

## **“Ser profético no meio empresarial”**

Proposta de Itinerário

MANHÃ

10:00 – Introdução e Apresentação

- 1) Apresentação através de fotos
- 2) Enquadramento da Nossa Missão Comum e dos Desafios de Fátima no que respeita ao testemunho profético no meio profissional.

10:30 – Resumo do Texto “finding a busy god” (em anexo)

10:45 – 11:45 – Oração /Reflexão Pessoal

11:45 – 13:00 – Partilha

TARDE

15:00- A Sabedoria da Liderança aplicada à organizações

15:15- Desafios pessoais. Tempo de reflexão pessoal

16:00 – Partilha e como nos podemos organizar para podermos viver de forma mais apoiada estes desafios em registo profético?

Sugestões práticas e Acções

## A SABEDORIA INACIANA APLICADA À LIDERANÇA

Um diferente prisma; Uma invulgar visão da liderança:

- Todos somos líderes e, bem ou mal, estamos sempre a liderar.
- A liderança vem de dentro. Tem tanto a ver com quem eu sou como com aquilo que eu faço.
- A liderança não é uma acção. É a minha vida, uma forma de vida
- A minha formação como líder nunca está terminada. É um processo em permanente desenvolvimento.

*“a liderança não se define pelo tamanho da oportunidade mas sim pela qualidade da resposta”*

Quatro princípios / pilares que guiaram os jesuítas individualmente e formaram a base da sua cultura colectiva. Que ensinamentos para a vida das organizações de hoje ?

### **O AUTO CONHECIMENTO**

*“Os líderes prosperam por compreenderem quem são e o que valorizam, por tomarem consciência dos seus lados negros e as suas fraquezas que os podem fazer desintegrar, e por cultivarem o hábito de estar sempre a reflectir sobre si próprios e a aprender”*

**Fundamento do Auto Conhecimento:** *«Vencer-se a si mesmo e ordenar a sua vida »*

### **ENGENHO: «O MUNDO INTEIRO TORNAR-SE-Á A NOSSA CASA»**

*“Os líderes sentem-se à vontade num mundo em mudança e fazem com que os outros também se sintam. Preferem explorar avidamente novas ideias, abordagens e culturas em vez de fugirem do próximo desafio que a vida lhes reserva. Firmes nos seus princípios e valores inegociáveis, cultivam a «indiferença» que lhes permite adaptarem-se com confiança”*

**Fundamento do Engenho:** *«Fazer-nos indiferentes»*

### **AMOR: «MAIS PELO AMOR DO QUE PELO TEMOR»**

*“Os líderes enfrentam o mundo com confiança e uma boa opinião de si próprios por serem dotados de talento, dignidade e de potencial para liderar. Encontram exactamente os mesmos atributos nas outras pessoas, e entregam-se apaixonadamente a dignificar e libertar esse potencial tanto em si próprios como nos outros. Os líderes criam ambientes rodeados e estimulados pela lealdade, afecto e apoio recíproco”*

**Fundamento do Amor :** *«Para que eu, reconhecendo-O inteiramente, possa em tudo amar»*

### **HEROÍSMO: «SUSCITAR GRANDES DESEJOS»**

*“Os líderes imaginam um futuro inspirador e esforçam-se por lhe dar forma em vez de se limitarem a ver o futuro acontecer à sua volta. Os heróis não ficam à espera que lhe surjam oportunidades de ouro: retiram o ouro das oportunidades que têm à mão”*

**Fundamento do Heroísmo:** *MAGIS*

# FINDING A BUSY GOD

by David L. Fleming SJ

Probably one of the most consistent complaints in our ordinary humdrum lives is that we are too busy. At least it becomes our excuse-for not writing letters, for not making that telephone call, for not being present for that meeting, for not being able to take this day or this weekend off, for not having time to pray.

