



**Forming a contemplative in action:**  
A profile of a formed Jesuit for Asia Pacific

**Jesuit Conference of Asia Pacific**

---

3/F Sonolux Building, Ateneo de Manila Campus, Loyola Heights  
Mail: PO Box 208, UP Campus, 1101 Quezon City, Philippines  
Tel/Fax: +63 (2) 426 5974 E-Mail: [jcapsj@sjapc.net](mailto:jcapsj@sjapc.net)

*September 2011*



“Nothing is more practical than finding God,  
that is, than falling in a love in a quite absolute, final way.  
What you are in love with, what seizes your imagination  
will affect everything.  
It will decide what will get you out of bed in the mornings,  
what you will do with your evenings, how you spend your weekends,  
what you read, who you know, what breaks your heart,  
and what amazes you with joy and gratitude.  
Fall in love, stay in love, and it will decide everything.”

Pedro Arrupe

## Table of Contents

### INTRODUCTION

1.	The nature of this document .....	1
2.	The Asia Pacific context .....	2
3.	The formation community .....	2
4.	Committee.....	2

### FOUNDINGS FOR A PROFILE OF A CONTEMPLATIVE IN ACTION

5.	Six interrelated dynamics of a contemplative in action .....	3
	Dynamic 1: Interiority.....	4
	Dynamic 2: Psychosexual and affective integration.....	4
	Dynamic 3: Conversation .....	5
	Dynamic 4: Critical reflection .....	5
	Dynamic 5: Universal perspective .....	6
	Dynamic 6: Discerned action.....	6

### PROFILE OF A CONTEMPLATIVE IN ACTION: COMPETENCIES

6.	Competencies of a contemplative in action .....	6
7.	A list of desired competencies for a formed Jesuit in Asia Pacific .....	8
	Interiority indicators.....	8
	Psychosexual and affective integration indicators .....	11
	Conversation indicators .....	14
	Critical thinking indicators .....	18
	Universal perspective indicators .....	20
	Discerned action indicators.....	22
8.	Another way of looking at the six dynamics .....	24

### CONCLUSION

9.	How this <i>Profile</i> may be used.....	25
----	--	----

### APPENDIX I: THE END RESULT

10.	Living and growing in the polarities of contemplation in action.....	26
11.	In a formed Jesuit passionate love for Christ becomes incarnate in obedience.....	26

### APPENDIX II: THE PROCESS

12.	Forming a contemplative in action: identity, community, and mission.....	28
13.	Forming a contemplative in action: who is responsible?.....	29
14.	Forming a contemplative in action: facing blocks to maturity .....	31
15.	Forming a contemplative in action: openness.....	33
16.	Further resources on the Asian context in which formation takes place .....	34



## Forming a Contemplative in Action: A Profile of a Formed Jesuit for Asia Pacific

### INTRODUCTION

#### 1. The Nature of this Document

Our Jesuit life is a call to apostolic service under the banner of the cross. This way of proceeding is our pathway to God. The grace we receive from God is for the salvation and spiritual good of both ourselves and others. The apostolic service of the Society of Jesus is the principle that regulates the entire formation of our members.<sup>1</sup>

As we know, “mediocrity has no place in Ignatius’ world view.”<sup>2</sup> It is therefore essential to give young Jesuits a human, spiritual, intellectual, and ecclesial formation as deep, strong, and vibrant as possible to allow each of them to achieve our mission in the world with “a proper attitude of service in the Church.”<sup>3</sup> To this end, it was thought it would be useful to develop a *Profile* of what we hope Jesuits being formed in Asia Pacific would be growing towards. We hope it will help both Jesuits in formation and those who accompany them.

In working towards such a profile, the Committee reflected on three major questions:

- a. What does a formed Jesuit look like?
- b. What specific issues does initial formation need to address in Asia Pacific?
- c. What competencies does a formed Jesuit for Asia Pacific need to have mastered?

While these three questions guided our deliberations, the most practical end-result for the man in formation and the formator is the set of competencies we arrived at in answer to the third question. Hence this document is designed primarily as a workbook listing a series of indicators of these different competencies in a set of tables. This list, however, did not materialize from thin air. It is grounded in the Committee’s discussion of Jesuit documents and other writings on formation as they sought to answer these three guiding questions. For those interested in reading about the rationale which led to the list of competencies and indicators in this workbook – and hopefully all those in formation and all formators will have such an interest at some point – we have added two appendices to the Workbook:

- Appendix I identifies the **end result** of Jesuit formation.
- Appendix II attempts to explain **the process** of Jesuit formation.

Though there is always a danger with such a project, the *Profile* is not intended as a “one size fits all” approach to Jesuit formation. The Society of Jesus has always attracted a mix of personalities and our formation process aims to help a scholastic or brother in formation to recognize and affirm his unique talents, and to develop them further in the service of its apostolic mission. For this reason, this *Profile* is designed to give guideposts rather than a blueprint.

---

<sup>1</sup> Cf. 1550 Formula No. 1, Constitutions No. 2, Complementary Norms, No. 59.

<sup>2</sup> Peter-Hans Kolvenbach, “To Friends and Colleagues of the Society of Jesus,” *Acta Romana Societatis Iesu* 20 (1991), p.606.

<sup>3</sup> GC 34-Decr. 11, “On Having a Proper Attitude of Service in the Church.”

## 2 *Forming a Contemplative in Action*

### 2. **The Asia Pacific Context**

Some may point to how few indicators are specific to the Asia Pacific situation. To this we would make two responses. Since we are an international Society with a common spirituality, tradition and history, many elements of this *Profile* pertain to Jesuit formation in general and must necessarily do so. If a culture is “a set of meanings and values informing a common way of life”<sup>1</sup>, we can speak not simply of the various cultures grounded in national and ethnic differences, but also of a Jesuit culture – the set of meanings and values which grounds the common Jesuit way of life, independent of the cultural settings distinctive to different nations. Moreover, our Assistancy is more diverse than any other. Apart from the distinctiveness of Micronesia and Australia within a largely East Asian and South East Asian region, we also witness amongst the regions and provinces of Asia itself huge diversities of language, culture and experience. For these reasons, it seems appropriate that the particularities of formational elements be sorted out at the provincial or regional level. To this end, we have allowed a number of lines at the end of each table for local formators to insert indicators of each competency which may be unique to their situation, to be included along with those which are generic to our Jesuit way of proceeding internationally. We might also note that some of the generic competencies presume that the details will need to be worked out at the local level – e.g. the understanding of how to ‘dress appropriately’, or how to ‘run an effective meeting’ may well vary from culture to culture.

### 3. **The Formation Community**

If Jesuits are to be helped to grow towards this *Profile* during their formation, the atmosphere in a formation community is critical. A house of formation needs to be a safe place where Jesuits in formation:

1. feel secure enough to take risks and make mistakes (and not have them held against them)
2. feel as though they belong and are accepted as friends in the Lord
3. feel respected and encouraged to grow in self-esteem and in self-respect
4. feel that they can make a contribution both to the formation community and to the mission of the Society of Jesus
5. are helped to grow in transparency, competence, mastery, self-confidence, independence and freedom
6. helped to become whom God calls them to be
7. helped to transcend themselves in self-sacrificial love.

### 4. **The Committee**

The committee which prepared this document comprised:

Budi Hartono SJ (IDO)  
Joon-ho Chae SJ (KOR)  
Kang-Yup Jung SJ (KOR)  
Deshi Ramadhani SJ (IDO)  
Primitivo Viray SJ (PHI)  
Michael Smith SJ (ASL)

---

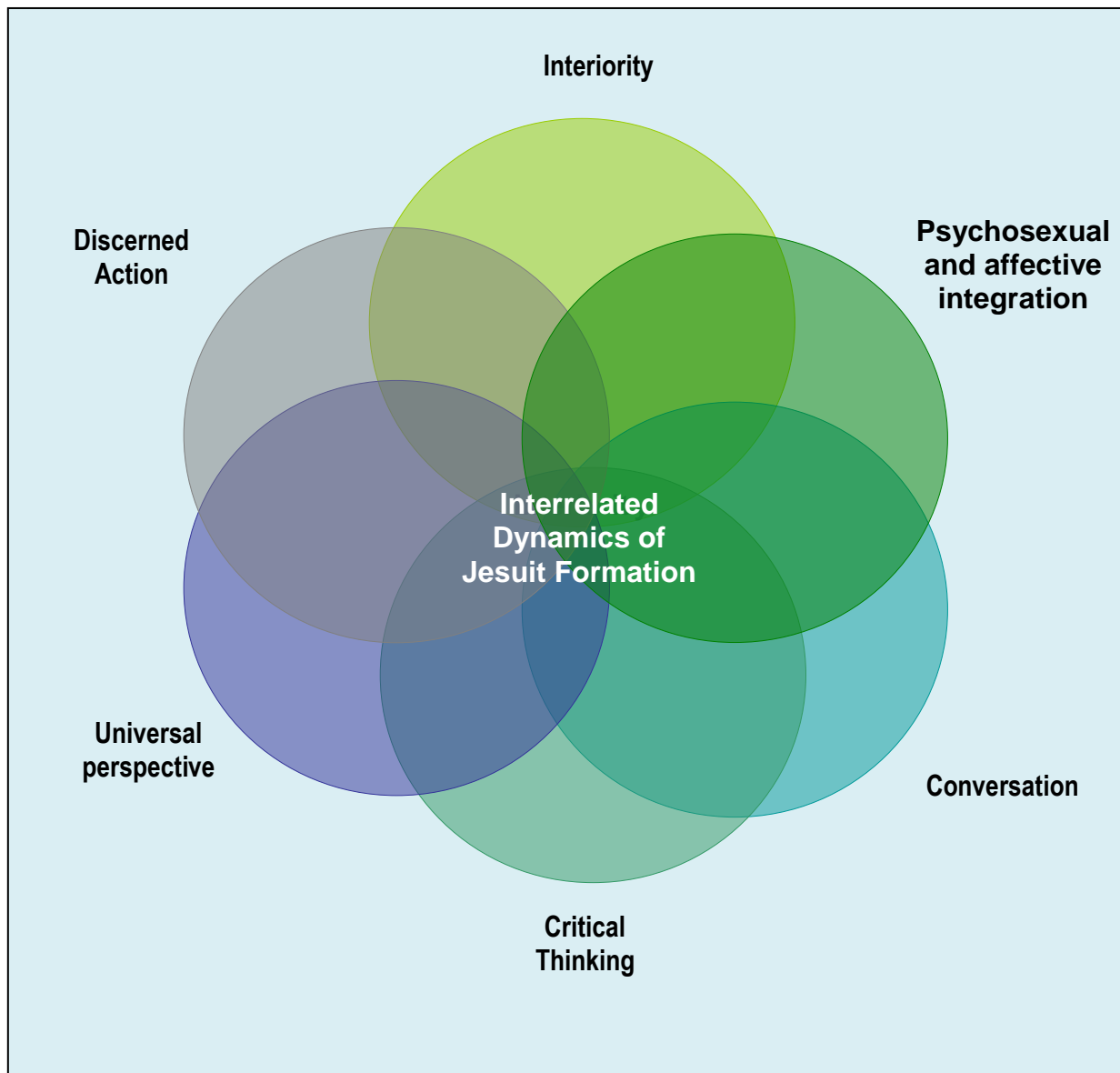
<sup>1</sup> Bernard Lonergan, *Method in Theology* (London: Darton, Longman & Todd, 1972), p. 301.

