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& Oregon

Joyceann Hagen

PROVINCES

I

am the Provincial Assistant for Ministries for the Oregon Province of the Society of Jesus. I am responsible for oversight of the parishes entrusted to the Society of Jesus and of the spirituality ministries in this province. The

spirituality ministries include: two retreat houses; the Ignatian Resource Center, which does some training and supervision of spiritual directors; the Jesuit Spirituality Center; and six Spiritual Exercises in Everyday Life (SEEL) groups located throughout the province.

As part of the province's commitment to these groups—which are predominately lay—the province sponsors an institute annually to enhance the knowledge and experience of ignatian spirituality, particularly of *Spiritual Exercises*. The SEEL retreat groups have themselves developed excellent training programs. All of the lay directors participate in one-on-one or peer supervision. Several of the Jesuits who direct in SEEL retreats also participate in supervision, as they are able.

It is my responsibility to assure ongoing formation for those lay people and Jesuits in the ministry of the Exercises. The province has a rather elaborate commission structure. I chair the Parish Ministry and Spirituality Commission and co-chair, with Fr Ignatius Ohno, the Social Ministries Commission.

Prior to joining the provincial staff, I was on staff at St. Leo Parish, an inner city Jesuit parish in Tacoma, Washington. During my years at St. Leo, I was trained as a spiritual director and then as a director of the Spiritual Exercises in Everyday Life. I have been a spiritual director for seventeen years. Having developed several social

service entities while at St. Leo's, I brought to province staff position much experience in organizational structures and planning.

Fr Steve Sundborg, provincial at the time, wanted to develop better communication structures across the province as well as to do more in-depth planning. What I brought that wasn't in the original thinking was a deep love for ignatian spirituality and a lot of energy around the ministry of the Exercises. As a result, over the past eight years I have had the opportunity to work with Jesuits and lay people who have the same love of ignatian spirituality.

There isn't much I would change or add to Father General's 1991 letter. I think it continues to encourage and give validity to the collaboration which has been so much a part of this ministry over the past several years. This document is as valid today as it was ten years ago. Here are some thoughts on some paragraphs in the document.

About number 8: The interest in the Spiritual Exercises continues to grow and to affect apostolic initiatives and planning—and certainly has an impact on how Jesuits and lay colleagues view mission. Ignatian spirituality is spreading far beyond Jesuit apostolates and becoming more and more a vital part of the spiritual life of many Catholics and non-Catholics within our province.

About number 11 and following: In a world filled with dark forces and in many ways spiritually adrift, ignatian spirituality has a particular gift to offer the Church and the world. The *Spiritual Exercises* are a gift to the Church and the world. They offer hope and clarity in a time of spiritual and cultural upheaval and confusion.

About number 20: Associations: I agree with Fr Kolvenbach on the usefulness of structured forms of lay association but at present I don't think there has been enough prayerful reflection or conversation about what that might look like. My own experience with a group in this province is that they appeared to want to be "little Jesuits," with the status of being called Jesuit associate or partner but without the ability to live out of a state of generosity and availability.

About numbers 22 and 23: See my remarks on number 8 above. In the United States, people are adapting the Exercises for street people, recovering alcoholics, and people who have not been catechized about their faith and the Church. Jesuits in this region have been especially responsive to the formation of lay people as directors of *Spiritual Exercises*. Jesuit scholastics are showing a great interest in the ministry of the Exercises.

I am profoundly grateful to the Society for its vision for this ministry and for supporting the many lay people who have been and are currently directing ignatian retreats. The Oregon Province Jesuits have offered their expertise and their encouragement for many years and they continue to invite lay people to participate in this important work of the Society.

Mrs Joyceann Hagen has been on the provincial's staff almost since Fr General Kolvenbach's letter was written. She is on the executive committee of the Jesuit Retreat and Renewal Ministry, a group gathering directors from the United States and Canada.

& Venezuela**Juan Miguel Zaldua****T**

his summary of the province's development of its Apostolic Plan begins with its early stages. The first meetings of the Jesuits and laity in our institutions were held in 1993, called by the former provincial, Fr Alejandro Goñi. These same efforts continued after the event of General Congregation Thirty-Four (1995). Then came the naming of a new provincial, Fr Arturo Sosa, in 1996. He launched the project of developing the Apostolic Plan, applying ignatian *deliberation* and holding a good number of gatherings with laity and religious. The summary ends with the first part of 2000, when the Plan was formally approved and a new commission was set up to implement it.

