

# SPIRITUAL CONVERSATIONS, SPRING 2023

## APOSTOLIC WORKS

38 Conversations  
348 Participants

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### **PARISH** (11 participants)

#### **Summary of Responses**

- Emphasis on the importance of spirituality and collaboration.
- Importance of reaching groups of people we don't know how to reach.
- Importance of a localized sense of community, outreach, and local support
- The first apostolic direction struck a cord as we faced the reality that Ignatian Spirituality is not a given in our institutions. We assume that people understand Ignatian Spirituality more than they actually do. The root of all we do is Ignatian Spirituality and we need to get creative in implementing this.
- Strongly agree there is a call to collaborate in many ways; collaboration between Jesuits and lay partners, between works, with the local community ie Blessed Sacrament and Hollywood.
- It feels like the time to get Parishioners to invest in church and community more. They are a part of the ministry, not an observer.

#### **Suggestions**

We are missing the how. We know the what and the why, but we're all over the place with the hows. Continuing to stay open to our marginalized communities is greatly important.

We need opportunities to train parishioners to be leaders. We need to find ways to get them more involved in the running of things.

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### **PATISH** (4 participants)

#### **Summary of Responses**

The items that resonated with the group from the Apostolic Directions were

- forming lay leadership and collaboration
- embracing people from all walks of life
- fostering community within the congregation
- finding ways to get more involvement from parishioners
- creating a safe place where people belong and can bring their full self.
- empowering lay leaders and creating a community where everyone belongs, it won't feel like a burden to lead but a want to participate
- investing in our parish and taking ownership
- Partnerships with the priests
- Classes and activities for our Youth and really everyone.

#### **Suggestions**

-Using resources of the Jesuits towards the formation of leadership, community, and education.

Teaching parishioners and lay leaders how to do what the Jesuits do brilliantly; form people, create bonds and friendships, get people to know each other, help people to find God in all things, ability to reach out to people and think outside the box on how to do so, creating a welcoming environment.

-Use everyone we have. Encourage the formation of lay leadership (especially women) to have a greater sense of ownership and responsibility for the direction of the parish.

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**PARISH (10 participants)****Summary of Responses**

The dynamic was useful in that the staff reviewed the parish activities through the lens of the Formula of the Institute. It affirmed the goal at MHT: to imbue all the ministries with the Ignatian characteristics of discernment, “cura personalis”, and the promotion of a solid and ongoing formation. We would like to share our experience to the extent that it is helpful to other parishes.

Through the Ignatian Spirituality Center, the parish promotes an authentic, personal experience of God through the Spiritual Exercises. As such, the sacramental ministries and homilies are geared to foster a deepening of the love of God and neighbor, taking care to help parishioners to authentically encounter the Lord through a discerned reading of scripture that can lead to a solid life of prayer. The spirit of “cura personalis” that arises from a solid prayer life and an authentic encounter with God then becomes the foundation of our social outreach programs. This love of God that pushes us out to serve our neighbor is concretely expressed through the ministry of our St. Vincent De Paul Society.

The pursuit of a solid, ongoing formation is especially applied to our Religious Education programs which involve the Spanish, English and Vietnamese communities as well as our youth and young adult ministries and the RCIA program and catechesis. Noteworthy is our collaboration with our MHT School (k-8). We are striving to become more involved in the religious and human formation of our students, the faculty and administration.

Beginning sometime this year, we will be inaugurating a parish wide program, “Ignatian Spirituality as Way of Life”. It will be spearheaded by the parish’s Ignatian Spirituality Center (ISC). It aims to more intentionally make Ignatian spirituality the backbone of all of MHT’s ministries. From the way the sacraments are administered to how God’s people are educated and formed – the hope is that everything in the parish will be done in the spirit of the Spiritual Exercises. We hope to implement this Ignatian spirit through concrete initiatives.

During the recent celebration of the year of Ignatius’ conversion, the ISC hosted a presentation of the life and charism of Ignatius inside the church. The church and the liturgies (from the homilies to the music) will be a fulcrum for the promotion of Ignatian spirituality. The ISC, itself, hosts three to four activities monthly, giving courses on discernment, prayer, and religious formation as well as the opportunity to do the 18th or 19th Annotation retreats.

Our model of collaboration follows that of the early Jesuits, where one or two Jesuits carefully formed a core group of individuals, who in turn, are responsible for the many other collaborators in the parish. This acts a “force multiplier”. For example, the ISC itself is guided by only one Jesuit, yet its reach goes well beyond the parish and the diocese because the ISC’s director and collaborators (who are all laymen and laywomen) are formed and fully charged with real responsibilities of running the ISC. The parish hopes to follow the ISC’s model of collaboration in all of the various communities, groups and ministries of the parish.

**Suggestions**

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**PARISH (8 participants)****Summary of Responses**

Invitar a mas personas y hacerlas participes de mas información

**Suggestions**

Empezar con Retiros espirituales , para ayudar a los jovenes a ser parte de todo lo q implique , vemos q no los tomamos en cuenta mucho

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**PARISH (6 participants)****Summary of Responses**

The group agreed that the themes outlined in the Apostolic Directions are critical for the survival of our church, our parish and humanity. All four themes collaborate with one another, foster each other and support each other. In other words, each theme feeds the other and connects with the other.

**Suggestions**

It is not a matter of just talking about these themes, but we must put them into action here and now. With the assistance, guidance, support and collaboration of our great pastors, deacons and church leaders we can accomplish these works.

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**PARISH (7 participants)****Summary of Responses**

After a thorough conversation our group came to an agreement that the four themes that were talked about all share a common thing, building a community. What resonated with the majority of us was the fourth theme; exercising an apostolic preference for youth and the marginalized. This is especially because the future depends on the younger generations. In our discussion, we felt as though the inclusion of the youth in parishes is essential to establish an alliance where we can work together to empower teens and young adults. Building a solid community will encourage a sense of belonging for our generation and for those to come.

**Suggestions**

The suggestions that we would like to offer to the province to continue apostolic planning revolve the idea of forming a genuine community. Our biggest suggestion is creating safe spaces where we feel valued and where we can further grow our faith. When discussing in a group, we mentioned the negative stigma that surrounds faith in younger generations. We feel as though that stigma can be changed with the support of parishes. We would also like to suggest receiving more resources tailored to the ages of 15-20. This can include resources regarding education, mental health, faith, etc. Example of that can be visiting college campuses, college/FAFSA application workshops, mental health workshops, bible study sessions, and spiritual retreats. Lastly we want to suggestion social events and more use of social media. Social events and are a great way to begin. Examples of social events can be having guest speakers, collaborating with catholic social justice organizations, fieldtrips/social outings, and seasonal activities. Social media is also a big part of our lives so having a social media presence can help reach our target audience and further expand the size of our group.

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**PARISH (5 participants)****Summary of Responses**

The youth are never too young to carry on the Jesuit message. Many of us continue to build our knowledge and nurture our faith in the teaching of our traditions. Simple things as basic prayers like learning to guide the rosary, or even volunteer work in the community. These are all examples of how the youth help replenish us all the while they are learning in school.

**Suggestions**

From the schools perspective, more family oriented activities between the school and the church would be great. There can be a specific mass for OLS students, they could also even help during mass on Sundays.

Therefore fostering a "group" where everyone, no matter their background or how much knowledge they may have, everyone can feel included and empowered. They will also serve as an example for others who need to see these examples to become inspired.

Having questions or wanting to learn more on the faith is something that young minds contemplate even as they are developing at young ages. So we feel that we should harness this drive sooner than later and use it as a beacon of light for everyone to get inspired.

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**PARISH (6 participants)****Summary of Responses**

We are blessed to have Jesuit priest and have the opportunity to participate in spiritual exercises. These exercises have been promoted a little bit. They require a lot of time but oftentimes people don't have enough. We need to promote them so that more people can benefit from the strength that they give us. There is a lot of thirst for the Lord. It is important to live the spiritual exercises but also to share them.

We have amazing parishioners that are often volunteering and giving their work for our community. How can others join? Feeling that they are not good enough or would not be able to do what others are doing. Asking for more transparency with what the parish does with the money.

There is a group at our parish for our youth but wishing that it would be stronger. Hoping for an opportunity for our youth to participate in a spiritual retreat.

**Suggestions**

There needs to be a stronger movement to attract our youth. How can we better serve and include our youth? There needs to be action taken to include our youth so that they feel integrated. We need to put more emphasis on our young/ teenagers. They are the future of our church.

How can we attract more people that don't necessarily come to church on a regular basis.

