



SHARING RESPONSIBILITY IN THE MISSION

**Common Apostolic Project (CAP) 2011-2020
Latin American Jesuit Provincials' Conference (CPAL)**

PRESENTATION

“From here we see no frontier, but peoples fighting each other” said one of the Endeavour astronauts to Pope Benedict XVI in an unedited conversation that he held last May 21 with the members of the international mission at the space station. Something similar had been expressed by Fr. Arrupe in a known anecdote: “In my room – he says – I have a photo of the earth taken during a space flight. Astronaut Lowell gave it to me. It has incredibly clear outlines and it reminds me that we often need both things. We need a clear vision of local problems and we also need to fit these problems into a universal vision. I’m convinced that only this vision really has a future”. (The future of the Church, 1970).

The following text that we now present also fits into this future vision: “Shared Responsibility in the mission,” which is the fruit of many people over the past two years. Thus the text begins with a word of gratitude. The Provincial’s Conference, presenting this text, approved by Fr. General, returns and re-sends what it received from many partners: the communities and works of the Provinces and Regions, that responded to the consultation requested in 2009; the networks and inter-provincial sectors that provided their points of view at different moments; the Correas seminar that brought together for the first time in January 2010, those responsible for inter-provincial sectors of CPAL; the executive team that organized the materials and elaborated the necessary working documents for the final script. As the text says, what has most encouraged us in this dialogue are “the great convergences we have found in the apostolic body of the region.”

The Common Apostolic Project (CAP) is the expression of these convergences. In various Assemblies (Quito and San Miguel 2009, Guatemala and Limpio 2010 and San Juan 2011) the Conference has gone collecting these agreements and working on the text that we now present for its study, acceptance and generation of new processes throughout the continent. It is directed to all our fellow Jesuits and our lay and religious collaborators with the conviction that we are jointly called, from Ignatian spirituality, to “manifest the life of God in the midst of our history” in communion with the entire Church, disciple and missionary in Latin America and the Caribbean.

The CAP has learned, in its process and in writing the text, from other planning experiences previously carried out, both at the Provincial and Regional levels (whose plans were consulted) as at an inter-provincial level. The most important precedent was the “Principle and Horizon of our mission in Latin America (Principio y Horizonte de nuestra misión en América Latina) Lima, 2002, that encouraged us to

“assume the universality of our mission” (nº9) thus multiplying “the strength of our impact through a deeper unity that is growing among us(nº 11). The current text continues the path opened by this foundational document, nurtured by more than a decade of joint walking experience as a Conference and two key events: the V CELAM Conference in Aparecida (2007) and the 35 General Congregation (2008).

In fact, CAP responds to a mandate of GC 35 that requests the Conferences to “continue doing apostolic planning at the inter-provincial level” (d.5, nº 18). This mandate assumes that planning is a constitutive element of responsible apostolic action administration. The task of evaluating what is done, identifying the principal challenges, proposing objectives, priorities, designing a corporate identity, outlining goals to be met, indicators and terms for obtaining results forms a part of a healthy institutional life. In Ignatian terms, CAP situates us as an apostolic body facing the consideration “where am I going and what for” (EE 239) assuming the complexity of the current situation and consequently the need not to “distract oneself” by the seduction of what is already done and done well. Planning requires priorities, having often to choose between two good things. CAP aims at this.

¿Is planning possible at inter and supra provincial levels? If such were the case, how does it relate to apostolic plans of Provinces and Regions and with the strategic plans of networks and inter-provincial apostolic works? The process has shown that the task not only is possible but also necessary. Only from a global perspective can one detect weak and vulnerable points requiring more attention. Only from a broader perspective can one perceive the need to grow in Latin American conscience and solidarity or to carry out joint works that would otherwise be impossible. Thus, inter-provincial planning does not ignore nor dispense with the plans at other levels; on the contrary it is enriched with them and enriches them, at the same time as it makes them grow in an understanding of a common mission.

