



AUSTRALIAN  JESUITS

Province Orientation



Partners from Jesuit Ministries in Sydney with Fr Jorge Serrano SJ (third from left) on rooftop of St Aloysius' College, Milsons Point, 13 November 2018

January 2019 Edition for Induction

Welcome	3
Our Spirituality	4
Our Mission	6
Our Province.. ..	8
Our People	9
Our Ministries and Works	10
Our Governance	11
Our History:	
- <i>Ignatius and the early Jesuits</i>	12
- <i>Arriving in Australia</i>	13
- <i>Becoming a Province</i>	14
- <i>A Timeline</i>	15
Terms and Phrases	21

Dear Friends,

Welcome to this booklet – an orientation to the Australian Jesuit Province. In recent years the Australian Jesuits have become happily aware that our Province cannot be described without including our colleagues, employees and the volunteers who labour alongside us in the Lord’s vineyard. Welcome to our company!

This introductory guide sets out the history, spirituality and culture of the Australian Jesuit Province. You will find in it our mission statement, the values and goals we pursue and a list of the works we are involved in. Many of you will be entrusted with responsibility for aspects of the mission of the Australian Jesuit Province. I hope you will come to see your shared life with us as a mission rather than a set of tasks to be accomplished.

The heart of Jesuit ethos or culture is the spirituality promoted by the *Spiritual Exercises* of Saint Ignatius, the founder of the Jesuits. It was a spirituality he developed as a lay person, and one we delight in sharing with our lay colleagues. Ignatius documented his own search for God in the *Spiritual Exercises*, a methodology that attracted others to become companions of one another, as “friends in the Lord”. The *Spiritual Exercises* offer a school of prayer and a means of finding that most precious gift, freedom, once we recognise how deeply God loves us despite ourselves. Praying in this spirit allows us to overcome our preoccupation with self and free up our energies to serve others.

In 1540, at the time Ignatius and companions saw the Society of Jesus officially approved, the Pope gave them a threefold mission. Their first task – one we still share with our companions – is to make known the word of God. Second, we aim to help people to interiorise that Gospel (through shared learning, conversation and by praying the *Spiritual Exercises*). Third, we work at putting God’s word into practice by serving others, especially those in greatest need. Together we aim to become “companions for a faith that does justice”. This is a goal that inspires individuals and ministries across Australia, and sustains us in reaching out beyond our shores to people in need.

During his years administering the fledgling Society – sending its members around the known world and even beyond it – Ignatius spent much of his time writing the *Constitutions of the Society of Jesus*. Together with the decrees of the Jesuit General Congregations (35 of them since 1540) these founding documents set out criteria that help us find ways, helpful and relevant, to respond to God’s word and to others’ needs.

Our work as a Province involves much more than using professional skills to serve others well. We minister in the name of Jesus and the Gospel, discerning as we go the “way of proceeding” shaped by Ignatius. While respecting the dignity of every person, we seek the kind of right order (or justice) in which God’s people can thrive. We, together with our Ignatian companions, participate in the mission of the Catholic Church, and celebrate our identity as Catholics through prayer, ritual and sacrament.

Wherever you live and work, you are invited to build communities that demonstrate the Australian Jesuit Province’s core values: to be welcoming, discerning and courageous. You are invited, together with others who share a call to mission with the Jesuits, to be companions promoting a faith that does justice. May you find these pages informative, inviting and inspirational.

Brian McCoy SJ
Provincial

Ignatian spirituality offers us a way to deepen our desire and commitment to help others, especially those in more urgent need and with less hope of help.

Ignatius Loyola

Ignatian spirituality is based on the spirituality of Iñigo Lopez de Loyola, later known as Saint Ignatius of Loyola. Ignatius was born in the Basque region of northern Spain in 1491. He was a person of many gifts: personal courage, leadership ability, strong and charming personality, and skills of diplomacy.

God led Ignatius through a serious leg wound at the battle of Pamplona, reading the life of Christ and the lives of the Saints, the failure of his own plans for serving God, studies at several universities, and suspicion from the Church, to gather like-minded university students and, in time, found the Jesuits. Ignatius had such devotion to Jesus that the order was called 'Companions of Jesus', though it has come to be known in English as the Society of Jesus.

The Spiritual Exercises and the Constitutions of the Society of Jesus

From the time he was wounded at Pamplona, Ignatius carefully noted the movements of God's spirit in his life and his response to them. These thoughts of Ignatius, the layperson seeking God, were to become the *Spiritual Exercises*. They are the story of his spiritual journey and religious experience. The spirituality of the *Spiritual Exercises* continues to transform the lives of women and men, Religious, clergy and lay, who desire greater freedom to give and receive love more generously.

Under God's guidance and with communal reflection, Ignatius and his companions translated their vision into apostolic strategies, namely: to choose to be with Christ, as servants of his mission, to be with people where they dwell and work and struggle, to bring the Gospel into their lives and labours. As 'friends in the Lord', Jesuits are sent on challenging missions. The *Constitutions of the Society of Jesus* set down what it means to be a community on mission.

Seeking and finding God in all things

Ignatius learned to reflect upon the events of each day and to become aware of where God had touched him during that day. He discovered that the whole of life was a pilgrimage in which he needed to be attentive and sensitive to the Spirit guiding him. He learned how to share these valuable lessons with women and men who felt a desire to be more generous towards their Lord, a generosity characterized by love which was manifested more in deeds than words. Today, families, workplaces and communities who embrace Ignatian spirituality and way of proceeding continue to be shaped by the dynamic of prayerful reflection on experience leading to more generous and effective service.

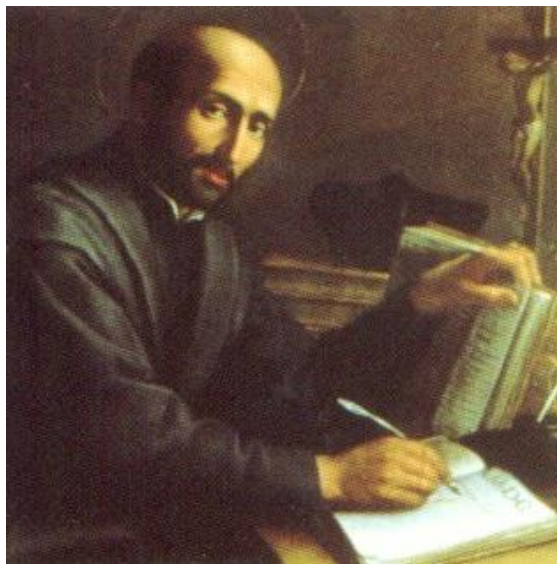
For Ignatius, the desire to help people found two principal outlets: helping the needy and engaging in spiritual conversation. Ignatius saw an intimate connection between spiritual conversation and the *Spiritual Exercises*. Spiritual conversation relies on an attentive heart shaped by prayer, listening characterized by openness to the other, and thoughtful consideration of how the fruit of this conversation might move us, with others, to action for the greater good of self, others, creation, and God.

A faith that does justice

Ignatius' desire to help people where they are remains pivotal in the nurturing of a faith imbued with charity that acts justly. At the international meeting of the Jesuits in 1995 (General Congregation 34) it was recognized that faith constantly invites the promotion of justice, entry into cultures and openness to other religious experiences. Justice relies on communicating faith, transformation of cultures and collaboration with other traditions. Inculturation requires communicating faith with others, dialogue with other traditions and commitment to justice. There can be no dialogue without sharing faith with others, evaluating cultures and deepening our concern for justice.

In March 2008, General Congregation 35 affirmed that the service of faith and the promotion of justice must be kept united. Faith and justice - it is never one without the other.

Ignatius knew that purposeful, prayerful reflection on experience develops an awareness and desire to respond to God's constant invitation to act. We act with Christ's generosity in whatever we do, no matter the position we hold or our background and experience. With Ignatius, we develop a realistic and grateful understanding of ourselves and the way God is calling us to act with intelligent compassion and forgiveness. God's enduring love allows us to welcome all creation imaginatively and responsibly.



Call to Mission

*The Spirit of the Lord has been given to me,
for the Lord has anointed me.
The Lord has sent me to bring the good news to the poor,
to proclaim liberty to captives
and to the blind new sight,
to set the downtrodden free,
to proclaim the Lord's year of favour
(Luke 4:18-19)*

*In the name of Jesus
in the spirit of Ignatius
companions
for a faith that does justice*

CALLED TO:

Spiritual Freedom

Spiritual Conversation

Spiritual Creativity

FOUNDATIONS FOR MISSION

Ignatian Spirituality

Solidarity between Jesuit and Lay

Mission with the Poor

Mission Reflection

The Australian members of the Society of Jesus, the Jesuits, welcome the many friends and colleagues who share our life, work, prayer and decision-making. Together we companions of the Australian Jesuit Province are discovering a shared Ignatian identity, spirit and mission. Together we provide an Ignatian presence across Australia, Asia and Oceania, and wherever Australian and New Zealand Jesuits live and work.

In the name of Jesus - in the spirit of Ignatius

Through the *Spiritual Exercises*, Ignatius Loyola offers a way of life and service. The Exercises challenge Jesuits and companions alike to live 'a way of the heart' with Jesus at its centre, labouring with him to make visible the reign of God. We are guided by Jesus and by the stories and values we discover in the Gospels.

companions

For Jesuits, the word 'companions' is resonant with history. Ignatius Loyola and his first followers described themselves as companions, and asked God to accept them as companions of Jesus. They were eager to accompany Jesus on mission and to discern God's Spirit at work in every culture. Jesus continues to captivate hearts and minds, and summons new companions. Lay, Religious, Jesuit, we all respond to Jesus' call.

for a faith that does justice

Our mission requires a faith that cherishes God's world and a hope focused on making a difference, for the greater glory of God. Our mission requires energy, planning and long-term commitment. Whether we are in research, advocacy, education, theological reflection, administration, welfare work or hands-on fieldwork, we are all on mission. Christ sends us into the world, moved by the cry of the poor that finds voice in Mary's Magnificat (Luke 1:46-55). Jesus, the poor man, stands in solidarity with those made poor.

Who are we as a Province?

Iñigo de Loyola and his companions founded the Jesuits in 1540. The Austrian Jesuits arrived in South Australia in 1848 and the Irish Jesuits in Melbourne in 1865. Today the Australian Province - Jesuits and companions together - is striving to discern how and where God is calling us to engage in the crucial struggle of our times, namely to live by faith and to act justly. We are prophets and pragmatists, advocates and interpreters, doubters and believers, forgivers and forgiven, saints and sinners. We enter into conversation with people of many cultures and with those estranged from the church.

Our desire is to walk with companions who accompany, serve and plead the cause of those made poor. We commit ourselves strongly to those who lack voice and need asylum, those who have inadequate income, the homeless and those who struggle to live decently. We hope to work with people of good will to bring about structural change for justice. We encourage our fellow women and men to witness to the Gospel in the world. We desire hearts more compassionate and a world more just

We strive to be inwardly free to go boldly wherever we are sent, to be mobile and creative in our ministry. We stand ready to respond to requests, local and international, from the church and from the broader community. We seek to promote reflective habits of mind that lead to action for social change. We seek to engage imaginatively with the world.

