

The JESUIT WORKPLACE

(Ethos & Practice)



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Preface

I warmly welcome the re-publication of this resource, and hope that many of those involved in leading Jesuit ministries will find it helpful in understanding, preserving and promoting the Jesuit charism in all our works.

This is an important resource for Jesuit ministries in our time, as we face the challenges of an ever-changing Ireland. It identifies a number of characteristics or dynamics that should animate any Jesuit or Ignatian workplace. It sets down in clear, concise and accessible terms the ideals and practices that should underpin how a Jesuit organisation operates. It asks searching questions of all those engaged in Jesuit initiatives. And it describes what a Jesuit ministry, at its best, might look like.

This edition of the resource includes a very helpful framework that structures how the material might be used with staff. It recognises the need that directors of work or facilitators of staff formation have in regard to the actual process of engagement. The 'how' is every bit as important as the 'what'. I very much commend the respectful structure and dynamic that is proposed and hope that this will enable the resource to be used with greater ease.

In Ireland today, a growing number of our works depend on the generous, loyal and skilled collaboration and leadership of lay men and women, and it is with you primarily in mind that this booklet has been re-developed. We are grateful that many of you are happy to share in our sense of mission and values, and are proud to be associated with the Jesuit tradition. You draw life and inspiration from what we aspire to be, and you help to keep us focused on the essentials of our charism.

Of course, you come with your own perspectives too – on religious matters, on the value of work and on the meaning of life – and we are grateful for the way you infuse our works with your insights, energy and idealism. We welcome your contribution to our efforts, in the conviction that such an exchange of views can be a great stimulus to creative thinking. It is my hope that this booklet will encourage fruitful, respectful and mutually enriching conversations among all of those engaged in our ministries.

I would like to thank all those responsible for bringing this booklet to completion, especially Fr Jim Culliton SJ, Fr Myles O'Reilly SJ, Fr. Leon Ó Giolláin SJ, Fr. Paddy Carberry SJ, Mr Joe Greenan, Ms Mags Mooney-Byrne, Mr Brian Flannery and Mr Jonathan Tiernan of the Peter Kenney Project. Hopefully their labour on behalf of all of us will provide the springboard for excellent conversations in the workplace about what it means to be participants in a Jesuit work.

Fr. Leonard Moloney SJ
Provincial

Introduction

When Ignatius Loyola gathered his nine companions together in the early months of 1539 to plan their future, it quickly became clear to them that the new religious order that was coming into being would be significantly different from previous foundations. Indeed, to the many sceptics in Rome at the time, the proposed Society of Jesus appeared to endanger the very basis of religious life itself. As the early Jesuits liked to point out, their preferred home was not the monastery but the road; their cloister was the messy world itself, and not a tranquil refuge from the world; and their single desire was to go out and ‘help souls’, which meant meeting people in all the raw reality of their hopes and struggles. Their ideal was dispersal, not enclosure; flexibility, not stability.

Such a new vision of religious life demanded a new model of how this life could be lived, and over time Ignatius began to put together the elements that would characterise his apostolic vision. He called it *Our Way of Proceeding*. By that he meant an amalgam of the attitudes, values, procedures and styles that should characterise a Jesuit endeavour. St Ignatius did not present this ‘way of proceeding’ in a systematic treatise, but rather elaborated it in various places throughout his voluminous writings. It was intended, in the first place, for the Jesuits themselves, of course, but it should be noted that from the earliest days lay people worked fruitfully side by side with their Jesuit colleagues in their ever-expanding ministries. Lay collaboration was a reality from the start.

These days, with growing awareness of the inclusive nature of the Church as the People of God, lay people are working in Jesuit ministries in ever growing numbers, and are assuming significant leadership roles in many of them. Indeed, it’s not uncommon in some Jesuit works today for lay people, rather than Jesuits, to be asked to carry the burden of the apostolic enterprise: energising the team, keeping the vision alive and adapting it to the ever-changing needs of our world. This inevitably gives rise to several questions. What is the vision that underpins these Jesuit works? What gives a particular ministry its Jesuit ‘flavour’? What are the indispensable characteristics of the ‘Jesuit thing’?

