

FRANCIS XAVIER MISSIONARY "THE JESUIT WAY TO EXERCISE LEADERSHIP"

There are many ways to be a leader. Xavier was indeed a leader in his own way but not without a strong inspiration in the "way to proceeding" of the Society of Jesus, which at the time was just at its inception. In order to understand his leadership style, it is necessary to first consider his role as a Papal Nuncio, when he worked for the Eastern Portuguese Patronage, and as he carried out his many and varied missionary activities. The ample scope of his missionary responsibilities clearly explains the real Xavier on occasion of his last great expedition, the one to China.

Firstly, he had to be loyal to his Apostolic Nuncio mission. We must not forget that, much beyond what he anticipated, he was vested in the Papal Nuncio mission in Lisbon *and not simply one of a simple Jesuit priest who was setting the path for other Jesuits*. In fact, when he needed to *use his* authority to prevent the Malacca Captain from boycotting his Chinese mission, he sent him a message through the city Vicar:

"My Lord: Master Francisco states that Pope Paul III, at the request of the King our lord, sent him to these regions to convert the infidels so that the holy faith of our Lord Jesus Christ might be increase and the Creator of the world might be known and adored by the creatures whom he created to his image and likeness. And in order that he might exercise this office more effectively, our Holy Father Paul III made him an apostolic nuncio. (To Joao Soares, Vicar of Malacca, June 1552: MHSI, EX II, Ep 121, p.453-456)

Secondly, he could not forget his employment with the Eastern Portuguese Patronage. While he was at the service of the Holy See, he was also employed by the Missionary Patronage entrusted by the popes to the Kings of Portugal. Moreover, it is worth noting that, at the time, the Holy See had not taken direct responsibility for the "ad gentes" missions, in the immense newly-discovered regions. It was only in 1622 that Pope Gregory XV would create the Sacred Congregation of "Propaganda Fide." The vast areas *that were being discovered* by the Spanish and the Portuguese were entrusted by the Popes to the respective Kings of the conquering nations for the promotion and protection of their evangelization (Cf. Goncalves Nuno, *Aspectos da acfao missionaria de S. Francisco Xavier*, Broteria 3 (2003) 225-235). That is why Xavier continues, also recalling the patronage of the Kings:

"And he sent his patents of apostolic nuncio to the king our Lord so that, if His Highness was content with this, he should give me his very extensive spiritual powers in these regions, provided that he was content and pleased with this, but otherwise no, since it was at the request of His Highness that he sent me to these regions of India. The king our lord thus had me summoned to Lisbon, and with his own hand he entrusted to mine the patents of apostolic nuncio for these regions of India." (Ibid.)

The King, in turn, entrusted his responsibilities of evangelizing promotion of his possessions to the residential *Bishops* and the civil protection to his local *Governors* of those regions. At that time the evangelizing responsibilities of the *Western territories* in the Atlantic area from North Africa to the Cape of Good Hope were managed by the Bishop of Funchal (Madeira Island); the Eastern territories that were being discovered from the Cape of Good Hope to the Far East were the responsibility of the Bishop of Goa (Cf. Shurhammer, *Francisco Javier, su vidaysu tiempo-* Mensajero, Bilbao 1992: II, 185-189). Therefore, Xavier states:

"When I arrived in India, I presented these patents of apostolic nuncio to the lord bishop Joao of Albuquerque, who gave them his approval. And now, since the lord bishop, my prelate and superior, deemed that it would greatly contribute to the service of our Lord, he sent me off to the king of China so that I might make known to him the true law of Jesus Christ our Lord, as is apparent from the letter which the lord bishop has written to the king of China, which I am sending to your

Reverence, so that you may read it and see that it is the will of the lord bishop that I go to the king of China." (Ibid.)

And, to show that the bishop's above-mentioned mandate was also supported by the local civil authorities, he then *adds*:

"The lord viceroy, since he saw that my going to China was to the great service of God, ordered Diogo Pereira to go to the court of the king of China as appears in these patents which I am sending to you with this letter, through which he has ordered the captain of the fortress, Francisco Alvarez, by the disposition of the king our lord and of his vedor de sua fazenda, that the order of the viceroy be carried out." (Ibid.)

Xavier's attitude during his last missionary expedition clearly shows his awareness about the global and local situation he experienced while carrying out his initiatives, even though he never reported it as explicitly as he does here.