Cap’s success will depend on our capability to act as a single apostolic body with a common mission in view. The challenge set by Fr. Peter-Hans Kolvenbach still holds: “we don’t benefit from all the possibilities available by simply being and international apostolic body (Provincial’s Congregation n 1990) Thus CAP is proposed like a “common project with a transversal character”: “the fertility of our service – it says – will largely depend on our capability of articulating and collaborating between different apostolic opportunities existing in each of the Provinces and Regions, as also at the Latin American and Caribbean level.” The purpose is to generate synergies at global and local levels in accordance with two “key” indicators: increasing the impact of our actions and growing as one apostolic body. In other words, “a new mission, a new body” as is said in the last sentence.

It is, thus, a project that specially relates inter and supra-provincial sectors, networks and works, that inspires apostolic plans of Provinces and Regions and motivates all our collaborators, religious and laymen, to participate in it as from the specific mission of each institution. The project is common because it is aimed at moving hearts and minds of all those who share the ignatian spirit in Latin America: Jesuits, collaborators and lay associations. That is why CAP is called “Sharing Responsibility in the Mission”.

Is it convenient to establish a 10 year horizon for CAP, given the accelerated rhythm of change in Latin America? Given dynamic and improvised events, do they not become shortly obsolete? No doubt, should the planning results become inflexible and complete. On the contrary, our project pretends to be a road map subject to permanent evaluation and eventual updates, in accordance with the ignatian spirit of being attentive to circumstances of people, times and places (Cfr. Constitutions 211,629,746...) For that, CAP foresees the creation of a coordination and follow up unit in contact with the various actors carrying out the mission in the continent with its publication, dissemination, and assimilation.

All are invited to make a careful reading of the document presented. A reading that must be integral (the entire text, following its sequence) critical (capable of detecting gaps, establishing comparisons, imagining additions and supplements), prayerful (connecting with the experience of God and in the spiritual unity present in the text), practical (inspiring initiatives and projects, specifying action lines at all levels of our apostolic life) and collective (moving and generating the apostolic body).

As such, it may stimulate a conversion that would make us move out “of our own self-love, will and interest” (EE.189) and lead us, as is said in the introduction, “to divest from the bindings that prevent our freedom” dedicating ourselves “exclusively to what God loves and to those that are the object of God’s special care” (GC 35, d.4, n.12) Thus the challenge.

Ernesto Cavassa, S.J.
July 31, 2011
Feast of Saint Ignatius Loyola



CURIA GENERALIZIA DELLA COMPAGNIA DI GESÙ

June 24, 2011

PAL 11/01

Ref: Proyecto Apostólico Común

R. P. Ernesto Cavassa, SJ
Rio de Janeiro / Brasil

Dear F. Cavassa:

Many thanks for your letter 11/01 from June 1, regarding the Common Apostolic Project, in which you explain the procedure followed in its development and you present it for my approval.

I have received this message with much pleasure as it is clearly the fruit of much discernment carried out by the Society of Jesus in Latin America, under CPAL's guidance, in order to define, in a spirit of unity, our apostolic project in the continent till 2020. Thus, CPAL has put into practice the mandate of GC 35 that requests the Provincial's Conferences to do "apostolic planning at the inter-provincial level, bearing in mind the apostolic priorities of the universal Society. This apostolic planning, as a fruit of discernment carried out by the Major Superiors of the Conference, must be approved by Fr. General, must be evaluated and periodically revised. (GC 35, Decree 5, Nº 18).

Last year during the 21st CPAL Assembly, celebrated at Limpio, Paraguay, I was able to make a first contact with this project, at the stage in which it was then and I witnessed the responsibility with which the Latin American Major Superiors had carried out the GC mandate.

In order to fulfill the mission of the Society, you have done good discernment in order to select the frontiers to which the Lord calls us in Latin America and which are the priorities, objectives, and action lines that will guide the joint fulfillment of our mission. I know that defining actions, establishing responsibilities and fixing execution calendars will be a later task, as established the documents of the Limpio Assembly.

On the methodology employed, I wish to point out the great participation of communities and works in the elaboration process that reached notable percentages as you indicate in your letter. This has been a wise decision as you have wished to involve, from the initial elaboration, all the Jesuits and laymen and also the apostolic works in the search and joint definition of what is felt to be our common mission. I must also point out the constructive climate, the personal involvement of Major Superiors in this effort and the total unanimity in the document's approval that you now present.