We hope to foster communities of hospitality, compassion and reconciliation, entering into genuine relationships, both in celebration and in sorrow. We seek to be based in faith communities that are prayerful and discerning. We aspire to honour human experience, to sift desire and to find God in all things. As companions we strive to be welcoming, discerning and courageous.

The Australian Jesuit Province consists of Australia and New Zealand, with occasional involvement in Papua New Guinea and the Pacific:



The Australian Province is part of the Jesuit Conference of Asia Pacific (JCAP)

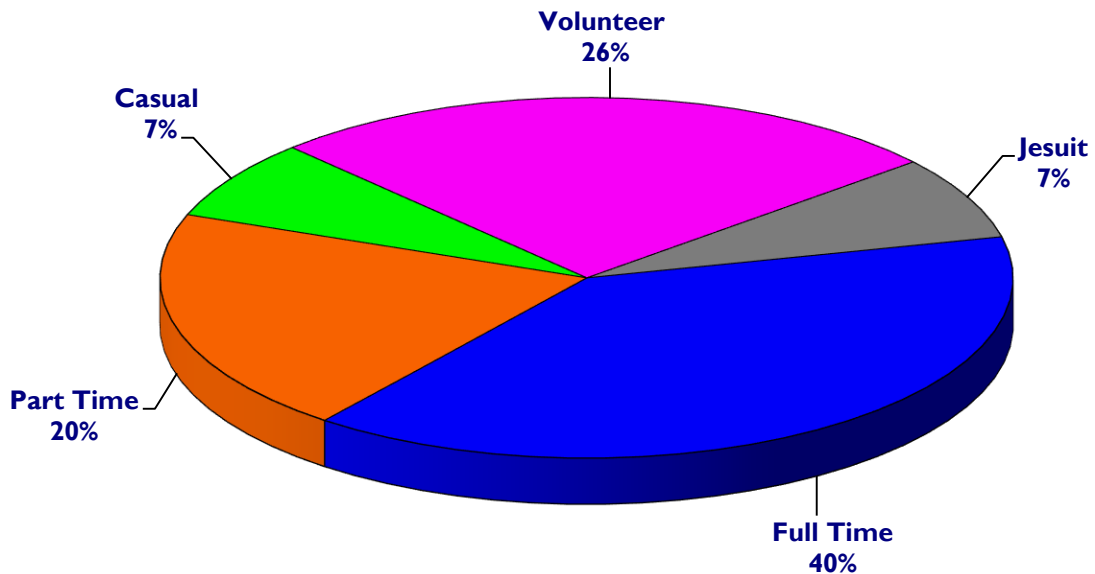
Asia Pacific includes	POPULATION	NO. JESUITS
Japan	127,001,233	176
China	1,415,045,929	149
South Korea	51,164,435	158
Vietnam	97,010,269	244
Philippines	107,387,844	248
Indonesia	268,304,474	335
Australia	24,947,100	110
REGIONS	Malaysia/Singapore (46), Thailand (30), Micronesia (17), East Timor (33)	
MISSIONS	Myanmar (34), Cambodia 8)	

* In 2019 there are 110 Jesuits who are part of the Australian Province, comprising 94 priests, 6 brothers and 10 scholastics. There are 16 Australian Province Jesuits working or studying overseas. In addition there are 19 Jesuits from other Provinces either working or studying in the Australian Province.

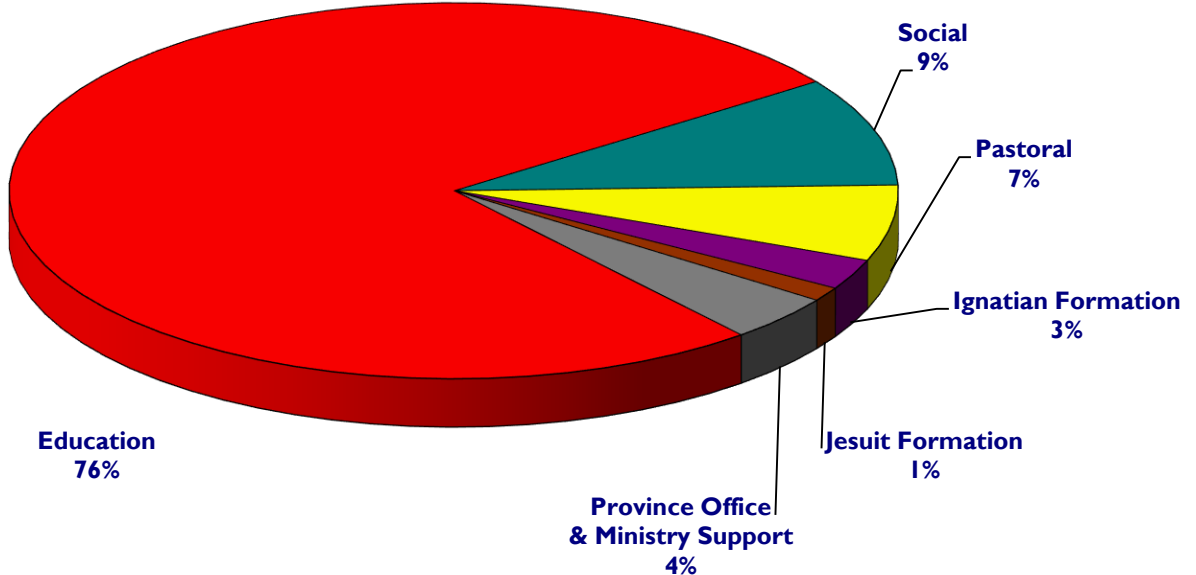
**As of 22 January 2019 there are 15,576 Jesuits
in the world across 6 Conferences:**

CONFERENCES	NO. JESUITS	NO. PROVINCES
Africa & Madagascar (JESAM)	1,631	8
Latin America (CPAL)	2,114	12
Canada - USA	2,364	7
South Asia (JCSA)	4,060	18
Europe (CEP)	4,120	21
Asia Pacific (JCAP)	1,553	7

Over 2000 companions engaged on mission...



...in our diverse Ministries



Our Ministries and Works

Over 40 Works in diverse fields:

Ignatian Formation	Jesuit Formation	Social Ministry	Education Ministry	Pastoral Ministry	Communications & Development
<p>Forming companions as contemplatives in action</p> <p>Centres of Ignatian Spirituality (CIS)</p> <ul style="list-style-type: none"> - Campion, Kew - Canisius, Pymble - Faber, Toowong - Sevenhill - Loyola, Norwood <p>Jesuit College of Spirituality</p> <p>First Spiritual Exercises (FSE)</p> <p><i>Companions in the Ministry of the Ignatian Spiritual Exercises</i></p> <p><i>Christian Life Community (CLC)</i></p> <p><i>Apostleship of Prayer/The Pope's Worldwide Prayer Network and Eucharistic Youth Movement</i></p>	<p>Life long formation of Jesuits for Mission</p> <p>Vocations/ Candidacy</p> <p>Novitiate</p> <p>Faber House</p> <p>Jesuit Theological College</p> <p>Regency</p> <p>Board of Special Studies</p> <p>Tertianship</p> <p>Aged Care</p>	<p>A faith that does justice through love of the poor</p> <p>Jesuit Social Services</p> <ul style="list-style-type: none"> - Youth & Adult Justice - Justice Housing - Perry House - Connexions - Support after Suicide - Jesuit Community College Collingwood - Settlement and Community Building: Central Australia, Western Sydney - African Australian Inclusion - Social enterprises - The Outdoor Experience <p>Jesuit Mission</p> <p>Jesuit Refugee Service</p> <p>Ministries among Aboriginal and Torres Strait Islander Peoples</p> <p>The Cardoner Project</p> <p><i>Gonzaga network</i></p> <p>Ecology</p> <p>Just Leadership</p> <p>The Bridge Community, Bathurst</p>	<p>Learning to Serve Serving to Learn</p> <p>Jesuit Schools</p> <ul style="list-style-type: none"> - Redfern Jarjum College - St Ignatius' College Riverview - St Aloysius' College Milsons Point - St Ignatius' College Adelaide - Xavier College Kew <p><i>Companion Schools</i></p> <ul style="list-style-type: none"> - Loyola Senior High School Mt Druitt - John XXIII College Perth - Loyola College Watsonia - St Ignatius College Geelong - Xavier Catholic College Hervey Bay - Xavier Catholic College Ballina <p>Tertiary and Intellectual Apostolate</p> <ul style="list-style-type: none"> - Newman College - Xavier House - Jesuit Theological College - Jesuit College of Spirituality - Jesuits involved with universities <p>Union of Jesuit Alumni/ae</p>	<p>Building welcoming outreaching communities</p> <p>Jesuit Parishes</p> <ul style="list-style-type: none"> - Our Lady of the Way, Nth Sydney: St Mary's, St Francis Xavier, Star of the Sea - Holy Family Emerton - St Canice's Kings Cross - Immaculate Conception Hawthorn - Richmond Catholic Parish: St Ignatius', St James' - St Ignatius' Norwood - St Aloysius' Sevenhill including Clare, Riverton, etc <p>Migrant Chaplains</p>	<p>Using media to communicate the Gospel. Building Province identity and sustainability.</p> <p>Jesuit Communications</p> <ul style="list-style-type: none"> - Australian Jesuit News - Eureka Street - Australian Catholics - Australian Catholics Parish Life - Madonna - Companions - Faith Doing Justice - www.pray.com.au <p>Australian Jesuit Foundation</p> <p>Sevenhill Cellars</p> <p><i>Catholic Film Office</i></p>

19 Jesuit Communities in Australia

Vic

- Faber, Parkville (24)
- Xavier, Kew (6)
- Newman, Parkville (3)
- Campion, Kew (13)
- Manresa, Hawthorn (4)
- St Ignatius, Richmond (3)
- 'Park Drive', Parkville (4)
- Andrew Bobola, Richmond (4)

NSW

- St Canice's, Kings Cross (2)
- Loyola, Mt Druitt (7)
- Arrupe, Pymble (11)
- Sacred Heart, North Sydney (6)
- St Ignatius, Riverview (4)
- Gonzaga, Milsons Point (7)

ACT

- Xavier House, Yarralumla (3)