Lastly, he had to adapt to a split mission camp, even though "*in fieri*", as was the one of the Portuguese possessions in the Far East. To the contrary of the "dominion of territory" held in the Western world (Atlantic Islands and Brazil), there the Portuguese especially had "dominion over the seas" without occupying the countries that surrounded them, except for certain ports which served as a support in strategic locations (Cf. Schurhammer, Francisco Javier - Su Vida y Su Tiempo II: "Desde il Cabo Hasta in China", p. 173-177). Xavier himself describes it as such:

"You should know that in these regions of India the Portuguese are the lords of the sea and of numerous settlements near the sea where there are fortresses of the king of Portugal, and that the Christian settlements in these fortresses are inhabited by married Portuguese. The distance of these from each other is very great, since from this city of Goa to Maluco, where the king has a fortress, it is a thousand leagues; and from here to Malacca where there are many Christians, it is five hundred leagues; and from here to Hormuz, a very large city with many Portuguese, it is four hundred leagues; and from here to Diu it is three hundred leagues; and from here to Mozambique it is nine hundred leagues; and from here to Sofala it is twelve hundred leagues. The bishop has appointed vicars in all these places, but because of the

intervening distances, he cannot visit them." (Letter to Ignatius, September 20th, 1542: MHSI, EX I, 141-142).

However, the Patronage extended not only to the occupied strategic locations, but also to the immensity of the countries in the inland with which the Portuguese had relations. It is therefore not surprising that Xavier's apostolate authority as apostolic Nuncio had to be extended over the entire Patronage area of the discoveries under Portuguese influence: Malacca, Celebes, Maluco, Japan, and China. It was always by the Portuguese that Xavier was called and sent to those countries, which belonged and would belong to the Portuguese missionary Patronage for a long time.

Now, it is with this background that Xavier must carry out his initiatives and leadership: establishing relationships with the King and his local civil and religious authorities on the one hand, and on the other hand, with the other missionaries and respective apostolate works which already existed before his arrival.

How did he lead in this network of relations? *He did so while he explored the new Patronage camps that were emerging, populating them with his missionaries or calling others for help (Cf. EX, doc. 90,55-56; 96-55); thereby, he stimulated and completed works and pre-existing structures; gathering his team thanks to his pedagogy of irresistible friendship.*

We will therefore see:

The explorer of the vast Patronage camps.

The promoter of the implementation of the Church.

The pedagogy of friendship for teamwork.

1. The Explorer of the Vast Patronage Camps

On the one hand, it had to be so since Xavier took the king's commission to evangelize his Patronage so seriously that he judged himself even with respect to the obligation to relieve His Highness's conscience in taking care

of his missionary responsibilities, to the best of his ability (Cf. EX, doc. 46,6; doc. 61,4). He states this many times in his correspondence with John III and he relies on that to make requests which at times may seem bold (Cf. EX, doc. 46,1-2.6-8; doc. 61,5-8;).

On the other hand, as he saw the King's commission increased by the *mission of Apostolic Nuncio*, he felt committed to set new evangelization paths at distances greater than the strategic points occupied by the Portuguese. As a matter of fact, John III relied on his work as Nuncio in order to explore new missionary work camps and to stimulate evangelization in other areas:

"When I took my leave from the king, he told me that for the love of our Lord I should write to him at great length about the readiness of the poor people there to be converted." (EX, doc. 11,7).

The "*attitude* toward conversion" that he found far beyond the regions occupied by the Portuguese was always Xavier's concern (Cf. EX, doc. 50,3). After three years of missionary work in India he not only reported to the King about the work carried out in the Portuguese villages but also about the one in other mission camps already established by others for the Patronage missionaries:

"I believe that Your Highness, whose duty is to care for your people in India, will be pleased to know the extent of the labors that are being undertaken for the salvation of souls. In Jaffnapatam and on the coast of Quilon more than one hundred thousand souls will easily be won for the Church of Christ before the end of this year. I do not speak of the island of Ceylon, though I could wish that the great favor which Your Highness shows towards its king would soften his harsh intent to exclude Christ JESUS from his entire realm." (EX,doc. 46,9-11).

And he goes on, briefly referring what is about to be done in Cape Comorin (Jesuits) in Goa (clergy and Portuguese laymen), and Cranganore (Franciscans).