There is a lot of love to our church. People at our parish work tirelessly for our community. The love that our priest have for us is evident. How can we benefit or promote more the spiritual exercises of Saint Ignatius.

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**PARISH** (6 participants)

**Summary of Responses**

The group as a whole felt as though the church and parish specifically were moving in the Apostolic Directions. However the group also thought that there was room to do more and dive deeper into these directions.

**Suggestions**

A big theme in the conversation was providing support to parents, especially around baptism of new babies. Letting them know what resources the church has to help the parents raise the children to be strong in the faith. In addition there was concern about bringing the youth into a deeper participation in the faith, and using technology to connect with the youth.

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**PARISH** (6 participants)

**Summary of Responses**

We recognize that there is a hunger for belonging, whether young or old. We see the need for people to be listened to.

There is a desire to work with youth, youth adults and young couples in our parish, accompanying parents to understand what their children are going through. In addition, to create spaces for youth to express their concerns, and share with one another their experiences.

The Spiritual Exercises has been a gift to those who have experienced it. Yet, it not been shared widely in our community. How can we creatively share that with people?

**Suggestions**

Look to institutions that are doing one of the apostolic directions well, borrow and share resources to implement the directions.

Making the Spiritual Exercises available to people (making secrets known!). Experiences of going through the 19th annotation.

Encourage bigger impact institutions like universities to offer the experience of the Exercises to students.

Perhaps plan on having an event for youth and young adults can come together to share in their experiences of faith and also to receive formation in Ignatian spirituality.

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**PARISH (5 participants)****Summary of Responses**

Native Ministry is personal and relational and needs men willing to be missioned for longer-term presence among the people, not simply short-term assignments.

In Seattle, relationship with the Chief Seattle Club is important – they will go on without us, but Jesuits are still needed for masses with Tacoma Kateri Circle.

The younger native generation needs to be engaged, and the Society cannot be silent about their needs. Seize this moment and allow native culture to inculturate us (we are no longer there to inculturate them) This is not a moment to be tepid.

The Indigenous Peoples Institute at SU may be a locus of engagement. This work and relationship will "Go where it goes;" we are not in control.

Native peoples are creative, and in many places are taking charge of their reservation communities. How can we work with them?

Young native people are not in church. Is there a possibility for Jesuit ministry to encounter them? The boarding school issues have confused, fractured and messed up this generation's perception of our shared history, and the import of this moment.

We have much in common with the native peoples—especially in a commitment to the Earth and Nature. This provides us with the possibility of a shared focus and an opportunity for Collaboration in Care for our Common Home.

**Suggestions**

Be clear about our Commitment to Mission outcomes for any and all Missions.

Jesuit leadership in the Spokane Region needs to be strong, and the Regional Superior must be committed to supporting all of the ministries, including Native Peoples.

Present province policy shows no real commitment or support to native ministry. It is too late now to be tepid in our Mission commitments – "being tepid is not from the good spirit."

If we are called to serve in Parishes and Institutions, our Jesuit Ministry must be unique (not done by others) and focus on reconciliation. In the native context, this will mean being present for funerals and accompaniment of native communities in loss, often in a non-sacramental ministry of presence.

Parishes that are engaged within our University commitments might provide greater opportunities to accomplish our mission outcomes and more Jesuit personnel. Our ministry focus should be proactive with realistic hoped-for outcomes.

Parishes need a vision. How is a Jesuit Parish unique? Here we should value the power of Eucharistic communities over the Spiritual Exercises, which are personal and thus not scalable. [Note: Some hold that the Spiritual Exercises are, in fact, more for lay people than Jesuit. In terms of scalability, this is clearly true.

What will be the vision of our parishes (both native and urban) after apostolic planning is done?

We need enhanced Jesuit formation for all to build skills and mentorship ability. Let guys grow and make mistakes and learn from them. Let's involve more younger Jesuits in province and community leadership roles.

Connections within and among our various ministries (especially regionally) will enhance mission outcomes.

How do we Jesuits sustain ourselves where we are in ministry, life, aging, etc.?

There is a growing sense that there are two regions where, in future, we could focus native ministries: Spokane and Western Montana. Jesuits missioned to Della Strada would need to be willing to help at the nearby reservations. There will not be a Jesuit native presence on the Coast when Twohy is gone.

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**PARISH (9 participants)****Summary of Responses**

- \* We are energized, grateful and hopeful to be invited into this process and we look forward to our representation at the next meeting in June.
- \* The response to the four Apostolic Directions is very positive. Our group feels that it is important that the first Apostolic Direction, the grounding of our experience of God in the Spiritual Exercises, etc. be foremost. This is why we are here and involved in this process.
- \* The Ignatian charism must be essential and accessible to the modern world.
- \* Collaboration and Community are important and need to be talked about. We offer many such ministries in our parish, Saint Agnes, that show collaboration and community.
- \* We must increase our involvement with the needs of the marginalized. This will have a reciprocal effect of energizing the Church.

**Suggestions**

- \* Wider and further training in the Spiritual Exercises must take place. There are plenty of people who want to do this work - women, men who do not feel the call to join the Jesuits - they just need to be educated and trained. They are willing to do the work and money will follow.
  - \* We must make faith relevant. How do we engage youth when their parents are not engaged?
  - \* We urge the Jesuits, as was required after Vatican II, to go back to their founding, and renew and transform what was the core of their original work.
  - \* The Jesuits need to move towards less institutionalization and more to the streets and offer people hope. For example, if the university enrollment is down, the dorms can be used as houses of hospitality.
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**PARISH (8 participants)****Summary of Responses**

The room was opened to comments or observations on the content of the Apostolic Directions. The council agreed that the SFX community has been very good about embracing Ignatian spirituality, because of Brophy and St. Francis Xavier parish. We have opportunities to gather and it's not exclusive, all are invited. We are an inclusive community. #2 touches on how Vatican II is the vision of the modern church. The work of the church is for everyone. Personal involvement isn't due to the lack of priests, but rather a baptismal call. All are called and invited to be part of the mission. Strengthening that understanding with the community is necessary to carry out the mission. #3 and #4 are the biggest problems - fostering community. This also came up at the Synod talks. How do we reach out to the marginalized in the LGBTQ and aging groups. SFX is a welcoming parish, but how do we take the next step? How do we reach out? This community is welcoming, but the Church as a whole isn't. How do we overcome that as a community?

**Suggestions**

The Welcome Table after Mass, and calling new parishioners are ways SFX is addressing reaching out to the marginalized. It's a welcoming gesture, along with his weekly calls to newly registered parishioners. The most agreed on suggestion is to form a group of lay people to carry the mission of the Jesuit order. A Jesuit charism can be lived out by establishing an order of lay people who carry out the legacy of St. Ignatius. vocations it is not just about priests and brothers, but of all in the community. She believes that Vocation opportunities should be for everyone, because sometimes, a woman might be an influence for someone discerning vocation. Opportunity to commit themselves to the Jesuit mission (not vocation, necessarily) should be offered to school children. Being an example inspires others to be involved in the community. We should be inviting friends and family to experience our community.

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**PARISH (10 participants)****Summary of Responses**

Continue and encourage the SpEx  
Include parents for the SpEx  
Share the Ignatian Principles into lay people's daily lives  
Teach the Examen to our parents/community  
Jesuit education~  
Continue it  
Encourage it  
Expand it through more resources/curriculum  
Utilize social media/technology to foster Jesuit Education  
Further programs for kids outside of school (like the protestants)  
Continue Catechesis of The Good Shepherd  
Importance of faith formation (students, staff, parents)  
Further Formation for families

**Suggestions**

Thanks for including us in the process  
Encourage vocations more rigorously  
Have Jesuit lay group (like The Third Order in the Franciscans)  
Recruit more Jesuit Teachers  
More Jesuit resources for elementary school teachers  
Find ways to promote what is happening at Jesuit Schools  
Lay People's testimony needs to be shared (so it can be expanded)  
Invitations for discernment  
More opportunities to meet seminarians/priests (in person or through media)  
Find more financial resources  
We need to understand the urgency of the priest shortage  
Get more lay people involved in the work of the church

**PARISH (10 participants)****Summary of Responses**

We are very excited that the Spiritual Exercises, Ignatian Spirituality, and Ignatian Discernment are the top priority in the Apostolic Directions. We know that these are the things that make Jesuit works importantly unique in the Church, that they provide lay partners with a practical spirituality for their lives and enable us to be better partners with Jesuits in our common mission. For these reasons, we hunger for them and look forward to our parish deepening its commitment to providing the Spiritual Exercises in ways that parishioners can access.