For all that, it is my pleasure now to approve the Common Apostolic Project 2011-2020, with the title: "Shared Responsibility in the Mission".

To all those who have participated directly in its elaboration I wish to extend my most sincere congratulation and my feeling of consolation in the Lord, as I'm sure that a step of deep apostolic significance has been taken.

I pray to God Our Lord, that as he has helped you with the Spirit to discern and elaborate this project, he will also help you to carry it out with abundance of his grace, and doing so, may continue to grow the signs of mutual interprovincial cooperation and the conscience of having a mission to carry out in that continent.

Yours affectionately in the Lord,

Adolfo Nicolás, SJ
Superior General

HISTORICAL CONTEXT OF THE CAP

On November 27th, 2009, the Latin American Jesuit Provincial's Conference was 10 years old. The reason that had moved the Major Superiors to propose its creation to Fr. General was the conviction that the challenges to the mission of the Society of Jesus in Latin America "were of such complexity and diversity that they required stable forms of coordination and inter-provincial planning".

In fact, the challenges to the mission, the new frontiers and the vitality of the Society's body in its different expressions, determined CPAL's movement from its beginnings. One of the most important expressions of this road was the process that led to the document called "Principio y Horizonte de nuestra misión en América Latina" (Principle and Horizon of our mission in Latin America), promulgated on November 22, 2002, after the VI Assembly held at Lima. We find a second landmark in the Provincial's discernment at the XI Conference Assembly celebrated in April 2005 at Florianopolis. At that moment they prepared a document called "Desafíos y Prioridades Apostólicas para la CPAL hoy" (Challenges and Apostolic Priorities for CPAL today), with the purpose of guiding the various projects and activities of the conference itself.

At the XVIII Assembly, in Quito, May 2009, we decided to develop a "common apostolic project" to guide inter and supra-provincial activities for the next decade. Thus, shortly before our first ten years, CPAL was already aiming towards the next decade.

In fact, the essential task of the Conference – according to its Statutes – was to set common apostolic priorities, keeping in mind the global preferences of the Society and the regional challenges. Such a process should lead up to interprovincial apostolic planning that would allow a better discerned combination of the local and regional priorities of the Latin American mission.

Our common apostolic project, as well as responding to the first and principal purpose of the Conference itself, was found strongly supported by the V General Conference of the Latin American and Caribbean bishops and by the 35th General Congregation of the Society of Jesus (Rome, 2008). Both events helped us to discover the deep and delicate threads that go knitting the lives of Latin American people and helped us deploy our vales to go to the frontiers that require the committed and prophetic presence of our apostolic body.

The significant view that the bishops at Aparecida provided on the people of Latin America and the Caribbean found them marked by great changes deeply and systematically affecting lives and cultures. They encourage all Christians on the continent to be conscious of their condition as disciples and missionaries at the service of suffering persons and peoples with the purpose of providing life and life in abundance.

A few months later, the 35th General Congregation of the Jesuits met in Rome with the purpose of electing a new Superior General and updating their mission for these times. All of us who participated found ourselves surprised by the vitality of the Spirit that was manifest in so many diverse ways. The openness with which the Society accepted the documents and the different communications confirmed the great movements that became strengthened and deepened through joint discernment.

The General Congregation strongly and unquestionably emphasized that the Society was a universal body with a universal mission: *Serving Christ's mission today means paying special attention to its global context. This context requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situation. (...) Our mission of faith and justice, dialogue of religions and cultures has acquired dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend upon one another.*" (D.2, n.20) Our apostolic project is registered in these dynamics.

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In this global context it is important to emphasize the extraordinary potential that our international and multicultural character represents. (GC 35, d.3, n°43)

Urged by the love of God to offer with generosity and lucidity our contribution to the church and to our Latin American peoples, over and beyond what we already carry out at the level of our Provinces and Regions, two years ago we began a discernment process to specify our contribution by formulating priorities, objectives and activity lines. In fact, the “*magis*” obliged us to create new collaboration opportunities and structures that would allow us to work together in the midst of new frontiers that delve through the insides of Latin America and the Caribbean. Little by little, and with everybody's help we have gone discovering the mission to which we are invited as an apostolic body serving Latin America and the Caribbean, and the means to be used so as to carry it out.