This work camp will be split in a close collaboration between Xavier and the Portuguese discoverers, from Malacca to the Celebes, Moluco to Japan and China over the following years. Not because of an adventurous spirit but rather because of a very conscious sense of responsibility. Xavier's character was not rash at all. He was an emotional secondary active subject. His soul was filled with all the strength of his emotionality and activity, with the

security, depth, persistence of his balanced and formidable moderating secondariness" (Landaburu, Felix de: Raices Humanas de la Ambicion Divina de Javier, El Siglo de las Misiones, 11-12 (1952) 454-462). *His method consisted in personally exploring the land, establishing his missionaries at the camps or requesting others to help, and not to let his people abandon the position without a guarantee of continuity.*

Firstly, he managed to personally explore the land (EX, doc. 54,1; 73,3-4; 82,2; 84,8). He started by gathering all the data he could obtain (Cf. EX, doc. 50,3). So he did prior to his missionary exploration to the Molucas (EX, doc. 48,5; 52,1; 54,1; 55,1.3-9), to Japan (EX, doc.59,15-19; 70,8-10; 73,3-4; 82,2; 83,1; 85,2-7) and to China (EX, doc. 55,16; 96,50-51; 97,19-21; 110,2). Then, once the information was gathered, he submitted his plans to long judgment sessions; it was only once the mission was set up and delivered, that he would commence the explorative journey. So he did to Molucas (EX, doc. 48; 52; 54; 55), to Japan (EX, doc. 59; 61; 65; 70; 83; 85), and to China (EX, doc. 97; 107; 109; 110).

Secondly, he would place some of his missionaries, with the promise to send others. He generally brought some with him whom he would leave on location to continue the work he started. That is what he did on the Fishery Coast with Mansilhas, whom he guided for some time through abundant correspondence, consisting of 26 letters which constitute the best picture of his "work on land" (EX, doc. 21-43). These letters were all written in less thdn one year, from February to December, 1544. Someone referred to them as "his missionary diary" (Cros). These letters express his main concerns: the establishment of catechism with catechists paid by the Patronage, the building of churches and chapels, the protection and defense of Christians, the cooperation with the local authorities, a commitment to find other lay and clergy collaborators for the area since he could not obtain his missionaries from Europe....

Lastly, once the missionaries in charge of carrying on the work were on location, he would not allow the land to be abandoned without a guarantee of substitution. He was strict on this point with his missionaries, appealing to the obedience vow to keep them there or uncompromisingly firing anybody who would abandon the Christian community against his orders. (Cf. EX, doc. 82,8). Mansilhas was among those he fired for this reason.

One of the things that shocked him mostly was to see Christian communities founded and then abandoned. That is why it represented one of his priorities. While traveling towards India, he wanted to stop at Socotora where

he found an abandoned Christian community that was being oppressed by the Moors. The new governor of India who was traveling with him, dissuaded him from intervening. But he never forgot that Christian settlement. He later wrote to the King on several occasions suggesting ways to expel the Moors and to protect the Christians (Cf. EX, doc. 73,5-6; 79,8). And he could not rest until the end of his life because of his failure to have *his missionaries sent to that community, since the first ones never ultimately returned*. (Cf. EX, doc. 70,6). The same thing happened on the islands Celebes and Maluco where there presumably was a Christian center, according to the Portuguese. He did not rest until he personally visited them, as soon as he could, and until his missionaries were in place. In the event he could not attend to certain communities with his own missionaries, he would request native priests for Goa. However, he would never abandon them. As to the Portuguese fortresses where the clergy already existed, he requested especially qualified preachers:

"for I would have you know that there is a great need of them in the fortresses of India, both for the Portuguese and for the newly converted Christians ... for lack of them neither the Portuguese nor those converted to our faith are Christians" (letter to John III, January 20, 1548).

2. Promoter of the implementation of the Church

Establishing his Jesuit missionaries and staying behind to guide them was not enough; nor was it to set new camps for other workers in the field, he also wanted to build structures for the future of the Church: catechesis with professional catechists paid by the Patronage (Cf. correspondence with Mansilhas), schools to train them, seminaries of native vocations where there was hope for clergy, social work (charity work)... He found all of this at the beginning of his endeavor in India and he tried to support it as much as he could.

