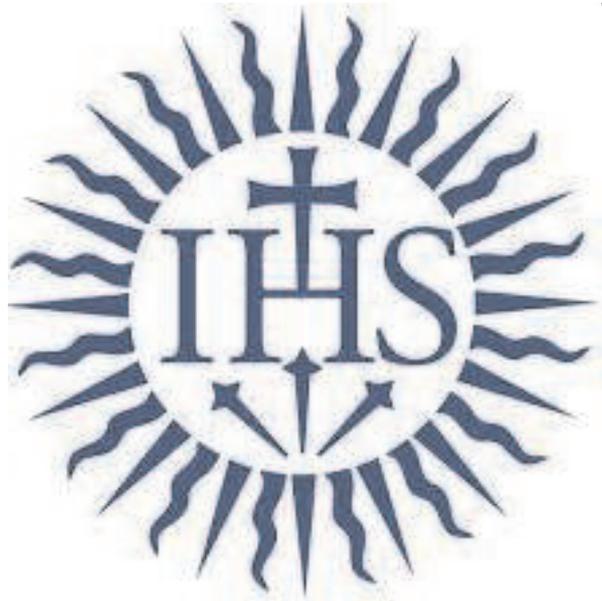


The Society of Jesus Zambia-Malawi Province (ZAM)



*“Sent to the frontiers with renewed vigour
and zeal in the service of faith and promotion
of justice”*

Strategic Apostolic Plan 2015-2019
ZAM Province
January 1, 2015

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Foreword from the Provincial

This year we celebrated the bicentennial anniversary of the restoration of the Society of Jesus. We are grateful to God for offering our Society a chance to serve His Mission and for a rich history that we have lived as servants of Christ's Mission. As a Province, through the Apostolic Planning process, we have embarked on a process of realigning our religious and our apostolic life and discerning new frontiers for our Mission. Through this process we have also been praying for renewed vigour and vitality. We are grateful to God, for we as a Province are living a very privileged moment in which we ourselves are praying for our own restoration and a fresh outpouring of the Holy Spirit.

Last year Father General, Adolfo Nicolas, aptly reminded us in his letter to the whole Society on the Restoration of the Society towards gratitude as we look back:

As we look to this milestone in our history as a Society, let us humbly thank God that our least Society continues to exist today: that in the Society, we continue to find a path to God in the *spirituality* of St. Ignatius; ...that we still experience the privilege and joy of serving the Church and the world, especially those most in need, through our *ministries*.

I believe that through this planning process - and later in its subsequent implementation - we are in search of nothing else but love that animates us on our Mission as Jesuits. In his Spiritual Exercises, Ignatius sketches out a path for reaching love (Sp Ex 230). In his Constitutions, he invites men animated by love to launch themselves in that love on an apostolic service that is wholly driven by the purest of charity for God and for one's neighbour (Const. 101). I believe that the planning process that we have taken together as a Province with the participation of every member of the Province is animated by that love. I further believe that this love is concrete love that will lead each one of us to action in implementing our Apostolic Plan. As we learn from St. Ignatius, love ought to manifest itself by deeds more than words (Sp Ex 30). This famous phrase of St. Ignatius taken from the fourth week of his Spiritual Exercises 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.

The Zambia-Malawi Province, like all other Jesuit undertakings, is based on and driven by the insights and experiences of St. Ignatius. These insights are found in the living tradition of the Society of Jesus founded in his writings, especially in his 'Spiritual Exercises.' The Exercises were Ignatius' own experiences that he put in writing in order help others come to a personal experience of God's love and mercy through their meditation on the life, death and resurrection of Christ. I would like to believe that each one of us has come to some encounter with the person of Jesus and is growing in serving the mission of Christ with greater generosity.

Ignatius called the order he founded, which we all belong to, 'Companions of Jesus'. They were friends in the Lord, united for a common purpose. We hope therefore in Zambia-Malawi Province to reproduce the sense of common enterprise, so that the whole extended ZAM community, Jesuits and our lay collaborators feel that we are one in heart and mind sharing the ideals enshrined in our Mission Statement and each one of us contributing in his own way to that process of discernment and action through which decisions for the future are made.

Fr. Emmanuel Mumba, S.J.
December 2014

1 Our Province

1.1 Our Province in Numbers

The Zambia-Malawi Jesuit Province consists of Zambia and Malawi. In 2015, there are 99 Jesuits who are part of the Zambia-Malawi Province, comprising of 72 priests, 4 brothers and 23 scholastics. There are 35 ZAM Province Jesuits working and living overseas. In addition, there are 19 Jesuits from other Provinces either working or studying in the Zambia-Malawi Province.



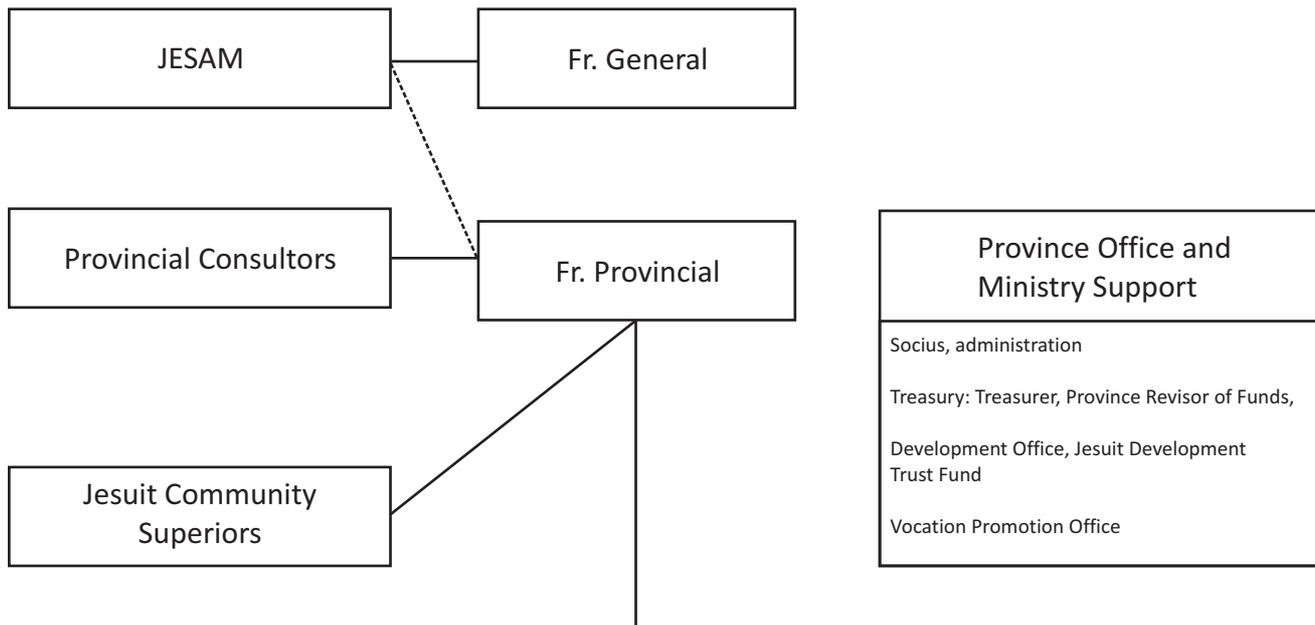
The Zambia-Malawi Province is part of the Jesuit Conference of Africa and Madagascar (JESAM)



1.2 Our Ministries and Our Works

| | Formation for Mission | Social Ministry | Pastoral Ministry | Education / Intellectual ministry | Spirituality and Integral Formation | Communications and Development |
|--|--|--|---|---|---|---|
| Works and ministries owned and run by ZAM | St. Xavier Novitiate Formation of Jesuits - Novitiate - Philosophy - Regency - Theology - Special Studies/ On going formation - Tertianship - Aged Care | Ignatian Leadership Centre Jesuit Centre for Theological Reflection Jesuit Refugee Service Kasisi Agricultural Training College Jesuit Centre for Environment and Development (JCED) Mukanzubo Kalinda Cultural Research Institute, Home Based Care and Chikuni Orphans Education Project, Chikuni, Zambia | Jesuit Parishes - Bwacha Parish - Chikuni Parish - Kasisi Parish - St. Ignatius Parish Abstinence Association (PTAA) | Jesuit Schools - Canisius High School - Leopards Hill Jesuit School - Loyola Jesuit School - Kasungu Community School - Matero Parish Community School | Ignatian Leadership Centre Christian Life Community (CLC) The Magis Group | - Chikuni Radio - Loyola Productions |
| Works run by ZAM on behalf of Bishops | | | Chelston Parish Kanakantampa Centre Matero Parish Mumbwa Parish Apostleship of Prayer Pioneer Total | | | |
| Works in which Jesuits serve | St. Dominic's Theological Seminary | Ndola Central Hospital Blantyre Hospital Chiwiledi Project (Children with Learning Disabilities) St. Ignatius Parish | Public University/College Chaplaincies - CBU - Kitwe Sch of Nursing - Nkruma - Mukuba - NRDC/Evelyn Hone - UNZA Hospital Chaplaincy - UTH | | | |

1.3 Our Governance Structure



| | | | |
|---|------------------------|---------------------------|--------------------------|
| Jesuit Formation | Social Ministry | Education Ministry | Pastoral Ministry |
| Ministry Delegates (supported by commissions and other groups) | | | |
| <ul style="list-style-type: none"> • Provincial's Delegate for Jesuit Formation Ministry • Provincial's Delegate for Social Ministry • Provincial's Delegate for Education Ministry • Provincial's Delegate for Pastoral Ministry | | | |
| Province Boards to Assist Works | | | |
| Jesuit School/College Boards Jesuit Social Centres Boards | | | |