Before presenting the Common Apostolic Project (CAP), we wish to express our most sincere gratitude for the contributions and suggestions that have reached us from different communities, works, networks, interprovincial centers and collaborators in Latin America and the Caribbean. They have been a source of inspiration and stimulus to look at the future with confidence and enthusiasm. Above all, we have been encouraged by the many convergences detected in the apostolic body of the region.

We also wish to thank the testimony of companions that preceded us and that of so many collaborators that share our path. They, with their generous apostolic work, have encouraged us to break free from ties that inhibited our freedom and to walk in a process of continual conversion. We know that without these attitudes it would have been impossible to project ourselves as an apostolic body.

1. Context

In our discernment, we note that the current reality is so complex that it resists any effort of exhaustive interpretation. At the same time, we perceive some mega-tendencies that require new presences, services and commitments.

There are realities that fill us with hope, but we are also worried about situations that hurt the Latin-American soul. We will point out some horizons that constitute real **frontiers** and become current apostolic challenges.

From a **social** perspective we see that in the midst of the progress taking place in many of our countries, the benefits do not reach with equity to the entire population and increase the breach between rich and poor; and all in a process of globalization that promotes inequity and disrespect for cultural identities. We are concerned by the lack of cohesions between our countries, the absence of a common, solid integration dream; no serious concern for the environment; disproportionate spending on weapons. The numbers of refugees and migrants, having become an anonymous population, increase every day; poverty

and marginalization are dramatically centered among indigenous and Afro-American populations; The drug lash destroys thousands of lives and sets itself as a power beyond control in some societies; insecurity in cities grows in the midst of increasingly aggressive delinquency, product of urban inequality, lack of adequate social policies and increasing drug traffic; corruption at private and public levels is increasingly scandalous and blatant.

On the other hand, initiatives and movements arise from people reflecting growth of a civil society becoming organized to help interests of marginal groups; self-awareness of indigenous and Afro-American people, a weakening of “machismo” and strengthening of women’s self-esteem, a growing consciousness of the people’s rights to demand transparency from authorities’ administration and a search for new roads of Latin-American integration.

Considering that **youth** make up a majority of the population in the continent, we meet an entire generation that has seen and suffered the weakening of social institutions which previously assured greater social cohesion and more a meaningful life. This provokes in some, mistrust of social processes and makes more evident the lack of alternative mechanisms to escape and communism. On the other hand we find that youth, even with ambivalent and contradictory expressions, offers great possibilities for the construction of a more humane society. We also value their deep commitment to freedom and truth, their capacity to question establishment, their outstanding ease for accepting diversity, their value for interpersonal relationships and their concrete disposition towards solidarity.

At the **cultural** level we find that in the midst of globalization, ideas and conceptions of happiness spread in attractive and seductive codes that differ much from human dignity as we understand it in the light of the person of Jesus Christ; understandings conducive to injustices that corrode the humus giving origin to faith of persons and peoples. We note cultural and social tendencies that separate us from others, trivialize human interiority: subtly anti-social individualism: an accelerated life style that leaves no time for care of one’s own interior, hedonism that establishes pleasure as the only action criterion, consumption as a measure of personal and social recognition, rejection of the different other, confusion between what’s virtual and real, and personal solitude in the midst of a technical and highly communicated world.

However, new technologies and connectivity offer unique opportunities for communication, overcoming barriers of physical space. We also observe a more intense search for meaning, greater openness to things spiritual, a desire for great contact with one’s own interiority and a greater capacity to build unity given diversity.

From a more ecclesial point of view we find a society with less Christian references, with a growing distance from historic churches and the rise of a wide variety of religious offerings marked by massivity, esotericism, privacy and therapeutics. Our church, as well as other institutions is undergoing a credibility crisis in society, aggravated by some delinquent conducts that scandalize the faithful, and the media coverage that are occasions of more discredit. Inside the church, in an increasingly plural context, some sectors are tempted to recur to mechanisms of exclusion, intolerance and authoritarianism.

