

LOYOLA ACADEMY STRATEGIC PLAN & DEPLOYMENT



Loyola Academy is a part of ANDHRA JESUIT PROVINCE. The institution has a strong strategic plan prepared for 10 years. The following are the main strategies of Loyola Academy

1. In order offer meaningful counseling services, School education and Higher education will ensure at least one full time counselor-lay person or a Jesuit-in every school/college of the province from next academic year.
2. Loyola academy will launch a research center, beginning with science subjects, particularly in biotechnology
3. From the academic year 2018-19, Loyola academy will explore the possibility of launching an evening college (self-financed-second shift) on its campus
4. By the beginning of the academic year 2020-21, Province will take steps to establish a school of excellence Loyola Academy, with the financial support of St. Patrick's School.
5. Before 2022, Loyola Academy will construct an auditorium in the campus that could also be used for renting to generate income for the college.

6. Loyola academy will construct separate building for school of commerce in its campus from academic year 2022-23. Loyola Academy will launch a business school in its campus in collaboration with XIMB(Xavier Institute of Management, Bhubaneswar)
7. By 2025-26, School Education will start two new schools---one in the campus of Loyola Academy and another in the campus of Andhra Loyola college
8. By 2026-27, Spirituality commission (SPC) will take steps to establish psycho-Spirituality centers in Loyola Academy

The following are the Deployment of different strategies from 2013-18:

2013-2014	
Strategy	Deployment
Curriculum Development	Academic Audit Cell was formed which has suggested and implemented certain guidelines to improve the Syllabus in having uniform pattern for each department with concern of BOS
Teaching and Learning	Curricular and lesson plans were designed by the staff of each department with lecture outlines. Teaching diary and teaching notes were prepared before going for the classes. PPTs for important topics were prepared and used for effective teaching by lecturers. After completion of the topic prepared notes handouts were given to the students
Examination and Evaluation	Revised the Continuous Internal Assessment pattern by including Weekly tests, Mid-semester, Prefinal, Assignment/seminar and Viva-voce for theory papers. Unique feature of Loyola Academy is all the students have to undergo any one of Industry internship or project in the V, VI or VII semester.
Research and Development	About eight Minor Research Projects were applied and were sanctioned by UGC.
Library, ICT and physical infrastructure / instrumentation	Fr. U.S Paul E-Learning Center is equipped with a digital library which has 1.34 lakhs e-resources which can be accessed through wifi connection. This new digital library has been accessed by around 500 students and 25 lecturers. In addition to this, the library has also started e-mail service of E-text books. The college library has added 500 books in this academic session, thus taking up the total tally of books to 38,650.
Human Resource Management	As a part of HRM about 35 teaching staff members were given a chance to participate and present papers in various State, National and International seminars, conferences etc.

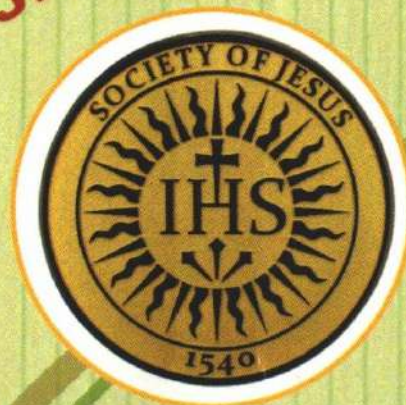
Faculty and Staff recruitment	Recruitment of faculty is done as per university guidelines by paper advertisement followed recruitment committee comprising of university nominee
Industry Interaction / Collaboration	Every Department of the college has interactions with the industries in framing the syllabi, for projects, industry internship, placements etc
Admission of Students	College conducts entrance examination followed by interview for admission into UG courses, and follows Osmania University common entrance test followed by counselling for PG courses.
2014-15	
Curriculum Development	Faculty consult industry experts, parent department of Osmania University and implement their suggestions in upgrading the syllabus which is approved in the Board of Studies meeting of the respective departments.
Teaching and Learning	Curricular and lesson plans were designed by the staff of each department with lecture outlines. Teaching diary and teaching notes were prepared before going for the classes. PPTs for important topics were prepared and used for effective teaching by lecturers After completion of the topic, notes and handouts are given to the students.
Examination and Evaluation	Revised the Continuous Internal Assessment pattern by including Weekly tests, Mid-semester, Prefinal, Assignment/seminar and Viva-voce for theory papers. Unique feature of Loyola Academy is all the students have to undergo any one of Industry internship or project in the V, VI or VII semester. CIA for 2014-15 batch changed.
Research and Development	Seven Minor Research Projects are going on which were sanctioned by the UGC.
Library, ICT and physical infrastructure / instrumentation	Fr. U.S Paul E-Learning Center is equipped with a digital library which has 1.34 lakhs e-resources which can be accessed through wifi connection. This new digital library has been accessed by around 500 students and 25 lecturers. In addition to this, the library has also started e-mail service of E-text books. The college library has added 500 books in this academic session, thus taking the total tally of books to 38,650.
Human Resource Management	As a part of HRM about 10 teaching staff members were given a chance to participate and present papers in various State, National and International seminars, conferences etc.
Faculty and Staff recruitment	Recruitment of faculty is done as per university guidelines by paper advertisement followed by an interview by the recruitment committee comprising of university nominee, subject experts, and members of management .
Industry Interaction / Collaboration	Every Department of the college has interactions with the industries in framing the syllabi, for

	projects, industry internship, placements etc
Admission of Students	College conducts entrance examination followed by interview for admission into UG courses, and follows Osmania University Common Entrance Test and counselling for PG courses.
2015-16	
Curriculum Development	Faculty consult industry experts, parent department of Osmania University and implement their suggestions in upgrading the syllabus which is approved in the Board of Studies meeting of the respective departments.
Teaching and Learning	Curricular and lesson plans are designed by the staff with lecture outlines. Teaching diary and teaching notes are maintained. PPTs for important topics are prepared and used for effective teaching. After completion of the topic, notes and handouts are also given to the students.
Examination and Evaluation	The scheme of examination follows continuous evaluation process involving internal assessments, assignments, seminars/viva-voce, Semester-End Examination. The evaluation process follows the SGPA and CGPA methods of scoring on a ten-point scale and final award is given through grades.
Research and Development	Seven Minor Research Projects are in progress sanctioned by UGC
Library, ICT and physical infrastructure / instrumentation	Fr. U.S Paul E-Learning Centre is equipped with a digital library which has 1.41 lakh e-resources which can be accessed through Wi-Fi connection. This new digital library has been accessed by around 540 students and 25 lecturers. In addition to this, the library has also started an e-mail service of e-text books. The college library has added 1291 books in this academic year, thus taking the total tally of books to 7,99,610.
Human Resource Management	As a part of HRM teaching staff members were given a chance to participate and present papers in various State, National and International seminars,
Faculty and Staff recruitment	The recruitment of faculty is done as per university guidelines by paper advertisement, followed by an interview by the recruitment committee comprising of university nominee, subject experts and members of the management .
Industry Interaction / Collaboration	Every department of the college has interactions with the industry in framing the syllabi, for projects, industry internship, placements etc
Admission of Students	The College conducts an entrance examination followed by interview for admission into UG courses, and follows Osmania University Common Entrance Test and counselling for PG

	courses.
2016-17	
Curriculum Development	Curriculum is designed in order to achieve vision and mission of the institution to fulfill the needs of current era, so that employment can be provided to each and every student of the College. Faculty consults industry expert of parent department of Osmania University and implement their suggestions in upgrading the syllabus which is approved in the Board of Studies meeting of the respective departments. Osmania University and implement their suggestions in upgrading the syllabus which is approved in the Board of Studies meeting of the respective departments.
Teaching and Learning	Lesson plan is be prepared in every course and instruction is be delivered adhering to the academic plan. Motivation towards Research for staff and students. Assistance to students to get admission for Higher Education. Encouraging students to do mini projects in the concerned subjects. Expert lectures/NPTEL lectures to create wide exposure to students. Conducting Skill Development training programs. Video lessons, PPT's, Lab Experiments on theoretical concepts. Periodical evaluation of results and counselling the students as well as faculty. Conducting extra classes for the academically backward students. Faculty are using teaching methods such as blogs, social media for posting hyperlinks, and guiding students on use of online databases for project work. Facilities are provided to assist student to make seminar presentations using audio-visual aids and power point presentations. Each department also maintains a record of innovative seminars presented by the students. Each department regularly invites guest faculty from the concerned Industry. Experts from the Industry are invited to assess internship presentations. Visits are organized to Industries, various social organizations, exhibitions, and technical fairs. Advanced learners are encouraged to present papers at seminars and workshops. Students are encouraged to maintain notice board with display of paper clippings from National and International journals, newspapers and magazines.
Examination and Evaluation	The scheme of examination follows continuous evaluation process involving internal assessments, assignments, seminars/viva-voce, Semester-End Examination. The evaluation process follows the SGPA and CGPA methods

	of scoring on a ten-point scale and final award is given through grades.
Research and Development	Three Minor Research Projects were sanctioned by the UGC this year.
Library, ICT and physical infrastructure / instrumentation	‘Rev. Fr. U.S Paul E-Learning Centre’ is equipped with a digital library which has 1.41 lakh e-resources which can be accessed through Wi-Fi connection. This new digital library has been accessed by around 540 students and 25 lecturers. In addition to this, the library has also started an e-mail service of e-text books. The college library has added 1291 books in this academic year, thus taking the total tally of books to 10247650.
Human Resource Management	As a part of HRM teaching staff members were given a chance to participate and present papers in various State, National and International seminars, conferences etc. a two day orientation program was conducted for teaching staff. One day orientation program was conducted on CBCS. One day orientation program was conducted for non-teaching staff.
Faculty and Staff recruitment	The recruitment of faculty is done as per university guidelines by paper advertisement, followed by an interview by the recruitment committee comprising of university nominee, subject experts and members of the management.
Industry Interaction / Collaboration	Every department of the College has interactions with the industry in framing the syllabi, for projects, industry internship, placements etc
Admission of Students	The College conducts an entrance examination followed by interview for admission into UG courses, and follows Osmania University Common Entrance Test and counselling for PG courses.

ANDHRA JESUIT PROVINCE



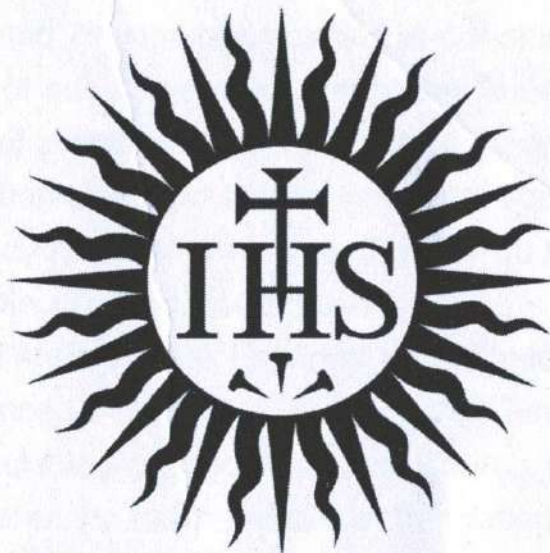
APOSTOLIC ACTION PLAN

2018 - 28



Apostolic Action Plan

2018-19 to 2028-29



ANDHRA PROVINCE
OF THE SOCIETY OF JESUS
JUNE 29th, 2018

(For private circulation only)



ANDHRA JESUIT PROVINCE

Provincial

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Letter of Promulgation

Dear Superiors and members of our communities,
Peace of Christ.

I wish to share with you the happiest news that Fr. General has approved and blessed the Apostolic Plan of Andhra Jesuit Province 2018-19 to 2028-29 through his letter dated 7th June but received at our office on 13th June. He is highly appreciative of our active involvement and substantial contribution in the entire process of preparation and drafting of this Apostolic Plan. Kindly read his letter and thank the Lord for this wonderful apostolic plan that we as a body have drafted. We shall own it as it is the fruit of our personal and collective prayer, reflection and discernment.

I as the Provincial of Andhra Jesuit Province, promulgate this Apostolic Plan of Andhra Jesuit Province 2018-19 to 2028-29 on 29th June 2018, the feast day of Sts. Peter and Paul the great apostles of the Church. May their prayers and blessings be with us as we move forward in translating this plan into action. As we embark on this endeavour of implementation, Fr. General has requested us to prepare a summary grid of plan of action outlining clearly the priorities and the time line for different action. Hence, I request you to meet as a community to draw up an annual plan, outlining the priorities and time line for your institution and apostolate to carry out the proposals for the next three/five/ten years. You will also have to keep in mind the budget as proposed in the apostolic plan for your community or apostolate. I request you to send me the summary grid of the plan of action for the academic year 2018-19 by 15th July 2018 so that you might begin the Implementation at the earliest.

I am hereby sending in the attach the approved Apostolic Plan. Kindly make copies and give to every community member of yours. This will greatly help you to refer to it and begin the discussion on the implementation of proposals in your community/commissions. The printed copy of Apostolic Plan will be sent to every province member as soon as it is ready.

I have already constituted the Apostolic Plan Follow up Committee (APFC) with the following members: Frs. N. V. Bhaskar (Coordinator), A. Rex Angelo, Ch. Amar Rao, L. Joji, and T. Lourdu. APFC will only facilitate and assist the respective communities or commissions or province administration in implementing the Apostolic Plan and will carefully avoid any semblance of imposing itself. Fr. General has directed me to send regular six-monthly report on the implementation of our Apostolic Plan. The salient features of the implementation of the Apostolic Plan will be published in the Province News Letter regularly.