Province Directors of Works

| | | |
|---|--|--|
| Ignatian Centre for Leadership Director Christian Life Community (CLC) President Province Coordinator Magis Provincial's Assistant for Youth Ministry Vocations Promoter Novice Director Director Jesuit Centre for Ecology and Development Director Jesuit Centre for Theological Reflection Director Jesuit Refugee Service - Malawi Director of Kasisi Agricultural Training Centre Director Loyola Productions Director Chikuni Radio Director of Mukanzubo Cultural Centre Director Chula House Director Apostelship of Prayer | Jesuit School Principals <ul style="list-style-type: none"> • Canisius High • Leopards Hill Jesuit High School • Loyola Jesuit Secondary Principal Charles Lwanga College of Education Public University/College Chaplains <ul style="list-style-type: none"> - CBU - Mukuba - Kitwe Sch of Nursing - Nkrumah College of Education - UNZA Hospital Chaplain <ul style="list-style-type: none"> - UTH | Parish Priests of: <ul style="list-style-type: none"> • Bwacha Parish • Chelston Parish • Chikuni Parish • Kasisi Parish • Kanakantampa Centre • Matero Parish • Mumbwa Parish • St. Ignatius Parish Director PTAA Director Apostelship of Prayer |
|---|--|--|

2 Apostolic Plan Overview

"Sent to the frontiers with renewed vigour and zeal in the service of faith and promotion of justice"

As Pope Benedict XVI reminded us in his address to the 35th Congregation, our mission finds itself in "a period of great social, economic and political changes, sharp ethical, cultural and environmental problems, conflicts of all kinds... of a deep longing for peace." Thus, paying attention to the ecclesial and social contexts that characterise our mission, we set out on mission to "those geographical and spiritual places where others do not reach or find it difficult to reach" (see Pope Benedict XVI's Address to GC 35). These places we have come to know as frontiers, in today's world, in Zambia and Malawi, include our people's search for a genuine faith and spirituality in the midst of growing materialism, religious sectarianism and fundamentalism; the challenges and opportunities of a very young population, more than 70 percent of which are below the age of 25; inequality (poverty in the midst of plenty); population growth, climate change, and environmental degradation. We are convinced that the service of faith and the promotion of justice requires attention to all these frontiers. Therefore, the theme of this Apostolic Plan has special significance for the Zambia-Malawi Province (ZAM):

- It reaffirms the ZAM Province's resolve to renew itself after over hundred years of committed service and is now in search of new ways of serving the mission of Christ in a rapidly changing context. As GC 32 counsels us, finding ourselves in ever changing contexts "we must undertake a thorough and on-going assessment of our traditional apostolic methods, attitudes and institutions with a view to adapting them to the new needs of the times and to a world in process of rapid change" (d 4 n 58).
- ZAM recognises that in an environment of rapid evolution, the meaning and content of a Jesuit apostolic mission is considerably different from that of 1905 or 1955, or 1968, or even 2005. We have seen rapid ecclesial, social, political and economic changes and developments in both Zambia and Malawi that have posed a corresponding challenge to us as a Province in how best to interpret and carry out the apostolic mission of the Society today given to us by Christ through our Father, St. Ignatius of Loyola. We are aware that this calls us to that spiritual discernment which St. Ignatius teaches us in the Exercises (see GC 32 d 4 59).

The theme of this Apostolic Plan reflects the unique opportunity to serve the mission of Christ that the ZAM Province and its collaborators have over the coming years. We anticipate a period of enormous change and even some challenges to our mission. Such periods are threatening to those who are passive and wait for what they think is normality to return. But they also present great opportunities for those institutions that recognise the need for change and seize the moment. This Apostolic Plan charts a course that will vault ZAM forward in excellence, stature, and effectiveness in the service of Christ's mission.

This Apostolic Plan covers the period 2015-2019. It will be a guide for our faithfulness to the mission of Christ over a span of the next five years. It will map out an agenda for each member of the Zambia-Malawi Province. Our combined efforts will ensure that we reach our objectives and continue to fulfil our commitment to the Magis of the Kingdom. Therefore, it becomes imperative that we embrace our common mission, which will define our *raison d'être*; as Pedro Arrupe put it, it is what will determine when we get out of bed, what we do, the content of our conversation and who we associate with, it is our expression of our love for Christ whose mission we serve.

Building on the rich Ignatian tradition, we shall take bold steps in response to the needs facing us, both internal and external, that we identified in the SWOT analysis at some of our recent Province Assemblies. There may be concerns that we may be taking up a little too much. But as a Province, we feel fired up by that original flame that filled the First Companions and therefore like those first Jesuits

we choose to risk and take on the more, the Magis and even the much where need be, rather than settle for less. However, we are conscious of the need to pay attention to apostolic depth by engaging the mastery of fewer things at real depth rather than of many matters treated superficially as our Father, Ignatius, counsels us, hence his famous dictum, *non multa, sed multum*.

Through the grace of God and the work of individual Jesuits and our collaborators, in implementing our Apostolic Plan our apostolic impact will be strategically enhanced. We are therefore articulating an apostolic plan both bold and realistic; that calls for improvement and change. An Apostolic Plan tempered in the realities of the present, but one that reaches for new heights-indeed a plan that challenges the entire ZAM Jesuit community to aspire and to dream. Not to do so would be a denial of our Province's potential and our Jesuit identity. Reflecting the demands of the new century and millennium the Zambia-Malawi Province is part of, this Apostolic Plan will clearly position the Province for sustained apostolic dynamism for another century and beyond. Together we can accomplish a great deal and, with the power and vision of the new plan, the ZAM Province can position itself to be an apostolic body desired by all of us.

We recognise that implementing our Apostolic Plan will not be an easy feat. It will demand a lot from us and it will demand a heavy investment of resources in terms of time, human and financial resources. We are cognisant of our limitations with regard to human and financial resources currently available to us as a Province. At the same time, we also sense among us a strong willingness to commit ourselves to this endeavour. We shall not be cowed out by the difficulties we may encounter. We follow after our founder Ignatius who built the Society relying on providence, on the help of God. The same Lord who came to the help of St. Ignatius and assured him at La Storta, "we shall be propitious to you" is echoing the same words to each one of us.

2.1 A Body for Mission: A Corporate Approach and Response

The overall strategic objective of this Apostolic Plan is to enhance our apostolic impact through a more coordinated or a more corporate approach to our ministerial involvement and therefore a strengthening and renewal of our mission as a Province. Achieving this objective will also be a preparatory step for us as a Province as we seek new ways of serving the mission of Christ in collaboration with other units of the Society in the wider southern African region. Thus, this Apostolic Plan is not really an attempt at breaking new ground; it is, strictly speaking, not a reformulation of anything but simply putting into practice what has already been said at recent General Congregations, meetings of Major Superiors, Province Assemblies and at other forums of the Society as we search for renewal and revitalisation, embracing a new dynamism and ensuring greater coordination for greater impact. In other words, this Apostolic Plan is majorly an attempt to help us remodel ourselves into a more coordinated apostolic body for the one mission of Christ (see GC 32 nn 62-69). As alluded to earlier, our search for cohesion and internal integration cannot be timelier than now given the recent directive by Father General to the Provinces and regions of Southern Africa to develop a common Apostolic Plan by the year 2016. This directive is both a great opportunity and challenge for us as a Province. This is because believe that our external integration with other units of the Society in Southern Africa for better service of our mission is a function of our own prior inner or intra-provincial cohesion and integration. For that reason this Apostolic Plan seeks to foster that internal integration so that our apostolic units can act more as an associated totality, although they are not compound in entity. It is an attempt at enhancing interaction or an activity of communication in a sense that more meetings and more informational streams among functional apostolic departments or units. Furthermore, it is aimed at stimulating team work, sharing of resources and achieving of collective ends among complimentary apostolic functions. The apostolic integration that we seek is thus a composite of interaction and collaboration. It aims to eliminate traditional silo functions and existence and emphasises better co-ordination between functions and apostolates.

Decree 4 of GC 32 underscores this need for cohesion when it notes that our apostolic response must be both total and corporate if it has to be effective (see nn 53, 54). Thus, in our Apostolic Planning, we have chosen not to merely focus on mission as such, but also on the body that makes this mission incarnate. Thus, in keeping with the five recommendations approved by the Major Superiors in Loyola in 2005 - government, collaboration with lay people, community life, formation and identity - which were later followed up on by GC 35, the action plans accompanying this Apostolic Plan detail the need to revitalise and reorganise our governance structures, our commissions, apostolate boards of governors and our relationship with our collaborators. Along with this plan, updated policies, procedures and guidelines governing our community life and generally our way of proceeding as a Province will be published and circulated to all members of the Province. In line with our Constitutions, a Ministries Commission will be set up, whose role will be ongoing Apostolic Planning and review and the ongoing apostolic formation of collaborators (cf. NC 260 § 1, GC 35 d 5 nn 25-28). The Ministries Commission and other relevant units will also continue to help the Provincial in the process of reviewing and updating our governance structures to ensure that they are capable of helping us realise our apostolic goals and objectives.