However, we are consoled by the growing search for a spirituality related to daily life, greater prominence of the laity in the church, demand for Spiritual Exercises and the consoling experience of more selective than traditional faith.

2. Frontiers

In this context, which is the framework of our identity and mission, new frontiers are unveiling that require from us decided and deep answers.

The frontiers are complex and deep dynamics in which, one way or another, the future of our people and the human condition in general is at stake. We consider that our “new apostolic frontiers” belong to the essence of our vocation, and are thus an unavoidable imperative for a planning, hopefully done in “creative fidelity” to the mission of the Society, as was confirmed at the last General Congregation.

There are frontiers that place us on border situations of humanity or the church and require bold and prophetic presences. Others, at first sight traditional, demand discernment to discover new approaches to the dialogue between faith and reason, faith and justice, faith and knowledge, and place us in the field of reflection and theological research.

After a long and rich discernment, we are convinced that the frontiers of our apostolic life today are:

EXCLUSION, YOUTH, and Dialogue FAITH and CULTURES

In the face of these frontiers and their challenges, we feel called by the Spirit to dedicate ourselves entirely to the mission in the horizon of the Ignatian “*magis*”. These questions make us feel small and vulnerable. In recent years, numbers of Jesuits in Latin America and the Caribbean has diminished noticeably. At the same time, our mission has been enriched with the testimony and support of our collaborators. All of which invites us to permanently turn to Jesus and his mission from our deepest identity (cfr. GC 35, d.2, n2), and to focus our vision, mission and priorities, with their objectives and action lines, as our specific form of loving and serving in the mission of hope entrusted to us (Cfr. GC 35, d.2, n.8)

3. Vision

In the face of this context and frontiers, Jesuits and collaborators, being co responsible for the mission in Latin America and the Caribbean in 2020, we respond integrally and effectively to the continental challenges that frontiers of exclusion, youth and cultural dialogue present us, as an apostolic body fortified and inspired in an incarnate and supportive spirituality. We have under way impact projects in sectors, networks, and both inter and supra-provincial works, which have taken up the six Priorities with enthusiasm and apostolic creativity, at different levels, in all Provinces and Regions.

4. Mission

The mission of the Society of Jesus in Latin America and the Caribbean is to announce the person of Jesus Christ, animated by the strength of the Spirit, to testify values of the Father’s kingdom, as from the Church and in collaboration with others. Thus, in the midst of the variety of our peoples and cultures deeply scourged by injustice, threatened in their identities and encroached by their shared possibilities, we feel called from our own spirituality to manifest God’s life in our history, being close to the poorest and excluded, promoting justice that stems from faith, collaborating in the formation and education particularly of youth, boosting intercultural and inter-religious dialogue and committing ourselves to our Latin American and Caribbean integration.

5. Transversal character of the Common project

This apostolic project wishes to be **common** because it is meant to move the hearts and minds of all of us who share the Ignatian spirit in Latin America and the Caribbean: Jesuits and collaborators. Its purpose is to specially relate sectors, networks and inter and supra-provincial works and to pick up the contributions of Provinces and Regions. That is why the project is called *Sharing Responsibility in the Mission*.

The more specific sense of our proposal is its **transversal** character. Its purpose is to tie sectors, networks and interprovincial centers around priorities, objectives and actions established in CAP, and involve them at the same time in elaborating concrete projects. The fruitfulness of our service will largely depend on our capacity to articulate and collaborate between the different existing apostolic works, in each Province and Region, at the Latin American and Caribbean levels. The Common Apostolic Project should generate synergy that as well as incrementing the impact of our works would move us to grow as one apostolic body.

6. Spreading, Follow-up and Evaluation

Carrying out CAP effectively will depend on how it is made known and also the support it is given in order to obtain genuine appropriation by each and every one of our companions and of all those with whom we collaborate in the mission.

On the other hand, CAP foresees a permanent follow-up system of progress and results with regard to objectives and action lines corresponding to each priority.

These action lines will be concrete in specific projects, elaborated on inter-sector and interprovincial lines.

In order to evaluate efficiency and the efficacy of putting the apostolic project into practice, indicators will be formulated, in accordance with the mission responsibility level, leading to measure attainment of desired results.