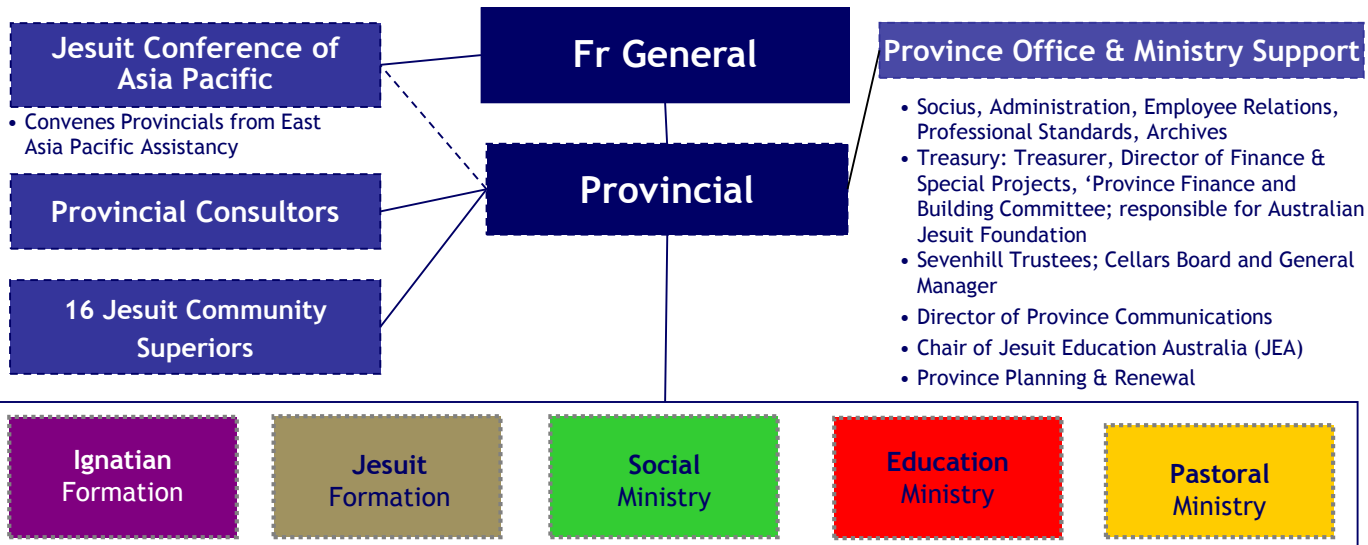
SA

- St Ignatius, Athelstone (2)
- Manresa, Norwood (2)
- Sadler House, Sevenhill (4)

NT

- Jesuits, Darwin (1)

Structure to support and enable Mission:



Ministry Delegates (supported by commissions and other groups)

- Provincial's Delegate for Ignatian Formation
- Provincial's Delegate for Jesuit Formation
- Provincial's Delegate for Social Ministry
- Chair of Jesuit Education Australia (JEA)
- Provincial's Consultant for Parishes

Province Boards and Councils to assist Works

- Jesuit College of Spirituality Council
- Board of Special Studies
- Formation & Jesuit Studies Committee
- Jesuit Social Services Board
- Jesuit Refugee Service Board
- Jesuit Mission Board
- The Cardoner Project Board
- The Bridge Community Advisory Committee
- JEA Board
- Jesuit School Boards:
 - Redfern Jarjum
 - St Ignatius' Riverview
 - St Aloysius' Milsons Pt
 - St Ignatius' Adelaide
 - Xavier College Kew
- Parish Councils

Province Directors of Works

- CEO Jesuit College of Spirituality
- Centres of Ignatian Spirituality Directors:
 - Campion, Kew
 - Canisius, Pymble
 - Sevenhill
 - Loyola, Norwood
 - Faber, Toowong
- First Spiritual Exercises
- Companions in Ministry of Sp. Exx President
- Christian Life Community (CLC) President
- Provincial's Assistant for Young Adults
- National Director of the Pope's Worldwide Prayer Network and Eucharistic Youth Movement
- Provincial's Assistant for Vocations
- Novice Director
- Dean Jesuit Theological College
- Superior Faber House
- Regency Coordinator
- Coordinator for Special Studies and Ongoing Formation
- Tertian Director
- Chief Executive Officer Jesuit Social Services
- Director Jesuit Refugee Service
- CEO Jesuit Mission
- The Cardoner Project Director
- The Bridge Community Leader
- Jesuit School Principals:
 - Redfern Jarjum
 - St Ignatius' Riverview
 - St Aloysius' Milsons Pt
 - St Ignatius' Adelaide
 - Xavier College Kew
- Companion School Principals & Chaplains:
 - Loyola Senior High School Mt Druitt
 - John XXIII Perth
 - Loyola Watsonia
 - St Ignatius Geelong
 - Xavier Catholic College Hervey Bay
 - Xavier Catholic College Ballina
- Provincial's Assistant for Intellectual Apostolate
 - Newman College
 - Jesuit Theol. College
 - Jesuit College of Spirituality
 - Xavier House
 - Jesuits involved with universities
- Jesuit Alumni/ae Convener
- Parish Priests of:
 - Our Lady of the Way: St Mary's North Sydney, St Francis Xavier Lavender Bay & Star of the Sea Kirribilli
 - Holy Family Emerton
 - St Canice's Kings Cross
 - Immaculate Conception Hawthorn
 - Richmond Catholic Parish: St Ignatius', St James'
 - St Ignatius' Norwood
 - St Aloysius' Sevenhill including Clare, Riverton/Manoora
- Migrant Chaplains

St Ignatius

To understand the Jesuits one must understand the context in which they were founded and their spirituality. Ignatius, the founder of the Jesuits, grew up in sixteenth century Europe, one of the “New Ages” of the world, the time of the Reformation and the Renaissance and the Age of Discovery. One of his brothers died in Mexico as a Conquistador, another brother died fighting against the Turkish armies. It was the era of great advances in new learning, discovering of new continents by Europeans, and the move of Europe towards the East, an age of great minds and artists, and of major religious upheaval. Another part of the context of Ignatius was the University of Paris, where he drew around him a group of fellow students; from the outset the Jesuits maintained an esteem for learning. Ignatius’ spirituality was partly but strongly expressed in a number of phrases, such as, “finding God in all things”; “love is found in deeds rather than words”; “for the greater glory of God”. It was a spirituality that said God is to be found in the world, not withdrawn from it, that all human endeavour can lead to God. It meant that Jesuits were soon involved in all types of activities, as missionaries, scholars, teachers, preachers, confessors, writers, artists, musicians and astronomers. Ignatius’ phrase “to love and to serve” sent them among the poorest of the poor, from African slaves to the Indians of South America. Their esteem for learning made them tutors of the Emperor of China.



Early Jesuits

It was a spirituality that encouraged imagination and reflection, and this saw great missionary innovations in India, Japan, China and South America. Respect for learning led them to found the first network of schools and colleges in Europe and the New World and earned them the description “the schoolmasters of Europe”. Large numbers of young men, some very talented and some very holy, were drawn to them, nurtured by a spirituality of companionship, first with Christ and then with each other as “friends in the Lord”. Being involved in so many areas and wielding significant influence, the Jesuits were also seen as strong and competent defenders of the Church in a time when Nation States were growing more powerful and rejecting the notion of the universal authority of the Church. For various reasons, but often to weaken the Church, the Jesuits were expelled from various countries, and when the Bourbon monarchs threatened schism from the Church unless the Jesuits were disbanded, the Pope ordered the suppression of the Society just before the French Revolution. Forty years later another Pope reconstituted the Jesuits and the Society of Jesus began again to grow, slowly and with a very strict and orthodox view, being “the Pope’s men”. This in turn brought them into trouble in the nineteenth century when the age of liberalism saw the Church as reactionary. To weaken the Church the Jesuits were again expelled from various European countries.

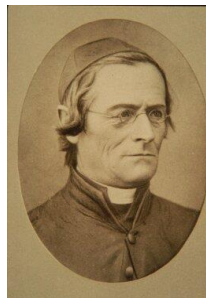


Arriving in Australia

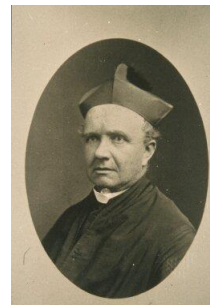
One such expulsion occurred from the Austrian Empire in 1848. It was a time when German emigrants were being encouraged to settle in the new colony in South Australia, and two young and hastily ordained Jesuits set off with a group of Silesian Germans, arriving “at the other end of the earth” on 8 December 1848, commencing the Jesuit work in Australia. It was a young, burgeoning and primitive colony, with a small population of poorly educated Catholics scattered thinly across a vast land. The great needs were pastoral care for a moving pioneering population, for the provision of schooling and for the training of a local priesthood.

These works, and a care for the Aboriginal people, occupied the Austrian Jesuits in the fifty-three years of their Mission in South Australia. They settled at Sevenhill out of poverty but there established a centre from which they undertook 1000-mile horseback journeys throughout the interior, built some thirty churches and a similar number of schools, established two schools of their own, a seminary, novitiate, mission centre and vineyards, and a twenty-year Mission to the Aborigines of the Northern Territory.

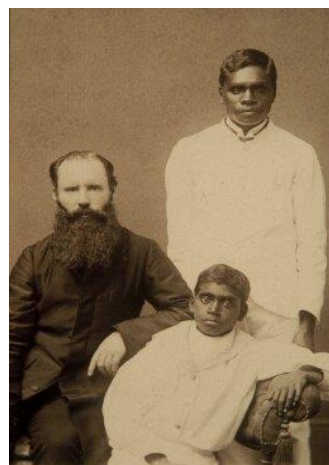
The early Australian Church was an Irish Church, and after a number of petitions the Irish Jesuits arrived in Melbourne in 1865, where they found a population which had grown five times in ten years as a result of the Gold Rushes. Again the need was for pastoral organisation, the forming of parishes, the training of local priests, and most especially education for a Catholic population that was largely illiterate. Just as Fr Alois Kranewitter, the pioneer Jesuit at Sevenhill, put his thumbprint on that Mission, so the first Irish Superior, Fr Joseph Dalton, exercised a huge influence on the Irish Mission. He sent Jesuits into St Patrick’s College, formed the Richmond and Hawthorn parishes, purchased the land for Xavier College, established St Aloysius’ College in Sydney, the North Sydney parish, and St Ignatius’ College, Riverview, as well as another school in Dunedin, New Zealand.



Fr Alois
Kranewitter SJ



Fr Joseph
Dalton SJ



Fr Donald MacKillop
Daly River Mission 1893



St Aloysius’ College, Sevenhill 1856

Our History: Becoming a Province

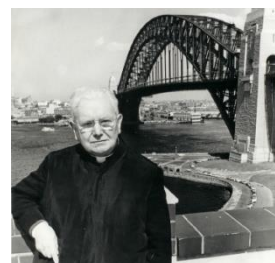
The Austrian Jesuits worked largely in rural districts, handing over parishes as diocesan priests became available. In Adelaide they were champions of the excommunicated Mary MacKillop. The Irish Jesuits included some figures of extraordinary calibre who became spokesmen for the Church in many areas. By 1901, when the Austrians and the Irish merged to form the Australian Mission, there were twelve Jesuit communities in Melbourne, Sydney, Sevenhill and Adelaide. Over the next fifty years, colleges, parishes, the giving of retreats, the training of diocesan priests, publications and University involvement became the main works of the Australian Mission.



Student Picnic, St Ignatius' College, 1893

Australia becomes a Province

1951 marked a great milestone when we became a Province in our own right and founded our own Mission in India. The period after that was one of great expansion - new work in education, parishes, University, social apostolate, print media and our indigenous people again. With fewer but still a steady number of vocations and new realizations of the role of the laity, growth has taken new forms. There is a stronger sense of internationalism and substantial efforts to share leadership and our spirituality with committed lay colleagues, fellow workers with us. The Province now sees itself more broadly, as an entity of Jesuit and lay, endeavouring to better serve the Church and the world in this day and age, and to serve peoples who thirst and yearn and need to hear and know the word of life who is Jesus.



