July 31, 1987

*Task Forces*

1. Apostolic Effectiveness
2. Community Life and Renewal
3. Collaborative Planning
4. International Apostolate
5. Formation and Vocation
6. With and For the Poor
7. New Apostolic Initiatives [New Ministries]
8. Aging, Health Care, Second Career

*Table of Contents of “A Shared Vision ...”*

First Decisions and Action Plans

Appendix 1: Criteria for Evaluating Apostolic Effectiveness

A collection of standards and benchmarks, based on reports from Task Forces

Appendix 2: Progress Reports

A series of self-studies of high schools based on the “Criteria” (Appendix 1)

Appendix 3. Moments

The Task Force on Community Life and Renewal made the following recommendations concerning Faith, Service, Sacrifice, Enjoyment, and Communication/Conflict.

The Plan document then presents three Province policies (Retirement, Sabbaticals and Health Education). And finally, the Plan offers a narrative on Province finances.

The Apostolic Plan describes the renewal agenda for the New England Jesuits. There are two movements in the renewal: renewal of apostolates and renewal of Jesuit community life. We will now turn to three important sections of the Plan. Firstly, the structure and key actions of the Plan will be described.

Secondly, we have included the Criteria for Evaluating Apostolic Effectiveness that are related to the proposals for apostolic renewal.

Thirdly, the “Moments” are key types of activity that should characterize every Jesuit community and are related to the renewal of Jesuit community life. They are like criteria for evaluating the quality of community life.

## **First Decisions and Action Plans**

### *Renewal of apostolates*

“I have become convinced, therefore, that the next steps in our renewal must look much more to corporate renewal.

“But the main thrust of these remarks and the decisions they contain is to set in place processes and mechanisms that will move us toward corporate renewal both in our apostolic ventures and in our community living, i.e., toward an even greater integration of our spiritual life and apostolate. We are now ready, I believe, for resolute movement toward the corporate goals set for us by the last three General Congregations, whose documents tell us authoritatively what it means to be a Jesuit in today's world.

“[The Society] is asking us to discern the signs of the in-breaking of God's reign not just in personal terms, but also in societal terms. Where in our history is God's cause located? I fully agree with Task Force VI that we urgently need a profound change of religious consciousness to carry out this task ... We need a process that will help us as individuals

and as communities to become discerning in the new way demanded of us if we are to fulfill our mission today.

“This Commission on Ministries will, therefore, be the liaison between the Provincial and all those groups in the apostolates and communities which are engaging in apostolic planning. All our apostolates must engage in such apostolic planning, and most have begun to do so. Our high school apostolates have made an excellent beginning of such planning, and so, too, have our higher education communities.”

### *Criteria for Evaluating Apostolic Effectiveness*

Two task forces worked for months to develop these “Criteria”. One can imagine from the way these are presented that the planning committee assumed that an institution could simply take these and execute a successful self-study. For an evaluation of the performance of a Jesuit institution to be successful, the evaluation tool must validate successes and open paths to improvement and renewal. One can be in complete agreement with the importance of the seven domains in which the 49 criteria are organized. One can be in complete agreement with the importance of the questions. But for an institution to perform a self-study these questions need to be transformed into standards and benchmarks. In institutional assessments, these are never posed as questions, but always as declarative sentences. These 49 questions must have been greeted with some confusion. It is hard to imagine that the answers to all these questions would help the Province move forward in its ability to execute an appraisal that would lead to a better way to make decisions about ministries. Here are the Criteria for Evaluating Apostolic Effectiveness.

#### *Service of the Poor and Promotion of Justice*

- Is our present or proposed ministry helping to narrow the gap between the rich and the poor in our society and the world?
- Are we responding to those who are most in need?
- Does our work help us maintain our own poverty, freedom, and ability to criticize the in-justice of our society?
- Are we just in our own dealings with others, individually and in the institutions for which we are responsible?

#### *Needs of the Church and World and our ability to meet them*

- What are the most pressing needs of the local Church? the international Church?
- How can we contribute most effectively to the humanization and evangelization of our culture?
- What specific missions have we been given by the Church?
- In what direction is the Church moving under the guidance of the Spirit?
- How can we best serve this growth of the Church?
- How can we work most effectively with the local Church? What concrete

support does the local Church offer?