However, we are cognisant of the fact that our quest for cohesion is not to be achieved merely through our ideas, organisational restructuring or common projects by themselves. We believe that the desired cohesion will come first of all through our personal and corporate relation with the Lord of the Kingdom and mission. In implementing this Apostolic Plan we shall take steps to achieve radical and authentic cohesion through the one who brings us and calls us together as one body on mission, Jesus Christ, our Lord. Our search for deeper cohesion through this plan will also pay attention to our life in the Spirit, to communal apostolic prayer, communal apostolic discernment, prayerful ongoing apostolic planning and evaluation, and to a Eucharist-based life in community exuding warmth, brotherly affection, friendship, compassion and forbearance, a communal life deeply and radically embedded in the wider Body of the Church.

2.1.1 The Past 10 Years

2.1.1.1 The Internal Environment

The past 10 years have been extraordinary in the sense that they have presented a precipitation of fast changes both within and outside the Province. In 2005, the centenary year of Jesuit presence in Zambia, Fr. General appointed the first local Jesuit Provincial. The number of local Jesuits has been relatively on the rise with higher retention than before even though the Province experienced a significant number of departures of local Jesuits in the last four years or so. The number of expatriate Jesuits in active ministry who have manned the Province for the last century or so has been on the decline. Overall, our membership has gone down from an average of 120 at the beginning of the millennium to the current 99 men.

In the last 10 years, greater need has arisen for local Zambian and Malawian Jesuits to take up various administrative and apostolic roles. Even if over 70 percent of Province members are local Jesuits, a significant number of these are still in formation and are still not available to take up some administrative roles and functions. Against this backdrop, the need to give quality formation to the younger Jesuits in order to equip them to take up various roles in the Province and the universal Society cannot be overemphasised. However, as noted, the challenge accompanying this need is that although there is need for an increased number of active Jesuits to replace the declining numbers and age limitations of many of the expatriates, and to embark on new works within the Province and elsewhere in Africa and the Society, the number of replacements remains small and there appears to be fewer vocations.

On the apostolic front, the Province has shown greater commitment to apostolic works in Malawi and is now heavily engaged there. A centre for ecology has been started, a high school is being constructed and will open its doors to its first batch of students in 2015, and the already existing parish apostolate is expanding. In Zambia, the major apostolic innovations have been in the area of communications with the opening of Chikuni Radio in Chikuni, Monze and Loyola Productions in Lusaka. In pastoral work, Chikuni Parish has expanded its apostolic engagements beyond sacramental pastoral care to include an active involvement in the fight against poverty and HIV and AIDS; care of orphans; offering education services in far flung places that the government school system has not reached.

Being aware of the importance of education in the fight against poverty in Zambia, the Province has rebuilt its first secondary school in Chikuni, Canisius High, and has taken over the running and ownership of a private school, Leopard's Hill School in Lusaka. Recognising our role and competence in spiritual and leadership development, in 2010, the Ignatian Centre for Leadership Development was set up in Kitwe and is already operational, though still in its inchoate stages.

At the same time, we have made a number of significant withdrawals. In Malawi, as the number of local clergy improved, we have pulled out of the three diocesan seminaries where our men served. In Zambia, the Province has withdrawn from some of its former parish works and the Province presence in the Southern Province has become focused almost entirely on Chikuni Mission where we run a Parish, a High School and a Teachers' Training College.

The Province is cognisant of the rising need for African Provinces like ours, to also serve the needs of the universal Society. This has called the Province to not only prepare its men for the Province apostolates, but also for the service of the universal Society both in Africa and beyond. However, this need faces the challenge of the fact that over the last 10 years some of our arcae have been on the decline and our traditional sources of both financial and human resources, like Europe and the US, have been slowly drying up. Therefore, a challenge has arisen for us to find new ways of mobilising resources, both human and financial. To this end, in 2008, a Development Office was set up and a development director was appointed. Later a parallel unit, the Jesuit Development Trust Fund (JDTF) was established to support and compliment the work of the Development Office.

After over 100 years of Jesuit presence in Zambia, and almost 50 years of the existence of the Province, Jesuits in Zambia and Malawi have developed apostolates that have served and are still effectively serving the Zambian and Malawian societies. Though these efforts have made a tremendous contribution to both countries, they seem to exist as silos and therefore do not seem to sufficiently reflect a corporate effort of 'one body for the mission.' Therefore, as noted already, another one of the main thrusts of this Apostolic Plan is to foster coordination and integration of apostolates for greater impact.

2.1.2 The External Environment and the Required Response

The ZAM Province, like other organisations, both religious and secular, finds itself in a context presenting both opportunities and threats; a context that calls us as a Province to act and respond relevantly, adequately and accurately. Among the most important opportunities are the following:

- The Society of Jesus in both Zambia and Malawi is respected and is seen as a credible organisation
- The Catholic Church is very strong in both Zambia and Malawi
- The presence of an ecumenical spirit and religious tolerance
- Political leadership and young people are eager about religious matters
- Political stability, peaceful transition after elections in both Zambia and Malawi

- Respect for dialogue as a way of solving problems
Economy has been stable in Zambia for a reasonable period of time. There is an increase in business entrepreneurship and participation in the economy by local people
- Rise of an educated Zambian and Malawian middle-class
- The high value that people in Zambia and Malawi place on education
- Right and freedom of expression, association and movement are generally respected

The ZAM Province also faces an important series of external challenges. Among the most important systemic challenges are the following:

- An extremely young population
- Poverty and unemployment
- Health and social services are unable to respond to the needs of a rapidly growing young population or to provide for the needs of the section of the population that is growing older
- Wide and growing gap between rich and poor and between urban and rural populations
- Deterioration of family life
- The decline of religion in Europe and America, our traditional human and financial resource supply
- The mushrooming of Pentecostal sects juxtaposed with an insufficiently inculturated faith leading to exodus of Catholics to sects

As noted already, there are, of course, a number of positive countervailing forces and trends; ZAM is well positioned to capitalise upon these positive trends and to deal with the challenges. This Apostolic Plan that follows provides a vision for ZAM that will guide the Province into the future.

Against this background, this five-year Apostolic Plan provides a clear blueprint for strategic repositioning of ZAM towards its historical strength in serving the mission of Christ in Zambia and in Malawi and beyond. The Plan has resulted from a bottom-up participatory and consultative process described in the appendix that involved all Jesuits of the ZAM Province, both within and outside the Province; Jesuit communities in the Province, Province Commissions and the Curia and some of our collaborators. It provides a vision for ZAM that will guide the whole Province into the future.

2.2 ZAM PROVINCE VISION, MISSION AND VALUES

2.2.1 Vision Statement

Building upon the rich Jesuit and Ignatian traditions, the Zambia-Malawi Province of the Society of Jesus (ZAM) will continue to be established into a strongly coordinated body, a group of men for and with others, ready to help to respond to the urgent spiritual, social and economic needs in Malawi and Zambia. Guided by a common vision, the ZAM Province will continue to grow in becoming an embodiment of Gospel values in the service of all, especially the marginalised.

2.2.2 Mission Statement

Compelled by the love of Christ and animated by the spiritual vision of St. Ignatius of helping others and of finding God in all things, we are committed to the service of faith and the promotion of the justice of the Kingdom so that those we serve come to know, love, and follow Christ through our various ministries of preaching, teaching, catechesis, pastoral work, spiritual formation and the use of the means of social communication.

2.2.3 Shared Values

In pursuing its vision and mission, the following values will guide ZAM's specific goals and activities:

- a) The search for God in all things
- b) The service of faith and the promotion of the justice of the Kingdom
- c) Respect for the dignity and uniqueness of every person
- d) The search for depth and truth in all we do
- e) The preferential love for the poor and especially those in greatest need
- f) Excellence and continuous innovation in apostolic service and institutional management (The search for the Magis)

2.3 Core Apostolic Competencies

- a) Flexibility
- b) Preparedness to serve where the need is greatest,
- c) Deep personal spirituality based on intimacy with Jesus Christ
- d) Intellectual rigour
- e) Simplicity of life-style
- f) A passion for justice and for improving the lot of the poor

2.4 Strategic Apostolic Objectives

To move assertively towards realising its vision and mission over the next five years, ZAM will:

- a) Provide integral formation for ZAM Jesuits for apostolic competence and for the universal mission of the Society
- b) Mobilise, develop and manage financial resources for our ministries
- c) Develop and implement strategies for the development and coordination of the ministry of the Spiritual Exercises
- d) Develop a coordinated ZAM youth and chaplaincy ministry
- e) Provide education for social transformation and integral human development
- f) Revive and develop the ZAM Intellectual Apostolate

3 ZAM PROVINCE STRATEGIC APOSTOLIC GOALS AND DIRECTIONS

3.1 Strategic Apostolic Goal 1: Integral Formation of ZAM Province Jesuits for Apostolic Competency and for the Universal Mission

Sent to the frontiers with renewed vigour and zeal and seizing the apostolic opportunities and challenges presented by rapid social, political, economic and religious changes in both Malawi and Zambia, our apostolic engagement requires a relentless focus on making our apostolic engagement better and more effective every year. The expectation of constant improvement is demanding. It requires continuous formation, renewal and development of our men, especially of those still in formation through specialised courses, short courses, sabbaticals and workshops. The formation of our men, particularly in religious and Jesuit communal and apostolic life, and the preparation of these men for the universal mission of the Society, are of critical importance. Our overarching long-term objective is to excel at what we do as set forth in our vision and mission statements. But to achieve this objective we need Jesuits who are well prepared to carry out our mission and contribute to the realisation of our common vision. In pursuit of that vision and our apostolic mission, the ZAM Province will remain faithful to ensuring quality and rigorous formation of Ours.

