

THE CONSTITUTIONS

OF THE

Anglican Society of Jesus

Societas Iesu Anglicana

*Ad Majorem Dei Gloriam
Ut Omnes Unum Sint*

A Religious Community constituted under Episcopal Canon Law
in communion with the Anglican Communion
Formed on the principles of the Spiritual Exercises of St. Ignatius Loyola
in synthesis with the Anglican liturgical and theological tradition

DRAFT CONSTITUTION — For Deliberation and Discernment

Anno Domini MMXXVI

PREAMBLE

“For what does it profit a man to gain the whole world and forfeit his soul?”

— Mark 8:36

We, the members of the Anglican Society of Jesus (Societas Iesu Anglicana), constituted as a Christian Community under Episcopal Canon Law within the Anglican Communion, set forth these Constitutions as the rule and framework of our common life, mission, and service to the glory of God.

We acknowledge ourselves as heirs of two great spiritual traditions: the apostolic charism of the Society of Jesus founded by St. Ignatius Loyola, and the *via media* of Anglicanism which holds together the Catholic Order of the ancient Church and the pastoral wisdom of the Book of Common Prayer, lived through the lens of *Ecclesia semper reformanda*. We believe these traditions to be not merely compatible but mutually enriching, and that their synthesis in our common life bears distinctive fruit for the mission of the whole Church.

The Society exists within the polity and discipline of The Episcopal Church and the wider Anglican Communion. We are neither a monastic order in the traditional sense nor a mere fellowship of like-minded persons, but a mission-ordered community bound by common vows, formed by the Spiritual Exercises of St. Ignatius, nourished by Anglican prayer and sacrament, and sent into the world for the greater glory of God and the healing of all creation.

These Constitutions draw their spirit and much of their structure from the original Constitutions and their Complementary Norms of the Society of Jesus (1540–60), adapted to the Anglican context in polity, theology, and temper. Where the Ignatian Constitutions speak to the governance of a papal institute, we speak to governance under Episcopal Canon Law. Where they reflect the Counter-Reformation moment, we reflect the vocation of the Anglican Communion in this present age. Yet the animating spirit — finding God in all things, contemplative in action, ordered to the greater glory of God — remains unchanged.

“The Society is not a new gospel but a new way of living the one Gospel more completely.”

— Pedro de Ribadeneira, S.J., on Ignatius

In adopting the apostolic preferences of the universal Society of Jesus — showing the way to God, walking with the poor, journeying with youth, and caring for our Common Home — we do so as Anglicans: grounded in the Daily Office, formed by the Eucharist, shaped by the Caroline Divines, the Oxford Movement, and the broad Anglican theological inheritance, and committed to the conciliar governance proper to our Communion.

These Constitutions are to be read in light of, and in full harmony with, the Rule of Life of the Anglican Society of Jesus, which governs the daily practice of the Companion's vowed life, and the Society's Directory of Formation, which governs in particular the several Pathways by which the Novitiate is undertaken. Where these Constitutions and either companion document speak to the same matter, the Rule of Life and the Directory of Formation shall be determinative of practice; these Constitutions provide the canonical and theological framework within which both are observed.

Let these Constitutions be read, not as a legal code merely, but as a spiritual instrument: a framework within which the Holy Spirit may form, govern, and send us, to the end that in all things God may be glorified.

CHAPTER I

Of the Nature, Purpose, and Foundational Principles of the Society

Article 1 — Name and Canonical Status

This community shall be known as the Anglican Society of Jesus, Societas Iesu Anglicana, hereafter referred to as the Society. The Society is constituted as a Christian Community under the applicable Canon Law of The Episcopal Church and operates in communion with the Anglican Communion. It seeks recognition as a religious community within the Episcopal Church and, in due course, acknowledgment of companionship with the Roman Catholic Society of Jesus.

Article 2 — The End of the Society

The purpose for which the Society exists is the greater glory of God and the salvation and renewal of souls. To this end, all particular aims, structures, and activities of the Society are ordered. As St. Ignatius declared in the Formula of the Institute, the Society is founded for the defense and propagation of the faith and the advancement of souls in Christian life and doctrine.

In the Anglican context, this apostolic end is pursued through:

- The promotion of Ignatian spirituality within the Anglican Communion by means of the Spiritual Exercises of St. Ignatius Loyola in their full and adapted forms.
- The provision of trained spiritual directors formed in the Ignatian tradition and conversant with the Anglican liturgical and theological inheritance.
- The ministry of discernment — individual and corporate — for persons at every stage of Christian life and for the governing bodies of the Church.
- Apostolic mission in fidelity to the four universal apostolic preferences: showing the way to God, walking with the poor and marginalized, journeying with youth, and caring for our Common Home.