As I conclude this letter of Promulgation, I recall with you the *Kairos* moments we all experienced during the whole process of Apostolic Planning. The Spirit of the Lord initiated, led and guided it. We believe that the same Spirit will lead and guide us to translate the plan into action. We surrender our apostolic plan to the Triune God and assure Him that we will collaborate and cooperate with Him and with each other to realize His mission. May our Blessed Mother Mary together with St. Joseph her spouse, St. Ignatius our founder and all Jesuit Saints intercede for us and bless us. Let Hope and Joy abound in the Province as we move forward for His Greater Glory with the Spirit of Magis.

Amalraj s.j.

P. S. Amalraj, SJ.
Provincial

Date: 29th June 2018





CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

Rev. Fr. Paramasivam S. Amalraj, SJ.
Provincial
Satyodayam
12-5-33, S. Lallaguda
Secunderabad 500 017, INDIA

AND 2018/08
07 June 2018

Dear Father Amalraj,

The Peace of Christ!

Thank you for your letter (ANDHRA 2018/02) dated 1 May 2018, in which you have presented the Apostolic Plan of the Andhra Jesuit Province.

You have gone through a good process spanning about 9 months and the resulting document is very detailed. I like the way it is divided, beginning with our life as Jesuits in the Society of Jesus flowing into Mission, the apostolic aspects of our life. As I have said, Life and Mission are one reality – like two sides of the same coin – one leading to and influencing the other and vice versa.

The Apostolic Plan has 5 parts, of which a follow-up mechanism, so essential to the success of an apostolic plan, is included. I like very much, also, Part IV: "Proposals for Pioneering Ministries". It shows quite a bit of creativity and some forward thinking. I see in it traces of the audacity of the improbable, if not the audacity of the impossible.

You have involved all the superiors, commission coordinators and the Directors of major works. Each community and commission has also been involved in and has contributed to the final product. Thus, and this is very important for the success of any apostolic plan, the final product is owned by the whole province. I can see that the outcome is the fruit of personal and collective prayer, reflection and discernment. The sections on "Spiritual Life" and on periods for implementation of the Plan are also good. It is also clear who will do what as well as the roles and responsibilities of the Province Administration, Commissions and Communities. The Plan has also given the province a sense of direction and orientation. As you have indicated in your letter, it has also paved the way to invest your present and future resources in the required areas.

Perhaps it would be helpful if there were a summary grid outlining clearly the priorities and the timeline for different actions. This would facilitate ongoing monitoring. It would also help if you, along with your Consultants, scheduled an annual session where someone presents a review of what has taken place in terms of the apostolic plan.



The work was accomplished with the able assistance and facilitation of Fr. Sebasti L. Raj. Do convey my thanks to him for this service.

You can be sure of my prayers and blessings as you embark upon this challenging Apostolic Plan. Do send me the regular reports (every six months or so should do) to keep me informed of the implementation and follow-up. God bless you and the members of the AND province.

With cordial good wishes and in union of prayers,

Sincerely yours in the Lord,



Arturo Sosa, S.J.
Superior General

CONTENTS

Abbreviations	02
I. Introduction	03-08
A. The Planning Process – Fr. Provincial	
B. The Calendar of the Planning Process	
II. Our Life in the Society (Province)	09-15
A. Spiritual Life	
B. Community Life	
C. Role of the Superior and Community in the Ministries	
D. Governance	
E. Strengthening the Strengths	
III. Apostolic Plan for Our Mission	16-24
A. Action Plan for Immediate Implementation	
B. Action Plan for Three Years	
C. Action Plan for Five Years	
D. Action Plan for Ten Years	
IV. Proposals for Pioneering Ministries	25
V. Follow-Up Mechanism	25
Annexures: Relevant Documents	27-45

ABBREVIATIONS

COMMUNITIES

ALC	Andhra Loyola College
ALP	Amalapuram
ANJ	Ananda Jyothi
DRS	Darsi
HND	Hindupur
KAR	Karimnagar
KKP	Katukapalli
LAC	Loyola Academy
LPS	Loyola Public School
PAT	St Patrick's
PLV	Pulivendula
SRP	Suryapet
SAT	Satyodayam
SMD	Samadarshini
VNK	Vinukonda

COMMISSIONS

CMC	Communication
HEC	Higher Education
PTC	Pastoral
SAC	Social Action
SEC	School Education
SPC	Spirituality
YTC	Youth
APC	Apostolic Planning Commission
APFC	Apostolic Plan Follow-up Committee
EAPC	Extended Apostolic Planning Commission

I. Introduction

A. The Planning Process (Fr. P.S. Amalraj – Provincial)

- 01 The process in any planning is a crucial factor to be considered to achieve the expected results. Hence, if we have today a well-defined apostolic planning with time-frame for implementation and completion and with a mechanism to monitor the progress, evaluate it and intensify it further, it is because of the process which we initiated and followed. We shall describe this process in this section and thus give due recognition to it so that this approach can be adopted and followed even in the future.
- 02 Fr. General in his address to all the major superiors of JCSA, at Jabalpur, in February 2017, indicated that each province should have an apostolic plan to move forward to achieve the one single *Missio Dei*. It was not only an inspiration from Fr. General but also a mandate given by him to us. The mandate of Fr. General and our need to have an apostolic plan for the province became the animating force to initiate the process of apostolic planning for the province.
- 03 We needed a resource person to accompany us in this process and we set the following criteria to identify such a person: he has to be a participant of GC 36, well-versed in the documents of GCs 35 and 36 and Fr. General's letters, experienced in evaluation and preparation of apostolic plan for religious congregations and dioceses using the tools of discernment, collaboration and networking, competent in conducting and moderating various sessions, capable of collating and presenting the reports in a coherent way and available and committed to visit the province and accompany the entire process. Accordingly, a thorough search was made, and we identified Fr. Sebastia Raj, the former Provincial of Madurai Province and consultor of POSA and now the Pro-Vice Chancellor of St. Xavier's University, Kolkata. His consent was obtained, and the consult approved his role in the entire process of Apostolic Planning.
- 04 A Consultation, comprising the Province Consultors, Local Superiors, Commission Coordinators and some Directors of major works, was held on August 19 and 20, 2017. Before that, a detailed letter enumerating the goal of consultation and the needed materials — such as extracts from GCs 35 and 36, a concept note on strategic planning, the questionnaire that would be discussed and the methodology that would be used at the consultation — were sent to the participants. On the first day of the Consultation, the same materials were once again distributed to all the participants, and the participants were given enough time to go through these materials, after the initial input by the resource persons, Fr. Sebastia Raj. Then, the entire assembly was divided into eight groups and each group analyzed the present situation and the status of the province using the SWOT methodology. In the context of this analysis, the eight groups also discussed and articulated

the possible actions for three years, five years and ten years as well as the pioneering areas to move into. The reports of the SWOT analysis and the proposed action plan were presented at the plenary sessions and all the reports were collated.

- 05 On the second day of the consultation, another set of questions was given on Life in the Spirit, Community and Governance. Eight new groups were formed, and each discussed the questions, prepared their reports and presented them at the plenary sessions. In the session that followed, the resource person presented a time schedule for the process to move forward. It was discussed and accepted by the aula. The two days of Consultation evoked a visible positive energy and great hope in the members. The members experienced the presence and the work of the Spirit. This serene and inspiring ambience set the tone for the process to move forward.
- 06 A committee named "Apostolic Planning Commission" (APC) was constituted on 22nd August with Fr. ISF Jeyaraj as Convenor, Fr. Sundar Mummadi as Secretary and Bala Kumar, Uvari Antony and Lourdu Thumma as the other members to assist and work with Fr. Sebastia Raj, the resource person.
- 07 A circular letter was sent on 23rd August to all the members of the province, communities and commissions explaining the process followed at the Consultation and the entire consolidated report of the two-day Consultation. Along with that, a questionnaire, to be discussed by each community, including scholastics community in common houses, and by all the commissions, was sent with target dates to send back the responses. Prayers of each community and every member of the province were requested for the success of the apostolic planning process.
- 08 The respective communities and the commissions held their meetings, discussed the questions and sent their reports to the secretary of APC who in turn collated these reports and sent them to the resource person on 25th October to prepare the first draft report. In the meantime, on 10th November the provincial constituted a steering committee with Fr. Koppala Stany as convenor, Frs. G.A.P. Kishore, Amar Rao, N. Bhaskar and Y.T. Prabhu as members to conduct the two Province Assemblies (Province level consultation). As Fr. ISF Jeyaraj could not be present at the APC meetings due to his involvement in the long retreat of the novices, he was replaced by Fr. P. Balashowri, in the APC. A meeting of Extended Apostolic Planning Commission (EAPC) with the resource person was held on 13th November to discuss the first draft.
- 09 As per their suggestion, the provincial sent the first draft on 15th November to the communities and heads of apostolic commissions for revising and fine tuning. The communities were asked to send their revised report by 25th November. These reports were collated and again sent to the resource person. The same collated reports of the communities were sent to the

heads of the apostolic commissions for their discussions and suggestions. The report of the apostolic commissions was sent to the resource person for the preparation of second draft report. On 13th December the second draft report was sent to finance commission and EAPC. The finance commission had a meeting with resource person on 15th December to look into the financial implications of the plans suggested.

- 10 There was a meeting of EAPC with resource person on the second draft report on 16th and 17th December. The resource person explained to the EAPC the rationale and the method followed in preparing the Second Draft. Subsequently, sufficient time was given to the members to read the action plan prayerfully and mark those plans which they would like to be considered. Every point of the first part of the second draft was gone through and the number of people who had agreed to each plan was noted. Similarly, the points from the second part too was done. On the basis of these discerning discussions, the Third Draft was prepared to be presented at the Province Assemblies.
- 11 Two Province Assemblies were organized. The first one was held on December 28th and 29th 2017 at Satyodayam, Secunderabad. The second one was held on January 13th and 14th, 2018, at LPS, Nallapadu, Guntur. The purpose of the two Assemblies was to offer to all the province members residing in India to attend one or the other Assembly without fail, except the novices and the first-year juniors in the common juniorate. Those who could not participate for any valid reason, were asked to get special permission from the Provincial. Another additional purpose for the two Assemblies was to create an opportunity for greater participation of the members.
- 12 The process that was followed at both the Assemblies were the following: It began with the holy mass. The Provincial gave the inaugural address, covering the need for apostolic planning, the process followed so far, the achievements and failures in the past three years and an appeal to enter into the Assembly whole-heartedly and with an open and discerning mind. One of the steering community members presented the dynamics of the Assembly and also briefed the members about the process. Then the Third Draft of the apostolic plan was given to each individual and enough time was given to them to read prayerfully and reflect on the proposals. For the group sessions, the members of the Assembly were divided into eight groups and questions were assigned to each group. Some questions were common to all the groups and the others were distributed among the groups. The method of spiritual conversation and discernment were used in the group meetings. The first day sharing in groups was on the proposed action plan. On the second day, fresh groups were formed, and the same methodology was used to respond to the questions on Life in the Spirit, Community Life and matters related to Governance. The group reports of each day were presented at the plenary

session of that day. The scribes carefully noted the proceedings and the various suggestions of both the days.

- 13 At the end of each day of the Assembly, one of the senior members was asked to share the movement of the Spirit as he experienced during the sessions. In addition, three other participants were also asked to share their experience and perceptions. This exercise was very inspiring and fruitful.
- 14 The entire purpose of the Province Assembly was to involve all the members of the province in the apostolic planning process and to gather their opinions and make them own the emerging action plans and inspire them to commit themselves for their implementation. Except a few, all the other members of the province participated in one or the other of the Assemblies.
- 15 The concluding session of the Assembly was an open interaction with Fr. Provincial, who responded to the various questions and clarified different issues and concerns of the members. The feeling of one and all at the end of each of the Assembly was one of hope and joy.
- 16 After the two Assemblies, the entire EAPC met with the resource person and the Provincial and worked out the schema for the Fourth Draft. Two groups were formed so that one would draft the matters related to Life in Spirit, Community Life and Province Administration, and the other on Mission and its Action Plan. It was also agreed that the Provincial would write about the process followed in the preparation of the Apostolic Plan. Further, it was agreed that final Document will carry the background documents connected with this process. This meeting itself took place in two parts – the initial discussion was held in the evening of January 14, 2018 at LPS, Guntur. The elaborate meeting took place on January 15, 2018, at Andhra Loyola College, Vijayawada.
- 17 The two groups prepared their respective drafts and submitted these to the Secretary, who in turn sent these reports to the resource person for fine-tuning. This Fourth Draft was placed before the extended consult, consisting of the same members present at the first consultation on March 3rd and 4th, 2018 at Satyodayam, Secunderabad. Incorporating the feedbacks of the extended consult, the Fifth Draft was sent to the consultants on March 7th for their perusal to add any omissions and make corrections. Accordingly, their additions and corrections were included. Thus, this Final Document was prepared.
- 18 The whole apostolic planning process has been a *Kairos* moment for the province. The Spirit initiated this process, led it through and guided it. We believe that the same Spirit will lead and guide us to translate the plan into action. We surrender our apostolic plan to the Triune God and assure Him that we will collaborate and cooperate with Him and with each other to realize His mission. Hope and joy will abound in the province as we move forward for His greater glory with the Spirit of Magis.