## **FOUNDINGS FOR A PROFILE OF A CONTEMPLATIVE IN ACTION**

### **5. Six interrelated dynamics of a contemplative in action**

The Jesuit in formation finds himself at the centre of a number of interrelated dynamics all of which, if he is open to the process, have the potential to form him as a “contemplative in action.” The six dynamics we shall examine are:

- (i) interiority,
- (ii) psychosexual and affective integration,
- (iii) conversation,
- (iv) critical thinking,
- (v) universal perspective, and
- (vi) discerned action.



**Figure 5: The Six Interrelated Dynamics of Jesuit Formation**

These six formational dynamics, illustrated in Figure 5, will now be described in detail.<sup>1</sup>

***Dynamic 1: Interiority***

Fr Nicolas reminds us that underpinning the development of our personal gifts is the call to spiritual depth that makes our action in the world effective:

All Jesuits are called to spiritual depth. We have many diverse personal qualities, but we must always try to deepen our relationship with God and with the world in which God is so active. The Church expects this depth of relationship from us. Being immersed in God's Spirit is more important than all our talents, academic degrees, or skills. It is also what makes our apostolic activity effective.<sup>2</sup>

A Jesuit is one who “seeks familiarity with the Lord through prayer, desires freedom from disordered attachment, and thus opens himself to the guidance of the Spirit in an on-going quest to discover the divine will.”<sup>3</sup> He is called “to see the world as a place in which God is at work and which is full of his appeals and of his presence.”<sup>4</sup> Various practices develop interiority: personal prayer, self-reflection, spiritual reading, the examen of consciousness, journaling, sifting desires, sacramental life, devotions, Eucharistic adoration. GC35 reminds us that “to be authentically ‘contemplatives in action’, seeking and finding God in all things, we must continually return to the spiritual experience of the *Spiritual Exercises*.”<sup>5</sup>

***Dynamic 2: Psychosexual and Affective Integration***

Closely linked with the preceding dynamic of Interiority, and with the following one of Conversation, is that of integration in the area of affectivity, sexuality and psyche. It could be said that our sexuality represents the interface between our interiority and our relationships with others – there are important interior elements, but also the movement into relationship which is at the heart of what sexuality is about. Moreover, recent experience of serious sexual misconduct by people in the Church, including members of the Society, suggests that this dynamic needs to be given its own space. The Catechism speaks of the way in which sexuality is part of our whole being, affecting “all aspects of the human person in the unity of his body and soul.”<sup>6</sup>

[I]n our Society... chastity is essentially apostolic... According to the whole intent of our Institute, we embrace apostolic chastity as a special source of spiritual fruitfulness in the world, as a means for a more prompt love and a more total apostolic availability towards all men and women.

This may be especially relevant today, when so many tend to put whole classes of human beings beyond the horizons of their concerns, while at the same time identifying love with eroticism and hedonism and exploiting such an identification to fuel financial gain and human degradation. A love that is warmly human, yet freely offered to all, especially to

---

<sup>1</sup> These dynamics and the desired competencies are adapted from two sources: (i) an article by James Borbely SJ, *Developing Competence as a Director in the Ignatian Tradition* (University of Scranton, Pennsylvania, 1992) and (ii) the *Task Force on Formation of Jesuits for Leadership and Governance*.

<sup>2</sup> Adolfo Nicolas, *Letter to the whole Society of Jesus Seven Months after GC35* (19 October, 2008).

<sup>3</sup> GC35-Decr. 4, “Obedience in the Life of the Society of Jesus,” No. 26.

<sup>4</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires: Rediscovering Our Charism,” No. 8.

<sup>5</sup> GC35-Decr. 1, “With Renewed Vigour and Zeal,” No. 12.

<sup>6</sup> *Catechism of the Catholic Church*, # 2332.



the poor and the marginalized, can be a powerful sign leading people to Christ, who came to show what love really is, that God is love.<sup>1</sup>

### ***Dynamic 3: Conversation***

The Jesuit in formation needs to enter into conversation, but this can be resisted. Spiritual direction, the manifestation of conscience, the Sacrament of Reconciliation, meetings with pastoral work and study coordinators, Clinical Pastoral Education internships, pastoral work, community meetings, informal encounters and so on, are all opportunities for conversation and appropriate self-revelation. Of particular importance is the manifestation of conscience:

The transformation of the opening of one's conscience as a form of spiritual care into a revelation of everything that is going on in us so as to receive our apostolic mission, this implies certain consequences which are contained in the Constitutions. In spite of the name "*ratio conscientiae*", the manifestation is not restricted to our conscience, but rather encompasses our entire personality. This includes our relationships with God and his plans for us, with ourselves and with all those whom the Lord places on our path, in our communities and our families, our apostolic responsibilities and in all our contacts. On the other hand, this manifestation is such an integral aspect of our mission that it is no longer left to our good will, but is embedded in our apostolic life as a regular requirement. Finally, it is not to a spiritual father that one opens oneself to receive guidance, but to a Superior, so as to be sent by him on mission in the name of Christ.<sup>2</sup>

In a similar vein General Congregation 35 asks formators to help Jesuits in formation become progressively aware of the demands of a life of obedience: "transparency with superiors, esteem for the account of conscience, the responsible exercise of personal initiative, and a spirit of discernment which accepts the decisions of the superior with good grace."<sup>3</sup>

### ***Dynamic 4: Critical Thinking***

The serious academic study of a Jesuit in formation should assist him to develop his capacity for critical thinking. A Jesuit studying for the priesthood must undertake "an intellectual formation that is both thorough and of high quality, especially in theology."<sup>4</sup> His studies of philosophy, theology, scripture, the arts and sciences should equip him for mission and assist him to engage in the life of the mind. The commitment of the Society of Jesus to solid intellectual formation is based on the conviction that, beside the testimony of our lives, there is no better means for fulfilling our mission. Since Brothers, too, participate in the apostolic mission of the Society, their studies should also prepare them effectively for this work according to their gifts.<sup>5</sup> A Jesuit's studies should enable him to analyze socio-political contexts, reflect on experience, understand inculturation, identify and challenge assumptions, and so on. The self too must be the subject of critical reflection. With respect to becoming contemplatives in action, Fr Kolvenbach reminds us "it is necessary for us to examine ourselves critically in order to remain mindful of the need to live faithfully this polarity of prayer and service."<sup>6</sup>

---

<sup>1</sup> GC34-Decr. 8, "Chastity in the Society of Jesus," Nos. 236-237.

<sup>2</sup> Peter-Hans Kolvenbach, *Letter to Major Superiors on the Account of Conscience* (21 February 2005), Acta Romana, Vol. XXIII, Fasc. III (2005), pp. 554-561.

<sup>3</sup> GC35-Decr. 4, "Obedience in the Life of the Society of Jesus," No. 38.

<sup>4</sup> Kolvenbach, *The Formation of Jesuits*, p. 108.

<sup>5</sup> *Complementary Norms* 81 No.3.

<sup>6</sup> Cf. Peter-Hans Kolvenbach, *Sobre la vida religiosa*, Havana (Cuba), 1 June 2007, p. 3.

***Dynamic 5: Universal Perspective***

The Society of Jesus is “a universal body with a universal mission.”<sup>1</sup> As an international and multicultural organization the Society has the potential to be extraordinarily effective in addressing global problems. Moreover, “in a fragmented and divided world it can witness to the reconciliation in solidarity of all the children of God.”<sup>2</sup> Jesuits in formation need to be formed in the perspective of this universality:

Given today’s globalized context within which Jesuits exercise ministry, sophisticated communications technologies, growing apostolic networks, and transnational realities, new challenges and new opportunities for ministry require reflection, formation, and concerted action that enables us to think and act across Province and even Conference boundaries.<sup>3</sup>

Activities which enable Jesuits to think and act across boundaries include: studying in another Province, living and ministering in another culture, living in a multicultural community, contact with other Provinces, engagement in interreligious dialogue, Scholastics and Brothers Circle meetings, learning the skills of inculturation as a way of proceeding in mission, and so on. Learning another language is particularly important for Jesuits in formation because language influences our habits of mind and how we construct reality.

***Dynamic 6: Discerned Action***

One of the fundamental processes of Jesuit formation is the on-going cycle of discerned action followed by reflection on this action, followed by further discerned action, and so on. Discerned action for building the Kingdom of God is a constitutive element of Ignatian contemplation. A Jesuit is called to incarnate his discerned spiritual consolation; that is, to make it real in history. The key word here is ‘discerned.’ One critical role of the formator is to facilitate the process of reflection on novitiate experiments, pastoral work, regency, work for social justice, summer programs, immersion experiences, study programs, etc.

