



SECRETARIAT FOR SECONDARY AND PRE-SECONDARY EDUCATION
SOCIETY OF JESUS
ROME

Jesuit Schools:
A Living TRADITION
IN THE 21ST CENTURY

An ongoing Exercise of Discernment



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JESUIT SCHOOLS:
A LIVING TRADITION IN
THE 21ST CENTURY

An ongoing Exercise of Discernment

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ICAJE

(The International Commission on the Apostolate on Jesuit Education)

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Jesuit Schools: A Living Tradition

2019/25

TO THE WHOLE SOCIETY

Dear Friends in the Lord,

On December 8, 1986, during the celebration of the 400th Anniversary of the first Ratio Studiorum, Fr. General Peter-Hans Kolvenbach wrote to all Major Superiors to announce the publication of the document *Characteristics of Jesuit Education* as a continuation of the educational tradition that the Society of Jesus began with the Ratio. *Characteristics* was not intended to be a new Ratio Studiorum. Rather, according to Fr. Kolvenbach's words, it aimed to provide "a common vision and a common sense of purpose... a standard against which we measure ourselves."

Fr. Kolvenbach hoped that this document could assist in the necessary discernment to find the most suitable means "to accomplish faithfully and effectively the mission received, taking into account continually changing circumstances" (Fr. Kolvenbach, letter of December 8, 1986 quoting his own letter on *Apostolic Discernment in Common*, n°32, dated November 5, 1986).

Seven years later, in 1993, Fr. Kolvenbach introduced a new document, *Ignatian Pedagogy: A Practical Approach*, better known as the *Ignatian Pedagogical Paradigm*, that provided a pedagogical style for the classroom embodying the characteristics described in the previous document.

No doubt, these two documents have greatly contributed to the processes of discernment and renewal that have made our schools, and many other Jesuit institutions these documents influenced, better adapted to the changing circumstances of our world and the needs of the new generations we educate.

Today I want to present a new document, *Jesuit Schools: a Living Tradition in the 21ST Century – An Ongoing Exercise of Discernment*. The document follows this tradition of assisting our educational apostolate in reflecting and discerning the particular challenges and opportunities of our time. It continues the necessary process of renewal, innovation and re-imagination that our education requires during this change of epoch that we experience today. The best tribute that we can offer to our long tradition in education is to explore new models, creative and imaginative ways to offer our spiritual vision and educational experience to our students and their families. Thus, the title of the document reflects well its purpose: to renew our living tradition in education as an ongoing exercise of discernment.

This document must be seen within the framework of the process of discernment that our educational apostolate has kept alive since *Characteristics* and the *Ignatian Pedagogical Paradigm* were first published. This process has continued more recently with a *cycle of global gatherings*: a Colloquium in Boston in 2012, an International Seminar in Manresa in 2014 and the First Congress of Jesuit Education Delegates – JESEDU-Rio in Rio de Janeiro in 2017. The process will continue with a Second Colloquium in Jogjakarta, Indonesia, in 2020 with the



framework of the *Universal Apostolic Preferences* as an important dimension of this discernment.

This document provides 10 key identifiers of Jesuit Schools. These are another important element to help in the reflection about what makes a Jesuit school today Jesuit, enabling us to navigate the challenge of keeping our identity to serve our mission of reconciliation and justice central to what we do and who we are. Of particular importance today is identifier number 2: *committed to creating a safe and healthy environment for all*. Our schools have been implementing policies and protocols to avoid, identify and respond to any kind of abuse. The challenge is to continue this path and model the necessary cultural change that our societies require to create safe and healthy environments for all.

The *Living Tradition* does not replace the previous documents; rather, it complements and updates them as an ongoing exercise of discernment. The three should be taken together as the contemporary framework of Jesuit Education. The *Living Tradition* wants also to respond to the acceleration of change that we experience today, and that is why the document itself is an unfinished discernment, *a living text* that invites educators in our schools to enrich it with their reflections, experiences and contributions. In this sense, this is an open-ended document that models the discernment it aims to inspire, and it wants to provide guidelines to continue the *education of men and women for and with others* in the context of the human excellence that distinguishes our educational tradition.

I want to thank the members of the International Commission on the Apostolate of Jesuit Education (ICAJE) for their work during the past 8 years to produce this document. As with the previous documents on education, the *Living Tradition* has been enriched by numerous drafts, discussions, worldwide feedback, consultations and the participation of specialized Ignatian educators.

Now, the challenge is to make the document an effective tool to animate the necessary discernment for our apostolate of education. The Second Colloquium JESEDU-Jogja2020, as the first global gathering of the new cycle, will introduce the document for an experience of virtual colloquium at the beginning of 2020. I ask Major Superiors, after the document is introduced, to ensure that it is widely known, distributed, used and discussed in their provinces and regions by all educators and everyone involved in the schools. Provincial assistants for education will have good ideas about the best ways to make this document available to the schools, to inspire the ongoing discernment on how best to conduct our education today in the local, regional and global realities in which we serve. The document should be presented within the framework of the *Universal Apostolic Preferences* and the renewal of the apostolic vigor required by them, as I have presented to you in previous letters.

Yours sincerely in the Lord,

Arturo Sosa, S.I.
Superior General

Rome, November 5, 2019
Feast of all the Saints of the Society
(Original: English)

Foreword

The Conversation must continue...



The International Commission on the Apostolate of Jesuit Education (ICAJE) has worked since 2011 on the document you have now. From the beginning, the conversation was about how we can help schools' communities to understand and respond to our present context and continue the long conversation that the first Jesuits began on education in the sixteenth century. This long conversation produced important documents that guided Jesuit education through the centuries. The *Ratio Studiorum* of 1599 was the first of these documents. *The Ratio* portrays the educational model that guided our schools and created a sense of unity around a common curriculum and a common school structure. Its success and limitations have been amply discussed throughout the centuries. It took the Jesuits and their apostolic companions several centuries before we agreed on a new document to respond to the new contexts: *The Characteristics of Jesuit Education* of 1986 puts together the consensus of what is central and characteristic of our education at the end of the twentieth century. This document allowed schools to build a new unity around a common identity that develops into many different models and responds to the local and national contexts of our schools. The reception of this document was very enthusiastic and educators in Jesuit schools began to ask for another one to clarify the pedagogical style that could embody the twenty-eight characteristics. The result was another document, *Ignatian Pedagogy: A Practical Approach* in 1993. This document has become a pedagogical staple for many generations of Jesuit educators who devotedly work in all corners of the world to continue the living

tradition of Jesuit Education and make it true especially in the crucial place where Jesuit education really happens: the classroom.

However, Jesuit Education, as human history itself, is a living tradition that calls for open eyes, ears and hearts. This document wants to be an invitation to continue this conversation at all levels in our schools and school networks. We are, at ICAJE, even hesitant to call it a document since we want this to be a *living text* that can help us keep the pace with our era in which fast change is the new normal, with all the positive and problematic aspects this entails. We do not want a static document but rather a text that inspires, moves and encourages our faculties, leaders and school communities to engage proactively our context, our world, our challenges and our opportunities. This is why this text will be mainly published electronically since it requires an ongoing exercise of discernment that creatively, boldly and generously invites us to walk the talk in our schools and to continue our tradition with renewed vigor and zeal. To facilitate this process all sections of the document offer questions for discernment that should encourage listening, discussion, conversations and creativity.

ICAJE also wants to express our gratitude to the many contributors that make the document possible. This conversation began in 2011 and has seen many important actors: the different members of ICAJE throughout these years, the many generous companions from the 6 regions of the Society that provided an initial feedback, the specialists that offered their advice and expertise to later drafts, and the support group of the Secretariat for Education of the General Curia that accompany the whole process. Our special gratitude to Fr. John O’Keefe SJ and his team and to Mr. William Kemeza because of their significant contributions to the document in its present format and style. Their contributions have made all the difference!

The only reason the Society of Jesus commits to continuing our educational apostolate is the unflinching conviction that today, like yesterday, schools are privileged spaces to fulfil our mission of reconciliation and justice within the framework of the four Universal Apostolic Preferences for 2019-2029 announced by Fr. General:

1. To show the way to God through the Spiritual Exercises and discernment
2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice
3. To accompany the young in the creation of a hope-filled future
4. To collaborate in the care of our Common Home

May God continue blessing the important apostolic effort that our schools do to invite the new generations to open their lives to God and embrace the education of the whole person within our humanist tradition. Let us continue the fascinating journey of Jesuit Education today and participate in the conversation that allows Jesuit Education to be always a learning and living tradition.

José A. Mesa SJ

Worldwide Secretary for Education
Society of Jesus



The current ICAJE members

José A. Mesa, SJ

Chair, International Secretary for Education (Secondary and Pre-secondary) of the Society of Jesus

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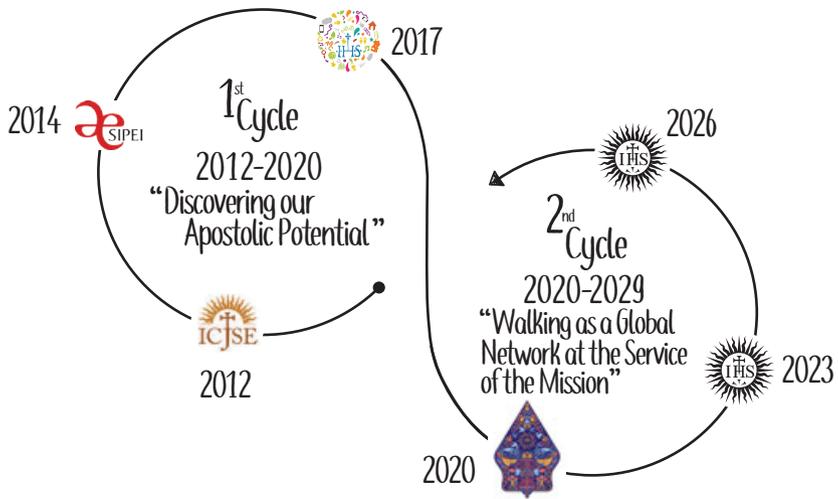
Éamonn McGuinness

Community Director of Educate Magis

INTRODUCTION



- (1) Today we are experiencing the extraordinary phenomenon of globalization: instant communication; rapid transportation of people and goods throughout the world that create, simultaneously, unprecedented ties and disruptions—economic, cultural, political, ecological and spiritual.
- (2) Globalization has brought benefits to many. For example, on-line education is now available in many remote and impoverished communities; in the scientific community, tracking data and sharing results have helped protect some of our most endangered species.
- (3) Our own schools have greatly benefited from globalization and the opportunity to come, reflect and work together. The recent first cycle of global gatherings - Discovering our Apostolic Potential - is a testimony to it. These global gatherings (Colloquium - Seminar - Congress) have renewed the enthusiasm and have brought a new awareness of what we can accomplish when we work together. The second cycle - Walking as a Global Network at the Service of the Mission - begins precisely with this document that will be used to prepare the II Colloquium JESEDU-Jogja2020.



