

**GUIDELINES
on
JESUIT NETWORKING
in
the SOCIAL AREA**

Letter from Father General

	Page
<i>Introduction</i>	3
1) What do we mean by “network”?	
2) What’s behind these guidelines?	
<i>Networking in the Society of Jesus</i>	5
3) In what sense is a network “Jesuit”?	
4) What characteristics or qualities should a Jesuit network have?	
5) Who can grant Jesuit permission / approval / mission?	
6) How to finance Jesuit networks?	
<i>Networking and the central government of the Society</i>	8
7) What is the role of a Social Justice Secretary vis-à-vis networks in the social sector?	
8) What can Father General do to support Jesuit networks?	
<i>Networks of the whole Society</i>	9
9) What is a network of the whole Society?	
10) How does a network obtain this universal status?	
11) Existing networks of the whole Society today?	
<i>Ergo</i>	10
12) The orientations or guidelines proposed	
Annex I: Relevant paragraphs from recent documents	13
Annex II: A preliminary data-base of Jesuit networks in the social area	15
Annex III: A provisional classification of networks in Jesuit experience	23

A.M.D.G.

2002

Introduction

The present guidelines, which are descriptive rather than prescriptive, make sense only on the assumption shared within the Society of Jesus that Jesuits generally proceed apostolically on the basis of discernment regarding the future and of examen regarding the past. The purpose of these guidelines is to provide some specific parameters or features of networks which are needed when gathering the data or information relevant for an examen and/or a discernment.

Within this spiritual-apostolic context, the guidelines seek to open up and maintain a generous space, within the Society of Jesus, for a variety of networks whose forms are evolving rather rapidly. Whether networks will one day stabilise and become more like institutions (whose stability may be linked, not only symbolically, with the buildings that usually contain them), remains to be seen. For the moment, networking has the marks of a very new and fluctuating “sign of the times.”

This paper is not trying to “sell” networking to the Society, but takes the commitment as already made and does try to clarify how the Society can best handle this new way of proceeding, this new apostolic style.

While networks are fluid and variable, there are nevertheless many analogies between networks and other works typical of the Society. Thus, networking may really be less novel than at first sight appears. What is important is to gather the relevant data, when considering their relevance, or setting priorities, or allocating resources, or whatever step is under consideration. These guidelines often demonstrate exactly this exercise, namely, applying rather well-known criteria to realities which present significantly novel features.

The questions one asks when some networking is in its infancy – “Is it worth giving the proposed network a try?” – are very different from those asked after several years of activity, investment of time and resources, and feed-back, such as, “Does the network fulfil its apostolic purpose as fully as it might and if not how might it be changed?”

The present paper refers only to networking in the social apostolate or social sector, even though networking is obviously much broader than just this sector. In future it would be useful to exchange experiences and know-how on networking between the different sectors.

These guidelines are primarily meant for Jesuit superiors and directors, namely, for those who would like to promote networking, who receive requests, and who need to make decisions about a Jesuit network. They take the viewpoint of the government of the Society, namely, superiors who have little or no experience of networking in the social field, but who, listening to a subject or considering a proposal, want to be sure that they are asking the right questions and taking the relevant aspects into account. They will hopefully give Jesuit leaders a sense of confidence and reduce a natural tendency to be afraid, feel insecure or react defensively when presented with a situation which seems confusedly familiar and strange, conventional and novel.

The guidelines are, secondly, for co-ordinators of the Jesuit Social Apostolate who are often in a position to support networking, to encourage a few companions to start a network, or to discover links between existing networks of the Society. The guidelines may also be interesting for Jesuits and co-workers in the field, but this would be *per accidens*.

More concrete matters are the task of the members of the network themselves, especially the co-ordinator and his team. But someone wondering about how the flow of information should be

organised, or how fees should be paid, or how to evaluate results, will probably find greater help in the advice of an experienced colleague than in these pages.

With these givens, the reader will appreciate why some apparently obvious aspects are explained in detail, while other features, complex in themselves, are passed over as self-understood. For networks are both analogous to and very different from more traditional works, and so these guidelines are meant to be used *tantum quantum*.

1) What do we mean by “network”?

Let us agree, in the Society of Jesus, on a kind of working definition, a meaning by common agreement. By “network” we mean

- i) a number of independent individuals and/or institutions
- ii) at a distance
- iii) associating and co-operating in a rich interlacing of relationships
- iv) with a purpose (*ad intra* or *ad extra*), and
- v) with an identifiable co-ordination.

(i) The individual can be a Jesuit or a co-worker, the institution can be a Jesuit or non-Jesuit work, and the “independence” is from each other: they don’t belong to the same Province or institution. (ii) At a distance means beyond Province boundaries. (iii) “Associating and co-operating” covers an enormously wide range; association leads to co-operation, which leads to operations, to common or individual action. (iv) There is variety of purposes *ad intra* or *ad extra*.

Taking the five points of the above definition together, networking in the Society of Jesus may be summed up as a mode of proceeding, a *style of working apostolically*, a way of enhancing or carrying out our apostolate across many of the lines which, until now, have delimited our Jesuit activities and jurisdictions.

With this definition in mind, someone unfamiliar with Jesuit networking in the social area may wish to look at some examples in Appendix II, or glance at Appendix III which lays out aspects of networking such as reasons for participating, grounds for membership, or freedom of participation.

Sometimes a network looks more like a light structure for communication, exchange and sharing; at other times it looks more like a work which over-spills spatial and jurisdictional boundaries. From a distance, one might have the impression that networks are spontaneously burgeoning up all over and need to be controlled or restrained. But a closer view shows that networks take a lot of energy, creativity, work, good will and prayer to get and keep going. They also take personnel, financial and infrastructure resources.

Networks are thus like other works of the Society: here too the creativity of Jesuits seems incessantly to invent new works which also require “energy, creativity, work, good will and prayer to get and keep going, as well as personnel, financial and infrastructure resources.” The decisions guiding this “investment” depend on examen in on-going evaluation and discernment in planning.

2) What's behind these guidelines?

GC 34's Decree 21 asked the Society to recognise its own vocation as an international apostolic body called to evangelise society and culture and to find better ways of fulfilling this mission. One way of doing so is to establish, develop and participate in networks. This directive and indeed desire were taken up at Loyola 2000, where the Major Superiors endorsed networking. GC 34 and Loyola 2000 embraced this new apostolic way of proceeding, probably thanks to a shared appreciation of networking as an authentic *sign of the times* in the sense meant by Vatican II: something new, emerging simultaneously in different places, something both challenging and promising in the light of the Gospel, something reaching out beyond the borders of the Church.