In as much as we stress the importance of initial formation, we are equally aware of the importance of ongoing formation in order to ensure apostolic efficiency. Since General Congregation 31, Jesuits have heard themselves called to pursue ongoing formation. The call has been persistent and has grown louder over the years. The GC 31 document itself dwells on the subject of ongoing formation in some three paragraphs (nn.138-40). These reflections of GC 31 ought to be understood in the light of an earlier general statement found in n 82:

It should not be forgotten that the process of formation, a progressive and never completed work, is to take the form of an organic development in the various stages of formation, such that the spiritual life is never split off from the affective, intellectual, or apostolic life.

An important aspect of ongoing formation related to the spirit of this apostolic plan is spelled out in GC 32 nn 150-51, which situates ongoing formation in the context of mission and further specifies how it happens. The Complementary Norms have reiterated the need for ongoing formation spelling out the need for every Jesuit to grow in the spiritual, apostolic, intellectual and communitarian dimensions of his life (see CN 240, 242).

Our overarching long-term objective is to form ourselves into a group of people ready to respond to the needs around us as set forth in our vision statement. In pursuit of that vision and our apostolic mission, ZAM will remain faithful to the structural hallmark of serving a faith that does justice by forming apostolically competent men by taking the following strategies:

- a) Draw up programmes to support and supplement efforts of our Houses of Formation in the formation of young Jesuits in religious life
- b) Draw up a plan to form Jesuits for the mission of the universal Society and for apostolic needs of the African Assistancy
- c) Annually identify Jesuits for and assign them to post-graduate studies in respective fields of the Society's apostolic mission
- d) To publish clear programmes and policies for the initial and ongoing formation of Ours
- e) Provide ongoing formation for ZAM Jesuits in the Spiritual Exercises and Ignatian Spirituality (see also apostolic goal no 3)
- f) Provide ongoing professional training in leadership and management for Ours

3.2 STRATEGIC APOSTOLIC GOAL 2: Mobilisation, Development and Management Financial Resources

The mobilisation, development and efficient management of financial resources are an important means to the realisation of the mission of Christ, whose importance cannot be overemphasised. They are an important and fundamental apostolic service in the Society that cannot be ignored (see IAG n 12). Having been called to serve the mission of Christ, the summons from our Constitutions makes a strong and poignant call in this regard:

The Society's temporal goods are regarded as the property of our Lord Jesus Christ, and as the patrimony of Christ's poor; on these goods the spiritual activities and the well-being of the Society greatly depend, and without them our spiritual ministries themselves could scarcely take place (CN, 216 §1).

In this light, it makes perfect sense for us, as servants of Christ's mission, to mobilise, develop and manage the resources, both financial and material, needed for the advancement of the Gospel of Christ. At the moment, our Province arcae are not in a sound position. Our traditional sources of finance are not as active as they have always been, and as more local Jesuits take over the running of the Province's key apostolates, we need to engage new models and means of resource mobilisation

and development. Opportunities exist both within and outside the country for us to mobilise financial resources for the advancement of the mission of Christ.

Yet the mobilisation, development and management of financial and material resources does not essentially or only mean accumulation of finances and goods but also a practice of religious poverty. It means the observance of certain values and conditions, which include, among others:

- a) Accountability for the administration of goods and use of money. (Statutes on Religious Poverty in the Society of Jesus, no. 43 § 2; 27 § 2)
- b) Personal and non-transferable responsibility for living the life we have professed to live, that is, as Jesuits who are poor in fact and in spirit. (Statutes, no. 27 § 3).

Therefore, in carrying out this apostolic strategy for resource mobilisation we believe that better management of resources and accountability is another means to free resources for the service of the mission of Christ (see IAG, nn 12-14). Thus it becomes imperative to find ways of domesticating and living out the Society's statutes on poverty as individual Jesuits, as communities and as apostolates.

In the spirit of the Gospel and the Statutes on Religious Poverty in the Society of Jesus we recognise that in order to build and maintain a firm foundation for growth in excellence of our apostolic mission, it is important that the following overall financial objectives be achieved:

- Maintenance and growth of positive cash flow from our investments
- Development of alternative fundraising ventures
- Mobilisation of local collaborators, benefactors and partners in mission

The steps necessary to achieve these objectives are:

- a) Continued modest growth of alternative revenue streams
- b) Continual increases in local and international annual giving and Cost control and accountability.
- c) The essence of cost control and accountability will be to constantly ensure that the Province's resources are being deployed in the most effective ways to achieve the goals of this Apostolic Plan. Thus, we shall take steps as individual Jesuits, as communities and as apostolates, to adhere to sound financial management practices and procedures that guide us as a Province.

To support these strategic directions, this Apostolic Plan will focus on the following strategies:

- a) Diversify the ZAM financial Investment portfolio
- b) Create collaborative links with our collaborators in financial mobilisation and management
- c) Improve the utilization of our physical capital and assets; like Kasisi and Chikuni Farms, Senanga Flats; including our other property for resource mobilisation
- d) Strengthen the Development Office as a mechanism for Province resource mobilisation
- e) Develop networks with other partners in the Society of Jesus in resource mobilisation
- f) Conextualise and domesticate the IAG
- g) Train Jesuits and our collaborators in financial management and planning
- h) Develop communication strategies that can make known works and programmes of the ZAM Province
- l) Develop strategies for reducing risks on our assets

3.3 CORE APOSTOLIC GOAL 3: Development and Coordination of the Ministry of the Spiritual Exercises

As a Province, we have noted that the ministry of the Spiritual Exercises is not only one of our core ministry areas, but also one of our notable core competencies. Others in the Church and outside of it,

recognise God's graciousness in gifting us with this great patrimony that belongs to the whole Church. We therefore feel compelled to faithfully share and hand down the riches of the Ignatian experience to men and women of our world in our effort to take seriously our call to set the world on fire. There is some feeling among us that our vibrancy in this ministry could be enhanced. But still there is a strong sense of a call among us that the Exercises form an important component of our ministry and identity. We still feel duty bound to promote the Spiritual Exercises and make them more accessible to people. During the period of this Apostolic Plan, ZAM will take significant steps to revive and foster our ministry of the Spiritual Exercises and will endeavour to:

- Promote better coordination the ministry of the Spiritual Exercises
- Transform the ZAM Province Centre for Ignatian Spirituality (CIS) into a stronger coordinating body and Ignatian resource centre
- Develop the Ignatian Leadership Centre
- Develop strategies to promote interest among Jesuits in the apostolate of the Spiritual Exercises
- Draw up local programmes of training and formation in the ministry of the Exercises for lay women and men, Jesuits, and other religious;
- Providing various opportunities for various people to experience the Exercises
- Building community and networks to share the wisdom and graces of the Exercises
- Provide sufficient accompaniment to CLC and Magis groups in Zambia and Malawi
- Have trained experts in the area of Ignatian Spirituality

3.4 STRATEGIC APOSTOLIC GOAL 4: Develop a Coordinated Youth and Chaplaincy Ministry

The youth are the future of our nation. It is estimated that well over 70 percent of our population in both Zambia and Malawi is below the age of 25. It is therefore incumbent upon us that in our apostolic interventions we give some priority to this group of our population that will be running our two nations in the near future. The ZAM Province has taken up as one of its priorities, the accompaniment of and provision of integral formation to young people. In our various apostolates, like education, parish and chaplaincy ministries, we are already engaging the youth ministry. However, because of the importance of this ministry, there is a compelling need to coordinate, network, support and guide the work of Jesuits and their collaborators in ministering to young people. In pursuit of our vision and apostolic mission, ZAM will remain faithful to the tenets of the Society's mission to evangelise and educate the young by pursuing the following objectives:

- To create ZAM Province Youth & Vocations Forum
- Foster inter-provincial, inter-regional and international collaboration
- To provide formation to some Jesuits and/or collaborators in youth ministry
- To establish an adequately staffed chaplaincy unit in each of our teaching institutions
- To expand and streamline the Chaplaincy ministry in our institutions and wherever our men serve as chaplains
- Explore outreach opportunities to youths at the margins of society
- Enhance collaboration with the local government and the Episcopal Conference, and other youth agencies

3.5 STRATEGIC APOSTOLIC GOAL 5: Provide Education for Social Transformation and Integral Human Development

The mission of the Society of Jesus is spelled out as the service of faith and the promotion of justice, and of the promotion of the dialogue of faith and culture (GC 34 d 3). In carrying out this mission, the

ZAM Province shall continue to integrate the service of faith and the promotion of justice in the education apostolate. As such, we shall take steps to develop our schools as models of providing high quality education accessible especially to the poor and vulnerable. We shall continue to offer a type of education that can develop in our students a living faith that does justice, a new type of person to be sent out to work for peace and justice, and for a new kind of society (Characteristics of Jesuit Education, #77).

The religious and spiritual dimensions are an important element of Jesuit education. Our education institutions will make adequate pastoral care available to all students and staff in order to awaken and strengthen this personal faith commitment (Characteristics of Jesuit Education, # 63). We shall continue to strengthen the well-established chaplaincies in our schools and in the public universities and colleges where we serve, in order to continue to offer great opportunity to serve a faith that promotes justice among the young. We believe that it is the students' growth in the understanding of Christian teaching and practice that will help them to grow in the love of God, and therefore love of neighbour and special concern for the poor that education for justice promotes.