B. The Calendar of Apostolic Planning Process

2017 & 2018	
August 19-20	<ul style="list-style-type: none"> Meeting of Local Superiors, Heads of Commissions, some Directors of Works and Province Consultors held at Satyodayam, with Fr. Sebasti Raj SJ as the resource person
August 22	<ul style="list-style-type: none"> Fr. Provincial formed an Apostolic Planning Commission with 5 members
August 23	<ul style="list-style-type: none"> Fr. Provincial sent a circular letter to the members of the province about the apostolic planning process Fr. Provincial sent the questionnaire to the communities and the heads of the commissions to hold meetings and asked them to send the report by 8th October
October 25	<ul style="list-style-type: none"> The reports from the apostolic commissions and the communities were collated by Fr. Sundar (Secretary) and the collated reports were sent to Fr. Sebasti Raj SJ to prepare the First Draft
November 10	<ul style="list-style-type: none"> Fr. Provincial formed a steering committee for the province assemblies
November 13	<ul style="list-style-type: none"> Meeting of EAPC with Fr. Sebasti Raj SJ to discuss the First Draft
November 15	<ul style="list-style-type: none"> Fr. Provincial sent the First Draft Report to the communities and the heads of apostolic commissions for revising and fine-tuning. The communities were asked to send their revised report by 25th November
November 25	<ul style="list-style-type: none"> The Communities sent in their revised reports
November 26	<ul style="list-style-type: none"> The collated reports were sent to Fr. Sebasti Raj SJ
November 27	<ul style="list-style-type: none"> The collated report of the communities was sent to the heads of apostolic commissions for their discussion and suggestions
December 10	<ul style="list-style-type: none"> The reports of the apostolic commissions were sent to Fr. Sebasti Raj to prepare the Second Draft Report
December 13	<ul style="list-style-type: none"> The Second Draft Report was sent to the finance commission, Steering Committee and Apostolic Planning Commission
December 15	<ul style="list-style-type: none"> The Finance Commission met with Fr. Sebasti Raj

December 16 -17	<ul style="list-style-type: none"> • Meeting of EAPC with Fr. Sebastia Raj SJ at Satyodayam to prepare the Third Draft, to be presented to the Province Assemblies.
December 20	<ul style="list-style-type: none"> • Fr. Sebastia Raj sent the Third Draft Report to be presented to the Province Assembly
December 28-29	<ul style="list-style-type: none"> • Province Assembly I – about 75 members participated
January 13-14	<ul style="list-style-type: none"> • Province Assembly II – about 80 members participated
January 14-15	<ul style="list-style-type: none"> • EAPC Meeting in LPS, Guntur and ALC, Vijayawada to prepare the Fourth Draft Report
March 03-04	<ul style="list-style-type: none"> • Meeting with the Local Superiors, Consultors, Commission Coordinators and EAPC members to study the Fourth Draft Report and finalize the Report and Recommendations
March 05-06	<ul style="list-style-type: none"> • Incorporation of the suggestions of the Extended Consult and preparation of the Fifth Draft
March 07	<ul style="list-style-type: none"> • Sending the Fifth Draft to the consultors for their perusal to add any omissions and make corrections where needed
April 04-05	<ul style="list-style-type: none"> • Corrections received were presented at the consult and the apostolic plan was approved

II. Our Life in the Society (Province)

“Jesus appointed twelve whom he also named apostles to be with him and to be sent out to proclaim the message and to have authority to cast out demons” (Mk 3:14-15). Our life of commitment to the Lord is well characterized by the above words of the Gospel.

The purpose of Jesuit life is reflected in these words. St. Ignatius says: “The end of this Society is to devote itself with God’s grace not only to the salvation and perfection of the members’ own souls, but also with that same grace to labor strenuously in giving aid toward the salvation and perfection of the souls of their neighbors” [Cons.3.2].

To achieve this end, St. Ignatius says that “care should be taken in general that all the members of the Society devote themselves to the solid and perfect virtues and to spiritual pursuits and attach greater importance to them than to learning and other natural and human gifts. For these interior gifts are necessary to make those exterior means efficacious for the end which is being sought” [Cons..813(6)].

A. Spiritual Life

In all spiritual matters the more one divests oneself of self-love, self-will, and self-interests the more progress one will make [SE.189.10]. The end result of a mature spiritual life is growth in devotion.

a) Individual

Every individual is called to be faithful to his vocation and the charism of the Society and to be a Contemplative in Action. This is the norm of our religious commitment in the Society of Jesus. There are various means and ways given to us to grow in this. The province gives us the following directives and recommendations to strengthen our spiritual life.

Norms and Guidelines

01. Every Jesuit shall be faithful to personal prayer, Holy Mass, examination of conscience, annual retreat, devotional prayers, spiritual reading, etc.
02. Every Jesuit will also make efforts to preach the Spiritual Exercises and give recollection talks, to the extent it is possible for each one.
03. Everyone is encouraged to have a Spiritual Guide/Father/Friend and to meet that person periodically.
04. Every Jesuit is expected to have a schedule of spiritual activities and, after making it known to the local superior, make all possible efforts to practice these faithfully.
05. Those in institutions are encouraged to participate in parish activities or social ministries.

06. Reading of books on Ignatian Spirituality, on the lives of saints and about the Society, is encouraged.
07. All, especially the scholastics, are encouraged to have a live-in experience with the poor
08. The scholastics are encouraged to attend *Vipassana* at least once.
09. The members are encouraged to have an exposure to the spirituality of other congregations, the spirituality of other religions, etc., so as to find and further improve one's inner spiritual strength.
10. Sharing the fruits of one's preaching ministry is to be encouraged in the community.
11. Jesuits working in established institutions for about 10 years or more continuously should be given a break to take up pastoral or social ministries.
12. Those Jesuits who are in the social or pastoral ministries for a long period (more than 10 years continuously), particularly those who are not able to have regular community life, because of their ministry, are to be assigned to institutions at least for a year or two to have an experience of regular community life.

b) Community

Community in the Society of Jesus takes its origin from the will of the Father joining us into one; it is constituted by the active personal, united striving of all the members to fulfil the divine will and is ordered to a life that is apostolic in many ways [CN .314,1].

Norms and Guidelines

13. All the members are expected to make extra efforts to be faithful to the community meetings, community prayers, community Mass and monthly recollections.
14. Every community will take steps to organize at least one or two Exhortations a year by a Jesuit, preferably prior to important feast days of the Society.
15. Every community will implement at least some of the following practices, as a help for the spiritual growth of its members — Adoration on First Friday, faith sharing in groups/zones, participation in community recreation, community pilgrimage, annual retreat in groups, watching spiritually nourishing movies together, making confessions before major feasts, etc.
16. The local superior and the community members should make conscious efforts to grow in the spirit of encouragement and appreciation of one another and spending quality time on spiritual conversation.
17. Every member of a community is strongly urged to forgive and be reconciled with one another in the community, through periodic reconciliation services.
18. All the Jesuits are expected to practice brotherly love and make conscious efforts to avoid all types of back-biting/gossiping, and negative comments about one another.

19. The members of a community are to be willingly share the different responsibilities of the community and ministries, to the extent it is possible.
20. The communities are welcome to discern and decide about the possibility of having common Examen and/or common meditation at least periodically.

B. Community's Involvement in Specific Ministries

A local Jesuit community is an apostolic community, whose focus of concern is the service that ours are bound, in virtue of their vocation, to give to people. It is a community ad dispersionem, since its members are ready to go wherever they are sent; but it is also a koinonia, a close sharing of life and goods, with the Eucharist at its center, and a community of discernment with superiors, to whom belong the final steps in making decisions about undertaking and accomplishing missions [CN.315].

Norms and Guidelines

21. At the beginning of the academic year, the local superior will give (preferably in writing), a clear job description for the different responsibilities that are to be assigned to different members of the community, so that each one knows what is expected of him as well as what is expected of the other members.
22. While carrying out different ministries, those responsible for these ministries will have regular consultations and communication with the local superior and other members of the community, so that there is proper co-ordination and collaboration among the community members.
23. Those in charge of any unit of the ministry are expected to give timely communication about their respective ministry to the superior and to the community members.
24. Transparency and accountability are to be the essential characteristics of community life and its ministries.
25. It is essential to conduct periodic evaluation of the ministries entrusted to the community, in which the Jesuits as well as the concerned lay people also participate actively.
26. Community discernment is to become a part and parcel of all the decision-making processes.
27. In the governance of the community and the ministry places, due respect will be given to the principle of subsidiarity.
28. The sense of collective ownership of the successes and failures of any ministry is to be encouraged both in the community and in the province, as a whole.
29. The community members are to be informed about the various successes and the struggles of the ministries through regular meetings – either formal or informal.

30. The local superior will take the necessary steps to ensure that the members of the community participate in the activities of various ministries of the community.
31. No ministry is to be treated as the sole responsibility of an individual, but as the ministry of the Society and the local community.
32. Conscious efforts are to be made by all the members of a community to avoid any type of groupism or casteism or negative comments about individuals or about a particular ministry, except in or through a proper forum.
33. The younger members are to be entrusted with different responsibilities of the ministries of the community.

C. The Role of the Local Superior

The effectiveness of the local superior is critical to the apostolic vitality of the Jesuit community as a sign to the world of the Reign of God which we proclaim by our lives together. For Ignatius, love for the members of his community was to be the distinguishing mark of the Jesuit superior. From that starting point the superior can encourage the mission of apostolic men and ensure the quality of religious and community life that enables them to fulfil their mission [GC 35, D 5, 33].

Norms and Guidelines

34. The Superior needs to be a man of the Society who has a reasonable knowledge of the ministries under his care.
35. The Superior is expected to be trustworthy, open, transparent, approachable, positive in his thinking and attitude, humorous, supportive, listening, non-judgmental and understanding towards the members of the community.
36. The Superior needs to be bold enough to encourage, support and admonish the members for the greater effectiveness of the ministry.
37. The Superior needs to be familiar with our way of proceeding and ensures that the community members too are familiar with our way of proceeding and follow it faithfully.
38. The Superior is encouraged to take part in the ongoing formation programmes related to leadership, so that he can be an effective and efficient servant of the community and have a clear orientation to promote collective involvement with a clear vision and mission of the community/ministry.
39. The Superior leads the community members in the process of community discernment.
40. Periodically, the Superior meets the directors of works and the community members personally and accompany them for the effectiveness of the mission of the community.

41. The Superior assigns responsibilities to the members of the community with a clear job description, within the over-all guidelines or norms of the province, and monitors and accompanies them.
42. At the beginning of the academic year, the Superior organizes community orientation to promote better bonding and understanding among the members.
43. The Superior gives due priority, not only for the ministry but also for the well-being and happiness of each and every member of the community.
44. The Superior promotes actively and ensures a proper and dynamic relationship among the community members, through care-frontation and confrontation.
45. The Superior is expected to be objective in the decision-making process by transcending his own personal likes and dislikes.
46. 'Historia Domus' of each house is to be maintained, and the Superior will assign someone to take up this responsibility.

D. Governance: Province Administration

The Society's law (cf. especially CN 354.1) strongly encourages a participatory and discerning approach to decision-making at all levels including that of the province [GC 35, D 5, 28].

Discernment, Collaboration and Networking offer three important perspectives on our contemporary way of proceeding. Our attention to these perspectives helps us to streamline governance and make it more flexible and apostolically effective [GC 36 D3].

Norms and Guidelines

47. As far as possible, the Socius will accompany the Provincial during the canonical visitation of communities.
48. All the officials of the Province will respect and promote the principle of subsidiarity, while carrying out their respective responsibilities.
49. *CuraPersonalis* and *CuraApostolica* will be given primary importance in Our Way of Proceeding.
50. The Archives and the Website of the Province will be updated and maintained
51. As far as possible, there will be a fixed term of office (six years) for the Directors of Work, commission coordinators and province officials.
52. The young Jesuits will be informed of their appointment in advance and they will also be informed clearly, preferably in writing, about their role and responsibilities in the given assignment.
53. The Provincial will speed up the promulgation of the following:
 - a) Guidelines for various roles and responsibilities in the communities and the ministries.

- b) Guidelines regarding matters related to recruitment of staff members
- c) Guidelines on the terms and conditions for the removal of any staff member from service, when that is necessary
- d) Guidelines regarding admission of students in our institutions.
- 54. The province will promulgate a clear list of guidelines for handling finance by different office bearers (Superior, Correspondent, HM, Principal, Secretary, etc.).
- 55. Efforts will be made to ensure that every community of the province has the basic infrastructural facilities irrespective of its financial status.
- 56. A policy document will be prepared for the protection and care of the environment.
- 57. The Coordinators of Commissions will organize at least two Commission meetings every year — one before the end of July and another before the end of February.
- 58. National and International exposures will be encouraged for the members of the province as and when opportunities arise.
- 59. Periodically, the Treasurers of different Communities will be trained in financial administration.
- 60. The pay scale of the domestic employees will be revised as soon as possible
- 61. There will be a team of experts to sort out the issues related to land and property in various institutions of the province.
- 62. The Project Development Director shall tap Government schemes to improve our missions.

