GUIDELINES
FOR THE RELATIONSHIP BETWEEN
THE SUPERIOR AND
THE DIRECTOR OF THE WORK
I. Introduction

1. The Society of Jesus realizes its mission within the Church (GC 34, Decrees 2-5), in large measure, in apostolic institutions or works, manifesting Ignatian values, and guided by a clear mission statement that outlines the purposes of the work and forms the basis for collaboration in it (NC 307, 1). Some works that call themselves "Jesuit works" are owned by the Society; some are entrusted to the Society; and others are juridically autonomous, while sustaining their commitment to Catholic and Jesuit identity through structures and practices that enable the Society to guarantee to the Church and to the public at large that the institution is run according to our way of proceeding. In all situations, if an institution or work is known publicly as "Jesuit", the Society must keep the power of ultimate decision in [its] hands...where it has the ultimate responsibility (NC 307, 3).

2. Among many others, the works of the Society include such institutions as parishes, social centers, pastoral centers, educational institutions at all levels, retreat houses and spirituality centers, networks such as the Jesuit Refugee Service, magazines, scholarly journals, means of mass communication, and chaplaincies.

3. The directors of these works are the persons -- Jesuits, other religious or priests, or lay persons -- who are

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1 cf. GC 34, Decree 26, Decrees 15-19, and other statements such as The Characteristics of Jesuit Education.

2 When this text speaks of "other persons", whether as directors of the works or as collaborators and colleagues, the term is used comprehensively, intending to include lay persons, other religious, diocesan priests, and members of other faiths.
responsible for the general administration of the works, together with the inspiration, apostolic orientation, and implementation of their mission. They are responsible, in collaboration with others, for discernment supporting the mission. They are accountable for this mission, through appropriate lines of authority, to the major superior.

4. The directors include, among many others, such persons as pastors, chaplains, presidents and headmasters of educational institutions, directors of social centers and retreat houses, editors of magazines and learned journals.

5. Because of the variety of structures of governance dictated by local customs and laws, it is impossible to develop at the level of the universal Society guidelines that will fit perfectly each local situation. Thus, it will be necessary, at the local level, with the help and approval of the major superior, to develop local guidelines that fit the local situations.

II. The Unity of Governance

6. The Society has traditionally held as an ideal the "unity of governance" of our apostolic works and communities. Typically, the apostolic works or institutions of the Society depended upon the community to which they belonged in concept and function. The government, both of the work and of the people involved in the work, formed a unified whole and, as such, was usually exercised by the same individual (cf. NC 403). If the government of both the work and the community was not vested in an individual, the direction of the work was entrusted to a member of the community who was subordinate to the superior, or the care of the community was entrusted to a vice-superior or minister, under the authority of a rector who was
principally occupied with the direction of the work. When a director of the work is distinct from the superior but dependent on him even in carrying out his duties as director, the nature of this relationship is to be clarified by these persons together with the major superior, according to various local circumstances such as the requirements of civil or ecclesiastical law, taking due account of the principle of subsidiarity. Many apostolic works in the Society continue to function quite well with such a structure. If there are no serious reasons indicating the need for a change, they may continue as they are.

7. There may be valid reasons, however, for the separation of authority in the work from authority in the community (cf. NC 406, 2). Thus in recent decades there have emerged new structures in which the local superior and the director of the work are distinct individuals, distinct from one another in the exercise of their roles. It is about such structures as these that Fr. Arrupe’s Guidelines of 1976 were written, and which are the subject of this set of guidelines.

8. Whatever the structures of governance, the fundamental

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3 Several reasons exist for such a separation:
- No one Jesuit may be capable of performing both jobs.
- The work has become so complex that the qualities required of the director would demand specialized training, not always guaranteed to provide those qualities sought in a local superior.
- The Jesuit members of the “apostolic team” may be members of a number of communities, and thus no one local superior holds authority over the work.
- The involvement of a large number of lay people and other persons in the work may indicate the appropriateness of a separation.
- The director himself or herself may be someone other than a Jesuit.
- Different civil or ecclesial contexts may dictate the necessity of a separation — e.g., when a Jesuit parish is dependent on the diocese, or when a Board of Directors is responsible for the hiring of the director of the work.
- Some group other than the Society owns the work.

unity of the personal and apostolic dimensions of
government in the Society should be maintained and
fostered insofar as this is possible, as should the apostolic
essence of every Jesuit community responsible for the
mission of the Society. This unity is always preserved in
the person of the major superior, who holds ultimate
responsibility for the personal and apostolic dimensions of
governance. At the local level, however, various means can
be used to come as close as possible to the ideal, for the
benefit both of the individual Jesuits and of the mission. To
this end the most important thing is that the superior and
the director of the work collaborate closely.