Then, in one of his first letters, he wrote to the King:

"Father Master Diogo (one of the founders of the college) and Micer Paulo (J^{es}mO are in the College of the Holy Faith. Since they are writing extensively to your Highness about that holy house, I shall not say anything about it except, as a final favour, to ask that Your Highness may deign to write to Cosme Anes so that he who began and favoured this holy college may not fail to fully complete and perfect it;

and so that he may not grow weary in doing this, he will receive a reward first from God but also a favour from Your Highness worthy of such an outstanding work.

Francisco Mansilhas and I are on Cape Comorin with the Christians who were converted by Miguel Vaz the vicar general of India. I now have with me three priests native to this land.

The college of Cranganore, the work of Father Frey Vicente (Franciscan), is growing remarkably; and if Your Highness continues to show it your favour, as you have done till now, it will advance from good to better. There is certainly reason for giving great thanks to God for the enormous good which this holy college does for the service of Jesus Christ our Lord. There is consequently a well founded hope that within a few years religious leaders will go forth from there and bring the whole of Malabar, through the labours and ministries of the disciples of Father Fray Vicente." (letter to John III, January 20, 1545)

He took charge of some of these projects and perfected them with his missionaries. For instance, he was requested at the college of Saint Paul in Goa and at the Franciscan colleges of Cranganore and Bassein (EX, doc. 79,10-13.16) for which the founders at first requested Jesuit collaborators but ultimately ended up delivering the same to the Society of Jesus.

Both in Japan and in China he especially had great hopes to form a native clergy which would be enough to guarantee the future of the Church. India, on the other hand, in his opinion would continue depending for many years on European missionaries, as he told Saint Ignatius:

"From the experience which I have had here, I clearly see, my dearest Father, that our Society can in no way be perpetuated by native Indians, and that they will remain Christians only as long as we who are already here, or others whom you will have sent from Europe, will live and remain here. (Ex, doc. 70,6)

However, with respect to Japan, he had hopes that it would quickly be self sufficient as to clergy and native religious (EX, doc.97,18)

The interest for the Patronage was not limited to placing missionaries everywhere, but he also made it more organized and effective, be it by supporting the missionary works, or through the civil protection of the Christian communities (Cf. Jafna, ida de Miguel Vaz a Portugal), or by defending the orthodoxy in the Portuguese environment (Cf. Inquisicion).

Many missionary works did not go forward because they were not always allotted sufficient financial means. That is why he says to the King:

"Your Highness should begin to make a full and exact accounting of all the fruits and temporal gains, which you, through the grace of God, obtain from these Indies. Deduct from this what you spend here on the service of God and the support of the faith. And then, after you have made a prudent judgement about all this, divide these revenues between your earthly kingdom and God and his heavenly kingdom as you, with a grateful and religious mind, will judge to be right and just, taking care however, that the Creator of all things, who has been so generous in granting you wealth, does not appear to be receiving from Your Highness a mean and stingy reward. And Your Highness should not continue to delay and procrastinate any longer, since no matter how swiftly you act, your diligence in this regard will always be late. The true and ardent love which I feel for Your Highness moves me to write in this way, for it seems to me that I hear voices from India rising to heaven with the complaint that Your Highness is dealing stingily with them, since only a very small portion of the abundant revenues which enrich your treasury from here is being given by Your Highness to alleviate its very serious spiritual needs" (Ex, doc. 46,8).

Rather than financial means, Xavier was mostly asking for civil protection against the abuses of the Portuguese or the persecutions of the populations neighboring the Christian communities. Due to a lack of this protection and to a lesser interested policy, Islam was gaining strength up to where the Portuguese had greater influence. Especially in Southern India and Ceylon. That is why Xavier requested a greater involvement of the Governor or of the Viceroy in securing the Christian group:

"I perceive only one means for making many converts to Christianity in these regions and for securing more help for those who have already been converted, so that no one, whether he be a Portuguese or a pagan, would dare to molest them or to take anything away from them; and it is this: Your Highness should tell the Governor who is here, or whom Your Highness is sending from Portugal, that you do not rely so much upon any of all the religious who are here as much as you do upon him for the increase of our holy faith in India, including us among all those who are here; If your governor does

the opposite and fails to obtain a great increase of our holy faith, since it depends upon his will to do so, advise him with a solemn oath on the instruction which you send to your governor that you will punish him when he returns to Portugal by confiscating all of his possessions for the works of the holy Misericordia; and that you will, moreover, keep him in irons for many years, freeing him of the illusion that his excuses will be accepted, since those which he gives for his failure to convert many will not be accepted. I cannot say what I know in this regard lest I disturb Your Highness and be compelled to think about my own past and present anxieties without seeing any remedy" (EX, doc. 61,6).