The President and CPAL Council will follow up with special care the starting off of CAP and will account for this process to the Assembly. Mayor Superiors at the same time will explain how the planning in each Province or Region will have incorporated CAP priorities. Apostolic sectors and networks, formation centers and various interprovincial levels will integrate these priorities and actions in their strategic planning and in their agendas during 2011 and 2012, constantly evaluating implementation.

A coordinating committee and a CAP follow-up unit will be formed to register and systematize information, on the basis of specific follow-up instruments. This information will allow Conference members to evaluate and if necessary, redesign CAP.

There will be a mid-term (2015) evaluation and another at the project end. The mid-term evaluation will allow for detection in time internal or external problems that could impede the carrying out CAP or the challenges that should be attended to, given their importance. The final evaluation will account for the fulfillment of objectives and define contributions to be implemented in the future.

7. Priorities, Objectives and Action Lines

After a process of prayerful discernment, we approved six priorities for our apostolic action during the next ten years. Identifying these priorities we chose three criteria: (a) clear *emphasis* on the mission, not pretending to include everything nor to insist again on what is being done, and done well; (b) *novelty* specifically carrying out a mission must respond to an ever more globalized and interrelated world; and (c) *challenges* (the “*magis*”) that will allow us to break away from what’s secure and established, to be led by the Spirit even to places we know not of. Now we will present the Priorities – the numbering of which does not imply hierarchy – with their respective Objectives and action lines.

PRIORITY 1: Closeness and commitment with those living on the frontiers of exclusion

Preferential attention, reflection and advocacy, being close to migrants, indigenous people, victims of violence and other vulnerable populations.

PRIORITY 2: Deepening and articulating our work with youth

Intensify our closeness to youth, and especially to those with leadership capacity, understanding their reality, promoting their integral formation, their life options, and their commitments as servers of social transformation and ecclesial revitalization.

PRIORITY 3: Faith and Culture Dialogue

Laying bridges of dialogue between faith and cultures in Latin America and the Caribbean with particular attention to the global culture, as service to persons, society and the Church.

PRIORITY 4: Latin American consciousness and solidarity

Promote consciousness and sensitivity for Latin American integration, giving priority to networks and inter sector and interprovincial projects, with particular attention to Amazonia, Cuba and Haiti.

PRIORITY 5: Incarnate and apostolic spirituality

Share the wealth of our spirituality, especially through Spiritual Exercises, in order to feed an incarnate experience of God in persons and Christian communities, thus contributing to the evangelization process we are called to by *Aparecida*.

PRIORITY 6: Strengthening the apostolic body and collaboration in the mission

Renew the evangelical quality of the Society’s Apostolic Body, promote Ignatian networks, joint formation of Jesuits and laymen and adapt our structures, government styles and mission administration in collaboration with others.

PRIORITIES, OBJECTIVES AND ACTION LINES

PRIORITY 1: Closeness and commitment with those living on the frontiers of exclusion

Preferential attention, reflection and advocacy, being close to migrants, indigenous people, victims of violence and other vulnerable populations.

OBJECTIVES AND ACTION LINES:

1) Favor the closeness and commitment with vulnerable populations, relating them to work carried out by other civil and ecclesiastic organizations.

- 1) *Strengthen the Society's historic mission with indigenous people.*
- 2) *Give unity and consistency to the Society's commitment with forced migrants, displaced persons and refugees, especially through SJR and SJM.*
- 3) *Promote transversal, interprovincial and inter sector projects, in order to strengthen our commitment with populations affected in their basic rights.*
- 4) *Support continuity and creation of insertion communities among vulnerable populations, open to the presence of Jesuits in formation and support of mission collaborators.*

2) Obtain greater advocacy on public policies supporting vulnerable populations.

- 5) *Identify mega tendencies causing exclusion and indicate, from a common perspective, the most vulnerable populations in each Province and Region and the Society's commitment with them.*
- 6) *On the basis of Latin American reality analysis, propose coordinated advocacy action supporting those excluded, from both public and private realms.*

PRIORITY 2: Deepening and articulating our work with youth

Intensify our closeness to youth, and especially to those with leadership capacity, understanding their reality, promoting their integral formation, their life options, and their commitments as servers of social transformation and ecclesial revitalization.