III. Roles and Relationships

9. All apostolic missions entrusted to the Society of Jesus
are ultimately accountable to the General of that Society
through appropriate lines of authority. These usually
involve accountability of the Director of the apostolic work,
with the local superior, to the major superior, who is in
turn responsible to the Superior General.

10. From the perspective of the apostolic work, local
superiors, directors, individual Jesuits and other persons,
Jesuit communities and apostolic teams exercise various
complementary roles to ensure the fulfillment of the
apostolic mission. Under the authority of the major
superior, these roles must be clearly defined and
integrated.

11. INDIVIDUAL JESUITS missioned to a work are
missioned not only to serve in their particular fields of
expertise, but also to share with others the corporate
responsibility to animate the work with its proper Ignatian
or Jesuit character. The major superior missions the
individual Jesuit to his apostolate. But the local superior and the director of the work may further specify this mission. Fulfillment of one's corporate apostolic responsibility is an important aspect of the local specification of the individual Jesuit's mission. Normally within the work itself the director makes this further specification. The local superior is to focus the mission assigned to each by the major superior and to promote the sense of apostolic solidarity of all the members of the community, even of those who may be engaged in very diversified activities (NC 403, 2). In cases of confusion between the roles of the superior and director in specifying the mission of the individual Jesuit, local guidelines should be developed.

12. The individual Jesuits missioned to a work should form an **APOSTOLIC TEAM OF JESUITS** because of the Society's essential character as an apostolic body. This team serves in a Jesuit work in order to accomplish certain apostolic goals in and through the institution. The distinctive role of the Jesuits in a Jesuit work is, as far as possible, to share the basic Ignatian purpose and thrust with the entire institution, working there by verbal communication, witness and animation, through objectives pursued, through the values discovered and presented to those involved in the apostolate in all areas of its activity, and through the quality of human relations which are created and encouraged.

13. This has to be done in such a way that it does not interfere with or supplant the methods and procedures of decision-making proper to the work itself, as these have been laid out in its statutes; there can be no suggestion that the Jesuit team should become a pressure group in the institution. The Jesuit apostolic team or Jesuit community should not look upon itself as a sort of "state within the state," a group in pursuit of its own agenda, but should
serve rather as a "catalyst" within the work, helping to bring together the various elements that contribute to the mission of the apostolate. Even though it is not a pressure group, the Jesuit team has the right and obligation to reflect together on its mission, which it holds in common.

14. The Society of Jesus recognizes that we must share, as fully as possible, corporate responsibility for the Ignatian identity and mission of the apostolic work with our **LAY COLLEAGUES** and other priests and religious who join our Jesuit works.\(^5\) As GC 34’s Decree 13 has noted, the participation of others with us in our apostolic works is not simply a result of our declining numbers; it flows from the call of the Spirit inviting others to live out their Christian vocations in such a service.

15. In the ideal order, all lay colleagues would view this shared corporate responsibility as a dimension of their Christian vocations, the special mission of the laity within the Church, or, if they are people of other faiths, as a commitment springing from other religious and/or human motivations. *The Society of Jesus places itself at the service of this mission of the laity by offering what we are and have received: our spiritual and apostolic inheritance, our educational resources, and our friendship. We offer Ignatian spirituality as a specific gift to animate the ministry of the laity* (GC 34, Decree 13, 337).