Regarding Mutual Collaboration, this is something that has been on the collective mind and in the conversations of the Parish Council this year. That we do not do more with the University of San Francisco is a glaring gap, and that our ministries are so proximate to one another is a wonderful opportunity. Of course, there are also opportunities with St. Ignatius College Prep and St. Agnes Parish. We hope that with collaboration and cooperation, we can remove redundancies and better use our precious resources for service to the local Church.

The deep desire for belonging was something our parish was addressing the year prior to the pandemic in creative and effective ways. Unfortunately, as for many, our programs were disrupted, and we are seeing again – and even more plainly – the hunger for community and a sense of being seen, being known, and belonging. We find it interesting – and imbued with meaning – that this need has been identified in other regions and ministries throughout the province.

We have a long tradition of outreach to the marginalized in San Francisco, most particularly to those experience food scarcity. The pandemic has changed that landscape in our city, and we are being creative about ways to meet the needs as they exist today. Our advocacy on behalf of migrants and our Laudato Si' Circle are also very vibrant ministries. However, we are challenged by the apostolic preference for youth. We agree with it wholeheartedly, but we have not allocated resources to this important need in our parish. It needs to be a greater priority.

**Suggestions**

We had no suggestions.

**PARISH (19 participants)****Summary of Responses**

There are challenges in achieving the apostolic directions:

- In the SEEL program, there is usually a 3-year training period for someone to become a Spiritual Director, then that person would volunteer hours and hours of personal time to be with other people and be for other people. This time lag is significant, but worthy, in helping our parish become more fully initiated into Ignatian Spirituality.
- St. Ignatius Church is committed to be a listening church and a welcoming church (not part of the Portland Archdiocese in this sense, which has not modeled listening on the whole). The question: how do we get this message out to the larger surrounding community so that marginalized people feel more welcomed? It's one thing to acknowledge this, it's another thing to actualize it.
- There are presently few designated spaces and/or activities that include youth and children, especially after the Covid-19 pandemic. Parents struggle to bring kids with them to choir practice or during Mass because of a lack of kids-focused activities or a safe place for them to hang out.
- How do we invite young people to come to church and instead of directing them in an authoritative parental way to go to church?
- We are missing people, especially young people.

**Suggestions**

- Define the word "marginalized" more clearly because people can be marginalized within the church or outside the church or both.
  - Further development into defining what "community" and "belonging" really mean so that we can promote diversity, equity, and inclusivity and ultimately build a better community where everyone feels like they belong.
  - Outside of Mass, there need to be spaces that offer space for different groups: Christian Life Community, Youth, Young Adults, and we need to create space for people to be in community together, using this structure.
  - The church is holding onto a lot of institutional frameworks. Instead of having things done solely by the Jesuits themselves, how can we extend that to parish administrators and parishioners so that they can feel supported and participate in the presence of God in everyday life (and in all type of settings and not just at church, e.g. backyard weddings, end-of-life ministry, celebration of life, baby showers, baby blessings)? The ordained Jesuits can provide training to lay people so their apostolic missions can also be carried out more fully.
  - Parish priests are moved approximately every 3-5 years so it is of increasing importance to delegate certain directions to administrative and parish staff, and to train and invest in the long-term success of church staff altogether.
  - Bring in business leaders to discern financial issues and goals because let's face it: we live in a capitalist world.
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**PARISH (10 participants)****Summary of Responses**

In our meeting to pray and reflect on these questions, the staff strongly endorsed our Ignatian identity which permeates our preaching, teaching, social outreach and spiritual offerings. Our pastoral practice focuses on the thematic emphases of discipleship, discernment, responsibility, faith formation, concern for those at the margins, diversity and inclusion, and protecting the environment. This year we have offered presentations on The Examen (over 140 attended), an ongoing six-part series on Prayer and Ignatian Discernment (24 are participating), and we have an upcoming Zoom speaker on the role of women as deacons. We host multiple weekly options to serve the most vulnerable through the Food Connection, the Neighborhood Clinic, Nativity House, our Clothing "Boutique" for the homeless, and social service support through our parish social worker. We also have a weekly liturgy for the Native American community, a monthly multi-cultural liturgy which is particularly oriented toward our Filipino community, and music which includes Spanish or bi-lingual hymns at every Sunday liturgy. Both of our Jesuits and a number of lay parishioners are offering spiritual direction. And, as is typical of most Jesuit parishes, 50% of those who come to the parish for the sacrament of Reconciliation are from other parishes. We have a deacon and lay ministers supporting all of our sacramental preparation, RCIA and Faith Formation programs.

While many of these programs at Sacred Heart Parish are similar, after 3 years it isn't obvious that it is a uniquely Jesuit parish yet. The parish is predominantly Spanish-speaking and draws from an even wider area of Pierce County than St. Leo. With only two priests for both parishes and multiple sacramental needs of the larger faith community at Sacred Heart, just keeping up with the sacramental needs is monumental. Clearly, another bi-lingual Jesuit is needed.

Because of our location in Tacoma and our city Jesuit community at Bellarmine High School, our parish with two sites, (an ongoing connection with the parishioners of the former St. Rita Parish), and the Jesuits at the high school collaboratively share resources for sacramental and other needs. The Jesuits are very generous in supporting Communal Reconciliation services, participating in our annual fall liturgy and picnic for all the Jesuit ministries of Tacoma, for other Masses, funerals, weddings, and other special gatherings. Many of us are actively participating in the Archdiocesan discernment: Partners in the Gospel, and many of us are offering spiritual direction and individually directed retreats to the priests and other lay leaders in the local Church. St. Leo Parish also provides the Catholic Chaplain to St. Joseph and Tacoma General hospitals on Saturdays.

St. Leo has a long tradition of serving the under-served in Tacoma through the social ministries listed above and through our thoughtful and creative liturgical life. We draw parishioners from around the county and the Peninsula and have done so for years. The people who come to St. Leo are looking for thoughtful homilies and engaged liturgies, a socially responsible community of Faith, and parish sponsored ministries to serve those at the margins.

We have special programs for children and young adults and over 120 participants. They and their families are meeting weekly for classes or creative activities which include environmental concerns through our L'Honey Bee program which also engages Bellarmine students. Many of our young adults were recipients of various sacraments in this year's Easter Vigil where 35 were baptized and 5 children Baptized on Easter.

Given our Women from around the area and members of the LGBTQ and L'Arche communities also feel particularly welcome at St. Leo and become active participants in our various programs. Further, the parish also is sponsoring a Muslim Afghan refugee family and is helping them to integrate into American life and culture.

**Suggestions**

The Jesuits in Tacoma live in a multi-ministerial community which fosters ongoing relationships across the parishes and high school in service to the people of Tacoma and beyond. We support the ministry of education and the formation of youth, and in our parishes we directly engage the marginalized, the impoverished, and those who feel alienated from the Church using our Ignatian identity and spirituality to frame our commitments. In the greater Tacoma area, the Spanish-speaking community continues to grow and desires not only a rich faith experience, but also ways of engaging the non-Spanish speaking for educational opportunities and increased ways of entering successfully into American society without losing their unique culture and expressions of Faith.

Tacoma is a growing city that is being revitalized because Seattle has out-priced itself and people are seeking affordable housing, a smaller scale, a vital community, and an inclusive environment. The fact that Tacoma is a port city, has beautiful natural attractions all around, and welcomes diversity makes it a wonderful ministerial opportunity for Jesuits. And since the Society has been part of Tacoma's history from its very founding to the present, and we have regional as well as city engagement, suggests that a smaller number of men serving with strong and vital lay-colleagues can make a disproportionate difference here. The smaller scale of Tacoma and an educated Catholic laity suggests that a few men can have a significant impact on our community.

Jesuit ministry in Tacoma will be enhanced by men who reflect a vibrant Jesuit spirituality, a deep attachment to Jesus, can share their spiritual life with others, may speak more than one language, and who are versatile in skills and abilities. Bellarmine high school has long been a source of vocations, but we also have several colleges in the area and fast developing new housing options in the downtown and adjacent to the St. Leo which will attract younger people to the parish. Further, our growing Spanish-speaking community with its strong Catholic identity, can also be a potential area for vocation promotion.