The General's Letter. In the enthusiastic renewal stirred by the Ignatian Anniversaries, 1990-1991—450 years from the founding of the Company of Jesus and 500 years from the birth of its founder—Fr General's letter reminded us of the strong impulse of the Holy Spirit towards "a greater union of minds and hearts in our service of others" (no. 4). This *union* refers not only to fraternal relationships among Jesuits, but includes in a special way "all the men and women, friends and fellow-workers, who are generously involved in the Society's

varied, world-wide apostolate” (no.1). That is to say, with all those people with whom we work shoulder-to-shoulder in the same apostolates but whom we have not really “met” apart from sharing responsibility in our work.

A link of spiritual and affective union gets established when we share ignatian spirituality and begin together the common search for “the action of God in our lives” (no. 24) and the mission to which God calls us.

work out by a process of “apostolic discernment” a new Apostolic Plan...

The Jesuits of Venezuela. The Company in Venezuela was not slow taking up this work. Beginning in 1993, a whole series convocations and meetings of laity and Jesuits, mainly from the province’s educational and social works (high schools, university, Fe y Alegría, Centro Gumilla), created a dialog on our common search. The first outcome—and this was no small thing—was the growing awareness that the bond between laity and Jesuits could not be merely “instrumental.” The Jesuits necessarily had to share their ignatian spirituality with the laity.

The decree of the Thirty-Fourth General Congregation, “Cooperation with the Laity in Mission,” confirmed our ongoing efforts. It gave solid grounding to the astute inspiration of the new provincial: Propose that we work out by a process of “apostolic discernment” in the most ignatian manner possible a new Apostolic Plan, one created

jointly by laity, religious, and Jesuits with the coordination of the Commission on Faith and Justice.

Reflection Groups. The invitation did not fall on deaf ears. Up and down the country, about 280 people, lay and religious and Jesuit, set up about 30 *reflection groups*. The profile of these groups would include young people, university students, professionals, ordinary folk, teachers, and Jesuits— all identified with the mission of the Company, with the desire to have a part in it and in the ignatian spirituality which undergirds it and nourishes it.

A. The first stage of the process was a kind of *Principle and Foundation* whose overarching dynamic had three moments: ♦ refer each person to a group of those disposed to participate in the shared search; ♦ help the group to an appreciative understanding of the way things really are in our life world; ♦ do this from a religious standpoint, which is to say, before God and out of an experience of the faith that we profess.

... created jointly by laity, religious, and Jesuits with the coordination of the Commission on Faith and Justice

Because of the diversity of the people involved and the demands of the dynamic established, there was also a diversity in the rhythms the groups followed, in their need and desire of added information, in the availability of other supports, and in a lot of other things.

We began by considering the *raison d'être* of our province of the Company of Jesus (handout: "The Identity of the Province of Venezuela S.J."). Then we went on to the social and ecclesiastical context of our lives (handouts: "Analysis of the Nation," "The Church in Venezuela"), examining the level of our standard of living, its positive and negative aspects, and signs of progress. We began with this kind of consideration so that our formulation of the kind of country and church we want (handouts: "The Venezuela We Want," "The Church we Desire") would not be merely an unrealistic dream but rather a collectively willed enterprise with some hope of actually being achieved.

When we chose a method based not only on rational analysis but also on the felt sense of experience taken as a profound and transformative way of knowing, we affirmed the value and the need of prayer, as well as the practice of spiritual discernment for which St Ignatius bequeathed us his own experience and teaching.

B. These experiences were preparing us for the second stage, *invitation and discernment*. At issue here was guaranteeing our personal commitment to the process "because God calls me and because I want it." The basic dynamic consisted in *spiritual discernment*, which each person engaged in within his or her group. It allowed us to see which "means"—apostolic choices, lines of work, style of life, human and material resources—were better and more appropriate to the mission which the Company of Jesus wants to make its own in Venezuela, following the lead of the Thirty-Fourth General Congregation. Earlier on, we had had the chance to familiarize ourselves with the method of ignatian discernment and with its applicability to our project. We had taken roughly an academic year for

this, aware that Jesuit communities and the works and apostolic sectors of the Company would do the same.