- (4) Conversely, many communities, ranging from governments to faith communities, have been struggling to adjust. In many cases, the challenges of rapid change have led to retrenchment, with attempts to put up economic, cultural, religious walls, and even willingness to resort to violence. These, too, are signs of the times.
- (5) It is remarkable that at this moment we belong to an educational apostolate that is exactly suited for this moment. We have a network of schools throughout the world dedicated to the belief that God can be found in every culture, within every economic level, in every person's religious search, in all of life. Schools in the Jesuit apostolate are dedicated to form young leaders whose core will be the mission of the Gospel: reconciliation with justice and compassionate care for all creation.
- (6) Now is the time to reflect upon and act as the international system of education that we are, that has been prepared by our Jesuit and lay predecessors over these past 450 years.

An Exercise in Discernment



- (7) This document is for everyone who partakes in our mission of education because everyone, each of us, lay and Jesuit, and all of us in community, are responsible for the world. Our schools and each of us, individually, have been blessed with this task.

- (8) The purpose of this document is to invite all stakeholders of Jesuit schools to begin, continue or renew a process of discernment as the way to proceed in response to our historical context, our roots and our identity. We are aware, as never before, of the everchanging nature of history, the acceleration of change and the many challenges we face. However, we are also called to rediscover that our Ignatian heritage provides us with the appropriate instruments to find God in this context and to continue offering quality education in the humanist Jesuit tradition of preparing students to become agents of change at the service of the common good.

- (9) We ask that the directors of our educational ministries set aside the time and organize a process for our faculties and staffs to participate in a discernment on each of the 28 sections that call for reflection and actions for the greater good. This discernment must be seen as a continuation, in general, of our living educational tradition and in particular as a continuation of the discernment called for by the JESEDU-Rio2017 Action Statement and the Universal Apostolic Preferences.



- (10) This is a huge commitment of time for our institutions and it is essential. To engage in thoughtful, prayerful conversations, to discern our way within and for our institutions; then to communicate and collaborate with our global network is essential. Listen to one another across the regions; strengthen our ties; work to achieve the greater good. Set in motion what we can do as our Gospel response to the new signs of the times.

Rooted in the Spiritual Exercises



(11) Our starting point for reflection comes from the Spiritual Exercises, a lens that we use for discerning the call of Christ today.

(12) A. God's view of the world

At the outset of the second week of the Exercises, Saint Ignatius invites retreatants to gaze on the world with the Trinity – the God who creates, loves and sustains us.

(13) As educators, we contemplate the regard of the Holy Trinity on our world. We see the vibrancy of youth yearning to better their lives. We see people enjoying the beauty of creation and striving to find God in their daily activities. We observe rapid scientific, technological, and economic growth; we see much potential to improve life on earth. Yet we also witness violence, brutal exploitation and injustice. Religious and ethnic intolerance, fundamentalism and discrimination assault human dignity, exacerbate inequalities and socially marginalized, in particular women and children.

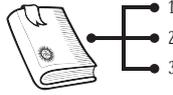
(14) Severe environmental imbalance and degradation, worsened by a throwaway culture, lead to a planet that is poisoned and polluted. Ignatian spirituality holds polarities in tension in this beautiful but troubled world: contemplation and action, rights and responsibilities.

(15) Jesuit education is about educating students to share the perspective of the Trinity looking upon the world and seeking to make it more loving and just. This is the gift that Jesuit schools give to the next generation.

B. The Colloquy: What have I done for Christ? What am I doing for Christ? What ought I do for Christ?

- (16) As you will see, *A Living Tradition* is framed to open a conversation within our apostolate. In the Spiritual Exercises, Saint Ignatius invites retreatants to sit before the cross and consider three questions that echo throughout our spiritual tradition: What have I done for Christ? What am I doing for Christ? What ought I do for Christ? (SpEx #53)
- (17) What have we done for Christ? *A Living Tradition* looks back over the past thirty years of profound changes, with both new opportunities for the good and threats to deeply held values. We ponder the ways that the mission of Jesuit education has been renewed in documents and new initiatives.
- (18) What are we doing for Christ? *A Living Tradition* looks at the current realities in the world and in our schools, with links to contemporary statistics, documents, and resources.
- (19) What shall we do for Christ? *A Living Tradition* proposes that now, in this interconnected world, given the current realities, there are essential identifiers that must be part of every Jesuit school in the world: no matter the local condition or context.

Structure of the Document



(20) *A. A Living Tradition asks all Ignatian educators:*

(21) In Part 1 Foundational Documents

To reflect on three foundational documents that have been promulgated in the past thirty years:

The Characteristics of Jesuit Education, 1986

The Ignatian Pedagogical Paradigm, 1993

The Universal Apostolic Preferences of the Society of Jesus, 2019

Other Important Documents

(22) In Part 2 The New Global Reality

To reflect on some of the major changes that have taken place over this time period:

In the socio-political reality;

In Education;

In Religious Practice;

In the Catholic Church;

In the Society of Jesus.

(23) In Part 3 Global Identifiers of Jesuit Schools

To strengthen our schools' participation in the new global reality. This document presents 10 key identifiers that should be present in all Jesuit schools.

(24) Jesuit schools should be:

1. Catholic, committed to in-depth faith formation in dialogue with other religions and worldviews
2. Committed to creating a safe and healthy school environment for all
3. Committed to global citizenship
4. Committed to the care of all creation
5. Committed to justice
6. Committed to be accessible for all
7. Committed to interculturality
8. Committed to being a global network at the service of the mission
9. Committed to human excellence
10. Committed to life-long learning

(25) ***B. A Living Tradition is available in print;*** it is also available as an interactive webpage located at [Educate Magis](#). This on-line community connects educators from Jesuit and Ignatian schools worldwide.

(26) At the end of each section of the webpage, educators can enrich ***A Living Tradition*** through interactive conversations, videos, photographs and links, reflecting the rich diversity of the six Jesuit conferences: Africa and Madagascar, Asia Pacific, Europe, Latin America, North America and South Asia.

Part 1
Foundational Documents



A. The Characteristics of Jesuit Education 1986

- (27) In September 1980 an international group came together to discuss important issues concerning Jesuit secondary education. These discussions culminated in the publication of the foundational document entitled *Characteristics of Jesuit Education*¹. Then Superior General Peter Hans Kolvenbach S.J. promulgated the document on December 8, 1986. In his letter, Father Kolvenbach described the purpose of the document:
- (28) *“The Characteristics document can assist all those working in Jesuit education to ‘exercise’ the essential task of apostolic discernment. It can be the basis for renewed reflection on the experience of the educational apostolate and, in light of that reflection, for evaluation of school policies and practices: not only negatively (“What are we doing wrong”), but especially positively (“How can we do better?”). This must take account of “continually changing” local circumstances: individual countries or regions should reflect on the meaning and implications of the characteristics for their own local situations and should then develop supplementary documents that apply this present universal document to their own concrete and specific needs.”*²
- (29) The document contains 28 Characteristics of Jesuit Education organized in 9 sections that highlight Ignatius’ spiritual experience as the ultimate source of Jesuit Education.

1. <https://www.educatemagis.org/documents/the-characteristics-of-jesuit-education-en/>

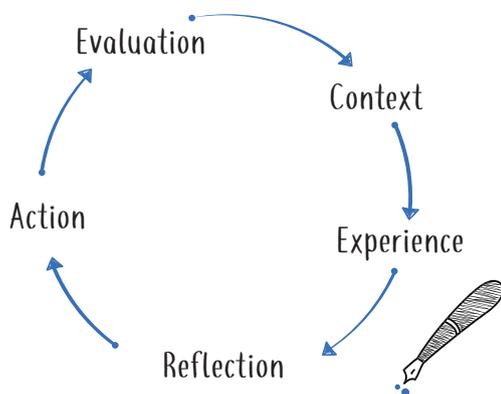
2. http://www.sjweb.info/documents/education/phk_on_characteristics_en.pdf

Exercise 1. For discernment:

- a. How have you or your institution made use of this document?
- b. Among the 28 Characteristics of Jesuit Education identified in the document, which ones do you feel you need to strengthen in your institution and in what way?
- c. How will you or your educational apostolate use it in the future?

B. Ignatian Pedagogy: A Practical Approach 1993

- (30) Seven years later, on July 31, 1993, Father Kolvenbach promulgated **Ignatian Pedagogy: A Practical Approach**³ that aimed to complement and build upon the Characteristics document. Recognizing the diverse settings of Jesuit schools, Ignatian Pedagogy put forth a flexible approach based on broad principles from the Spiritual Exercises.



- (31) Aimed at teachers, it recommends a five-dimension style to teaching:

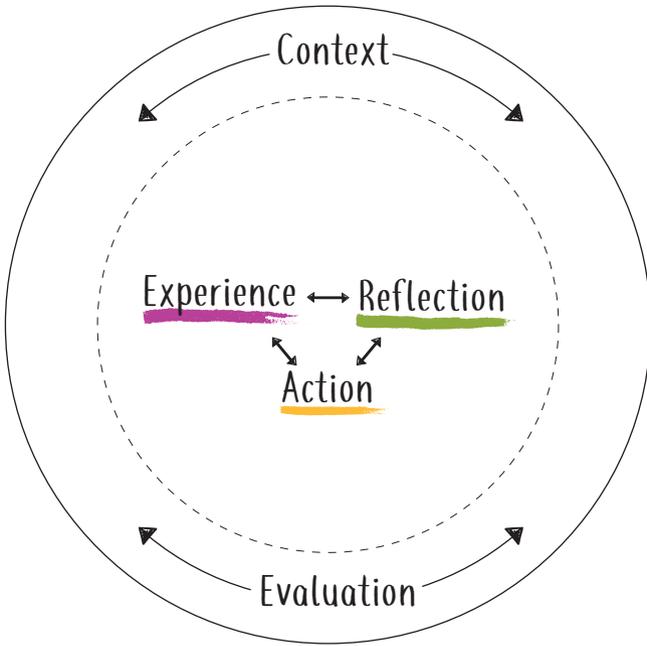
1. Possessing an astute understanding of the context in which teaching takes place;
2. Creating experiences that stretch the intellect and imagination of students;
3. Fostering an on-going habit of reflection to go deeper into any experience;
4. Providing opportunities to put the values and skills acquired into action, so that some positive transformation in the learner, the teacher and the world happens. This action is to be in service to the Gospel, as Saint Ignatius claims love is shown more in deeds than in words;

3. <https://www.educatemagis.org/documents/ignatian-pedagogy-a-practical-approach-en/>

5. Engaging in rich, multifaceted assessments of teaching and learning, coupled with a willingness to change and modify as appropriate.