16. Our colleagues join with us in forming an **APOSTOLIC TEAM OF JESUITS AND COLLEAGUES** for the purpose of realizing the Jesuit identity and mission of the work. *All those engaged in the work should exercise co-responsibility and be engaged in discernment and participative decision making where it is appropriate.* Lay persons must have access to and be trained

\(^5\) cf. GC 34, 332. Decree 13, “Cooperation with the Laity in Mission.” Also, see footnote 2.
for positions of responsibility according to their qualifications and commitment (GC 34, Decree 13, 343.). In hiring lay colleagues, the Jesuit work should be attentive to its mission. [The] mission statement should be proposed and clearly explained to all those with whom we cooperate (NC 307, 1). The Society expects of all, including people of other faiths, that they recognize and accept the values contained in the Ignatian spirituality and apostolic mission that animate the work. In some apostolates, however, it will happen that not all the lay persons will choose to commit themselves wholeheartedly to the Jesuit mission of the work. Those who do commit themselves, however, deserve the full support of the Society in their commitment, so that we, with them, can form a broader and more effective team in service of the mission.

17. Through meetings and programs for the formation of colleagues, the director, with the help of others, should form the apostolic team in the Jesuit identity and mission of the work. When it is appropriate, the director, with the collaboration of the local superior, should involve the apostolic team in discernment and planning for the implementation of the apostolic mission of the work.

18. The DIRECTOR OF A JESUIT WORK receives a mission or confirmation of his or her appointment from the major superior, and is accountable to him, for the fulfillment, according to our way of proceeding, of the institution's apostolic mission. The authority of the director is that of the Society delegated for the apostolic task (cf. NC 407, 1). Decree 13 of GC 34 has pointed out that, when the director of the work is a lay person or a priest or member of another religious congregation, this is authority over the institution and its mission rather than the religious
authority which is the subject matter of our vows.⁶

19. The director is responsible for the apostolic animation of the work, translating the apostolic vision, or mission, of the work, through an apostolic plan, into professional daily practice. He or she also specifies the mission of the individual Jesuit according to the mission statement and apostolic plan of the work.

20. The JESUIT COMMUNITY is, according to our charism, apostolic. Some Jesuit communities are identified with a particular apostolate. Often such a community is more or less coextensive with the apostolic team of Jesuits. Some communities, on the other hand, are comprised of men involved in a wide variety of apostolates, and the community itself is connected with no particular apostolate. Between these two extremes lie many possible configurations.

21. Recent General Congregations and the 12 March 1998 letter on community life have offered directions for improving the quality of our lives together. A healthy community life will render more effective the apostolic ministry of its members. And in situations where a number of the members of the community are involved in the same apostolate, a mutually supportive religious life together in community will augment the corporate effect of these men as members of the apostolic team. For this reason, it is better, other things being equal, to avoid the dispersion of Jesuit members of an apostolic team in different communities.

22. The community has a responsibility to contribute to the development of the entire apostolic team through its

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⁶ GC 34, Decree 13, 343, footnote 10.
exercise of hospitality towards its colleagues and the provision of a forum for sharing and reflection together on the mission.

23. The LOCAL SUPERIOR supports each member of his community individually in his personal, spiritual and apostolic life (cf. NC 407, 2). Insofar as possible he should visit each active member of his community in his apostolic setting and, if applicable, meet with the director of the man's apostolic ministry, for the purpose of being able to support the man in his ministry.

24. Furthermore, the local superior is responsible for the life of the community as such. He should help the community to become a true apostolic community, fostering its spiritual life and fraternal love among its members.

25. In situations where the community is associated with a particular apostolic work, the local superior or someone appointed by him is also responsible for the animation of the Jesuit members of the apostolic team. He shares this responsibility with the director of the work.

26. The local superior is to work collaboratively with the director of the work in fostering the Ignatian and Jesuit identity of the institution. Furthermore, he should verify that the director of the work is in fact carrying out his or her mission as apostolic animator of the institution.

27. There should always exist, strengthened if necessary by appropriate statutes, a close collaboration in their respective functions between the superior (or vice-superior of the community) and the director of the work; even though they have

7 cf. “Guidelines for Local Superiors,” n. 31. If others in addition to the director are also charged with fostering the mission of the work, the superior should work collaboratively with them also.
distinct functions to fulfill, they work in one and the same area of
responsibility and mission in a way that is complementary and
unified. The relations each of them has with the members both of
the community and of the work should be clearly defined, as well
as the relations of the members with each of them (NC 407, 3).

28. The relationship between the superior and the director
of the work goes well when the two persons involved get
along together personally, are able to work well together,
can speak openly and honestly with one another, are
willing to support one another in their respective roles, and
are both committed to the success of the work as an
apostolate.