When the academic vacations came along, we had to call a recess in the reflection groups. But before we separated, we handed out some materials to inform ourselves about Fr General's thinking on the laity and lay spirituality (handouts: Fr General's "To Our Friends and Partners" and his address in Seville, February, 1994); and about what the Thirty-Fourth General Congregation said about the laity (handouts: Decree 13), women (Decree 14), and Jesuits (Decree 26).

C. The third and final step, after the approval and promulgation of the Apostolic Plan, is entirely personal. It is the moment of *election and commitment*. The Reflection Groups had completed their work with the end of the second step. From then on, each one has had to consider whether he or she would enter into the Apostolic Plan, and how.

Province Assemblies. These assemblies of laity, religious, and Jesuits take place twice each year. They have allowed us to fine-tune the *deliberation* process, sharpen the apostolic choices and the priorities established for action, and also to give some thought to what is going on at the operational level (working structures, human resources, and so on).

The assemblies have also provided a good place to evaluate the process and recognize its deficiencies, such as: the language of the supporting documents was not appropriate for ordinary people; the Assemblies did not bring in simple folk; we could take more account of

the kind of contribution women make and favor it in the refounding of the province and the working out of the Apostolic Plan for laity and Jesuits; and some others.

Special mention has to be made of the Assembly of Laity and Jesuits in mid-1998 on “The Christian Life of the Laity.” In it, we tried to raise awareness that the lay Christian life is an important part of this whole process, thus: ♦ as the horizon on which we do everything in the Church; ♦ as a strengthening of the lay life in the Church and of the laity as actors in the church with their own spiritual and apostolic expressions and initiatives; ♦ as a call to conversion for Jesuits who want to be “men *with* others” (CG34 d.13 no.4); ♦ as a challenge to the Province of Venezuela, which has described “apostle” in its own way: “Jesuits and all those lay and religious persons who are responsibly committed to the apostolic mission of the Company of Jesus in Venezuela” (Apostolic Plan, ch. 5).

Approval and Implementation of the Apostolic Plan. At the end of two years of “apostolic deliberation” at all levels—Reflection Groups, Jesuit communities, and apostolic works—the first part of the process was over, ending the readings, corrections, and emendations of the successive drafts of the Plan (October 1998, April 1999, March 2000) and leading to its definitive approval by Fr General and promulgation in April 2000.

After that promulgation, a new Team of Animators—made up now of laity and Jesuits—has been charged with promoting the implementation of the Apostolic Plan, and proposing an effective strategy for communicating, reflecting, assimilating, and getting it into action in every field in the province.

That is where we are... by the grace of God.

Juan Miguel Zaldúa San José, a member of the Council on Ignatian Spirituality, is coordinator of Caracas's Centro de Espiritualidad as well as of SIGNACE, the province's way of cooperatively assigning Jesuits as spiritual guides. He is also the Coordinator of Spirituality for the Assistancy of Northern Latin America. In his spare time, he promotes the Apostolic Plan and gives Exercises.

& Australia

Marie Rose Joyce

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My partnership with Jesuits began for me in 1989 when I was appointed a member of the newly established School Council of Xavier College, Kew (Australia) and extended in 1994 to include membership of the Advisory Board of *Eureka Street Magazine* [a successful Jesuit publication on public affairs]. My most extensive experience of this partnership, however, has been as consultant to the provincial and the province consult, a role which I have undertaken now for nearly seven years, assisting two provincials. In the paragraphs below, I offer some

reflections based on my experience and observations, and drawn from informal discussions with other lay people about their experiences and perceptions.

partnership involves entering into a relationship that will be mutually transformative

The participation in shared work has brought rich experience beyond my expectations. This includes an opportunity to use my gifts in new and creative ways, intellectual stimulation, meeting interesting people, but most of all the spiritual riches of sharing in a prayer community and the ensuing work for justice. In my work as consultant, I experience an opportunity to offer leadership in the Church, something most women are unable to participate in because of their gender. Being close to the life of the Society is indeed a great privilege.