Among the greatest resources we shall need in order to achieve our education apostolic objectives are our teachers and others with whom we collaborate on mission. We shall therefore continue to treat non-Jesuit workers in our works not merely as 'employees' but as our 'collaborators; and in more contemporary language; 'apostolic companions' on mission (Fr. Kolvenbach's address to Creighton University in 2004, Cooperating with Others).' We shall therefore continue to provide on-going formation, mentorship and personal accompaniment to staff in our education institutions. Aware of the efforts of others who share our ideals, we shall increase collaboration with other faith-based schools in Zambia and Malawi and with other emerging African Jesuit schools. This is in addition to early identification of Jesuits-in-formation who show interest in the education apostolate. Furthermore, we will endeavour to develop requisite structures for the effective implementation of our objectives both in our schools and in our Province governance structures. During the first year of the implementation of our Apostolic Plan, we shall take steps to streamline our institutions' existing boards of governors and the Province Education Commission in order to ensure stronger coordination of our education apostolate for greater impact.

3.6 APOSTOLIC CORE OBJECTIVE 6: Revival and Development of the Intellectual Apostolate

The 2013, Province Assembly identified the Intellectual Apostolate as one of our core competencies as an apostolic body. The Church hierarchy and generally ordinary men and women look up to us in this area. Pope Benedict challenged us to take a lead in this important aspect of our ministry, reminding us that the Church relies on us to help unravel the complex realities confronting humanity and our contemporary world marked "by many complex social, cultural and religious challenges" (Pope Benedict's Allocution to GC35).

Along similar lines, Father General, Adolfo Nicolas, has constantly invited us to depth in all we do. The intellectual apostolate stands out as one critical tool in the search for depth. Members of the ZAM Province note that the our Province has historically engaged this critical component of our Jesuit mission through members of the Province who have served at universities, seminaries and other tertiary institutions both in Zambia and Malawi. It is notable that our involvement in the intellectual ministry has waned away over the years. Yet, the intellectual apostolate remains an important frontier for us. Therefore, noting that as a Province we need to scale up our efforts by strategically developing our contribution in this ministry, the revival and development of the Intellectual Apostolate has been considered as one of the apostolic goals of the Province over the next five years of the Apostolic Plan and we seek to pursue the following sub-objectives:

- To maintain and develop the Society's engagement in the Intellectual Apostolate in Zambia and Malawi
- To utilise our institutional capacity to engage the Intellectual Apostolate
- Increase the use of writing and media for the promotion of the Intellectual Apostolate
- Initiate an annual or twice-yearly scholarly Province publication (on-line or/and print) catering for the core areas of our Province's apostolic concern (spirituality, religious fundamentalism, poverty, youth, integral human formation, social transformation, family, Ignatian spirituality, environment etc).

These objectives will be supported by the following key activities:

- Appoint a person and temporary commission to be called the Intellectual Apostolate Task Force to manage and coordinate the revival and development of the Intellectual Apostolate
- Identify Jesuits and collaborators whose work directly engages the Intellectual Apostolate and find strategies to integrate their work into the Province's and wider Society's apostolic stream
- Establish links with research groups and institutions within the Society
- Organise Province in-depth discussions, for sharing other intellectual apostolate work and launching of publications and other related Province works.
- Annually or bi-annually assign some Jesuits to PhD studies in theology, philosophy and other relevant fields of study
- Assign Jesuits to work at universities in Zambia and Malawi
- Identify ZAM (and even non SJ) apostolates and institutions where we could have the greatest impact
- Engage a task force to draw up a strategy for the development and modernisation of the Province library
- Publicise the existence and availability of possible use of the library to Jesuits and engage a trained librarian
- Organise workshops on writing and media production
- Promote the utilisation of Loyola Productions, Chikuni Radio, as well as other media houses by Jesuits undertaking research and in-depth analysis of issues

3.7 Realignment of Southern Africa Provinces and Regions

In a letter to the Provincials of Britain [BRI 14/23], Portugal [POR 14/36], Zambia-Malawi [ZAM 14/14], Zimbabwe-Mozambique [ZIM 14/13] and the Regional of South Africa, dated 7th December 2014, Father General announced the realignment of the Southern Africa Regions and Provinces. In this letter the General announced the following decisions as the first steps towards restructuring the Society of Jesus in Southern Africa:

- The suppression of the Mozambique Region uniting it to the Zimbabwe Province forming the new Zimbabwe-Mozambique Province (ZIM)
- He further announced that on December 31, 2015, the Dependent Region of South Africa will cease to depend on the British Province and will become a Dependent Region of the Province of Zimbabwe-Mozambique

Fr. General has further asked that the Southern Africa Major Superiors continue to work together for a restructured Society of Jesus in Southern Africa, for the sake of our life and mission in this part of the world. He has therefore asked the Provincials of Zambia-Malawi and Zimbabwe-Mozambique to deepen their collaboration and common reflection, in coordination with the President of JESAM, and to prepare a common Apostolic Plan and a proposed new structure for the whole region by the end of 2016.

As the General noted in his letter, there is already high-level inter-provincial cooperation that has been taking place between our Province and the ZIM Province and the SAF region. Activities under this effort have included annual meetings of Provincials and Regionals of the Southern African Provinces and Regions, sharing of a common novitiate, common newsletter, a common catalogue and the superiors meetings for all the Southern African Provinces and Regions. Because of the above activities, the ZAM Province has set for itself the apostolic objective of enhancing collaboration with ZIM and SAF, but this objective has been placed under the care of and being directly pursued by, the Provincial's office. But in addition, with the launch of the implementation of this Apostolic Plan, the ZAM Heads of Commissions and ministries will be tasked to mainstream inter Provincial cooperation in their apostolic strategies.

3.8 Cross-Cutting Issues

Along with the stated goals of this Apostolic Plan, the ZAM Province in all of its apostolates and ministries, shall aim to pay attention to the following transversal themes:

- a) Promotion of spirituality, spiritual depth and the search for God
- b) Gender equality
- c) Poverty eradication
- d) Environmental sustainability
- e) Collaboration at the heart of ministry and all levels
- f) Accountability, cost-efficiency and transparency
- g) Population growth (and the exceptionally young population in both countries)
- h) Strengthening family structures (taking account of outputs from the current Synod)
- i) Climate change (whether this is cyclic or being caused by human activity) and adjusting to it in a way that will protect the livelihoods of the poor and of small-scale food producers

4 Implementation, Monitoring and Evaluation of the Plan

1. While the Apostolic Plan proposes a number of strategic goals for the next five years against the backdrop of the longer-term vision, and is accompanied by an overall action plan, it does not lay out the numerous and more detailed management decisions required to achieve these goals. These decisions are more properly the domain of a detailed Implementation Plan that clearly presents specific action steps; indicates resource requirements; pinpoints accountability and responsibility; and provides benchmarks for measuring progress. An annual Implementation Plan will be prepared and will be widely shared with the whole Province community. Relevant Heads of commissions, directors of works and superiors will work closely with all stakeholders, and will be responsible for preparing these annual work plans, which will be based on the strategic objectives and activities of this apostolic plan. This means that various apostolic commissions, boards, works and communities will be designated to determine in greater detail the requisite activities, personnel needs, facilities, and work out the monetary costs of carrying out identified strategies.

2. A Ministries Commission (see NC 260 n1 and GC 35 d 5 n 28 d) will be established in January 2015 to coordinate the work of all our apostolates and ministries.

3. The Ministries Commission shall comprise of the Provincial, the Provincial's Delegates and Assistants, Heads of Commissions/Task Forces and members of the Province Office. The Ministries Commission will also take up the role of on-going planning and monitoring, and evaluation of this Apostolic Plan.

4. The Ministries Commission will oversee the formulation of the annual Implementation Plan and will formulate benchmarks for measuring progress and will monitor the progress and implementation of our Plan.

5. The overall review of this Apostolic Plan for performance targets and benchmarks will be carried out on quarterly basis. The responsible - Action Centres, will submit quarterly updates on progress to the Ministries Commission for review and advice.

4.1 Key Performance Indicators

The following are the key success indicators for this strategic plan:

- a) A strongly coordinated apostolic body
- b) Sufficiently trained and competent ZAM Jesuits to serve both the local and universal mission of the Society Jesus.
- c) Financial and material resources for the mission are mobilised, developed and are managed in a cost-effective manner for our ministries
- d) Our core Province ministries are sufficiently developed and coordinated
- e) Increased faith and social consciousness of those who are influenced by our ministry

4.2 Conclusion

The strategic apostolic goals and their performance indicators will guide the implementation of this apostolic plan guided by the theme: "Sent to the frontiers with renewed vigour and zeal in the service of faith and promotion of justice." This apostolic plan is also an endeavour to strengthen the Province's shared values so that they are lived out in the implementation of the vision, mission, goals and objectives of this Plan, and that these values are also shared by all our collaborators and those we serve.