Article 3 — The Foundational Vision: Finding God in All Things

The animating spiritual vision of the Society is the Ignatian principle of finding God in all things — in prayer and action, in beauty and suffering, in the individual soul and in the structures of society. This vision, deeply consonant with the Anglican sacramental imagination and the patristic inheritance common to Catholic and Reformed, forms the lens through which all the Society's life and mission is understood.

The Society holds together, in the Anglican manner, the *via contemplativa* and the *via activa*, refusing to divide prayer from service or theology from life. We are, in the words proper to the Ignatian tradition, contemplatives in action.

“The whole world is a kind of mirror for the knowledge of God, and all things speak of Him.”

— St. Ignatius Loyola, Spiritual Diary

Article 4 — The Anglican Character of the Society

The Society is distinctively Anglican in its piety, governance, and theological method. It is formed by:

- The Book of Common Prayer (1979 and its predecessors) as the primary rule of liturgical life and the context within which the Spiritual Exercises are given and received.
- The Caroline Divines — particularly Lancelot Andrewes, Jeremy Taylor, George Herbert, and Thomas Traherne — as spiritual forebears whose writings illuminate the interior life in a manner congruent with Ignatian devotion.
- The Oxford Movement's recovery of the Catholic dimension of Anglican spirituality, sacramental theology, and religious life.
- The twentieth-century Anglican theological inheritance, including the work of Michael Ramsey, Evelyn Underhill, Rowan Williams, F.D. Maurice, and Dorothy L. Sayers.
- The conciliar and episcopal polity of the Anglican Communion, under which all the Society's structures of governance are ordered.

The Society does not seek to replicate Roman Catholic structures or to diminish the distinctively Anglican character of its members' faith. Rather, it seeks to bring the riches of Ignatian spirituality into full conversation with the Anglican tradition, to the enrichment of both.

Article 5 — Relationship to the Society of Jesus in the Roman Communion

The Anglican Society of Jesus acknowledges with gratitude its spiritual debt to the Society of Jesus founded by St. Ignatius Loyola and approved by Pope Paul III in 1540. We regard the Jesuit tradition as a common inheritance of the whole Catholic Church, and we seek, in a spirit of ecumenical charity and mutual respect, to be companions in mission with our Roman Catholic brethren.

Formal institutional relationship between the two Societies shall be the subject of ongoing discernment, dialogue, and appropriate canonical agreement. No claim to formal jurisdiction, obedience, or identity with the Roman Catholic Society is implied or asserted by these Constitutions.

CHAPTER II

Of Admission, Formation, and the Vows

Article 6 — The Call to the Society

Admission to the Society is a matter of grave discernment, undertaken by both the candidate and the Society together, under the guidance of the Holy Spirit. No person shall be admitted without evidence of a genuine interior vocation, tested in prayer, spiritual direction, and the structures of formation herein described.

The Society welcomes all baptized Christians in communion with the Anglican Communion, both lay and ordained, single and married, who feel drawn to Ignatian spirituality and apostolic mission in the Anglican context. The Society recognizes that the call to apostolic religious life may take different forms, and its structures of membership are designed to accommodate this diversity without compromising the integrity of vowed commitment.

Article 7 — Stages of Membership

The Society recognizes three stages of vowed or vow-track membership, each with its own rule of life and degree of commitment, together with a further, non-vowed form of affiliation:

I. Aspirants — Those in initial discernment, following a Companionship Rule of Life, regularly receiving spiritual direction in the Ignatian tradition, and participating in the life and mission of the Society without formal vows.

II. Novices — Those admitted to the Novitiate, undertaking the full Spiritual Exercises of St. Ignatius Loyola, living under the Novitiate Rule, and preparing for the profession of First Vows. The Novitiate shall extend for a period of not less than twelve months, under the direction of the Superior General, pursued along one of the several Pathways set forth in the Society's Directory of Formation according to the manner in which the novice undertakes the Spiritual Exercises and the novice's prior spiritual formation.

III. Professed Members — Those who, having completed the Novitiate, have made profession of the Society's vows. The professed form the stable core of the Society and bear primary responsibility for its governance and mission. Final Vows are professed upon the invitation of the Superior General, at the five-year mark following First Vows, after a period of continued probation and formation.