E. Strengthening the Strengths of the Province:

The province has several commendable strengths, and some of these are: a) Young, dynamic, talented and youthful human resources; b) A variety of men in the Province; c) Healthy practices and trends; and d) A variety of ministries. In our efforts to move forward as a group of committed men, we need to strengthen these strengths further so that the province becomes stronger. The following are some concrete proposals to strengthen these strengths of the province:

Norms and Guidelines

a) Young, dynamic, talented and youthful human resources:

- 63. Train and equip the men with skills and adequate exposure for different apostolates and place them in responsible places trusting their ability and commitment.
- 64. Accompany the young Jesuits in their ministries and familiarize them with Our Way of Proceeding.
- 65. Encourage more young men to move into social and pastoral ministries.

b) Variety of Men in the Province:

66. Continue to promote quality vocations from all cultures and maintain the spirit of universality, while at the same time, promoting and encouraging local culture and the language
67. In order to promote vocations effectively:
 - a) Appoint a qualified and suitable person as a full-time Vocation Promoter without any additional responsibility, so that he can concentrate on promoting quality vocations;
 - b) Appoint two part-time vocation promoters (one for Kerala and another for Tamilnadu) to assist in vocation promotions in those states;
 - c) In each community, assign someone (part-time) to assist the Province Vocation Promotor in promoting local vocations.
68. Organize regular meetings and gatherings in the communities to strengthen our fraternal bonds and deepen our relationships.

c) Healthy Practices and Trends:

69. Continue the good practice of the Province in offering a good number of our men to national and international ministries and common houses.
70. Encourage our young men to learn new languages, which will be helpful, in case someone is sent on an international mission.
71. Train some young Jesuits in other countries, as that also may help our men to render their international mission more effectively.
72. Encourage the members of the financially surplus institutions to continue to share their resources with the province or with other communities/ministries as directed by the Provincial.
73. Take steps to explore the possibility of acquiring land from the government for our different ministries, as that has been done in the past very successfully.

d) Variety of Ministries:

74. As there are a variety of ministries in the province, identify and train persons for these, so that every ministry has sufficient number of trained Jesuits.
75. As there are many new opportunities after the bifurcation of the State into two, venture into many more new ministries in different places.
76. Since we have a good number of colleges and schools, standardize them by offering quality and value-oriented education.

III: Apostolic Plan for Our Mission (2018-19 to 2028-2029)

N.B.: After several rounds of discussions and discernment, the following specific action plans have been approved for implementation at the province, commission and community levels. This, however, does NOT rule out the possibility of other action programmes, at the province, commission or community level. Moreover, this approved action plan itself is flexible enough to incorporate modifications, additions, etc., in course of time, if that is required. In addition to these officially approved proposals, several of the communities and also some commissions have proposed some other proposals, several of which are routine in nature. The province encourages each community or the respective commission to implement these as well after taking into account all aspects and with the permission of the Provincial, whenever that is required.

Section I: Proposals for Immediate Implementation		
A. PROVINCE ADMINISTRATION		
01	PRO	Before the end of May 2018, PRO will begin the process of signing a clear agreement between the Province and individual Dioceses, where the Jesuits collaborate with the Diocese, for ensuring smooth relationship and understanding in carrying out the ministries.
02	PRO	Before the end of May 2018, PRO will clarify the stand of the Province regarding the ministries in Amalapuram, particularly regarding the TM School and the Parish, by initiating dialogue with the Diocesan authorities.
03	PRO	Before June 2018, PRO will appoint a Legal Counsel for the Province so that the different legal issues, legal procedures, etc., can be guided properly and thus save the province and its communities from possible legal traps.
04	PRO	By the end of May 2018, PRO will carry out a thorough study of the Higher Education Institutions at Karimnagar, on the basis of which, the proposed or required new initiatives can be taken up for implementation in that campus from the academic year (2018-19).
05	PRO	PRO will take immediate steps to provide a Lab and a Day Scholar centre in the Junior College, in Karimnagar, before the beginning of the next academic year (2018-19), as these facilities are needed urgently.

06	PRO	Immediately, PRO will initiate steps to make a thorough study of the financial system that is operating in the Province at present and take concrete steps to revamp it as required.
B. DIFFERENT COMMISSIONS		
07	SEC/HEC	In order to offer meaningful counselling services in the Institutions of the Province, sec and HEC will ensure that from the next academic year (2018-19), at least one Full-Time Counsellor – lay person or a Jesuit— in every School / College of the Province.
08	CMC	CMC, with the support of PRO, will provide the basic infrastructure to Kaladarshini so that it can organize regular programmes from June or July 2018.
09	PTC/YTC	Before the end of May 2018, PTC and YTC will jointly organize an Annual Meeting, for the youth of the Jesuit Parishes and thereafter this Meeting will be organized every year
10	SAC	Before June 2018, SAC will assist PRO to identify one or two Jesuits who can be assigned for social action ministry and if need be sent for further studies as well as prepare themselves for taking up this ministry.
11	SPC	Before June 2018, SPC will assist PRO to identify one or two Jesuits with some experience in spiritual ministry for further training in this field, either in India or abroad, in view of assigning them for spiritual ministry, residing in Satyodayam or Anand Jyoti.
12	YTC	YTC will take immediate steps to form a team of 3 to 5 persons, comprising both Jesuits and lay people for the Youth Ministry of the Province, so that this team can begin to function from June 2018.
C. DIFFERENT COMMUNITIES		
13	ALC	In order to create more classrooms with modern facilities, needed to meet the demands, ALC will construct immediately a building in its campus
14	LPS	Immediately, LPS will begin the construction work for the new block for its Primary Section.

Section II: Proposals to be Implemented within 3 Years

A. PROVINCE ADMINISTRATION

15	PRO	During 2018-19, PRO will initiate concrete steps towards promoting financial growth and will explore all aspects of generating income for the Province and its various apostolic needs.
16	PRO	From June 2018, PRO will initiate steps to convert the TM School in Darsi into an EM School, in consultation with the local Bishop.
17	PRO	PRO will assist financially ANJ to complete its renovation work at least by the end of 2018, and, if need be, will construct an additional shed on the top of the building that is being renovated
18	PRO	In response to the invitation of GC36, PRO will initiate concrete steps, with effect from the academic year 2018-19, to promote Networking in all the ministries of the Province at different levels — intra-provincial, inter-provincial, other religious congregations, dioceses, with like-minded individuals and groups, etc.
19	PRO	In response to the invitation of GC36, PRO will initiate concrete steps, with effect from the academic year 2018-19, to promote and encourage meaningful collaboration with the lay people in all the ministries of the Province at different levels.
20	PRO	With effect from June 2018, PRO will assign one Jesuit on a full-time basis for the Migration Ministry and thus strengthen this new venture of the province.
21	<u>PRO</u>	In order to promote eco-consciousness among the students and people, PRO will take concrete steps, in collaboration with the Commission's Coordinators, from June 2018, to strengthen the Eco-Clubs wherever they exist already and to form this Club, wherever it does not exist at present – in all our parishes, social centres, schools, higher education centres, etc.
22	PRO	PRO, in collaboration with the Jesuit community and administration of ALC, will take all possible steps to reclaim, at least by the end of 2018, the Executive Club and Ramesh Hospital in ALC Campus.
23	PRO	During the academic year 2018-19, PRO will take steps, in collaboration with the Coordinator for Spirituality, to set up a Documentation and Ignatian Spirituality Unit in Ananda Jyothi, like the one in Hyderabad.

24	PRO	PRO will sustain LITDS in Katukapally, with a new tribal policy, which will be evolved before the end of 2018.
25	PRO	Before the end of the academic year 2018-19, PRO will help ALP to: a) set up a lab for the EM School; b) build a good library for the EM School.
26	PRO	By 2019-20, PRO will establish a well-furnished Home for the Senior and Sick Jesuits of the Province in the Campus of Andhra Loyola College adjacent to the Jesuit Residence and make the necessary arrangements for the medical care of these members
27	PRO	Before the end of 2019, PRO will establish a Tribal Centre in Telangana area, preferably in Adilabad.
28	PRO	Within the next three years (from 2018-19 to 2020-21), PRO will explore the possibility of establishing Jesuit presence in all the Diocese of Andhra and Telangana.
29	PRO	By June 2019, PRO will start one Tribal Centre in Chintoor, in the available building, after providing the required infrastructure.
30	PRO	PRO will study seriously the possibility of locating the Province Curia in another place, where it can function independently, with additional facilities for accommodation, commission activities, etc., and take the required steps towards its realization at the appropriate time.
31	PRO	By the beginning of the academic year 2020-21, PRO will take steps to establish a School of Excellence in Loyola Academy, with the financial support of St. Patrick's School.
32	PRO	Before the end of 2020-21, PRO will initiate the process for: a) starting at least one institution of Higher Education in Telangana State; b) starting one institution of Higher Education in Vizag and/or Chittoor.
33	PRO	Within three years, PRO will establish a Centre in Katukapally for the self-sustainability of the people, with courses, such as: tailoring, computer, driving, mechanic and masonry.
B. DIFFERENT COMMISSIONS		
34	CMC	With effect from the next academic year (2018-19), CMC will take further steps to intensify the collaboration with the Government in organizing programmes, events, classes, etc., on Arts and Culture

35	CMC	During the financial year 2018-19, CMC, in collaboration with PRO, will take steps to digitalize all the writings of our men and make these available online and also take steps to market and propagate these works.
36	CMC	From June 2018 onwards, CMC will commence the process of establishing an Art Gallery in Kaladarshini and when the Gallery is ready it will organize frequent exhibitions of paintings and crafts of Artists
37	CMC	By the end of 2018, CMC will publish a compilation of Fr. Jojayya's <i>Bible Bhashyam</i> (250 issues), with the help of a Team consisting of Frs. Jojayya, G.A.P. Kishore and B. Bala Kumar.
38	PTC	From June 2018, PTC will take steps to strengthen the Family Apostolate in those Jesuit Parishes, where it exists already, and to launch this apostolate in the remaining ones.
39	PTC	PTC will ensure that, with effect from June 2018, all our Parishes have a Pastoral Council and a Finance Committee to help in the running of the Parish, and insist that the Jesuit Parish Priests seek the support and active participation of these bodies for the effective administration of the Parish, both spiritually and financially.
40	PTC	PTC, with the active support of PRO, will: a) take steps to make the Marriage Counselling ministry mandatory in all our Parishes, with effect from June 2018; b) organize at least one programme every year, starting from 2018, to train the Parish Priests in the basics of counselling, with a special focus on marriage counselling.
41	PTC/SAC	Beginning from June 2018, SAC and PTC will jointly undertake to do the following and complete it before the end of 2020-21: a) take steps to form a Cooperative Society in Seethampeta; b) later, form the same Society in Krishna Devi Peta, Darsi, Vinukonda and Katukapalli; c) if possible, organize the same Society or any other suitable organization, such as, Self-Help Groups, in all the other Jesuit parishes as well, to help and encourage the people to grow in their economic life.
42	SAC	From June 2018, SAC will take concrete steps to collaborate with the Assistancy for Non-Formal Education and Skills Training Projects in the province and will also take steps to tap the government sources for funds.

43	SAC	Starting from June 2018, SAC will take steps, in collaboration with the Coordinators of SEC and HED: a) to promote collaboration between the social action centres and some educational institutions; b) to enable useful interactions with the students on matters related to social and economic issues; c) to share ideas and experiences; d) whenever possible to get financial support from the institutions
44	SAC	Starting from June 2018, SAC will take steps to prepare a common Syllabus on Human Rights, Fundamental Rights, Women's Rights, Child Protection Act, etc., and will print a common text book for all the institutions
45	SAC	Starting from June 2018, SAC will conduct: a) a social audit by an external expert, so that the social action ministry remains relevant and constructive; b) this practice will be repeated every 3 to 5 years.
46	SAC	SAC will explore the possibility of starting a new THARA in the Capital Region Area of AP and if possible launch it sometime during 2018.
47	SAC	By the end of 2019, SAC, with the help of PRO, will establish a permanent structure for THARA, in the new Capital Region Area (Amravati).
48	SEC	Starting from the academic year 2018-19, SEC will take steps to organize Children's Parliament in all the Schools of the Province
49	SEC	With the prior approval of PRO, SEC will initiate concrete steps, from the academic year 2018-19, to close down gradually the non-viable schools in the Province and to find alternative ways of using the available infrastructural facilities
50	SPC	During 2018-19, SPC will identify and train at least three Young Jesuits in spirituality, who will join the team of spiritual ministry, in different Retreat and Spirituality Centres of the Province
51	SPC	From June 2018, SPC will initiate steps to conduct programmes on a) 'Inter-Religious Dialogue'; and b) 'Ignatian Spirituality' at Ananda Jyothi
52	YTC	Before the end of the academic year 2018-19, YTC will initiate the process of constructing a well-equipped Youth Centre in ALC Campus, with the financial support from PRO and other funding agencies.