One area of action which needs careful reflection is collaboration on mission. “Initial formation must develop our capacity for collaboration with both laity and fellow Jesuits by means of education and experiences of ministerial cooperation with others.”<sup>4</sup> Formation in collaboration “must be experiential, not only informing our understanding of ministry but moulding our identity as men for others who are also men with others.”<sup>5</sup>

---

<sup>1</sup> GC35-Decr. 2, “A Fire that Kindles Other Fires,” No. 20.

<sup>2</sup> GC35-Decr. 3, “Challenges to our Mission Today: Sent to the Frontiers,” No. 43.

<sup>3</sup> GC35-Decr. 5, “Governance at the Service of Universal Mission,” No. 25.

<sup>4</sup> GC34-Decr 13, “Cooperation with the laity in mission,” No. 9.

<sup>5</sup> GC35-Decr. 6, “Collaboration at the Heart of Mission,” No. 16.

## **PROFILE OF A CONTEMPLATIVE IN ACTION: COMPETENCIES**

### **6. Competencies of a contemplative in action**

Competencies may take the form of virtues (e.g., generosity), dispositions (e.g. openness), skills (e.g., leading prayer) or knowledge (e.g., strategic, procedural or factual forms of knowledge). But we can only form a Jesuit in virtues, build on his dispositions, teach him skills and help him acquire knowledge if he is pre-disposed to being formed and trained in these, and demonstrates the capacity to undertake such formation and training.

A successful formation program will assume neither that it is working with a blank slate nor that it can effect remediation for those lacking in core pre-dispositions and capacities. Rather, it will ensure from the very start that those being formed possess the necessary pre-requisites for successful formation.<sup>1</sup>

This implies that care must be taken to select candidates for the novitiate who are capable of being integrated and incorporated into the apostolic body of the Society of Jesus.

The desired competencies that we would hope a formed Jesuit would possess are set out in the tables which follow under the headings of the six dynamics explored above. Enunciating such a list of competencies to be achieved by a scholastic or brother in formation runs at least two risks. Firstly, it can give the impression of an ideal unattainable by any one human being. What is proposed in these pages, however, is a set of wide areas for consideration to help growth. No one Jesuit is expected to embody them all perfectly, nor could he. Still, within a person's Jesuit formation, one would hope to see evidence of growth in a significant range of these areas, and an openness to ongoing growth.

The second risk of such a listing is that it can give them impression that the formation process merely involves conscious convictions and responsible behavior. This, of course, is not the case. There can be unconscious limitations on his freedom and blocks to maturity that can impair his formation.<sup>2</sup> Nevertheless a list of competencies can be a useful guide for formators and those in formation. Crucial to achieving these competencies and to growth and depth in vocation will be docility to God, honesty to self, transparency with superiors and trust in the Society of Jesus.

---

<sup>1</sup> *Task Force on Formation of Jesuits for Leadership and Governance: Report and Recommendations to the Jesuit Conference Board*, accepted and approved by the US Jesuit Conference Board, May 22, 2008. The full report can be accessed at: <http://www.sjweb.info/documents/cis/pdfenglish/200912005en.pdf> 2008, p. 3.

<sup>2</sup> For more on this issue, see #14 in Appendix 2.

**7. A list of Desired Competencies for a formed Jesuit in Asia Pacific**

**TABLE 1: Interiority**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
<b>Mature personal faith perspective</b> (dispositions)	<ul style="list-style-type: none"> <li>• a disposition toward understanding his life and the lives of others in a maturing faith perspective, specifically by seeking to recognize God at work in the world and to see the mysteries of life in light of the mysteries of the Catholic faith tradition</li> </ul>					
	<ul style="list-style-type: none"> <li>• a sustained habit of living a vital spiritual life, with a capability and a practice of personal discernment, and a commitment to receiving spiritual direction</li> </ul>					
	<ul style="list-style-type: none"> <li>• a reliable sense of call to the Society of Jesus in his interior life that is confirmed by those in the Jesuit community and outside who know him</li> </ul>					
	<ul style="list-style-type: none"> <li>• a growing centeredness on Christ</li> </ul>					
	<ul style="list-style-type: none"> <li>• an awareness of how the Two Standards operate in his life (e.g. a Christ-centered life versus a life of narcissistic self-entitlement)</li> </ul>					
<b>A lived understanding of Ignatian spirituality and our way of proceeding</b> (knowledge)	<ul style="list-style-type: none"> <li>• has read and interiorized the <i>Constitutions</i></li> </ul>					
	<ul style="list-style-type: none"> <li>• has read and interiorized the <i>Autobiography of St. Ignatius</i></li> </ul>					
	<ul style="list-style-type: none"> <li>• has developed a rhythm of spiritual life grounded in the <i>Exercises</i>:</li> </ul>					
	<ul style="list-style-type: none"> <li>- practices the discernment of spirits, especially in the daily Examen of Consciousness</li> </ul>					
	<ul style="list-style-type: none"> <li>- practices an appropriate asceticism</li> </ul>					
	<ul style="list-style-type: none"> <li>- has developed ways of praying suitable to his stage of development</li> </ul>					
	<ul style="list-style-type: none"> <li>- is growing in the integration of action and contemplation</li> </ul>					

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiariaship
<b>Human development</b> (dispositions)	<ul style="list-style-type: none"> <li>• a discerned awareness and understanding of his gifts and abilities</li> </ul>					
	<ul style="list-style-type: none"> <li>• an awareness, understanding and acceptance of his limits and inabilities, evidenced in self-acceptance and non-defensiveness</li> </ul>					
	<ul style="list-style-type: none"> <li>• a discerning attitude toward work, prayer, initiative, productivity and accomplishment</li> </ul>					
	<ul style="list-style-type: none"> <li>• a reasonable degree of spiritual freedom in his life, evidenced in good judgment, balanced responses and appropriate choices, without undue influence of disordered affections and attachments</li> </ul>					
	<ul style="list-style-type: none"> <li>• a sense of realism, based on authentic living in his Jesuit community</li> </ul>					
	<ul style="list-style-type: none"> <li>• a discerning attention to his whole person: mind, heart, intellect, body, behaviour</li> </ul>					
	<ul style="list-style-type: none"> <li>• a balanced attitude towards his ongoing growth, coupled with the expectation that God will continue to grace him in and through the Jesuit community</li> </ul>					
<b>Commitment to life-long personal growth through Ignatian discernment</b> (dispositions)	<ul style="list-style-type: none"> <li>• regular participation in retreats, spiritual direction, Examen, the Church’s liturgy, prayer, spiritual reading and manifestation of conscience</li> </ul>					
	<ul style="list-style-type: none"> <li>• being aware of movements of spirit and motivations in himself</li> </ul>					
	<ul style="list-style-type: none"> <li>• recognizing how God is dealing with him in terms of graces, spiritual consolation</li> </ul>					
	<ul style="list-style-type: none"> <li>• recognizing how desolation, temptation and scruples act in his life</li> </ul>					
	<ul style="list-style-type: none"> <li>• understanding the deceptions of “the enemy of human nature”, and effective ways of acting against desolation as proposed in the Rules for Discernment</li> </ul>					

10 *Forming a Contemplative in Action*

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarship
	<ul style="list-style-type: none"> <li>• appropriate use of psychological theories to help him interpret his experiences</li> </ul>					
	<ul style="list-style-type: none"> <li>• exercising sound judgment in matters of morality and conscience</li> </ul>					
	<ul style="list-style-type: none"> <li>• a knowledge of the insights of the Christian mystical tradition about spiritual growth</li> </ul>					
	<ul style="list-style-type: none"> <li>• educating himself in addictions (e.g., alcohol, television, sex, computers, spending, food) through workshops or other means</li> </ul>					
	<ul style="list-style-type: none"> <li>• involvement in enrichment programs throughout life</li> </ul>					
	<ul style="list-style-type: none"> <li>• planning and taking sabbaticals and renewal with appropriate regularity</li> </ul>					
	<ul style="list-style-type: none"> <li>• knowing personal boundaries</li> </ul>					
<b>Culturally appropriate competencies in relation to Interiority</b>	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					

**TABLE 2: Psychosexual and Affective Integration**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarieship
<b>Human development</b> (dispositions)	<ul style="list-style-type: none"> <li>an appropriate degree of adult affective development, characterized by emotional stability and general sociability</li> </ul>					
	<ul style="list-style-type: none"> <li>an appreciation of what psychosexual maturity means and how such maturity is possible for a Jesuit vowed to celibacy</li> </ul>					
	<ul style="list-style-type: none"> <li>being able to share, in the internal forum, issues from his sexual and affective history.</li> </ul>					
	<ul style="list-style-type: none"> <li>a wholehearted and ungrudging embrace of celibacy as a positive way of living out his sexuality</li> </ul>					
	<ul style="list-style-type: none"> <li>recognition of projections and transferences in relationships</li> </ul>					
	<ul style="list-style-type: none"> <li>maintaining an appropriate personal manner, without posturing or distancing</li> </ul>					
	<ul style="list-style-type: none"> <li>ensuring ongoing development of the imagination in humane and healthy ways through engagement with the arts (literature, film, drama, music, opera etc).</li> </ul>					
<b>Mature personal faith perspective</b> (dispositions)	<ul style="list-style-type: none"> <li>a deepening affective relationship with Christ as the love of one's life</li> </ul>					
	<ul style="list-style-type: none"> <li>ability to be open in prayer about the joys and struggles of one's sexuality and affective life</li> </ul>					
	<ul style="list-style-type: none"> <li>a growing trust in Jesus as his only hope</li> </ul>					
<b>An understanding of</b>	<ul style="list-style-type: none"> <li>an awareness of the role of desires in an Ignatian spiritual life</li> </ul>					