IV. Associates — Persons who, without seeking admission to the Novitiate or to vowed membership, are joined to the Society in prayer, friendship, and shared mission, and who may participate in aspects of the Society's spiritual and communal life in a manner the Superior General shall determine. Associates make no profession and assume none of the Society's vows.

Editorial Note: Revised from the original Constitution in two respects. First, the Novitiate is no longer described by a simple choice between the Thirty-Day Silent Retreat and the Nineteenth Annotation, but is now undertaken along one of the several Pathways set forth in the Society's Directory of Formation — a Directory issued after this Article was first drafted, which sets the Novitiate's minimum term at twelve months and provides distinct Pathways for a novice newly undertaking the Exercises, for a novice undertaking the Nineteenth Annotation, and for a novice who has previously made the Exercises in full. Second, Associates are recognized as a fourth, non-vowed category of affiliation, in keeping with the Society's actual and developing practice of welcoming persons in prayerful and supportive relationship to the community who do not seek the Novitiate.

Article 8 — The Vows of the Society

The vows of the Anglican Society of Jesus are three in number at First Profession, with a fourth vow added at Final Profession. These vows represent an Anglican adaptation of the traditional evangelical counsels, attentive to the polity and temper of our Communion.

I. The Vow of Simplicity — Corresponds to the spirit of Poverty, adapted for an apostolic community whose members may live in diverse contexts — ordained, lay, married, single. It commits the member to a simplicity of life that holds all things lightly for the sake of the Kingdom, to transparency in the use of resources, and to solidarity with the poor. After the profession of Final Vows, a Companion may freely elect to make provision from personal resources for the purpose of supporting novices who seek to make the spiritual progress required for reception into the Society.

II. The Vow of Fidelity — Takes account of the diversity of the Society's membership. For those who are single, it corresponds to the traditional vow of Chastity, understood as a free gift of the whole self to God for the sake of the Kingdom. For those called to Holy Matrimony, it is the vow of faithfulness to spouse and family as a primary vocation within the apostolic life. In both cases, Fidelity is defined as generative sexuality — a way of living with all in love, with deep respect for the integrity of every person. Fidelity is thus a form of chastity, comprehending both its married and celibate expressions.

III. The Vow of Obedience — Is the central Ignatian vow, here understood in an Anglican mode. An ordained Companion professes Obedience, in order, to Jesus Christ as sole Lord and Saviour; to their Diocesan Bishop; and to the Superior General of the Anglican Society of Jesus. A lay Companion professes Obedience, in order, to Jesus Christ as sole Lord and Saviour; and to the Superior General of the Anglican Society of Jesus. Obedience in the Society is not servility but apostolic freedom: the willingness to be sent wherever the mission of God requires, in fidelity to the Gospel, these Constitutions, and the canonical structures of The Episcopal Church. The Society's understanding of this readiness — what the Society, attentive to the particular circumstances of its largely married and place-rooted membership, has come to call Apostolic Availability — is set forth more fully in Article 22 below.

IV. The Fourth Vow — Is professed at Final Vows only. It is the special mission to protect children and to remain available for mission within and beyond the Anglican Society of Jesus. This vow expresses the Society's particular apostolic commitment to the safety, formation, and accompaniment of the young, and its readiness for deployment wherever the Superior General discerns the Society's charism to be needed.

Editorial Note: Revised from the original Constitution: (1) The Vow of Obedience now names the Superior General explicitly as the third object of obedience for ordained Companions and the second for lay Companions, in alignment with the Rule of Life (Chapter I, Article 5). The original Constitution omitted this direct reference. (2) The Fourth Vow is added in alignment with the Rule of Life (Chapter I, Article 2), which specifies its profession at Final Vows. The original Constitution described only three vows. (3) The Vow of Obedience now points forward to Article 22, Of Apostolic Availability, newly added below, which articulates what the readiness to be sent concretely means for a membership that is largely married and rooted in a particular place.

Article 9 — The Form of the Vows

The vows shall be made publicly, in the context of a liturgy of Holy Eucharist, before the gathered community and, where possible, in the presence of the Bishop or the Bishop's representative. The following form is prescribed:

The Form of Vows in the Anglican Society of Jesus

Almighty and eternal God,

I, [full name],

understand how unworthy I am in your divine sight.

Yet I am strengthened by your infinite compassion and mercy,
and I am moved by the desire to serve you.