C.DIFFERENT COMMUNITIES		
53	ALC	From June 2018, ALIET will initiate the process to get autonomous status to ALIET, which may be realized within the next few years.
54	ALC	Starting from June 2018, ALC will take steps to build gradually the Gratuity Fund for its staff members
55	ALC	Starting from the academic year 2018-19, ALC will launch Civil Service Coaching Centre and initiate the process for NEET and JEE coaching classes and launch it by 2021 in its campus
56	LAC	From the academic year 2018-19, LAC will explore the possibility of launching an Evening College (self-financed – second Shift) in its campus.
57	LAC	In view of NAAC visit and Autonomy, LAC will launch from the academic year 2018-19, a Research Centre, beginning with Science Subjects, particularly in Bio-Technology.
58	LAC	From the academic year 2018-19, LAC will provide additional facilities to the Junior College in its campus, by modifying the old block with RCC Roofing and also adding a new structure.
59	LAC	In order to respond to the growing demands, LAC will construct a separate Building for the School of Commerce in its campus, before the end of the academic year 2018-19, so that it is ready for use from the following academic year (2019-20).
60	KAR	On the basis of the proposed evaluation report, KAR will do the following from the academic year 2019-20: a) introduce Vocational Courses in the Junior College; b) establish a Degree College.
61	PAT	From the academic year 2019-20, PAT will introduce the CBSE system in the School.
62	PLV	PLV will take immediate steps to build up the fund for poor students, through contributions from its Degree and Polytechnic Colleges and through donations from the staff, alumni, students, etc.
63	PLV	From the academic year 2019-20, PLV will launch an Intermediate College in its Degree College Campus.
64	PLV	Starting from the academic year 2019-20, PLV will introduce skill-based courses and arrange for campus placements for the students of the Degree College and Polytechnic College there.

65	VNK	During the academic year 2018-19, VNK will explore the possibility of starting a Sports Hostel in its campus, with the help of the Sports Authority of India (SAI)
66	VNK	From the academic year 2018-19, VNK will start a co-education English Medium (state syllabus) School, preferably in a new building.
67	SAT	During the financial year 2018-19, SAT will take steps to renovate the entire Retreat House, with better facilities, as this is required to serve the needs of the retreatants.
Section III:Proposals to be Implemented in Five Years		
A. PROVINCE ADMINISTRATION		
68	PRO	During the next five years, PRO will explore the possibility and feasibility of investing in land for generating local income, through different production.
69	PRO/KKP	Within five years, PRO will explore the possibility and feasibility of establishing a community college in Katukapally, which will offer different skill-oriented courses, with the financial support of different Institutions.
B. DIFFERENT COMMISSIONS		
70	CMC	Within three years (by the end of 2021), CMC will take steps to strengthen the mobile troupe involving many artists from outside as well as the alumni of Kaladarshini, by organizing frequent meetings.
71	SEC	SEC will initiate steps to convert all Telugu Medium Schools into English Medium Schools within the next five years.
C. DIFFERENT COMMUNITIES		
72	ALC	By 2021, ALC will renovate Fr. Devaiah Memorial Auditorium in the Campus, with its own resource or from others, and make auditorium more useful for the students of the college and also for income generation.
73	ALC	By 2022, ALC will construct a new church in the Campus for the use of the students and staff members.
74	ALC	By 2023, ALC will construct a Convention Centre in the Campus, either with its own resources or in collaboration with others.
75	HND	By 2023-24, HND will complete the construction of the compound wall of the entire land, completing a small portion per year.
76	LAC	From the academic year 2022-23, LAC will launch a Business School in its campus in collaboration with XIMB.

77	LAC	Before the end of 2022, LAC will construct an Auditorium (Hall) in the Campus for the use of the college and also for renting it out to generate income for the college.
78	LPS	By the end of 2021, LPS will build a new staff quarters for its staff members, in the land outside the campus.
79	LPS	By the end of 2022, LPS will complete the construction of shopping complex in the site where the present Staff Quarters stands, after constructing the new Staff Quarters elsewhere prior to that.
80	LPS	From the academic year 2018-19, the process of converting gradually the TM School in LPS into an EM School with state syllabus will commence and it will be completed by 2022.
81	LPS	By end of 2022, LPS will complete the construction of Auditorium in its campus.
82	PVL	Before 2021, PVL will build a Chapel (Prayer Hall) in its campus for the benefit of the students.
83	SMD	By 2021, SMD will construct a temporary shelter for day care THARA home in Secunderabad.
84	SUR	Before the end of 2021, SUR will construct a Girls' Hostel in its campus.
Section IV: Proposals to be Implemented in Ten Years		
A. PROVINCE ADMINISTRATION		
85	PRO	By the end of 2024, PRO will establish a permanent Social Action Centre which will focus on: Youth, Children, Dalits, Law, Research, Culture, Publications, etc.
B. DIFFERENT COMMISSIONS		
✓ 86	SEC	By 2025-26, SEC will find the sources to start two new schools – one in the campus of LAC and another in the campus of ALC.
✓ 87	SPC	By 2026-27, SPC will take steps to establish a Psycho-Spirituality Centre in LAC
88	YTC	By 2024-25, YTC will establish three Regional Youth Centres in Three regions (one each in Telangana, Andhra and Rayalaseema).
C. DIFFERENT COMMUNITIES		
89	LPS	By the academic year 2024-25, LPS will finance the launching of an International School of Excellence, in a suitable place in the province.
90	SMD	SMD will initiate steps, from June 2018, to set up two Documentation Centres for Social Apostolate — one in Andhra and the other in Telangana.
91	VNK	By the end of the academic year 2024-25, VNK will start an English Medium Junior College in its School Campus.

IV. Proposals for Pioneering Ministries

The following are the possible pioneering ministries which the province can initiate or launch in course of time. With the help of the Follow-up Committee, the Province Administration will take up these proposals for consideration and initiate steps to implement the selected ones:

- 01 Launching a centre for ecological and environmental research and action
- 02 The creation of a Forum for creative ideas – through which new ideas, ministries, approaches can be discussed, debated, nurtured and shared and which can also enhance the intellectual acumen of the students and other staff of our colleges and schools.
- 03 Launching a Ministry among the Lambada Tribes
- 04 Establishing a well-equipped communication centre in the province
- 05 Taking some concrete initiatives to fight against the Hindutva movement of the RSS
- 06 Initiating steps to spread the Ignatian spirituality to lay people
- 07 Launching a project to work against the evil of human trafficking
- 08 Expanding the educational services of the province to north Andhra
- 09 Initiating concrete steps to promote human values in our educational institutions
- 10 Promoting and encouraging the ministry of mercy and compassion
- 11 Launching a ministry for the welfare of the urban domestic workers
- 12 Reviving AICUF in the States of Andhra and Telangana
- 13 Further strengthening the Ministry for the Migrants and Immigrants
- 14 Exploring, with the help of experts, different innovative ways of carrying out our existing ministries – educational, social, pastoral, spiritual

V. Follow-up Mechanism

01. The Apostolic Plan will be promulgated as soon as possible, after the approval by Fr. General.
02. Through a Circular, the Provincial will encourage the respective communities, commissions and the Province Administration to start the process of implementing Section I (those to be implemented immediately) with the target of completing the implementation of these by May 2018 or at least to have initiated the process before that target date.
03. The implementation of the Action Plans under Section II (those to be implemented within Three Years) will commence from the academic year 2018-19, i.e. from June 2018 onwards and these are to be completed by May 2021.

04. The implementation of the Action Plans under Section III (those to be implemented within Five Years), can begin any time from June 2018 and the target date to complete the implementation is May 2023.
05. The implementation of the Action Plans under Section IV (those to be implemented within Ten Years) can commence any time from June 2018, and the target date to complete the implementation is May 2028.
06. Wherever a date-line is given, this will be faithfully adhered to by those who are responsible for the implementation.
07. The Provincial will appoint a five-member team to serve in the Follow-up Committee, to be known as: APFC – Apostolic Plan Follow-up Committee – with a mandate to facilitate and assist the respective community or commission or the province administration to implement the planned action within the target period.
08. The APFC will meet immediately after the promulgation of the Apostolic Plan to work out its strategy for carrying out its responsibility. Thereafter, APFC will meet once in three months to carry out the following:
 - a. To review its performance during the previous three months;
 - b. To take stock of the implementation process all over the province;
 - c. To prepare and submit the quarterly progress report regarding the implementation;
 - d. To reflect on any difficulty in the implementation and offer suitable solutions or suggestions to face such difficulties;
 - e. To explore the possibility and feasibility of additional proposals for implementation in course of time.
 - f. To offer concrete suggestions to the Provincial to initiate concrete steps to implement at least a few of the possible pioneering ministries listed in the Action Plan
 - g. To keep exploring other possible areas for pioneering ministries and offering concrete suggestion to the Provincial for their implementation
09. The APFC will only assist the respective communities or commissions or the province administration, in implementing the Apostolic Plan and will carefully avoid any semblance of imposing itself on them.
10. The salient features of the implementation of the Apostolic Plan will be published in the Province Newsletter regularly.

Annexures: Relevant Documents

GC35: Decree 3: Mission (Extracts)

8. The new context in which we live our mission today is marked by profound changes, acute conflicts, and new possibilities

11. In this new world of instant communication and digital technology, of worldwide markets, and of a universal aspiration for peace and well-being, we are faced with growing tensions and paradoxes: we live in a culture that shows partiality to autonomy and the present, and yet we have a world so much in need of building a future in solidarity; we have better ways of communication but often experience isolation and exclusion; some have greatly benefited, while others have been marginalised and excluded; our world is increasingly transnational, and yet it needs to affirm and protect local and particular identities; our scientific knowledge has reached the deepest mysteries of life, and yet the very dignity of life itself and the world we live in are threatened.

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

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

22. We live in a world of many religions and cultures. The erosion of traditional religious beliefs and the tendency to homogenise cultures has strengthened a variety of forms of religious fundamentalism. Faith in God is increasingly being used by some to divide people and communities, to create polarities and tensions which tear at the very fabric of our common social life. All these changes call us to the frontiers of culture and of religion. We need to strengthen and support those Jesuits and collaborators actively involved in the fourfold dialogue recommended by the Church, to listen carefully to all, and to build bridges linking individuals and communities of good will.

Reconciliation with one another

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

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

28. The complexity of the problems we face, and the richness of the opportunities offered demand that we build bridges between rich and poor, establishing advocacy links of mutual support between those who hold political power and those who find it difficult to voice their interests. Our intellectual apostolate provides an inestimable help in constructing these bridges, offering us new ways of understanding in depth the mechanisms and links among our present problems. Many Jesuits in educational, social promotion, and research institutions, together with others engaged directly with the poor, are already committed to this work. Still others have helped in the growth of corporate social responsibility, the creation of a more humane business culture, and economic development initiatives with the poor.

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

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

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

33. The drive to access and exploit sources of energy and other natural resources is very rapidly widening the damage to earth, air, water, and our whole environment, to the point that the future of our planet is threatened. Poisoned water, polluted air, massive deforestation, deposits of atomic and toxic waste are causing death and untold suffering, particularly to the poor. Many poor communities have been displaced, and indigenous peoples have been the most affected.

34. In heeding the call to restore right relationships with creation, we have been moved anew by the cry of those suffering the consequences of environmental destruction, by the many postulates received, and by the recent teaching of the Holy Father and many episcopal conferences on this issue.

35. This Congregation urges all Jesuits and all partners engaged in the same mission, particularly the universities and research centres, to promote studies and practices focusing on the causes of poverty and the question of the environment's improvement. We should find ways in which our experiences with refugees and the displaced on one hand, and people who work for the protection of the environment on the other hand, could interact with those institutions, so that research results and advocacy have effective practical benefits for society and the environment. Advocacy and research should serve the poor and those who work for the protection of the environment. This ought to shed new light on the appeal of the Holy Father that costs should be justly shared "taking due account of the different levels of development".

41. Our mission is not limited to our works. Our personal and community relationship with the Lord, our relationship to one another as friends in the Lord, our solidarity with the poor and marginalised, and a life style responsible to creation are all important aspects of our lives as Jesuits. They authenticate what we proclaim and what we do in fulfilling our mission. The privileged place of this collective witness is our life in community. Thus, Jesuit community is not just for mission: it is itself mission.

GC35: Decree 2: A Fire that Kindles other Fires (Extracts)

Rediscovering our Charism

3. We Jesuits, then, find our identity not alone but in companionship: in companionship with the Lord, who calls, and in companionship with others who share this call.

7. ... today the Society, in carrying out its mission, experiences the companionship of the Lord and the challenge of the Cross. Commitment to "the service of faith and the promotion of justice", to dialogue with cultures and religions, takes Jesuits to limit-situations where they encounter energy and new life, but also anguish and death – where "the Divinity is hidden". The experience of a hidden God cannot always be avoided, but even in the depths of darkness when God seems concealed, the transforming light of God is able to shine. God labours intensely in this hiddenness. Rising from the tombs of personal life and history, the Lord appears when we least expect, with his personal consolation as a friend and as the centre of a fraternal and servant community. From this experience of God labouring in the heart of life, our identity as "servants of Christ's mission" rises up ever anew.

Our 'Way of Proceeding'

9. Being and doing; contemplation and action; prayer and prophetic living; being completely united with Christ and completely inserted into the world with him as an apostolic body: all of these polarities mark deeply the life of a Jesuit and express both its essence and its possibilities.

10. It is necessary for us to examine ourselves critically in order to remain mindful of the need to live faithfully this polarity of prayer and service. However we cannot abandon this creative polarity, since it marks the essence of our lives as contemplatives in action, companions of Christ sent into the world. In what we do in the world there must always be a transparency to God. ... Our deep love of God and our passion for his world should set us on fire – a fire that starts other fires!