Thus the Society has already made a serious option to use networking, a choice which these pages assume and take for granted.

This being our starting-point (see Annex I), there is no need to argue here for the value, efficacy, evangelical potential and apostolic relevance of networking as a valid way of carrying out our Jesuit mission. That does not mean that everything is easy or settled. In fact Loyola 2000 added a series of prudent cautions against possible risks:

- information overload;
- the name of the Society being used in any situation without a clear Jesuit authority behind it;
- Jesuits creating new networks when established networks are available; and
- forming networks from above.

These cautions are reflected, hopefully as intended, in the present guidelines.

At the same time, it is important to acknowledge that many Jesuits have mixed feelings about networking. A fledgling effort is easy to “destroy” with facile criticism, or fumbling first steps can easily be made to look foolhardy compared with apostolic approaches tested by time. When networking proves toilsome, complicated and/or expensive; when pioneering efforts show their usual high rate of failure; then the initial enthusiasm wanes and some become disillusioned or sceptical of networking altogether. Moreover, complicated or troublesome questions have been raised, either out of foresight or thanks to the experience of existing and functioning networks, such as who pays, who decides, who speaks in the name of ...

Thus, the following considerations are laid out, based on the experience accumulated so far, and are proposed *ad experimentum*. Please see Annex II for acronyms.

Networking in the Society of Jesus

3) In what sense is a network “Jesuit”?

A network may be “Jesuit” by

- Membership, which may mean Jesuits only or may include close colleagues or those linked to institutions of the Society.
- Enterprise or activity. Sometimes what is Jesuit is the whole effort. E.g., few Jesuits knew about every action or declaration of JDRAD (Jesuits for Debt Relief and Development), and some did not always agree; nevertheless, through JDRAD, the Society was happy to be present in a larger effort on an important issue, and thus sponsored and named the whole JDRAD undertaking.

- Product or result. At a certain moment, what is clearly Jesuit is the product, e.g. the 1999 Letter to the G8 re debt, prepared by JDRAD and signed by many Provincials.
- Name: some have “Jesuit” in their name (AJAN, IJND, JRS ...) while others do not (GEC, IPC).¹
- Sponsorship, that is, the degree to which the Society owns it, pays for it, expects an account from its co-ordinator, and publicly associates with its statements or actions.

These different grounds for calling a network “Jesuit,” far from excluding each other, tend to combine in ways that are hard to foresee, and so the point is to avoid applying any one of them in too narrow or strict a sense.

4) What characteristics or qualities should a Jesuit network have?

- a) Given that the Society's mission today is very broad and inclusive, there is virtually no serious human concern or suffering which can be excluded from possible Jesuit networking, indeed from possible Jesuit “working.” At the same time, it's essential for each network to have a clear purpose and mission on which it can be evaluated.
- b) A Jesuit network should aim at making a specific contribution of the Society, such as spirituality, priesthood, competence of both “head” and “feet,” ethical/theological reflection, North/South links.
- c) Even when a concrete contribution is hard to specify under (a) and (b), the value of Jesuits participating in a social issue and accompanying others should not be underestimated.
- d) The very fact that a number of ours and colleagues network on a shared concern or for a certain cause, itself argues concretely in favour of this particular network as a valid apostolic (that is, Jesuit) effort.
- e) Looking over Annex II, “Preliminary Database”, one may inductively form an impression of the qualities which Jesuit social networks already demonstrate.
- f) Perusing Annex III, “A provisional classification of networks in Jesuit experience” gives an idea of the several wide ranges of difference which mark this style of apostolic work and most probably will continue to do so.

5) Who can grant Jesuit permission / approval / mission?

The principle of subsidiarity helps to identify the appropriate Jesuit authority who cares for the discernment, to whom accountability is owed regarding the ownership of a network, responsibility for its actions and funding – the Jesuit who makes sure that what is going on is fairly Jesuit-compatible. In other words, “The network co-ordinator gives an account (→) to whom?”

- a) a network (<social>) co-ordinated by an individual Jesuit (Luis del Valle)
→ the local superior/director, who gives whatever permissions may be needed.
- b) a network (GEC) set up by a Jesuit institution (Woodstock Center)
→ the director of the work, who himself launches the network or gives a staff-member the go-ahead, informing the Social Apostolate Co-ordinator and the Social Justice Secretary.

¹ African Jesuit AIDS Network, International Jesuit Network for Development, Jesuit Refugee Service, Global Economy and Cultures, International Population Concerns.

- c) a network (JDRAD) supported by one Province (Ireland)
→ the Provincial, who gives approval and may provide funding; the Province Social Apostolate Co-ordinator is involved and the Social Justice Secretary kept informed.

Please note that networks sponsored by (a) an individual Jesuit, (b) a Jesuit work like the Woodstock Center or (c) a single Province may have very widespread participation and impact.

- d) a network (IPC) sponsored by two or more Provinces (South Belgium and Calcutta)
→ the Provincials concerned, who agree on shared jurisdiction, give permission for travel, allocate costs and revenue; here the Social Justice Secretary can be of help.

- e) a network (AJAN) sponsored by one Assistancy (Africa)
→ the Conference of Provincials and, between meetings, the Moderator.

- f) a network (EUROJESS and MOSJ)² sponsored by several Assistancies (Central, Southern and Western Europe)
→ the Moderator, with the help of the Assistancy Social Apostolate Co-ordinator if there is one. The Moderator in turn keeps the Conference informed and asks the assembled Provincials to approve the budget. Here, especially where there is no Assistancy Social Apostolate Co-ordinator, the Social Justice Secretary can be of great help.

- g) an international network (IJND) run by a board whose members are accountable to their respective Provincials but which does not have a defined relationship with Jesuit structures.
→ perhaps here the Social Justice Secretary has an important responsibility.

- h) a network (JRS) of the whole Society
→ Father General, assisted by the Social Justice Secretary.

6) How to finance Jesuit networks?

According to the principle of subsidiarity, the same instance or authority which approves the network should also take ultimate responsibility for its on-going funding and give permission for fund-raising outside the Society.

Annual budget by funding: The annual budget may be provided by the sponsoring community, work, Province(s) or Assistancy; sometimes the Social Justice Secretary helps out.

Annual budget by subscription: Many Jesuit networks are funded through an annual fee or subscription of each member. The individual Jesuit obtains the money from his community or his work, whichever is more appropriate, or if necessary from his Provincial. Since for many Jesuits to participate in a network is an important form of continuing education or on-going formation, an annual fee seems well-justified. There is no great burden on any one Province, while "measuring" quite accurately the degree to which the participants appreciate the network.