OBJECTIVES AND ACTION LINES:

3) Obtain a better understanding of the reality of youth.

- 7) *Create a virtual Youth Observatory, articulating those already existing in the Provinces and Regions, and recurring to other sources.*

4) Strengthen leadership formation and articulation of youth work.

- 8) *Promote and Ignatian youth network to articulate and empower groups and networks in Provinces and Regions, and promoting leadership and volunteer, formation, relating pastoral vocation work to this effort.*

PRIORITY 3: Faith and Culture Dialogue

Laying bridges of dialogue between faith and cultures in Latin America and the Caribbean with particular attention to the global culture, as service to persons, society and the Church.

OBJECTIVES AND ACTION LINES:

5. Maintain permanent reflection on the western globalized culture, its influence on our people's cultures of and its secular impact on the continental Christian experience.

9. Elaborate and develop specific and inter sector projects concerning various aspects of globalization and its impact on our peoples' cultures.

6. Promote dialogue between Christian faith and indigenous and afrodescendent's cultures.

10) Systematize existing experiences and develop projects that help to deepen reflection in this field.

7. Promote inter – religious and ecumenical dialogue.

11) Establish expert teams to help reflection and dialogue with more important Christian denominations and other religions present on the continent.

12) Include in the academic formation plans and experience to train Jesuits for inter – religious and ecumenical dialogue.

PRIORITY 4: Latin American consciousness and solidarity

Promote consciousness and sensitivity for Latin American integration, giving priority to networks and inter sector and interprovincial projects, with particular attention to Amazonia, Cuba and Haiti.

OBJECTIVES AND ACTION LINES:

8. Revitalize and deepen the sensitivity towards Latin American integration.

13) Revise projects and actions of apostolic sectors in view of this objective, conducive to concrete proposals and inter sector action.

9. Accompany populations suffering tensions produced by border conflicts.

14) Strengthen and incentivate interprovincial projects on particularly conflictive geographic frontiers and with vulnerable populations.

10. Attend situations in Amazonia, Cuba and Haiti with human and financial resources.

15) Support the Society's mission in Amazonia and the coordination of Province and Region actions that have works and communities there.

16) Provide permanent attention to Cuba, collaborating with communities and apostolic works, and articulating actions with other Conferences, if such were necessary.

17) *Support and strengthen development of the Society's apostolic project in Haiti.*

11. Promote and spread ecologic responsibility as a dimension of every apostolate.

18) *Foment and intensify actions and projects in the ecologic milieu, and actively participate in advocacy networks related to ecology and natural resources of the universal Society.*

PRIORITY 5: Incarnate and apostolic spirituality

Share the wealth of our spirituality, especially through Spiritual Exercises, in order to feed an incarnate experience of God in persons and Christian communities, thus contributing to the evangelization process we are called to by Aparecida.

OBJECTIVES AND ACTION LINES:

12. Strengthen the Spiritual Exercises ministry.

19) *Collect and spread significant studies and practices on the Spiritual Exercises that care for particularities of the different social and cultural groups on the continent.*

13. Increment formation on Ignatian spirituality.

20) *Create a network of experts on Ignatian spirituality and lead Jesuit students to join it.*

21) *Strengthen formation opportunities for laymen and Jesuits on the Exercises and Ignatian spirituality.*

14. Strengthen Ignatian identity at our apostolic institutions.

22) *Share and develop specific plans to favor Ignatian identity in our institutions and works, as from successful experiences.*

PRIORITY 6: Strengthening the apostolic body and collaboration in the mission

Renew the evangelical quality of the Society's Apostolic Body, promote Ignatian networks, joint formation of Jesuits and laymen and adapt our structures, government styles and mission administration in collaboration with others.