(32)

Ignatian Pedagogical Paradigm Dimensions



Exercise 2. For discernment:

- a. How have you or your institution practiced Ignatian Pedagogy?
- b. What benefits have you received as a result of your use of Ignatian Pedagogical Paradigm?
- c. What difficulties have you encountered in its implementation?
- d. How will you or your educational apostolate use it in the future?

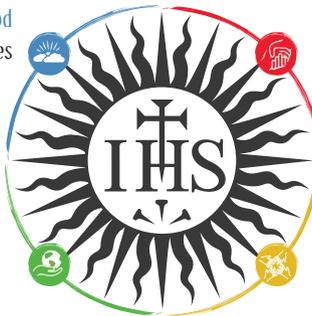
C. The Universal Apostolic Preferences of the Society of Jesus, 2019

- (33) On February 19, 2019, Father General Arturo Sosa promulgated The Universal Apostolic Preferences of the Society of Jesus, 2019-2029⁴. These preferences were the fruit of an election, lasting almost two years, in which all members of the Society of Jesus were invited to participate as well as many lay colleagues. They will guide all works of the Society for the next ten years.
- (34) As you will see from the selected passages below, and footnoted throughout this exercise, each of these four universal preferences confirms and strengthens the process, descriptions, challenges and calls for action in *A Living Tradition*. The four universal preferences are:

Universal Apostolic Preferences

2019 - 2029

To show the way to God through the Spiritual Exercises and discernment.



To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice.

To collaborate in the care of our Common Home.

To accompany the young in the creation of a hope-filled future.

4. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

(35) 1. To show the way to God through the Spiritual Exercises and discernment⁵

(36) As believers we feel an urgent need to overcome both new secularisms and the nostalgia for cultural expressions of the past. We resolve to collaborate with the Church in experiencing secular society as a sign of the times that affords us the opportunity to renew our presence in the heart of human history. A mature secularized society opens up spaces for the complex dimensions of human freedom, especially religious freedom.

(37) At the same time, we resolve to offer the Spiritual Exercises in as many ways as possible, providing many people, especially the young, the opportunity to make use of them to begin or to advance in following Christ.

(38) We also resolve to promote discernment as a regular habit for those who choose to follow Christ. The Society of Jesus is committed to practicing and spreading spiritual discernment, both personal and communal, as the ordinary way of making decisions guided by the Holy Spirit in our lives, our apostolic works, and our ecclesial communities. This is a choice to seek and find the will of God, always, letting ourselves be guided by the Holy Spirit. Through our discernment in common of the apostolic preferences, we have experienced a renewal in our way of proceeding. Therefore, we resolve to make regular use of spiritual conversation and discernment in our implementation of the preferences at all levels of the life mission of the Society.

(39) 2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice⁶

(40) We resolve to walk with individuals and communities that are vulnerable, excluded, marginalized, and humanly impoverished. We commit ourselves to walk with the victims of abuse of power, abuse of conscience, and sexual abuse; with the outcasts of this world; with all those whom the biblical tradition knows

5. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

6. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

as the poor of the earth, to whose cry the Lord responds with his liberating incarnation.

- (41) We confirm our commitment to care for migrants, displaced persons, refugees, and victims of wars and human trafficking. We also resolve to defend the culture and the dignified existence of indigenous peoples.
- (42) We commit ourselves to help eliminate abuses inside and outside the Church, seeking to ensure that victims are heard and properly helped, that justice is done, and that harm is healed. This commitment includes the adoption of clear policies for the prevention of abuse, the ongoing formation of those who are committed to mission, and serious efforts to identify the social origins of abuse. In this way, we effectively promote a culture that safeguards all vulnerable persons, especially minors.

(43) **3. To accompany young people in the creation of a hope-filled future⁷**

- (44) Young people experience the tension between the drive toward cultural homogeneity and the emergence of an intercultural human society that respects and is enriched by diversity. The logic of the market economy leads to homogeneity, but young people aspire instead to diversity that corresponds to the exercise of true freedom and opens up creative spaces that contribute to the emergence of a humane, intercultural society. With that as a base, they can commit themselves to building a culture of safeguarding that guarantees a healthy environment for children and young people, creating conditions that allow all to develop their full potential as human beings.
- (45) To accompany young people demands of us authenticity of life, spiritual depth, and openness to sharing the life-mission that gives meaning to who we are and what we do. Having these, we can learn, along with the young, to find God in all things, and through our ministries and apostolates, we can help them live this stage of their lives more profoundly. Accompanying young people puts us on the path of personal, communitarian, and institutional conversion.

7. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

(46) 4. To collaborate in the care of our Common Home⁸

- (47) We resolve, considering who we are and the means that we have, to collaborate with others in the construction of alternative models of life that are based on respect for creation and on a sustainable development capable of producing goods that, when justly distributed, ensure a decent life for all human beings on our planet.
- (48) The preservation over time of the conditions of life on our planet is a human responsibility of immense ethical and spiritual importance. Our collaboration should include both participating in efforts to analyze problems in depth and promoting reflection and discernment that will guide us in making decisions that help to heal the wounds already inflicted on the delicate ecological balance.
- (49) We are especially concerned about areas that are so crucial for maintaining the natural equilibrium that makes life possible, such as the Amazon region; the river basins of the Congo, India, and Indonesia; and the great extensions of open sea. Caring for nature in this way is a form of genuinely worshipping the creative work of God. Bold decisions are required to avoid further damage and to bring about lifestyle changes that are necessary so that the goods of creation are used for the benefit of all. We want to be actively present in this process.

Exercise 3. For discernment:

- a. Have you read the entire document?
- b. What do you find particularly moving?
- c. What do you find to be challenging?
- d. What do you find that needs further clarification?
- e. How do you assess its usefulness?
- f. How could your institution respond to these Universal Apostolic Preferences?

8. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

(50)  D. Other Important Documents

(51) During the first cycle of global gatherings two documents have been produced that have become an important resource for discernment:

(52) 1.  *Jesuit Education Aims to Human Excellence:*

Men and Women of Conscience, Competence, Compassion and Commitment (2015). This document summarizes the discussions and discernment that happened during SIPEI (International Seminar on Ignatian Pedagogy and Spirituality) in Manresa, Spain in 2014. The document uses the 4Cs (conscience, competence, compassion and commitment) to identify the core elements that define the education of the whole person within the Jesuit Education tradition today.

(53) See section 9 of the Part III of this document: Jesuit schools are committed to Human Excellence

(54) 2.  *JESEDU-Rio2017 Action Statement:*

From October 15-20, 2017 in Rio de Janeiro, the Congress of Jesuit Education Delegates worked on a common global agenda for our schools with the goal to walk the talk of our network as a means to “act as a universal body with a universal mission.” (GC 35, D.2, #20) Education Delegates from the six Jesuit regions of the world along with others in Jesuit educational apostolates came together in Rio de Janeiro, convened by the Secretary for Education of the Society of Jesus. Fr. General Arturo Sosa’s address to the congress inspired the action statement that was created at the end of the congress⁹.

(55) This statement proposed thirteen actions, with eight listed as priorities, that

9. <https://www.educatemagis.org/documents/allocation-fr-arturo-sosa-sj-jesedu-rio-congress-2017/>

require prompt responses from all the delegates and schools in order to become a universal body with a universal mission.¹⁰

(56) The delegates committed:¹¹

(57) *A. The Experience of God:*

1. ***To promoting the Examen of Consciousness in each of the schools to help students listen to their inner voice and learn the path of interiority.***
2. ***To working with the schools to ensure a module (or some such unit of the curriculum) of interreligious education is implemented. This module should allow students to learn about and from the world's religions and respect the various ways religions express and celebrate the divine.***
3. ***To finding ways in which Ignatian Spirituality (ref The Exercises) can be actively adapted to the school setting so that students learn the habit of stillness and the practice of discernment.***

B. Tradition and Innovation:

(58)

4. ***To engaging a process of Ignatian discernment that will lead to a plan of innovation for each school and a periodic review that corresponds to the local context and our tradition.***
5. ***To reviewing with schools the traditional organizational structures and roles with a particular regard for gender stereotypes and gender inequalities.***
6. ***To working with the schools to enhance the way parents and families are invited into our education and formation.***
7. ***To urge the schools to reflect on the nature of human holistic excellence¹² so that academic success can be understood in its proper context.***

10. <https://www.educatemagis.org/jesedu-rio2017/>

11. <https://www.educatemagis.org/documents/jesedu-rio-2017-action-statement/>

12. See the statement on Competence, Conscience Commitment, Compassion at

<https://www.educatemagis.org/documents/ignatian-pedagogy-letter-from-father-general-kolvenbach-sj/>

(59) *C. Caring for Our Common Home: Reconciliation with God,
Humanity and Creation*

- 8. To promoting an environmental and social policy for each of our schools and to proposing ways regional networks can clearly integrate justice, faith, and care for the environment within the curricula of the schools.**
- 9. To ensuring that schools have a program in place that allows students from marginalized and poor sectors of society to participate in a quality education and to ensuring that schools serving the marginalized and poor reach beyond their experiences to build bridges with other people and communities.**

(60) *D. Sent in a Global Network:*

- 10. To assessing and developing the level of regional and global networking cooperation that exists.**
- 11. To including in new faculty and staff training programs an understanding that faculty and staff are joining a global network and that they have a role to play in animating it.**
- 12. To working with the schools' leadership to oblige all faculty and staff be formed in global citizenship so that they can help students understand their future as global citizens.**
- 13. To making Educate Magis an integral tool and resource in the schools to help animate their global dimension.**

Exercise 4. For discernment:

- a. Do you know these documents? What do you find particularly moving about them?
- b. What do you find to be inspiring?
- c. How is your institution, network responding to JESEDU-Rio2017 Action Statement? What actions are you executing? How?

Part 2

The New Reality of the World





- (61) Much has changed in the three decades since the publication of two of the seminal documents mentioned above. As we reflect on the past, it is important to honor a fundamental principle of Jesuit education outlined in Ignatian Pedagogy, that learning begins with a careful reflection on context¹³.



1. The Socio-Political Reality

Population¹⁴.