**PARISH (10 participants)****Summary of Responses**

1. As we look to the future, there is a pressing need for both outreach to and listening to the voices of the young and the marginalized. There is a need to listen intently to their feelings regarding the church's failure to be a welcoming place to so many people, because of antiquated church doctrine towards the role of women, divorced Catholics and the LGBTQ community.
2. Could the next chapter for the Jesuits, as a "serving presence" within the communities they serve, be a transitioning role to equipping, forming, training, and advising their companions to be leaders in ministry, while not necessarily being responsible themselves for running or administering their apostolic works?
3. There is a strong desire for attachment to a welcoming church community, shaped by Ignatian Charism and Spirituality, in a time of dwindling church membership.
4. There is a desire by our native people to be a vibrant part of the church, even despite the harm done to them by the church over many years.
5. There is hope for the future of the church in the Jesuits West Province, by both a recognition of and an openness to the obvious need for change within the church, with a vision of the future while not lamenting the past.

**Suggestions**

1. The Province should know that St. Leo Parish continues to be a welcoming community to all people, fueled by a desire to live the gospel message influenced by Ignatian Charism and Spirituality.
  2. The Province should know that the church must be open to growth and change in a changing world, and not only reach out to, but listen to the voices of youth and marginalized people as change is considered.
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**YOUNG ADULT MINISTRY (4 participants)****Summary of Responses**

- The group resonated with the Apostolic Directions. It emphasized how the twinning of apostolic planning and the conversion of hearts and structures is crucial.
- The group also noted some resonance of the greater attentiveness to the ministry of peace and reconciliation, which flows from our experience of God through the Exercises and communal discernment.
- For each of these Apostolic Directions, the group highlighted the significance of the principle that our "doing" flows from our "being", that is, whatever we do in our apostolic works ought to flow from a place of us being discerning, real (open, honest, and vulnerable), and rooted in the lived graces of the Exercises. Moreover, there ought to be intentional spaces in our works to share these graces with one another.

**Suggestions**

- It's key to our mission to foster intentional time and space for ongoing listening, empowerment, and conversion in the Spirit.
  - Forward this habit as an institutional value for each apostolate, as well as the Province level, to continue the communal discernment process that began with the Province Apostolic Planning.
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**YOUNG ADULT MINISTRY** (23 participants)**Summary of Responses**

- Approach to Social Justice: Several students took pride in the Church's approach to social justice and putting faith into action particularly at Newman. "I hope that the church stays true to its mission, mostly through the Corporal Works of Mercy. I hope these works are always at the forefront of the church."
- Joy in the community and love that people have when they attend mass. One student admired the beauty in how everyone's gifts can come together within the church. Another student shared that the Church's history of traditions and prayers helps create the sense that we are not alone
- Sacraments: Several students shared joy in experiencing the sacraments, the Eucharist specifically cited by several students ○ There is a fullness in receiving the sacraments especially in the context of the retreats
- Living Church. One student noted that there is joy in being part of a living Church, one where we can have these conversations and make changes. "I think that the church needs to change how we worship and treat each other. We shouldn't do things simply because they are what has always been done. I am excited for the new generation in the church to bring a new, different perspective and make a difference in the church."
- Finds hope in the religious orders that have worked with the Newman Centers The Jesuits and regents that have been missioned here gives him hope for the future of the Church
- Hope that the Church will be more open to people who want to get involved and the youth group may feel less removed.
- Hope that the Church stays true to its morals and values with family life -that there is more emphasis of the domestic church, since home is the first church for most people, this goes along with formation, it will help people be formed in the right way -hopes for more faith-sharing small groups (CLC) because when churches shut down, the church still continues in small groups and this is how the church -hopes the Church is a comfort to rely on, wants later generations to be more unified regardless of gender, race, sexual orientation.

**Suggestions**

- Hope to see more youth represented in leadership and pastoral needs rather than older generations making decisions - Hope that we can have the Church more open so that people can feel like they have a safe place to pray and a home to pray.
- Accountability: Many students shared a hope that the Church will take accountability for its failures of the past so that we can move forward as a Church and break the loop.
- Change in how we view complex issues. Several individuals shared that there is a hope that we learn to analyze situations with more complexity rather than simplifying them into a black and white issue of rights and wrongs.
- Hope that we will be able to move away from politics and hot topics to simply focus on how to encounter the living God and enter into a relationship with Christ.
- Social Justice. One shared a hope to better utilize spaces, noting specifically that we have many open properties, so how can we turn these spaces into affordable housing and daycare to serve others and welcome them into the Church.
- Better communication with the community ○ Some students shared a hope that there will be better communication with the congregation through social media pages. Another noted a hope that there will be more organization to help members know how/who to contact for certain things within parishes.
- Hope there are more services/ministries that help the marginalized.
- General Growth: One student has hope that the Church will become a place where someone can find their soul ○ Another student similarly shared that they have a hope the Church can be more open so people can feel like the Church is a safe place to come.
- Diversity: Some students hope for a more diverse congregation and leadership within the Church. There is a hope for more youth representation in leadership and pastoral needs, and a broader invitation for those to participate in the Church particularly more equitable role for women in leadership, and more sacramental duties for deacons.
- Hope that the Church leaderships (Bishops/Cardinals) continual the synodality process and listen more attentively to the needs of the laity.
- Hopes that the Church continues to address climate change and take concrete actions.

**SPIRITUALITY** (5 participants)**Summary of Responses**

The group felt a synchronicity with the “still-young” Jesuits West Province in that the ministry (Spiritual Exercises in Everyday Life, Portland) is experiencing a diminishment of resources. However, the group emphasized that we need to remain free, with an open heart, and remain hopeful.

The group emphasized listening deeply for the movement of the Spirit and that SEEL Portland is an important, powerful ministry that is critical for the Ignatian identity of Saint Ignatius parish, the other Jesuit Apostolates in Portland, and the surrounding region.

There is tension with how SEEL Portland might satisfy the needs of the surrounding Jesuit apostolates in person, and keep a successful, animated virtual presence that began during the pandemic.

Are we being stretched too thin? Is this mission creep? Whom exactly do we serve, and how?

One member suggested that as we continue our discernment process, we pray often with scripture, specifically:  
Jeremiah 29: 11-12

For I know well the plans I have in mind for you, says the Lord, plans for your welfare and not for woe, so as to give you a future of hope.

When you call me, and come and pray to me, I will listen to you.

Another participant quoted the following to inspire us to remain “free” without disordered attachments:

“We plant the seeds that one day will grow. We plant the seeds that one day will grow. We water the seeds already planted, knowing that they hold future promise... We cannot do everything and there is a sense of liberation in realizing that. This enables us to do something and to do it well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord’s grace to enter and do the rest.” — from The Oscar Romero Prayer

**Suggestions**

We appreciate the inclusion in the conversation and hope that our part of the conversation is helpful. Thank you.

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**SOCIAL MINISTRY** (5 participants)**Summary of Responses**Apostolic Directions and Questions

## 1. Grounding our Experience of God through the Spiritual Exercises, Ignatian Spirituality, and Ignatian Discernment

Men who are incarcerated, sometimes for many years, are regularly invited to examine their relationship with God in the midst of very difficult circumstances, yet they allow themselves to fully enter into this experience as they reflect on the Gospel stories through group meditative practices and spiritual retreats. Through the work of JRJI, the men are able to imagine a future beyond the one they are living in at present, and they make that future something possible and positive for themselves.

## 2. Promoting and Supporting Mutual Collaboration

JRJI engages in collaborative ministries especially through working with the prison chaplains, including the Dioceses, of the various institutions within which we work. Collaboration also takes place among the men themselves, especially in the rich ways that men take on leadership roles within the JRJI Retreat framework. We have been contacted by, and collaborate with, Jesuits and non-Jesuit prison chaplains from all over the world who wish to use our prison retreat materials, which we readily send to them.

## 3. Fostering Community and Belonging

A ministry of “community and belonging” is what JRJI tries to continue to build within the different prisons in California. “The ministry of healing and reconciliation is experienced as central to these works, thereby creating communities of belonging, inclusion, mutual ownership, purpose, joy and hope where each individual is cared for and valued.” Through the Sacrament of Reconciliation, and the faith sharing within the JRJI Retreat Program, the men experience the healing power of community and forgiveness within the walls that surround them. We also work directly with the parents and families of those inside, and who continue to support their sons in prison, as well as with former JRJI retreat participants who have been paroled and are now outside.

## 4. Exercising an Apostolic Preference for Youth and the Marginalized

A vast majority of men who experience the ministry of JRJI also fit the category of both “young” and “marginalized”. This apostolic direction is at the heart of JRJI's work. No one is more “marginalized” in our society than those young people in prison, and JRJI travels many miles each week to be present to them physically and spiritually as we walk along with these young people in their journeys toward healing and reconciliation.