- How does our present or proposed work build on our strengths, our experience, and our traditional charisms such as the intellectual life, education, and the Spiritual Exercises?
- Does our present or proposed work provide service to people no one else wants to serve, or who are being served inadequately?
- Are there others who can do the work as well or better?
- If others are doing the same work, why are we also doing it?
- Are we guided by the *magis*, always choosing those works that are the most challenging and have the greatest impact?
- What are our short-term goals? our long-term goals? How do we determine whether these goals are being met?

### *Opportunities for Collaboration*

- What opportunities do we have to involve colleagues, especially lay colleagues, in our work?
- How can we share our spirituality, our values, and our sense of mission with them?
- Do we effectively communicate our values and our sense of mission to them?
- Do our colleagues show interest in and enthusiasm for our mission and work?
- Do we give our lay colleagues, both men and women, equal respect, and appropriate access to decision-making power, especially in the institutions we run?
- Does this ministry facilitate the development of an on-going faith community?
- How does this ministry link up with and impact on the other works of the province?
- How does this present or proposed work fit into the planning of the local, diocesan, and regional Church?
- Is there an ecumenical dimension to this ministry?
- Is this a ministry that will likely call forth involvement of others in the future?

### *The Nature of the Impact on Those We Serve*

- Are we helping others to grow in the knowledge, love, and service of God?
- Is there enough direct contact with those we serve so that we can communicate our personal care and concern? Do they feel we care about them?
- Do we communicate effectively our Christian and Jesuit values (especially in education)?
- Do we teach and inspire others to question the materialism, violence, and

- injustice of our culture?
- Again, what concrete evidence is there that this has been effective?
  - What effect do we have on the institutions in which we work, as well as other institutions around us?

*The nature of the effect on us*

- Do we experience consolation in our work?
- Are we in a work in which we can be effective? Do we have enthusiasm for what we are doing?
- Do we receive adequate challenge, support, feedback, and opportunities for personal and professional growth in our work?
- Does the work help us grow in the knowledge, love, and service of God?
- Do the works we do and the way we do them attract others to join us?

*Of the nature of the relation to the institution where we work*

- Do we feel that the institution within which we work supports and promotes our Jesuit mission and values, or does it have its own purpose that is neutral or opposed to our values?
- How much of our freedom - both freedom of movement and freedom to criticize - should we surrender through our identification with the institution?
- Are we developing institutional structures that deal realistically with the changing numbers of Jesuits available for our work?
- Does the institution within which we work give adequate financial support?
- Is it responsive to personal needs? Does it allow professional development and growth?
- Are we given a share in the decision-making power of the institutions within which we work?
- What place is there for prayer in the institutional framework?
- Is it possible to form Christian communities in this institution?

*The nature of community support*

- Do we find in our community interest in and enthusiasm for our work?
- Does community life increase our energy for our work or take it away?
- Is there regular discussion in the community of the meaning, importance, and effectiveness of our work?
- Do we have a sense of sharing in a corporate work, or are we isolated and competitive individuals doing our own jobs?



## **Renewal of community life**

*An exhortation about the spiritual life, living the vow of poverty*

"... there are structures of community and society which are sinful, i.e., positively inimical to the values of God's Reign, and there are others which are more in tune with these values, and we must learn to tell the difference. Thus, our corporate renewal must use every means to help us to overcome these sinful tendencies, patterns, and structures at every level.

"I expect every Superior to work tirelessly and beyond discouragement to help his community become a community of discernment following the instruction of Fr. General.

"To discern together about our apostolate will help us ... to keep alive the thrust and the dynamism with which we ought to carry out our mission,' and that is only possible, Fr. General [Kolvenbach] insists, through the practice of personal prayer, examination of conscience, and spiritual direction, and the repeated experience of the Exercises themselves, made under expert guidance.