I vow to your divine Majesty,
before the most holy Virgin Mary and the whole communion of saints in heaven and earth,
Simplicity, Fidelity [being single / married] and Obedience
in the Anglican Society of Jesus.

I promise, with God's help,
that I will enter this same Society
to spend my life in it forever.

The name of this community is the Anglican Society of Jesus.
I understand all these things according to the Constitutions of the Society.

Therefore, by your boundless goodness and mercy,
and through faith in the blood of Jesus Christ,
I humbly ask that you accept this total commitment of myself
as pleasing in your sight.

Amen.

Each Companion who professes vows receives a vow cross. Upon the death of a Companion, the vow cross may be buried with them, at their election, or returned to the Superior General for bestowal upon a newly professed Companion. A vowed Companion may choose to include the designation name, ASJ on their tombstone as a mark of their life's commitment.

Article 10 — The Role of the Spiritual Director in Formation

Spiritual direction is constitutive of the Society's charism, not merely ancillary to it. Every member of the Society, at every stage of membership, shall have a trained spiritual director. The practice of giving and receiving the Spiritual Exercises, in their various forms, shall be the primary means of formation in the Novitiate and an ongoing resource throughout the professed life.

The Society undertakes to train its members as spiritual directors, in the Ignatian tradition and with sensitivity to the Anglican context, and to make this ministry available to the wider Church as one of the primary apostolic works of the Society.

CHAPTER III

Of the Spiritual Exercises and the Rule of Life

Article 11 — The Spiritual Exercises as Foundation

The Spiritual Exercises of St. Ignatius Loyola constitute the primary spiritual text and formative instrument of the Society. All formation in the Society is ordered around the Exercises, and every professed member shall have completed them in their full form at least twice: once during the Novitiate, with the election to enter the Society and profess First Vows as the interior content; and once in preparation for Final Vows, with the election to make a full and final profession as the interior content.

The Society recognizes the following forms of the Exercises as legitimate:

- The Traditional Thirty-Day Silent Retreat — given in silence and solitude, as Ignatius envisaged.
- The Nineteenth Annotation — given in the midst of daily life over a period of several months, under close accompaniment by a trained director.
- Adapted forms for particular contexts, such as parish missions, day retreats, and online accompaniment, developed by the Society with fidelity to the Ignatian method.

The particular Pathways by which a novice undertakes the Exercises during the Novitiate — including provision for a novice who has previously made the Exercises before entering — are set forth in the Society's Directory of Formation.

Article 12 — The Rule of Life

All members of the Society shall observe the Rule of Life of the Anglican Society of Jesus, which governs the daily practice of the Companion's vowed life and is the authoritative companion document to these Constitutions. The Rule of Life shall include, at minimum, the following observances:

- Daily personal prayer, offered in the manner and form most conducive to genuine interior conversation with the Trinity.
- The Examen Prayer of St. Ignatius of Loyola, prayed twice daily: at midday and in the evening.
- The Daily Office, or other prayers drawn from the 1979 Book of Common Prayer, observed according to the Companion's circumstances and vocation.
- Regular reception of Holy Eucharist, not less than weekly, placed at the heart of the Companion's life.
- Ongoing engagement with a trained spiritual director.
- An annual retreat of not less than five days, ideally in the form of the Spiritual Exercises.
- An annual manifestation of conscience with the Superior General, encompassing the Companion's prayer life, vision of mission (corporate and individual), and other matters of the heart.
- Participation in the Society's common prayer and community life, to the degree possible given each member's circumstances.

The Companion does not impose upon themselves extraordinary pieties — such as unauthorized fasts or bodily disciplines — that would remove them from the freedom articulated in the First Principle and Foundation of the Spiritual Exercises (Annotation 23).

Editorial Note: Revised from the original Constitution: the requirement for regular sacramental confession is removed from the minimum observances of the Rule of Life, in alignment with the revised Rule of Life, which does not specify this requirement. The practice remains commended as consonant with Anglican discipline but is not prescribed as a minimum obligation.

Article 13 — The Liturgical Life of the Society

The Society's common prayer shall be grounded in the Book of Common Prayer and the Anglican liturgical tradition. The Daily Office — Morning Prayer, Noonday Prayer, Evening Prayer, and Compline — shall form the backbone of the Society's liturgical life where members are gathered. The Holy Eucharist shall be celebrated regularly in community gatherings.