In Australia there is much evidence of increased partnership between Jesuits and lay people: the setting up of lay boards in the various ministries, shared leadership of the spirituality ministry with lay men and women, lay leadership in Jesuit schools—all of which reflect a drawing in and enlivening of those around them by Jesuits in all these fields.

The letter addressed “To Friends and Colleagues of the Society of Jesus” by Fr. Peter Hans Kolvenbach in 1991 reflected upon what it is that the Society has to offer to the wider Church, especially lay people. In elucidating the particular sharing in the life of Jesus that is at the heart of the ignatian way, the letter focused on God’s call to each person, the work of action for justice, and love for the world and its

people, especially the poor. The letter is introduced by a statement of purpose in which the spiritual and vocational diversity of lay people and their “amazing spectrum of gifts” are acknowledged. The mutual enrichment of Jesuits and lay people is noted together with the important role of the laity in the Church today. All of this reveals a deep spirit and heart for enabling a rich partnership to flourish and clearly the foundations are being laid in many places for fruitful work together.

Some reflections on what might be the difficulties associated with implementing this vision could be offered at this point. What might be the pitfalls, either in work already begun, or possibly in the future? Sometimes, even with the best “will” in the world, very human qualities can turn the partnerships into something less than they could be. Resistance to change and reluctance to surrender power on the part of Jesuits can operate against fruitful collaboration. Sometimes also tensions become apparent between the very systems being brought together—a Society with its great traditions being integrated with modern management structures such as boards. Lay people can bring with them habits and expectations from other experiences of boards which may be inappropriate in the context of a Jesuit board.

Sometimes lay people agree to participate with the expectation of contributing their expertise as they would in any business context and with no awareness of the ministry or mission dimension that such a commitment requires. As one lay colleague put it to me: sometimes the people who participate are there for the wrong reasons (*e.g.*, status).

Another sign of tension concerns transparency of process. Some lay people have observed that they have been part of a governing body with Jesuits and even after an extended time they have no idea how

decisions are made. This may be because experience in Jesuit structures means that those at the head of these bodies tend to extend their consultative processes only to one or two lay people in leading roles. Others are brought along but remain in the dark to a large extent. For many, this contrasts with their everyday work world and is not experienced as true partnership.

To engage in a partnership, to my mind, involves entering into a relationship that will be *mutually transformative* and is frequently characterised by some kind of intimacy. If one partner enters the relationship expecting all the change to be made by the other, the partnership will not get off the ground. Something might get done, but partnership will be a misnomer. Not all adults, including not all Jesuits, appear capable of partnership in this sense of readiness for mutual transformation. Perhaps new developmental challenges are needed in formation to enhance the human growth of some Jesuits to increase these possibilities.

A final reflection I would like to make concerns the tension I sometimes observe between charism and professionalism. Training for ministry develops attitudes, role expectations and self perceptions in the priest or brother which fit traditional ways of acting. Current expectations of professionalism in ministers makes new demands on the men for which they may have insufficient preparation. Tensions derived from this can be observed when difficulties arise in areas such as communication, accountability, boundaries and transparency of process.

There is much work to can be done to understand further what is needed to develop Jesuit–lay partnerships. Fr Kolvenbach's 1991 letter and the document, *Co-operation with the Laity in Mission*, of the

Thirty-Fourth General Congregation are two rich resources which could be excellent starting points for reflection and sharing of dreams.

Dr Marie Rose Joyce is a clinical psychologist who has been a consultant to the province of Australia for some years. A close collaborator with Jesuits working in spirituality, she is responsible for setting up a new master's program in Clinical Psychology in the School of Psychology of the Australian Catholic University in Melbourne.

& South Africa

Annemarie Paulin-Campbell

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ather Kolvenbach writes that more and more people wish to take part in the Society's mission and that "so it is that Ignatian Spirituality—a gift which belongs to the whole Church—is taking root and

spreading among you, the laity with excellent results for all concerned.”