Australia's first Provincial 1951,
Austin Kelly SJ



Over one thousand young adults from around the world were filled with the joy of the Holy Spirit when they gathered in Sydney in July 2008 to celebrate the Ignatian WYD programme, MAGiS08.



First six missionaries sent in 1951



THE SOCIETY OF JESUS IN AUSTRALIA

In 1848 the revolutions in various European countries had as one of their results the expulsion of the Jesuits. Jesuits from the Austro-Hungarian Empire were also sent into exile, and two young priests, ordained only six weeks, were attached to a German group emigrating to the twelve-year-old colony of South Australia.

- 1848 ▪Expulsion of Jesuits from Austria; 8 December arrival of Fr Alois Kranewitter at Port Adelaide, chaplain to a party of 150 immigrants from Prussian Silesia.
- 1849 ▪Arrival of Brs John Schreiner and George Sadler.
- 1851 ▪Sevenhill property acquired. Br Schreiner plants first vines.
- 1852 ▪Jesuits given spiritual charge for the area of the colony north of a line drawn from Morgan across to Spencer's Gulf (size of France).
▪Beginning of month-long horseback missionary journeys, to stations 250 miles north of Sevenhill, and covering an area of 40,000 square kilometres.
- 1853 ▪St Francis Xavier's Church built at Bomburney, South Australia, first Jesuit church in Australia.
- 1856-1886 ▪St Aloysius' College, Sevenhill, functioned as a boys' secondary boarding school (c.450 pupils over the 30 years), a seminary, novitiate, mission centre, "mother house", and from here the Northern Territory Mission was commenced. From Sevenhill some thirty-four churches and twenty-seven schools were built, the foundations of the present Pt Pirie diocese.
- 1864 ▪St Aloysius' Church, Sevenhill, commenced.
- 1865 ▪First Irish Jesuits, Frs Joseph Lentaigne (Superior) and William Kelly, arrived in Melbourne and re-opened St Patrick's College.
▪The first death of a Jesuit in Australia, Br George Sadler.
▪Thomas O'Brien, first Australian to enter the Jesuits (or Austrian Mission in South Australia).
- 1866 ▪Irish Jesuits entrusted with the Richmond Mission in Melbourne, comprising Richmond, Hawthorn, Kew, Camberwell and Nunawading.
▪Arrival of Fr Joseph Dalton, as Irish Superior.
- 1867 ▪Foundation stones laid of churches in Richmond and Hawthorn, Melbourne (opened in 1870 and 1869 respectively).
- 1869 ▪Jesuits take over Norwood area, Adelaide, comprising Norwood, Burnside, Rose Park, Toorak, Stepney, St Peters, Kent Town, Hectorville, Magill, Tranmere and Athelstone.
- 1871 ▪Mother Mary MacKillop, excommunicated foundress of the Josephite Sisters, takes occasional refuge in St Ignatius' Church, Norwood.
- 1872 ▪Foundation stone of Xavier College, Melbourne.
- 1873 ▪St Michael's Church built at Clare, South Australia.
▪Opening of the "Collegiate School of St Francis Xavier", in Adelaide. (Closed 1874)
- 1875 ▪Austrian Jesuits open churches in SA towns: Burra, Laura, Redhill, Narridy; Port Pirie, Yarcowrie, Jamestown, Caltowie, Yackamoorundi.
- 1878 ▪Parish of North Sydney, from Lavender Bay to the Hawkesbury, accepted. Church of St Leonard's, Sydney commenced.
▪Opening of Xavier College, Melbourne.
▪Opening of St Aloysius' College, Dunedin, New Zealand (closed 1883) and parish of Invercargill (handed over 1889).
- 1879 ▪Day school, "St Kilda House" commenced in Sydney; later to become St Aloysius' College, first at Surry Hills, then at Milsons Point, Sydney, in 1903.

Our History: A Timeline

- 1880 ▪Beginning of St Ignatius' College, Riverview, Sydney.
- 1882- ▪Mission to the Aboriginal people of the Northern Territory; conducted by the Austrian Jesuits. Nineteen
1899 Jesuits - eight priests and eleven brothers - were to labour in four mission stations in the Territory. All except
five came directly from Austria-Hungary. One of the stations was at Palmerston (Darwin) and the other three
along the Daly River, where Europeans had not been before. Their missiology was based on that of the Jesuit
Reductions in Paraguay, and they had contact with some hundreds of indigenous people. Their history is one of
great dedication and apparent failure.
- 1884 ▪Irish Jesuits open a novitiate in Richmond, Melbourne. (Transferred to Xavier College in 1886, then to Loyola,
Greenwich, NSW in 1890, to Loyola College, Watsonia in 1934, and to Canisius College, Pymble in 1974.)
- 1887 ▪First "*Messenger of the Sacred Heart*" published from Melbourne. (Incorporated into *Madonna*, as from July
1993.)
- 1890 ▪Irish novitiate transferred from Xavier to Loyola, Greenwich, New South Wales.
- 1891 ▪Closing of three stations in Northern Territory. Concentrated effort now upon a new, fourth one (New Uniya)
on the Daly River.
- 1894 ▪School commenced in Darwin, Northern Territory, for Aboriginal and non-Aboriginal children. (Closed 1901)
- 1897 ▪First *Madonna* published.
- 1899 ▪Closing of the mission to Aboriginal people along the Daly River, Northern Territory.
- 1901 ▪Merger of Austrian and Irish Jesuit Missions to form the Australian Mission, 11 February 1901. Fr John Ryan,
first Superior.
- 1909 ▪Riverview Observatory begins.
- 1916 ▪First Jesuit Foundation in Queensland; parish of Toowong and Indooroopilly.
- 1918 ▪Beginning of Newman College, Catholic University College at Melbourne University.
- 1921 ▪Opening of Burke Hall, preparatory school for Xavier College, in Kew, Victoria.
- 1922 ▪The Jesuits undertake Corpus Christi College, Werribee, seminary for diocesan priests of Victoria and
Tasmania. (Theology section opened in Glen Waverley in 1959. Both transferred to Clayton in 1973, under
diocesan control, then to Carlton in 2000.)
- 1924 ▪Jesuits undertake the Central Catholic Library, Melbourne. (Withdrew in 1987)
- 1931 ▪Australia becomes a Vice Province. Fr John Fahy, Provincial.
- 1934 ▪Loyola College, Watsonia, Victoria, opened as a Jesuit novitiate, retreat house and philosophate. (Sold 1974)
Philosophate transferred to Campion College 1970, and to Parkville 1973.
- 1936 ▪Kostka Hall, Brighton, begun as a second Preparatory School for Xavier.
- 1938 ▪First Jesuit foundation in Western Australia - St Louis School, Claremont. (Amalgamated with Loreto Convent
as John XXIII in 1977 on the two school sites.)
- 1939 ▪Canisius College, Pymble, NSW, opened as a Jesuit Theologate. Jesuits no longer required to study in Europe.
- 1948 ▪Centenary of coming of the Austrian Jesuits; last-surviving Austrian, Fr John Peifer, dies in the same year.
- 1950 ▪Australian Province established, November 1st. Fr Austin Kelly, Provincial.
▪Archbishop Beovich asks the Society to conduct Aquinas College, the Catholic College at the University of
Adelaide. (Withdrew 2000)
▪Foundation of the Institute of Social Order, Kew, for adult education in Catholic social philosophy, publishing
Social Survey (1951 to May 1996, Vol. 45) and *Twentieth Century* (1955 Vol. 10 to Summer 1975, Vol. 29) (ISO
Closed 1995)

Our History: A Timeline

- 1951 ▪Opening of St Ignatius' College, Norwood, South Australia.
 ▪First six Australian Jesuits set out for Bihar, Northern India. By 1974, forty-one Australian Jesuits had been sent to Hazaribag Mission.
- 1952 ▪St Andrew Bobola Polish Centre established in Melbourne, operating from Richmond.
 ▪First "Maytime Fair" at Xavier College, to support Mission.
- 1954 ▪St Leo's University College, University of Queensland, entrusted to the Society. (Withdrew 2000)
 ▪St Thomas More University College, University of Perth, entrusted to the Society. (Withdrew 2000)
 ▪Beginning of parish of Attadale, Perth. (Withdrew 1972)
- 1957 ▪Campion College, Kew, established as House of Studies for Jesuit scholastics at University, to avoid the long travel from Watsonia.
- 1959 ▪Bishops of Victoria and Tasmania invite the Society to provide the faculty for the newly completed Corpus Christi Theological Seminary at Glen Waverley, Victoria. (Handed over to a diocesan Rector 1972)
 ▪Archbishop Young invites the Society to establish and conduct St John Fisher College for male students at the University of Hobart, Tasmania. (Withdrew 1990)
- 1961 ▪Society accepts temporary chaplaincy at Monash University, Melbourne (four years).
 ▪Institute of Social Order founded in Melbourne; published *Social Survey* (closed 1989)
- 1966 ▪Society accepts temporary chaplaincy at Latrobe University, Melbourne (two years).
- 1967 ▪Opening of Senior School of St Ignatius' College, Adelaide, at Athelstone.
 ▪Foundation of an Institute of Social Order, and of a University chaplaincy, Port Moresby - first Jesuit foundations in Papua New Guinea. (Withdrew in 1984)
 ▪University of Western Australia chaplaincy entrusted to Jesuits.
- 1968 ▪Archbishop of Melbourne closes St Patrick's College for administrative purposes (founded 1854, Jesuit management since 1865).
 ▪Founding of University community in Canberra, with fourteen scholastics. Our last student finished there in 1973.
- 1969 ▪Transfer of Theologate from Canisius College, Pymble to Parkville, Melbourne with the (ecumenical) United Faculty of Theology; seven professors and twenty-two scholastics.
- 1970 ▪Philosophy transferred from Watsonia to Campion, then to Parkville in 1973.
 ▪14 Jesuits now working as chaplains to Spanish, Italian, Maltese, Polish, Lithuanian, Latvian, and Hungarian immigrants; One Jesuit as Army Chaplain.
- 1971 ▪Formation of Asian Bureau Australia, Parkville - at Jesuit Theological College. (Closed 1988)
- 1972 ▪Founding of Xavier House, Canberra - House of Writers.
 ▪Co-educational classes at St Ignatius' College, Athelstone.
- 1973 Foundation of Manresa People's Centre for young people, Hawthorn, Victoria.
- 1974 ▪Transfer of novitiate to Canisius College, Sydney - twelve scholastic and three brother novices. (See 1884)
- 1975 ▪Magazine *Twentieth Century* ceases publication with "Summer" issue. (See 1950)
 ▪First "Lonergan Centre" outside Toronto established at Canisius College, Pymble. (Another was started at JTC in 1981, moved to Power St in 1994, partially to CREDO at ACU in 2003, and since 2005 located at Campion.)
 ▪Bishops establish Catholic Institute of Western Australia with first two Directors being Jesuits.
- 1976 ▪Foundation of Ignatian Centre of Spirituality, Pymble, NSW.
 ▪Opening of 'Four Flats', halfway house for young offenders, Melbourne. (Later evolved into Brosnan Centre)
 ▪Jesuits assume management of Corpus Christi, home for homeless men, Greenvale, Melbourne, from Missionaries of Charity.