5 ACTION PLAN FOR ACHIEVING OUR STRATEGIC APOSTOLIC INITIATIVES

STRATEGIC APOSTOLIC GOAL 1: INTEGRAL FORMATION OF ZAM PROVINCE JESUITS FOR APOSTOLIC COMPETENCY AND FOR THE UNIVERSAL MISSION

| Objective | Activity | Responsibility | Timeline | Indicators | Assumptions |
|--|--|--|---------------|--|---|
| Form Jesuits in religious life and for the Province apostolates | Carry out an audit of formation and apostolic needs | Provincial Formation Commission Delegate for Formation | Annually | Competent and well-formed ZAM Jesuit | Strong Arca Seminarium |
| | Hold workshops, training programmes on various issues of spiritual, human development, leadership, financial management (see subjective objective f) | Provincial Formation Commission Delegate for Formation | 2015 Annually | | Availability of resources and experts |
| b) To form Jesuits for the mission of the universal society and the African Assistency | Identify JESAM and Universal apostolic missions and apostolic priorities of the Society | Provincial Formation Commission Delegate for Formation | 2015 Annually | Formed ZAM Jesuits are competent to take up JESAM and Universal Society's apostolic missions | Strong Arca Seminarium and scholarships and financial aid |
| | Identify possible candidates for JESAM and universal apostolic mission of the Society | Provincial Formation Commission Delegate for Formation | 2015 Annually | | Availability of candidates for studies |
| c) Annually identify Jesuits for and assign them to post-graduate studies in respective fields of the Society's apostolic mission | Annual assignment of selected candidates into institutions of training | Provincial Delegate for Formation | Annually | Jesuits assigned to higher studies | Availability of suitable ZAM Jesuits |
| | Secure university scholarships within and outside the Society for the formation/training of Ours | Provincial Delegate for Formation Development Officer | Annually | | Stakeholder commitment |
| d) To publish clear programmes and policies for the initial and ongoing formation of Ours | Review and update existing policies and programmes concerning initial and ongoing formation and publish them | Delegate for Formation Formation Commission | 2015 | Programmes and policies for the initial and ongoing formation of Ours are prepared and published | Stakeholder commitment Financial resources |

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|---|---|----------------------|------------------|---|---|
| e) Provide ongoing formation for Jesuits in the Spiritual Exercises and Ignatian Spirituality (see also apostolic goal no 3) | DF and Formation confer with Sp Ex Commission and CIS | Formation Commission | 2015 | Jesuits are formed in the Spiritual Exercises and Ignatian Spirituality | Availability of experts from within and outside ZAM Financial resources |
| f) Provide ongoing professional formation in leadership for Ours | Appoint delegate for ongoing formation | Provincial | Annually | Ongoing professional formation in leadership is provided | Availability of resources |
| | Carry out an audit of ongoing formation needs in the Province | | Annually | | Stakeholder commitment |
| | Identify and assign Jesuits to international professional SJ and non SJ courses | Provincial | | Some ZAM Jesuits assigned to go for short ongoing formation courses | Availability of resources |
| | Hold workshops, training programmes, short courses on leadership and financial management | Formation Commission | 2015 Annually | | Availability of experts from within and outside ZAM Availability financial resources to cover travel, honorarium and other training expenses |

STRATEGIC APOSTOLIC GOAL 2: MOBILISATION, DEVELOPMENT AND MANAGEMENT OF FINANCIAL RESOURCES

| Objective | Activity | Responsibility | Timeframe | Indicators | Assumptions |
|--|--|--|-----------------------|--|--|
| Diversify ZAM financial Investment portfolio | Explore additional viable investment opportunities. Consider investments in Africa, Zambia and Malawi; in particular and in other emerging economies Carry out a risk profile of the Province investment portfolio | Provincial Formation Commission Delegate for Formation | Annually | Competent and well-formed ZAM Jesuit | Strong Arca Seminarii |
| Create collaborative links with lay people in financial mobilisation and management | Establish resource mobilisation and development advisory commission with lay people on it | Provincial | 2014-2015 | Collaborative links with lay people in financial mobilisation and management established | Stakeholder commitment Lay collaborators willing to participate |
| | Hold common events with lay people | Development Officer | Ongoing | | |
| | Streamline the role of the Finance Commission and include lay professionals on it | | 2015 | | Stakeholder commitment Availability of lay volunteers |
| | Produce newsletters to narrate the work of the Society | Development Officer | 2015 and ongoing | | Availability of resources |
| | Establish a network of friends and families of Jesuits for supporting the mission of SJ | Provincial Development Officer | 2015-2016 | Collaboration with lay people established | Lay collaborators willing to participate |
| Improve the utilization of our physical capital for resource mobilisation | Invest in agriculture in Kasisi and Chikuni Jesuit mission land | Provincial Treasurer Development Officer | 2015-18 and ongoing | Our property and land in Kasisi, Chikuni, Senanga and elsewhere is better used | Availability of resources |
| | Improve on the existing Senanga flats Investigate the potential of Luwisha House for resource mobilisation | Provincial Treasurer Development Officer | 2015-2016 | Senanga flats renovated and improved | Availability of resources |
| Utilise our human resource for financial resource mobilisation | Where tenable, Jesuits be remunerated | Provincial, Superiors Directors of Works, | 2015-2019 and ongoing | Jesuit human resource utilized in human resource mobilisation | Stakeholder commitment |

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|---|--|---|-----------------------|--|---|
| Strengthen Development Office as a mechanism for Province resource mobilisation | Create structure and employ support staff | Provincial Treasurer Development Office | 2015 and ongoing | Capacity of the in resource mobilisation strengthened | Availability of resources |
| | Equip Development Office with necessary tools for its operations | Provincial Treasurer Development Office | 2014-2015 | Availability of resources | Availability of resources |
| | Ensure compliance by Jesuits to the reporting structure of the development office | Provincial | Ongoing | | Stakeholder commitment |
| | Develop Website for | Development Officer | 2015 | | |
| Network with other partners in the SJ in resource mobilisation | Establish and strengthen links with other SJ Provinces, Assistancies, groups | Provincial Development Officer | 2015-2019 | Networks with other partners in the SJ for resource mobilisation are established | Stakeholder commitment |
| | Promote joint ventures, i.e. common projects; skills and information sharing | | | | |
| Conextualise and domesticate the IAG | Circulate the IAG to every Jesuit in the Province Organise meetings, workshops on the IAG Draft, publish, disseminate and promote procedure manuals pertaining to the financial resource mobilisation and management | Treasurer Development Officer | 2015-16 | Procedure manuals published and circulated | Stakeholder commitment Availability of resources |
| Train Jesuits in financial management and planning | Hold workshops, seminars, in-house training on financial/project planning and management Explore best practices in financial planning and management | Treasurer Development Officer | 2015-2019 and ongoing | Improved accountability | Availability of resources |
| To develop communication strategies that can make known works and programmes of the ZAM Province | Produce newsletter, calendar, brochures, caps, t-shirts, etc Utilize existing SJ media institutions to popularise various ZAM activities and projects, etc Website | Vocations Office All Jesuits | 2015-2016 | Increased awareness of SJ ministries in and outside the Province | Availability of resources |
| To reduce risks on our assets | Place insurance cover on selected high risk ZAM assets | Treasurer ZAM Communities Projects | Ongoing | Insurance cover placed on all Province high risk assets | Availability of resources |

STRATEGIC APOSTOLIC GOAL 3: DEVELOPMENT AND COORDINATION OF THE MINISTRY OF THE SPIRITUAL EXERCISES

| Objective | Activity | Responsibility | Timeframe | Indicators | Assumptions |
|---|--|----------------------|-----------------------|--|--|
| Transform ZAM CIS into a stronger coordinating body | Appoint a team to carry a review of the mandate and operations of the CIS | Provincial | 2015 | CIS has a more definite and solid structure with a clear mandate, programmes | CIS exists Availability of resources |
| | Provide physical office space for the CIS | Provincial | 2015 | | Office space available |
| To sustain the growing interest among young Jesuits in the Sp Ex | Hold seminars, induction programmes, courses, workshops etc on Sp Ex | | 2015-2019 and ongoing | | Availability of financial and human resources Interested Jesuits available |
| | Nominate interested Jesuits to go for international workshops, formation programmes on Ignatian Spirituality, the Sp Ex | Provincial | 2015-2019 and ongoing | | Availability of financial and human resources Interested Jesuits available |
| To establish a Jesuit Spirituality and Retreat Centre | Identify and convert one of our existing properties into a Spiritual centre or build one on any of the prospective sites | Provincial Treasurer | 2015-2017 | Spirituality centre established and operational | Availability of financial and human resources Relevant facilities available |
| Provide sufficient accompaniment to CLC and Magis in Zambia and Malawi | Formalise the existence of Magis and nominate Magis Coordinator | Provincial | 2015 | Magis formalised within the Province and with the Episcopal Conference | Magis exists |
| | Form team and compile list of Jesuits and collaborators available and interested in accompanying CIS and Magis | Provincial | 2014-2015 | Team of accompaniers formed | Availability of human and financial resources |
| To have trained experts in the area of Ignatian Spirituality | Identify and train some Jesuits or collaborators in Ignatian Spirituality | Provincial | 2015-2017 | Province has (Jesuit) experts in the Sp Ex and Ignatian Spirituality | Availability of financial and human resources And scholarships |