**The Paradox of a Busy God.** A paradox is that spiritual traditions --- both Christian and non-Christian --- are not accustomed to image God as being similarly active as ourselves. Yet ordinarily we human beings make our gods into the kind of images we value. All the strictures against idol-making in the Old Testament represent God's attempt to counter this human inclination to bring God down to the level of our own limited human experience. The struggle persists even for us Christians in every age. For example, through the medieval period and up till Ignatius's time, we were prone to image our God as a medieval king surrounded by his court (this image remains a part of Ignatian spirituality through the *Spiritual Exercises*). A strong image following upon the Council of Trent up to pre-Vatican II times was God as the divine bookkeeper and stern judge (this image still flows from *our* bookkeeping sense in keeping count in our examination of conscience and in confession). Perhaps today for many people God is the divine video game player, removed from the action, an observer God who, to our man-made blips on his heavenly screen, can only react. At the same time some of us, through our yoga exercises or our centering techniques, may feel that the Buddha image represents our God --- eternally placid, removed from all the joys and sorrows, toils, and successes and failures, of everyday life --- in fact, representing how we may want this time of prayer or reflection to be for us.

Why do we have the paradox by which God is ordinarily not imaged with the busyness which we take upon ourselves? It may be that we do not think that it is proper for God to get his hands dirty like our own. Maybe we do not like the competition with our own efforts, so we make sure to keep God in the heavens while we get things done here on earth. More likely we are shaped by our Judeo-Christian traditional account of creation which pictures God resting on the seventh day. In fact, our language about life with God seems to be summed up in the prayer we say for our departed brothers and sisters: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them."

**The Insight of Ignatius Loyola.** There is one spiritual tradition which does provide a certain corrective to our image of an eternally resting God. That tradition comes from Ignatius Loyola, who had a certain predilection for describing God, Trinity and Incarnate, as laboring. He imaged God as active and Jesus busy about the affairs of this God he called Abba, Father. How does Ignatius come to this imaging of our Christian God and, more importantly for us, how does it affect the way we live --- with ourselves, our God, and our world?

In order to find our way in answering these questions, let us take a closer look at the man Ignatius Loyola. The most revealing image which Ignatius uses to describe himself is captured in the word "pilgrim" --- which he does in the book identified as his *Autobiography*. Why the choice of this word pilgrim? Who is a pilgrim? A pilgrim is one on the move, an active person, one who is not wandering aimlessly but has a purpose and a direction, one whose place of origin (where he or she comes from) is less important than the destination of one's journey (where one is going). A pilgrim expands natural affections for family and friends to his or her fellow travelers. "We" --- all of us travelers --- share and grow in our identity as pilgrims

together, and this identity coming from activity and mission becomes the most important reality for our relationship with God. "Pilgrims together" become the People of God. For Ignatius and his early band of followers, "pilgrims together" became companions of Christ, the Company of Jesus.

Ignatius prided himself on being a pilgrim up to the moment of his death in July 1556. But he did not think of himself as starting that way. Not uncommon for many of us in our own human stories, there was a sense in the younger Ignatius of what he thought his life should be about. He wanted an education, a successful life of "making it" by knowing the right people and associating with them and by living in the right places. He wanted people to notice him for what he did, and he wanted the good life.

War --- actually a rather futile defense of the Spanish city of Pamplona against French forces --- dramatically changed Ignatius's life-goals. Although Ignatius's life would be changed and his life as a pilgrim undertaken, we need to recognize that any conversion moment has to build on our human personality, with its emotions and affections, its education and understanding, its desires and dreams. In this conversion moment for Ignatius, to do great things was still deep in his makeup, only now "to do great things" focused on God ("just like St. Francis or St. Dominic did," so Ignatius wrote, *Autobiography*, 7). But the primary experience of Ignatius is rather not his doing great things for God, but God actively entering into his life, "teaching him like a schoolboy" (he was thirtysomething) and setting a new direction for his life.

Ignatius the mystic, unlike Teresa of Avila and John of the Cross, does not find himself called to rest in the ecstasy of a union of love. The mystical experience of Ignatius, which becomes a part of this conversion moment, does not give him so much visions to gaze upon or moments of intimacy to savor, but insight into the *workings* of God's mysteries. He was given to understand God's *working* in creation; he was given to understand Jesus' active presence in the Eucharist; he was given to understand how all things work together, both spiritual and material. In fact, he was given so much understanding in one particular enlightening experience that at age sixty-two, thirty years after this conversion, he says "if he were to gather all the helps he had received from God and everything he knew and add them together, he does not think that they would equal all that he received at that one time" (*Autobiography*, 30).