From my experience as director of an ignatian Spirituality Centre in South Africa, I would agree wholeheartedly that Ignatian spirituality has taken root amongst laity and is spreading rapidly and that, in the ten years since Fr Kolvenbach wrote this letter, this growth in the sharing of the ignatian heritage has accelerated. Even as I write this response, I am *coming to see this gift*

as belonging to us as part of the whole Church as much as to those who are members of the Society of Jesus

between supervision sessions at a Week of Guided prayer in Johannesburg where twenty-five lay people (Methodists, Anglicans, Baptists and Catholics) are directing a group of sixty Methodists in a retreat in daily life. I do not feel however that it is any longer accurate to say that these people see this ministry as arising out of a desire “to take part in the Society’s mission.” I think rather that as people discover the riches of ignatian spirituality and especially the Exercises themselves, they are coming to see this gift as belonging to us as part of the whole Church as much as to those who are members of the Society of Jesus. The sharing of this spirituality with others is a mission/vocation to which many lay people feel strongly called. They perceive the sharing of the ignatian heritage as also their responsibility and mission and not simply the Society’s mission in which they may have an important contribution to make.

Fr Kolvenbach highlights *Spiritual Exercises* as a means of transformation for both the individual and society. My experience is that in our time many people are searching for ways of opening themselves to being transformed. The Exercises (especially the

Nineteenth Annotation Retreat) are ideally suited to helping people to recognise their calling and to respond generously to the needs of their own situation. In the “Advanced Ignatian Training in Spiritual Direction” offered here in Johannesburg, a small group of lay people and clergy of various denominations (all of whom have made the full Exercises), meet for a full day each week to learn to direct others through the Exercises. As each person shares his or her faith story in some depth one can see something of the process Fr Kolvenbach describes of openness to the gift which is then received and appropriated, and growing through the gift by sharing it with others, and finally returning the gift to God through praise and thanksgiving.

In reflecting on my own growing and changing relationship with the Jesuits, I recognise a development from a relationship of mentor with a student assisting in the Society’s mission, to a relationship in which we are collaborators in sharing the ignatian heritage. I believe that is an important process which bears thinking about and one which may well be echoed on a macro-level. I first encountered the Society and ignatian spirituality as a university student in a Jesuit-served student chaplaincy. Successive Jesuit chaplains were influential mentors who encouraged me and nurtured my faith in many ways including the spiritual direction relationship, CLC, shared homilies at daily Masses and most significantly accompanying me through the Full Exercises according to Annotation 19. The experience of making the Exercises ignited in me a desire to share them with others. At this stage I have little doubt that had I been a man, I would have applied to enter the Society.

As I qualified as a psychologist, the Jesuits encouraged me to assist them on the Chaplaincy team and with CLC formation. At that time I

understood my ministry as one of assisting in various Jesuit apostolates.

When I expressed a desire to study ignatian spirituality further with a view to sharing the Exercises, the Jesuits were among those who funded my studies in Christian Spirituality at Heythrop, London and St Beuno's in Wales. During my time of study in the United Kingdom, for the first time my formation did not come predominantly from Jesuits, but from others also steeped in the ignatian charism. I met and worked with women religious of various Ignatian Congregations and with many lay people highly experienced in giving the Exercises. I began to see that the ignatian heritage is also mine and that the way in which I relate to the Exercises as a woman and as a layperson is necessarily different from the way in which a Jesuit would experience them. This resonates with Fr Kolvenbach's reflection of the richness and variety of ways in which both laity and members of the Society of Jesus relate to God.

Making the Exercises again, this time in a residential retreat, confirmed my desire to share them back in South Africa as a process for both personal and, indirectly, social transformation. When I returned to South Africa as a member of a small interfaith lay community, we approached the Jesuits with a proposal for a project that would take ignatian spirituality to different communities countrywide and which would seek to explore the Exercises more deeply in our own context. An ignatian spirituality outreach had also been a long-standing dream of the Society in South Africa. And so in 1999 we began a collaborative venture called Vuselela. Vuselela is a Zulu word which means to wake up, refresh, revive, renew and it is linked to the word which means to go on retreat.