Special projects: In order to undertake a specific activity (some research, a publication, a conference), a network may apply to the Assistancy or to FACSI for a grant. An application to FACSI is accompanied with letters of support from the Provincials involved or the Moderator, and also a *parere* of the Social Justice Secretary. To assure co-ordination and avoid

² European Jesuits in Social Sciences, the Jesuit Worker Mission.

embarrassment, it is recommended that a network applying to an Assistancy for funding also obtain a *parere* from the Social Justice Secretary and include it in the application.

A network which has the approval of the Province may raise funds within the Province (both in the Jesuit and in the civic sense). A network approved by an Assistancy will usually receive funding from the Conference, and it may also approach individual Provinces of the same Assistancy for funding. Only a network which is of the whole Society may fund-raise in all Provinces and Assistancies.

Fundraising outside the geographical area of the network (e.g., AJAN, IJND) will normally take place using the forms and structures of co-operation internal to the Society (twinning, mission bureaux, etc.), and in any case the competent Superior should at least be informed if not consulted,³ otherwise unhappy situations can arise when both local and foreign Jesuits approach the same funding-source. This is a point on which more information needs to be collected, to see if real difficulties have emerged or whether this is only a point of caution. On the basis of experience, then, more precise suggestions can be made.

Networking and the central government of the Society

7) What is the role of a Social Justice Secretary vis-à-vis networks in the social sector?

“The Secretariats of the General Curia must continue to play an important role in establishing these various forms of networks” (GC34, D.21, n.14). This “important role,” not spelled out by the Congregation, is slowly becoming clear with experience.

In principle, the Social Justice Secretary tries to offer networks a service similar to what he performs for the more conventional works in his sector, that is, to encourage, support and co-ordinate with maximum respect for jurisdictions, subsidiarity and the initiative of others. In the social apostolate itself, e.g., in a Province with a Co-ordinator, the Social Justice Secretary works primarily with and through the Co-ordinator; but where there is none, he reaches out to the social projects and institutions themselves. Similarly, at the Assistancy level, the Secretary works as much as possible with the Assistancy-level Co-ordinator for the social apostolate but, where this position remains unfilled, the Secretary works “closer to the ground” with the Co-ordinators and others at the Province level.

When we come to networking, the same principles apply but the conditions are different. For while the co-ordinator or co-ordinating centre of a network is located in a specific place, its membership is certainly inter-provincial and probably intercontinental, and its activities can also have a global reach. The exception is where the membership of a network falls within the borders of an Assistancy (e.g., Jesuits in ministry among indigenous people, AJAN); more typically, network-members are from several if not from all ten Assistancies.

Questions of jurisdiction aside, the Social Justice Secretary’s wide international experience, contacts and viewpoint are often a useful resource for the network itself and of real help to the Superior responsible for it.

³ “It is not allowed to collect alms in another Province or Region without the permission of the respective major superior” (*Norma Complementaria* 214, *Manuale Practicum Iuris* 193 §2; cfr. *Coll. d.203* [CG 23 d. 35]).

- a) Co-ordination: The Secretary is available as a contact-point for any network in his sector, and the network co-ordinators are invited to keep him well-informed and freely to seek his help.
- b) Funding: When a network applies to an Assistancy or to FACSI for funding, it is recommended that the *parere* of the Social Justice Secretary be required.
- c) Services: The Secretariat may offer electronic support to new or small networks which otherwise lack the means for normal functioning or communication.
- d) Advice: The Superior who, according to subsidiarity, is ultimately responsible for a network, is always free to consult the Social Justice Secretary or to ask for his active assistance.
- e) Involvement: A Jesuit network is free and indeed encouraged to invite the Social Justice Secretary to any important activity or meeting as an observer or as a participant.

Thus, when it comes to applications for funding, FACSI or a Conference can stipulate that the Social Justice Secretary's *parere* is required. For the rest, the Secretary plays his role "as usual" with respect, sensitivity, and consultation and with attention to the impact or significance of what Jesuit networks are doing in the Church, in the media, and in the public sphere.

8) What can Father General do to support Jesuit networks?

- a) Since networks can become the concern of many different superiors, Father General oversees and assists the mandating authorities in performing their task, precisely by having the present guidelines drawn up, refined, and put into use.
- b) Send a message/greeting when a network meets (e.g., IPC meeting in New Delhi in November 1999).
- c) Attend a meeting (e.g., JRS Regional Directors' meeting in May/June each year).
- d) Encourage experiments in networking such as the Jesuit Delegation at the Johannesburg Summit in 2002.
- e) Sign certain statements or have the Social Justice Secretary to do so in his name (e.g. Provincials' Letter to G8 re debt in June 1999).
- f) Look favourably on a request made to FACSI (e.g., JDRAD, IPC).
- g) Recognise/constitute certain ones as networks of the whole Society.

Networks of the whole Society

9) What is a network of the whole Society?

A network of the whole Society

- a) has the explicit mandate or mission of Father General.
- b) enjoys a *praesupponendum* (a preference) in the priorities and planning of each Province, always taking "persons, times and places" into account.
- c) speaks and acts in the name of the Society.
- d) recruits Jesuits from Provinces (sometimes with Father General's active support) for regency, temporary assignment or permanent application.
- e) raises money in the name of the Society from Provinces and from outside agencies.
- f) Father General has the option of asking the Social Justice Secretary to serve as his assistant in handling the correspondence and ordinary affairs of a network of the whole Society in his sector.

10) How does a network obtain this universal status?

Father General is always free to decide that Jesuit efforts on a certain issue should be brought together into a network of the whole Society – as Father Arrupe did when he began JRS (remembering always that JRS is more an international NGO than merely a network). But apart from an initial exercise of Father General's authority, when a network has sufficient experience, broad-based membership, identity and proven support within the Society, it may apply to become "of the whole Society."

- a) The network's co-ordinator and steering-committee help the Social Justice Secretary to assemble the dossier (history, description, membership, financial statements, supporting documentation), and the Social Justice Secretary adds his own *parere*.
- b) At the annual meeting of Moderators, the Social Justice Secretary may be invited to present the application.
- c) With the necessary discernment, the Moderators recommend to Father General either that he mission the network in the name of the whole Society, or that he ask it to continue functioning at its current level of sponsorship.

11) Existing networks of the whole Society today?

AIDS in Africa and Madagascar is an urgent issue of great concern to the whole Society and in June 2002 the African Assistancy constituted AJAN as an Assistancy work. Hopefully the Network will soon be ready to request and receive help from the Society outside Africa, but it is a work of one Assistancy, not a universal network of the whole Society.