This slim volume is an attempt to suggest an answer to these questions. While not claiming to be exhaustive, the nine characteristics we have identified are, we believe, key to a contemporary understanding of ‘our way of proceeding’. None of these characteristics belongs exclusively to the Jesuit way of doing things, of course, but when taken together they form a typical pattern of attitudes and practices that should identify a ministry as a truly Jesuit work. It should be noted as well that the nine characteristics are not totally distinct from each other. Rather, they overlap in all sorts of ways, qualifying each other and adding depth and richness to the emerging profile of a Jesuit ministry.

Despite its brevity, this is not a book to be read cursorily and then left to one side. In a real sense, it is not a book to be read at all, but a resource for you to ponder and pray over, and then use as part of the nurturing of ethos in your workplace. We are well aware that the characteristics we note here point to an ideal to be striven for rather than any identifiable achievement. Like most human endeavours, Jesuit works are never perfect – often far from it – and are in constant need of assessment, adaptation and creative renovation. The aim of these pages, then, is to help you in the ongoing work of supporting the formation of your colleagues in a small but meaningful way.

CHARACTERISTIC 1

Inspired by the Gospel

Jesus, sent by the Father, invites us to engage with him in his enterprise. We are to be co-labourers with him in bringing about his vision for humanity and the world. His vision – the vision of the gospel – is what energises a Jesuit ministry.

Song of the Builders

On a summer morning

I sat down

on a hillside

to think about God –

a worthy pastime.

Near me, I saw

a single cricket;

it was moving the grains of the hillside

this way and that.

How great was its energy,

how humble its effort.

Let us hope

it will always be like this,

each of us going on

in our inexplicable ways

building the universe.

– *Mary Oliver*

Scripture

I have come so that they may have life and have it to the full (*Jn.10:10*).

He has anointed me to bring the good news to the afflicted. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free (*Lk.4:18*).

I know what plans I have in mind for you, plans for peace, not for disaster, to give you a future and a hope (*Jer.29:11*).

Questions for Reflection

In what way do you have a sense that in your work you are participating – in however small a way – in bringing about Jesus' vision for our world? How could it be made more apparent? Be as concrete as possible.

How do you feel that 'the vision of the gospel' inspires the planning that takes place in your work at present, and also its implementation? How could it be fostered better? Be as specific as possible.

Above all trust in the slow work of God. We are quite naturally impatient in everything to reach the end without delay. We should like to skip the intermediate stages. We are impatient of being on the way to something unknown, something new. And yet it is the law of all progress that it is made by passing through some stages of instability – and that may take a very long time. And so, I think it is with you: your ideas mature gradually – let them grow, let them shape themselves, without undue haste. Don't try to force them on, as though you could be today what time (that is to say, grace and circumstances acting on your good will) will make you tomorrow. Only God could say what this new spirit gradually forming within you will be. Give our Lord the benefit of believing that his hand is leading you, and accept the anxiety of feeling yourself in suspense and incomplete.

– *Pierre Teilhard de Chardin SJ*



CHARACTERISTIC 2

Care for the Individual

A Jesuit ministry will respect each person as uniquely created in the image and likeness of God. Going beyond the implementation of fair employment laws and practices, care for the whole person – cura personalis – implies an openness to the Spirit present in each one and concern for the well-being of each person among us.

Our Deepest Fear

Our deepest fear is not that we are inadequate.
Our deepest fear is that we are powerful beyond measure.
It is our light, not our darkness, that most frightens us.
We ask ourselves, who am I to be brilliant, gorgeous, talented, fabulous?
Actually who are you not to be?
You are a child of God.
Your playing small does not serve the world.
There is nothing enlightening about shrinking,
so that other people won't feel insecure around you.
We were born to make manifest the glory of God that is within us.
It's not just in some of us; it's in everyone.
And as we let our own light shine,
we unconsciously give other people permission to do the same.
As we are liberated from our fear,
Our presence automatically liberates others.

– Marianne Williamson
(quoted in Nelson Mandela's inaugural speech)

Scripture

Thus says the Lord: Do not be afraid, for I have redeemed you; I have called you by your name, you are mine (Is.43:1).