12 *Forming a Contemplative in Action*

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarity
<b>Ignatian spirituality and our way of proceeding</b> (knowledge)	<ul style="list-style-type: none"> <li>• a personal appropriation of the teaching of recent General Congregations on chastity and affectivity</li> </ul>					
	<ul style="list-style-type: none"> <li>• a realistic sense of the importance of asceticism for growth in psychosexual maturity</li> </ul>					
	<ul style="list-style-type: none"> <li>• a readiness to use imaginative prayer to allow God to heal his memory and imagination</li> </ul>					
<b>Commitment to life-long personal growth through Ignatian discernment</b> (dispositions)	<ul style="list-style-type: none"> <li>• appropriate use of theories of psychosexual development to help him interpret his experiences</li> </ul>					
	<ul style="list-style-type: none"> <li>• exercising sound judgment in matters of morality and conscience in the area of sexuality and relationships</li> </ul>					
	<ul style="list-style-type: none"> <li>• seeking understanding of the level of psychosexual development appropriate to his age</li> </ul>					
<b>Self-care</b> (skills)	<ul style="list-style-type: none"> <li>• developing and implementing a wellness plan</li> </ul>					
	<ul style="list-style-type: none"> <li>• awareness of the particular dynamics of addiction and compulsion in the area of sex and pornography</li> </ul>					
	<ul style="list-style-type: none"> <li>• making good use of exercise as a way of channelling physical energies</li> </ul>					
	<ul style="list-style-type: none"> <li>• finding recreations and hobbies which engage him physically and/or emotionally in appropriate ways</li> </ul>					
	<ul style="list-style-type: none"> <li>• having reverence for himself and solid sense of self-esteem</li> </ul>					
<b>The Vowed Life: Chastity</b> (dispositions)	<ul style="list-style-type: none"> <li>• an ability to make friends within the community</li> </ul>					
	<ul style="list-style-type: none"> <li>• a healthy sense of personal boundaries</li> </ul>					
	<ul style="list-style-type: none"> <li>• a knowledge of human sexuality, its development and dynamics</li> </ul>					



A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
	<ul style="list-style-type: none"> <li>• an ability to reflect on his own sexual history</li> </ul>					
	<ul style="list-style-type: none"> <li>• an aptitude for expressing feelings and emotions naturally</li> </ul>					
<b>Relationships</b> (knowledge, dispositions and skills)	<ul style="list-style-type: none"> <li>• an ability to enter into and sustain strong, healthy and warm relationships both with men and with women</li> </ul>					
	<ul style="list-style-type: none"> <li>• understanding and practicing professional boundaries in ministry</li> </ul>					
	<ul style="list-style-type: none"> <li>• freely setting appropriate boundaries in the area of personal relationships, with adults, teenagers and children</li> </ul>					
<b>Culturally appropriate competencies in relation to psychosexual and affective integration</b>	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					

**TABLE 3: Conversation**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
Human development (dispositions)	• being at ease in community life					
	• recognizing his need for ongoing consultation and supervision in his ministry					
	• a good sense of humour and ability not to take himself too seriously					
Pastoral (virtues)	• kindness and generosity in relating to others					
	• gentleness in accepting the limits and inabilities of others					
	• honesty in accepting the limits and inabilities of others					
	• compassion for others in their human struggles and pain					
	• trustworthiness and respect for confidentiality					
	• a willingness to learn, to accept feedback, and to be supervised					
	• a willingness to lead, when called upon, in pastoral situations					
An understanding of Ignatian spirituality and our way of proceeding (knowledge)	• a working knowledge of Ignatian spirituality and the <i>Exercises</i> regarding:					
	- the role and stance of an Ignatian director, particularly as set out by Ignatius in the Annotations to the <i>Spiritual Exercises</i>					
	- the structure and dynamics of the <i>Spiritual Exercises</i>					
	- the Rules for Discernment of Spirits					
	- an understanding of the limits of spiritual direction and the need for referral to other helping professionals, and the ability to determine when such a referral is necessary					
	- ways of praying					

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
	- obstacles to spiritual growth					
	- the importance of decision-making in spiritual growth					
	• has guided others in at least some basic spiritual exercises					
<b>Communication</b> (skills)	• expertise in communication media including information systems and teaching technologies					
	• competence at developing lesson plans, developing agenda, public speaking, writing a persuasive memo					
	• the ability to articulate vision for a group or ministry					
	• evocative pedagogy engaging the imagination — using parables, stories, symbols etc.					
	• capacity to lead by initiating difficult conversations, in community or ministry, where necessary					
	• ability to use humour appropriately in communication with others, individually or and in groups					
<b>Social</b> (skills)	• understanding and practicing etiquette and protocol (i.e. dressing appropriately, personal hygiene, table manners, introducing guests and self to others)					
	• sensitivity towards people of other cultures and ethnic groups					
	• the art of hospitality (demonstrates ability to host a social gathering, carry on a social conversation)					
	• the skill of active listening (e.g. through faith sharing, Clinical Pastoral Education, basic conversation skills, etc.)					
	• the capacity for friendship					

16 *Forming a Contemplative in Action*

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarianship
	<ul style="list-style-type: none"> <li>• an ability to collaborate with the laity</li> </ul>					
	<ul style="list-style-type: none"> <li>• an understanding of group dynamics</li> </ul>					
	<ul style="list-style-type: none"> <li>• contributing to community (Jesuit, professional and larger civic community)</li> </ul>					
	<ul style="list-style-type: none"> <li>• relating beyond his comfort zone, especially with people from different cultures and people who are marginalized.</li> </ul>					
	<ul style="list-style-type: none"> <li>• ability to lead and motivate groups and individuals</li> </ul>					
<b>Community</b> (knowledge, dispositions and virtues)	<ul style="list-style-type: none"> <li>• appropriation of the contents of the letter of Fr Kolvenbach to the whole Society on community life 13 March 1998</li> </ul>					
	<ul style="list-style-type: none"> <li>• a readiness to acknowledge and celebrate the gifts and capabilities of other Jesuits</li> </ul>					
	<ul style="list-style-type: none"> <li>• kindness and generosity in relating to other Jesuits</li> </ul>					
	<ul style="list-style-type: none"> <li>• gentleness and honesty in accepting the limits and inabilities of other Jesuits</li> </ul>					
	<ul style="list-style-type: none"> <li>• compassion towards other Jesuits in their struggles and pain</li> </ul>					
	<ul style="list-style-type: none"> <li>• being trustworthy and able to keep confidences</li> </ul>					
	<ul style="list-style-type: none"> <li>• a willingness to extend himself in service of the community (e.g. by offering to help in house tasks and doing faithfully any assigned to him)</li> </ul>					
<b>The Vowed Life: poverty</b> (dispositions)	<ul style="list-style-type: none"> <li>• an ability to live a simple lifestyle (that of a family of “slender means”)</li> </ul>					
	<ul style="list-style-type: none"> <li>• a willingness to rely solely on the community for all material needs</li> </ul>					
	<ul style="list-style-type: none"> <li>• a growing identification with Christ poor and humiliated</li> </ul>					
	<ul style="list-style-type: none"> <li>• a developing sense of solidarity with the poor and marginalized</li> </ul>					

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarianship
<b>The Vowed Life: obedience</b> (dispositions)	<ul style="list-style-type: none"> <li>• a transparency in conversation with his superiors</li> </ul>					
	<ul style="list-style-type: none"> <li>• a mature respect for and cooperation with legitimate authority (Provincial, Rector, Bishops etc)</li> </ul>					
	<ul style="list-style-type: none"> <li>• growing capacity to exercise leadership and responsibility within community</li> </ul>					
	<ul style="list-style-type: none"> <li>• readiness to express with conviction the holy desires that have been emerging in prayer and daily life</li> </ul>					
	<ul style="list-style-type: none"> <li>• an acceptance of the leadership of lay authority figures</li> </ul>					
	<ul style="list-style-type: none"> <li>• respect for the leadership of Jesuit and ecclesial authorities</li> </ul>					
<b>Culturally appropriate competencies in relation to conversation</b>	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					
	<ul style="list-style-type: none"> <li>•</li> </ul>					

**TABLE 4: Critical Thinking**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarianship
<b>Studies that develop skills to engage with human meaning-making</b> (knowledge and skills)	<ul style="list-style-type: none"> <li>• a deep understanding of philosophy</li> </ul>					
	<ul style="list-style-type: none"> <li>• an awareness of the dialogue between religion and science</li> </ul>					
	<ul style="list-style-type: none"> <li>• insight into the interaction of faith and culture</li> </ul>					
	<ul style="list-style-type: none"> <li>• a familiarity with the social sciences (e.g. psychology, anthropology)</li> </ul>					
	<ul style="list-style-type: none"> <li>• an understanding of atheism and secularism</li> </ul>					
<b>Studies that develop skills to engage with the Catholic and wider Christian tradition</b> (knowledge and skills)	<ul style="list-style-type: none"> <li>• a deep understanding of theology and Sacred Scripture</li> </ul>					
	<ul style="list-style-type: none"> <li>• a solid grounding in the doctrinal richness of the Catholic Church</li> </ul>					
	<ul style="list-style-type: none"> <li>• an awareness of the basic doctrinal understandings of other Christian churches</li> </ul>					
	<ul style="list-style-type: none"> <li>• an ability to express the basic mysteries of faith in today's world</li> </ul>					
	<ul style="list-style-type: none"> <li>• an informed understanding of Catholic morality and of conscience</li> </ul>					
<b>Studies that consider deeply Christianity and the diverse religious traditions of Asia and the Pacific</b> (knowledge and skills)	<ul style="list-style-type: none"> <li>• reads and appropriates Church and Society documents about the Church in Asia Pacific</li> </ul>					
	<ul style="list-style-type: none"> <li>• an understanding of the history of the Church in Asia and the Pacific</li> </ul>					
	<ul style="list-style-type: none"> <li>• a well-grounded experience of living in the Christian tradition in Asia and the Pacific</li> </ul>					
	<ul style="list-style-type: none"> <li>• an understanding of Asian theologies and philosophies, especially in relation to the theology of revelation and Christology</li> </ul>					
	<ul style="list-style-type: none"> <li>• the post-Synodal apostolic exhortations of John Paul II — <i>Ecclesia in Asia</i> and <i>Ecclesia in Oceania</i></li> </ul>					