A network of Jesuits working among indigenous peoples is functioning well in Latin America, another is growing in East Asia, a third beginning in India, and the one in North America may be revivable. Although they have some significant contact with one another from time to time, they seem happy to continue with the sponsorship of their respective Assistancies rather than combine into one global network of the whole Society.

Ecology is a concern of many Jesuits world-wide, but networking is taking place only in one or two Assistancies. Until there is activity and participation in more parts of the Society, "Ecology SJ" will not be ready to become of the whole Society.

Insofar as JRS is a network, it is a network of the whole Society of Jesus in virtue of commitments by two Fathers General and by GC 34. It responds to the "burning issue" of boat people, refugees and forcibly displaced persons. At the same time, it is important always to recognise JRS as a full-blown international NGO and an institutionalised ministry of the Society, much more than a network.

As of September 2002, there is no other network of the whole Society nor any candidate currently ready to apply.

Ergo

12) The orientations or guidelines proposed

- a) To encourage networks “to increase and multiply” at every level of the Society in a pluralism of approaches and sponsorship (cf. GC34, d. 21, n.14).
- b) To affirm subsidiarity as the organising principle for Jesuit networking, keeping the discernment and decisions at the same level as the network’s sponsorship.
- c) To foster a climate of creativity, innovation, growth, examen and discernment wherein Jesuits continue to experiment with networks in many different ways.
- d) To favour experience in networking and, on this basis, to approve and to mission what already functions.
- e) To avoid stifling with over-regulation.
- f) To accept a certain competition for human and financial resources as inevitable and indeed healthy.
- g) To accept that some attempts may exhaust their mandate in a relatively short time, and others may simply fail. But even these, if submitted to examen, may yield important lessons about Jesuit networking.
- h) To recognise that the clarity of purpose is central for the success of the network and therefore help each network to clarify its objective and focus.
- i) To motivate each network to submit to regular evaluation, internal or external, as essential for apostolic examen and discernment.
- j) To recognise that successful networks nearly always depend on the energy and creativity of very few Jesuits, maybe only one: “no network without a shepherd.”
- k) To favour, where possible, an annual fee or subscription as the usual way of generating a network’s normal income.
- l) To welcome applications for “universal status” from broad-based well-functioning networks and to recommend the worthy ones to Father General for missioning.

These guidelines, elaborated and refined over several years, are presented by the Social Justice Secretary to the Superiors of the Society of Jesus, first of all to the Moderators of Conferences and, through them, to the Provincials who are welcome to make use of them; to the Jesuit Social Apostolate Co-ordinators in each Province; and to the co-ordinators of Jesuit networks in the social area. Put to use in a prayerful spirit, may they provide light and guidance. Whatever comments and feed-back their users wish to share with the Social Justice Secretary will be very much appreciated for future revision in the light of experience.

“In many respects, the future of international co-operation remains largely uncharted. With creative imagination, openness and humility, we must be ready to co-operate with all those working for the integral development and liberation of people” (GC34, D.21, n.14).

Michael Czerny, S.J.
Social Justice Secretary

19 September 2002

A.M.D.G.

Annex I

RELEVANT PARAGRAPHS FROM RECENT DOCUMENTS

Developing global and regional networking. *The official structure for the governance of the Society – Father General, his Council, and major superiors throughout the world – constitutes a framework for the development of many different forms of global and regional co-operation and networking, with examples ranging from an inter-Province noviciate to the Jesuit Refugee Service.*

Global networking: *Although numerous regional and international networks already exist, to exploit more fully “all the possibilities given to us by being an international apostolic body,” additional global and regional networks must be created. Such networks of persons and institutions should be capable of addressing global concerns through support, sharing of information, planning and evaluation, or through implementation of projects that cannot easily be carried out within Province structures. The potential exists for networks of specialists who differ in expertise and perspectives but who share a common concern, as well as for networks of university departments, research centres, scholarly journals and regional advocacy groups. The potential also exists for co-operation in and through international agencies, non-governmental organisations, and other emerging associations of men and women of good will. Initiative and support for these various forms of networks should come from all levels of the Society, but the Secretariats of the General Curia must continue to play an important role in establishing them.*

In many respects, the future of international co-operation remains largely uncharted. With creative imagination, openness and humility, we must be ready to co-operate with all those working for the integral development and liberation of people. (GC 34, Decree 21, “Inter-provincial and supra-provincial co-operation,” nn. 13-14)

[The Society] is aware of the role networks can play in promoting causes such as the cancellation of the international debt, the struggle against AIDS, the protection of the environment and of immigrants. We notice the increasing number of networks emerging in the Society, through which we exercise our commitment against every form of injustice and misery. We hope to make them more effective, following the example of JRS, and this they will be to the extent that they result from world-wide co-operation. In this context, we feel the need to know more about the initiatives underway in the Provinces and Assistancies, in order to encourage a broader collaboration. The Social Justice Secretariat at the Curia is ready and willing to take up this task. (Father General’s letter on Loyola 2000, 8 December 2000)

Following the Loyola meeting of September 2000 – and at its request – the possibility of working with and in networks has been discussed. The useful documents prepared by Fr. Michael Czerny for that discussion will not be promulgated nor published but are at the disposal of the Moderators and can help Major Superiors in fostering networks in the social field. Room must be made for pluralism, for the great diversity of networks, and for subsidiarity in the exercise of responsibility, especially in administration and finances. Our discussion on the proposal of setting up an NGO showed that further study and enquiry is still needed. The participation of Jesuits in meetings of international organizations, however, should be better organized. The document on Networking will be sent to you after revision by Fr. Czerny. (Father General’s letter to the Moderators, 21 November 2001).

[†] Peter-Hans Kolvenbach, S.J., Address to the Congregation of Provincials, Loyola, 1990.