You created my inmost being, knit me together in my mother's womb... A wonder am I, and all your works are wonders (Ps.139.13-14).

Can a woman forget the baby at the breast, feel no pity for the child she has borne? Even if these were to forget, I shall not forget you (Is.49:15).

I give you a new commandment: love one another; you must love one another just as I have loved you (Jn.13:34).

Questions for Reflection

In what way do you feel respected and valued for who you are as well as for what you do in your workplace?

Does your workplace respect and value the deep individuality of each person? How, specifically?

How do you bring that respect for the individuality of each person to your dealings with people outside your workplace?

Suppose we were not in such a hurry, suppose we went at a slow enough pace, not only to smell the flowers but also to feel our bodies, play with children, look openly without agenda or timetable into the faces of loved ones. Suppose we stopped gulping fast foods, and started savouring slow food, grown, cooked served and eaten with care. Suppose we took time each day to sit in silence. I think if we did those things, the world wouldn't need much saving. We would not make so many mistakes, we could listen more and hurt each other less. Maybe we could even take time to reason through our favourite solutions, taste them and learn what their actual effects are. Thomas Merton, the famous Trappist monk of the twentieth century, wrote, 'There is a pervasive form of contemporary violence to which the idealist most easily succumbs: activism and overwork... To allow oneself to be carried away by a multitude of conflicting concerns, to surrender to too many demands, to commit oneself to too many people, to want to help everyone in everything, is to succumb to violence. The frenzy of the activist neutralises their work quality. It destroys the fruitfulness of their work because it kills the root of inner wisdom which makes work fruitful'. – *Danella H Meadows*

We need to remember that men and women have the capacity to improve their lot, to further their moral growth and to develop their spiritual potentials. Work should be the setting for this rich personal growth, where many aspects of life come into play: creativity, planning for the future, developing our talents, living out our values, relating to others, giving glory to God. – *Pope Francis*



CHARACTERISTIC 3

Openness to the Other

God is not just passively present in creation but is actively present in and engaged with our world, its concerns, all its people and its cultures. Openness to the other is a characteristic of Jesuit ministry especially through respectful dialogue.

Poem for Everyone

I will present you
parts
of
my
self
slowly
if you are patient and tender.
I will open drawers
that mostly stay closed
and bring out places and people and things
sounds and smells,
loves and frustrations,
hopes and sadness's,
bits and pieces of three decades of life
that have been grabbed off
in chunks

and found lying in my hands.
they have eaten
their way into my memory,
carried their way into my heart.
altogether
– you or I will never see them –
they are me.
if you regard them lightly,
deny that they are important
or worse, judge them
i will quietly, slowly,
begin to wrap them up,
in small pieces of velvet,
like worn silver and gold jewellery,
tuck them away
in a small wooden chest of drawers
and close.

– *John T Wood*

Scripture

There are other sheep I have that are not of this fold, and I must lead these too. They too will listen to my voice, and there will be only one flock, one shepherd (*Jn.10.16*).

A centurion came up and pleaded with Jesus... Jesus was astonished and said to those following him, 'In truth I tell you, in no one in Israel have I found faith as great as this' (*Mt.8:5,10*).

Jesus said, 'Have you never read in the scriptures, "The stone which the builders rejected has become the cornerstone"'? (*Mt.21:42*).

Questions for Reflection

How does respectful dialogue take place in your workplace, especially with those of different backgrounds and different opinions?

In your workplace, how do you welcome and/or actively seek to engage with the outsider?

What sort of things lead to you closing your mind and heart to the other? How could you improve in these areas?

Evangelisation involves the path of dialogue. For the Church today, three areas of dialogue stand out where she needs to be present in order to promote full human development and to pursue the common good: dialogue with states, dialogue with society – including dialogue with cultures and the sciences – and dialogue with other believers who are not part of the Catholic Church. In each case, the Church speaks from the light which faith offers... This light transcends human reason, yet it can also prove meaningful and enriching to those who are not believers and it stimulates reason to broaden its perspectives. – *Pope Francis*



CHARACTERISTIC 4

Reflectiveness

A Jesuit work will cultivate a reflective spirit, especially in regard to making choices, both big and small. This 'spirit of discernment' implies a desire to hear God's promptings in our hearts and to be free from our own self-centred ambitions and private agendas. By using the experience-reflection-action dynamic, it involves asking if the decisions being considered are in line with Gospel values.