- (62) The human population has grown dramatically, from just under five billion in 1986 to over seven and a half billion in 2018.
- (63) The population has also shifted considerably:
- i. From rural areas to urban centers;
 - ii. From more developed countries to less developed countries;
 - iii. From North America and Europe to Africa, Asia, and Latin America¹⁵.
- (64) There has been, and will continue to be, a graying of the population with the exception of Latin America and sub-Saharan Africa, where the population of young people will continue to grow¹⁶.

Exercise 5. For discernment:

In your part of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

13. Ignatian Educators should review the United Nations Sustainable Development Goals (2015-2030) at <https://sustainabledevelopment.un.org/?menu=1300>

14. <https://www.census.gov/newsroom/stories/2018/world-population.html>

15. <https://www.un.org/development/desa/en/categories/population>

16. http://www.un.org/en/development/desa/population/publications/pdf/ageing/WPA2015_Report.pdf

Economics¹⁷.

- (65) Worldwide extreme poverty rates have been cut by more than half since 1990.
- (66) Yet there continue to be significant and growing inequities in the distribution of resources between nations.
- (67) Within many nations, there has been an enormous shift in the allocation of income and resources towards the higher economic classes, increasing the gulf from both the middle class and the poor.
- (68) National economies have reached new levels of interdependence that test the roles of governing agencies and the power on multinational businesses.

Exercise 6. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

17. <http://www.worldbank.org/en/understanding-poverty>

Migration¹⁸.

(69) Because of violence and economic deprivation, migration has grown steadily in the 21st century.

(70) At the end of 2017 one in seven people were migrants:

3.2% of the world's population were international migrants: (232 million people).

10% of the world's population were internal migrants : (740 million people).

Exercise 7. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

18. https://www.un.org/en/development/desa/population/migration/publications/migrationreport/docs/MigrationReport2017_Highlights.pdf

Violent Intolerance¹⁹:

- (71) It has been over two decades since the end of the Cold War, but a new form of global conflict has emerged, derived from the so-called clash of civilizations. As a result, we have witnessed widespread violence, at times, led by and aimed at:
- i. Ethnic Groups
 - ii. Religious Groups
 - iii. Secular Communities

Exercise 8. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

19. <https://www.un.org/pga/70/wp-content/uploads/sites/10/2016/01/Conflict-and-violence-in-the-21st-century-Current-trends-as-observed-in-empirical-research-and-statistics-Mr.-Alexandre-Marc-Chief-Specialist-Fragility-Conflict-and-Violence-World-Bank-Group.pdf>

The Environment²⁰:

- (72) Vast amounts of forested land have been lost to exploitation because of the lack of strategic planning and protection.
- (73) Many species of life on land and in the ocean are facing extinction because of human activities.
- (74) Everyone suffers from the effects of pollution, but poor people are most affected by toxic environments.
- (75) Yet, we have also witnessed greater awareness of the need to care for the planet and non-human forms of life.
- (76) In 2015, representatives from 195 countries gathered in Paris to sign the first legally-binding agreement to overcome global warming due to human activities.

Exercise 9. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

20. <https://www.unenvironment.org/annualreport/2017/index.php?page=0&lang=en>

Gender Equality²¹:

- (77) In many parts of the world, the role of women has changed dramatically in professional and in family life.
- (78) Advances over the past three decades are evident in all regions, but progress has been slow.
- (79) In most societies around the world, women hold only a minority of decision-making positions.

Exercise 10. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

21. <https://www.un.org/sustainabledevelopment/gender-equality/>

Family Structure²²

- (80) In a number of locations, fewer people are getting married, and when they do, a significant percentage eventually get divorced and many remarry.
- (81) How we define a family is becoming much more diverse:
- i. Single-parent and blended families are increasing.
 - ii. Families where the parents are of the same sex are increasing.
- (82) Many men take a more central role in childrearing.
- (83) A significant number of countries have witnessed a remarkable change in social mores related to same-sex attraction and gender-fluidity. Many of our students live now in a context where this is openly discussed and accepted by many.
- (84) In 1986 same-sex marriage would have been unthinkable. By 2015 twenty-two countries have legalized the practice²³. The Catholic Church does not celebrate or recognize same-sex marriages, yet many young people in our schools would support it.

Exercise 11. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

22. <http://www.un.org/en/development/desa/population/theme/marriage-unions/index.shtml>

23. <http://www.pewforum.org/2017/08/08/gay-marriage-around-the-world-2013>

Communication

- (85) Technology has revolutionized traditional notions of time and place and provided hitherto unforeseen opportunities for communication, learning and spirituality²⁴.
- (86) Cell phones today can send text messages, emails, upload videos and pictures, and download applications for everything. Social networking and blogging enable one to communicate to people from remote locations. People can communicate with each other on the move, instantly and in a more personalized manner.
- (87) The reach and proliferation of personal smart devices has enormous implications for education.

Exercise 12. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

24. For an example, see: <https://www.media.mit.edu/about/history/>

2. Education

Availability²⁵

- (88) There has been remarkable progress in education over the past thirty years. The number of children and adolescents who were out of school has fallen by half since 2000.
- (89) The greatest progress has been achieved in gender parity.
- (90) Yet, there are still fifty-eight million children out of school globally and around one hundred million children who do not complete primary education.
- (91) Inequality in education has increased, with the poorest and most disadvantaged shouldering the heaviest burden. In many countries, there are widening gaps in achievement and opportunity.
- (92) Conflict remains a steep barrier, with a high and growing proportion of out-of-school children living in war zones.

Exercise 13. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

25. <https://en.unesco.org/gem-report/allreports>

Technology²⁶:

- (93) In many parts of the world, we have already seen enormous changes in our schools. Students have access to information without ever leaving their classrooms. They can actively think about information, make choices, manipulate or display information.
- (94) Through the use of the Internet they can access a comprehensive resource to conduct research more easily than they would with books and paper resources. Learners are more interested in, focused on, and excited about the subjects they are studying.
- (95) Students more easily are able to get direct, individualized instruction and learn at a pace that is attuned to their development. With flipped classrooms²⁷ ready access to curricular materials and blended and online models of education, there are now challenging and interesting alternatives to the “bricks and mortar” models of education that Jesuit schools historically helped to shape and in which most Jesuit schools stand today.
- (96) Technological advances also present some significant challenges for educators. Along with the possibility of a digital divide that favors the wealthy over the poor, technology can hinder the mission of Jesuit schools to combat superficiality. In 2010, Father Adolfo Nicolas wrote:
- (97) *“When one can access so much information so quickly and so painlessly...the laborious, painstaking work of serious, critical thinking often gets short-circuited.” The same holds true, Father Nicholas observes, when it comes to human encounters mediated by technology. Relationships risk becoming superficial when we evacuate from authentic human interactions “the hard work of encounter or, if need be, confrontation and then reconciliation...”²⁸*

26. <https://www.worldbank.org/en/topic/edutech>

27. For an example, see: https://www.ted.com/talks/sal_khan_let_s_teach_for_mastery_not_test_scores?language=en

28. http://www.sjweb.info/documents/ansj/100423_Mexico%20City_Higher%20Education%20Today_ENG.pdf

Exercise 14. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

Value of an Education:

- (98) Over the past thirty years we have seen a number of developments in the value of an education.

A Fundamental Human Right

- (99) On the positive side, there is the growing global recognition of education as a fundamental human right²⁹.
- (100) The United Nations Educational, Scientific and Cultural Organization (UNESCO) has reaffirmed that a humanistic and holistic vision of education is a fundamental human right and essential to personal and socio-economic development.
- (101) UNESCO affirms that in addition to the acquisition of basic knowledge and cognitive skills, the content of learning must promote:
- i. problem solving and creative thinking;
 - ii. understanding and respect for human rights;
 - iii. inclusion and equity;
 - iv. cultural diversity;
 - v. a desire and capacity for lifelong learning and learning to live together.
- (102) In the past fifteen years, efforts across the globe have ensured significant progress in achieving the United Nations Millennium Development Goals: to increase participation in education, ensure equity of access, and transform social structures to enhance human dignity.

29. <https://en.unesco.org/themes/right-to-education>

A Marketed Commodity

- (103) More cautionary, many schools have experienced the impact of market-oriented reforms, which can reduce the richness and dignity of the educational enterprise to data points on standardized assessments.
- (104) This competitive climate encourages an exaggerated individualism that does not reward the process of growth of each student but compares students with each other.
- (105) Parents become consumers and marketing concerns overshadow substantive values.
- (106) It is costly to compete effectively in this type of marketplace; operating costs rise, fees and tuition increase, and access decreases.

Exercise 15. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

3. Changes in Religious Practice

- (107) The past three decades have witnessed significant changes in the role of religion in society. Western Europe and North America, where a good number of Jesuit schools are located, have seen a significant decline in the number of people that claim a religious affiliation, especially among younger generations.³⁰
- (108) In these places, it is not uncommon to hear doubts regarding the relevance of religion, particularly in light of scientific progress and under the pressures of consumer culture.
- (109) While the phenomenon remains disputed, the phrase “spiritual but not religious” has entered common parlance, and many wonder why today’s youth are attracted to this form of religious expression. For context, it is worthwhile to reflect upon a statement in The Universal Apostolic Preferences:
- (110) *A mature secularized society opens up spaces for the complex dimensions of human freedom, especially religious freedom.*³¹
- (111) *Wealthier nations tend to be less religious.*³²
- (112) *In other parts of the world, the number of people affiliated with religion is increasing.*³³
- (113) *By the mid 21st century:*³⁴
- (114) *a. The percentage of Christians worldwide is likely to remain the same;*

30. <http://www.pewforum.org/2018/05/29/being-christian-in-western-europe/>

31. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

32. <http://www.pewforum.org/religious-landscape-study/>

33. <http://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/>

34. <http://www.pewforum.org/2017/04/05/the-changing-global-religious-landscape/>

- (115) *b. The percentage of Muslims is predicted to rise dramatically, nearly reaching the number of Christians. Moreover, Muslim populations are likely to rise considerably in Western Europe and North America.*
- (116) *c. Pentecostal Christian denominations are on the rise in Latin America and Africa.*

Exercise 16. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

4. Changes in the Catholic Church

Demographics³⁵:

(117) The number of Catholics worldwide has experienced a 57% increase since 1980 (The world population in the same timeframe increased by 47%).

(118) Increases by region:

Africa 238%,

Asia 115%

Oceania 67%,

the Americas 57%

Europe 6%.

(119) At the same time, there have been significant defections from the Catholic Church to other religious groups. For example, nearly one in five Latin Americans self-identify as Protestant/Evangelical, most of them associated with a Pentecostal community.