We cannot keep up with the requests from all denominations and cultural groups who wish to experience ignatian spirituality. As Fr Kolvenbach asserts, “to Catholics, Orthodox and Protestants, to Christian and believers of other religions, Ignatius can be a source of inspiration and spiritual vitality.” We are having to train many lay people to give the Exercises in their eighteenth annotation form and this necessitates on-going programmes for the formation of prayer guides. Many lay people are asking for on-going spiritual direction and some are ready and asking to make the Exercises. As there are not enough directors to refer them too, we are also training some of those who have experienced the full dynamic of the Exercises to accompany others through the Exercises. Inculturation of the Exercises is high on our agenda as we work with diverse groups including young traumatised black students from the townships for whom the militaristic imagery in the Exercises is particularly unhelpful. We are only beginning to learn more about the different world-views of the various cultural groups and how that impacts on the way in which they approach the Exercises.

Collaborative ministry in which Jesuits and others, whether lay or religious, work together in a shared mission is something which I believe has developed more strongly in very recent years. My experience is that it is both exciting and challenging. Fr Kolvenbach writes that “the four hundred and fifty years of the Society’s history have been a record of fruitful association with the laity.” This truth had meant that Jesuits have led the way in including lay people and working alongside them. Very recently however, and in the years since 1991, collaboration and working in partnership on issues of common concern seem to have arisen more strongly. There is a sense that those whose faith and vocation have been nurtured by the Jesuits have begun to come of age and to seek to work with (rather than simply alongside) the Society, bringing their different gifts and experience.

The challenge I believe is to draw on and value both Jesuit spirituality and the various lay experience of the ignatian heritage and to use those gifts in the missions which we share. Even on a day-to-day basis collaboration brings flexibility. In our work in Catholic parishes people have been reassured by knowing that a Jesuit is on the team whereas in some Protestant parishes our outreach works best if a lay person on the team makes the initial approach. Dialogue, working together, and reflecting on that experience would seem to be vital.

Collaboration is only really possible if Jesuit spirituality and ignatian spirituality are not seen as synonymous. Only Jesuits have the Jesuit charism and heritage which is a particular and fundamental expression of the ignatian heritage. The Society founded by Ignatius will always have a very privileged experience of the ignatian heritage that we desire them to continue to share with us. However, if as Fr Kolvenbach suggests, ignatian spirituality is a gift which belongs to the whole Church, then it makes sense that others will be called to a different but no less valid experience of that heritage. We too have an experience of the ignatian heritage that we are called to share with other lay people, religious in Ignatian Congregations and Jesuits. I, and the other lay people with whom I work, look forward to continuing to work in mutually enriching and fruitful collaboration with the Society of Jesus.

Annemarie Paulin-Campbell was working as a psychotherapist when she made the Spiritual Exercises. She has studied spirituality at Heythrop College of the University of London and done the long training course at St Beuno's in Wales. She is currently director of Vuselela, the Ignatian Spirituality Center in Johannesburg.

& Maryland

Kevin O'Brien

In his 1991 letter *To Friends and Colleagues of the Society of Jesus*, Father General Kolvenbach put forth a number of reflections and challenges. The reflections centered on who these “friends and colleagues” are and what they and the Jesuits share in common. The challenges address the world we find ourselves in today, reminding us of the great resources we have in Ignatius's wisdom, worldview and spirituality.

I believe that the Fr. General's comments are every bit as relevant today as they were ten years ago.

This is a world of increasing alienation, both from self and from others, a widening gap between the rich and the poor, and a continued breaking down of traditional communal structures. In light of all this we are reminded that creation is a gift, our lives have meaning, and we are each uniquely called to be active in the transformation of the world. To be a follower of Jesus, according to Ignatius, is to be other-oriented, to put our gifts at the service of others, and to be contemplatives in action. Through this ignatian structure, we have both the perspective and the tools to take on the alienation, poverty and ennui of our postmodern world.

One attempt to connect these friends and colleagues of the Jesuits is the Maryland Province's Ignatian Apostolic Partnerships Office. It began in 1998 as a response to both this letter and the document *Cooperation with the Laity in Mission* from the Thirty-Fourth General Congregation. The document speaks of creating an “ignatian apostolic network” to strengthen the bonds of all ignatian-inspired people (number 21). The creation of the Partnerships Office is

also a response to the many people who have approached the Jesuits in recent years asking how they can be of service, becoming more involved in Jesuit work.