These mystical experiences happening early on in this conversion time of Ignatius's life appear to fix his relationship to a God who actively seeks our collaboration in laboring. The rest of his pilgrim life was spent in working out for himself and for others the maintenance and development of this relationship to a busy God. Probably many of us are more familiar with the traditional Ignatian slogan "finding God in all things." What is not apparent in that phrasing is the importance of the *kind* of God we seek.

**The Ignatian Movement in Finding God.** How does Ignatius try to communicate his understanding of union through activity to those of us who have not shared a mystical experience like his? We all can acknowledge at certain times in our lives the lack of any feeling for the presence of God; this can especially happen when we get caught up in the many things we have to do. For Ignatius this common human experience points to the basic human need and appreciation for what he identifies as the grace of devotion. God wants to enter into our lives easily; from our perspective --- *our* ease in finding God --- this is the grace of devotion. We all are meant to be people of devotion. Devotion defined as ease in finding God is the necessary antidote to a spiritual life which is described as "dried up" or a life "too busy for spiritual things." From the Ignatian perspective, Christians are meant to live life with devotion, with an ease in finding God.

Of course, our ease in finding God is related to the places where we need to seek and find God's presence. Here lies the importance of the Ignatian imaging of God. Although I know of no direct Ignatian quotation of the passage, in the gospel of St. John (5:17) the words "My Father is working still, and I am working" capture the prevailing God-picture in Ignatian spirituality. For example, within his *Spiritual Exercises*, in suggesting the context of the Incarnation, Ignatius looks to a trinitarian God coming to the decision: "Let us *work* the redemption of the human race" (SpEx 107). In his consideration of the Nativity, Ignatius sees Mary and Joseph "journeying and *laboring*" (SpEx 116), only to bring Jesus into the world so that, after many *labors*, he may die on the cross. Ignatius repeats this way of considering Jesus' life during his consideration of the gospel mysteries dealing with the Passion when he suggests that we frequently bring to mind the *labors*, fatigues, and pains of Jesus from the moment when he was born up to the present mystery which we are contemplating (SpEx 206). Even with the Resurrection, Ignatius pictures Jesus as bearing the office of consoler (SpEx 224)-doing the *work* of strengthening his brothers and sisters. And, of course, the call of Christ goes out to each person to come join with him, so that through laboring together they may also follow him in glory (SpEx 95).

Where, then, do we begin to look for God? In activity, in laboring. But what distinguishes Ignatius's outlook is not our crying out for God to be with us in our labors, but rather envisioning that we are privileged to join God in God's activities, in God's laborings. More correctly viewed, we are always meant to be working *with God* and with God's world. Our union with God, with Christ, is primarily found, then, in activity conjoined with God, with Christ.

How is this way of acting to come about? How do we enter the process of finding a busy God? Ignatius nowhere sets down a concise "how to," but the pattern becomes clear in his own life story, in his writings, in his letters of counsel. Our union builds upon a four-step movement similar to the graced movement through the Weeks of the Ignatian Exercises. We need to remember that the movement is *one* --- a single movement, even though repeated innumerable times in the course of our human lives and even though we experience discrete and distinct steps within it. Let us describe the distinct steps within this one movement of devotion, our growing ease in finding a busy God.

**The First Step.** The first step is recognition or awareness of God as busy, the God who acts, the One who labors for me, for us; our response to One so actively working for our well-being is gratitude. For Ignatius, there is always a response to the question "What can I (or we) do for God?" Before such a laboring God, the first response of us humans, the most basic response is "to give thanks." So far this may sound all too easy-the discovery of a new awareness of God, a busy God, totally engaged in the workings of our world, and as a result the immediacy of our response of gratitude. But each step retains its own peril. Far too often the peril of this first step lies in its ordinariness, its encircling commonplace. Who does not forget to give thanks for something or someone that is always there? Or perhaps expressing gratitude all too quickly, we leave it only in words-words tending to have less and less real meaning. What can we do? Ignatius encourages us to allow, daily, this basic imaging of an active God and our response of gratitude to permeate us by means of our own conscious and deliberate exercising. Two practices become part of his schema for growth in devotion, in our ease in finding a busy God.