(120) Beneath the overall picture of growth, it is important to note that the number of Catholics receiving the sacraments has declined, particularly in Europe, North America, Oceania and parts of Asia Pacific.

(121) **Church Leadership:**

(122) Pope St. John Paul II's twenty-seven year pontificate was marked by:

- i. Dramatic political change with the end of communist regimes in Europe,
- ii. Hitherto unseen centralization of authority in Rome,
- iii. The effective use of worldwide travel and mass media.

35. <http://www.pewforum.org/2013/02/13/the-global-catholic-population/>.

(123) Pope Benedict XVI, though different in temperament, continued many of the policies and priorities of his predecessor. In February 2013 Pope Benedict resigned the papacy, which had not happened for six hundred years.

(124) Pope Francis, the first Jesuit Pope, was elected in March 2013. He has committed himself to:

- i. Reform of the Roman Curia and significant decentralization of decision-making.
- ii. An ecumenical and interfaith dialog.
- iii. Support for environmental sustainability.
- iv. Advocacy for the poor and displaced persons.

World Congress on Educating Today and Tomorrow³⁶.

(125) The gathering in 2015 affirmed that Catholic education must:

- i. Educate the whole person; be dedicated to formation not just information;
- ii. Be respectful and open to others in a multi-cultural and multi-faith world;
- iii. Create a welcoming community for youth and families;
- iv. Be accessible to all, especially those from families with few financial resources;
- v. Focus on the transcendent: the mystery and wonder of God.

Exercise 17. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

36. <http://www.educatio.va/content/cec/it/eventi/congresso-educare-oggi-e-domani/educating-congress.html>

5. Changes in the Society of Jesus

Demographics³⁷:

- (126) In 1986 there were over 25,000 Jesuit worldwide.
- (127) In 2015 there were 16,740, a decline of 33%.
- (128) Geographically, during this 30-year time period the number of Jesuits increased in Africa; showed a slight increase in South Asia; a slight decline in East Asia, a 35% decrease in Latin America and nearly 50% decrease in Europe and North America.
- (129) Aging: The past thirty years have witnessed the graying of the Jesuits due to increased longevity and fewer young men entering, especially in Europe and North America. The median age differs significantly, reflecting the demographic shift to Africa and South Asia.

Society Leadership.

- (130) There have been three General Congregations over the past thirty years.
- (131) General Congregation 34 (1995) affirmed the major themes of General Congregations 32 and 33. Jesuits and those who work with them were called to embrace the call of Christ:
- i. To meet the needs of the poor and marginalized;
 - ii. To be respectful and hospitable to people from different cultures and religious traditions;
 - iii. To see laypeople as co-workers with equal worth and dignity;
 - iv. To learn from the experience of women who have often been marginalized from church and society.

37. https://cara.georgetown.edu/wp-content/uploads/2018/06/Men_Religious_Fall2015_FINAL.pdf

(132) Decree 18 focused on secondary, primary and non-formal education, highlighting:

- i. The central role of the laity as educators in the Ignatian tradition;
- ii. The efforts to make Jesuit schools accessible to young people from families of slender means;
- iii. Schools as platforms that reach not only to the extended community of parents, former students, and friends but also to the poor and socially disadvantaged in the neighborhood;
- iv. The importance of pre-primary schools sponsored by the Society.

(133) General Congregation 35 (2008) acknowledged the increasing pace of change in the post-modern world.

- i. It attended to issues of technology, environmental awareness, migration, and globalization.
- ii. It reaffirmed the call of Christ to the service of faith and the promotion of justice.
- iii. Seeing the Jesuit vocation as a fire that kindles other fires, it acknowledged the centrality of collaborators and highlighted the importance of their formation in the Ignatian charism.
- iv. In light of fewer Jesuits, it raised a fundamental question about institutional identity: With few Jesuits or no Jesuits present, what makes a Jesuit school Jesuit?
- v. It discussed ministry to the young, stating: We need to discern carefully how we carry out educational and pastoral ministries, especially among youth, in this fast-changing post-modern culture. We need to walk with young people, learning from their generosity and compassion so as to help each other to grow through fragility and fragmentation to joyful integration of our lives with God and with others. D. 3, No. 23.

(134) General Congregation 36 (2016) in Decree 1 called for a spiritual reawakening as the first step in addressing the urgent complex environmental and social crisis that has reached every part of the world, acknowledged the increasing pace of change in the post-modern world.

(135) The decree calls us to be Companions in a Mission of a Reconciliation and Justice³⁸.

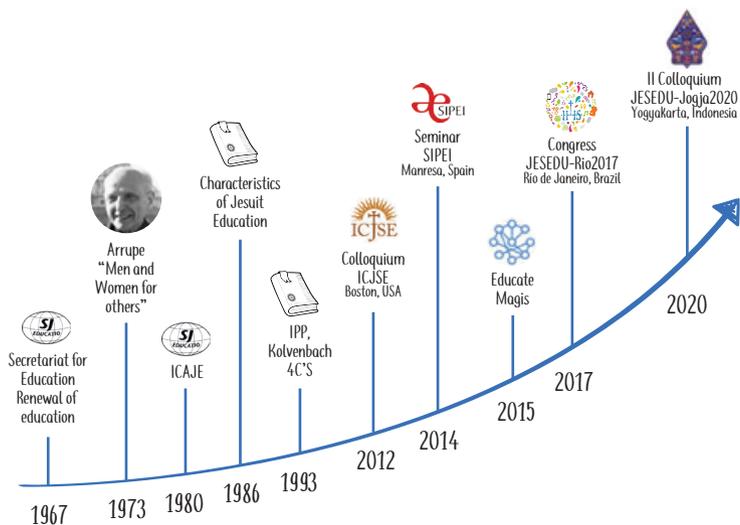
Address on Education by Jesuit Superiors.

(136) Fathers Peter Hans Kolvenbach, S.J., Adolfo Nicolas, S.J., and Arturo Sosa, S.J., the three Superiors General since the publication of Characteristics, have given a number of addresses on education. Though some are targeted to higher education, they all contain ideas that are relevant to all Jesuit schools.

- i. Fourteen presentations by Father Kolvenbach can be found at <http://www.sjweb.info/education/doclist.cfm#kolv>
- ii. Fifteen presentations by Father Nicolas can be found at <http://www.sjweb.info/education/doclist.cfm#nico>
- iii. The presentations by Father Sosa can be found at <http://www.sjweb.info/education/doclist.cfm>

38. https://3eh4ot43gk9g3h1uu7edbbf1-wpengine.netdna-ssl.com/wp-content/uploads/documents/2017/05/GC36-Decree_1_Reconciliation_and_Justice_ENGLISH1.pdf

Recent Milestones



- (137) In 2012, the first International Colloquium in Jesuit Secondary Education in Boston, USA, brought together educators in Jesuit schools worldwide to articulate a unifying vision and to celebrate the rich diversity of the network.
- (138) In 2014, SIPEI (Seminario Internacional de Pedagogía y Espiritualidad Ignacianas) gathered leaders and thinkers of the global network to reflect upon the four attributes that Fr. Kolvenbach suggested that students should learn in Jesuit schools. These attributes, also known as the four C's, are: conscience, competence, compassion and commitment.
- (139) In 2015 The establishment of Educate Magis the interactive online community created to serve as a platform for interactions among students and educators in Jesuit schools around the world.
- (140) The Action Statement from JESEDU-Rio in 2017 also represents a very

important moment of discernment in the process of acting “as a universal body with a universal mission.” (GC 35, D.2, #20) Please see #s 56 – 60 of this document for an explanation.

(141) In 2018 Father General Arturo Sosa’s addressed the Fe y Alegría Congress – promoting the right to a quality education for all:

(142) *“It is imperative that we advocate for, demand and promote the right to a quality education for all people. I encourage you to continue to proclaim that quality is not possible without inclusive, safe schools; schools which welcome and integrate, schools which cater for diversity, which are innovative, contextualized and relevant.”*³⁹

Jesuit Schools⁴⁰:

(143) What does it mean to be a Jesuit school? Is a school Jesuit because of its history, having been founded and staffed by Jesuits for many years? Is a school Jesuit because of its canonical status? Is a school Jesuit because Jesuits work there? Is a school Jesuit by history or by choice? Is a school Jesuit in a substantive way or is it Jesuit in name only? Is it Jesuit for marketing or branding considerations?

(144) Are they Jesuit schools only if they are sponsored and canonically constituted by the Society of Jesus?

(145) If so, they educate nearly 800,000 students in over 850 schools and with only 4.3% of personnel who are Jesuits. (In North America and Europe, that percentage will decrease in the coming years)

(146) Are they Jesuit schools that rest on any form of affiliation with the Society of Jesus?

(147) If so, these schools educate over two million students in nearly 2,300 schools; Jesuits constitute barely 2% of the staff.

39. http://www.sjweb.info/documents/assj/20180929_SOSA_Arturo_47_FyA_International_Congress.pdf

40. For statistical information, please see: <https://www.educatemagis.org/blogs/secretariat-of-education-publishes-statistic-report-for-2018/>

New Schools and Networks.

- (148) Over these past thirty years, we have seen the emergence of new Jesuit schools and networks that are accessible to people of modest or few means.
- a. Nativity schools provide creative and tuition-free education to early adolescents.
 - b. Cristo Rey schools provide secondary education to young women and men through a creative work-study program.
 - c. In Latin America and now in Africa, the Fe y Alegría network continues its remarkable growth offering educational opportunities to the poorest sectors of society.
 - d. Around the world, in 51 countries, the Jesuit Refugee Service has provided education, emergency assistance and health services to more than 700,000 people.
- (149) These networks relate to the Society in different ways, reflecting the amazing possibilities open to our educational apostolate when we work with other religious congregations, lay people and other educators who identify themselves with the goals of Jesuit Education.

Jesuits and Lay Colleagues.

- (150) Over the course of their 450-year history, Jesuit schools have relied on a dynamic partnership between Jesuit and lay colleagues. Nowadays, much of the responsibility for the mission of our schools is shouldered by the laity. Catholic women and men join together with those of other Christian traditions to form “men and women for others.” As with our students themselves, our schools are enriched by the presence of faculty, staff and administrators of other religious traditions; in some places, they are in the strong majority.
- (151) This has been a great gift: creatively expanding our understanding of Ignatian spirituality and identity.