The Summer Day

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean –
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down –
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

– *Mary Oliver*

Scripture Background

Now it happened in those days that Jesus went on to the mountain to pray; and he spent the whole night in prayer to God. When day came he summoned his disciples and picked out twelve of them; he called them 'apostles' (Lk.6:12-13).

As for Mary, she treasured all these things, and pondered them in her heart (Lk.2:19).

Jesus said to them, 'Come away to some lonely place all by yourselves and rest for a while'; for there were so many coming and going that there was no time for them even to eat (Mk.6:31).

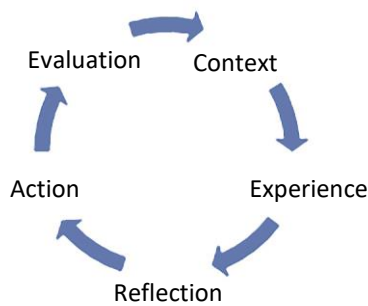
Questions for Reflection

In your workplace is there time to stop and think, to give consideration to the meaning, purpose and value of what you are doing?

Is there encouragement in your workplace for communal reflection on performance (both successes and failures) in an atmosphere of openness and respect?

Are decisions in your place of work driven by pragmatic and material considerations or are they faithful – in a realistic way – to the ideals of the Gospel?

The Ignatian Paradigm: What constitutes and sustains a Jesuit Work?



Any work may be said to be Ignatian when it manifests the Ignatian charism: i.e. when it intentionally seeks God in all things; when it practices Ignatian discernment; when it engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness always to evaluation.

– Jesuits: 35th General Congregation



CHARACTERISTIC 5

A Faith that Does Justice

*Since the **gospel** vision is concerned with making God's presence a lived reality in our world, a passionate concern for justice is an essential element in every Jesuit ministry. It not only provides a basic inspiration for our undertakings, but also informs our particular choices.*

Doing Justice

Our lives, measured by our actions
did we do justice in our time
were those hungry fed,
those thirsty given drink
whether we welcomed a stranger
and offered clothes to those in need
Our lives measured by our faith
our faith lived out in our lives
how we care for our neighbours
all our neighbours, wherever we may go
all our brothers, our sisters
helping them, all those in need.

— Raymond A Foss

Scripture Background

This is what Yahweh requires of you, only this: to act justly, to love tenderly and to walk humbly with your God (*Micah 6:8*).

I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me (*Mt.25:35-36*).

Someone may say: So you have faith and I have good deeds? Show me this faith of yours without deeds, then! It is by my deeds that I will show you my faith (*James 2:18*).

Questions for Reflection

Do you feel there are adequate structures in place to ensure that justice is implemented in your workplace? What suggestions can you offer?

Does the work you are involved with promote justice? In what way? Be specific.

How can we promote justice better?

An authentic faith always implies a deep desire to change the world. – *Pope Francis*

Action on behalf of justice and participation in the transformations of the world fully appear to us as a constitutive dimension of the preaching of the gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. – *Synod of Bishops*

Our faith in Jesus Christ and our mission to proclaim the Gospel demand of us a commitment to promote justice and enter into solidarity with the voiceless and the powerless. The service of faith must also include the promotion of justice. – *Jesuits: 32nd General Congregation*



CHARACTERISTIC 6

Encouraging Excellence

A further characteristic of a Jesuit ministry is openness to new ideas and developments and a willingness to respond in fresh and imaginative ways. Changing situations demand changing responses. Not content with mediocrity or the status quo, a Jesuit work is always ready to introduce new improvements, to face new challenges, to embrace new horizons. This reaching for the 'more' is known as the Magis.

Prayer

Disturb us, Lord, when
we are too pleased with ourselves;
when our dreams have come true
because we dreamed too little;
when we arrived safely
because we sailed too close to the shore.