29. To assure that the superior and director of the work
attend regularly to their shared responsibility for the life of
the apostolate, practical guidelines (statutes) at the local
level, reviewed regularly by the major superior, are neces-
sary.\footnote{Examples of such practical guidelines would be the frequency of meetings between
the director and the superior, the place of the meetings, what topics should be discussed, and who
convenes and chairs meetings of the Jesuits and/or their colleagues.}
These should be revised as the need arises.

30. In naming and missioning new superiors and directors
of works, the major superior should consider, among other
qualities, the importance of a compatible relationship
between the persons who fill these two roles, at least in our
larger institutions with a sizeable number of Jesuits
assigned to them.

31. If possible, the major superior should try to appoint as
local superior one of the men involved in the work. This
will give the superior greater standing among colleagues

\footnote{Just as it is appropriate for the superior to discuss matters pertaining to the work, it
is also appropriate for the director to discuss matters pertaining to the individual Jesuits
assigned to the work.}
and even among the men in the community, making his apostolic role more effective.

32. The **MAJOR SUPERIOR** has his own relationship, as a superior, to each director of a work. This relationship may be direct or in conjunction with some other ecclesiastical or governing structure. Because of the apostolic importance of the director of the work for the Society's mission, the major superior should exercise great care in his or her appointment.

33. A Jesuit work is accountable to the major superior for carrying out its mission. There should exist clear lines of authority and apostolic accountability whereby the Society can guarantee to the Church and to the public at large the Jesuit identity of the institution.

34. The major superior has the responsibility of missioning Jesuits to the work. In doing so, he should make it clear to individual Jesuits that they are missioned to a corporate apostolic effort, and that they share, in appropriate ways under the respective roles of authority of the director and local superior, the responsibility for the mission of the work itself.

35. At the time of his visitation, the major superior should meet with the director of the work and the superior not only individually but also together. In this meeting the three, besides discussing how the superior and director are working together, should also review and/or formulate the local guidelines for the relationship between the superior and the director.

36. In situations where a board of trustees or some other body appoints the director of a Jesuit work, the major superior remains ultimately responsible to assure that,
under the guardianship of the board and the director, the work remains faithful to its Jesuit character. The major superior confirms the appointment of the director and his or her apostolic mission according to accepted local practice.

37. At the time of his visitation, the major superior should meet with the chairman of the board of trustees or the proper representative of any other sponsoring body. It would be good also for the major superior to meet with this person and the director of the work together. Such a meeting may include the local superior. It may even be useful in some cases that the local superior be a member of the board of trustees or other governing body.

38. At the province or regional level, the major superior should hold meetings of the directors of works of the province or region, either all together or by apostolic sectors, just as he should do for the local superiors. He should also have meetings of the local superiors and directors together, concerning the apostolate and the coordination between communities and works. 9

39. The major superior may also, from time to time, call meetings of Jesuits and all others involved in the works of the province or region to reflect on the joint responsibility all share for the Ignatian character of these works.

40. The major superior may name an ASSISTANT FOR AN APOSTOLIC SECTOR who can be responsible for gathering the apostolic team of Jesuits for discernment about their apostolate. 10 This assistant can also serve in

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9 Guidelines for Provincials, n. 56.
10 This might occur when there is no local superior associated with the work in question, as might happen when the local community is composed of men involved in a variety of apostolates or the Jesuit members of the apostolic team are dispersed in a number of
other ways, such as calling the meetings mentioned in the previous paragraphs. The assistant has whatever authority the major superior legitimately delegates to him.

41. When the director of the work is a lay person, a priest, or a member of another religious congregation, the major superior should work out with the director and any other relevant parties how the local superior will be involved, according to his proper role, in fostering the mission of the work.

42. If there is no local superior associated with the work, the major superior or his assistant should provide some means whereby the Society can be assured that the director is carrying out his or her responsibilities with respect to the apostolic mission of the work. In such a case, the major superior should name a Jesuit attached to the work as coordinator of the apostolic team, so that there is always a responsible Jesuit between the major superior and the director of the work.

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communities. In such cases it would not be reasonable to expect the superior to play an active role in the apostolates of the men.