Our History: A Timeline

- 1977
 - Formation of John XXIII College, Perth - Jesuit Headmaster.
 - Retreat house commences at Sevenhill, South Australia.
 - Retreat house commences at Boroko, Papua New Guinea. (Closed in 1983)
 - Four Flats opened at Hawthorn as a hostel for young offenders 17-21 years of age - the first program of what was to become Jesuit Social Services.
- 1978
 - Retreat house commences at Campion College, Victoria.
- 1979
 - Jesuit founding headmaster of St Thomas More College, Salisbury, South Australia.
 - Commencement of street ministry for homeless youth, St Kilda, Victoria.
 - Commencement of ministry to Vietnamese refugees, South Australia.
 - Jesuits began working with Indigenous people in Townsville.
- 1982
 - Foundation of Sydenham High School, Victoria - Jesuit sponsored. (Withdrew December 1983)
 - Commencement of Jesuit Refugee Service in Australia from Parkville, Victoria. (Transferred to Sydney in 1989)
- 1984
 - Australian Province assumes temporary responsibility for Pakistan mission (handed over to Sri Lanka Province in 1987)
 - Withdrawal from Papua New Guinea.
- 1985
 - Work with Indigenous people on Palm Island commenced in June.
- 1987
 - Australian Jesuit appointed president of EAO Jesuit Assistancy
 - The Brosnan Centre, opened by the Premier of Victoria John Cain, and a Rooming House opened in Carlton for young male released offenders by Jesuit Social Services.
 - Commencement of work with Indigenous people in Turkey Creek, WA.
- 1988
 - Two priests to university chaplaincy in New Zealand.
 - Launching of theological journal *Pacifica*, endorsed by Jesuit Theological College.
 - Commencement of work with Indigenous people in Darwin.
- 1989
 - Opening of Uniya: Jesuit Social Policy Centre in Kings Cross, NSW, by Fr General (closed in 2007)
 - Jesuit Publications established, producing *Eureka Street*, *Australian Catholics* and *Madonna* (and *Messenger* until 1993), Melbourne.
 - Jesuits assume responsibility for St Canice's Parish, Elizabeth Bay, Sydney.
 - House for intellectually disabled young offenders opened by Jesuit Social Services.
 - Commencement of work with Indigenous people in Broome, WA, and Bathurst Island, NT.
 - Establishment of Northern Community on 8 September under Fr Brian McCoy SJ - a dispersed community of Jesuits mostly involved in the Aboriginal apostolate in different parts of Australia.
- 1990
 - Appointment of Xavier College Council, first executive board in Province
- 1991
 - Jesuits asked to take responsibility for Neutral Bay/Kirribilli parish in Sydney, NSW. (Neutral Bay was later re-aligned into Mosman parish)
- 1992
 - Jesuits establish Loyola College, Mt Druitt, on behalf of Parramatta diocese.
 - Vietnamese program established by Jesuit Social Services.
 - Work with Aborigines at Balgo, WA, commenced in December.
- 1994
 - Commencement of Loyola Spirituality Centre, Norwood.
- 1995
 - Jesuit Social Services is incorporated, and Connexions is launched, for young adults with dual diagnosis
- 1996
 - Programmes joining Jesuit Social Services: Big Brother Big Sister; New Family Home for young Vietnamese men; Parenting Australia; The Outdoor Experience (TOE); Richmond Community Care; Vietnamese Welfare Resource Centre
 - St Ignatius' College in South Australia adds Junior Primary classes and becomes fully co-educational from Reception to Yr 12
- 1997
 - Perry House opened for released young offenders with intellectual disabilities by JSS
 - Mr Christopher McCabe appointed first lay head of a Jesuit school, Xavier College, Melbourne
- 1998
 - Early Learning Centres introduced at Xavier College.
 - Ignatius Centre for Social Policy and Research established by JSS

Our History: A Timeline

- 2000 ▪“Jesuit Mission Australia” formed (expanding “Jesuit Mission Office”).
▪Australian Jesuit Foundation formed in Sydney.

- 2001 ▪Loyola Institute established, Pymble, NSW.
▪JSS establishes ‘Communities Together’ Programs - Richmond, Collingwood and Fitzroy public housing estates

- 2002 ▪Sevenhill ministries integrated under new Board
▪Jesuit Social Services launches its ‘Gateway’ programme for young people with complex needs

- 2003 ▪Establishment of six Provincial Delegates
▪JSS sets up Community Justice Group Conferencing

- 2004 ▪Young Adult Ignatian Ministry (YAIM) established.
▪Concept of “The wider Province”, lay and Jesuit, endorsed at Province Gathering at Riverview

- 2005 ▪Ignatian Volunteers Australia commenced.
▪Centres of Ignatian Spirituality formed - Canisius, Campion, Sevenhill, Norwood.
▪Northern Community (established on 8 Sept 1989) dissolved at end of year.

- 2006 ▪Australian Jesuit Foundation locates in Melbourne
▪Province’s World Youth Day 2008 program launched, called MAGiS 08, YAIM closes
▪Faber Centre of Ignatian Spirituality established, Brisbane.
▪Jesuit appointed Coordinator of Aboriginal Ministry in Darwin
▪Jesuit Schools’ Commission established to coordinate education mission across Jesuit-owned and partnered schools
▪Jesuit partnered school at St Ignatius’, Geelong, initiated by Xavier College
▪Commencement of ministry to urban Aborigines at Mount Druitt in Western Sydney.

- 2007 ▪IVA renamed ‘Jesuit Volunteers Australia’ and JSS asked to resource this for the Province.
▪Jesuits assume responsibility for Holy Spirit parish, Casuarina, Darwin

- 2008 ▪MAGiS08 program for World Youth Day in Sydney attracts over 1200 pilgrims, MAGiS is formed as an ongoing ministry for young adults 18-29.
▪Pastoral care of Holy Family Parish Emerton in Mount Druitt (Parramatta Diocese) is entrusted to the Jesuits. Parish enters into partnership with JSS to develop social service programme.
▪Jesuits assume responsibility for Holy Rosary parish, Nedlands, Perth

- 2009 ▪Opening of Early Years Centre at Norwood campus of St Ignatius’ College, Adelaide
▪Xavier Catholic College, Hervey Bay, QLD, becomes an Ignatian partner school
▪Parishes of North Sydney, Kirribilli and Lavender Bay are named Parishes of Our Lady of the Way
▪Gonzaga network is set up to enable all people associated with our schools to become more informed about and involved in the mission of the Australian Jesuit Province, especially its social ministry activities.
▪MAGiS Young Adult Ministry established as a joint work of the Ignatian religious families in Australia: the Sisters of Charity, Loreto, Sacré Coeur, FCJs and Jesuits.

- 2011 ▪Redfern Jarjum College was established as a small co-educational primary school for Aboriginal children in the Redfern area of Sydney.
▪Jesuit Community College was established in Collingwood by Jesuit Social Services as a Registered Training Organisation to enable adults involved in other JSS programs to gain qualifications for employment.

- 2012 ▪Jesuit Social Services named Dillon House after their former chaplain, Fr Ian Dillon SJ. It is located in inner Melbourne and is used as a house for young men upon their release from prison.
▪Jesuit community at Corpus Christi Community, Greenvale, ceases on 31 August.
▪Canisius College, Pymble, becomes Peter Canisius House, a retreat house and conference centre. All Jesuits there are accommodated in an enlarged Arrupe House.
▪Jesuits relinquish chaplaincy at John XXIII College, Perth, after 36 years.
▪Jesuits relinquish chaplaincy to Vietnamese Catholics in South Australia after 34 years.
▪Jesuits relinquish responsibility for Holy Spirit parish, Casuarina, Darwin, after 6 years.
▪Sentir Graduate College of Spiritual Formation recognised as a teaching college of the newly established University of Divinity.

Our History: A Timeline

- 2013
 - International tertianship, relocated from Pymble, commences at St Joseph's Residence, 130 Power Street, Hawthorn, renamed Pignatelli House.
 - Property acquired at Chippendale near the University of Sydney as a centre for ministry to young adults and The Cardoner Project; named Jesuit House
 - MAGiS Young Adult Ministry dissolved.
- 2014
 - Loyola Institute dissolved and incorporated into work of Canisius CIS.
- 2015
 - Establishment of a base at Peter Canisius House, Pymble, for the ministry of the First Spiritual Exercises (FSE).
 - Xavier Catholic College, Ballina, NSW becomes an Ignatian companion school.
- 2016
 - International tertianship, relocated from Power Street, Hawthorn, commences at 175 Royal Parade, Parkville, in Faber House, a newly configured community that also comprises scholars, researchers, writers and Jesuits doing their first years of ecclesial studies.
 - Sentir Graduate College of Spiritual Formation changes its name to Jesuit College of Spirituality and decides to move to 175 Royal Pde, Parkville at the end of the year.
 - Jesuit Theological College becomes an affiliated seminary of Catholic Theological College, East Melbourne, with the signing of a Deed of Accession on 01 April.
 - Fr Steve Sinn SJ established The Bridge Community in Bathurst, NSW, to accompany and support men upon their release from jail.
- 2017
 - Jesuit Education Australia (JEA) was established to provide oversight and strategic direction for our educational ministry, including the incorporation of our schools.
 - The Provincial, Fr Brian McCoy, initiated the Bookends Project to bring together Province concerns for Indigenous Australians and asylum seekers, who constitute 'bookends of rejection' in white Australian history.
 - The Jesuits handed over Toowong/Auchenflower parish to the Archdiocese of Brisbane at the end of the year after ministering there for 102 years.
- 2018
 - In February the Jesuits handed Nedlands parish back to the Archdiocese of Perth after administering it for 10 years.
 - The Cardoner Project initiated the Jesuit Centre for Social Entrepreneurship, based at Jesuit House, Chippendale (Sydney).
 - In August a property at Moana, SA, was purchased to replace the villa house at Middleton, SA.
 - In November a unit was purchased at Freshwater (Harbord Beach) in Sydney to replace the villa house at Newport (Sydney).
 - On 22 December the first class of students at Loyola College Kasait in Timor-Leste graduated. The Australian Province has supported the school since its inception six years ago.

~ a glossary of Australian Jesuit Province terms and phrases ~

Most organizations generate a language peculiar to their own culture and ways of doing things. This glossary has been prepared to assist those who work within the **Australian Jesuit Province**. Words and phrases in **bold letters** are cross-referenced.

Accommodation The ability to adapt oneself and one's speech in order to be in touch with the feelings and needs of the audience. It is a criterion for all Jesuit ministries. The concept springs from the *Spiritual Exercises*, which presuppose that God deals directly and individually with people in the spiritual life.

Accompaniment: refers to a spiritual director's relationship with a retreatant or with someone discerning a vocation.

Accompany, serve and plead the cause Three key characteristics of the Jesuit Refugee Service.

ad maiorem Dei gloriam "For the greater glory of God" is the motto of the **Society of Jesus**. It is often found in abbreviated form (AMDG) at the head of **Jesuit** correspondence.

adapt to times, places and circumstances In the *Constitutions* and Ignatius' letters this phrase occurs frequently. It is a characteristic of **our way of proceeding** to be flexible and adaptive in ministry. See also **accommodation**.