The first practice is the daily examination of conscience or, as we commonly say today, the examination of consciousness. Gratitude and our regular assessing of the presence or absence of God in our daily activities and events are central to this reflective practice.

The second practice that Ignatius proposes is perhaps even more helpful for this first step toward greater devotion. In fact, only in the context of a laboring God do we gain insight into the centrality of Eucharist in Ignatian spirituality. Eucharist remains central to Ignatian spirituality, not out of medieval piety, but out of mystical vision. Eucharist expresses our most basic relationship to God in two moments --- a response first in giving thanks to God for all God's activity and especially God's activity in, through, and with Christ and then in handing over to God our own efforts to continue the one saving action begun in Christ and continued now through our own collaboration. Eucharist is at one and the same time a celebration of ongoing love and of ongoing work. In a similar conjoining of notions, at the close of the *Spiritual Exercises*, Ignatius points out that love ought to be put more in deeds than in words (SpEx 230). Both understandings point to the identifying of union with activity.

**The Second Step.** A second step which occurs naturally in this movement is the actual giving of ourselves over to the activity or work at hand. The peril for this step comes from two extreme reactions: (1) being afraid to invest ourselves in an activity or keeping a distance by performing only out of obligation or (2) so investing ourselves that we become the "owners" of the activity or work, leaving to God little or no place. For Ignatius, activity reveals how God acts in us and in creation. Yet *our* very activity can cause us to focus on our own efforts and begin to close us in on our own accomplishments or successes. Ignatius's warnings to young Jesuits in studies about the drying up of their devotion are just as much in terms of this temptation as in the temptation of trying to recapture their previous moments of devotion in more prayer. What Ignatius draws our attention to is that even those works undertaken for the love of God --- in fact, even prayer itself --- easily become the occasion of a self-focusing or self-centering. This shift to a self-focus happens all too often to those who try to practice an active or apostolic spirituality --- even to the people who have been inspired by Ignatius.

Ignatius's approach is wise and spiritually sound. One cannot practice detachment until one has a felt experience of attachment. We cannot pretend beforehand to disengage ourselves from investment in our works so that a sense of selfishness or ownership will not take hold. We would be guilty of a certain naivete, as if we were for a time free from being sinners and free from the necessity of being saved. Our very activity leads us necessarily to a redemptive moment --- redemptive in that it focuses our eyes on the crucified Christ and redemptive in that it calls us to our own dying. We have begun the third step.

**The Third Step.** The third step of the movement deals with sacrifice. What is the cost of this activity or work to the self? What are we willing to pay? Ignatius expressed the principle in this fashion: Our activity in Christ will advance in proportion to the surrender of our own self-love and of our own will and interests (SpEx 189). Ignatius knew that the very activity in which we engage will necessarily call for a dying to self. He uses terms which are no longer common in our spirituality vocabulary --- *abnegation* and *mortification*. Abnegation and mortification hardly seem to suggest growth and development, and in our Christian spiritual tradition, we may have invoked these words too readily to squelch the normal and necessary development of personality and freedom. Perhaps that is why the peril involved in this third step seems to be the most formidable. A denying of self, a dying to self is demanded of our every activity if we are to remain collaborators with God. But it is not for us to name the day or the hour. This radical dying to self is spread over a lifetime. As we grow in our sense of detachment and freedom, we may find our hands less clutching, but a certain pain of loss remains with every small dying. We find ourselves allied with Christ in the struggle of handing over even the activity of dying itself: "Father, into your hands, we commend our spirit."

Besides the fact that it is not for us to determine the *times* of our self-denial or our dying, we also find ourselves powerless to determine the *kind* of denial or dying which will be demanded

of us. We may more likely discover a rhythm or pattern of dyings which *each activity or work determines and we do not*. For example, self-denial or dying may occur as tedium in a necessary activity to be done. Perhaps it is the hiddenness or taken-for-granted character of our work that demands our dying to self. Maybe the dying comes in our always being sent on by someone who has authority over us and never seeing a work through to its completion. There is a kind of dying in the pain of separation from coworkers we love and in the self-denying pain of working with those difficult and disagreeable people who may come with the job. Without this kind of *self-denying*, we deny a place to an active God; we become the possessors, the occupiers of our very works, and we settle in, breaking our pilgrim stride.