The Society shall observe the liturgical calendar of The Episcopal Church, with particular attention to the feasts of saints whose lives exemplify the Ignatian ideal: St. Ignatius Loyola (July 31), St. Francis Xavier, Bl. Peter Faber, and the English Martyrs of the Reformation period on both sides of the confessional divide, as witnesses to the cost of fidelity.

The Society commends the Liturgy of the Hours in the Anglican tradition as a resource for personal prayer and encourages its members to incorporate the traditional hours into their Rule of Life according to their circumstances and vocation.

Article 14 — Discernment as Apostolic Ministry

The ministry of discernment is central to the Society's apostolic charism. The Society understands discernment in the Ignatian sense: the prayerful process of recognizing and following the movements of the Holy Spirit in one's life, tested by the Rules for the Discernment of Spirits as set forth in the Spiritual Exercises.

The Society's ministry of discernment extends to:

- Individual discernment of vocation, including to Holy Orders, to the religious life, and to Holy Matrimony.
- Personal discernment of significant life decisions, undertaken in the context of spiritual direction.
- Preparation for the sacraments, including Baptism, Confirmation, Holy Matrimony, Holy Orders, and the Reconciliation of a Penitent.
- Corporate discernment for vestries, standing committees, diocesan councils, diocesan conventions, and other governing bodies of the Episcopal Church, offering trained facilitation of Ignatian group discernment processes.
- Discernment in ecumenical and interfaith contexts, as the Society's charism allows.

The Society shall develop, maintain, and teach a rigorous method of corporate discernment — drawing on the Ignatian tradition and adapted for Anglican conciliar governance — and shall make this available to all bodies of the Episcopal Church that request it.

CHAPTER IV

Of the Governance and Structures of the Society

Article 15 — The Nature of Governance in the Society

The governance of the Society reflects the Anglican commitment to conciliar and collegial structures, the Ignatian emphasis on discerning leadership under obedience, and the canonical requirements of The Episcopal Church. Authority in the Society is understood as a ministry of service, exercised in the manner of Christ who came not to be served but to serve.

All governance structures in the Society shall operate through processes of communal discernment, informed by the Ignatian tradition of seeking the common good under the guidance of the Holy Spirit.

Article 16 — The Superior General

The Society shall be governed by a Superior General, elected by the professed members in General Congregation assembled, for a term of six years, or until resignation. The Superior General shall be a professed member of the Society, ordained or lay, whose primary qualifications are evident holiness of life, formation in the Ignatian tradition, fidelity to the Anglican inheritance, and the gift of apostolic leadership.

The Superior General shall be responsible for: the overall direction of the Society's life and mission; the admission of candidates to the Novitiate and the approval, upon the recommendation of the Novice Director, of the Pathway of formation each novice shall pursue under the Society's Directory of Formation; the final approval of the profession of vows; the appointment of the Society's officers; the representation of the Society to the Episcopal Church and the wider Anglican Communion; and the fostering of the Society's relationship with the Roman Catholic Society of Jesus.

The Superior General shall serve under the canonical authority of the Presiding Bishop of The Episcopal Church, shall submit to the appropriate oversight structures of Episcopal Canon Law, and shall maintain regular communication with the diocesan bishops in whose jurisdictions the Society is active.

Editorial Note: Revised from the original Constitution: the Superior General's term is set at six years or until resignation, without explicit provision for renewal, in alignment with the Rule of Life (Chapter IV, Article 10). The original Constitution provided for a six-year term renewable once. The question of renewal may be addressed by the General Congregation in its deliberations. The Superior General's responsibilities are also updated to reflect the approval of Novitiate Pathways under the Society's Directory of Formation.

Article 17 — The Council of the Society

The Superior General shall be assisted by a Curia of the Society. The offices of the Curia shall be established by the General Congregation as the Society's growth and mission require, and may include the following:

- The Vicar for Formation, responsible for the Novitiate and the ongoing formation of professed members.
- The Vicar for Apostolic Works, responsible for the coordination of the Society's ministries.
- The Vicar for Spiritual Direction, responsible for the training, supervision, and quality of the Society's ministry of spiritual direction and the Spiritual Exercises.
- The Vicar for Justice and Mission, responsible for the apostolic preferences of solidarity with the poor, ministry with youth, and care for Creation.

- Two Elected Counsellors from the professed membership, one lay and one ordained.

The Council shall meet not less than quarterly and shall deliberate on all matters of significance to the Society by means of communal discernment. The Superior General shall govern with the advice and, in major matters, the consent of the Council.