Admonitor For every **superior** there is a Jesuit whose duty it is to advise and "admonish" him, if he judges it right to do so.

Aloysius (or Alo's) a Jesuit school in Milsons Point, Sydney, named after St Aloysius **Gonzaga**.

Alumni/ae People who have been part, or graduates, of any **Jesuit**, or associated, work.

AMDG see *ad maiorem Dei gloriam*

Anglecrest A **villa house** in Anglesea, Victoria, often used for **retreats** or conferences.

Apostolate A work of the Society (where one is "sent"), often used interchangeably with **ministry** or **work**.

Arrupe House Home for retired Jesuits alongside Peter Canisius House, Pymble.

Arrupe, Pedro Basque **General** of the **Society of Jesus** (1965 - 1983), sometimes known as "the second **Ignatius**". He was novice-master of the Japanese Province in Hiroshima when it was bombed in 1945. Arrupe is regarded as the person most responsible for restoring the Society's focus on social justice. The process for his possible beatification got underway in 2018.

Assistancy Each **Jesuit** belongs to a **Province**, and then **Provinces** are grouped into administrative regions called Assistancies. These Assistancies also serve to enhance cooperation and exchange. The Australian **Province** belongs to the Asia - Pacific Assistancy, formerly called East Asia-Oceania. The other provinces in this Assistancy include Indonesia, Philippines, Japan, China, Vietnam and Korea. In East Asia there are also Jesuits in regions or missions including Malaysia-Singapore, Thailand, Micronesia, East Timor, Myanmar (Burma) and Cambodia.

Athelstone The senior campus of a Jesuit school in Adelaide called "Saint Ignatius' College".

AUJA The Australian Union of **Jesuit Alumni/ae**, a network of ex-students of **Jesuit** schools and others who have worked with or alongside Jesuits, and who possess an ongoing desire to further the collective **mission**.

Autobiography, the Ignatius Loyola's autobiography was dictated to another Jesuit towards the end of his life. His life story provides the lived experiences from which emerged his particular spirituality. Hence, it is an important document for those who work in the **Ignatian** tradition.

Black Pope, the A jocular title historically given to the **General** of the Jesuits because of his black cassock, in contrast with the white one worn by the Pope.

Bridge Community Bathurst, The A community established by Fr Stephen Sinn SJ in 2016 to support men released from gaol in Bathurst, NSW.

Brother A non-ordained member of the **Society of Jesus** who is not a **scholastic**, but who has chosen to exercise a non-sacramental (or non-clerical) **ministry** in the **Jesuits**; technically known as a **temporal coadjutor**. Brothers make an important contribution to the various apostolic works of the Society.

Call to Mission In 2004 the Australian Province defined its call to mission as "In the name of Jesus and the spirit of Ignatius, companions for a faith that does justice".

Campion House A retreat house, conference centre and home for retired Jesuits.

Cardoner Project, The A programme for young alumni to support their spiritual formation and their ongoing commitment to a life of service; initiated by David Braithwaite SJ at St Aloysius' College, Milsons Point, in 2010. It is named after the river in **Manresa** where St Ignatius had an extraordinary revelation.

Catalogue (or Catalogus) A handbook produced by each Province indicating where Jesuit personnel are posted and their duties.

Centre of Ignatian Spirituality based at Campion, Canisius, Sevenhill, Norwood and Brisbane, the CIS represents the National ministry of the *Spiritual Exercises* across Australia.

Characteristics of the Social Apostolate of the Society of Jesus (1998) A handbook of a hundred pages, the *Characteristics* describes the inspiration, scope and methods (ways of proceeding) of the works of the **Jesuit Social Apostolate**. It came out of the Naples Congress (1997) and was prepared by the **Social Apostolate Secretariat** of the Society in Rome.

Christian Life Community Christian Life Community is a lay organization whose members meet regularly to pray and reflect on their lives, within a framework of Ignatian spirituality. CLC emerged from the Marian sodalities in Jesuit schools.

CIS Centre of Ignatian Spirituality

Claver, St Peter (1580-1654) A Spanish Jesuit who volunteered to work in the port of Cartagena in present day Colombia among the newly arrived West Africans destined for the slave trade. He ministered to their material needs, tended the sick, monitored their treatment by their 'owners' and provided catechesis, baptising at his own estimation some 300,000 individuals.

Collaboration A formal term to denote Jesuit-lay cooperation in mission.

Colloquium A "conversation" or dialogue between people is one of the **foundational Ignatian insights**.

Communal discernment see **discernment of spirits**.

Communitas ad dispersionem Ignatius envisioned a Jesuit community to be an apostolic group of men ready to go wherever they are sent. Unlike those in monastic communities, **Jesuits** are not required to pray in choir.

Companion School: A school that is not owned nor conducted by the Jesuits, but which is formally linked to them through its official adoption of Ignatian spirituality and pedagogy. Formerly known as **partner(ed) school**.

Companions The "first companions" comprised Ignatius and the six other "friends in the Lord" who vowed together in 1534 to serve God in ways that were not, at the time, immediately clear. In the Latin languages, the **Society** is known as *Compagnie*, *Compania*, and *Compagnia*, which suggests a group of "companions" (literally, those who break bread with each other). More recently companions refers to the group of Jesuits and lay people who work in the common mission of the Province.

Consolation Spiritual consolation is what Ignatius in the *Exercises* calls "any increase in faith, hope and charity". It is when one experiences a feeling, or cluster of feelings, of peace and/or other "positive" emotions, which draw one towards God. The opposite of **desolation**.

Constitutions The *Constitutions of the Society of Jesus*, composed by Ignatius in the last years of his life, establish the internal structures and institutions of the Jesuit Order in a document both legal and spiritual which Ignatius himself called a Jesuit's "way to God".

Consult In Jesuit governance, a superior has a number of **consultors**, whose advice he must regularly seek, though responsibility for decisions rests with him. They form the consult. The heads of certain ministries also have a consult to assist their leadership. The Provincial has four consultors with whom he meets monthly to assist him in the governance of the Australian Province.

Consultor In the **Society of Jesus**, an adviser to a **Jesuit superior**, usually appointed by the Provincial.

contemplatio ad amorem "The Contemplation to Obtain Divine Love" is the final exercise in the *Spiritual Exercises* of St Ignatius Loyola, the object of which meditation is to find God in all things.

Contemplation A method of praying, encouraged by Ignatius, placing oneself imaginatively into a Gospel scene, using all one's senses and interacting with the characters in the story.

Corpus Christi Community A community home begun by Mother Teresa of Calcutta and, in 1976, handed over to the care of the Jesuits and the Sisters of Mercy. Located at Greenvale, Victoria, it is now governed by a Board, appointed by the Archbishop of Melbourne.

Cura apostolica "Care of the apostolic mission" is concerned with how we enhance the values and protect the integrity of the mission of a work. This is about our trusteeship of the endowment and the promotion of the ideals contained in our mission to serve a faith that does justice.

Cura personalis "Care of the individual person" is one of the characteristics of Ignatian governance, especially on the part of the **Provincial**. The concept, though not the phrase, comes originally from Ignatius.

d'Austria, Princess Juana Widowed regent of Spain who, in 1554, was secretly admitted to the **Society of Jesus**, becoming a vowed permanent scholastic and referred to by the pseudonym Mateo Sanchez. She died in 1573.

Dalton, Joseph An Irish Jesuit who was superior of the Irish Mission in Australia from 1867. He opened several parishes and schools in Melbourne and Sydney. His tomb is in the Dalton Memorial Chapel at Riverview.

Decree 4 The most important decree of the 32nd **General Congregation**, held in 1975, Decree 4 defines the **Jesuit Mission** as, "the service of faith, of which the promotion of justice is an absolute requirement, for reconciliation with God demands the reconciliation of people with one another."

Delegate The **Provincial** has a number of assistants to advise him concerning the various **ministries** in which the **Province** engages. The Delegate has authority from the Provincial within the ministry and also advises the **Provincial** on matters pertaining to the Ministries. In the Australian Province there are three delegates, who represent Ignatian formation, Jesuit formation, and the social ministries of the Province, as well as the Chair of **JEA**, who is in effect a corporate delegate for education, and a consultant for parishes. These five meet as a **Ministries Commission** with the Provincial and other key officials to review and plan the activities of the Province.

Desolation Spiritual desolation includes feelings of depression, turmoil, gloominess, confusion and disquiet that moves one away from God. The opposite of **consolation**.

Director, Spiritual A person who engages in regular 'spiritual conversation' with another in order to help discern the various movements in that person's life with the aim of better responding to God's love for them. Spiritual direction takes place in ordinary daily life as well as during a **retreat** based on the **Spiritual Exercises**.

Discernment (of spirits) Discernment is "where prayer and action meet". It is a sifting of spiritual movements in order to recognise what is merely good so as to choose a greater good. This involves rational decision making and especially listening for what is willed by God in a situation. Some methods of discernment are outlined in the **Spiritual Exercises**. Discernment usually involves a consideration of spiritual **consolation** or **desolation**. Discernment may be individual (for personal decisions) or communal (where a community wishes to make an important corporate decision prayerfully).

Drysdale the location of St Ignatius' College, Geelong. A Jesuit companion school.

Examen More commonly known as "examination of consciousness" or "awareness examen", this structured review of each day, developed by Ignatius, is employed to discover God's movements and action within one's daily life.

Exercises see **Spiritual Exercises**

Experiment A term used to describe the period of time in which a **novice** or a **tertian** spends working in a **Jesuit**, or associated, ministry, primarily as a formative experience in preparation for his own future **ministry**.

Faber, St Peter (1506-46) or Pierre Favre (in French) was one of Ignatius' first companions. The first priest of the **Society**, Ignatius recognised him as a master of the **Spiritual Exercises**. Pope Francis canonised him on 17 Dec. 2013. Faber **CIS** in Brisbane is named after him, as is Faber House, Parkville, the residence for Jesuits studying philosophy and theology, writing and researching or doing **tertianship**.

Finding God in all things Perhaps the simplest summary of Ignatian spirituality.

First Principle and Foundation, the A meditation in the *Spiritual Exercises* in which Ignatius sees the central aim of life as to “praise, reverence and serve God”.

First Spiritual Exercises (FSE) A set of prayer exercises structured in a 4-week program with a particular dynamic drawn from St Ignatius; inspired by the flexible way in which *Iñigo* first gave the Exercises, and developed into four themed retreats by Fr Michael Hansen SJ.

Formation The programme of education and training for mission. This involves formation for spiritual, psychological and academic maturity. For a Jesuit, formation refers usually to the years between entering the novitiate and completing tertianship. However, for everybody there is a life-long process of ongoing formation.

Formula of the Institute This first sketch of the pattern of life of the Jesuits was put together by the first companions and submitted to Pope Paul III and approved by him in 1540. It was later expanded by Ignatius into the *Constitutions*.

Friends in the Lord The description that the first companions gave of themselves when they were discerning the direction of their common life together, used now to denote the kind of relationship aspired to between Jesuits.