"Finally, because it is our conviction that our apostolic identity as Jesuits is significantly influenced by our community living, there is '... need to structure in our communities, flexibly to be sure, but firmly, a way of life that favors personal and community prayer, provides for the relaxation of tensions and the celebration of life, and establishes a climate in which men dedicated to apostolic service can as the apostles of Jesus did - gradually grow to the height of their vocation' (GC 32, 216). For the Jesuit of today community life must be more humanizing (and spiritually energizing) than it presently is. At this moment in our history there is a deepening urge in many Jesuits to share truly a "companionate experience" through spiritual and human bonding. Community life must be the place where the value of shared dependence can be experienced, where the individual Jesuit can grow both in need and love for the Society, where he can be enriched and have a greater awareness of being loved by others who have received the same call.

"I expect, therefore, that there will be a significant reduction in our consumption of food, beverage, and entertainment because of this examination, applying unswervingly the Society's norm, i.e., the style of life of a family of slender means.

"I expect that this examination will be a regular part of our communal discernment each year since it is readily apparent that creeping consumerism is overtaking us. It will be a part of my annual visitation.

"Intentional community, i.e., the ways in which we come together to be 'friends in the Lord,' does not have to be geographical. You are probably familiar with the helpful distinction that Robert Bellah, in his book, *Habits of the Heart*, makes between "communities of memory" and "lifestyle enclaves." The former are communities with a shared history and tradition which are concerned with ways of giving qualitative meaning to the living of life. A "lifestyle enclave," on the other hand, is formed by people who share some features of private life, and its members express their identity through shared patterns of

consumption and leisure activities. Too many of our communities are rapidly becoming "lifestyle enclaves." We must be converted, therefore, into "communities of memory." The annual visitation will be a time to evaluate how well we are moving in this direction called for by our charism and our law. It is in all truth a matter of life or death for ourselves and for our apostolic effectiveness."

### *Moments*

The Task Force on Community Life and Renewal made the following recommendations concerning Moments of Faith, Service, Sacrifice, Enjoyment, and Communication and Conflict. We have set out below the Plan's description of "Moments" that will help the local Jesuit communities to become "friends in the Lord":

#### *Faith*

"Each of our houses should be directed to develop its liturgical calendar, wherein community concelebrations and liturgies are clearly anticipated, and various times are designated for common prayers and devotions that are suitable.

"The great benefits of sharing during the 19th Annotation Retreat exemplify the blessings that come from such efforts. The continuation of this sharing, especially in small groups, should be strongly encouraged as an effective means for the reinvigoration of spirit in Province Planning.

"The assurance that the Jesuits in our houses can find opportunities for common prayer and worship should be of primary concern to Superiors. Individual Jesuits should be urged to share their faith with one another in every possible constructive and creative way. Nor should the traditional structures be neglected. In fact, perhaps never have spiritual direction and the account of conscience been more necessary. Superiors should see to it that all members of their communities are enabled to share their faith, their concerns, their ideas and hopes, both in formal and informal meetings.

"The Provincial and the superiors of the province should see to it that the decrees of the recent General Congregations, which were an attempt to bring the fruit of the Second Vatican Council to Society life, be systematically and creatively implemented in our houses.

"Finally, in our houses, frequent instructions, lectures, public consultations with theological and other experts should be made available to ours."

#### *Service*

"Visiting the sick and assisting them, as well as brotherly participation at wakes and funerals of Jesuits and their relatives should be strongly encouraged.

“All communities should treat service persons, especially those externs who work in our houses, with the utmost justice and the charity of Christ.

“Whenever they can, individual Jesuits should be helpful in community in such tasks as driving the elderly or the sick, looking after house chapels and guest rooms, handling the mail, caring for automobiles and common areas such as free desk, haustus room, etc.

“As companions of Jesus and each other we must be willing to concretize our efforts to encourage and support each other and to be open to input, comments, and helpful hints from one another.

“There should be a periodic review (at least yearly) within each community to ascertain whether our lifestyle supports our apostolic mission.

“Each local community should encourage genuine hospitality both to Jesuit and lay guests especially our families and colleagues.”

### *Sacrifice*

“There is need to concretize in practical ways our desires to serve the poor surrounding our local communities.

“There is serious need for a community as well as a Province response to the dangers of alcoholism.