**Suggestions**Two Underlying Questions:

## 1. What is (are) the appropriate apostolic models for implementing the mission in this day and context?

Although we still have “institutions” (mainly of learning) along with parishes, retreat houses, etc., nevertheless how we “inhabit” those institutions, and what they look like, must change. We must be smaller, quicker to respond to the needs of people. In JRJI's model, we are constantly on the move; going to where we are needed; directly responding to those who need us for a word or sign of healing and hope; bringing the sacraments and retreats to the prisons where people are. It is not them coming to us, or to one of our institutions where we also happen to live and work. This means an appropriate “apostolic model” is one of constant evolution and change, of smaller communities of faith, of being experts in the Exercises, of being ministers of hope and compassion, and of simply being present for each other as we minister together. We need each other as companions in our work and ministries.

## 2. Is there a particular/distinctive mission and role for Jesuits in the vision? What is it?

We think The Formula of the Institute is still key in crystalizing the distinctive mission, vision and role for Jesuits: “...by means of public preaching, lectures, and any other ministration whatsoever of the word of God, and further by means of the Spiritual Exercises, the education of children and unlettered persons and the spiritual consolation of Christ's faithful through hearing confessions and administering the other sacraments.”

Again, HOW we do this as a Province and a Society must change and adapt better to the times we live in. But the Formula goes on to state: “Moreover he should show himself ready to reconcile the estranged, compassionately assist and serve those in prisons or hospitals, and indeed perform any other work of charity...” This direct, compassionate contact and solidarity with those who suffer could not be clearer. That is the distinctive mission we still see in the Formula's vision.

**SOCIAL MINISTRY** (8 participants)**Summary of Responses**

We are eager to collaborate with other Works and to include the ministry of Jesuits more deeply in our future.

Having said that, we feel the lack of vision/connection of how Jesuit Works like us fit into the vision of the Province. In envisioning a more collaborative future, we'd also like increased understanding of the value works like JVC Northwest brings to the Province, how our work might be best optimized, and how we fit in the broader picture.

The Apostolic Directions have a lot of internal language that can be inaccessible to people at a Jesuit Work who are less immediately connected to the Jesuits/the Province.

We are left desiring more specificity around what the Apostolic Directions mean by "inclusion." What is the breadth of that? How radical might we imagine that inclusion?

**Suggestions**

Perhaps we could change the scope of the question of "Is there a particular/distinctive mission and role for Jesuits in the vision?" to include asking what the particular/distinctive mission and role for laypeople as well? And what is the vision for how the two groups might best interact with one another and work together? In that way, we are more interested in thinking about this planning in a more expansive way.

As a Jesuit work, we'd like some orientation as to what our role in this collaborative space might look like. How can we lead? Or when and where can we follow?

There should be some collaborative efforts between the Province and Jesuit works to define the vision of how Jesuit works and the Province fit into a shared vision.

We are desiring more clarity and specificity about the scope of inclusivity described in the Apostolic Directions.

**SOCIAL MINISTRY** (6 participants)**Summary of Responses**

Ellos lo resumieron sobre todo con el hambre que hay en la comunidad sobre conocer más de la espiritualidad Ignaciana que ellos ven como mucho de la base de la espiritualidad Jesuita y encontrar modelos pastorales en los cuales ellos puedan ayudar a generar una especie de automotivados y auto manejados a través de compartir materiales que ellos han desarrollado.

**Suggestions**

Una mayor apertura o difusión de muchos de los materiales que ya existen, hay una sensación de que hay mucho conocimiento pero solo se puede acceder a él, o sabes del mismo cuando empiezas a colaborar de forma muy cercana con instituciones o miembros de la comunidad Jesuita. Lo otro es una participación con un enfoque más en preparar personas para que puedan servir como una especie no solo de líderes sino de "entrenadores" que puedan compartir los puntos clave de la espiritualidad y su conexión con la vida en servicio y en la cotidianidad con personas que se van uniendo al servicio. En si hay un sentido de admiración hacia la forma Jesuita de vivir la fe pero también una "lejanía" y una forma de acortar esa distancia puede ser a través de ser más intencionales en cuanto al compartir materiales o información.

**INTER-APOSTOLIC** (9 participants)**Summary of Responses**

Consider reframing our "work" to reflect what is "actual" not reflective of the past

- Focus less on the deficit -be bold with next steps, hold on tightly and let go lightly
- Listen to each other and listen to the world
- As we listen ensure that we are listening to those on the margins and our youth
- Examine our resources and lean into those resources - particularly those that may not be currently in leadership i.e. Jesuits. Consider, men, women and youth - lay order that are formed in their charisma.

**Suggestions**

Continue to gather information and examine what is consistent

- Consider communities that could be empowered further i.e. nativity, Cristo Rey
- Consider getting rid of the colonial model.
- Utilize resources to "feed and fuel" so those working to lift the work are ready.
- Consider sharing resources to ensure that all of the works benefit - building a professional learning community within the province

**INTER-APOSTOLIC** (8 participants)**Summary of Responses**

Grounded in the centrality of the Spiritual Exercises and Ignatian spirituality:

- Recognition that this is a way of being in the world
- Seeing, living, and bringing spirituality into all aspects of secular life
- Engaged in the world, but not of the world
- Meeting people where they are and bringing Ignatian spirituality to bear
- Supporting and connecting people in various communities

Expanding lay leadership formation and spirituality:

- Learning from our laity
- Growing second and third order lay leadership opportunities
- Open to innovation, opportunities, belonging, connection

**Suggestions**

Outreach to Youth:

- Expand efforts to activate and engage high school and college youth in this process
- Ensure youth voice has a place at the table - their futures
- Develop an Ignatian "shark tank" to honor the wisdom and capacity of youth in community
- Support youth to stay connected post-high school and college

Structure and Roles:

- Clarify roles for laity - second and third order spiritual formation and leadership

Models:

- Expand Contemplative Leaders in Action (CLA) throughout the region
  - Create a centralized place for various Jesuit works to convene, collaborate, build on strengths
- 

**INTER-APOSTOLIC** (8 participants)**Summary of Responses**

Positively affirmed the 4 themes in the report-the group felt very hopeful about this process.

Affirmed that the Spiritual Exercises and discernment is what grounds and centers us.

Lay leadership and Jesuit accompaniment is key to our future ministries. Ongoing formation for lay leaders is critical.

This process should be specific in what Jesuits West hopes for the future and should be prophetic in naming those.

In the same way, we should name what we need to let go of (let die) especially those things that don't bring us closer to Jesus (power structures, racist structures).

**Suggestions**

There was a strong feeling that the absence of caring for the environment as one of our major themes moving forward is a mistake.

While community and belonging are essential, are relationship with our earth is too important to ignore. If we don't speak to environmental justice, many of our young people will feel this process is irrelevant.

We suggest that the Apostolic Preference for Youth is complex alone and suggest that the marginalized should be a separate preference. Together they may get watered down.

Marginalized should be named intentionally. Do we mean women, indigenous, LGBTQ community, the less abled, people of color? Suggest we look at the other provinces including those outside North America for new models moving forward.

Thank you. I hope I captured our discussion fairly. Chris

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**INTER-APOSTOLIC** (9 participants)**Summary of Responses**

We resonated deeply with the first direction focused on the Spiritual Exercises and Discernment. Moreover, nearly everyone in our group highlighted the importance of "walking with youth."

Collaboration was a major focus of our conversations. The emphasis on collaboration being rooted in our baptismal call resonated with a few members of our group--and therefore that collaboration is not primarily rooted in diminishment of Jesuits. Members of the group noted past hurts and emphasized the need to see and harness the gifts of the broader community of apostolic colleagues. Members expressed wariness of structures that invite marginalized voices in, but then later reject those people when they challenge those in charge.

**Suggestions**

We want to invite young people into collaborative and mutual relationships in which we discern where the Spirit is leading us together.

We acknowledge that voices are often excluded from processes like this in the Church (youth, women, lay). We need to facilitate authentic engagement and collaboration of these groups in these kinds of processes. That requires all of us, in some way, to listen and to walk with each other.

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**UNIVERSITY** (10 participants)**Summary of Responses**

The directions that emphasize collaboration and belonging resonated strongly. Given the size of our campus population and of our Jesuit Community, we felt that there was tremendous opportunity to model collaboration between the Society and lay partners at various levels. We non-Jesuits should seek opportunities to partner with Jesuits on practical issues. Many veteran staff members spoke powerfully about relationships they formed with Jesuits who served as mentors to them early in their careers.

**Suggestions**

The focus on community and belonging led to an affirmation of the academic community's desire to build upon the existing relationship with the Jesuit Community at LMU. One suggestion that emerged is that the Jesuits adopt a model for lay-partner formation and fellowship like the Family of Joseph program of the Sisters of Saint Joseph. We want to emphasize consideration for the role of the intellectual apostolate for all priorities but especially for understanding what helps community/belonging and for accompanying youth and the marginalized.