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarity
	<ul style="list-style-type: none"> <li>the nature of Islam in Southeast Asia, and different religions such as Confucianism, Daoism, Buddhism, and Shintoism</li> </ul>					
<b>Studies that consider deeply the diverse cultural, social and political traditions of Asia and the Pacific</b> (knowledge and skills)	<ul style="list-style-type: none"> <li>an understanding of cultural realities and social systems that shape Asia Pacific</li> </ul>					
	<ul style="list-style-type: none"> <li>an awareness of the historical backgrounds of Asian and Pacific countries</li> </ul>					
	<ul style="list-style-type: none"> <li>Having an understanding of:</li> </ul>					
	<ul style="list-style-type: none"> <li>- how to discern about social and political movements in a country and what the Society's involvement should be (e.g. in Myanmar, Vietnam, China, Thailand)</li> </ul>					
	<ul style="list-style-type: none"> <li>- the poverty and instability of many countries in Asia Pacific</li> </ul>					
	<ul style="list-style-type: none"> <li>- the rise of China as an economic superpower and challenges and opportunities this presents for the Society of Jesus</li> </ul>					
<b>Culturally appropriate competencies in relation to critical thinking</b>	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					

**TABLE 5: Universal Perspective**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
<b>The socio-political context in which he will minister</b> (knowledge)	<ul style="list-style-type: none"> <li>• Having an understanding of issues with global dimensions:</li> </ul>					
	<ul style="list-style-type: none"> <li>- totalitarian regimes and the refugee crises generated</li> </ul>					
	<ul style="list-style-type: none"> <li>- conflicts regarding the rights and dignity of the unborn or those near the end of life</li> </ul>					
	<ul style="list-style-type: none"> <li>- ecological concerns</li> </ul>					
	<ul style="list-style-type: none"> <li>- the positive and negative impact of globalization</li> </ul>					
	<ul style="list-style-type: none"> <li>- terrorism and the war on terror</li> </ul>					
<b>Multicultural understanding</b> (knowledge)	<ul style="list-style-type: none"> <li>• learning other languages</li> </ul>					
	<ul style="list-style-type: none"> <li>• living and ministering in another culture</li> </ul>					
	<ul style="list-style-type: none"> <li>• living in a multicultural community</li> </ul>					
	<ul style="list-style-type: none"> <li>• experiencing interreligious dialogue<sup>1</sup></li> </ul>					
	<ul style="list-style-type: none"> <li>• learning the skills of inculturation as a way of proceeding in mission</li> </ul>					
<b>Universal viewpoint on the Society's mission in the world</b>	<ul style="list-style-type: none"> <li>• aware of the major apostolic priorities of the universal Society</li> </ul>					
	<ul style="list-style-type: none"> <li>• contact with Jesuits in other Provinces and regions</li> </ul>					

<sup>1</sup> The East Asian Theological Encounter Program (EATEP) and the Asia-Pacific Theological Encounter Program (APTEP) are helpful in the formation of scholastics in inter-religious dialogue both with Buddhism and Islam.



A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiariaship
	<ul style="list-style-type: none"> <li>open to serving the Church outside of one's own culture or nation</li> </ul>					
<b>Culturally appropriate competencies in relation to universal perspective</b>	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					

**TABLE 6: Discerned action**

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertiarieship
<b>Understanding of the core concepts and dynamics of leadership and authority</b> (knowledge)	<ul style="list-style-type: none"> <li>having participated in a course on leadership which includes both theory and praxis (e.g. assessment of skills)</li> </ul>					
<b>Ecclesial</b> (skills, dispositions)	<ul style="list-style-type: none"> <li>having completed a workshop or formation program to develop ability to give spiritual and/or retreat direction</li> </ul>					
	<ul style="list-style-type: none"> <li>liturgical skills, especially homiletics and public praying (e.g. through courses, workshops and/or mentors)</li> </ul>					
	<ul style="list-style-type: none"> <li>participation in ecumenical experiences</li> </ul>					
	<ul style="list-style-type: none"> <li>a readiness to collaborate with and be available to the local church</li> </ul>					
	<ul style="list-style-type: none"> <li>involvement in liturgy, parish pastoral teams and councils</li> </ul>					
	<ul style="list-style-type: none"> <li>contact with seminarians, other religious in training and members of lay religious organizations</li> </ul>					
	<ul style="list-style-type: none"> <li><i>Sentire cum ecclesia</i> — “thinking and feeling with the Church” (Sp Ex 352-370)</li> </ul>					
	<ul style="list-style-type: none"> <li>creative fidelity to the Magisterium</li> </ul>					
<b>Management</b> (skills)	<ul style="list-style-type: none"> <li>the ability to plan and implement plans</li> </ul>					
	<ul style="list-style-type: none"> <li>the ability to set agenda and run an effective meeting</li> </ul>					
	<ul style="list-style-type: none"> <li>how to effectively participate in meetings (through mentoring, feedback, doing)</li> </ul>					
	<ul style="list-style-type: none"> <li>time and resource management - appropriate prioritization</li> </ul>					

A Jesuit	Shows evidence of the following competencies at this stage of formation	Novitiate	Philosophy	Regency	Theology	Tertianship
	<ul style="list-style-type: none"> <li>economic management (e.g. the ability read a balance sheet; profit and loss statement, cash flow statement, an audit report; engage in fund-raising)</li> </ul>					
	<ul style="list-style-type: none"> <li>the capacity to delegate, collaborate and consult</li> </ul>					
	<ul style="list-style-type: none"> <li>the ability to resolve conflict</li> </ul>					
<b>Cooperation with the laity on mission</b> (knowledge, skills)	<ul style="list-style-type: none"> <li>has read and made his own Decree 6 of General Congregation 35 “Collaboration at the Heart of Mission”</li> </ul>					
	<ul style="list-style-type: none"> <li>has assimilated the contents of Decree 13 of General Congregation 34 “Cooperation with the Laity in Mission”</li> </ul>					
	<ul style="list-style-type: none"> <li>has developed the mind-sets and heart-sets necessary for cooperation with the laity in mission [for example, through studying and using the <i>Ignatian Spiritual Exercises for the Corporate Person</i> (ISECP)]</li> </ul>					
	<ul style="list-style-type: none"> <li>has worked with the laity and reflected on the experience</li> </ul>					
<b>Culturally appropriate competencies in relation to discerned action</b>	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					
	<ul style="list-style-type: none"> <li></li> </ul>					

**8. Another way of looking at the six dynamics**

**TABLE 8: The Six Interrelated Dynamics of Jesuit Formation**

Dynamic	Interiority	Psychosexual integration	Conversation	Critical thinking	Universal perspective	Discerned action
<p><b>Questions for formators related to these dynamics:</b></p> <p><i>How are we to help Jesuits in formation....</i></p>	<ol style="list-style-type: none"> <li>consolidate their Jesuit religious life in the experience of God?</li> <li>foster dialogue with Christ along the different stages of formation?</li> <li>who have abandoned or weakened their spiritual life?</li> <li>talk about their interior life?</li> <li>love the Eucharist?</li> <li>think and feel with the Church in ways that are real and go beyond mere conformity?</li> </ol>	<ol style="list-style-type: none"> <li>grow in psychosexual maturity?</li> <li>who lack transparency with respect to chastity problems?</li> <li>who are experiencing difficulties in relationships?</li> <li>find the answer to their deepest desires in Christ?</li> <li>embrace celibacy as a path to freedom?</li> <li>set appropriate boundaries in personal and ministerial relationships?</li> <li>find appropriate physical and cultural recreations?</li> <li>who are caught in sexual/pornographic addiction?</li> </ol>	<ol style="list-style-type: none"> <li>foster inter-personal dialogue in formation?</li> <li>become friends of the Lord and of one another?</li> <li>participate with conviction in the sacramental life of the Church?</li> <li>who lack transparency in relation to the use of money and to obedience?</li> <li>who are experiencing difficulties with our way of proceeding (problems with obedience, community life)?</li> </ol>	<ol style="list-style-type: none"> <li>prepare for mission in a fast changing, complex world?</li> <li>engage with contemporary intellectual currents, including those peculiar to Asia?</li> <li>be critical about cultural influences — both civil and ecclesiastical — while acknowledging what is good in them?</li> <li>appropriate their studies of philosophy and theology?</li> <li>integrate academic studies with apostolic experiences?</li> <li>be creative critical thinkers who are prepared to work on the frontiers?</li> </ol>	<ol style="list-style-type: none"> <li>become inculturated in their local context and at the same time become incorporated into the Society of Jesus which is an international, multicultural and multilingual body?</li> <li>prepare themselves to respond to the global challenges of our mission, the five apostolic preferences: (i) Africa, (ii) China, (ii) the intellectual apostolate, (iv) the Roman houses, and (v) refugees?</li> <li>develop the capacity to interact with Jesuits and laypersons from other cultures and languages?</li> </ol>	<ol style="list-style-type: none"> <li>for a complex context of change?</li> <li>who are rooted in the world and united with Christ?</li> <li>who have a strong sense of the sacred and are engaged in the world?</li> <li>are open to apostolic dialogue?</li> <li>who can live in solidarity with the poor?</li> <li>are at peace with being identified publicly as representatives of the Church?</li> </ol>
<b>Practices of the one in formation</b>	Personal prayer Spiritual Exercises Self-knowledge Self-reflection Self-acceptance Spiritual reading Examen of consciousness Journaling Sifting desires Daily Eucharist Devotional life	Transparency Boundary-setting Asceticism Recreating healthily Self-care Development of friendships Sharing at level of the heart Physical exercise Affective and imaginative prayer Self-awareness	Manifestation of Conscience Annual Retreat Spiritual Direction Spiritual Conversation Triduum Sacrament of Reconciliation Community meetings Workshops Active listening Common Apostolic Discernment	Conceptualizing Analyzing Evaluating Reflecting on experience Being attentive to data Making careful judgments Understanding Reasoning Identifying and challenging assumptions Social analysis	Learning another language Living and ministering in another culture Living in a multicultural community Contact with other Provinces Experiencing interreligious dialogue Learning the skills of inculturation as a way of proceeding in mission	Novitiate Experiments Pastoral Work Regency Work for social justice Summer programs Collaborating with the laity Clinical Pastoral Education Immersion experiences Creative initiatives Ministry to the poor Developing talents Making apostolic dreams real in history