“There is serious need to refrain from smoking in common areas.

“There is a need for each local community to live as a family of modest means no matter what the lifestyle of those we meet in our apostolates.

“There is a need that communal sacrifices and ascetical practices be encouraged especially during the penitential season of Lent.”

### *Enjoyment*

“Opportunities to celebrate our life together should be strongly encouraged.

“Special care should be exerted in welcoming new members, especially younger Jesuits, into our institutional communities; in addition, frequent contact should be extended to the *de gentes* who are attached to local communities.

“Common areas should be inviting and comfortable for Jesuit gatherings.

“Jesuits should spend time together in relaxation and should seek out one another’s

companionship for vacations or for other leisure activities such as concerts or sporting events, meals, or movies, walks or rides.”

### *Communication/Conflict in local Jesuit communities*

“Each local community or small grouping should hold community meetings at least once a month with a proposed specific agenda.

“A yearly community/grouping away is strongly encouraged.

“There should be on the part of each community member a balance between individual privacy and involvement in the community.

“The account of conscience and spiritual direction are vital channels of communication for our way of life.

“The issue of sexuality cannot be ignored.

“All Jesuits, but especially the Superior, have the responsibility to confront those members of the community who are disruptive of community life because of their cynicism, individualism, criticism of others, and emotional or chemical problems.”

### Some observations:

The purpose of this exercise is to present a snapshot of the process and major themes in the two Extraordinary Apostolic Plans. A review of the implementation of each plan was not part of the scope of this snapshot.

In 1969, Fr. Guindon observed rejection and misunderstanding of the need for apostolic planning and a lack of spiritual freedom. He saw these as intractable obstacles that jeopardized the future of the New England Province. We observe a profound difference between the 1969 and 1987 Apostolic Plans. A part of this difference reflects the impact of the Renewal/Rediscovery of the Spiritual Exercises that began in the early 1970s. This gradual unfolding of the Spiritual Exercises inspired Provincials Manning, Devereux, and Novak to call the east coast Jesuits to make the Annotation 19 Retreat. That experience was the spiritual antechamber to the Planning process.

As with the New York Province, we observe a progression.

As we stand on the threshold of USA East apostolic planning, we will take the next step. The Spiritual Exercises will be the method we use to allow the Holy Spirit to reveal to us our shared apostolic future. Disciplined spiritual conversation will be the basis of communal apostolic discernment about our future ministries.

## **Appendix 1**

### **List of Task Forces for the 1969 Apostolic Plan**

#### *General Services Task Force*

Jesuit attitudes, Talents, and Desires for Present and Future Ministry: A Survey  
Financial Resources  
Diocesan Survey, Bishops, Priests' Senates, Lay Councils

#### *Higher Education*

Presently Existing Jesuit Institutions  
Our Mandate to address Unbelief and Other Contemporary Theological Issues  
Secular Campuses  
Weston College School of Theology  
The Specific Finality of a Catholic University and of a Catholic College  
The Role of Jesuit Institutions Within the Community: Local, National, and International  
The Campus Ministry

#### *Secondary Education*

Criteria for Evaluating Jesuit Secondary Schools  
Publics, Present and Future, Served by Jesuit Secondary Education  
Curriculum  
Educational Impact  
Religious Education  
Experimental Approaches  
Jesuit Personnel

#### *The International Scene*

Baghdad Mission  
Brazil Mission  
Jamaica Mission  
Mission to Islam  
International Collaboration (23, 25, 28)  
Rome Involvement  
Lay Apostolate  
Training Program for Mission Personnel  
Interprovince Cooperation

#### *Pastoral and Social Apostolate*

Parishes  
Retreats  
Jesuit involvement with the Black Communities  
of New England and other Underprivileged Groups  
Social Apostolate - Information and Trends

*Jesuit Life and Training*

Communication

Jesuit Development

Community and Lifestyle

Ongoing Education and Renewal (37& 45)

Center for Apostolic Renewal

Alcoholism and Crippling Career Problems

Retirement and Second Ministries

Administration

*New Ministries - The New Church and the New World*

Adult Education

Ecumenism

Communications Media and Writing

Sacred Heart