16. Knowing ourselves to be sent with Jesus as companions consecrated to him in poverty, chastity, and obedience, although we are sinners, we listen attentively to the needs of people whom we seek to serve. We have been chosen to live as his companions in a single body governed by means of the account of conscience and held together by obedience: men of and for the Church under obedience to the Supreme Pontiff and our Father General and duly appointed superiors. In all of this, our aim is to be ever available for the more universal good – indeed desiring always the *magis*, that which is truly better, for the greater glory of God. It is this availability for the Church's universal mission that marks our Society in a particular way, makes sense of our special vow of obedience to the Pope, and makes us a single apostolic body dedicated to serving, in the Church, men and women everywhere.

A New Context – To New Frontiers

21. Today's consumerist cultures do not foster passion and zeal but rather addiction and compulsion. They demand resistance. A compassionate response to these cultural malaises will be necessary and unavoidable if we are to share in the lives of our contemporaries. In such changing circumstances, our responsibility as Jesuits to collaborate at multiple levels has become an imperative. Thus our provinces must work ever more together. So also must we work with others: religious men and women of other communities; lay persons; members of ecclesial movements; people who share our values but not our beliefs; in short, all persons of good will.

24. Thus as this world changes, so does the *context* of our mission; and new frontiers beckon that we must be willing to embrace. So we plunge ourselves more deeply into that dialogue with religions that may show us that the Holy Spirit is at work all over the world that God loves. We turn also to the 'frontier' of the earth, increasingly degraded and plundered. Here, with passion for environmental justice, we shall meet once again the Spirit of God seeking to liberate a suffering creation, which demands of us space to live and breathe.

GC35: Decree 5: Province Governance (Extracts)

Province Planning and Decision-Making

28. The Society's law (cf. especially *NC* 354 § 1) strongly encourages a participatory and discerning approach to decision-making at all levels, including that of the Province. So that this approach may be even more effective, care needs to be taken that:

- a. it remains clear that it is the appropriate superior, not a consultative body, that makes the final decision (cf. *NC* 354 § 1).
- b. there be sufficient clarity about the process for planning and decision-making, with the specific roles of various commissions and officials being adequately communicated to members of the Province.
- c. the role of the Province Consultors, as laid down in universal and proper law¹, be respected. This role should not be eroded by the responsibilities rightly given to staff, officials, or commissions.
- d. the Commission on Ministries (cf. *NC* 260 § 1) be an effective instrument for apostolic planning and its review, especially as this relates to established works and ministries of the Province, the creation of new apostolic works, and the ongoing apostolic formation of collaborators.
- e. the legal and economic aspects of any decision should be considered.
- f. there be structures for implementation and ongoing evaluation of the effectiveness of Province plans.

¹ Cf. *Guidelines for Provincials*, 30, AR 23,1 (2003) 297.

Apostolic Works of the Province

29. Another critical aspect of the Provincial's governance is comprehensive care for the Province's apostolic works, including a thorough evaluation of their contribution to the Society's mission and of their Jesuit character. These works should be visited regularly by the Provincial (or his delegate) (cf. *NC* 391 § 3), a report of which is to be included in his letters to the General. When the director of a work is someone other than a Jesuit, that director is expected to report on the work during the Provincial's visitation. A comprehensive articulation of the relationship between apostolic works (including international works of the Society) and the Province is expected and would include written agreements as helpful or required.

Training for Leadership

30. Leadership in the Society today is a very demanding ministry. The need for international cooperation, new structures for partnership with others, and heightened expectations about the quality of community life are only some of the factors that call for new attitudes and new skills in superiors and directors of works at all levels of governance. Specific formation for Jesuits and others in positions of leadership is needed.

31. Ongoing formation in such attitudes and skills will often take place at the Province level, although there will also be many occasions when Conference-wide programmes will be extremely helpful.

32. In addition to leadership training courses or workshops, there is great value in using forms of apprenticeship and mentoring. In appropriate ways potential leaders can be identified and be put in situations where they can learn from an experienced and wise leader.

GC35: Decree 5: Local Governance (Extracts)

Local Superior

Principles

33. The effectiveness of the local superior is critical to the apostolic vitality of the Jesuit community as a sign to the world of the Reign of God which we proclaim by our lives together. For Ignatius, love for the members of his community was to be the distinguishing mark of the Jesuit Superior. From that starting point, the Superior can encourage the mission of apostolic men and ensure the quality of religious and community life that enables them to fulfil their mission.

In a spirit of service, the Superior supports the members in their apostolic responsibilities and religious lives as servants of Christ's mission. These duties require an intimate knowledge of each man made possible by regular spiritual conversation and, where appropriate, manifestation of conscience. With such aids, the Superior can help each Jesuit to see how his apostolic work, assigned

by the Major Superior, is properly integrated into the universal mission of the Society, promoting the sense of apostolic solidarity of all the community members, even of those who may be engaged in very diversified activities.

34. From his privileged place at the heart of the community, the superior is also responsible, together with each member, for developing its apostolic life. Concretely, this commits the local superior to lead his community in a Jesuit common life characterised by the celebration of Eucharist, prayer, faith sharing, communal discernment, simplicity, hospitality, solidarity with the poor, and the witness that “friends in the Lord” can make to the world.

The General Congregation insists once again on the importance of the mission of local superior and emphasizes the relevance of the points described in the *Complementary Norms*.

GC36: Decree 1: Companions in a Mission of Reconciliation and Justice

1. The Society of Jesus has always sought to know and to follow God’s will for us. This Congregation takes up that task again. We do so from the heart of the Church, but gazing upon the world “that has been groaning in labor pains until now.”² On the one hand, we see the vibrancy of youth, yearning to better their lives. We see people enjoying the beauty of creation. We see the many ways in which people use their gifts for the sake of others. And yet, our world faces so many needs today, so many challenges. We have images in our minds of people humiliated, struck by violence, excluded from society, and on the margins. The earth bears the weight of the damage human beings have wrought. Hope itself seems threatened; in place of hope, we find fear and anger.
2. Pope Francis reminds us that “we are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is both social and environmental.”³ This one crisis that underlies both the social and environmental crises arises from the way in which human beings use – and abuse – the peoples and goods of the earth. This crisis has deep spiritual roots; it saps the hope and joy that God proclaims and offers through the Gospel, affecting even the Church and the Society of Jesus.

¹ Romans 8:22

² *Laudato si’*, 139

³ *The Contemplation to Attain Love, Spiritual Exercises*, 236

⁴ Cf. GC 35, D. 3, “Challenges to our Mission Today.” In doing so, GC 35 built upon the message of GC 32, D. 4, n. 2. “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement. For reconciliation with God demands the reconciliation of people with one another.”

⁵ Father Adolfo Nicolás, “Reply to Ex Officio Letters 2014”, *Acta Romana Societatis Iesu* Vol. XXV (2014): 1032-1038.

⁶ Cf. *Evangelii Gaudium*, 226-230, 239-258 and *Misericordiae Vultus*.

⁷ Ps. 85: 8

⁸ 1 Cor. 3:9

3. Yet, looking at reality with the eyes of faith, with a vision trained by the *Contemplatio*,⁴ we know that God labors in the world. We recognize the signs of God's work, of the great ministry of reconciliation God has begun in Christ, fulfilled in the Kingdom of justice, peace and the integrity of creation. GC 35 recognized this mission.⁵ The letter of Father General Adolfo Nicolás on reconciliation⁶ and the teaching of Pope Francis⁷ have given this vision greater depth, placing faith, justice, and solidarity with the poor and the excluded as central elements of the mission of reconciliation. Rather than ask what we should do, we seek to understand how God invites us – and so many people of good will – to share in that great work. Alone, we find ourselves humbled and weak, sinners. With the Psalmist, we cry out, "Show us, O Lord, your mercy, and grant us your salvation."⁸ But we experience joy in knowing ourselves as sinners who, in God's mercy, are called to be companions of Jesus and "co-workers with God."⁹
4. We are not the first to seek clarity concerning God's call. The meeting of the First Companions in Venice¹⁰ is a powerful image, an important step in the formation of the Society. There, the companions confronted the frustration of their plans to go to the Holy Land. This drove them to a deeper discernment of the Lord's call. Where was the Spirit drawing them? As they discerned new direction for their lives, they held fast to what they had already found to be life-giving: sharing their lives together as friends in the Lord; living very close to the lives of the poor; and preaching the Gospel with joy.
5. They were priests, both learned and poor. For the First Companions, life and mission, rooted in a discerning community, were profoundly inter-related. We Jesuits today are called to live in the same way, as priests, brothers, and those in formation who all share the same mission. As we reflect and pray on each of these elements, we do so knowing the intimate unity of mission, life, and discerning community, all afire with the love of Christ.
6. This Congregation finds consolation and joy in returning to these roots, this integral vision of who we are, as well as in the knowledge that there are many others who, like us, hear the call to labor with Christ. We return to those roots now, first to a discerning community, then to our life in faith, and finally to the mission that flows from both. The poverty of life and proximity to the poor of the First Companions in Venice must mark our lives too¹¹, that poverty that engenders creativity and protects us from

¹⁰ *Autobiography* 93-95

¹¹ CN, 143, 159-160. *Our poverty is for us madre* (Constitutions, 287) and *muro* (Constitutions, 553).

¹² Interview with Pope Francis, *Civiltà Cattolica* 2013 III: 449-477.

¹³ *Constitutions*, 813

¹⁴ GC 35, D. 4

what limits our availability to respond to God's call. Such poverty of life constantly calls us to reflect on how we can live more simply with less. We pray too to enter ever more fully into that great mystical tradition that our First Fathers bequeathed to us, ever a grace, ever a challenge. Finally, we insistently ask for the grace to know how we can share in the great ministry of reconciliation, knowing that as Pope Francis reminds us, our response remains always incomplete.¹²

A discerning community with open horizons

7. During their time in Venice, the companions were not always together; they were dispersed in order to fulfill many tasks. Nevertheless, it was at that time that they shared the experience of constituting a single group, united in following Christ, in the midst of the diversity of their activities. We Jesuits today are also engaged in a great variety of apostolates, which often demand specialization and a great deal of energy. If, however, we forget that we are one body, bound together in and with Christ,¹³ we lose our identity as Jesuits and our ability to bear witness to the Gospel. It is our union with one another in Christ that testifies to the Good News more powerfully than our competences and abilities.
8. Thus, each of us should constantly desire that our own apostolic work develop, be stimulated, and helped to bear fruit, through the encouragement of our brothers. We always receive our mission from God in the Church, through our Major Superiors and local Superiors, in the practice of Jesuit obedience, which includes our personal discernment.¹⁴ If, however, our mission is not supported by the body of the Society, it risks withering. In our individualistic and competitive age, we should remember that the community plays a very special role since it is a privileged place of apostolic discernment.
9. The Jesuit community is a concrete space in which we live as friends in the Lord. This life together is always at the service of mission, but because these fraternal bonds proclaim the Gospel, it is itself a mission.¹⁵
10. In our Jesuit community life, we should leave room for encounter and sharing. This disposition helps the community become a space of truth, joy, creativity, pardon, and of seeking the will of God. Thus, community can become a place of discernment.
11. Communal discernment requires that each of us develop some basic characteristics and attitudes: availability, mobility, humility, freedom, the ability to accompany others, patience, and a willingness to listen respectfully so that we may speak the truth to each other.

12. An essential tool that can animate apostolic communal discernment is spiritual conversation. Spiritual conversation involves an exchange marked by active and receptive listening and a desire to speak of that which touches us most deeply. It tries to take account of spiritual movements, individual and communal, with the objective of choosing the path of consolation that fortifies our faith, hope and love. Spiritual conversation creates an atmosphere of trust and welcome for ourselves and others. We ought not to deprive ourselves of such conversation in the community and in all other occasions for decision-making in the Society.
13. In our world that knows too much division, we ask God to help our communities become "homes" for the Reign of God. We hear the call to overcome what can separate us from one another. Simplicity of life and openness of heart foster such mutual concern. Moreover, living together as friends in the Lord nurtures the vocations of our men in formation and can inspire men to enter the Society.
14. Of course, this disposition to attend to the Spirit in our relationships must include those with whom we work. Often they teach us this openness to the Spirit. Important discernments concerning mission are often enriched by their voices and their commitment.
15. It is critical to emphasize the continuing relevance of the real closeness of the First Companions to the poor. The poor challenge us to return constantly to what is essential to the Gospel, to what really gives life, and to recognize that which merely burdens us. As Pope Francis reminds us: we are called to find Christ in the poor, to lend our voice to their causes, but also to be their friends, to listen to them, to understand them, and to embrace the mysterious wisdom which God wishes to share with us through them.¹⁵ Such an attitude runs counter to the usual way of the world, in which, as Qoheleth says, "the poor man's wisdom is despised, and his words are not heeded."¹⁶ With the poor, we can learn what hope and courage mean.
16. In our communities and apostolates, we hear the call to rediscover hospitality to strangers, to the young, to the poor, and to those who are persecuted. Christ himself teaches us this hospitality.

¹⁵ CG 35 D. 2, 19, and D. 3, 41 and Father Peter-Hans Kolvenbach, "On Community Life," nn. 2 and 10, *Acta Romana Societatis Iesu*, Vol. XXII (1998): 279-280, 288. Cf. CN, 314-330

¹⁶ See *Evangelii Gaudium*, n. 198.