Annex II

A PROVISIONAL DATA-BASE OF JESUIT NETWORKS IN THE SOCIAL AREA

- AJAN (African Jesuit AIDS Network)
 - EUROJESS (European Jesuits in Social Sciences)
 - GEC (Global Economy and Cultures)
 - IJND (International Jesuit Network for Development), formerly JDRAD
 - IPC (International Population Concerns)
 - JDRAD (see IJND, above)
 - Jesuit ecology network
 - Jesuits in ministry to indigenous peoples
 - JRS (Jesuit Refugee Service)
 - MOSJ (Jesuit Workers' Mission)
 - RED – Latin American Development Projects
 - <sjsocial> and <alsocial>
 - Social Apostolate Co-ordinators
-
- **AJAN (African Jesuit AIDS Network)**

focus: AJAN is a new effort to respond to HIV/AIDS in Africa and Madagascar by developing an appropriate social ministry that is deeply-rooted amongst those who suffer, that accompanies those who care for them, that educates to responsibility and prevention, that is sensitive to the local culture, faith and spirituality, and that collaborates widely with others.

born: in 1997, by decision of the African Conference (JESAM), and constituted an Assistancy work in 2002.

membership: those Jesuits who are interested, on a voluntary basis.

co-ordination: Michael Czerny SJ (CSU-AOR), <mczerny@jesuits.ca>, full-time, based in Nairobi.

sponsorship: African Assistancy.

funding: from Jesuit and especially outside sources.

info circulation: occasional information usually by e-mail, a monthly electronic bulletin AJANews in English, French and Portuguese <ajanews@jesuits.ca> and a web-site <www.jesuitaids.net>.

meetings: some members taking part in the UN Conference on AIDS (Durban, South Africa, July 2000), wrote a letter on AIDS to Father General and the whole Society.

assessment: building on the earlier network, the new AJAN is making its first contacts, becoming known, and hoping to develop good relations of co-operation with many others in Africa and elsewhere as well as with the larger Church and Society of Jesus.

- **EUROJESS (European Jesuits in Social Sciences)**

focus: a professional association whose goals are twofold (cf. *Statutes*, art. 2):

- to ensure contact and periodic exchange of views and to foster co-operation among Jesuits (residing habitually in Europe) and institutions of the Society in Europe specialised in reflecting on social problems within the framework of the social apostolate;
- to foster relationships with other organisations of a similar nature in the Society of Jesus and with Jesuits dealing with the same problems in other parts of the world.

born: in 1949 as a network amongst German, Dutch and French social philosophers; re-founded on new bases and named EUROJESS in the 1960's; now admitting any Jesuit (usually residing in Europe) competent in reflecting on social problems.

membership: 70 members (September 2001) all of them Jesuits and half of them active participants and contributors.

co-ordination: Antoine Kerhuel SJ (GAL), <antoine.kerhuel@jesuites.com>, part-time; OCIFE provides the Secretariat.

sponsorship: according to the statutes, EUROJESS is a self organised group of Jesuits who, given their mission, understand it is important to get together.

funding: members contribute 50 € every two years; the Secretariat costs 500 € per year. Expenses (Congress, meetings of the Steering committee, Secretariat, ...) are covered by individual membership fees; for each Congress, additional funding is sought.

info circulation: monthly e-mail news about the activities of social centres; occasional e-mail messages from the Secretariat.

meetings: a week-long conference every two years, involving EUROJESS members and other Jesuits invited to give lectures or workshops.

assessment: members are admitted by decision of the Steering Committee upon their request; they are supposed to be competent in reflecting on social problems; the objective is to get European Jesuits in reflecting on social issues know each other better, so that they can co-operate more easily in their apostolic activities such as research, teaching, conferences, writing articles.

- **GEC (Global Economy and Cultures)**

focus: impact of the current neoliberal form of economic globalisation on various cultures and especially on the poor.

born: conceived at GC34 (1995), a four-year project launched in 1999.

membership: 40 SJ centres for research/action/popular education, nearly all represented by Jesuits; Africa: 8; Middle East: 1; South Asia: 5; East Asia: 8; Latin America & Caribbean: 9; Canada: 1; USA: 1 (representing 6 others); Central and Western Europe: 7.

co-ordination: Gasper Lo Biondo SJ (MAR), <lobiondg@gusun.georgetown.edu>, 85% time; Woodstock Theological Center (Washington) as hub

sponsorship: Woodstock Theological Center in Washington, D.C., with centres hosting the regional meetings taking on greater responsibilities.

meetings: two in Washington, others held in the regions: July, 2001, Central and Western Europe in Krakow; September, 2001, Latin American & Caribbean in Brasilia; October, 2001, South Asia in Bangalore. Other regional meetings (USA, Manila, Harare) are planned, as well as a Third International Consultation for October 2002 in Washington. The Fourth and Final International consultation, at which the consensus paper will be finally agreed upon, completing this first phase of network activity, is planned for late 2003.

funding: regular annual cost approximately 120,000 US\$, while regional meetings average 20,000 US\$ each; funding from both Jesuit and outside sources.

info circulation: hub gathering data from partners; a website <www.georgetown.edu/centers/woodstock/programs/gec.htm> and a new printed newsletter.

assessment: a co-ordinated or joint research project designed to involve the Jesuit social centres around the world and assist them in contextualizing their popular education and development education activities. The approach is Ignatian, following the basic steps of a discernment process that builds on local experience through narratives, integrating social analysis and theological reflection, and leading to a consensus paper. The research method is interdisciplinary, based on theological reflection and social analysis rooted in Ignatian pedagogy (elaborated by Lonergan) that provides underpinning for more profoundly linking faith-justice-dialogue of cultures/religions. The consensus paper will take the form of an educational tool, a handbook for use by social centres, high schools, parishes, and others, which fosters the same method that was followed by the participants during the course of the project. Its hoped for outcome is an impact on governmental policies and business practices, that is based on information, critical reflections, dialogue among "development actors", and values compatible with Catholic Social Teaching, that are "from below."

- **IJND (International Jesuit Network for Development)**

focus: on development-related global issues such as debt, trade, governance and alternative development. Three levels of action: technical studies, with accent on ethical and theological dimension; lobbying and advocacy, liaison with other campaigns; education for development. To promote a Christian vision on global issues and challenges by a contribution from the whole body of the Society.

born: first proposed at the Naples Social Apostolate Congress in 1997, Jesuits for Debt Relief and Development (JDRAD) was born in 1998 and, in 2001, was transformed into the International Jesuit Network for Development (IJND).

membership: some 30 active participants.

co-ordination: Bernard Lestienne SJ (BRC), president, <blestienne@ccbnet.org.br>; a board of ten Jesuit social centres with an institutional participation, meeting once a year, and an executive committee of seven members.

sponsorship: the Jesuit social centres which joined the Board did so with the agreement of their respective Provincials.

funding: the Irish Province and FACSI during the JDRAD phase (1998-2000), and now various Provincies and Church-related agencies.

info circulation: communication centre in Washington at the Center of Concern <communications@ijnd.org> and <www.ijnd.org>, a newsletter in two languages, three times a year, and an information letter to all Jesuit Major Superiors and Social Apostolate Co-ordinators twice a year.

meetings: active participation in the Jesuit Delegation at the World Summit in Johannesburg, 2002, with an IJND seminar on African issues being planned for 2003.

assessment: JDRAD's work was especially appreciated by partners in the Jubilee 2000 coalition, but remained rather unknown in the Society. Contacts with the whole Society need to be developed, to integrate the worldwide dimension in the faith-justice mission.