## CONCLUSION

### **9. How this Profile may be used**

Realizing the vast diversity of the Provinces and Regions in Asia Pacific, this *Profile* does not cover everything. Indeed, in Jesuit formation a guiding principle needs to be Annotation #2 of the Spiritual Exercises: “*It is not knowing much, but realizing and relishing things interiorly, that contents and satisfies the soul.*”

The hope of the Committee is that this will be a “living document.” Both formators and Jesuits in formation — who, as Fr Kolvenbach points out, after God are responsible for their own formation — are invited to use this *Profile* as they find it helpful in their context. The competencies laid out in the six tables in Section 7 provide a checklist for both formators and those in formation to alert them to important issues in formation. At first glance it presents a daunting picture of what is expected. We need to remember that God is the formator and that “we hold this treasure in jars of clay to show that this all-surpassing power is from God and not from us” (2 Corinthians 4:7).

The Committee considers that the need for continuity across the different stages of formation is critical. One way of achieving continuity would be to produce the *Profile* in the form of a folder of which the novice would have one copy and the novice master a second. They would work together on sections of the *Profile* appropriate for the novitiate. Then when the novice takes vows and moves to the next stage of formation he would take the folder with him and the novice master would send a copy of the folder to the Rector of the next house of formation (Philosophy, University studies, Regency, Theology, Tertianship etc), so that the issues that need to be addressed at each stage of formation are discussed between the formator and the Jesuit in formation.

**APPENDIX 1: THE END RESULT****10. Living and growing in the polarities of contemplation in action**

In answering the question, “What does a formed Jesuit look like?” the Committee took its cue from Jeronimo Nadal’s description of a Jesuit as a “contemplative in action.”<sup>1</sup> Our way of proceeding as Jesuits is “to feel and to taste” (*sentir y gustar*) the presence and activity of God in all the persons and circumstances of the world. The call to “find God in all things”<sup>2</sup> places a Jesuit at the centre of a tension pulling him both to God and to the world at the same time. A contemplative in action is one who “finds divine life at the heart of reality.”<sup>3</sup> Through his interiority he will “see the world as a place in which God is at work and which is full of his appeals and of his presence.”<sup>4</sup> Thus arises, for Jesuits on mission, a set of polarities, Ignatian in character, that accompanies our being firmly rooted in God at all times, while simultaneously being plunged into the heart of the world. Table 7 sets out some of these polarities.<sup>5</sup>

**TABLE 7: Creative polarities in the life of a Jesuit**

companions of Christ	← →	sent into the world
rooted in God at all times	← →	plunged into the heart of the world
being	← →	Doing
contemplation	← →	Action
prayer	← →	prophetic living
being completely united with Christ	← →	completely inserted into the world with Christ
prayer	← →	Service
prayer	← →	Action
mysticism	← →	Service
deep love of God	← →	passion for God’s world
a strong sense of the sacred	← →	involvement in the world

**11. In a formed Jesuit passionate love for Christ becomes incarnate in obedience**

In answering the question, “What does a formed Jesuit look like?” an essential characteristic is obedience. As General Congregation 35 reminds us, it is in its obedience, above all, that the Society of Jesus should be distinct from other religious families. One need only recall the letter of Saint Ignatius, where he writes: “We can tolerate other religious institutes outdoing us in fasting and in other austerities that they practise according to their Rule, but it is my desire, dear brothers, that those who serve the Lord our God in this Society be outstanding in the purity and perfection of their obedience, the renunciation of their will, and the abnegation of their judgment.”<sup>6</sup>

<sup>1</sup> Peter-Hans Kolvenbach, “Jerome Nadal: Fifth Centenary of his Birth,” *Review of Ignatian Spirituality*, No. 116 (2007), p. 11.

<sup>2</sup> Cf. *Spiritual Exercises*, 230-237.

<sup>3</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 8.

<sup>4</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 8.

<sup>5</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 8-10.

<sup>6</sup> *Letter to the Jesuits of Portugal* (26 March 1553), § 2 (MHSI 29, 671).

In a formed Jesuit “passionate love for Christ must become incarnate in obedience to the pope and superiors in the Society whose commands the formed Jesuit should obey as if they come from Christ because it is for love of Christ that he obeys.”<sup>1</sup> General Congregation 35 specifies what it looks like when the passionate love of Christ is incarnate in obedience. The formed Jesuit:<sup>2</sup>

- is a friend in the Lord with other Jesuits
- commits his life to generous service of all men and women, especially those most in need
- continues to grow in the spirituality of obedience
- places his life and freedom at the service of the mission of Christ
- denies himself in the service of his community
- identifies with Christ
- accepts peacefully the sometimes difficult demands of obedience
- understands and lives the mystical source of obedience: an unconditional love for the Lord
- serves the Lord in fulfilling the Father’s will
- is transparent with superiors, especially in the account of conscience
- responsibly exercises personal initiative
- accepts with good grace the decisions of the superior in a spirit of discernment
- sees obedience to the Holy Father as an essential characteristic of our mission and identity
- is available for mission with having “a proper attitude of service in the Church” as established by the Thirty-Fourth General Congregation<sup>3</sup>
- is available to go to any part of the world and undertake any ministry “of more universal scope and from which greater fruit can be expected”<sup>4</sup>
- has affection for the Pope and respect for the pastors of the Church
- recognizes with gratitude the service local and major superiors offer the Society and supports them in their task
- is ready to serve in works of the Society under a director of the work who may or may not be a Jesuit and give the directors of the work complete, loyal cooperation in what pertains to their office.

“Together with obedience, our Jesuit vows of poverty and chastity enable us to be shaped in the Church into the image of Jesus himself; they also make clear and visible our availability for God’s call.”<sup>5</sup> “We have been chosen to live as his companions in a single body governed by means of the account of conscience and held together by obedience: men of and for the Church under obedience to the Supreme Pontiff, our Father General and duly appointed superiors.”<sup>6</sup>

---

<sup>1</sup> *Constitutions*, 547, 551.

<sup>2</sup> GC35-Decr. 4, “Obedience in the Life of the Society of Jesus,” Nos. 36-46.

<sup>3</sup> GC 34-Decr. 11, “On Having a Proper Attitude of Service in the Church.”

<sup>4</sup> *Constitutions*, 622.

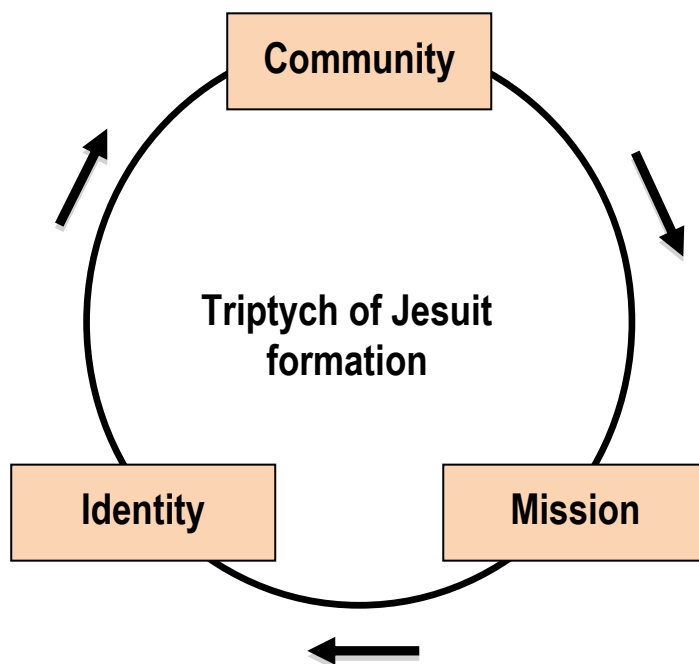
<sup>5</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 18.

<sup>6</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 16.

## APPENDIX 2: THE PROCESS

### 12. Forming a contemplative in action: identity, community, and mission

General Congregation 35 states, “Jesuit identity and Jesuit mission are linked by community; indeed, identity, community, and mission are a kind of triptych shedding light on how our companionship is best understood.”<sup>1</sup> All Jesuits are called to be contemplatives in action who can fully live out this triptych. The dynamic implied in this triptych is at the heart of formation.



**Figure 1:** Jesuit formation: identity, community and mission

By situating formation within the dynamic of Identity™ Community™ Mission, the *Profile* makes companionship central in the formation process.

This companionship shows how people different in background and diverse in talent can live together as true “friends in the Lord.” Jesuit identity is relational; it grows in and through our diversities of culture, nationalities, and languages, enriching and challenging us. This is a process that we enter upon as we join the Society, and we grow in it every day.<sup>2</sup>

The process begins with identity. Who am I as a person? What identity has God given me? One of the ways we get our identity as Jesuits is by listening to the voice of the Father saying, “You are my beloved Son” (Mark 1:11). We know who we are as Jesuits by looking at Jesus.<sup>3</sup> Then comes the calling to be a Jesuit in community with others. Ours is “a life of companionship lived in community.”<sup>4</sup> Then comes mission. God says, “Whom shall I send?” Our response is, “Here I am. Send me” (Isaiah 6:8). In the process of Identity™ Community™ Mission, it is not unusual for one

<sup>1</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 19.