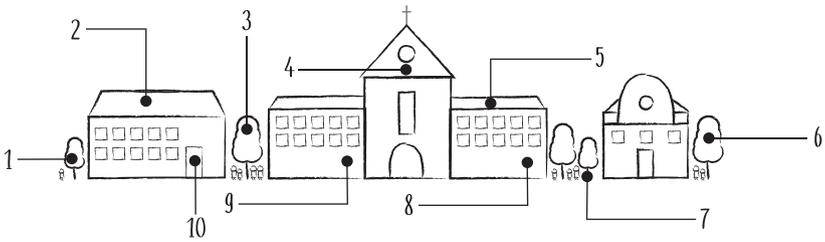
Exercise 18. For discernment:

In your region of the world:

- a. How do you assess these changes?
- b. What are the most significant developments?
- c. What developments seem to reflect the greater good?
- d. In this context, what has your educational apostolate done?
- e. How have we responded to the Action Statement from JESUDU- Rio2017?
- f. What else can we do to respond to this Action Statement?
- g. What should your educational apostolate be doing?

Part 3

Global Identifiers of Jesuit Schools



To act as a universal body with a universal mission⁴¹



- (152) In the principle and foundation of the Spiritual Exercises, Ignatius wrote that all created things exist for the same reason: the greater glory of God and the salvation of souls (SpEx #23). All else is secondary and, therefore, contingent. Created things are to be embraced insofar as they attain the goal and are to be eschewed insofar as they lead away from the goal. The result is a spiritual freedom, what Ignatius would call a healthy detachment, which allows people to make decisions in the light of ultimate purpose. This teleological perspective provides a rationale to look for new signs of the times and to see change as something to be discerned and embraced, not feared.
- (153) It may not be easy to embrace the challenge of change, but given the extent of change in culture, education, religion, Catholicism and the Society of Jesus over the past thirty years, there is no other choice. There is a temptation to rely on a proven past. Jesuit schools must be more than the best of the past, as some will argue; they are not museums in which a living charism has become frozen. In an address at the conclusion of the Year of Consecrated Life, Pope Francis spoke to those who were members of religious orders but his words apply to all of us, Jesuit and lay members of our educational apostolate:
- (154) *“We are custodians of wonder. A wonder that asks to be constantly renewed; woe betide routine in spiritual life; woe betide the crystallization of our charisms in abstract doctrine: the charisms of the founders are not to be sealed in a bottle, they are not museum pieces. Our founders were moved by the Spirit and they were not afraid to get their hands dirty with everyday life, with people’s problems, they were not afraid to courageously walk the geographic*

41. http://www.sjweb.info/education/doc-news/JESEDU-Rio%202017_Action_Statement_EN_Final_171121.pdf

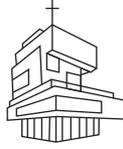
*and existential peripheries. They did not stop before the obstacles and misunderstandings of others, because they kept the wonder of their encounter with Christ in their hearts. They did not tame the grace of the Gospel... We too, are called today, to make prophetic and courageous choices.*⁴²

- (155) Moved by the spirit of the Spiritual Exercises, all of us, in all of our Jesuit schools must embrace a sense of wonder and hope, cherishing the tradition, discerning the world's needs, and willing to experiment with new forms to achieve traditional goals, the greater glory of God and the salvation of souls.⁴³
- (156) In this exercise, we have reexamined some of our foundational documents and reflected on the current reality of the world. Building upon those movements, in this section, we will propose global identifiers for all Jesuit schools.
- (157) We see these identifiers as commitments that every Jesuit school can make. They draw upon the resources of The Characteristics of Jesuit Education and The Universal Apostolic Preferences as they address the current reality of the world.

42. <http://www.asianews.it/news-en/Pope-calls-on-consecrated-persons-to-be-a-sign-of-God's-closeness-and-sharing-of-humanity's-wounds-today-36572.html>

43. See First Universal Preference: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

1. Jesuit Schools are committed to being Catholic and to offer in-depth faith formation in dialogue with other religions and worldviews.⁴⁴



- (158) Though levels of religious adherence differ across the world, many students today are growing up in an increasingly “post-institutional” world, manifested in disaffiliation with the traditional religious organizations and a privatized life that limits their understanding of the common good.
- (159) This is of particular concern when we talk about the school as an apostolic body in the Church. For many students and families, the intrinsic connection between the proclamation of the Gospel and the educational objectives of our schools are no longer self-evident.
- (160) Most concerning is that a large percentage of our faculty identify more comfortably with the label “Jesuit” than they do with the term “Catholic.”
- (161) Pope Francis’s example of joyful Christian living is breathing new life into this conversation. When meeting with Jesuit students from Italy and Albania the Holy Father underscored the importance of engaging questions surrounding faith, belief, and doubt as members of the pilgrim Church on earth. Journeying along the path of faith, Pope Francis reminded our students, “is precisely the art of looking to the horizon . . . walking in community, with friends, those who love us: this helps us . . . to arrive precisely at the destination we must arrive.”⁴⁵
- (162) The call to educate from the heart of the Church is especially relevant when thinking about the future structure of our schools. Much has been made about the question of “how will our schools be Jesuit when there aren’t Jesuits anymore?” A more difficult question is, “How will we ensure the Catholicity of our schools in our future?”

44. See First Universal Preference: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

45. http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco_20130607_scuole-gesuiti.html

- (163) A recent empirical study at the University of Leuven⁴⁶ provides a helpful framework to explore the Catholic identity of the contemporary Jesuit school. Four types of schools are identified in this schema:
- (164) The Monologue School, which has a high Christian identity with minimal interaction with other worldviews;
- (165) The Colorless School, which operates in a neutral sphere where people are free to choose their own philosophy of life in isolation from others. It has a 'live and let live' attitude with very little sense of community and communal support;
- (166) The Colorful School, where there is strong support for plurality, but where the Catholic religion is replaced by a variety of worldviews and individual philosophies of which Christianity is but one;
- (167) The Dialogue School, the preferred type of Catholic school for our present context, which explicitly chooses to be inspired by its Christian traditions while accepting the presence of other traditions. In this school there is a preferential option for the Christian tradition, which keeps re-evaluating what it means to be a Christian in the midst of a plurality of other options. It is this school that promotes a maturity in the students' own faith through dialogue, formation and interaction. It is this model of school that should inspire Jesuit schools.
- (168) Embracing the Dialogue School model, Jesuit schools are called to the frontiers, and this should include the frontiers of the Church, which, as the Holy Father suggested, is "bruised, hurting, and dirty because it has been out on the streets."⁴⁷
- (169) Thus the sole objective of our schools, as Pope Francis reminded Jesuit school teachers, is to form "mature people who are simple, competent and honest, who know how to love with fidelity, who can live life as a response to God's call, and their future profession as a service to society."⁴⁸

46. https://www.kuleuven.be/thomas/cms2/uploads/file/reader/Framing_the_identity_of_Catholic_schools.pdf

47. http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html

- (170) This can be accomplished when our schools function as prophetic models of Christian communion within the Church—examples of genuinely shared power between lay and Jesuit partners; examples of deep commitment to the poor; examples of a world-affirming theology deeply rooted in the Incarnation; examples of inclusion and welcome to those on the frontiers, including those on the frontiers of the Church itself.
- (171) Jesuit education must be committed to providing a solid faith formation and theological education to all members of its community and ensure a solid catechetical formation for Catholics. Not every person associated with a Jesuit school is or will be Catholic, but they are invited to understand the ecclesial identity of the school and participate in that identity to the extent that is appropriate for them. As educators in Jesuit schools face the future, they must learn to balance the particularism of their institutional roots with the pluralism of believers from many faith traditions as well as non-believers; they must be dialogue schools. In this sense, Jesuit schools are also committed to an inter-religious dialogue that prepares our students to understand, interact and embrace the religious diversity of our world.

Exercise 19. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

48. http://w2.vatican.va/content/francesco/en/speeches/2013/june/documents/papa-francesco_20130607_scuole-gesuiti.html

2. Jesuit Schools are committed to creating a Safe and Healthy Environment for all⁴⁹



- (172) Our schools must promote and guarantee environments free from any form of abuse.
- (173) Though Pope Francis has brought much life and vitality to the Catholic Church, the deep wounds of clerical sexual abuse remain painfully real for the victims, their families and indeed for all members of the Church. The lives of these victims have been forever scarred by this betrayal. The actions of perpetrators and then the inaction or deception by a number of Church leaders have seriously damaged the credibility of the Church. A number of our Jesuit schools have had to face these terrible sins committed against their own students in their own institutions.
- (174) So, it is essential that all educators and administrators in Jesuit schools create safe and healthy environments free of any form of abuse: sexual, physical, psychological, or emotional. This includes inappropriate relationships with adults and bullying among peers.
- (175) All Jesuit schools should have:
- (176) a. Guidelines that describe proper ethical and professional conduct for all who serve in our schools, whether they be Jesuits, employees or volunteers;
- (177) b. Systematic training and ongoing formation programs for all members of the school community that inculcate respectful ways of relating to others, identify inappropriate behaviors, and explain how to confront abusive people and situations;
- (178) c. Protocols that respond vigorously to every allegation of abuse.

49. See Second Universal Preference: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

Exercise 20. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

3. Jesuit Schools are committed to Global Citizenship⁵⁰



- (179) This means preparing students and their families to identify first and primary as members of the human family with a common responsibility for the entire world rather than just members of a particular nation or group.
- (180) For most of its history, Jesuit Education has been multinational. We have much to contribute to this effort of global citizenship. Our Ignatian vision allows us to find God in all things and to set the world aflame with the warmth and light of God's saving love. Preparing students of Jesuit schools to be global citizens is to prepare them to truly see God in all things, to be driven by compassion, and to utilize the power of religion for justice and peace.
- (181) Above all, our schools are instruments through which the Society of Jesus accomplishes its mission as expressed in the documents of the 35th General Congregation, Our mission of faith and justice, dialogue of religions and cultures has acquired dimensions that no longer allow us to conceive of the world as composed of separate entities; we must see it as a unified whole in which we depend upon one another.
- (182) To that end, Global citizenship education should not be merely an add-on, but integrated into the core curriculum. This is the case when teachers and students incorporate global and cultural examples throughout their study, when communication skills that are globally mindful, inclusive and effective are taught, when all disciplines are approached with an awareness of globalization and its impact on 21st century learning, and when one's global and multicultural experiences are prioritized in student achievements and faculty hiring for mission.

50. See Third Universal Preference: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

(183) This should lead to a pedagogy and programming aimed at preparing students to understand and respect world cultures, respect and value diversity, be open to experiences of countries, customs and cultures that are different from one's own and to have a global perspective on social injustices.