Men on fire with passion for the Gospel

17. Our First Fathers entered into such a rich discernment of God's call together because they had experienced the grace of Christ that set them free. Pope Francis urges us to pray insistently for this consolation that Christ desires to give.¹⁸ Reconciliation with God is first and foremost a call to a profound conversion, for each Jesuit, and for all of us.
18. The question that confronts the Society today is why the Exercises do not change us as deeply as we would hope. What elements in our lives, works, or lifestyles hinder our ability to let God's gracious mercy transform us? This Congregation is deeply convinced that God is calling the entire Society to a profound spiritual renewal. Ignatius reminds us that each Jesuit must "take care, as long as he lives, first of all to keep before his eyes God."¹⁹ Thus, all the means that unite us directly with God should be more than ever prized and practiced: the Spiritual Exercises, daily prayer, the Eucharist and the Sacrament of Reconciliation, spiritual direction, and the Examen.²⁰ We need to appropriate ever more fully the gift of the Exercises that we share with so many, especially the Ignatian family²¹, and the Constitutions that animate our Society. In a world losing its sense of God, we should seek to be more deeply united with Christ in the mysteries of his life. Through the Exercises, we acquire the style of Jesus, his feelings, his choices.
19. At the heart of Ignatian spirituality is the transforming encounter with the mercy of God in Christ that moves us to a generous personal response. The experience of the merciful gaze of God on our weakness and sinfulness humbles us and fills us with gratitude, helping us to become compassionate ministers to all.²² Filled with the fire of Christ's mercy, we can enflame those we meet. This foundational experience of God's mercy has always been the source of the apostolic audacity that has marked the Society and which we must preserve.
20. "Mercy," Pope Francis reminds us, "is not an abstraction but a lifestyle consisting in concrete gestures rather than mere words."²³ For us Jesuits, compassion is action, an action discerned together. Yet we know that there is no authentic familiarity with God if we do not allow ourselves to be moved to compassion and action by an encounter with the Christ who is revealed in the suffering, vulnerable faces of people, indeed in the suffering of creation.²⁴

¹⁷ *Ecclesiastes* 9:16.

¹⁸ *Address of Pope Francis to GC 36, 24 October 2016.*

¹⁹ *Formula of the Institute* (1550), 1.

²⁰ *Constitutions*, 813.

²¹ *GC 35, D 6, n. 29.*

²² *Address of Pope Francis to GC 36, 24 October 2016.*

²³ *Address of Pope Francis to GC 36, 24 October 2016.*

On mission with Christ the Reconciler

21. In preparation for the 36th General Congregation, Father General Adolfo Nicolás invited the Society to enter into a process of seeking to hear “the call of the Eternal King, and to discern the three most important calls that the Lord makes to the whole Society today.”²⁵ Our Provinces and Regions, through the Province and Regional Congregations, responded to this invitation. The call to share God’s work of reconciliation in our broken world emerged often and powerfully. What GC 35 had identified as three dimensions of this ministry of reconciliation,²⁶ namely, reconciliation with God, with one another, and with creation, assumed a new urgency. This reconciliation is always a work of justice, a justice discerned and enacted in local communities and contexts. The Cross of Christ and our sharing in it are also at the center of God’s work of reconciliation. This mission can lead to conflict and death, as we have witnessed in the lives of many of our brothers. While we speak of three forms of reconciliation, all three are, in reality, one work of God, interconnected and inseparable.

1st Call – Reconciliation with God

22. Reconciliation with God roots us in gratitude and opens us to joy, if we allow it. Pope Francis writes, “The joy of the Gospel fills the hearts and lives of all who encounter Jesus. ... With Christ, joy is constantly born anew.”²⁷ Announcing and sharing the Gospel continues to be the reason for the Society’s existence and mission: that Jesus Christ be known, that he be loved in return, and that Christ’s love be a source of life for all. He always remains the source of the joy and hope we offer to others. Thus, the Society must respond more decisively to the Church’s call for a new evangelization, giving special emphasis to ministry to and with the young and with families.
23. A special gift Jesuits and the Ignatian family have to offer to the Church and her mission of evangelization is Ignatian spirituality, which facilitates the experience of God and can therefore greatly help the process of personal and communal conversion. Pope Francis constantly affirms that discernment should play a special role, in the family, among youth, in vocation promotion, and in the formation of clergy.²⁸ Christian life is more and more personalized through discernment.

²⁴Cf. Matthew 25: 31-46.

²⁵Father Adolfo Nicolás, “Letter Convoking General Congregation 36,” *Acta Romana Societatis Iesu*, Volume XXV (2014): 1096.

²⁶GC 35, D. 3

²⁷*Evangelii Gaudium*, 1

²⁸*Amoris Laetitia*, 296-306.

24. Proclaiming the Gospel takes place in many different contexts: a) Secularization is a major challenge for many cultures, calling for creativity particularly in attracting and initiating younger generations into the Christian faith. b) In an increasingly pluralistic world, interreligious dialogue in all its forms remains a necessity, one that is not always easy and that risks misunderstanding. c) In many parts of the world, the Society is called to respond to the challenge of believers abandoning the Church in the search for personal meaning and spirituality. d) Jesuits must continue to give importance to theological and scriptural studies by which we help people deepen their understanding of the Gospel in their diverse cultural contexts, with their hopes and their challenges. These studies should involve accompanying people from the depth of their spiritual traditions.

2nd Call – Reconciliation within humanity

25. Throughout our preparation for this Congregation as a universal body with a universal mission,²⁹ we heard accounts of the shocking forms of suffering and injustice that millions of our brothers and sisters endure. Reflecting on these, we hear Christ summon us anew to a ministry of justice and peace, serving the poor and the excluded and helping build peace. Among these various forms of suffering, three have appeared with consistency from many of our Provinces and Regions:
- a) [26.] The displacement of peoples (refugees, migrants, and internally displaced peoples): In the face of attitudes hostile to these displaced persons, our faith invites the Society to promote everywhere a more generous culture of hospitality. The Congregation recognizes the necessity of promoting the international articulation of our service to migrants and refugees, finding ways of collaboration with JRS.
 - b) [27.] The injustices and inequalities experienced by marginalized peoples: Along with an enormous growth of wealth and power in the world comes an enormous and continuing growth of inequality. The present dominant models of development leave millions of people, especially the young and the vulnerable, without opportunities for integration into society. Indigenous peoples and communities, like the Dalits and tribals in South Asia, represent a paradigmatic case of these groups. In many parts of the world, women especially experience such injustice. We are called to support these communities in their struggles, recognizing that we have much to learn from their values and their courage. The defense and promotion of human rights and integral ecology is an ethical horizon that we share with many other people of good will, who are also seeking to respond to this call.
 - c) [28.] Fundamentalism, intolerance, and ethnic-religious-political conflicts as a source of violence: In many societies, there is an increased level of conflict and polarization, which often gives rise to violence that is all the more appalling because it is motivated and justified by distorted religious convictions. In such situations, Jesuits, along with all who seek the common good, are called to contribute from their religious-spiritual traditions towards the building of peace, on local and global levels.

3rd Call – Reconciliation with creation

29. Pope Francis has emphasized the fundamental connection between the environmental crisis and the social crisis in which we live today.³⁰ Poverty, social exclusion, and marginalization are linked with environmental degradation. These are not separate crises but one crisis that is a symptom of something much deeper: the flawed way societies and economies are organized. The current economic system with its predatory orientation discards natural resources as well as people.³¹ For this reason, Pope Francis insists that the only adequate solution must be a radical one. The direction of development must be altered if it is to be sustainable. We Jesuits are called to help heal a broken world,³² promoting a new way of producing and consuming, which puts God's creation at the center.
30. The multifaceted challenge of caring for our common home calls for a multifaceted response from the Society. We begin by changing our personal and community lifestyles, adopting behavior coherent with our desire for reconciliation with creation. We must accompany and remain close to the most vulnerable. Our theologians, philosophers, and other intellectuals and experts should contribute to the rigorous analysis of the roots of and solutions to the crisis. Jesuit commitment in regions like the Amazon and the Congo Basin, environmental reserves that are essential for the future of humanity, should be supported. We should manage our financial investments responsibly. And we cannot forget to celebrate creation, to give thanks for "so much good we have received."³³

Toward the Renewal of Our Apostolic Life

31. All our ministries should seek to build bridges, to foster peace.³⁴ To do this, we must enter into a deeper understanding of the mystery of evil in the world and the transforming power of the merciful gaze of God who labors to create of humanity one reconciled, peaceful family. With Christ, we are called to closeness with all of crucified humanity. With the poor, we can contribute to creating one human family through the struggle for justice. Those who have all the necessities of life and live far from poverty also need the message of hope and reconciliation, which frees them from fear of migrants and refugees, the excluded and those who are different, and that opens them to hospitality and to making peace with enemies.
32. The Congregation calls the entire Society to a renewal of our apostolic life founded on hope. We need more than ever to bring a message of hope, born of consolation from our encounter with the Risen Lord. This renewal focused on hope includes all our diverse apostolates.

²⁹GC 35, D. 2, n. 20.

³⁰*Laudato si'*, 139.

³¹"Justice in the Global Economy: Building Sustainable and Inclusive Communities," *Promotio Iustitiae* 121.

³²"Healing a Broken World," *Promotio Iustitiae* 106.

33. We do not want to propose a simplistic or superficial hope. Rather, our contribution, as Father Adolfo Nicolás always insisted, should be characterized by depth: a depth of interiority and “a depth of reflection that allows us to understand reality more deeply and thus to serve more effectively.”³⁵ To this end, Jesuits in formation should receive solid intellectual preparation and be helped to grow in personal integration.
34. Our educational apostolates at all levels, and our centres for communication and social research, should help form men and women committed to reconciliation and able to confront obstacles to reconciliation and propose solutions. The intellectual apostolate should be strengthened to help in the transformation of our cultures and societies.
35. Because of the magnitude and interconnectedness of the challenges we face, it is important to support and encourage the growing collaboration among Jesuits and Jesuit apostolates through networks. International and intersectoral networks are an opportunity to strengthen our identity, as we share our capacities and local engagements in order together to serve a universal mission.
36. Collaboration with others is the only way the Society of Jesus can fulfil the mission entrusted to her. This partnership in mission includes those with whom we share Christian faith, those who belong to different religions, and women and men of good will, who, like us, desire to collaborate with Christ’s reconciling work. In the words of Father General Arturo Sosa, Jesuits are “called to the mission of Jesus Christ, that does not belong to us exclusively, but that we share with so many men and women consecrated to the service of others.”³⁶
37. In all we do, we want to heed Pope Francis, who has urged us to promote dynamics of personal and social transformation. “What we need is to give priority to actions which generate new processes in society.”³⁷ Prayerful discernment ought to be our habitual way of drawing closer to reality when we want to transform it.
38. Aware of the urgency of the present moment and of the need to involve all the Society and its apostolates in responding to these calls, this Congregation asks Father General, working closely with the Conferences and Provinces, to develop clear goals and guidelines for our apostolic life today.

³³*Spiritual Exercises*, 233.

³⁴*Formula of the Institute (1550) 1*: “He should show himself ready to reconcile the estranged.”

³⁵Father Adolfo Nicolás, “Letter on Intellectual Formation”, *Acta Romana Societatis Iesu*, Vol.XXV (2014): 926.

³⁶Homily of Father General Arturo Sosa, 15 October 2016

³⁷*Evangelii Gaudium*, 223.

GC 36: Decree 2: Renewed Governance for a Renewed Mission

Introduction

1. Apostolic mission lies at the very heart of the Society. From its earliest days, discernment has guided the development of governance to better serve and support the Society's mission, the *Missio Dei*. Governance in the Society is personal, spiritual and apostolic. Each General Congregation is a source of inspiration that guides the development of governance in changing circumstances and the care for the persons engaged in this mission in ways most appropriate to the times.
2. GC 35 gave helpful recommendations to guide the Society's governance, many of which have been implemented. Reviewing progress, GC 36 points to several areas that need further attention and clarification. First, GC 36 identifies important features relevant to our way of proceeding today that we wish to encourage. Second, this Congregation acknowledges the ways in which renewal of governance has already been undertaken at diverse levels in the Society since GC 35. Third, GC 36 makes clarifications and recommendations for ongoing apostolic discernment and planning.

Ways of proceeding suited to our times

3. Discernment, collaboration and networking offer three important perspectives on our contemporary way of proceeding. As the Society of Jesus is an "international and multicultural body" in a complex, "fragmented and divided world," attention to these perspectives helps to streamline governance and make it more flexible and apostolically effective.
4. **Discernment:** Discernment, a precious gift of Ignatius, is integral to our personal and corporate apostolic life. It begins in contemplation of God at work in our world and allows us to draw more fruit in joining our efforts to God's designs. Discernment is what "roots us in the Church in which the Spirit works and distributes his various gifts for the common good." Discernment serves as the foundation for decision-making by the proper authority in our way of proceeding. In preparing for this Congregation we already have an experience of discernment that began in Provinces and Regions and helped us to name both significant challenges to our mission today and our responses to the Good News of Jesus. This discernment process offers the spiritual base that enables our apostolic planning.
5. Given the magnitude and complexity of contemporary challenges to the mission, and the declining numbers in our least Society, discernment is more than ever critical for apostolic effectiveness. Consistent and participative discernment is our way of ensuring that ongoing apostolic planning, including implementation, monitoring and evaluation, is an

integral element in all Jesuit ministry. Given the crisis of authority in contemporary culture (family life, education, politics, religion), the practice of discernment is a gift that we can offer to others. By living discernment, we can impart its practice to others. Sharing in discernment leads to a shared vision. Forming collaborators for mission means first that we be formed for discernment.