STRATEGIC APOSTOLIC GOAL 4: DEVELOPMENT OF A COORDINATED YOUTH AND CHAPLAINCY MINISTRY

| Objective | Activity | Responsibility | Timeframe | Indicators | Assumptions |
|--|--|----------------------------------|-----------------------|--|--|
| To establish management and institutional structures for effective apostolic supervision and coordination of the ZAM Youth Ministry | Appoint Province Youth Coordinator (preferably by giving this role to the Vocations Promoter and extending and redefining the roles and duties of the vocations promoter which will include change of title) | Provincial | 2015-16 | Vocation and Youth Coordinator appointed | Availability of resources Office space |
| | Expand the existing vocation promotion committee to become the Vocation promotions and youth ministry | Provincial | 2015-16 | Vocation and Youth Ministry Team established | Availability of resources |
| | Carry out an audit of all ZAM youth apostolic ministries | Vocation and Youth Ministry Team | 2015-2016 | Annual meeting of all Jesuits and collaborators held | Stakeholder commitment Availability of resources |
| To create ZAM Province Youth & Vocations Forum | Annual meeting of all Jesuits and collaborators involved in youth ministry. | Vocations and Youth Coordinator | 2015-2019 | Vocation and Youth Coordinator appointed | Stakeholder commitment Availability of resources |
| | Monthly electronic youth news (eg facebook page, magazine, link team etc) | Vocations and Youth Coordinator | | Monthly electronic youth news established/published | Availability of resources ICT Equipment |
| Foster inter-provincial, inter-regional and international collaboration | Gather and share information on youth ministry activities, programs, at inter-provincial level | Coordinator and the Team | 2015-2019 and ongoing | International contacts created and exchange programs identified | Stakeholder commitment Availability of resources ICT Equipment |
| | Participate in various activities at both inter-provincial , regional and international levels | Coordinator and Team | 2015-2019 and ongoing | Province represented at regional and international levels | Human and financial resources |
| | Organize international events and programs | Coordinator and Team | 2015-2019 and ongoing | Inter-provincial activities are held | Human and financial resources |
| To provide formation to some Jesuits and/or collaborators in youth ministry | Identified Jesuits and/or collaborators assigned to studies or attachments to ongoing works in youth ministry | Provincial | 2015-2017 and ongoing | Some Jesuits and/or collaborators assigned to studies | Availability of resources Scholarships |
| | Organise training in youth ministry Provide exposure opportunities for those in the youth ministry in order to learn best practices | Provincial Coordinator | 2015-2019 | Training and exposure to best practices in the youth ministry done | Human and financial resources |

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|---|--|---|------------------|--|---|
| To expand and streamline the chaplaincy ministry in our institutions and wherever our men serve as chaplains | To create and sustain active local chaplaincy teams | Provincial Coordinator Relevant Directors of Works | 2015 - 2016 | Local chaplaincy teams established | Human and financial resources |
| Explore outreach opportunities to youths at the margins of society | Identify and collaborate with those already involved in the ministry of youth outreach programs | Coordinating Team | 2014-2016 | Areas of need identified | Human resources |
| | Carry out research on the needs of the youths that are not addressed | Coordinating Team | 2014-2016 | Areas of need identified | Human and financial resources are available |
| Training in Resource mobilization and management | Attend course in resource mobilization and management | Coordinating Team | 2015, 2017, 2019 | Training provided Robust and well managed resource base | Human and financial resources are available |
| Enhance collaborate with the local government and the Episcopal Conference, and other youth | Identify points of common interest Initiate meetings and dialogue with appropriate authorities in the relevant bodies | Coordinating team with the approval of the Provincial | 2015 - 2019 | Collaborative contacts established | Human and financial resources are available |

STRATEGIC APOSTOLIC OBJECTIVE 5: PROVIDE EDUCATION FOR SOCIAL TRANSFORMATION AND INTEGRAL HUMAN DEVELOPMENT

| Objective | Activity | Responsibility | Timeframe | Indicators | Assumptions |
|--|---|--|-----------------------|--|--|
| Remodel and revive the Province Education Commission | Undertake a review of the role of and composition criteria for the Education Commission | Provincial | 2015 | Role of Education Commission redefined and Education Commission revived and recomposed | |
| | Draw up localised and defining elements of a Jesuit | Provincial Education Commission | 2015 - | Localised elements of a Jesuit school defined | Stakeholder commitment |
| | Redefine the role of the Education Commission and work out new terms of reference for the commission | Provincial Education Commission | 2015-2016 and ongoing | | Stakeholder commitment |
| | Establish Education Commission for Malawi | Provincial | 2015 | Education Commission for Malawi established | Availability of Jesuits and collaborators serving the Jesuit mission in Malawi |
| Develop an Ignatian ethos in our schools | Revive and update colloquia on Ignatian spirituality and pedagogy | Campus Ministry Team | 2015-2018 and ongoing | Developed and palpable Ignatian character in our institutions | Availability of resources |
| Increase our impact in education through our present institutions and through being available to take up new frontiers in | Conduct a search for opportunities in the education sector that can make us have greatest impact on social transformation and integral development | Provincial Education Commissions in Zambia and in Malawi | 2015-2019 and ongoing | Increased impact on the education sector | Availability of resources |
| | Explore the possibility of setting up primary schools in our parishes and other Jesuit-run parishes and name task force to undertake this task | Provincial Parish Priests | 2015-2016 | Primary schools in our parishes established Task Force named | Stakeholder commitment Availability of |
| Improve the effectiveness of Boards of Trustees/ Governors and administrative systems of our institutions | Review and update the constitutions and composition criteria for our Boards of Governors of our Institutions | Provincial and Education Commissions | 2015-2019 and ongoing | More effective administrative systems in our institutions and constitutions for our education institutions updated and roles defined | Stakeholder commitment Availability of resources |
| | Define and draw up manuals for the roles of the office bearers in our institutions, i.e. board, president, rector, principal, headmaster, chaplain, Jesuit representative | Provincial Education Commission | 2015-2016 | Manuals for the roles of the office bearers in our institutions published | Stakeholder commitment Availability of resources |

| | | | | | |
|---|---|--|-----------------------|---|---|
| Increase capacity for resource mobilization and management | Appoint development officers in our learning institutions | Provincial | | Increased capacity for resource mobilisation | Stakeholder commitment Availability of resources |
| | Hold stakeholders workshops on resource mobilisation and management | Province Development Officer | 2015-2019 and ongoing | | Human and financial resources |
| Increase collaboration with other faith-based schools and other emerging African Jesuit schools | Establish networks among faith-based schools and African Jesuit schools | Education Commission, Rector, Chaplains, | 2015-2019 and ongoing | Increased collaboration | Stakeholder commitment |
| Continue to develop our schools as models of providing high quality education accessible to the vulnerable | Recruit and motivate quality teachers. | Local heads of institutions | 2015-2019 and ongoing | Continuing to be model centres for faith, character and high academic formation | Availability of resources |
| | Provide assisted bursaries to increase access | Local heads of institutions Province Development Office | 2015-2019 and ongoing | | Stakeholder commitment Availability of resources |
| Coordinate education institutions and efforts in Chikuni mission and parish | Set up a local coordinating secretariat under the Rector | Rector and Parish Priest | 2015 - 2016 | Integrated and coordinated education institutions | Stakeholder commitment |
| Early identification of Jesuits who show interest in education | Train Jesuits in secular subjects early with particular emphasis on science and mathematics | | 2015-2019 and ongoing | Jesuits trained in secular subjects | Stakeholder commitment Availability of resources |

STRATEGIC APOSTOLIC GOAL 6: REVIVAL AND DEVELOPMENT OF THE INTELLECTUAL APOSTOLATE

| Objective | Activity | Responsibility | Timeframe | Indicators | Assumptions |
|--|---|---|-----------------------|---|---|
| Maintain and develop the Society's engagement of the intellectual Apostolate in Zambia and Malawi | Appoint a person and temporary commission to be called the Intellectual Apostolate Task Force to manage and coordinate the revival and development of the intellectual apostolate | Provincial | 2015 - 2017 | Task Force and coordinator appointed Strategic plan to continue our involvement in the intellectual apostolate developed | Availability of resources |
| | Identify Jesuits and collaborators whose work directly engages the intellectual apostolate | Intellectual Apostolate Task Force | 2015 - 2016 | Jesuits and collaborators whose work directly engages the Intellectual Apostolate identified | Jesuits and lay collaborators whose work and ministry engages the Intellectual Apostolate are available |
| | Establish links with research groups and institutions within the Society | Intellectual Apostolate Task Force | 2015 - 2019 | Links with research groups and institutions within the Society established | Stakeholder commitment |
| | Organise Province for in-depth discussions, for sharing other intellectual apostolate work and launching | Intellectual Apostolate Task Force | 2015-2019 and ongoing | Province events for sharing intellectual apostolate work and launching of publications and other related Province works held | Stakeholder commitment Availability of resources |
| | Annually or bi-annually assign some Jesuits to PhD studies in theology, philosophy and other relevant fields of study of publications and other | Provincial | 2015-2016 | | Strong Arca Seminarii Availability or scholarships |
| | Assign Jesuits to work at universities in Zambia and Malawi related Province works. | Provincial DF | 2015-2016 | Jesuits assigned to work at universities | Availability of Jesuits to be assigned |
| Utilize our institutional capacity to engage the Intellectual Apostolate | Identify ZAM (and even non SJ) apostolates and institutions where we could have the greatest impact | Intellectual Apostolate Task Force | 2015-2019 and ongoing | Jesuits assigned to work at universities | Staff and financial resources for research and in-depth studies are available in our institutions |
| Develop and promote the use of Province Library on the Novitiate Grounds | Engage task force to draw up a strategy for the development and modernisation of the Province library | Intellectual Apostolate Task Force | 2015-2016 | Province library developed and used more | Availability of resources |
| | Publicise the existence and availability of possible use of the library to Jesuits | Province Librarian Intellectual Apostolate | 2015 | Existence of library facility is better known | |

| | | | | | |
|---|--|---|-----------------------|---------------------------|--|
| | Engage a trained librarian | Provincial Intellectual Apostolate Task Force | 2015 / 16 | Trained librarian engaged | Financial resources to remunerate hired librarian are available |
| Increase the use of writing and media for the promotion of the Intellectual Apostolate | Organise workshops on writing and media production | Intellectual Apostolate Task Force | 2015 Annually | | Human and financial resources available from our partners with this interest |
| | Offer incentives to Jesuits and others to write and research on topics of our institutions for the Church's interest | Intellectual Apostolate Commission | 2015 Annually | | Availability of resources |
| | Promote the utilisation of Loyola Productions, Chikuni Radio as well as other media houses by Jesuits undertaking research and in-depth analysis of issues | Intellectual Apostolate Commission Loyola Productions Chikuni Radio | 2014-2019 and ongoing | | Stakeholder commitment human and financial resources |