- **IPC (International Population Concerns)**

focus: an informal think-tank that can provide professional advice, IPC monitors international population issues and policies in relation to poverty and in the light of Church concerns.

born: at a 1994 meeting in Ludwigshafen convened by the Social Justice Secretariat.

membership: some 30 Jesuits as well as associates expert in demography and related social sciences and moral theology.

co-ordination: Stan D'Souza SJ (CCU), <ipcsds@xs4all.be>, three-quarters time; the co-ordinating group of three Jesuits meets quarterly.

sponsorship: mission of co-ordinator from CCU provincial, co-ordination and execution jointly supported by CCU and BME, with the main base at Lumen Vitae (Brussels).

funding: routine co-ordination budget (board and lodging/tele-communication costs) from BME, and travel from CCU; conferences by fund-raising within SJ and outside.

info circulation: e-mail from the co-ordinator; a book published in English after 1999 Conference has been distributed widely, with abridged French and Spanish versions envisaged, as well as the proceedings of the Brasilia conference.

meetings: plenary meetings at Ludwigshafen 1994, Delhi 1999; regional meetings at Brasilia 2001, Cairo 2003 (in association with the Secretariats for Social Justice and for Inter-religious Dialogue).

assessment: the effort is very worthwhile, communicating with the scientific world and within the Church. IPC provides a catalytic effect for the Society both apostolically active and in formation, linking Jesuit specialists in an interdisciplinary way. With limited infra-structure, the material cost is modest, the human effort invested is very great.

- **JDRAD (see IJND, above)**

- **Jesuit ecology networking**

focus: ecology from every imaginable disciplinary point of view

born: at the Rio Conference (1992) and in the course of work on *We live in a broken world* (1995-2000); several regional networks are more or less active, but the world-wide network is still in gestation.

membership: in Latin America, the members are not individuals but one Jesuit high-school and nine Jesuit universities; there are activities but little networking in South Asia; in USA a university-based list was developed.

co-ordination:

- in India, K.M. Matthew SJ (MDU), <rht@sjctni.edu> or <kmmatthew@yahoo.com>, organised a congress of Jesuits in ecology in March 2001, but a South Asian Jesuit ecology network or environmental ministry is still a ways off.
- in Latin America, José Alejandro Aguilar SJ (COL), <joseaaguilar@hotmail.com> or <eco-red@javeriana.edu.co>, is the co-ordinator, with the institutional support of the Colombian Universidad Javeriana's Faculty of Environmental and Rural Studies via its Instituto de Estudios Ambientales para el Desarrollo (Ideade) in Bogotá.
- in USA, the mailing-list of university Jesuits and colleagues interested in ecology awaits re-activation. Contact Prof Loretta Jancoski <jancoski@seattleu.edu>

sponsorship: in India, the Conference; in Latin America, the Colombia Province and the Universidad Javeriana; in USA, sponsorship by Seattle University until now.

funding: the Latin American co-ordination is funded by the academic vice-rector of the Universidad Javeriana, while in India it is included in the work of the Rapinat Herbarium.

info circulation: <www.javeriana.edu.co/eco-red>. In India, the bulletin *Shola* is available from K.M. Matthew SJ.

meetings: meetings of Jesuits-in-Science have paid some attention to ecology; the first Jesuit ecology meeting in India took place in March 2001; while work on environmental issues took place at the Johannesburg Summit (2002), there was no explicit development of the ecology network.

assessment: in Latin America the network enjoys the institutional support of the Colombian Provincial and the Rector of the Universidad Javeriana, thus assuring continuity. The co-ordinating working group is well-integrated, enthusiastic, educated and creative. As an international and institutional network is developing, there's hope of undertaking some projects together in the future.

- **Jesuits in ministry to indigenous peoples**

focus: ministry to indigenous or Native peoples, in several regional sections.

born: the 1993 world-wide meeting at Anishinabe (Canada) gave birth to the regional sections. The Latin American one was launched at GC 34 (1995).

Pastoral y solidaridad indígena in Latin America

membership: over a 100 Jesuits working in indigenous ministry, including some indigenous Jesuits, with about 40 active participants.

co-ordination: Xavier Albó SJ (BOL), <xalbo@caoba.entelnet.bo>, part-time.

sponsorship: Conference of Latin American Provincials (CPAL) with the active support of nearly all Latin American Provinces.

funding: the co-ordination costs roughly 3000-5000 US\$ per year, received since 2001 from CPAL. The cost of each meeting is borne by the host Province, with some assistance from CPAL, participants paying their travel.

info circulation: occasional electronic and printed messages from co-ordinator and other members.

meetings: at Latin American level bi-annual since 1997, and sub-regional meetings usually in alternate years; a joint meeting with educators is proposed for 2003.

assessment: an excellent support group for those involved, who usually feel peripheral in their own countries and supported, more or less, in their Provinces. Inspiring for younger Jesuits who are attracted to this traditional and special vocation in the Society. The bi-annual meetings are of great support to the participants. Some capacity to make proposals to the appropriate Major Superiors. An area of co-operation between the Secretaries for Interreligious Dialogue and for Social Justice.

JCIM (Jesuit Companions in Indigenous Ministries) in East Asia

membership: Jesuits working in indigenous ministry, including some indigenous Jesuits.

co-ordination: Jojo Fung SJ (MAS), <jojofung@hotmail.com>, part-time.

sponsorship: East Asia Assistancy.

funding: the cost of each meeting is borne by the host Province, participants pay their travel.

info circulation: occasional electronic and printed messages from co-ordinator and other members.

meetings: bi-annual; in Taiwan (1999) on this Jesuit ministry, in Chiang Mai (2001) on insertion in the indigenous life and culture, and in Sabah (2003) on confluence of spiritual energies.

assessment: the Jesuit participants saw themselves not simply as a group of individuals involved in indigenous ministry, but as companions who share a common mission: a mission that includes a pastoral accompanying of indigenous peoples in their joys and sufferings, a mission of advocacy to support their just causes, a mission of dialogue to learn from the people's ancient cultural and religious wisdom and to reflect theologically upon its encounter with the Gospel. An area of co-operation between the Secretaries for Interreligious Dialogue and for Social Justice.