General Congregation The highest governing body in the Society of Jesus. It is composed of elected and *ex officio* delegates drawn from all Provinces. It elects a new General, when necessary, and deals with legislation, policy and directions. The most recent General Congregations have been GC31 in 1965, GC32 in 1975, GC33 in 1983, GC34 in 1995, GC35 in 2008 and GC36 in 2016.

General, Father The superior general or head of the Jesuit order is based in Rome and elected to this position for life. Ignatius was the first General; recent Fr Generals have included Pedro Arrupe elected in 1965, Peter-Hans Kolvenbach elected in 1983, Adolfo Nicolás in 2008 and Arturo Sosa in 2016.

Gerroa A house, built with help from Jesuit scholastics in 1957, at Gerroa, New South Wales, for Jesuits’ annual holiday (villa), also used as a meeting and retreat venue for various groups.

Go in by the other person’s door and lead them out your own A Spanish phrase of the time, used by Ignatius as a strategy for inculturation, for the importance of understanding the context of a person and meeting them where they are: listening carefully and appreciating their experience, and accompanying them to finding where it is that God is leading them.

Gonzaga network An initiative of the social and education ministries to assist people associated with our schools to become more informed about and involved in the mission of the Australian Jesuit Province, especially in relation to its social ministry activities.

Gonzaga, St Aloysius Son of the Marquis of Castiglione who resigned his inheritance to become a Jesuit, and who in the year 1591 (aged twenty-three) as a scholastic died of exhaustion tending plague victims in Rome. He is the patron saint of youth and, more recently, of those who suffer from AIDS.

Hawthorn A parish in Melbourne around Immaculate Conception Church.

Hazaribag former Mission of the Australian Province in northern India, it was begun in 1951 with six Australian Jesuits. It has now grown to become a Province in its own right. About 10 Australian-born Jesuits remain there.

Helping souls This is one of the most frequent expressions to be found in Ignatius’ writings. By “soul” Ignatius meant the whole person: thus, provision of food and clothing for the body, development of learning for the mind and provision of the sacraments are all ways to help “souls”.

id quod volo Latin phrase used by Ignatius to stress that, in coming to prayer, one should articulate “that which I desire” or “what it is that I want in my deepest and truest self”. Identifying one’s dreams and desires was one of the so-called Foundational Ignatian Insights.

Ignatian Pedagogical Paradigm is the model of the teaching/learning process in all works which claim to be Ignatian. It centres on the cycle of the elements *experience-reflection-action*, which takes place in a particular context and is always subject to evaluation. The IPP was initially outlined in *Ignatian Pedagogy: a Practical Approach*, published in 1993.

Ignatian Something is said to be Ignatian when it is grounded in the spirituality, ethos or world-view of Ignatius. Thus some schools, works and religious orders describe themselves as Ignatian,

but not specifically **Jesuit**.

IHS An ancient abbreviation of the name Jesus formed by taking the first three letters of the Name in Greek (*Iesous*). It was later adopted by the **Jesuits (Society of Jesus)** as a common logo. It is also taken to mean “Iesus Hominum Salvator”, that is (literally), ‘Jesus the Saviour of human persons’.

Formation The programme of education and training for **mission**. This involves formation for spiritual, psychological and academic maturity. For a **Jesuit**, formation refers usually to the years culture, transforming it and remaking it so as to bring about a ‘new creation.’” (Pedro Arrupe, 1978)

Indifference This is concerned with interior freedom. The putting aside of personal preferences, attachments, and pre-formed opinions to be as balanced and open to God’s will as possible when it comes to making a choice or decision.

Iñigo Ignatius was christened Iñigo (after a Basque saint). During his years in Paris he changed his name to the Latin “**Ignatius**” after Ignatius of Antioch, a saint for whom he had a great devotion, although he sometimes still signed personal letters “Iñigo”.

Institute, the see **Formula of the Institute**

Instruction on the Social Apostolate The **General**, Jean-Baptiste Janssens, exhorted the members of the **Society** in 1949 to respond to the virtue of justice. Fifty years after, in January 2000 **Father General Peter-Hans Kolvenbach** wrote a letter “On the Social Apostolate”, reinforcing this message for today.

Jarjum The Aboriginal Bundjalung people’s word for children and part of the name of a small primary school for Aboriginal children in the Redfern area of Sydney, developed by St Aloysius’ College, Milsons Point, and established by the Australian Jesuits in 2011.

JEA Jesuit Education Australia, a board of directors established in 2017 to provide oversight and strategic direction for our educational ministry, including the incorporation of our schools.

Jesuit College of Spirituality One of the colleges of the University of Divinity (established in 2011), based at 175 Royal Pde, Parkville, Vic., successor to **Sentir Graduate College of Spiritual Formation**.

Jesuit Communications Based in Richmond, it co-ordinates the electronic and print publications of the Province, including *Australian Jesuit News* and *Companions*. It also produces *Eureka Street*, *Australian Catholics*, *Australian Catholics Parish Life*, *Madonna*, et al.

Jesuit Mission Based in North Sydney and Hawthorn, it supports our mission of solidarity with the poor in the developing world. From 1951, it has supported the work of Jesuits in India. It also supports projects in East Timor, Cambodia, Myanmar and many other places.

Jesuit Refugee Service The JRS is an organization whose mission is “to accompany, serve and plead the cause of refugees and forcibly displaced people”. JRS comprises Jesuits and lay companions and its teams are active in over 60 countries.

Jesuit Social Services JSS provides a variety of programs and services to marginalised young people struggling with their mental health, substance misuse, the criminal justice system, homelessness and other issues. It also advocates, where appropriate, on behalf of people in need, and conducts research surrounding social justice issues within Australia. It is based in the inner suburbs of Melbourne, with an outreach to Alice Springs, Darwin and Western Sydney.

Jesuit Theological College (JTC) Based in Parkville, VIC, this is where Jesuits in formation do their early years of philosophy and theology. It is also the base from which the ministry of teaching, theological and philosophical research and publishing occurs. Part of **Faber House**.

Jesuit Volunteers Australia JVA (formerly known as IVA) seeks to assist those in our community who are poor and marginalized. It aims to attract people who are willing to give their time on a regular basis to assist those in need and to reflect on their experiences.

Jesuit Refers to that particular **Ignatian** manifestation found in the Jesuit order (**Society of Jesus**) or in ministries owned and directed by them. There are 18,000 Jesuits in over 120 countries.

King’s Cross A parish in Sydney around St Canice’s Church. The office for the Jesuit Refugee Service is based here.

Kolvenbach, Peter-Hans **General** of the **Society of Jesus** from 1983 to 2008 who, though born in the Netherlands, spent most of his years as a priest in Lebanon before being elected **General**.

Kranewitter, Alois First superior of the two Austrian Jesuits to arrive in South Australia in 1848 as chaplains to Silesian immigrants. After a few months, his companion was sent home ill and Kranewitter was a “mission of one” for approximately one year.

La Storta In a chapel in this village on the outskirts of Rome, **Ignatius** had his most profound mystical experience, where it was revealed by God that he was to be placed with Jesus.

laus Deo semper “Praise to God always” is often found at the bottom of old **Jesuit** documents..

Love ought to manifest itself by deeds more than words A phrase of **Ignatius** taken from the fourth week of his *Spiritual Exercises* which reinforces the importance of action in his spirituality. It emphasises the importance of putting one’s life on the line and not simply using rhetoric

Loyola Saint **Ignatius** was born in the town of Loyola in northern Spain. One interpretation sees the meaning of the name as based upon the coat of arms of the House of Loyola, which portrays two wolves around a cauldron. This attractive explanation of the family name interprets *Lobo y olla* to mean “wolf and cooking pot”, suggesting that the generosity of the household extended even to feeding a hungry animal. Another explanation derives from the Basque phrase *loy ol a*, meaning “the fullness of mud or loam”, a reference to the charm of the river Urola which flows there.

Loyola, Ignatius (1491-1556) A Basque and the son of minor nobility, he was seriously wounded attempting to defend a castle at Pamplona, situated in modern day Spain, against a French attack. During his prolonged convalescence, he began to reflect upon his life and to distinguish between ‘good’ and ‘bad’ spirits underlying his emotive responses to various thoughts. This insight began a years-long conversion process that eventually saw him studying at the Sorbonne in Paris where he gathered around him six **companions**. In 1534 at Montmartre this group vowed themselves to poverty and chastity and to the conversion of the Holy Land. They eventually journeyed to Rome, placing themselves at the service of the church: this became the foundation of the **Jesuit** order. Ignatius was elected first **General** of the **Society** in 1541.

Loyola Institute The Institute, founded in 2001, offered programmes to foster the way of living and working as proposed by St Ignatius and to integrate this with the operation of apostolic communities and institutions. Incorporated into Canisius **CIS** in 2014.

Loyola Senior High School A Jesuit companion school at Mount Druitt.

Magis Meaning “more”, the word sums up the zeal of **Ignatius**, always to undertake what was “the better choice”, “the more effective enterprise”, “the more widely influential”, or that “meeting the greater need”, because such a course, though probably harder, would yield the “greater good”, be more loving, and contribute to the greater glory of God.

MAGiS MAGiS was the name of the Province’s ministry among young adults from 2008-2013. MAGiS08 was the Ignatian program for World Youth Day in Sydney in 2008.

Manresa **Ignatius** gained many of his spiritual insights in this small village in north-eastern Spain where he lived for a time after his conversion.

Martha, House of Saint Founded by **Ignatius** in Rome, it sheltered prostitutes who wanted to reform their lives.

May our Lord Jesus Christ give us abundant grace to know God’s will and perfectly to fulfil it The customary conclusion (with some variants) to Ignatius’ letters, whereby the importance of **discernment** of God’s will is underscored.

Men and women for others The phrase first appears (in a non-inclusive form) in Pedro Arrupe’s letter to the international conference in Valencia (1973) where he exhorted all **alumni** to use their gifts and talents in the service of others.

Moana refers to a villa house by the sea at the town of Moana on the Fleurieu peninsula in SA.

Minister The **Jesuit** in a community whose responsibility is the physical care and management of the community and residence.

Ministries Commission Comprises the delegates for education, Ignatian formation, Jesuit formation and social ministries and the consultant for parishes. These five meet with the Provincial and members of the Province Office and Ministry Support team regularly to review and plan the work of the Australian Province.

Ministry A work of the **Society**, e.g. schools’ ministry, parish ministry (where one “serves”), used interchangeably with **apostolate**.

Mission Refers both to individual ‘mission’ by which someone is sent and mandated to work in a particular area, and to the collective religious endeavour of a group of people, such as the Society. The mission of the **Society** is formally expressed in its 1550 **Formula**: “to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine”. This was re-expressed in 1975 as “the service of faith of which the promotion of justice is an absolute requirement”. It may also have a particular application to overseas mission (see Jesuit Mission).

Montserrat The monastery near **Manresa** where **Ignatius** first ritualised his conversion by laying down his sword and cloak before the statue of Our Lady, then clothing himself with the garments of a beggar. The name has recently been given to a country retreat of Jesuit Social Services located near Alexandria in Victoria.

