

MARKETING - REFLECTION



I ask for what I desire as we begin this topic



I pray that my entire being become open to God's grace



I imagine these texts being addressed to me, and note my response

Grace: To understand those who our institution aims to help so that we can serve them better

This principle [love] is the starting-point for understanding the great parables of Jesus. The rich man (cf. Lk 16:19-31) begs from his place of torment that his brothers be informed about what happens to those who simply ignore the poor man in need. Jesus takes up this cry for help as a warning to help us return to the right path. The parable of the Good Samaritan (cf. Lk 10:25- 37) offers two particularly important clarifications. Until that time, the concept of “neighbor” was understood as referring essentially to one’s countrymen and to foreigners who had settled in the land of Israel; in other words, to the closely-knit community of a single country or people. This limit is now abolished. Anyone who needs me, and whom I can help, is my neighbor. The concept of “neighbor” is now universalized, yet it remains concrete. Despite being extended to all mankind, it is not reduced to a generic, abstract and undemanding expression of love, but calls for my own practical commitment here and now. The Church has the duty to interpret ever anew this relationship between near and far with regard to the actual daily life of her members. Lastly, we should especially mention the great parable of the Last Judgement (cf. Mt 25:31-46), in which love becomes the criterion for the definitive decision about a human life’s worth or lack thereof. Jesus identifies himself with those in need, with the hungry, the thirsty, the stranger, the naked, the sick and those in prison. “As you did it to one of the least of these my brethren, you did it to me” (Mt 25:40). Love of God and love of neighbor have become one: in the least of the brethren we find Jesus himself, and in Jesus we find God.

Benedict XVI, “Deus Caritas Est”

Ignatius, at one point in the *Constitutions*, even boldly states that the singular “end which the Society seeks [is] the perfection and aid of its fellowmen [*sic*] unto glory to God,” and that a candidate ought to be disposed to “better save and perfect his own soul by helping other souls, his neighbors.” O’Leary supports this: “in the debate about whether the Institute has one end or two, we must come down uncompromisingly on the side of the former. The Institute exists... to help souls, to engage in mission. This is its only end.” And Nadal says it this way: “Alas, then, for us if we strive only for our own salvation! That is not our grace; that is not our vocation. It is a good occupation, indeed, but not ours.”

Richard J. Baumann SJ - *Our Jesuit Constitutions: Cooperation as a Union*

QUESTIONS FOR REFLECTION

Who is your “neighbour”? Who are you called to help? Who needs what your institution can offer? And who can you help with what you have?