- **JRS (Jesuit Refugee Service)**

focus: to serve and accompany refugees and displaced people and advocate their cause.

born: in 1980, by decision of Father General Pedro Arrupe, and recently established as a foundation by Father General Peter-Hans Kolvenbach.

membership: around 500 persons (SJ and non SJ), 62 Jesuits full time and 45 part time or less, 100 sisters, 300 lay people, plus many local collaborators, most of whom are refugees, involved in some 46 countries around the world.

co-ordination: Lluís Magriñà SJ (TAR), <lluis.magrina@jesref.org>, full-time; International Office at the Curia provides administration, co-ordination, recruiting, information, advocacy, expertise on projects.

sponsorship: universal Society, with the International Director named by and directly accountable to Father General.

funding: 14 million US\$ (2001) from Catholic development agencies, the Society of Jesus (11%), private donors, UNHCR and others.

info circulation: an electronic bulletin in 4 languages; printed bulletins (global and local) and annual report in several languages; mailing lists for staff only, and a website <www.jesref.org>.

meetings: regional meetings; an annual Regional Directors' meeting, as well as annual training sessions for volunteers.

assessment: JRS is an international Catholic organisation recognised by the United Nations and working at the international level in co-ordination with the UNHCR and other humanitarian organisations, especially the local Caritas if possible. The major service JRS provides is formal education (155,000 students in primary and secondary schools) and non formal education. It facilitates networking on refugee issues, both within the Society and outside it. JRS is present in Namibia and Guinea-Conakry where there is no other work of the Society.

- **MOSJ (Workers' Mission)**

focus: a guild (*gremio*) linking Jesuits traditionally involved in the Workers' Mission in Europe and now Jesuits and other religious in ministry among the marginalized especially in the great urban centres.

born: in 1960's; first European meeting in 1983.

membership: 100 Jesuits and 25 other religious involved in the *monde populaire*, a few still doing manual or salaried work, many retired workers, with 70 active participants at the last European meeting.

co-ordination: Hugo Carmeliet (BSE), <h.carmeliet@belgacom.net>, full-time, with a team from five different countries.

sponsorship: President of Conference of European Provincials.

funding: Conference of European Provincials (2100 € a year), while meeting costs are pro-rated amongst participants.

info circulation: printed bulletins in France and Spain.

meetings: every three years at the European level, more frequent meetings in France, annual meeting and Exercises in Spain.

assessment: the initial intuition "to introduce Christ to the masses and, with that purpose, to live among them" still remains valid but in a new context. If one had to describe the Workers' Mission today, one might say: "To be with and to live with" the world of the workers, the poor and the marginalized, to take part in common undertakings where the Church is not in a position of leadership. This is the best way to characterise the way of proceeding of the MOSJ today, even if the forms of this 'living with' keep changing.

- **RED (Red de las Acciones de Desarrollo de Base de los Jesuitas en América Latina y el Caribe – Jesuit Network for Development Projects in Latin America & the Caribbean)**

focus: to enrich the work of each member, to create a shared culture (among projects until now unconnected with one other), to develop a common capacity to communicate, to act, and to make proposals together, to develop common plans and projects to present to the international aid agencies, and to participate in concerted fashion in the Latin American social apostolate.

born: since 1994, several meetings leading to the decision of the Latin American Provincials at Loyola (2000). RED began functioning in 2002.

membership: potentially all Jesuit projects, large and small, often called NGO's, involved in social research and grass-roots development; in 2002, fifteen Jesuit organisations from nine different Provinces agreed to participate actively in the RED.

co-ordination: Klaus Vähröder SJ (VEN), <vathroder@gumilla.org.ve>, part-time.

sponsorship: CPAL (Conference of Latin American Provincials).

funding: with start-up financing from CPAL, each member NGO is to contribute a certain amount towards the operating costs of the RED, while special events will seek assistance from the international aid agencies.

assessment: with its long gestation period (some seven years!), RED is an instructive case study in the birth of a network: an apparently simple idea, many difficult discussions, the starts-and-stops, then a concerted effort in July 2000, decision in September, followed by a year of careful preparation. Quite a few Jesuit social organisations are facing difficult situations: it is more and more difficult to obtain financing for projects and the ordinary work, the social context is changing quickly, and the number of Jesuits working in the social apostolate is ever less. By contrast, the demands keep increasing and the work becomes more complex. So the RED could be a help to confront the increasing difficulties, to combine forces and overcome the isolation of many of our institutions.

- **<sjsocial> and <alsocial>**

focus: mailing lists among Jesuits and colleagues in the social apostolate throughout the world (sjsocial) and in Latin America (alsocial), which, from time to time, become very active "urgent action" lists.

born: the Jesuit Social Economic Development list <sjsocsec> around 1995, to which the Naples Congress list (1997) was added, to form <sjsocial> in English and <alsocial> in Spanish.

membership: around 80 Jesuits, principally in the English list.

co-ordination or rather contact-person: Luis del Valle SJ (MEX), <ldelvalle@sjsocial.org>.

sponsorship: the Centro de Reflexión Teológica (Mexico City) where the server <ap.sjsocial.org> serving the social apostolate of the Mexican Province is based.

funding: a very inexpensive service offered gratis for the users.

info circulation: members can send info to each other via the mailing lists; the associated website "Acción Social de los Jesuitas" <www.sjsocial.org> provides information about Jesuit-related social action in Latin America especially Mexico.

meetings: none

assessment: dormant with initial enthusiasm for exchange, <sjsocial> and <alsocial> have become a service for those who use the mailboxes provided by the server, with good technical support.

Field Code Changed

- **Social Apostolate Co-ordinators**

focus: electronic newsletter *POINTS* for Jesuit Social Apostolate Co-ordinators throughout the world.

born: in 2000 on the occasion of Father General's Letter.

membership: Province/Region Social Apostolate Co-ordinators, network co-ordinators, JRS Regional Directors.

co-ordination: Social Justice Secretariat, <sjs@sjcuria.org>.

sponsorship: SJS

funding: General Curia as part of SJS budget

info circulation: *POINTS* (regular communication in four languages), with the hope of having a place for dialogue on the SJS website <www.sjweb.info/sjs>.

meetings: none

assessment: centrally "managed" by SJS; some interaction has begun.