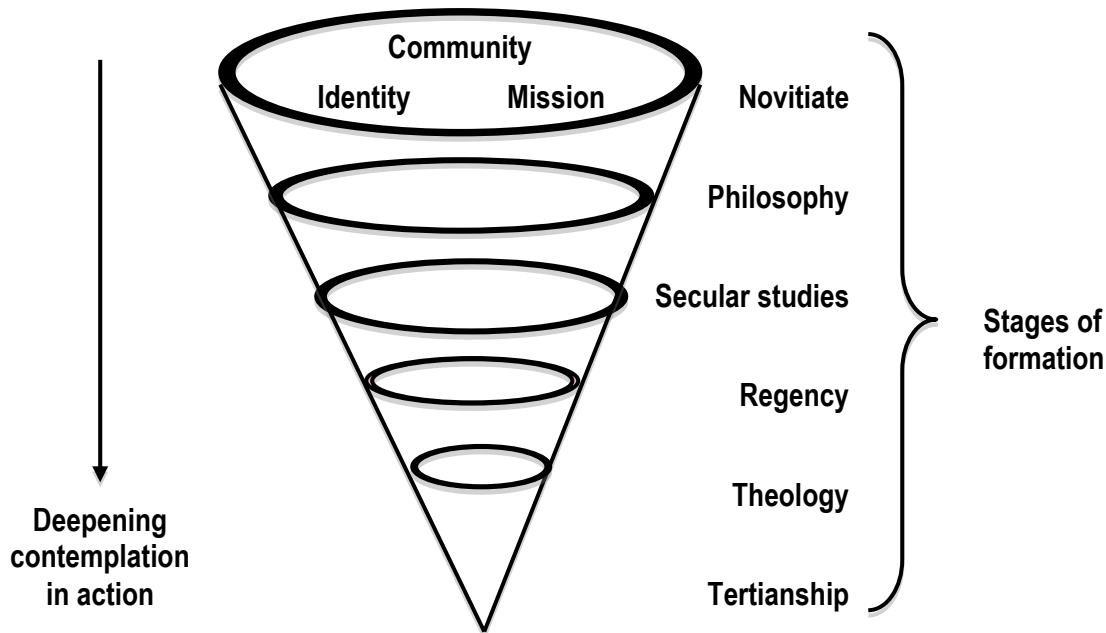
<sup>2</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 19.

<sup>3</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 2.

<sup>4</sup> GC35-Decr. 2, “A Fire That Kindles Other Fires,” No. 19.



or even two of these aspects to be dim at particular times of our lives, while the other one shines very brightly and throws light on the other two. I may be struggling in community, and my mission may be unclear, but my identity is shining very brightly and casting light on community and mission. Sometimes the mission will be very bright and the sense of identity will have grown dim and community may have grown dim also. In this case, mission will cast light on identity and community. We go around that cycle (or better, that ever-deepening spiral) many times in Jesuit life: Identity™ Community™ Mission™ Identity™ Community™ Mission....



**Figure 2:** The deepening of contemplation in action

We gain insight as we go through this dynamic throughout our formation. Each Jesuit in formation begins to know and become aware of who God has called him to be as a unique individual, in community and on mission.

### 13. Forming a contemplative in action: who is responsible?

Jesuit formation is “the process of personal integration and incorporation into the apostolic body of the Society.”<sup>1</sup> GC35 states that it is “essential to give young Jesuits a human, spiritual, intellectual, and ecclesial formation as deep, strong, and vibrant as possible to allow each of them to achieve our mission in the world with ‘a proper attitude of service in the Church.’”<sup>2</sup> Who is responsible for forming Jesuits as contemplatives in action?

Father Kolvenbach states: “God is the educator *par excellence*, and he makes use of human instruments.”<sup>3</sup> Having said that, he clearly states that, after God, each Jesuit has the primary responsibility for his own formation:

<sup>1</sup> Peter-Hans Kolvenbach, *The Formation of Jesuits* (Rome: General Curia of the Society of Jesus, 2003), p. 1.

<sup>2</sup> GC35-Decr. 1, “With Renewed Vigor and Zeal,” No. 11.

<sup>3</sup> Kolvenbach, *The Formation of Jesuits*, p. 2.

It would be a fundamental mistake to overlook, or to relegate to second rank, the responsibility of the young Jesuits themselves for their due formation. In fact, after God, they carry the first responsibility; and nothing lasting or decisive will be achieved unless they make a very personal commitment to lay hold of the different stages of their own formation.<sup>1</sup>

However, formed Jesuits, particularly those living in a formation community, have a critical role to play in this process. The formator is “God’s instrument and the instrument of the Society in transmitting our way of proceeding.”<sup>2</sup>

Although it is certain that the apostolic body – the universal Society, the province or region, the communities and apostolic works – has a responsibility in formation, and the major superior should care for all of its aspects in his province or region, in speaking of ‘formator,’ the present document refers to the delegates or assistants of formation, to local superiors of Jesuits in formation, to spiritual directors, to teachers, to apostolic coordinators of those being formed and to the Jesuits who form part of a formation community. In such communities the presence of a brother is always an invaluable gift. All of these have a responsibility for the integral formation of those being formed, to help them in the process of becoming Jesuits.<sup>3</sup>

The formator, the formation community and the one being formed share a co-responsibility with God in the formation process (see Figure 3):

The formation team is not just the superior. Other formed Jesuits will take part in the community of shared life with Jesuits in formation – whether or not they have a direct responsibility in the spiritual or intellectual sphere. These men ought to be capable of exerting a positive influence on their brothers and be for them a source of encouragement and inspiration.<sup>4</sup>

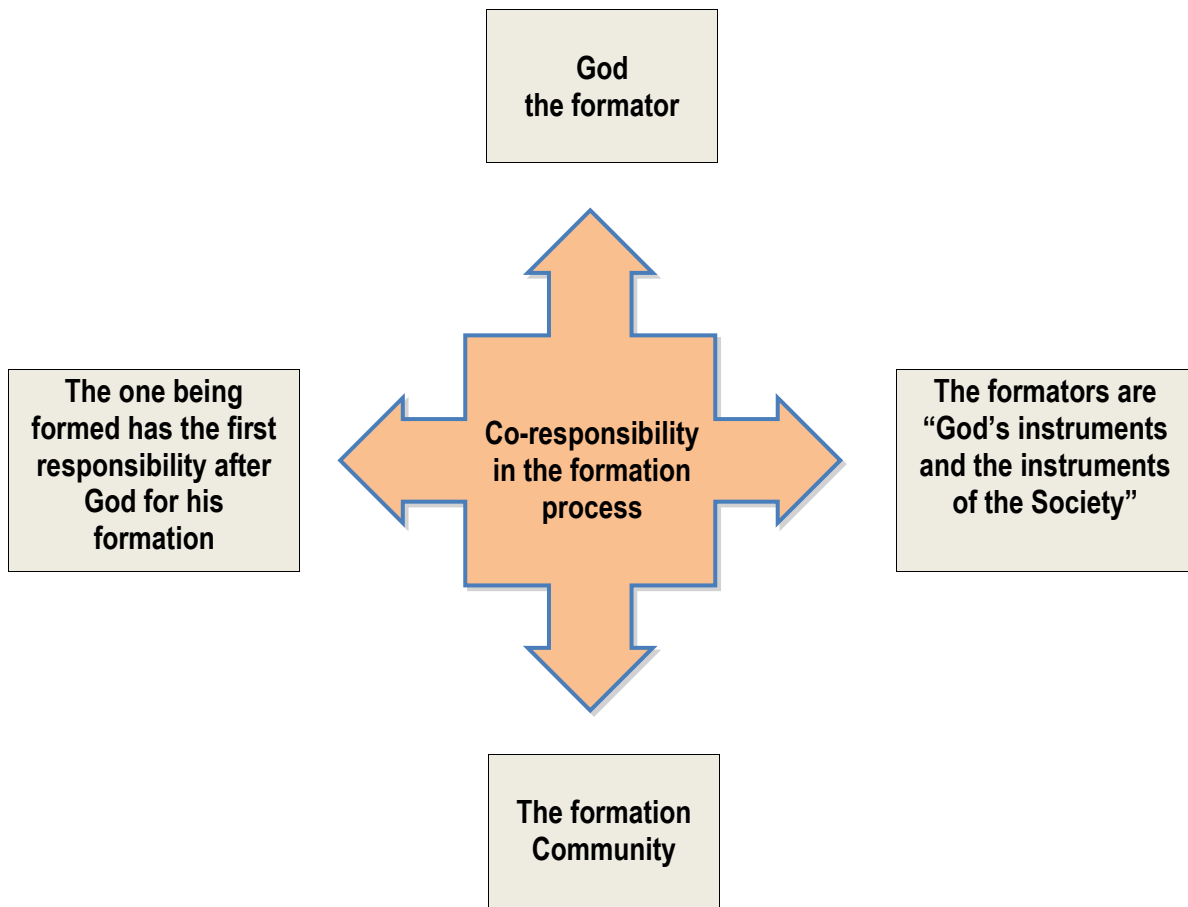
---

<sup>1</sup> Kolvenbach, *The Formation of Jesuits*, p. 49.

<sup>2</sup> Kolvenbach, *The Formation of Jesuits*, p. 3.

<sup>3</sup> Kolvenbach, *The Formation of Jesuits*, pp. 1-2.

<sup>4</sup> Kolvenbach, *The Formation of Jesuits*, p. 61.



**Figure 3:** Co-responsibility in the formation process

#### **14. Forming a contemplative in action: facing blocks to maturity<sup>1</sup>**

It is good for formators to be cognizant of the advice of Fr Kolvenbach in the matter of blocks to human growth in those in formation.

