

# GENERAL INTRODUCTION - INPUT

## INTRODUCTION

The purpose of the leadership journey until now has focused on building capacity in:

- Module 1 - Growing self-awareness and reconnecting with our leadership calling.
- Module 2 - Exploring the interpersonal dimension and focusing on developing capacity to communicate and relate to others and work as apostolic bodies engaged in one mission.
- Module 3 - Developing knowledge and structures of our units/institutions to better serve the mission entrusted to us.

In this Module 4, one of our main goals is to learn to respond to the challenges of a complex and suffering world with creativity, passion, and depth.

## MAIN IDEAS

### Leadership for frontier mission

I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: "Give them something to eat" (Mk 6:37) - Evangelii Gaudium [49]

### Goals and learning outcomes

Module 4 will mainly focus on the following key themes of leadership for frontier mission:

**Understanding the context:** This section will mainly focus on gaining a deeper understanding of current challenges and opportunities in our VUCA world, reflecting on our experience of change and insecurity, savouring the faith tradition from which we come and learning from the experience of early jesuits - How did they manage the insecurity of their time?

**Growing in adaptability:** What implications do complexity and volatility have on our understanding, exercise and development of leadership? How does the current context affect the challenges we face and how we exercise leadership? How do we build leadership capacity to handle the world's increasing complexity? Content will draw insights from adaptive leadership (Ronald Heifetz), Theory U (Otto Scharmer), and their link to the Ignatian Tradition (mainly the role of freedom and indifference).

**Practices for leadership at the frontiers:** Our complex environment leads us to new challenges, ethical dilemmas, and risks of fallbacks. The section will provide helpful practices to support leaders' work in these environments. This includes: exploring how to identify key stakeholders and reach out for support, exploring how to lead in times of crisis, growing awareness about ethical considerations, fostering creativity and innovation, managing the risks of fallbacks and the dangers of adaptive work, engaging in context with other leaders who work at the frontiers and respond to the urgent needs of the marginalized,... Note: many practices and exercises shared in the previous modules will come in handy in this module as well.

**Living the mission:** The mission that binds us together gains new meaning and urgency in the light of our current challenges. Responding to the needs of the world today and the aspirations of the men and women of our time, requires that we examine our mission anew. Strengthening and renewing our dedication to our collaborative mission is the focus of this section.

In addition to the aforementioned sections, you will get the opportunity to integrate the learning that took place over the course of the programme. You will be able to reflect on the progress across the various modules and establish a growth path for the future.

Just like the previous modules, learning will happen across three different dimensions:

Being	Knowing	Doing
<ul style="list-style-type: none"> <li>◆ Holding steady spiritually, remaining faithful to our values and purpose in a situation of turbulence and complexity, and drawing energy from our relationship with God</li> <li>◆ Gradually increasing inner freedom</li> <li>◆ Developing openness to the experience of reality at the frontiers and a readiness to see how we personally interact with it.</li> <li>◆ Accepting our vulnerabilities as a place of strength that enable us to connect and help others who are also vulnerable</li> <li>◆ Letting the goodness and graces of the frontiers touch us so that we see beyond pain and failure</li> <li>◆ Developing courage to respond to the call for creative ministry</li> <li>◆ ...</li> </ul>	<ul style="list-style-type: none"> <li>◆ What did the first Jesuits do in situations of great change</li> <li>◆ How the Society dealt with the Suppression in 1773</li> <li>◆ Change Theory and Chaos Theory</li> <li>◆ Adaptive Leadership</li> <li>◆ Theory U</li> <li>◆ The VUCA world</li> <li>◆ Creativity and Innovation Models</li> <li>◆ Managing Stakeholders</li> <li>◆ ...</li> </ul>	<ul style="list-style-type: none"> <li>◆ Learning to see the bigger picture – the mission beyond our mission</li> <li>◆ Thinking out of the box</li> <li>◆ Managing through uncertainty and change as part of our work</li> <li>◆ Developing skills for diagnosing new challenges</li> <li>◆ Learning how to work in polarities (e.g. Technical vs. Adaptive)</li> <li>◆ Communicating effectively with various stakeholders</li> <li>◆ ...</li> </ul>

### IGNATIAN NOTE

On the next page you will find an extract from the complementary norms of the Constitutions of the Society of Jesus called: “The Mission of the Society Today” (Part VII The Mission and Ministries of the Society). This text beautifully express the central point of this module. “Only by recapturing a sense of Jesuit mission from the Society’s beginnings can we discern and appropriate an understanding of Jesuit life and mission in today’s context.” See Pham & Fernández (2016)

## Part VII THE MISSION AND MINISTRIES OF THE SOCIETY

### CHAPTER 1: THE MISSION OF THE SOCIETY TODAY

245 The mission of the Society today [...] aims at the realization of the Kingdom of God in the whole of human society, not only in the life to come but also in this life. This mission is a single but complex reality, which is expressed in a variety of ways; namely, through the interrelated dimensions of the witness of one's life; of proclamation, conversion, inculturation, and of the establishment of local churches; and also through dialogue and the promotion of the justice desired by God. [...]