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**UNIVERSITY** (11 participants)**Summary of Responses**

Desolation in how we embody the mission and the sense of obligation to portray a certain image, mostly campaign representation to the marginalized students and families with minimal incomes coming here for an education. Present in alumni interaction, a discord in the obstacles, but it is the reality we face today.

The work we do is aligned with the Priorities and the Ignatian principles and realizing this can help us overcome this desolation, the attacks on Higher Education and intellectualism, the rigors of the job, managing the student pandemic aftermath, etc. Faculty are not always aware of the impact of these assaults. Our role is holistic and our jobs, a great value and service. We must look at the bigger picture and our degree of commitment to our faculty and staff.

Reflecting on the readings brought me back to the grace I feel with my work and the university. At our Town Hall at Parents' Weekend, there were legitimate, sincere questions and a feeling of good will. There is hope and breadth and depth of experience [among our leadership] that will help us [LMU] grow. Having completed the Spiritual Exercises, the pervading key word was "grace." Going forward, how can we help others experience grace, especially those who push God away and look for the negative and destructive, even if not intentional.

To live our lives with purpose will require us to understand how and why we do things as we face today's realities: pandemic, trending topics such as AI, and what this means to Higher Ed. We must be intentional to step outside ourselves to encourage critical thinking. Understanding our mission in today's students' understanding is essential to what we are doing, especially as we face all the "hits" we take.

What future do I envision for our collective work? The Spirit is strong and yet it is hard to feel the Spirit when we are discouraged and feeling that what we do is never enough. We must remind ourselves of what we are capable of and that we are not alone as we face the future together working for our Mission. In times of crisis, our creativity and bottled energy is unleashed. We make incremental changes within a network of support and I have witnessed this in our Hilton building.

When I receive negative attacks for my actions or decisions ("snarky emails"), I remember my mantra: "You are doing God's work," which grounds me and connects me as we continue to work towards DEI's transformation and the future of collective work with Mission and Ministry and our global work. The challenge is dealing with the daily administrative parts of my job (example, Workday) that restricts my time. Having this time of reflection reminds me to set aside more time daily for reflection.

We have a task force for strategic planning, co-chairs that are working collectively. There is so much happening and we really are making an impact. Yes, we are decentralized in how each of us carry out the mission but we are all connected in a common strategic plan. For example, Parent Weekend had record attendance this year; parents, students, families on [LMU] social media shared several positive stories.

We focus on the urgent and the negativity and we must question the root of the negativity. It is difficult to stay optimistic, hopeful and appreciative, but at meetings like this, I see God in the hearts of our leaders. Commitments to our students, faculty and staff and this creates hope.

I work closely with faculty and students. Faculty are very good at pointing out how our core is broken, but I see in this meeting a dream and desire to lead, to empower and engage the Spirit to get other faculty to feel this. Let us brainstorm how we can make it happen. Very rarely do I hear the word "no." Let us continue to be excellent!

We completed a climate survey for academic libraries and it was empowering to know we are doing well, that we are committed and devoted to the mission of the university as we work to fulfill the unit level strategic plan

**Suggestions**

By way of reflecting on advice to the Province, the group shared a few key words and phrases:

- Grace
- Community
- Encouragement
- Need for calm
- Collective chaos keeps us going
- Time
- Hopeful about our consecutiveness
- Rejuvenation
- Companionship in mission
- Replicate this experience
- Humanity

**UNIVERSITY** (6 participants)**Summary of Responses**

The group gravitated strongly toward the directions on community/belonging and the Spiritual Exercises. We expressed concern that the campus has still not reclaimed forms of community that were dominant prior to COVID. Even when we are together on the same physical footprint, a tendency toward independence and isolation are still noticeable. Our students struggle with group work in ways that didn't previously because they aren't accustomed to learning with and alongside their peers.

Ignatian spirituality has been a great gift in all of our lives, and we want to share that gift with as many as we can. In particular, how do we help trustees of the university have authentic encounters with the Exercises when their time and availability are already so limited? How do we help people to move beyond a least-common-denominator version of Catholicism as defining what LMU is to an understanding of the institution and its people as suffused with Ignatian spirituality?

**Suggestions**

Some caution was expressed regarding collaboration, particularly the possibility for mistaking collaboration as an end in its own right rather than a means. Collaboration is good, but more important is the question: "toward what are we collaborating?" What do we aim to achieve that is best done in partnership?

We appreciated that the Directions mirror the UAPs, which are a gift to the Society and our university.

**SECONDARY SCHOOL** (5 participants)**Summary of Responses**

Isolation, lack of connection; people of all backgrounds struggle with belonging, both fac/staff and students

Mental health issues on the rise, teens and adults; Mental health needs to be part of the conversation when we talk about who we are as people

Lay Novitiate idea is interesting, more lay people need formation and empowerment

Less about St. Ignatius and more about Jesus; Elitism that sometimes comes from 'We're Ignatian, so we are better' needs to be noted and redirected; this is a mentality of superiority and exclusion rather than welcoming and belonging

Reparation that needs to take place in the Catholic church for so many harms that have been done

Walking with poor and youth, learning from them, and empowering them is key...and leading/teaching our students through our own authentic, faithful actions

Expanding/adapting The Exercises in creative ways

**Suggestions**

1. Frame mental health within the larger basket of spiritual health.
2. Demonstrate an authentic, radical commitment to the Gospels, seeking to bring forth the kingdom of God.
  - Province needs to set expectations for Jesuit works. Be courageous and make decisions.
  - Follow Catholic investment guide (no investing in tobacco, fossil fuels, etc.)
3. More direction and guidelines provided by the Province as to what areas of focus the schools should work towards improving or creating over the next, 1, 5 and 10 years.
4. Create a Lay Novitiate, a formation program that fits the demands and realities of lay people's lives.
  - Things can be done virtually, creating and connecting a virtual "Beloved Community."
  - Seek ways to bring Jesuits works (and workers) together, across the province and across the world.
5. Commit to a renewed and faithful adherence to the words of Arrupe: guiding our students to use their Jesuit education to dismantle systems of injustice.
  - Stop reusing all the same social structures, or ways of doing things, or malformed traditions from context of past that no longer meet the context of now is not helpful to the changes to we are needing. Evolve as society evolves in line with core christian values, be more acceptable and open to change.
6. The group discerning these final decisions needs to be a community of inclusion. Groups of diverse people, people from various faith traditions, wisdom from other groups, representative groups from various backgrounds. And not only person from a specific demographic group or non-Catholic faith tradition, but 2 or 3. Recognize that many faith traditions have already done some of the work we are only attempting to do now.

**SECONDARY SCHOOL** (25 participants)**Summary of Responses****Prenote**

In the first consultation in the fall of 2022, thirty-seven Brophy board, faculty, and staff participated. Though all were invited to participate in the second consultation, some found the timing difficult and some (even among those who did participate) found it awkward to say much about the four directions other than to affirm them and commit themselves to them. The conversations were about how Brophy matches up to the directions and what Brophy can do to further the directions. We are preparing for our Sponsorship Review and Accreditation next school year - we found both consultations to be helpful in that regard.

**The Four Apostolic Directions**

To a person, the four apostolic directions resonate remarkably well with what is happening at Brophy, encouraging us to continue what we are doing, and challenging us to see the directions as a blue-print for Brophy to be even more creative and authentic in its Jesuit-Ignatian mission.

**Ignatian Spirituality**

We need to find more ways for faculty and staff to experience the Spiritual Exercises and we need to be more consistent in welcoming new faculty and staff into Ignatian spirituality. We need to be sure that school leaders (including the "leaders in the middle") have workshop and training opportunities in Ignatian spirituality and discernment: Ignatian crash course, refresher for longer term faculty and staff, funded opportunities to make a three-five day retreat, for example. Are there a few faculty and staff who can function in a way that is not like a meeting with the principal and not like a meeting with a spiritual director, but as "friends in the Lord" on the same spiritual journey?

**Collaboration**

Though not the easiest to accomplish in a big school and with some parental points of view not in line with Brophy's mission, we need to continue to find ways to communicate and collaborate with our parent community, most of whom share our educational mission. Though Brophy has a good relationship with the Jesuit parish and elementary school, we are only now increasing our collaboration with Creighton's Medical Services Campus. Because of a change in Brophy's class scheduling, our collaboration with Xavier Prep relies on co-curricular engagements, but the relationship with Xavier remains good. We continue to send students and faculty to Kino for brief immersion experiences. With the advent of the new bishop in the Phoenix diocese, opportunities for more explicit collaboration with the diocese can be important. Brophy's collaboration with the Province and with the Jesuit Schools Network is strong.