OBJECTIVES AND ACTION LINES:

For SPIRITUAL RENEWAL

15. Support permanent renewal of the Society's body in light of the last General Congregations.

23) *Develop and offer permanent formation types including alternative apostolic experiences after Last Vows.*

24) *Support Provinces and Regions in order to revitalize our community life, keeping in mind diversity and promoting concrete initiatives indicative of close relationship between community, identity and mission.*

25) *Offer adequate supports to enrich Spiritual Exercises and Province and Region Assemblies, given interchange of significant experiences favoring union and body sense.*

For FORMATION

16. Strengthen interprovincial formation to serve the mission.

26) *Foster creatively the presentation of our vocation to youth, propose guidance experiences to assure quality vocational promotion and formulate admissions criteria adapted to our reality.*

27) *Develop common formation principles and criteria for different stages, caring primarily for vocational perseverance; and taking from the interprovincial theological formation experience, explore interprovincial formation possibilities in other stages.*

28) *Formulate formation guidelines to prepare teachers for different stages.*

For COLLABORATION

17. Deepen the meaning and manners of collaboration.

29) *Facilitate dialogue and study opportunities for collaboration, and make known various practical manners.*

18. Foment joint formation of laymen and Jesuits for mission collaboration.

30) *Count the existing joint formation experiences of laymen and Jesuits and see how to improve increment and spread them, as adapted to different spheres of collaboration.*

19. Strengthen and promote apostolic networks and Ignatian families.

31) *Share the experiences of the various apostolic networks and Ignatian families offering articulation proposals.*

For GOVERNMENT

20. Follow universal initiative of the Society.

32) *Support and develop the consolidation of international networks.*

33) *Develop initial and permanent formation policies conducive to disposability for the universal mission.*

21. Promote and adequate reconfiguration of Provinces and Regions for the mission.

34) *Develop reconfiguration proposals of Provinces and Regions, or alternative organization models, in order to carry out the mission better, in view of needs and available resources.*

22. Revise administration for the mission.

35) *Interchange policies and procedures in order to adapt institutional responsibilities of Provinces and Regions to available and foreseeable human resources, considering various alternatives such as reorganization, fusion and transfer o closing of apostolic works.*

36) *Improve administrative, financial, communicational, and technological organization of government for the interprovincial mission.*

Approved by the XXII Assembly
Latin American Jesuit Provincials' Conference
Puerto Rico, May 20, 2011

Trad: P. Miguel Petty, S.J. (ARU)

A New Mission, A New Apostolic Body

We thank you Lord
for you offer Jesuits and collaborators
a “real life” project for our peoples,
and you send us to create it,
distracted and dispersed,
though orchestrated as a body.

To welcome your proposal
we need your freedom from distress
for the magnitude of evil,
emptying consumerism,
institutional inertia,
and disenchantment of diminishing numbers.
Heal our wounded memories
from historical conflicts that divide us,
and our “disorderly affections”
armed with a digital trap
in persons communities and provinces.

Bless our priorities
may we embrace them with creative passion:

➤ God, poor and humble,
You invite us to delve with you into **excluded frontiers**
to stay and root in ravished lands
from which so many flee,
and with you cultivate germ sprouts of new life
that rise from fertile depths inhabited by You.

➤ From our future faith:
we **dialogue with youth** to offer life,
embody your originality
in ways they feel, taste and affect reality
without dilution
in uncertain identities of a liquid world.

➤ Help us perceive the action of your Spirit
in the wisdom of our people
wrapped in a global culture,
to live **the faith** that you inspire
in the cultures that we breathe.

➤ You invite us to live
with **Latin American conscience and solidarity**,
articulating projects across frontiers
that your life may flow
through channels so often dug by death,
human traffic, speculation and drugs.

➤ To live this creative kingdom process
faithful to reality,
without disintegrating nor devaluating the taste
of salt,
You offer us the grace of **Spiritual Exercises**:
only your hug “in love and hope”
will make us consistent and entirely available
to “love and serve in all”.

➤ For this mission of new life,
renew the quality of **our apostolic body**
in communion and administration
with small consistent knots
united by flexible network threads
that communicate and strengthen us.

May we carry in our hearts
the grace of GC 35,
burn within with your fire
to spread your message in every meeting
because from afar no fire is transmitted,
but is contagious from up close
when bodies approach other bodies.

Benjamín González Buelta, SJ
trad: Miguel Petty, SJ

Sharing Responsibility in the Mission