6 Appendix

6.1 THE STRATEGIC PLANNING PROCESS

Initiated at the Province Assembly of 2012, the Zambia-Malawi Province Apostolic Planning process was guided by an Apostolic Planning Team (APT) composed of members of the Province appointed by the Provincial. The team met regularly in 2013 to identify major strategic issues, discuss a variety of materials, and review successive drafts of the Apostolic Plan. The team was supported in its work by six thematic working groups that studied a range of specific issues around which they developed the relevant strategies. Each of the six working groups was assigned a relevant goal of the six apostolic goals for the Province in order to work out the concrete steps and actions needed to implement that particular core objective of our strategy. There were other ad hoc groups that were formed and provided input and guidance to the planning process and to the draft Plan itself.

In addition, two sessions on the development of the apostolic plan for Superiors and Directors of Works were held at Luwisha House in 2013. These two sessions took up the task of looking at the first draft of strategies and goals, and of reflecting on our current organisational and governance structures and processes in relationship to the proposed goals. The two meetings also spent time refining the proposed vision, mission, identity, goals and core-value statements.

After the work of the thematic groups and the two sessions for Superiors and Directors of Works, a more developed draft of the Plan was widely distributed to the Province communities and to individual Jesuits for review and comments. The 2013/14 Province Assembly further discussed this draft. After review of comments from the communities and appropriate changes in response were made, the APT put together a near-final version of the Plan and transmitted it to the Provincial for final review after which the APT incorporated the final comments and prepared the final draft. The members of the APT are listed below:

6.1.1 Members of the ZAM Province Apostolic Planning Team

Fr. Kelly Michelo
Fr. Charlie Chilufya
Sch. Daniel Mutale
Fr. Patrick Mulemi
Sch. Andrew Simpasa

6.2 Glossary of terms, phrases and abbreviations

Provided here below is a glossary of Jesuit and Ignatian terms and phrases and of Jesuit places found in or related to the **ZAM** Province.

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 defend rights Three key characteristics of the Jesuit Refugee Service.

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

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.

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

AMDG see *ad maiorem Dei gloriam*

Apostleship of Prayer is a ministry of the Society on behalf of the Holy Father. It is a group of Catholics that through the Daily Offering unite themselves with the Eucharistic Sacrifice. Through the **Apostleship of Prayer** the Pope gives his monthly prayer intentions to the entire Church.

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

Arrupe, Pedro 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.

Arrupe College of Philosophy and Humanities is a Jesuit formation house where young Jesuits undertake their philosophical training. It is located in Harare, Zimbabwe and is owned and run by JESAM.

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 Zambia-Malawi **Province** belongs to the Africa and Madagascar Assistancy.

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.

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.

Centre for Ignatian Spirituality (CIS) An administrative centre established for the promotion and coordination of the ministry of the **Spiritual Exercises**

Canisius High School A Jesuit secondary school in Chikuni Monze founded in 1949.

Chikuni This village, two hundred and fifty kilometres south of Zambia's capital, Lusaka, is where the first two Jesuits from France, Frs. **Moreau** and **Torrend** originally settled after their arrival in Zambia in 1905. Chikuni is one of the two oldest Jesuit missions in Zambia. Later in the fifties they developed the mission there and used it as a base for wider missionary and parish work throughout the Southern part of Zambia. Today it is still an important mission for the ZAM Province. In Chikuni Jesuit run a parish, a cultural centre, a radio station, a school and a teacher's college.

Chikuni Radio A Jesuit-run radio station in Chikuni, Monze south of Zambia

Copperbelt University (CBU) A public university in Kitwe, Zambia in which Jesuits serve in the Chaplaincy and also lecture.

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.

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 Zambia-Malawi Province there are four delegates who represent the education, Jesuit formation, pastoral and social ministries of the Province. With the launch of this Apostolic Plan, these four delegates along with other Assistants of the Provincial will meet as a **Ministries Commission** with the Provincial to review and plan the activities of the ZAM Province.

DE Provincial's Delegate for Education

DF Provincial's Delegate for Formation

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

Development Officer (DO) is responsible for the management oversight of the development and implementation of the Province's fundraising efforts both at home and abroad.

Development Office is an advancement office of the Province that supports the apostolic development of the **ZAM Province**.

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).

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 **tercian** 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.

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".

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 and GC35 in 2008.

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, and Adolfo Nicolás in 2008.

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, 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.

Hekima College is a Jesuit School of Theology located in Nairobi, Kenya and is a formation house where young Jesuits undertake their training in theology. It is owned and run by **JESAM**.

Helping souls This is one of the most frequent expressions to be found in Ignatius' writings. By "soul"

ICT is an acronym for Information and Communication Technology.

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 Centre for Leadership Development A centre for Ignatian Spirituality and leadership development in Kitwe, Zambia

Ignatian Pedagogical Paradigm (IPP) 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'.

Inculturation "The incarnation of Christian life and of the Christian message in a particular cultural context in such a way that this experience not only finds expression through elements proper to the culture in question, but becomes a principle that animates, directs and unifies the 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 Administration of Goods (IAG) forms part of the Statutes on Poverty in the Society of Jesus published in 2005; it details the financial and property management in the Society.

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.

Jesuit Centre for Ecology and Development (JCED) A Jesuit social centre focused on ecology located in Lilongwe Malawi.

Jesuit Centre for Theological Reflection (JCTR) - A ZAM province social centre

Jesuit Mission Based in London and Dublin, it supports our mission of solidarity with the poor in the developing world.

Jesuit Refugee Service The JRS is an organisation whose mission is "to accompany, serve and defend the rights of refugees and forcibly displaced people". JRS comprises Jesuits and lay companions and its teams are active in over 60 countries.

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.

Kasisi Mission one of the two oldest mission centres of the Society of Jesus in Zambia situated 30 km northeast of Lusaka; it was founded in 1905 by a French Jesuit **Fr. Torrend**. Currently the Jesuits run a parish there and a centre for agricultural training, **KATC**

Kasisi Agricultural Training Centre (KATC) is a farmer training institution situated about 30km north-east of Lusaka run by Jesuits. It was established in 1974; it focuses on organic and sustainable agriculture.

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**.

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.

Leopard's Hill Jesuit Secondary School a Jesuit-run and owned private secondary school in Lusaka, Zambia.

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 word as based upon the coat of arms of the House of Loyola, which portrays two wolves about 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 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 Productions A ministry of the ZAM Province involved in evangelisation through TV media production.

Loyola Jesuit Secondary School A Jesuit school under construction in **Kasungu, Malawi**. It is set to open its doors to its first students in September 2015.

Luwisha House Jesuit Community in Lusaka, Zambia, originally constructed to serve as a Juniorate and House for Scholastics undertaking specialised studies at a public university across the road, the **University of Zambia**.

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 is the name of the ZAM Province's ministry among young adults.

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.

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, Jesuit formation, pastoral and social ministries. These four delegates meet with the Provincial and members of the Province Office and Ministry Support team regularly to review and plan the work of the Zambia-Malawi 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".

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.

Mukanzubo Kalinda Cultural Research Institute is a cultural centre founded and run by Jesuits in **Chikuni**. Aims to promote and preserve Tonga culture.

Nicolás, Adolfo the present **General** of the **Society of Jesus** elected on 19 January 2008. 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.

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 *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.

Pioneer Total Abstinence Association of the Sacred Heart (PTAA) is a lay group of Catholic teetotallers of founded in Ireland by an Irish Jesuit, Fr. James Cullen, S.J. and is very active in Zambia. The primary aim of the Association is the promotion of sobriety and temperance. Its chief means are prayer and self-sacrifice.

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**. 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*.

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

Semper deo gratis Always give thanks to God.

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." (n. 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.

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.

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 (Sp Ex) 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.

St. Ignatius Parish A very influential Jesuit parish in the heart of Lusaka, Zambia.

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**

Tertianship 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**.

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. **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.

University of Zambia A public university in Lusaka, Zambia in which Jesuits serve in the Chaplaincy and also lecture.

University Teaching Hospital (UTH) the biggest referral hospital in Lusaka, Zambia.

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**.

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.

Xavier Novitiate, Lusaka, Zambia is the Jesuit novitiate where novices from Southern African Provinces and the South African Region undertake their novitiate formation.

ZAM Zambia-Malawi Province of the **Society of Jesus**

ZIM Zimbabwe-Mozambique Province of the **Society of Jesus**