6. **Collaboration:** GC 35 stated that “collaboration in mission. Expresses our true identity as members of the Church, the complementarity of our diverse calls to holiness, our mutual responsibility for the mission of Christ, our desire to join people of good will in the service of the human family, and the coming of the Kingdom of God. GC 34 had already asked that “all those engaged in the work should exercise responsibility and be engaged in discernment and participative decision making where it is appropriate. GC 36 recognizes the decisive role of our partners in the vitality of the Society’s mission today and expresses its gratitude to all those who contribute to and play significant roles in Jesuit ministry. That mission is deepened and ministry is extended by collaboration among all with whom we work, especially those inspired by the Ignatian call.
7. Noting remarkable progress in collaboration across the Society, obstacles remain. The challenges may be found in our own lack of imagination and courage, or they may come from inhibitions arising from our social contexts or even from local clerical practice. A particular difficulty can be the lack of genuine collaboration among Jesuits – individuals, institutions, communities, Provinces, and Conferences. Inclusive discernment and ongoing planning and evaluation of our efforts to go beyond the obstacles is required in order to mainstream the participation of mission partners further in various levels of the Society’s apostolic activities and governance. It is also important to discern to which projects, initiatives or activities carried out by others, we could offer our support, whether human, technical, intellectual or financial.
8. **Networking:** Collaboration naturally leads to cooperation through networks. New technologies of communication open up forms of organization that facilitate collaboration. They make it possible to mobilize human and material resources in support of mission, and to go beyond national borders and the boundaries of Provinces and Regions. Often mentioned in our recent Congregation documents, networking builds in a shared vision and requires a culture of generosity, openness to work with others and a desire to celebrate successes. Networks also depend on persons able to provide vision and leadership for collaborative mission. When properly conceived, networking provides a healthy balance between authority and local initiative. It strengthens local capacity and encourages subsidiarity while

assuring a unified sense of mission from a central authority. Local views are more readily and speedily heard.

9. Governing bodies in the Society are already encouraging networks. Depending upon their scope and scale, Provincials, Conferences and the General Curia actively facilitate, foster, accompany and evaluate international and intersectoral networks. In Jesuit networks we find the intersection between the creativity and initiative that occur in networking and the authority that gives the mission. Networks engage the “horizontal” and the “vertical” dimensions of our ministries and governance. Networking also reflects a contemporary move towards greater synodality as promoted by Vatican II.

Recommendations

For Provincial and Regional Governance

10. GC 36 asks Major Superiors to ensure that apostolic discernment and planning in their Provinces or Regions is consistent with the universal apostolic preferences of the Society and the apostolic discernment and planning of their Conferences, so that the mission preferences of the whole Society are taken into account in the ministries of their Provinces or Regions. Discernment and decisions of Major Superiors about works in their Provinces or Regions must take into account the effects they have on flexibility and availability for the universal mission of the Society, especially in their Conferences. This engagement enhances both the General's capacity to undertake global mission and the Major Superiors' co-responsibility in serving the universal mission of the Society.
11. GC 36 calls on Major Superiors to promote the integration of life and mission of Jesuits at the local level, in the context of decreasing numbers of Jesuits worldwide but increasing involvement of others and growth of apostolic vitality. Major Superiors should insist on the formation of Jesuits who will be able to thrive in this evolving reality. Major Superiors are also encouraged to create and support dynamics which build relationships among Jesuits, enhance collaboration among Jesuits and colleagues, support apostolic animation, and promote initiatives could include meetings among superiors of the same city or area, apostolic networks or platforms, and ministries commissions or other structures of mutual accompaniment. At the same time GC 36 calls on Major Superiors to support processes which give freedom to leave ministries which are no longer sustainable or no longer critical to our mission, and to clarify juridical relationships with ministries which have become Ignatian rather than Jesuit in character.

12. GC 36 requests that Major Superiors ensure that a local Superior's primary responsibility be the animation of the local Jesuit community. Proper training for local Superiors and a manageable workload of apostolic activities are key to the proper implementation of CN 351.
13. GC 35 stated that "the effectiveness of the local Superior is critical to the apostolic vitality of the Jesuit community. The apostolic leadership of the local Superior is today marked by the importance of the promotion of discernment, collaboration and networking. GC 36 requests that local Superiors exercise their service to communities from these three perspectives so that they promote mission at all levels: Local, Province, Conference and Universal.
14. GC 36 invites Superiors and Directors of works, and indeed all Jesuits and partners in mission, to foster deep habits of prayer and discernment as the preludes and accompaniment to ongoing planning, and to foster mutual relationships and collaboration in implementing plans. This means encouraging a spirit of availability and trust among us and with all who serve the Mission Dei.

Our Life is Mission, Mission is Our Life

Extracts from: Fr. General's Letter to the whole Society (July 10, 2017)

Our life is mission

From the preparatory stage to the reflection on the calls perceived by the Society in light of the present situation of the world and the Church, the General Congregation especially emphasized the intimate union between our life and the mission to which we, along with so many other persons, are sent as servants of the joy of the Gospel.

Life and mission are inseparable for those who choose to follow Jesus Christ in the Society of Jesus in the service of the Church. On the one hand, we know that we are a fragile body made up of sinners forgiven and sent to contribute to the reconciling mission of Jesus Christ. On the other, we live as pilgrims, always seeking to draw profit from the tensions that arise from our mission as it is carried out in complex and ever-changing contexts.

Personal conversion is a necessary dimension of a life dedicated to mission. It is the interior reconciliation to which Fr. General Adolfo Nicolás invited us in his response to the ex-officio letters of 2014. Personal conversion allows us to recover the interior freedom that makes us fully available for mission. Through such conversion, we rely solely on our Creator and Lord, as we are asked to do in the Principle and Foundation of the Spiritual Exercises of Saint Ignatius, and

we make ourselves indifferent so that we desire and choose only that which is more conducive to the end for which we are created.

Communal conversion is also required for experiencing the harmony that exists between life and mission. GC 35 reminded us that community is itself mission. We live together because we have been called to be companions of Jesus precisely in order to share in his life and his mission.

Our common life as friends in the Lord is born from and nourished by the Eucharist celebrated in remembrance of Jesus, a remembrance that is not just a memory but is a sacramental actualization of his real presence among us and a source of nourishment for the journey. The Christian community has always commemorated the salvific processes by which God liberated people from their enslavement in order to make of them the People of God. In truth, neglecting these memories or losing them will make us fall back into oppression, hatred, slavery, idolatry....

The call to conversion in our community life involves other dimensions as well. From its very beginnings, the Society of Jesus has been a body that draws together persons of diverse cultures who are united by a single charism; a body that extends to many places and is engaged in dialogue with a wide variety of cultures. Since the Society's mission is to inculturate the Gospel in the very diverse settings in which Jesuits are present, a permanent process of conversion is required of us. Thus, on the one hand, every Jesuit goes through a complex process of inculturating the Gospel in his own culture, a process which entails for him a personal conversion. On the other hand, our communities, being made up of persons of diverse cultures who share the mission in multicultural societies, constitute a privileged opportunity for experiencing the richness of interculturality as a witness to a reconciled humanity.

Drawing close to the poor and their style of life is one of the most demanding dimensions of the conversion to which we are called. Closeness to the poor attunes us to what is essential in the Gospel, to the realities of life, and to what is truly life-giving. There are no formulas for drawing close to the poor, nor are there excuses for not doing so. Most of our societies are made up of poor people. It is up to us to find the best way to draw close to them, inspired by the incarnation of God in Jesus Christ. This path will help us to grow in solidarity and commitment to those who are most vulnerable, and will thus lead us to develop a culture of hospitality.

Taking seriously our contribution to **reconciliation with creation as a dimension of our life-mission** is no doubt a challenge for our personal and community lives. We are called to change those aspects of our lives in which we have adopted habits of consumption and instruments of work that are harmful to the environment and that reinforce a socioeconomic model which Pope Francis, in

his encyclical *Laudato Si'*, considers a threat to life in our "common home," which is the planet Earth.

We are also challenged by the 36th General Congregation to transform our communities into **spaces for spiritual conversation and discernment in common**. Spiritual conversation should become the habitual way we interact with one another in community and with others in apostolic works. It is this level of exchange that prepares us for the discernment in common which we are striving to make the normal way of arriving at decisions in the life-mission of the Society of Jesus. Such discernment in common allows us to also listen to others who participate in the humanizing processes of history.

Institutional conversion, to which we are also called, is as demanding or even more demanding than the transformations already mentioned. Being consistent and coherent in our life-mission impels us to review our modes of organization and to examine our institutions. As the 36th General Congregation reminds us, the governance of the Society is personal, spiritual, and apostolic. Consequently, personal, community, and apostolic conversion involves reviewing our institutional structures in order to adapt them to the new demands of the mission in the times in which we live.

Mission is our life

How can we take part in the great ministry of reconciliation which has been entrusted to us? Seeking and finding the best possible way of **contributing today to the reconciling action of the Lord** is the material for discernment that the 36th General Congregation places before the apostolic body of the Society of Jesus. It is an invitation for us to deepen the meaning of the ministry of reconciliation as a key characteristic of the charism of the Society of Jesus, in harmony with the Pauline understanding of the redemption of the human race.

In his letter to the Society on reconciliation, Fr. Nicolás posed some questions which continue to inspire our discernment: *Where is God suffering today in the world? How is God working in the hearts of all peoples to relieve the unbearable suffering of others? To which sources of Life can we turn so as to heal so much death and to restore the bonds between groups and persons who exclude and who are violently excluded?*

Gathering together all **the calls** that have been received from each and every one of the Society's apostolic units and following the promptings of the Spirit to the Society assembled in General Congregation, our eyes are turned to Christ crucified in those who are crucified today. Our gaze, like that of the Trinity, becomes loving action that is embodied in service that seeks to free people from their crosses. Such service disposes us for an apostolic renewal founded on hope able to make a real impact on human lives, especially the lives of the poor, the defenceless, and the smallest.

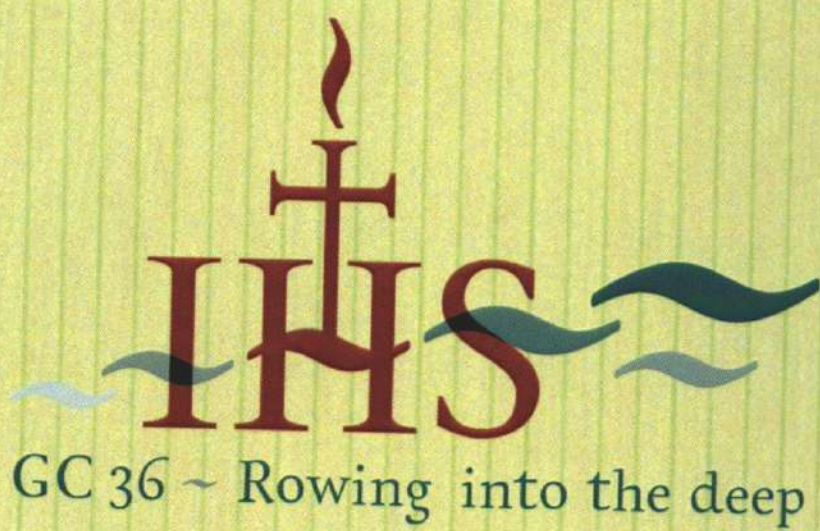
Beholding the Jesus who heals, liberates, and dedicates his whole life to the announcement of the Good News, we dispose ourselves as his companions to discern in common the ways in which we can best participate in his work. We recognize, however, that to do this, we need to understand to the best of our ability the world in which we live, so as to ascertain our best possible contribution to the three inseparable dimensions of reconciliation proposed by General Congregations 35 and 36: reconciliation with God, reconciliation with human beings, and reconciliation with creation. We will have further occasions to deepen the many implications of reconciliation as the work by which we seek to build bridges that bring persons and peoples closer together. This work of reconciliation includes promoting interreligious and intercultural dialogue, working to eliminate poverty, ideological polarization, and violence, all of which are obstacles to politics as a shared responsibility for the Common Good, for justice, and for peace.

In order to respond to these apostolic challenges according to our way of proceeding, we need **spiritual depth**, the fruit of conversion that opens us to the Lord's grace, and **intellectual depth**, which allows us to go beyond appearances and helps us to discover other possibilities of a life worthy of all human beings.

The 36th General Congregation also insisted that the *Missio Dei* of reconciliation involves many other persons, groups, and organizations who work for the humanization of history. We are not alone, nor do we claim to work by ourselves. Our apostolic way of proceeding is therefore characterized by **collaboration** with others who have also been invited to participate in the mission of Christ. In such collaboration with others, **networking** proves to be an effective instrument for making the best use of available resources, which are always insufficient, and for extending further the service provided by our apostolic institutions.

Insofar as both personal and institutional conversion help us achieve spiritual and intellectual depth and enable us to discern in common, they result in **apostolic planning** which increases collaboration among ourselves and with others, motivates effective networking, and constantly evaluates our contribution to the shared mission. Increased collaboration among ourselves eliminates the artificial divisions among apostolic works and sectors and intensifies our awareness of sharing in a single mission. In this way, the apostolic body becomes more flexible and is able to respond more quickly to the increasing and changing demands of serving the reconciling mission of the Lord.





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