(184) Our schools should require:

- i. Conversational skills in foreign languages
- ii. Partnerships between schools across the globe
- iii. Collaborative programs among schools to examine global issues and initiate joint projects

(185) These can be achieved through cultural immersion trips, international service and immersion opportunities, academic-based exchange programs, technologically based exchanges such as virtual classrooms, seminars and courses; spiritual retreats, multicultural community service programs, and liturgies that reflect the diversity of our global Church. Students with impoverished backgrounds should be well represented in all of these activities.

(186) Jesuit schools enjoy a built-in network to establish connections, partnerships and relationships around the world. Jesuit schools have built-in security, confidence, safety, local knowledge and established presence.

(187) This will require our schools to live in the creative tension between being locally and globally rooted and aware. We want our students to recognize, value and celebrate their local community, tradition and culture, and at the same time, be able to communicate, work and identify with others as members of our global community. This is an important element of EducateMagis⁵¹. It provides a web-based platform for all of our institutions and educators to engage one another in this dynamic and creative process.

51. <https://www.educatemagis.org/my-community/>

Exercise 21. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

4. Jesuit Schools are committed to the Care of all Creation⁵²



(188) On May 24, 2015 Pope Francis promulgated the encyclical *Laudato si*, which was intended to promote dialogue about our common home, which is undergoing serious deterioration because of human inaction and greed. For the Pope, the ecological crisis is a summons to profound interior conversion because all people are called to be protectors of God's handiwork. The implication for Jesuit schools is clear. In Chapter 6 the Pope wrote:

(189) *“Many things have to change course, but it is we human beings above all who need to change. We lack an awareness of our common origin, of our mutual belonging, and of a future to be shared with everyone. This basic awareness would enable the development of new convictions, attitudes and forms of life. A great cultural, spiritual and educational challenge stands before us, and it will demand that we set out on the long path of renewal.”*⁵³

(190) For our schools, this means preparing students and their families to identify with and feel responsible for all creation; to assume God's loving view of the world. Once more, it is worthwhile to reflect upon the requirement stated in The Universal Apostolic Preferences:

(191) *We resolve, considering who we are and the means that we have, to collaborate with others in the construction of alternative models of life that are based on respect for creation and on a sustainable development capable of producing goods that, when justly distributed, ensure a decent life for all human beings on our planet.*⁵⁴

52. See Fourth Universal Preference: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

53. http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html

54. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

- (192) This commitment should manifest itself in scientifically rigorous curricula that give students a well-informed understanding of issues like global warming, especially when many want to deny that the current conditions are due to human activity.
- (193) To that end, Environmental Education should be part of the core curriculum. Our schools should incorporate:
- (194) 1. An ecological ethic in our science, theology and humanities courses.
- (195) 2. Partnerships between schools across the globe that address the care of creation.
- (196) 3. Programs in community service and advocacy for students to address:
- i. The pollution of the air and water;
 - ii. The loss of habitat that has pressed other life forms to the brink of extinction.
- (197) 4. Our schools should make every effort to become environmentally sustainable by:
- i. Reducing their carbon footprint.
 - ii. Purchasing goods that have been produced responsibly and which are properly recycled.

Exercise 22. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

5. Jesuit Schools are committed to justice



- (198) In 1974, the Society of Jesus published Decree 4 of the documents of the 32nd General Congregation. It stated, “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement.” That mission has been reaffirmed by subsequent General Congregations 33, 34, and 35.
- (199) The mission has featured prominently in the teachings of Superiors General Arrupe, Kolvenbach, Nicolas and Sosa. The mission has been articulated in documents produced by Jesuit assistancies and conferences worldwide, by provinces and by Jesuit communities and institutions.
- (200) Indeed, in The Contemplation to Attain Divine Love, at the heart of the Spiritual Exercises, Saint Ignatius teaches that love ought to be put more in deeds than in words.
- (201) The commitment to social justice is not marginal to the mission; it is at the heart.⁵⁵
- (202) In his encyclical Evangelii gaudium, Pope Francis underlined that work for justice is a sine qua non for a community committed to authentic faith:
- (203) *“An authentic faith – which is never comfortable or completely personal – always involves a deep desire to change the world, to transmit values, to leave this earth somehow better than we found it. We love this magnificent planet on which God has put us, and we love the human family that dwells here, with all its tragedies and struggles, its hopes and aspirations, its strengths and weaknesses. The earth is our common home and all of us are brothers and sisters. If*

55. See Second Universal Principle: <https://jesuits.global/en/documents/send/8-uap-docs/63-universal-apostolic-preferences>

*indeed the just ordering of society and of the state is a central responsibility of politics, the Church cannot and must not remain on the sidelines in the fight for justice.*⁵⁶

(204) Manifested in the term “Men and women with and for others,” Jesuit education should provide opportunities for students to:

- (205) a. Form hearts open to the suffering of others through direct contact;
- (206) b. Develop a critical consciousness to understand the root causes of inequality and oppression;
- (207) c. Gain competence to effect positive change in the local culture and the world;
- (208) d. Acquire courage to be steadfast in the face of misunderstanding and criticism.

(209) **Our schools should:**

(210) Honor the Catholic commitment to just wages and the dignity of work in salaries, provision of health care, parental leave, and tuition benefits;

(211) Encourage alumni to adhere to the demands of social justice:

- i. By engaging in fair labor practices;
- ii. Holding a preferential option for the poor in their business dealings and civil activities;

(212) Form partnerships that narrow the gap of our own educational networks “for the poor” and “for the middle- and high-classes” that have grown separately, reproducing our societies’ segregation.

(213) In this sense we should accept the invitation and challenge of Fr. General Kolvenbach: “We should require all our students to use the option for the poor as a criterion, so that they never make an important decision without first thinking how it can affect those who occupy the last place in society.”⁵⁷

56. http://w2.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html
57. Kolvenbach, P. H. (2009). El P. Peter-Hans Kolvenbach, SJ y la Educación 1983 - 2007. Bogota, DC: ACODESI, p. 291.

Exercise 23. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

6. Jesuit Schools are committed to being Accessible to All



(214) In a 1980 document entitled Our Secondary Schools: Today and Tomorrow, then Superior General Pedro Arrupe wrote:

(215) *“We are committed to educate any class of person, without distinction. It cannot be otherwise, because the educational apostolate (just as every other apostolate of the Society) bears the indelible Ignatian imprint of universality... Because the secondary schools of the Society are necessarily instruments of the apostolate—and are therefore subject in principle to the radical gratuity of our ministries, and to our poverty— their availability to students cannot be conditioned by ability to pay. This statement of principle is our ideal.”*⁵⁸

(216) The ideal of access to people of all social classes is more difficult to achieve because the costs of education have increased since 1980 with the decline of religious staff and the crucial need to provide lay colleagues with a just wage. In addition, expenses have been driven by consumer demand for high-quality facilities and the need to invest in technology.

(217) Some of our schools have a heavy reliance upon tuition and fees that may exclude those from middle and lower classes.

(218) Without income from philanthropy or government, a process of elitism could seem to be inevitable.

58. Arrupe, P. (1980). Our Secondary Schools: Today and Tomorrow. 7-8.
Available in: http://www.sjweb.info/documents/education/arr_colegios_en.pdf

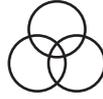
- (219) It is important to recognize important initiatives to provide educational opportunities to the materially poor such as Fe y Alegria, Nativity and Cristo Rey schools.
- (220) However, more affluent schools cannot become selective gated communities for the elite, driving people apart instead of bringing them closer. These schools must find ways to be open to all regardless of their ability to pay.
- (221) A Jesuit school is not segregated; it provides a gateway of opportunity for the poor and it also provides an environment that challenges the comfortable through the socioeconomic diversity of the members of its community.
- (222) A Jesuit school, responding to the Universal Apostolic second Preference of Walking with the poor and the outcasts, must integrate them within the world of the school as fellow students, human beings of the same dignity. Vulnerable, marginalized communities should become companions of our schools to help us in the path of promoting social justice and the change of economic, political, and social structures that generate injustice.⁵⁹

Exercise 24. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

59. <https://jesuits.global/en/about-us/universal-apostolic-preferences>

7. Jesuit Schools are committed to Interculturality



- (223) Our world today is marred by polarization and fear of difference. What results is the turn from mutuality and honest discourse to selfishness and superficial intolerance taking many different forms: extreme nationalism, tribalism, racism, sexism and sectarianism. Moreover, a global, market-based consumer culture has often eclipsed local traditions and customs. These dynamics take place on the grand international scale but are also much closer to home. So many communities are torn apart by racial, ethnic and religious tensions and the senseless violence they beget.
- (224) Jesuit schools are equipped with a rich spiritual tradition to address these complex phenomena. As Ignatius' Meditation on the Incarnation recalls, salvation history takes place in all places and is God's gift to all people. It was with this spiritual underpinning that Jesuit missionaries embraced the process of inculturation: Finding God, already present, in all places while bringing the Gospel message of divine compassionate love.
- (225) Though not all Jesuit predecessors exemplified the goals of inculturation, there are striking examples of those who did. From the outset of the Society, Jesuits left the comfort of Europe to find ways to engage people in far-flung parts of the globe. For example, in the Chinese Rites controversy of the 17th and 18th centuries, Jesuits wanted to fuse elements of Confucianism with Catholic worship.
- (226) Moreover, the worldwide Society of Jesus recognizes that inculturation and interreligious dialogue are essential components of its mission to promote faith and justice (GC 34).⁶⁰

60. http://www.sjweb.info/sjs/documents/CG34_D4_eng.pdf

- (227) No culture or society lies outside God's saving love, and each person has the dignity of being a child of God. Our schools must be places where efforts toward solidarity and partnerships with all people of good will are encouraged and enacted. "Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, together with their social life and culture." Nostra Aetate⁶¹
- (228) In his address to the education delegates in Rio de Janeiro in 2017, Father General Sosa summarized what ought to be our approach in Jesuit education as we look to affirm what is universal within a multicultural world:
- (229) To describe the idea of universality we are seeking in the globalization process, it might be useful to remember the original meaning of the concept of catholic, which referred to the universal nature of the Church, including a broad diversity of different situations.
- (230) It is also useful to remember that Pope Francis preferred to use the geometric image of a polyhedron instead of a sphere to refer to globalization.
- (231) Both the concept of catholic and the image of the polyhedron adequately include the meaning of interculturality.
- (232) Ideally, each human being, or each people, should feel like a part of humanity, and be aware of their own culture (enculturation), without making it absolute.
- (233) They should do so critically, joyfully acknowledging the existence of other human beings with different cultures (multiculturality), and establishing relationships of equality with them, enriching themselves with a diversity of cultures that includes their own (interculturality).
- (234) Universality experienced in this way may become a way of promoting social justice, fraternity and peace.⁶²

61. http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html

62. <https://www.educatemagis.org/documents/allocation-fr-arturo-sosa-sj-jesedu-rio-congress-2017/>

- (235) Jesuit education should respond positively and actively to the diversity of its students, teachers, parents, communities and the global network of its schools.
- (236) Each of us are called to be learners as well as teachers, engaged in the crucial activity of civil discourse for further understanding. In acknowledging that all are created in the image of God, Jesuit education should strive to give equal opportunities for all to participate equitably towards their holistic development. Diversity and difference are gifts to be celebrated in order to create an inclusive society. God is the loving creator of all things, and in God we find our commonality and solidarity.