Nicolás, Adolfo General of the **Society of Jesus** from 19 January 2008 until October 2016. Born in Spain, he worked in Japan as a theologian and Provincial. He also worked in the Philippines at the East Asian Pastoral Institute and as President of the East Asia Oceania Assistancy.

Nineteenth annotation retreat see **retreat in daily life**

non multa, sed multum Meaning “not many things, but one thing deeply”, this phrase was borrowed by **Ignatius** from the humanist Quintilian. “For it is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth.” It suggests mastery of fewer things at real depth rather than of many matters treated superficially.

North Sydney A parish in Sydney around “St Mary’s Church”, “St Francis Xavier’s Church” - Lavender Bay and “Our Lady Star of the Sea Church” - Kirribilli.

Norwood A parish in Adelaide around “St Ignatius Church”

Novice When a candidate joins the **Society**, the first two years are spent as a novice, learning the ways of the **Society** and engaging in a number of **experiments** which give him experience of the life and work of a **Jesuit**. At the end of that time, he may choose to take vows, which form a unilateral contract with the **Society**. He then becomes a **scholastic** and begins studies in philosophy and theology.

Novitiate The place of residence, or the period or process of **formation** of a **novice**.

Our Lady of the Way The patroness of the **North Sydney** parish, named after *La madonna della strada*, the first church of the **Society** in Rome, now incorporated within the Gesù church.

Our way of proceeding This phrase of **Ignatius** found in many early documents referring to the “way things are done” with a mindset or approach which follows what the community has reliably discerned and agreed. It distinguishes an **Ignatian** culture or ethos from others.

Ours In older documents, the characteristic way **Jesuits** referred to themselves.

Partner(ed) School See **Companion School**.

Peter Canisius House Location of the **Canisius CIS**, **retreat** house and conference centre in Pymble, NSW; base for the **First Spiritual Exercises (FSE)** ministry.

Polish Centre based in Richmond, it provides services to Polish people throughout Melbourne especially at Richmond, Essendon and Oakleigh.

Postulatum (pl. *postulata*) A proposition or motion agreed to by a **Province Congregation**.

Praise, reverence and serve A phrase from Ignatius’ writings which describes the response of the created to the Creator and indeed to fellow human beings where God might also be discovered. It is the heart of **The First Principle and Foundation**.

Preferential option for the poor The phrase ‘option for the poor’ was first used in church teaching in the 1979 Statement of Latin American Bishops after their meeting at Puebla, Mexico. We prefer to opt for sharing with and advocating for the poor rather than the privileged. It has been adopted as a criterion of **Jesuit Ministry** (*Complementary Norms* Para 163). It means that all ministries and all individual **Jesuits** must, in some measure, serve the materially poor. John Paul II adopted the phrase ‘preferential option for the poor’, and the Social Apostolate has since adopted the more contemporary rendering ‘the preferential love for the poor’.

Professed Father A **Jesuit** who has taken final **vows** including a fourth vow of availability for Mission.

Province The basic administrative unit in the **Society**. All the Jesuits in Australia, New Zealand, Papua New Guinea and parts of the south Pacific belong to the one 'Australian' Province. There are about 100 Provinces in the world grouped into some 9 **Assistancies**.

Provincial Congregation A gathering of elected and non-elected delegates at the **Province** level, called by **Father General** for the purposes of electing delegates to attend congregations in Rome and to form and send **postulata** for consideration by Fr **General** or a **General Congregation**.

Provincial The **Jesuit** who is chosen as the leader of a **Province**, usually for a six-year term.

Regency A period, usually of two years, when a **Jesuit** in training, after some philosophical, theological and university studies, works in **ministry** (involved in teaching, administration, counselling etc, often in schools). The **Jesuit scholastic** is then known as a "regent" (Master).

Repetition An essential part of the methodology employed by the **Spiritual Exercises** and within **Jesuit** education, it is the time afforded for reviewing a subject for a deeper appropriation and understanding of the material covered.

Retreat in daily life A method of doing the **Spiritual Exercises** where the retreatant adds to their normal activities a commitment to a small amount of prayer/reflection and a regular meeting with their guide. It is also known as a "nineteenth annotation retreat" because it is explained by Ignatius at the beginning of his **Spiritual Exercises** in "point nineteen".

Retreat A number of days (usually from three to thirty) spent in mostly silent prayer and reflection, under the guidance of a **director or guide**, often following the pattern of the **Spiritual Exercises**.

Richmond A parish in Melbourne around "St Ignatius Church" and "St James Church"

Riverview a Jesuit school in Lane Cove, Sydney called "Saint Ignatius' College".

Ryan, John The first superior of the Irish **Jesuit Mission** in Australia after amalgamation with the Austrian Mission (1901).

Scholastic (student) In the most common usage, this is a **Jesuit** between **novitiate** and ordination. "Schols" (sl.) are formally titled as "Mr (Surname)

SELA means Socio Economic Life in Asia; it was a forum for exchange and international co-operation among the **Jesuits** of the East Asian **Assistancy**.

semper deo gratis Always give thanks to God.

Sentir A Spanish word St Ignatius used frequently in the **Spiritual Exercises** to convey an affective activity, a felt-knowing of God.

Sentir Graduate College of Spiritual Formation One of the colleges of the University of Divinity (established in 2011) based at **Campion House**; successor to the Institute for Christian Spirituality and Pastoral Formation founded by Fr Michael Smith SJ. In 2016 it changed its name to **Jesuit College of Spirituality** and moved to 175 Royal Parade, Parkville.

Service of faith and the promotion of justice The 32nd **General Congregation** of the **Society of Jesus** (1975) spelt out the Society's mission today in the strongest terms: "The mission of the **Society of Jesus** today is the service of faith, of which the promotion of justice is an absolute requirement." (No. 48) In the social apostolate context, the **Ignatian** approach always includes analysis of the reasons behind any given social need and the imperative to work at a structural, as well as personal, level, to remedy the causes of injustice.

Sevenhill This village, one hundred and thirty kilometres north of Adelaide, South Australia, is where the Jesuits from Austria originally settled after their arrival in Australia (1848). They established a parish, winery and college and used it as a base for wider missionary and parish work throughout the north of South Australia. Today it is a **retreat** house, winery and rural parish.

SJ see **Society of Jesus**.

Social Apostolate The apostolate aims "to build, by means of every endeavour, a fuller expression of justice and charity into the structures of human life in common". As such, its activity flows from the overall **mission** of the **Society of Jesus**, its title referring generically to the variety of activities or involvements in society in which the **Society** engages.

Society of Jesus The English translation of the name of the **Jesuit** order; in Latin, *Societas Iesu*, in Spanish, *Compañía de Jesús*. Often referred to as "The Society".

Socius From a Latin word meaning “companion”, the Socius (usually to the **Provincial** or **novice** master) is a confidant/ **admonitor**/ sounding-board/ secretary and executive assistant.

Sosa, Arturo The present **General** of the **Society of Jesus** (elected on 14 October 2016) and the first non-European. Born in Venezuela, he was Province Coordinator for the Social Apostolate, Director of a social centre for research and social action, Provincial for 9 years and Rector of a Catholic University for 10 years. A General Counsellor, based in Venezuela, since 2008, he moved to Rome in 2014 to become **Fr General’s** Delegate for the Interprovincial Roman Houses of the **Society of Jesus**.

Spiritual Coadjutor A **Jesuit** priest who has taken final **vows**, and distinguished from Professed Father who takes a fourth vow of availability for Mission.

Spiritual Diary with the **Spiritual Exercises** and **the Autobiography**, this describes a part of **Ignatius’** spiritual journey. We only have two copybooks from his diary covering a twelve-month period (1544 -1545).

Spiritual Exercises A method of **retreat** (usually for thirty days, broken up into four parts or ‘weeks’) developed by **Ignatius**, which employs an ordered sequence of prayers and contemplations, often undertaken when the retreatant wishes to make a significant choice in life towards greater love and service of God.

Status A document of postings and appointments of **Jesuits** in a **Province**, brought out by the **Provincial** on an annual basis, or more frequently if needed.

Stipend A small wage given to Religious for the work they carry out in lieu of a full wage. The precise amount is normally set by the local diocese.

Superior This is the **Jesuit** who leads a particular community of **Jesuits** (as opposed to the director of the work or **ministry** in which **Jesuits** from this community engage).

Suscipe (Latin) A prayer of offering of oneself, found in the **Spiritual Exercises**, and commonly referred to by its opening line, “Take, Lord, Receive”.

Tantum quantum A Latin phrase meaning “in as much as it helps”, used to encourage people to practise active indifference in making helpful decisions in line with gospel values.

Temporal coadjutor see **brother**

Tertiaship A period of formation (approximately seven months in duration) where **Jesuits**, after ordination and some years of **ministry**, return to a spiritual period akin to a second **novitiate**, making the full **Spiritual Exercises** again and engaging in **experiments** or placements. It is sometimes referred to as the ‘schola affectus’ (school of the heart) in order for the person to renew the motivations of his vocation and commit himself as a **Jesuit** with rekindled dedication. He may then be invited to take his final vows, which constitute a bilateral contract with the **Society**.

Toowong A parish in Brisbane around St Ignatius’ Church and Holy Spirit Church (Auchenflower), relinquished at the end of 2017.

Two Standards A meditation in the **Spiritual Exercises** whereby the retreatant is asked to imagine him/herself walking /living under the banner of Christ or alternatively under the banner of the evil one.

Uniya (*pronounced oo-nee-yah*) From 1989 - 2007 Uniya was the **Jesuit** centre for social justice. It was largely concerned with public policy concerning Australia’s relationship to Asia and the Pacific and indigenous people. It is named after the first mission established among Aboriginal Australians in the 19th century by the Austrian **Jesuits** on the Daly River in the Northern Territory. The word is thought to refer to the “place where people gather in the bend in the river”.

Villa A day off, or annual holiday. **Anglecrest, Middleton** and **Gerroa** are villa houses.

Visitation The annual visit of the **Provincial** to each **Jesuit** community. The Provincial in his role of **cura personalis** speaks with each **Jesuit** in a ‘manifestation of conscience’ in which the **Jesuit** shares confidentially his life experiences and his desires for Mission. Having listened to the desires of his men and with an awareness of the needs of the world, the Provincial can better send **Jesuits** on mission.

Terms and Phrases

Vows At the end of **novitiate**, a **Jesuit** takes three vows of poverty, celibate chastity and obedience, which are perpetually binding on him. After **tertianship**, a **Jesuit** may be invited to take final vows, which fully incorporate him into the order. At this stage, he might be invited to take a fourth vow of obedience to be available for Mission. Such a person is then termed a **Professed Father**.

Welcoming, discerning, courageous three guiding values of the Australian Province.

Xavier a Jesuit school in Melbourne with a senior campus and preparatory schools at Burke Hall and Kostka.

Xavier, St Francis (1506-1552) was one of Ignatius' first **companions**. Because of his heroic exploits to the Far East, he was named patron saint of the missions and also of Australia.

Yarralumla a suburb in Canberra where the Jesuit community at Xavier House is based. This community is engaged in tertiary research in various fields and in Catholic Social Services Australia.

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