Disturb us, Lord, when
with the abundance of things we possess,
we have lost our thirst
for the waters of life;
having fallen in love with life,
we have ceased to dream of eternity;
and in our efforts to build a new earth,
we have allowed our vision
of the new Heaven to dim.

Disturb us, Lord, to dare more boldly,
to venture on wilder seas
where storms will show Your mastery;
where losing sight of land,
we shall find the stars.

We ask you to push back
the horizons of our hopes;
and to push back the future
in strength, courage, hope and love.

This we ask in the name of our Captain,
who is Jesus Christ.

– Sir Francis Drake

Scripture

Give to everyone who asks you, and do not ask for your property back from someone who takes it (*Lk.6:30*).

Peter went up to Jesus and said, 'Lord, how often must I forgive my brother if he wrongs me? As often as seven times?' Jesus answered, 'Not seven, I tell you, but seventy-seven times' (*Mt.18:21-22*).

So if you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him (*Lk.11:13*).

Questions for Reflection

In your workplace, are you encouraged to have high standards, to be innovative, and to have a sense of working for the common good?

As a Team/Staff, do you witness to the *Magis* in your generosity with time and energy, in your compassion and care for one another and in your diligence at work?

Building on what you (and others) have already achieved, how can you further promote the mission of the organisation in the spirit of following what is 'good, true and beautiful'?

The *Magis* is a specific criterion for making decisions in the service of God. We can phrase it like this: 'When discerning between two or more good options, all else being equal, choose that which serves the more universal good, i.e., that which makes the widest impact'. A familiar proverb goes, 'Give a man a fish and you feed him for a day; teach a man to fish and you feed him for a lifetime'. No one questions that giving a poor man a fish is a holy and noble act... Nevertheless, equally obvious is that teaching the man reaps wider benefits. He is now empowered to feed his own family... His teacher is free to move on and help someone else, while the man, for his part, can return to his village and teach others to fish. In theory, then, teaching the man has the potential to transform his whole society. Ignatius would have called this the *Magis*. – *Barton T Geger SJ*



CHARACTERISTIC 7

A Creative Community of Work

An underlying sense of community is essential to the Jesuit vision. Creative contributions to the work are welcomed, and each person's role in building the common project is valued. While management structures, with clearly defined roles, are necessary, they are always to be seen in service of the common enterprise.

Meditation XVII

No man is an island,
Entire of itself,
Every man is a piece of the continent,
A part of the main.
If a clod be washed away by the sea,
Europe is the less.
As well as if a promontory were.
As well as if a manor of thy friend's
Or of thine own were:
Any man's death diminishes me,
Because I am involved in mankind,
And therefore never send to know for whom the bell tolls;
It tolls for thee.

– John Donne

Scripture

As with the human body which is a unity although it has many parts – all the parts of the body, though many, still making up one single body – so it is with Christ. We were baptised into one body in a single Spirit, Jews as well as Greeks, slaves as well as free people, and we were all given the same Spirit to drink (1 Cor.12:12-13).

Where two or three meet in my name, I am there among them (Mt.18:20) .

Make my joy complete by being of a single mind, one in love, one in heart and one in mind. Nothing is to be done out of jealousy or vanity; instead out of humility of mind everyone should give preference to others, everyone pursuing not selfish interests but those of others. Make your own the mind of Christ Jesus (Phil.2:2-5).

Questions for Reflection

In what way do you experience a sense of belonging in the workplace?

How is community fostered in your workplace? How could it be fostered better? Be as concrete as possible.

How does the team promote a sense of community with people outside the workplace?

God *did not create the human as a solitary being, for from the beginning 'male and female he created them' (Gen.1:27). Their companionship produces the primary form of interpersonal communion. For by their innermost nature human beings are social beings, and unless they relate themselves to others they can neither live nor develop their potential. – Vatican 2: Gaudium et Spes*

If I have seen further than others, it is by standing upon the shoulders of giants. – Isaac Newton

*A snowflake is one of God's most fragile creations, but look what they can do when they stick together!
– Anonymous*

The deepest level of communication is not communication, but communion. It is wordless... beyond speech... beyond concept. – Thomas Merton



CHARACTERISTIC 8

Worldwide Context

Each Jesuit ministry is part of a universal enterprise reaching into every continent and culture. A truly Jesuit work, no matter how local, will situate itself within this universal framework, seeing itself not in isolation but as a concrete contribution to a worldwide project.