**Community**

Wellness issues, especially with youth and those who teach them, are increasingly important to address. Everyone at Brophy wants everyone else to know they belong (!) - there is a good sense of belonging among the students and among the faculty and staff, even an intimacy. Brophy needs to be sure that that is a day-in-day-out reality. Can our faculty and staff be so inspired in the Brophy community that each will understand their job is really a vocation? Are there a few faculty and staff who can function in a way that is not like a meeting with the principal and not like a meeting with a spiritual director, but as "friends in the Lord" on the same spiritual journey? How can Brophy help more alumni to have a sense of belonging not to their some-years-ago experience, but to today's Brophy?

**Preference for Youth and Those on the Margins**

This direction affirms Brophy's existence. There is a deep pride in being able to work together with and for the young men at Brophy. Along with many service and immersion experiences, the addition of Loyola Academy, and the commitment to financial aid is a daily reminder that some of our students are on the material margins. Teenagers (by definition) are on the margins of adulthood - on the threshold of their adult lives - and many are on spiritual and emotional margins. What an honor to serve them.

**The Two Fundamental Questions**

Considerable time was spent on these questions, especially by board members. There is clearly a desire to have Jesuits at Brophy, as a few said, just to be present - not in a classroom with a set number of contacts, but "out and about," available to all segments of the community. Jesuits can help with the formal and informal formation of faculty and staff and are witnesses to the Province's commitment to the school. Jesuits speak to the heart of the mission and help staff and students alike remain aware that Brophy is about more than an excellent education combined with great character formation. Jesuits bring a special pastoral and sacramental impact in particular. There were many questions about how Jesuits get assigned in this age of fewer Jesuits and limited number of Jesuits interested in and trained for high school work. "What's the formula?"

It was unfortunate, it seemed to a couple of board members, that the fundamental questions were posed as they were. They read like internal documents only for Jesuits and excluding non-Jesuit and especially women from the conversation, whereas the four directions are open-ended and inclusive and inspiring. In the spirit of collaboration, a context for the questions might have been useful: since we want to collaborate with our lay partners in achieving the Province's goals, help us understand how men and women and Jesuits can serve our apostolates better; what's the best use of Jesuits in our collaboration with you.

**Suggestions**

**SECONDARY SCHOOL** (17 participants)**Summary of Responses**Phase 1

- Directions (1) and (2) need to be the priority; The Jesuits need to leverage lay people even more. They have done so in the past, more is needed in the future.
- Ignatian Spirituality and Spiritual Exercises are used so often they can be meaningless; it's all about a personal and direct relationship with God.
- All Jesuit works need to step back and see how this fits with God's work in our world. We need to be cognizant of the broader mission.
- Topic/Theme (4) seems too passive. There needs to be emphasis on "guidance" not just a passive accompaniment.
- I was taken aback by the drop in the Society's human resources; is there a way the Jesuits can impart their knowledge more fully to faculty and staff? More lay people need to be deputized.
- The shift in the identities of the Society have been significant. The Jesuits have gone from doing the work to partnerships.
- The relationship building needs to continue; we need to celebrate what has been, but the Jesuits cannot continue to staff schools the way they used to. Our schools are even more "Jesuit" and "Ignatian" than they ever have been.
- There needs to be an awareness and an acceptance of this challenge. It is wonderful that the Jesuits are aware of these challenges.
- Women are still being underleveraged. Ministry and leadership roles within the Society of Jesus for women are important. How can the Jesuits make this more prevalent?
- It is great that the Jesuits recognize that there is a problem. Women have to be part of the solution.
- I am troubled with how the Catholic Church continues to struggle/undermine women. The Society is not specifically an issue here.
- This is a call for us to look outside of our boxes.
- This is a moment to think creatively about some kind of representative of the Jesuits for lay people, open to men or women. We have a shrinking population of Jesuits. Is there another way to invite more people into the Society?
- We need an internal look at how the Society is attracting/recruiting new vocations. The Society needs to look at this. They have access to universities.

Phase 2

- Multiple mentions about reading "outside our walls" about not knowing enough about the Society of Jesus.
- I was encouraged by the aspect of inclusion, specifically gender inclusion.
- I am encouraged that Jesuit might be setting the standard for Faith Formation. It's encouraging that we can build on this.
- I am encouraged by the recognition that there is a need to deal with disruption in our world and in the Jesuits. I am encouraged that the Jesuits are open minded about moving forward innovatively.
- I am encouraged that the Jesuits understand that 1 + 1 could equal 3. If the Jesuits leveraged women, then they would reach more people and all would be represented.
- We are blessed to have two Jesuits at Jesuit High School. How do we extend the success at Jesuit High School without the same level of support moving forward?
- We have to serve the most marginalized.
- I really heard that Ignatian Spirituality is a direct relationship with God. That is a very powerful way of looking at Ignatian Spirituality.
- Everyone desires what the Jesuits have to offer. How can we make it more accessible?
- Everyone is seeking this . . . justice, community, belonging. How do we tap into this?
- I am consoled by the conversations. We all want the Kingdom, but we do not all agree how to get there. The institution of the priesthood has real problems. Very few mothers want their sons to be priests. I am consoled and I am challenged.
- I would love one of my sons to be a priest.
- To "Heaven and Beyond" should be the mindset!
- Do priests need to do more about actively recruiting new vocations? Shouldn't there be a more proactive approach?
- The Jesuits have been actively promoting the priesthood and The Society for fifteen years. More needs to be done in terms of recruiting by the Jesuits.
- I have heard more hope. I welcome the tension, the challenges. The hope will help shape

- 
- the next fifteen years.
  - I heard general approval of the Apostolic Directions. I heard approval of the Jesuit works,
  - but some disapproval with how it might be executed.
  - I have heard more need for active engagement with the marginalized.
  - Direction (4) is too passive. It needs to be more proactive.
  - I heard Direction (3) on community and belonging resonating throughout our discussion.
  - There is a strong design for future vocations in The Society.
  - We need to use more accessible language around Ignatian Spirituality. It cannot be anonymous.
  - Enhanced training and deployment of lay people is important. We need to leverage the existing Jesuit institutions.
  - Several communities of religious women who are nuns utilize Ignatian Spirituality.
  - We have a challenge with religious women and religious men. Can we better activate the Jesuit Schools Network to accelerate vocations?
  - How much does the counseling department at Jesuit High School speak to students about vocations?
  - My son heard his calling, not in high school, but in his 20's. The seeds are planted in high schools.
  - Women and men need to put on an equal footing in the Church. I want to see a female pope someday.
  - Can the Jesuits play a role in pushing this conversation further? This seems so obvious.
  - Don't the Jesuits want to reach out to 50% of the Church? If the Jesuits don't do this, who will?
  - Even conversations about married priests need to take place.
  - We teach critical thinking. It has to be okay to have the conversation. The Church and The Society need to have an open mind. The Church needs to examine its assumptions about the priesthood if it wants to be authentic, credible, and relevant. Where is the prophetic spirit to ask the tough questions? We have to feel safe to hold these conversations.
  - Change is constant in all organizations. To assume change won't come is naïve. The Church has made incremental changes, but more work needs to be done.
  - We are engaging in synodality. The Pope wants us to simply keep talking. We need to do so in a trusting environment which is exactly what we are doing. The trust is that God is with us. This has been a very hopeful conversation.

**Suggestions**

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**SECONDARY SCHOOL** (15 participants)**Summary of Responses**

## Phase 1

I was thinking about time and opportunity. I was thinking about how can we accomplish this, especially given all of the other commitments that we have.

These questions coincide nicely with our mid-term Sponsorship Report process that we have just completed. The themes that we hear in our mid-term report are very consistent with The Apostolic Directions. It is of great consolation that there is so much consistency.

I echo those sentiments about the consistency and the alignment. The school seems aligned with the Jesuits West in terms of the bigger picture. I'm also concerned about time. We have been tasked with enormous responsibilities, but there is so little time. Is there a true understanding of all that we have to do here?

We do a good job with our new faculty with respect to Ignatian Spirituality, but we can do a better job with other staff. We need to make sure that their voices are heard. We need to reinvigorate the mission-focus in our more veteran colleagues as they can get jaded. I have felt less connected with my colleagues this year. We can do better with collaboration. We need more time to meet. We need to think of ways to expand our mission-focus. Some are alienated from our community when people feel like they don't belong, they can feel darkness in our community. We cannot ever feel like we have empowered our young voices enough. We can do better in all forms of these areas.