Let us not think that Xavier was exaggerating; a Portuguese historian of that time, made the following closing remarks as he described the issues in India: *"It would not be so if a Governor of India or the King ordered for heads to be cut off on the dock of Goa, announcing that the king ordered decapitation because he had not complied with the obligation as required"* (Correia, Caspar: *Lendas da India*, II, 752). And, elsewhere: *"There shall never be an amendment until Portugal has a King that cuts heads of the captains and Governors of India for the serious actions they do against God and his royal service"* (*Ibid.* IV, 338339).

Also, in order to defend the Christian communities, Xavier went to the extent of asking the King for the Inquisition, even though it was instituted in India only after his death (1560). He undoubtedly requested it for the defense of the faith and of monogamy in the communities of the Portuguese that included a number of Jews and Muslims who migrated from Portugal. If they hid their beliefs in Europe because they feared the Inquisition, in India they shamelessly practiced their primitive religion and customs:

"..Because there are many who, without any fear of God or human respect, live according to the Mosaic law and the tenets of the Moors. Since there are many of these scattered throughout all your fortresses, there is a need for the holy Inquisition and numerous preachers. May Your Highness provide your faithful and devoted vassals in India with what is so urgently required." (EX, doc. 57,2).

But he requested it especially to protect the newly converted from the injustices they were submitted to by the powerful:

"Tell him also for me that I intend to write to the king about his evil deeds, and to the lord governor, so that he may punish him, and to the infante Dom Henrique, so that he may, through the Inquisition, punish those who persecute converts to our holy law and faith; and that he should consequently amend his ways" (EX, doc. 50,8).

At those times when the common mentality was "*cuius regio eius religio*", there were not only catholic "inquisitions", but also Anglican, Calvinist and Lutheran, which were no less intolerant in carrying out their persecutions....

3. The Pedagogy of Friendship for Teamwork

It was always his great strength - his friendship so humanly pleasant and disinterestedly dedicated (Cf. Baptista, Francisco de Saes, "Xavier o amigo apostolo" in *Sao Francisco Xairier-450 anos da sua morte (V Semana de Estudos de Espiritualidade Inaciana)*, A.O., Braga 2005). Conscious of this, he did not only practice it himself, he also constantly recommended it to his missionaries. He distinguished himself in this capacity since the beginning. His first gesture with the bishop of Goa after arriving to India symbolizes his entire pedagogy of teamwork. The same thing happened with the group of the most influential friends in Goa. Not only with the Governor or viceroy whose profound friendship he had already won over during the journey, but also with Miguel Vaz (General Vicar), Cosme Anes (Administrator of the property) and the Master Diogo (preacher of the cathedral) and the Franciscan friars, whom he went to visit to their homes as soon as he arrived. (Cf. G. Schurhammer, *Francisco Ja<vier ~ Su <viday Su Tiempo*, II, pg. 199-226; Cf. EX, doc. 79,6,22).

It was only with one of the captains of Malacca - who boycotted his trip to China - that he went to the extent of using his authority. In general, he always maintained the best friendly relations with all the fortress captains and other local authorities and through friendship he always obtained the cooperation he needed. He always asked for that collaboration through the central authorities of Goa or Lisbon as long as it was required. However, it was his righteousness and profound friendship that opened all doors, in Goa as well as in Lisbon or locally. Suffice to see the expedition to China, which was already well pre-announced and which obtained all the necessary licenses of the viceroy of India, of the bishop of Goa and even the sympathy of the prior local captain of Malacca, his great friend.