On Being Positive

Keep your thoughts positive, because your thoughts become your words.

Keep your words positive, because your words become your behaviour.

Keep your behaviour positive, because your behaviour becomes your habit.

Keep your habits positive, because your habits become your values.

Keep your values positive, because your values become your destiny.

– Mahatma Gandhi

Scripture

Many will come from east and west and sit down with Abraham and Isaac and Jacob at the feast in the kingdom of Heaven (*Mt.8:11*).

Go, therefore, make disciples of all nations: baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you (*Mt.28:19*).

You must realise that this salvation of God has been sent to the Gentiles; and they will listen to it (*Act.28:28*).

Questions for Reflection

‘Act locally, think globally’: this could be a motto for every Jesuit work. How do you perceive the work in which you are involved to be part of the larger Jesuit vision and outreach? Be as concrete as possible.

How is there fruitful communication between the work in which you are involved and other Jesuit ministries, both in the Province and further afield? Concrete suggestions for ways forward would be helpful.

When our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one. It follows that our indifference or cruelty towards fellow creatures of this world sooner or later affects the treatment we mete out to other human beings. We have only one heart, and the same wretchedness which leads us to mistreat an animal will not be long in showing itself in our relationships with other people. Every act of cruelty towards any creature is contrary to human dignity. We can hardly consider ourselves to be fully loving if we disregard any aspect of reality: Peace, justice and the preservation of creation are three absolutely interconnected themes, which cannot be separated and treated individually without once again falling into reductionism. Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth... The natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. If we make something our own, it is only to administer it for the good of all. – *Pope Francis*



CHARACTERISTIC 9

Finding God in All Things

A Jesuit ministry will display a positive attitude to the world, its people, cultures and environment, because God is present in all of them. God creates all things to help us on our journey through life. The natural environment is a gift to be treasured and shared with all.

God's Grandeur

The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;
It gathers to a greatness, like the ooze of oil
Crushed. Why do men then now not reckon his rod?
Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went
Oh, morning, at the brown brink eastward, springs –
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.

– Gerard Manley Hopkins

Scripture Background

God saw all he had made, and indeed it was very good (*Gen.1:31*).

Can you not buy two sparrows for a penny? And yet not one falls to the ground without your Father knowing. Why, every hair on your head has been counted. So there is no need to be afraid; you are worth more than many sparrows (*Mt.10:29-31*).

Do you not realise that your body is the temple of the Holy Spirit, who is in you and whom you received from God? (*1 Cor.6:19*).

I am a God who is everywhere and not in one place only (*Jer.23:23*)

Questions for Reflection

In what way do you experience the world in all its variety as a place of wonder and mystery? Be as specific as possible.

How do you live with a sense of care for the world as our common home?

In the day-to-day running of your workplace how is care of the environment an active concern?

God is not remote from us. He is at the point of my pen, my shovel, my paint brush, my sewing needle – and my heart and thoughts. – *Pierre Teilhard de Chardin SJ*

By means of all created things, without exception, the divine assails us, penetrates us and moulds us. We imagined it as distant and inaccessible, when in fact we live steeped in its burning layers. – *Pierre Teilhard de Chardin SJ*

I find you, Lord, in all Things

I find you, Lord, in all Things and in all
my fellow creatures, pulsing with your life;
as a tiny seed you sleep in what is small
and in the vast you vastly yield yourself.

The wondrous game that power plays with Things
is to move in such submission through the world:
groping in roots and growing thick in trunks
and in treetops like a rising from the dead.