Nota Bene: In the founding period of the Society, the offices of the Curia shall be established only as the Society's growth in membership and apostolic works warrants. The General Congregation shall discern the appropriate moment for the formal establishment of each office.

Editorial Note: Revised from the original Constitution: the Curia offices are presented as offices to be established by discernment of the General Congregation rather than as immediately constituted structures, in alignment with the Rule of Life's Nota Bene on this matter (Chapter I, Article 3).

Article 18 — The General Congregation

The General Congregation of the Society, composed of all professed members, is the Society's supreme deliberative body. It shall meet annually, convened by the Superior General. The General Congregation shall begin with a celebration of the Holy Eucharist, followed by the meeting proper.

The General Congregation shall be responsible for:

- The election of the Superior General, following the death or resignation of the incumbent.
- The review and amendment of these Constitutions, by a two-thirds majority of those professed members present and voting.
- Major decisions regarding the Society's mission, apostolic works, and canonical status.
- The reception of reports from the Superior General and Curia.
- The union of the Society: its common life, spirit, and interior bonds.
- The mission and ministries of the Society: review and discernment of apostolic works.
- The admission process: the reception of aspirants, novices, and newly professed Companions.
- The cura apostolica and cura personalis of each Companion: the care of the apostolate and of each individual member.
- The preservation and growth of the Society.

The Anglican Society of Jesus is unmistakably a mystical body of Jesus Christ. Such an identification emphasizes the Episcopal Church's teaching on the unity of all baptized Christians and the incarnation of Jesus Christ in the visible reality of our world. Let every gathering of the General Congregation reflect that identity.

Editorial Note: Revised from the original Constitution: the General Chapter is renamed the General Congregation, in alignment with the Rule of Life (Chapter IV, Article 10). Its frequency is changed from 'not less than every three years' to annual, in alignment with the Rule of Life, which prescribes annual gathering. The agenda items from the Rule of Life are incorporated into this Article.

Article 19 — Houses of the Society

The Society may establish Houses — stable communities of members living in some degree of common life — as its growth and mission require. Each House shall be governed by a House Superior appointed by the Superior General, shall observe the Society's Rule of Life in its common form, and shall be the base for specific apostolic works.

Houses shall be established in canonical consultation with the diocesan bishop of the diocese in which they are located, and shall operate as resources available to the wider diocesan Church. The question of communal living shall be discerned at the General Congregation before any House is established.

Article 20 — Relationship to Episcopal Canon Law

The Society is constituted under, and subject to, the Canon Law of The Episcopal Church. It shall seek formal recognition as a Religious Community under the applicable canons, and shall maintain the canonical structures and accountabilities required by those canons.

The Society acknowledges the authority of the Bishop Ordinary of any diocese in which it is active, and shall operate in each diocese with the knowledge, consent, and blessing of the Bishop. No apostolic work shall be undertaken in a diocese without episcopal consultation.

Nothing in these Constitutions shall be understood to conflict with the doctrine, discipline, and worship of The Episcopal Church as expressed in its Constitution and Canons, the Book of Common Prayer, or the Ordinal.

CHAPTER V

Of the Apostolic Mission and the Works of the Society

Article 21 — The Apostolic Preferences

The Society adopts, in the Anglican context, the four universal apostolic preferences of the Society of Jesus, as expressions of the call to accompany the world in which God is always already at work. Companions of the Anglican Society of Jesus are not monastic. They do not retreat from the world but are sent into it. Each Companion, from the city of their heart and from within their daily work — whether lay or ordained — seeks the service of faith, solidarity with the poor, and the promotion of justice as the integrating factors of their interior life and their pilgrimage toward salvation.

I. Showing the Way to God — The Society's primary apostolic work is the ministry of the Spiritual Exercises and spiritual direction, enabling persons and communities to encounter the living God and to order their lives in response to that encounter. This work is understood as the heart from which all other apostolic works flow.

II. Walking with the Poor and Marginalized — In fidelity to the prophetic tradition, the Magnificat, and the preferential option for the poor that runs through scripture and Catholic social teaching, the Society commits itself to ministry in and with communities experiencing poverty, marginalization, and injustice. This commitment is not merely charitable but structural: the Society will advocate for systemic change and seek to embody in its own life the solidarity it preaches.

III. Journeying with Youth — The Society acknowledges the particular need of young people for spiritual accompaniment, honest engagement with questions of faith and meaning, and a hope-filled vision of the future. The Society will develop specific ministries with and for young people, drawing on the Ignatian tradition of meeting people where they are and inviting them into deeper encounter with the living God.