My mind was on the last fundamental question. When we opened, almost all adults on our campus had completed The Spiritual Exercises. Today, very few adults on campus have completed the Spiritual Exercises. The Jesuits should focus on directing our colleagues through the Spiritual Exercises, which are transformative. We need to train more individuals who are capable here.

How can we offer more opportunities to get people this important experience?

We talk about being counter-cultural, so we need to spend more time on what it means to be college-prep in today's context. We may need to radically reassess our schedule, so that students and adults can step away from the grind. We can continue to do what we are doing or we can rethink what we are doing. Any Jesuit school should be wrestling with this.

The bell schedule should be reviewed, in particular after COVID. That process will be invaluable. We need to continue to look at our internal systems. This would be radically changed. It's an important moment for reflection.

There is a longing to continue moving into conversations that draw us closer to each other and our mission. The Jesuits want to hear from a broad spectrum from Jesuit ministries.

## Phase 2

I want to applaud the message that it is important to put our students' voices first.

I have heard from numerous faculty that there is a great need for our young students in particular to express their voices both inside and outside of the classroom. There is a lot of fear in ministries and high schools about how conversations take place in the post-COVID environment.

The province has reduced resources in our community. We have already been planning for this at Jesuit High. We are working on all of the themes that were in the Apostolic Directions.

Internal, Opportunity and Time are the three words that keep coming to mind. I applaud that we are flexible about meeting the needs of our community members.

Being new to Jesuit this year, I feel very connected to my new cohort, but the opportunities to connect have been limited during the rest of the year. It is hard to continue the community and belonging throughout the year. I am grateful for how so many of our community have been willing to go deep.

Community and belonging is what I honed in on. "Mutual collaboration" continues to be a phrase that I am reflecting on. It is important to feel connected and valued. We could lose students, faculty, and staff if they don't feel connected or that they belong. We need to build

this in more to our schedule

### Phase 3

I wonder if there is a need to hear from the Society of Jesus about how we can find balance. The Society could utilize its history and the writings of St. Ignatius to help us with guidance of what education, mission, and balance look like. We should look back on Ignatian roots for inspiration about what education should look like in the 21st century. The Jesuits should provide more guidance to the students as to what their expectations are.

I agree, it would be helpful to have the blessing of the Jesuits.

Continuity is important. Granted that there are fewer Jesuits, but they are stretched so thin. We have had several Jesuits in the past that were here for a long time. I would like the Jesuits to consider longer tenures moving forward. We need more long-term Jesuits here.

Lay persons are the vessels of the Jesuits. We need to make sure that the Jesuits input their knowledge on lay persons. This needs to be prioritized.

Spiritual Exercises need to be a priority. Lay persons need to embrace these opportunities. We need to execute what the Jesuits have laid out for us.

We are not returning to the days of having many Jesuits on campus. They are asking us to reconsider what we are doing. We are very Ignatian here and we are doing the work.

We are not going to lose our Ignatian Identity. It has been well imbedded in us. Jesuit has been very Ignatian here for years even without many Jesuits here on campus. The work is already being done.

We need to look at case studies of how other schools are doing this successfully. It would be helpful to hear from the Jesuits about where they think things are being done well.

Perhaps the Jesuits come into our community to experiment on a few things. Maybe we could take a week in January to simply focus on Ignatian Spirituality.

I love that idea. What are we willing to take away? We need to be bold enough to take things away.

We have to understand that this could impact admissions and enrollment.

What is blocking our young men from considering the vocation of joining the Jesuits?

What can we do in our culture to create a more fertile soil for young men to join the Jesuits? Are men creating a soil that will help them wrestle with bigger questions than just needing money?

### **Suggestions**

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**SECONDARY SCHOOL (7 participants)****Summary of Responses**

The conversation centered around the group's comfort with and commitment to taking up the responsibility of continuing the school's Jesuit identity as lay leaders. This included renewing on our ongoing commitment to offering the Exercises and asking ourselves how we can help create space for that when our colleagues are experiencing a scarcity of time and energy.

There were multiple concerns voiced about our ability to meaningfully advocate for vocations when the vehicles are often two-day events (or sometimes a single homily); students do not have opportunities to see a priestly vocation lived out. Often students' experiences in the local church do not help. Yet students readily take up leadership in ministry at SI and see that vocation lived out daily. Desires for an expanded definition of vocation were voiced as well as a reconsideration of who could become priests, ("if we just allowed people to fall in love and stay in love still be priests", "if the church ordained women"), recognizing of course that these are very big picture concerns.

There was consolation found in the meaningful relationships we've had both with Jesuits and lay ministers - people who have formed and empowered us. We feel fortunate to have asked ourselves these questions in ongoing ways over many years, adjusting our approaches to on-campus liturgies and prayer services in response. We felt hope and energy in our desire for a modern, relatable and rich communal prayer life, (even if it is a work in progress). We also felt consolation in the opportunity to have these conversations now in anticipation of our upcoming sponsorship and accreditation processes.

**Suggestions**

Suggestions: Please continue to advocate for and support lay partnership and collaboration. Please continue to offer times and spaces for lay leaders to be grounded in the Exercises. (While we have our own opportunities, connecting with other works through this is always helpful.)

Questions: Is increased advocacy for expanding ordination something our Province would ever consider? Are there best practices we can develop as a Province for sharing our Jesuit identity and Ignatian spirituality with the non-Catholics in our schools, (faculty/staff and students alike)? It is something we do daily but it could be a place for meaningful research and collaboration.

**SECONDARY SCHOOL (15 participants)****Summary of Responses**

Off the top, these directions are very aspirational to the point where we questioned, "is this even possible?"

- It was a consensus that faculty and staff don't have time to forge relationships because of work load and co-curricular loads. Lunch is the only time we have, and that is often relegated to 15 mins.
- Without the presence of Jesuits, it's challenging to bolster interest in the mission especially if the Jesuit mission and its spirituality are coordinated by lay people: "prophets are not received in their own hometown" image. Grateful the Spiritual Exercises are made available, but folks are too busy or not interested. How do we make education to mission mandatory...charism formation is needed especially for those who claim that it is "not directly" connected with one's curriculum.
- Without sounding clerical, how do apostolates "demystify the Jesuit" when Jesuits are not present - Need to show that SJs are human; how do we help with vocational work? It's apparent that younger SJs want to work in the "front lines" and not so much in schools.
- Is the Holy Spirit calling us to a new paradigm of what "religious life" is all about and thus its viability in the Church today? Why doesn't the Society have a "third order" of sorts? Is the lack of vocations something we are actively grieving and thus we need to make sense out of it with the presence of lay persons.
- In terms of community building/collaboration, vibrant liturgies are of the utmost importance, but what does vibrant mean, e.g. a rural parish Sunday liturgy vs a conference liturgy, a community that claims practicalities vs "full, conscious, active participation and progressive solemnity." This goes in line with imparting a Catholic and sacramental imagination through the lens of Jesuit ethos.

**Suggestions**

- Future of Jesuits on campus, - if any? How do we use them if there are none on campus and what roles will they fill in mission work? How do Jesuits define their charism through the ministry of others, especially with lay persons fulfilling roles SJs that once had. Is there any "clout" for lay persons if they do not have the "collar."
- Faculty and staff are very stretched that it brings a sense of hopelessness even in the midst of burning desires for the Apostolic Directions to manifest. How can the province engage secondary schools in conversation about practical things like "how can we, as faculty and staff, build in time and buy in" for mission identity work, Catholic identity and Jesuit ideals, and create relationships all over campus when our schedules are jam packed and when our student body and colleague make up is less Catholic and Christian?
- If we want to "time", there has to be financial investment. We need financial resources - What are the financial investments that can help bring our mission further to light?
- Consider a third order?
- We need "good liturgy" (and not just Eucharist but also of Liturgy of the Hours) in whatever sense of the phrase means that highlights the context of the community. We also need mystagogical reflection - outside of evaluation - so that we can teach our Jesuit apostolate communities how they implement "good liturgy."
- What are other religious sponsored schools doing, e.g. RSCJ schools, to address the future needs of education?



**SECONDARY SCHOOL** (2 participants)

**Summary of Responses**

Moms conveyed hope for the Jesuits. They affirmed the need for community. They worried about the future of SI with Jesuits moving off campus and how that will affect the ethos of SI.

**Suggestions**

Need for Jesuits on campus and in classrooms, keep Adult Spirituality programming and don't relinquish it, what can "alumni parents" do to connect with SI and the Jesuits.

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