The problems of maturing produce blocks, delays in the person which can be overcome with the help of good spiritual and human accompaniment and, in certain occasions, with more specialized psychological help. When human difficulties come from a broken personality, it is best to invite those in formation to serve God in another way.<sup>2</sup>

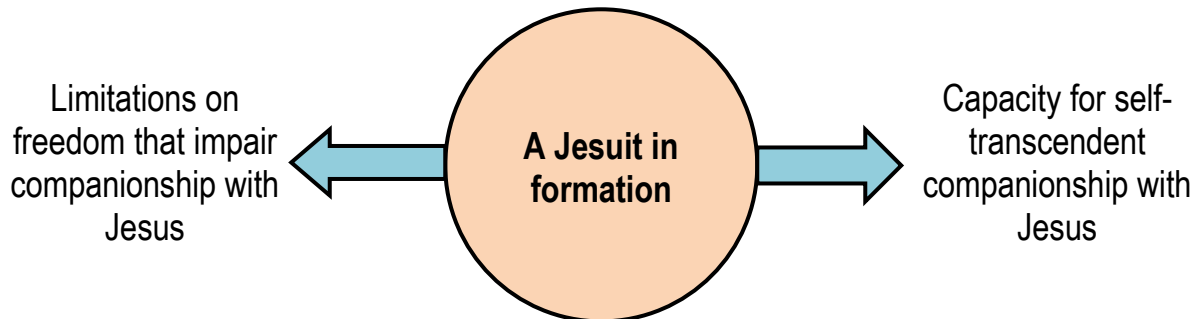
Jesuit formation should enable a man to grow in the inner freedom that will enable him to live his vocation more fully and wholeheartedly. The call to be a Jesuit involves an inter-play between two aspects of his human reality:

1. his capacity for God-centeredness and self-transcendence, and
2. his limited freedom in a broken world.

<sup>1</sup> These reflections are a précis and an adaptation of an article by Peter Egenolf entitled "Vocation and Motivation: The Theories of Luigi Rulla," *The Way*, 42/3 (July 2003), pp. 81-93.

<sup>2</sup> Peter-Hans Kolvenbach, "Talk with Formators and Professors" (Bogota, Columbia, October 28, 2001).

Thus the Jesuit vocation occurs within a fundamental dialectic shaped by two opposing tendencies: his capacity for self-transcendent companionship with Jesus, and limitations on his freedom that can impair this companionship.



**Figure 4:** The fundamental dialectic of Jesuit formation

A Jesuit in formation is not simply endowed with a capacity for God-centeredness and self-transcendence. He also finds himself to be a man who is finite and limited in his existential freedom. He needs to become increasingly aware of his strengths and capacities, and his weaknesses and limitations. Unrecognized limitations can restrict, to a greater or lesser extent, the possibility of his self-transcendence towards God.

Even when a Jesuit in formation consciously attempts to fully integrate himself into the apostolic body of the Society of Jesus and appropriate the values and ideals of Jesuit life, his real relationships and behavior may in fact be determined by unconscious needs and attitudes in conflict with these values. There can be mismatches between his ideal self and his real self. A Jesuit might, for example, have inferiority feelings, or repressed sexual or aggressive impulses, arising largely from buried or un-integrated childhood experiences. In later life, these may find expression in excessive needs for security, harmony, affirmation, recognition or emotional attention. These restrictions on human maturity impede spiritual growth and apostolic effectiveness.

Experience shows that failure to work through psychological issues that a Jesuit may exhibit in formation can mean that, later in life, superiors, community members and lay colleagues have to deal with an unhappy, dysfunctional and apostolically unavailable Jesuit. If Jesuit formation is to promote human maturity, it must draw on methods and ideas from the realm of psychology. In addition to the internalization of the values associated with our way of proceeding in the Society of Jesus, working through his psychological blocks with a therapist may help a Jesuit in formation. Therapy may help him overcome his lack of freedom so that he can, with God's grace, transcend himself and become centered on the love of God and neighbor. By working through his unconscious inconsistencies, a Jesuit may be helped to grow in inner freedom and maturity, and to accept and internalize the values of Jesuit life. Alternatively, he may be helped to maturely choose another form of Christian vocation.

In terms of spiritual growth, experience shows that some Jesuits who make the Spiritual Exercises are not converted, changed or transformed by the experience. Fr. Kolvenbach, in a letter to the whole Society of Jesus, writes about a certain contrast that some Jesuits have noticed between: (i) what ought to happen in the life of one who has made the Exercises, and (ii) what actually happens in some cases.

A number of men ask themselves about a contrast they find between the recognition of the Exercises as a ‘privileged place’ (General Congregation 32.209) of our experience of Christ, and a fairly frequent lack of apostolic availability...The Spiritual Exercises ought to ‘pour into us the spirit of magnanimity and indifference, of firm decision and reformation ...of our activity or of the means of reaching the goal more successfully’ (GC 31.365).<sup>1</sup>

Yet Fr. Kolvenbach notes that among some Jesuits who have made the Exercises there is:

diminished apostolic vigor resulting from a lack of active and real ‘indifference’ with regard to ‘all creatures’ (Sp. Ex. 23), and with regard to our life-circumstances, our actual apostolic work, our method of working and our vision of the Church and the world... The Exercises can only tend toward the ‘magis’ of service if they are lived by persons who are spiritually free and mature (GC 31.83), and who bridge the dichotomies between contemplation and action, between desire and practice.<sup>2</sup>

How is it that the Spiritual Exercises — justly famous for helping human and spiritual growth — so often produce fruits that do not go further and that do not prove more productive? It would seem in these cases that the exercitant does not possess the freedom to enter fully into the transformative process offered in the Exercises.<sup>3</sup> The Spiritual Exercises — which are rightly the centerpiece of formation in the Society of Jesus — can be rendered ineffective by an exercitant who resists opening himself to God because of the residues of the past such as affective deprivation. It may be that “problems of an evidently psychological nature cannot be resolved by the Exercises.”<sup>4</sup>

### **15. Forming a contemplative in action: openness to growth through new experiences**

In Annotation 5 of the Spiritual Exercises, Ignatius writes:

It will be very profitable for the one who is to go through the Exercises to enter upon them with magnanimity and generosity toward his Creator and Lord, and to offer Him his entire will and liberty, that His Divine Majesty may dispose of him and all he possesses according to His most holy will.

The magnanimous and generous exercitant has the interior freedom and openness to allow “the Creator to operate within His creature, to convert, to change, to transform utterly in love.”<sup>5</sup> A Jesuit in formation needs to show magnanimity and generosity not only during his journey through the Spiritual Exercises but at every stage of his formation. Another way of expressing this is openness to experience. Openness to experience is defined as “a propensity to adjust beliefs and behaviors when exposed to new types of information or ideas.”<sup>6</sup> It might manifest itself in a range of ways: creativity, attentiveness to affective movements, curiosity, readiness to try new experiences, a willingness to re-examine the values one has grown up with. Some questions one might ask of a Jesuit in formation in relation to openness to experience are:

- Is he open to being formed?

---

<sup>1</sup> Peter-Hans Kolvenbach, “Jesuit Life in the Spirit,” *Acta Romana Societatis Iesu* 20 (1989), p. 170-182.

<sup>2</sup> Ibid.

<sup>3</sup> Franco Imoda, *The Spiritual Exercises and Psychology* (Editrice Pontificia Universita Gregoriana, 1996), p. 30

<sup>4</sup> Imoda, *The Spiritual Exercises and Psychology*, p. 36.

<sup>5</sup> Peter-Hans Kolvenbach, “Discourse to the Rome Consultation” (18th February, 2002.)

<sup>6</sup> Oliver P. John, “The ‘Big Five’ Factor Taxonomy: Dimensions of Personality in the Natural Language and Questionnaires,” in L. A. Pervin (Ed.), *Handbook of Personality* (New York: Guilford Press, 1990), pp. 66-100.

- Is he open to God's transformative love?
- Is he willing to relinquish false images of God and self and take on truer ones?
- Is he transparent in his conversations?
- Is he willing to change his view of the world given new evidence?
- Is he willing to have his frames of reference challenged?
- Can he be critically reflective on his familial, cultural and religious frames of reference?
- Is he open to having his perspectives transformed?

Jesuit formation demands a high degree of openness to experience including openness to experiencing God, the unexplored self, other people, new ideas, new frames of reference, other cultures, other languages, the Society, the poor, the church, other religions, and so on.<sup>1</sup>

## 16. Further resources on the Asian context in which formation takes place

One of the critiques of earlier drafts of this document is how few indicators are specific to the Asia Pacific situation. It is recommended that both formators and those in formation make use of two documents which outline well the Asian context in which formation is happening: (i) *Ecclesia in Asia*, and (ii) the *Report of the Social Mapping Project*.

(i) ***Ecclesia In Asia*** is the Post-Synodal Apostolic Exhortation of the Holy Father John Paul II to the Bishops, Priests and Deacons, men and women in the Consecrated Life and all the lay faithful on Jesus Christ the Saviour and His mission of love and service in Asia: "...that they may have life, and have it abundantly" (*Jn* 10:10). The document can be found at:

[http://www.vatican.va/holy\\_father/john\\_paul\\_ii/apost\\_exhortations/documents/hf\\_jpii\\_exh\\_061119\\_99\\_ecclesia-in-asia\\_en.html](http://www.vatican.va/holy_father/john_paul_ii/apost_exhortations/documents/hf_jpii_exh_061119_99_ecclesia-in-asia_en.html)

(ii) ***Social Mapping Project*** In early 2009, the Jesuit Conference of Asia Pacific initiated a social mapping project which aimed to take stock of the social concerns in which Jesuits and their collaborators were currently engaged and to explore possibilities for international co-operation. Information gathering and analysis were carried out and completed by mid-2010. A "Report of the Social Mapping Project" has been produced. The document can be downloaded from the JCAP website: <http://sjapc.net/content/report-social-mapping-project>.

---

<sup>1</sup> Rigidity is the opposite of openness to experience. A man with a rigid personality is unlikely to be suited to formation in the Society of Jesus.