246 Conditions for carrying out this mission are the following:

1° A **continuing personal conversion**, finding Jesus Christ in the brokenness of our world, living in solidarity with the poor and outcast, so that we can take up their cause under the standard of the cross. Our sensitivity to such a mission will be most affected by frequent direct contact with these friends of the Lord, from whom we can often learn much about faith. Some **insertion into the world of the poor should therefore be part of the life of each member**, and our communities should be located among ordinary people wherever possible.

2° A dialogue, born of respect for people, especially the poor, in which we share their cultural and spiritual values and offer our own cultural and spiritual resources, in order to **build up a communion of peoples** instructed by God's Word and enlivened by the Spirit as at Pentecost. In such a dialogue, we come into contact with the activity of God in the lives of other men and women, and we try to enable people to become aware of God's presence in their culture. This dialogue is also necessary in the so-called post-Christian cultures, based upon a sharing of life, a shared commitment to action for human development and liberation, a sharing of values and a sharing of human experience.

3° A **deep respect for everything that has been brought about in human beings by the Spirit** who blows where he wills; attention to the global desire for a contemplative experience of the divine; a desire to be enriched by the spiritual experiences and ethical values, theological perspectives, and symbolic expressions of other religions.

4° A desire to **embody Christ's ministry of healing and reconciliation** in a world increasingly divided by economic and social status, race and ethnicity, violence and war, cultural and religious pluralism.

5° A **closer collaboration with others**, especially with the laity, with other members of local churches, with Christians of other denominations, with adherents to other religions, and all who hunger and thirst after justice; in short, with all who strive to make a world fit for men and women to live in, a world where the brotherhood of all opens the way for the recognition and acceptance of Christ Jesus and God our Father.

6° A more **profound spiritual experience** through the Spiritual Exercises, **by which we continually renew our faith and apostolic hope** by experiencing again the love of God in Christ Jesus. We strengthen our commitment to be companions of Jesus in his mission, to labor with him in solidarity with the poor for the establishment of the Kingdom.

7° All the major problems of our time have an international dimension. On our part, great **solidarity and availability and real openness to change** will be necessary, even as we remain firmly rooted in our own culture, in order to foster the growth of cooperation and coordination throughout the whole Society, in the service of the worldwide mission of the Church.

8° We must therefore have an **operative freedom**: open, adaptable, even eager for any mission that may be given us. Our desire is an unconditional consecration to mission, free of all worldly interest and free to serve all men and women. Our mission extends to the creation of this same spirit of mission in others.

## FINAL THOUGHT

To close this introduction, here are two texts quoting Fr. Jerónimo Nadal SJ that are relevant to this discussion:

“Paul [apostle] signifies our ministries for us,” writes Father Nadal—the first Jesuits knew that the search for the lost sheep would lead them to the frontiers of the Church—certainly to the geographical frontiers, but also to the crossroads where the burning demands of humanity confront the Good News of the Lord, which is the true answer to these demands. Pope John Paul II included within this apostolic dynamism a strong commitment “to social work and to the service of the least of humanity,” but he also emphasized that “this dimension should never be separated from the global service of the evangelizing mission of the Church which is responsible for the salvation of every person and of the entire person, because of our supernatural destiny.” (AR XXI, 904). - Peter-Hans Kolvenbach SJ (Review of Ignatian Spirituality XXXVIII, 3/2007

“There is also a house that should console us greatly, and that is, the pilgrimage or mission to the various parts [of the world] in order to help souls. So that, fortunately, through this pilgrimage or mission we have the whole world as our home. These mis-Ignatius, who constantly sees in all his works that we [Jesuits] ought to be ready and available to go out to the whole world.” - See “Pilgrims in Community at the Frontiers” Pham and Fernandez.

## EXPECTED LEARNINGS AND OUTCOMES

1. Setting the foundation of the module and linking it to the previous modules
2. Introducing the roadmap and clarifying the scope
3. Getting an intuition of the importance of going out to the world

*“Yesterday I was clever, so I wanted to change the world. Today I am wise, so I am changing myself”*

***Jalāl ad-Dīn Muhammad Rūmī***