IV. Caring for our Common Home — In response to the ecological crisis and in fidelity to the vocation of humanity as stewards of Creation, the Society commits itself to the work of environmental justice and the renewal of the Earth. This apostolic preference, rooted in St. Ignatius' Contemplation to Attain Love and in the Anglican sacramental vision of creation as God's good gift, will be expressed in the Society's teaching, advocacy, and way of life.

The manner in which these preferences are to be lived by a Companion rooted in a particular place, family, and secular vocation is set forth in Article 22, Of Apostolic Availability.

Article 22 — Of Apostolic Availability

The readiness to be sent wherever the mission of God requires has long been named, within the Ignatian tradition, Apostolic Availability. The Society professes this readiness as integral to the Vow of Obedience set forth in Article 8 above, and understands it in a manner suited to the particular character of its own membership.

The greater part of the Society's Companions are not members of a common household free to be missioned from place to place; they are, for the most part, married or single persons who remain, for the whole of their vowed life, rooted in a particular parish, diocese, family, and secular vocation — a rootedness proper to the parochial and diocesan structure of Anglican polity itself. For such Companions, Apostolic Availability is not chiefly a readiness to relocate at the Society's or the Church's request; so understood, it would be neither

practicable for those with spouses, children, and settled callings, nor the deepest sense of the Ignatian charism it claims to serve.

The Society understands Apostolic Availability, rather, as an interior disposition of freedom — the indifference of the First Principle and Foundation described in Article 3 above — lived out within, and not apart from, a Companion's given place. A Companion is apostolically available who holds their present parish, ministry, household, and daily work without the disordered attachment that would prevent them from recognizing and serving Christ precisely there; who remains, in spirit, a pilgrim even while stable in body; and who does not allow rootedness in place to harden into the possession of "the thing" in place of God. Such a Companion finds God in all things by finding the mission already given in the community where they stand, rather than by seeking a different or larger field in which to be found.

This disposition is exercised as fully in the sacraments, in preaching, and in spiritual direction as in the ordinary, civic, and communal work undertaken in the same place — service among neighbors who may never become members of a Companion's own congregation, and who need not be pursued toward that membership to be served in the name of Christ. The Society regards the articulation of ministry rooted in a particular place, oriented to the Kingdom already being built there, as a legitimate and needed witness within a wider Church at times shaped by a corporate expectation that advancement in ministry requires relocation to a larger charge, a larger congregation, or greater resources; and understands part of its own charism as offering the vocabulary and companionship by which the Church's discernment of vocation may be renewed.

None of this diminishes the true obedience owed, in due order, to Christ, to a Companion's bishop where ordained, and to the Superior General. Apostolic Availability, rightly understood, preserves rather than forecloses the readiness to say yes should the Society or the Church, through its ordinary processes of communal discernment, require something further of a Companion. Such further sending remains a possibility to which every Companion's freedom is oriented, even where it is not, for a Companion planted by circumstance and vocation in a particular place, the ordinary expectation of that place's own service — which is itself the mission being asked of them.

Because this understanding resonates closely with the historic ministry of the Vocational Diaconate — a ministry likewise defined by service exercised in the world rather than withdrawal from it — the Society welcomes Vocational Deacons among its Companions without reservation, regarding this articulation as complementary to, and not in competition with, the diaconal vocation as the wider Church already knows it.

The formation of novices in this understanding, and its place among the criteria for readiness for the profession of First Vows, is set forth in the Society's Directory of Formation.

Editorial Note: This Article is newly added, arising from the Society's own discernment and conversation concerning the practical shape of apostolic mission for a membership that is largely married and rooted in a particular place. Its insertion renumbers the Articles that follow within this Chapter: the former Articles 22–25 (Of the Ministry of the Spiritual Exercises, Of the Ministry of Discernment, Of Collaboration and Ecumenism, and Of Collaboration with Gospel Depth for the Protection of Creation) are now Articles 23–26.

Article 23 — The Ministry of the Spiritual Exercises

The giving of the Spiritual Exercises is the Society's premier apostolic work and the one from which all others derive their spiritual energy. The Society undertakes:

- To maintain a program of full Thirty-Day Silent Retreats for those called to them.
- To provide the Spiritual Exercises in Everyday Life (Nineteenth Annotation) as a widely available resource for Anglican Christians.