He recommends this friendship pedagogy in all the instructions he gave to his missionaries (Cf EX, doc. 63,12; 80, 17-18). He could never stress enough that the best way to gain major moral authority over people is by "making them love you". He writes to his missionaries from the Fishery Coast in February, 1548 (EX, doc. 64):

"Be veiy kind in your dealings with the captain and do not quarrel with him on any account. Strive to live in peace and love with all the Portuguese on the coast; and do not be at odds with anyone, even though they may wish to be so. Reproach them with love for the wrongs which they do to the Christians" (Ibid.64,12)."You should not write anything bad about them to anyone. All you can do is to give an account of it to Father Antonio who is the superior of this coast" (Ibid.64,14). "Be careful not to say anything bad about the Christians in the presence of Portuguese, but always support and defend them when speaking about them; for if the Portuguese would take into account the little learning of these people and the short time that they have been Christians they would be surprised that they were not worse than they are." (Ibid. 64,15). "Strive with all your might to make yourself loved by the people for if you are loved by them you will gain much more fruit than if you are despised by them." (Ibid.16) "Show much love for the children who come to the prayers and avoid offending them, overlooking the punishments which they deserve". (Ibid. 19). And he concludes, "I again earnestly recommend that you strive to become loved in the villages which you will visit so that, because of your good works and kind words, we may be loved by all rather than be despised, for in this way you will do much good." (Ibid.64, 22)

These good deeds which must back friendship are better explained in the instructions to Barceo, extensible to all missionaries (EX, doc. 80): carry out humble tasks (80,2); visit the sick (80,3) and the prisoners (80,4) be a friend to the local charities, organizing collections (80,5). And he again recommends friendship: with the Vicar of the territory and the rest of the clergy (0,16), and with the captain of the fortress (80,36-37), things at which he was a role model.

It could appear that his attitude toward his Jesuit missionaries that appealed so frequently to the vow of obedience to ensure his orders were followed, was against this pedagogy of friendship (Cf. EX, doc. 56; 84; 91; 93;

102; 105; 130; 133; 134; 136); as well as his practice of discharging uncompromisingly whomever would disobey (Cf. EX, doc. 82, 105,4). But it was not. Firstly, because in this manner he only appealed to the vow so that the Christian communities that were entrusted to him would not be abandoned, rather they were guaranteed a replacement (Cf. EX, doc. 22, 23, 68, 100). In addition, he could not easily ensure such presence at the various camps in any other manner, in light of the distance from some places to others, the contact with the superiors, the delay of new missionaries in arriving from Europe, the need to have people with experience on location when the support came through (Cf. EX, doc. 59). However, as he asked for a commitment to obedience, he made sure he provided reasons that would encourage accepting the sacrifice: that through obedience they were more deserving (Cf. EX, d-oc.56; 84; 91; 93); that he would continue maintaining correspondence as long as he could (Cf. EX, doc. 54; 80; 82; 84; 92; 93; 101; 102; 117; 119; 225); that he would not stop sending support... In addition, his compassionate manner of asking for sacrifices showed his true friendship toward his Jesuit comrades (Cf. EX 70,43). This was acknowledged by all. And he manifested it in several ways: by consoling them in difficult times (Cf. EX, doc. 68); asking for help for the ones who carried a heavier cross (Cf. EX, doc. 81; 84; 101; 114; 117; 119; 125; 127); enquiring about their health (Cf. EX, doc. 25; 68; 85); and being patient with their weaknesses (Cf. EX, doc. 21-27; 35; 68).

Conclusion

Xavier did not limit himself to setting new paths. He was an explorer who not only learned and went to the front to personally study the land, he would also stay to set the bases of the evangelization and he would not abandon the settlement without leaving a replacement to continue the work that he started. He stayed for two years on the Fishery Coast, and he never left it with no missionaries; the same happened in Japan where he left the first two missionaries who traveled with him to set the paths for many others. Wherever Xavier did his work, the missions remained deeply rooted. Before initiating the expedition to Japan, he wrote to Saint Ignatius: "Everywhere in

India where there are Christians, there are fathers of the Society. There are four in Maluco; two in Malacca, six in Cape Comorin; two in Culao; two in Bassein, four in Socotora" (MHSI, doc. 70,6).

And he was not satisfied with leaving missionaries to continue his work, he also was concerned about providing the appropriate conditions for the establishment of the church, supporting the pre-existing institutions or building others as he could rely on more missionaries and support from the authorities: colleges, churches, seminaries of catechists and local clergy.

And all of this was carried out through an undeniable friendship with an increasing network of collaborators that he would win over everywhere and at all levels.

FRANCISCO DE SALES BAPTISTA, S.J. An experienced director of Spiritual Exercises and Spiritual Direction, in the Jesuit Province of Portugal. Collaborates in the ministry of the Apostleship of Prayer.