Briefly, the Partnerships Office serves as a mechanism connecting people and groups with each other for apostolic and spiritual purposes. The majority of these people have had some connection with the Society, either as colleagues in or alumni of its schools, or as parishioners, retreatants, etc. The hope is that others without a Jesuit connection are also brought into the network as Ignatius' spirituality and access to the Exercises becomes more widely available. In existence for almost three years, the Partnerships Office has several initiatives and projects underway. A few of them:

♦ The *Colleagues of the Maryland Province* is made up of men and women who have worked in Jesuit apostolates for five years or more, for whom their work is their vocation, and who operate out of an ignatian worldview. The goal of the *Colleagues* group is to make itself available to the Jesuits of the Maryland Province for service. Current projects include: developing lay formation programs for others working in Jesuit ministries, assisting with apostolic planning in the province, and helping to plan and promote the "Province Days 2001" event in June among other lay colleagues. This generous response to the graces they've received in their association with Jesuits is indicated in the group's identity statement:

We find ourselves at a graced moment in the history of our Church and of the Society of Jesus. We have been invited by Jesuits to share in their mission through a variety of apostolic ministries. We have been formed in Ignatian spirituality and supported by relationships with Jesuits who have helped to inspire and animate our work and witness. Our identity as Colleagues of the Maryland Province is grounded in grateful participation in the Ignatian vision.

We offer our unique perspectives and gifts in partnership with the Maryland Province to respond to the apostolic challenges we

face. We offer our support to the Jesuits and to each other. We offer our discernment of the movement of the Spirit in our work, in our church, and in our world.

♦ The Partnerships Office (IAP) is developing Internet based resources and networking opportunities for ignatian-inspired people. In response to the technical advances, the IAP website (www.ignatianpartners.org) currently offers resources for ignatian spirituality, information on the Jesuits and their works in the province, as well as notice of events and activities. It is being reconfigured to be interactive, providing opportunities for developing on-line communities and connecting people across the province (and across the globe, for that matter). There will also be a weekly email newsletter for those interested, and plans to gather participants occasionally by geography or area of interest. This is in the great tradition of the Society, which, throughout history, has used the latest advances in communications and technology to further its work.

♦ A *Spirituality Resources Database* providing a central place where information can be collected and disseminated about ignatian spirituality resources and opportunities in the province is in the works. Retreats and workshops, training in direction, and faith community opportunities are being gathered and will be available on-line and through the office. Plans are underway to develop a method for matching spiritual directors with those seeking their services, as well as providing information and reviews on the latest books and other resources.

♦ Partnership gatherings are being held in North Carolina and Maryland. The Carolina gatherings, co-sponsored with a Jesuit parish, are an attempt to provide a way for people to connect with Jesuits and one other. Many people with past Jesuit connections, particularly alumni, have recently moved into the state, which has historically had a Catholic population of only one or two percent. It is hoped that service-oriented groups will start to coalesce around local needs.

♦ The office also produces *InPartnership*, currently an eight-page quarterly magazine that highlights the works of the Jesuits and their lay partners in the Maryland Province. There is also an article on spirituality in each issue and the articles tend to emphasize the active, apostolic nature of the Jesuit and ignatian endeavors. The magazine, soon to expand to twelve pages, is available on the website.

In these projects, it is apparent, the Ignatian Apostolic Partnerships office is more a mechanism by which people are connected, rather than a new institution. It strives to create networks of ignatian-inspired people, motivated by a call to service and by their connection to the ignatian charism and the Jesuits, who band together for new initiatives and mutual support.

I found Fr. Kolvenbach's letter both timely and inspiring when it was first published. It remains relevant and continues to inspire many among the laity who heed Ignatius's call "to come together the better to live and to serve" in new ways relevant to our society and our Church today. I am hopeful that new groups like the Maryland Province's Ignatian Apostolic Partnerships office will be effective ways to help people in this endeavor.

Kevin O'Brien, married and a father, is the coordinator of the Ignatian Apostolic Partnerships Office, Maryland Province. The office was the initiative of the province, an attempt to gather and connect all those with ignatian backgrounds who are working in the area. Mr O'Brien had spent some years in the Jesuit Volunteer Corps, as a participant and then a director; when he speaks of the marginated, poor, and alienated, he has been there. His work with adult volunteers was noted in "At the Frontiers," #95.