For purposes of reference, here are the regional groupings of the social apostolate, each with its co-ordinator:

- Africa and Madagascar Co-ordinators began meeting in 1994. Muhigirwa Ferdinand SJ (ACE), <muhigirwafs@yahoofr>;
- Apostolado Social en América Latina meeting annually since 1991, now dependent on CPAL. Ricardo Antoncich SJ (PER), <ricardoan@cpalsj.org>;
- CIAS (Comisión Interprovincial de Acción Social, formerly CONAS) in Spain co-ordinating since 1994. Some participation from Portugal and Italy.
Co-ordinator: Darío Mollá Llácer SJ (ARA), <dario@lesein.es>; Secretary: Daniel Izuzquiza SJ (TOL), <amoverse@wanadoo.es>;
- JCSIM (Jesuit Commission for Social and International Ministries) in USA and Canada, meeting twice a year. Richard Ryscavage SJ (MAR), <ryscavjrs@aol.com>;
- JESA (Jesuits in Social Action) in South Asia, meeting annually or so; Joe Xavier SJ (MDU), <joexaviersj@yahoo.com>;
- Social Apostolate in Central and Eastern Europe meeting annually since 1996; Robin Schweiger SJ (SVN), <schweiger@unigre.it>.

Annex III

**A PROVISIONAL CLASSIFICATION OF NETWORKS
IN JESUIT EXPERIENCE**

Without being able to classify networks exhaustively or scientifically, we have found several ranges or scales in which the different examples fit between theoretical or ideal types:

1. Reason for participating
2. Why be a member
3. Ground for membership
4. Freedom to belong and take part
5. Handling the exchange of information
6. Forms and structures of co-ordination

1. Reason for participating

Jesuits do and therefore network < > Jesuits network in order to do

On the left of the scale are the guilds, unions (*gremios*, “corporations”) which bring together people with a similar profession or position for mutual support, sharing and co-operation. Thus, Jesuit head-masters, artists, deans of business schools, Directors ... Or those in a similar phase of formation, e.g., scholastics, those newly ordained but before final vows ...

On the right of the scale, rather than already finding themselves in the same grouping, Jesuits deliberately associate in order to do something new together. Thus, for debt relief, for ecology ... The task or purpose makes this type of network look more like a floating project (relatively demanding), usually with an institutional base.

There is a complementary scale, a bit more articulated, something like this:

nice < > economical < > indispensable

Nice (personal and communal integration): the link is pleasant and supportive, the participants enjoy meeting and benefit from the communication and exchange. Common initiatives might emerge, and this may affect each one’s individual work, but this is not the focus. The main idea in common is to meet, catch up, stay in contact. Networks of this kind may provide a valid complement to community life for those who normally live in a situation of apostolic dispersion (because they are far from a community or there’s no one else with a similar apostolic thrust in the area/region).⁴

Economical (organisationally practical): to work in a network saves energy, makes the participants’ work easier and, thanks to the links, more productive.⁵

Indispensable (methodologically or epistemologically necessary): some issues are so great and complicated that they cannot be faced by any individual institution.⁶

⁴ E.g., EUROJESS, MOSJ, Jesuits in ministry to indigenous people.
⁵ E.g., bringing the social apostolate co-ordinators together into a network to share information and orientation rather than dealing with them one-on-one or only during the regular Assistancy-level meeting (if there is one).
⁶ Debt, ecology, globalisation ...

2. Why be a member⁷

There is another scale which illustrates the impulse for joining a given network: "Why did you join? Because I am ...

curious learning citizen/believer expert

Beginning on the left, "I know nothing about X and I want to see if it's for me" (curious) through "I join in order to learn" and then "I join in order to exercise my civic or Christian responsibility" (citizen/believer) through to "I join other demographers or social scientists to work on population and poverty" (maximum competence or expertise).

3. Ground for membership

You have Jesuits working in the same field (artists), in related fields (the different social sciences), and in completely different fields (economists, moral theologians, and Jesuits working with the poor in the III World, who all want to reflect on the debt)

same basis or field < > different basis or field
or
mono-disciplinary < > inter- or multi-disciplinary

4. Freedom to belong and take part

Here there's a range from obligation to liberty.

obligatory membership < > optional joining and leaving

Those responsible for Jesuit business schools are much less free to drop out of their guild (*gremio*) or not to join it, than those who at one point want to help with debt relief and then lose interest in JDRAD. What probably makes the difference is the institutional dimension of the participant (a business school as opposed to an individual Jesuit) and also the tradition/culture of each network.

Thus membership or participation can be symmetrical (everyone is more/less equally involved) or asymmetrical (very different degrees of activity and passivity). Participation can be long-term and faithful, or an easily reversible "plug-in and unplug." The same is true for the distribution of work in taking care of the network.

5. Handling the exchange of information

This variable has more to do with how a network works rather than with what it is, but the circulation of information is nevertheless a strategic aspect of every network:

⁷ This "why" of membership is relevant to many Jesuit realities, not just networking where it is an important, slippery question.

- library model (the information is made available and those interested “go and get it”).⁸
- exchange model (members distribute information among themselves, with different degrees of interaction and comment).⁹
- publishing/transmission model (the information is prepared and sent out like a bulletin, either electronically¹⁰ or in printed form¹¹).

6. Forms and structures of co-ordination

What is the role and contribution of the co-ordination?

fully serviced < > co-ordinated < > maintained

- A fully-serviced network like JDRAD or GEC has a hub or base which produces, directs, makes demands on the members and even acts in their name.
- In a co-ordinated network, e.g., Jesuits in ministry to Indigenous people, the members are helped with good communication and organisation.
- A maintained network like <sjsocial> gets technical support, but the co-ordinator neither stimulates nor censors the flow of information.

Considering the type of co-ordination, then, there seem to be two related variables.

- what kind of a mandate does the co-ordinator get from the members and from the Society?

active/strong professional < > spare-time amateur

- what kind of resources, how much, and what sort of institutional base does the co-ordinator have at hand?

solid/strong infrastructure < > inexpensive minimum

But hard work can take place all along the scale, and effective results, too. No network without a “shepherd” who makes a deliberate effort to establish and build up and maintain the network, keeping the members involved, or at least informed, and attracting new participants. But each co-ordinator can have a different kind of mandate and various qualities and quantities of resources at disposal.

A.M.D.G.

⁸ A web-site is the ideal technology for this library approach. For example, the daily points for meditation at <www.jesuit.ie/prayer/index.htm>, or recent issues of *Promotio Iustitiae* or *HEADLINES* at <www.sjweb.info/sjs>.

⁹ E.g., the lists <sjsocial> and <alsocial>, when they work.

¹⁰ *JRS Dispatches*, an electronic bulletin available on paper for those who ask.

¹¹ It was the case of JDRAD bulletin, now terminated, called *JDRAD Update*, available in printed form and also on the web-site <www.jesuit.ie/jdrad/> (now transferred to <www.ijnnd.org>).