– *Rainer Maria Rilke (trans. Stephen Mitchell)*



Useful Links for Characteristics

Characteristic 1: Inspired by the Gospel Vision

www.ignatianspirituality.com/22225/contemplation-in-action/

All things pass away:
A coming is a going to be gone,
A flare, a spark, then back to you.
You are source and end of all.
You speak as you would a word,
And out of the heart of you we come,
Then into the heart of you we go,
Flesh for a while, word for ever.
Oh Life of all life, I am in the flesh,
But I am word as well,
Let me speak your Word well
While I am in the flesh,
Before my flesh fails
And I fall back to you.

By Robert J Hope

John, 1 vv 1-5.

In the beginning was the word:
The word was with God
And the word was God
He was with God in the beginning.
Through him all things came into being,
Not one thing came into being except through Him.
What has come into being in him was life,
Life that was the light of men and women,
The light shines in darkness,
And darkness could not overpower it.

Characteristic 2: A Faith that Does Justice

<http://www.jcfj.ie/>

<http://www.justballymun.org/>

<http://www.iji.ie/>

<http://www.jrs.ie/>

As Kingfishers Catch Fire

As kingfishers catch fire, dragonflies draw flame;
As tumbled over rim in roundy wells
Stones ring; like each tucked string tells, each hung bell's
Bow swung finds tongue to fling out broad its name;

Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves — goes itself; myself it speaks and spells,
Crying *Whát I dó is me: for that I came.*

I say móre: the just man justices;
Keeps grace: *thát* keeps all his goings graces;
Acts in God's eye what in God's eye he is —
Christ — for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes not his

To the Father through the features of men's faces.

By Gerard Manley Hopkins

Works Is Dead James 2 vv14-20

14 What does it profit, my brethren, if someone says he has faith but does not have works? Can faith save him? 15 If a brother or sister is naked and destitute of daily food, 16 and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what does it profit? 17 Thus also faith by itself, if it does not have works, is dead.

18 But someone will say, "You have faith, and I have works." Show me your faith without [a]your works, and I will show you my faith by [b]my works. 19 You believe that there is one God. You do well. Even the demons believe—and tremble! 20 But do you want to know, O foolish people, that faith without works is [c]dead?

We have to distinguish between migrants and refugees, right? Migrants must be treated according to certain rules because migrating is a right, albeit a right which is highly regulated. On the other hand, being a refugee is a result of situations of war, suffering, hunger, terrible situations, and the refugee's status calls for great attention, greater effort... I think that ...those who govern...also have to calculate how best to settle them, because refugees must not only be accepted, but also integrated.

Pope Francis 28th October 2017 speech at a conference in Rome organized by COMECE.

Characteristic 3: Openness to Others

- Knowing ourselves and others - The Myers Briggs Personality Types and the Enneagram have very practical wisdom to impart in this regard.
- "And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching." "Be strong and take heart, all you who hope in the Lord." where does my help come from?
- Matthew 6:22, ESV The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light,
- Deuteronomy 15:7-8, ESV If among you, one of your brothers should become poor, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him and lend him sufficient for his need, whatever it may be
- Proverbs 11: 24-25, NIV A generous person will prosper; whoever refreshes others will be refreshed.
- "An open mind is a prerequisite to an open heart."
- "An open mind is not an end in itself but a means to the end of finding truth."
- "Open your mind before your mouth." - Aristophanes
- "Open-minded people do not impose their beliefs on others. They just accept all of life's perspectives and realities, doing their own thing in peace without judging anyone.
- We need to give each other the space to grow, to be ourselves, to exercise our diversity. We need to give each other space so that we may both give and receive such beautiful things as ideas, openness, dignity, joy, healing, and inclusion.

Characteristic 4: Reflectiveness

- "The unexamined life is not worth living" (Ancient Greek: ὁ ... ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ)
- The Daily Examen – www.IgnatianSpirituality.com
- Psalm 1
1 Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, 2 but whose delight is in the law of the LORD, and who meditates on his law day and night. 3 That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither— whatever they do prospers. 4 Not so the wicked! They are like chaff that the wind blows away. 5 Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. 6 For the LORD watches over the way of the righteous, but the way of the wicked leads to destruction.