- To train spiritual directors formed in the full Ignatian tradition and conversant with Anglican spirituality, liturgy, and theology.
- To offer the Exercises in adapted form to parishes, dioceses, religious communities, and educational institutions.
- To develop retreat centres, where resources allow, as places of silence, prayer, and the encounter with God.

Article 24 — The Ministry of Discernment

As set forth in Article 14, the Society offers its trained ministry of discernment to individuals, parishes, and diocesan structures of the Episcopal Church. The Society regards this ministry as a distinctive contribution to the life of the Anglican Communion, and will develop its methodology, training, and resources with care and rigor.

The Society shall maintain a register of trained discernment facilitators available to dioceses and other bodies on request, and shall seek ongoing collaboration with the governing structures of The Episcopal Church in developing this ministry.

A Companion may petition the Superior General to designate one's apostolate as a sponsored work of the Anglican Society of Jesus. Such designation marks the work as carried out under the Society's charism and subject to the discernment of the Society's governance. The question of communal living arising from a sponsored work shall be discerned at the General Congregation.

Article 25 — Collaboration and Ecumenism

The Society understands itself as a servant of the whole Church, not a sectarian body. It therefore commits itself to:

- Active collaboration with the Roman Catholic Society of Jesus, recognizing shared Ignatian heritage and common apostolic concerns.
- Ecumenical partnership with other Christian communities and traditions in all apostolic works where such partnership is fruitful.
- A spirit of inter-faith hospitality in the ministry of spiritual direction and discernment, open to accompanying persons of good will beyond the boundaries of Christian faith where this is consistent with the Society's charism.
- A commitment to the full, visible unity of the Church, expressed in the Anglican Communion's historic commitment to ecumenism, and lived out in the Society's collaborative mission.

Article 26 — Collaboration with Gospel Depth for the Protection of Creation

The Society is called to collaborate, with Gospel depth, for the protection and renewal of God's Creation. This requires not merely programs and advocacy but a transformation of consciousness: seeing the world as God sees it, as Ignatius taught in the Contemplation to Attain Love, in which God dwells in all created things and through them labors for the fullness of life.

The Society shall therefore:

- Incorporate the theology of Creation care into its formation program and the giving of the Spiritual Exercises.

- Advocate within the structures of The Episcopal Church and the wider Anglican Communion for policies that protect the Earth and pursue environmental justice.
- Model, in its own common life and institutional operations, a simplicity and sustainability congruent with its Vow of Simplicity and its commitment to the poor, who bear the greatest burden of environmental degradation.
- Develop partnerships with Anglican, ecumenical, and interfaith bodies engaged in environmental mission, contributing the distinctive resources of Ignatian discernment to this work.

CONCLUSION

Of the Spirit in Which These Constitutions Are to Be Observed

These Constitutions are not ends in themselves. They are instruments of a Spirit who blows where he wills, and who is always working the greater freedom, the deeper union with God, and the more complete service of the neighbor. Let every member of the Society read and observe these Constitutions in that spirit: seeking not the letter but the life that the letter serves.

“Prefer nothing whatever to Christ.”

— St. Benedict, Rule, Chapter 72

St. Ignatius himself was always wary of fixing in rigid form what the Spirit might need to move in new directions. He held his Constitutions with a certain lightness, always returning to the original experience: the encounter with God in the cave at Manresa, the Pilgrimage to Jerusalem, the small company of friends gathered at Montmartre in vow. We who follow in this Ignatian path, within the Anglican Communion, are called to the same lightness and the same fidelity to first things.

The Anglican inheritance adds its own counsel here: in the memorable phrase attributed to the tradition of Richard Hooker, in things essential, unity; in things doubtful, liberty; in all things, charity. Let this temper govern every application of these Constitutions in specific cases and new circumstances.

Above all, let the members of the Anglican Society of Jesus be persons of prayer. For it is from prayer — daily, persistent, honest, desirous prayer — that all else flows: the formation, the mission, the discernment, the governance, the care for one another and for the world. Without prayer, the Society is merely an institution. With it, it may be a sign of the Kingdom.

“Take, Lord, and receive all my liberty, my memory, my understanding, and my entire will, all that I have and possess. Thou hast given all to me. To Thee, O Lord, I return it. All is Thine, dispose of it wholly according to Thy will. Give me Thy love and Thy grace, for this is sufficient for me.”

— St. Ignatius Loyola, Suscipe

Ad Majorem Dei Gloriam

Ut Omnes Unum Sint

Received for deliberation and discernment by the founding members of the Anglican Society of Jesus.