Ignatius the pilgrim leads us all along a path which is very dangerous because every created reality can and likely will become the occasion of this interior struggle of denial and dying to self. And yet the one who is afraid of giving oneself over to work or activity holds back from losing self to find God. Such a one mistrusts the God who forever is working to save. The temptation to leave off from an activity once begun because of a possible over-self-involvement must be faced, according to Ignatius, by the stance that “the love and service of God our Lord” was our purpose in beginning this work and it remains our purpose in seeing it through. So our very seeking union with God through activity becomes an inexhaustible source of self-denial and dying to self.

**The Fourth Step.** The fourth step in our movement we might describe as a conversion of love. The love which allows us to turn our gaze upon a God who is so actively engaging, a Love that draws forth our sense of gratitude, becomes a love that moves us to be with God in whatever the task we are given or that we take on. But then comes the inevitable testing and trial time of our activity, and the love with which we love what we do (the work with all its circumstances of people and places) is being smelted free of the slag of our own self-will. Through our effort to seek and find a busy God, our love is always being changed into purer apostolic love. If in the Ignatian vision everything is prayer, the reason is that love and activity now grow together. This is the necessary conversion of Christian love.

What is the peril in this fourth step? The peril lies in a reluctance to go back to step one over and over again, but the grace of devotion --- our ease in finding God---nourishes our prayer and commands our activity. Our works uniting us to our busy God allow us to extend that graced love to our neighbor. We do not so much do good things for others as allow God’s love to touch others through the God who has touched us.

**Prayer and Work.** For Ignatius, the prayer of contemplating the Trinity *working* the salvation of humankind is a distinct graced moment which is all of a piece and fused with the graced moment of the work of our own finding God wherever or in whatever we are engaged. Prayer and work are distinct activities and yet interrelate and become fused in a way similar to the redemptive work of Christ, distinctive and yet fused with the creative work of the Word of God (Ignatius addresses *Jesus as our Creator* hanging on the cross, in the First Week of the *Spiritual Exercises*, 53). Both the work of creation and the work of redemption form a history in which the Three Persons --- Father, Son, and Spirit --- work in concert and in which they ask us to collaborate. So, too, the activity of prayer and the activity of work are meant to be in concert in our relationship with God.

Ignatius’s gift to us in our own day is still to point the way for our own pilgrim life of movement and activity. In our prayer and contemplation we meet a busy God, and it is then that we begin to find with greater ease this very God in all our activity. For the work which we do with our hands and our heads is meant always to bring us more fully into that divine history we contemplate --- the only history there is, apart from hell.

Finding a busy God provides an incentive to our work because we discover that the very labor which characterizes us as human is a special place where God is. So much needs to be done, and God calls us to the task of building with him a world at once more human and more divine. At the same time, finding a busy God provides us with a way to free ourselves from useless anxiety and impatience about accomplishing any one work according to *our* time schedule. As necessary as God has made us to his busyness, we still remain only collaborators. Every time we pray as Jesus taught us, we speak out our faith in the divinely assured coming of that kingdom. "Thy Kingdom come," we pray. For that hope we work; in that divine assurance we relax.

**A Final Reflection.** To return to where we began. We humans all too often feel *guilty* about our busyness, especially in our relationship with God. It is true that busyness can betray a totally pagan approach to our personal value (defined only in terms of what we *do*), to our world (defined as *ours*), and to our God (imaged as a bystander). But by taking cognizance of the busyness of God, as evidenced in the images used by Jesus which our gospels provide and in Jesus' own actions, we find ourselves working hand in glove with him. We are, after all, created in the image and likeness of God --- then how is it we are so caught up in activity if activity is not an image of God? If busy we must be, then let us thereby find our God.

Let Ignatius have the last words to send us forth. He writes in one of his letters of counsel: "I have no doubt that your holy intention and direction will make *spiritual* and very acceptable to his Infinite Goodness all that is keeping you busy to God's glory." Probably one of the most consistent complaints in our ordinary humdrum lives is that we are too busy. At least it becomes our excuse-for not writing letters, for not making that telephone call, for not being present for that meeting, for not being able to take this day or this weekend off, for not having time to pray.