- Cardinal Newman on Conscience - <https://www.hprweb.com/2020/02/newmans-concept-of-conscience-in-his-quest-for-moral-truth/>

Characteristic 5: Care of the Individual

<https://www.ignatianspirituality.com/cura-personalis/>

<http://www.conversationsmagazine.org/web-features/2018/8/15/self-care-is-cura-personalis>

'Cura Personalis' article by Fr. Kolvenbach SJ (Superior General):

<http://www.sjweb.info/documents/cis/pdfenglish/200711402en.pdf>

Cura Personalis Quotes: <https://www.xavier.edu/jesuitresource/online-resources/quote-archive1/cura-personalis>

Characteristic 6: Encouraging Excellence

<https://www.ignatianspirituality.com/magis/>

<https://www.jesuits.org/stories/everyday-ignatian-seeking-magis-in-everyday-ways/>

<https://jesuits.ca/stories/the-ignatian-magis-spirituality-and-growth/>

What does Magis Mean? (Youtube video): <https://www.youtube.com/watch?v=xNkkGtUbRHk>

Characteristic 7: A Creative Community of Work

Our Apostolates were setup to respond to a need.

We need to continually review this, to see if the need has changed or if it has gone away. As such, we need to be creative to today's needs, so that we respond correctly.

We are a community and we live and work in communities. Consider all of the communities that you interact with (family, work, neighbours, friends, other groups). Consider how you interact with each of these. Recognise the good, recognise what you contribute. Be willing to see any better ways of responding. Could you or others be more creative? Could you or others develop a better sense of community? St Ignatius was always building community, with friends, those on the margins, his benefactors, fellow Jesuits. How can we learn from him?

Biblical references on Community:

<https://bloggersforthe kingdom.com/what-does-the-bible-say-about-community/>

Poems about community

<https://poemtheart.com/poems-about-community/>

Government supporting creative communities

<https://www.creativeireland.gov.ie/en/news/creative-communities-interim-review/>

Characteristic 8: Worldwide Context

Our context is worldwide. We are not limited to our immediate neighbourhood. We have a remit to go out to the whole world. How do you view your work from a global perspective? How can you widen your horizon? What would help?

Although organized into different local and national jurisdictions, the Society of Jesus is essentially a global community.

The 15,000-plus Jesuits worldwide come from 112 countries and belong to approximately 80 provinces, but the order has "a universal character that transcends" these boundaries, according to one official Jesuit declaration. We are called on "to go anywhere across the geographical and cultural frontiers where there is need of working with Christ" for the glory of God.

We are united in our diversity and increasingly global in our gaze.

"The world is our house," said the early Jesuit Jerome Nadal. He was referring, on one level, to the world outside of churches and monasteries, but also to the multitudes of God's people and the expanse of human

cultures. As Jesuit leaders explained at their General Congregation in 2008, “The entire world becomes the object of our interest and concern.”

Jesuit Worldwide

- 1) <https://www.jesuits.org/about-us/jesuits-worldwide/>
- 2) <https://www.jesuits.global/>
- 3) <https://www.jesuit.ie/>
- 4) <https://jesuits.eu/>
- 5) <https://jesuits.eu/projects/ignatian-leadership>
- 6) <http://ilp-cep.eu/>

Characteristic 9: Finding God in All Things

<http://www.loyolapress.com/five-surprising-places-to-find-god.htm>

<http://www.ourcatholicprayers.com/st-patricks-breastplate.html>

General Resources

www.pray-as-you-go.org

www.sacredspace.ie

www.loyolapress.com

www.messenger.ie

www.manresa.ie

HOW THIS BOOKLET CAME ABOUT

Peter Kenney SJ was instrumental in restoring the
Society of Jesus in Ireland in 1814.

In the face of new challenges, the Peter Kenney Project has been established to find ways of engaging collaboratively – Jesuits and others together – to promote Ignatian Spirituality and the Jesuit vision in all the Province’s ministries.

It is a response to the need to develop strategies and structures,
to support initiatives, and to strengthen the resources
that currently exist.

The Peter Kenney Project will

- ☑ Support Initiatives
- ☑ Enable Programmes

In light of this, and at the request of Directors of Jesuit Works in the Irish Province, this booklet has been developed between 2013–2015 and revised between 2020-2022.

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