Exercise 25. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

8. Jesuit Schools are committed to being a Global Network at the service of the Mission



(237) In an address to Philippine educators in 2009. Father Nicolas reminded his listeners of the call to universality that is at the heart of the Jesuit enterprise. He said:

(238) *“There is nothing of [this] narrowness in Ignatius’ vision of life. He was always a man of large vistas: he loved to look at the stars, at the vastness of the sky that reflected the universal, all-embracing love of God. Ignatius’ concern was always the more “universal good,” he always wanted Jesuits to be ready to serve anywhere where there is hope for God’s glory. And he gathered around himself such a diverse group of men, of different languages, cultures, nationalities and personalities, to form a single group of friends in the Lord, who transcended their little differences, in their common dedication to the same universal mission... The great challenges of the world cannot be responded to by one province, one region alone, or by Jesuits alone.”*⁶³

(239) Technological advances have brought remarkable new opportunities to make this call to universality a reality.

(240) Certainly, in the local context, Jesuit schools should network:

63. <https://www.educatemagis.org/documents/allocation-of-fr-general-on-the-occasion-of-the-150th-anniversary-of-jesuit-education-in-the-philippines/>

- i. With government schools and agencies to promote quality education for all;
- ii. With NGO's committed to improving educational opportunities for the common good;
- iii. With providers of medical and social services that address the wide range of students' needs;
- iv. With Jesuit parishes and retreat houses to nourish the spiritual life of teachers and other members of the school community;
- v. With local parishes and dioceses, and with other faith communities.

(241) But absolutely, and with great urgency, Jesuit schools should network, on all levels, with one another.

(242) Our schools in isolation from their sister Jesuit institutions worldwide will not meet the increasingly complex dimensions of a globalized world.

(243) Each of our schools should be seen, and should see themselves, as extensions of our international mission.

(244) Traditionally Jesuit schools interacted through the internal governance structures of the Society of Jesus by region, province and assistancy.

(245) While these avenues of collaboration will continue, Jesuit educators need to find new and innovative ways to ensure unity while respecting the principle of subsidiarity, which teaches that decisions are best made closest to the action and in light of the particular context.

(246) [educatemagis.org](https://www.educatemagis.org), as indicated earlier, provides a forum to disseminate documents and to stimulate learning and conversation about schools. It is essential that Jesuit educators, around the world join and make use of this important resource.

(247) Once more, it is worthwhile reflecting on the JESEDU-Rio Action Statement in 2017 where the regional delegates committed:⁶⁴

64. <https://www.educatemagis.org/documents/jesedu-rio-2017-action-statement/>

- (248) *To assessing and developing the level of regional and global networking cooperation that exists.*
- (249) *To including in new faculty and staff training programs an understanding that faculty and staff are joining a global network and that they have a role to play in animating it.*
- (250) *To working with the schools' leadership to oblige all faculty and staff be formed in global citizenship so that they can help students understand their future as global citizens.*
- (251) *To making Educate Magis an integral tool and resource in the schools to help animate their global dimension.*

Exercise 26. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

9. Jesuit Schools are committed to Human Excellence



(252) Many of our schools are justifiably known for their excellent academic programs. Some are known for their excellence in preparing students to be skillful in technology, in agriculture, and in other vocations.

(253) Reflecting on the rapid global changes we are experiencing, excellence in any of our schools will require an ongoing dialogue on how we educate: What pedagogies? What curricula?

(254) This challenge was highlighted by Father General Arturo Sosa at 2017 JESEDU-Rio:

(255) *It is important for our institutions to be spaces for educational investigation, true laboratories in innovation in teaching, from which we can draw new teaching methods or models.*

(256) *This means that we'll explore what others do and what we can learn from them, as well as what educational science proposes for a world that's increasingly technical and shaped by the digital culture our students were born and raised in.*

(257) *Our institutions need to be aware of the anthropological and cultural change we're experiencing, and they need to know how to educate and train in a new way for a different future.⁶⁵*

(258) All Jesuit schools should be excellent in humanizing their communities. Helping the students and the staff to deepen their empathy and their lasting bonds of friendship.

65. <https://3eh4ot43gk9g3h1uu7edbbf1-wpengine.netdna-ssl.com/wp-content/uploads/documents/2017/10/SOSA-Arturo-JESUIT-EDUCATION-Riodejaneiro-180124.pdf>

- (259) Jesuit schools should teach about the dignity of women, who are full and equal partners in all endeavors.
- (260) The schools must actively combat racism in all of its forms.
- (261) The schools must teach and create a climate where all God's children, regardless of their sexual orientation, are welcome.
- (262) Grounded in the principle of *cura personalis*, the care of the individual, the school must value the dignity and worth of each of its members.
- (263) Many Jesuit educators have found it meaningful to reflect on the letter that Father Kolvenbach wrote as an introduction to Ignatian Pedagogy:
- (264) *“I pray that it will be another important step towards achieving our goal as educators to form men and women of competence, conscience, and compassionate commitment.”*⁶⁶
- (265) Later the document Jesuit Education aims to Human Excellence (2015) elaborated on that goal, stating:
- (266) *“These four adjectives express the human excellence that the Society of Jesus wants for the youth who society has entrusted to us.”*⁶⁷
- (267) Jesuit education should aim to develop women and men of conscience, compassion, commitment and competence.
- (268) Conscience, because in addition to knowing themselves, thanks to developing their ability to internalize and cultivate a spiritual life, they have a consistent knowledge and experience of society and its imbalances.
- (269) Compassion, because they are able to open their hearts to be in solidarity with and assume the suffering of others.

66. <https://www.educatemagis.org/documents/ignatian-pedagogy-letter-from-father-general-kolvenbach-sj/>

67. <https://www.educatemagis.org/jesedu-rio2017/human-excellence/>

(270) Commitment, because, being compassionate, they honestly strive toward faith and, through peaceful means, work for social and political transformation of their countries and social structures to achieve justice.

(271) Competence, because they must be:

- a. Capable of creating, understanding and using knowledge and skills to live in his/her own context and transform it;
- b. Able to be part of the changing and diverse world creating a life project for others and with others;
- c. Able to develop the intellectual, academic, emotional, and social skills required for professional and human achievement.

(272) Our traditional emphasis in academic excellence should not be neglected. It allows our schools to fulfill one of its fundamental social roles and allows them to enter in dialogue with the larger society about the meaning of quality education. Yet, in our schools this endeavor must be framed within this context of human excellence.

Exercise 27. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?

10. Jesuit Schools are committed to Life-Long Learning



(273) We return once more to the core of Ignatian Spirituality. Our major source of hope and animation: Finding God in all things. What does this mean?

(274) It means experiencing the generative expansive core of wonder, hope, joy, delight, compassion, connection, everywhere, with all, in all. There, we find God. Many have experienced such wonder when they were very young, as an awakening to creation for the first time.

(275) Our task, as educators, is to refresh and deepen our own spirituality, so that we are able, as Jesus said, to enter the kingdom “as little children.” It is essential that we engage in spiritual practices that confirm the belief that this expansive experience, this core of wonder, is a way to find God. This can have a remarkable effect on teaching. It can encourage our students and graduates, who model themselves after us, to intensely engage in the world, to never lose their curiosity, their creativity, their delight in discovery, their confidence, their connection, their compassion for all that exists.

(276) We know the famous quote attributed to Father Pedro Arrupe that expresses what it means to “Find God”:

(277) *Nothing is more practical than finding God. It is falling in Love in a quite absolute, final way.*

(278) *What you are in love with, what seizes your imagination, will affect everything.*

(279) *It will decide what will get you out of bed in the morning, what you do with your evenings, how you spend your weekends, what you read, whom you know, what*

breaks your heart, and what amazes you with joy and gratitude.

(280) *Fall in Love, stay in love, and it will decide everything—*

(281) Our schools must offer opportunities, in and out of the classroom, for our students to experience the world like this: to fall in love with it.

(282) Our schools must offer opportunities that develop the reflective spirituality that continually seeks to find God. It is a spirituality that has the strength to grow as our students grow: To become more complex as they become more complex; such maturing spiritually can accompany them for the rest of their lives.

(283) From the beginning a task of Jesuit schooling has been guiding students to this deeper spirituality, and in their daily lives, to using the process of discernment. Learning to listen to and accept the unique gifts and talents, questions and anxieties, great joys and deep desires is the ultimate gift of education rooted in an incarnational worldview. How will I spend my life? To whom do I belong? Where is God calling me?

(284) Contemplating the regard of the Holy Trinity on our world, do our graduates ask: How can I make use of my God-given gifts and talents to respond to the needs of people in my family, my locality, my region of the world, and the global community? These have always been the questions beneath the questions in Jesuit classrooms.

(285) Thus, the ultimate success of our educational endeavor cannot be measured by who the graduate is at the moment of graduation. Instead, the gift of Jesuit schooling is best measured by how graduates engage life in the decades after graduation. Did the partly answered questions that were sparked in the classroom continue to be asked and re-asked throughout one's life? Did the possibilities fostered by networking and authentic encounter bear fruit in future decisions in business, personal life, and the religious quest?

(286) Did an encounter with Christ through the Spirit make a difference in how the graduate discerned questions of career, lifestyle, values, measures of success or failure? The extent to which our schools prepare students to engage this task is the measure by which we deem them worthy of the name Jesuit.

Exercise 28. For discernment:

- a. How do you assess this challenge?
- b. What are the most significant obstacles?
- c. How can we adapt this challenge for all Jesuit schools so that it reflects the greater good?
- d. In this context, what has your educational apostolate done?
- e. What should your educational apostolate be doing?



Conclusion

- (287) Throughout this document we have taken a reflective journey together. We have recognized as best as we can, some signs of the times to influence and challenge our specific educational contexts. In keeping with the Ignatian Tradition of always seeking and finding God in all things, we are now challenged not to settle on the proverbial single note which may at one time give us a beautiful sound but does not constitute music. Rather we are challenged to keep an ongoing reflective process so that we continue to make new music and find other notes that resonate with our ever-changing contexts, experiences and times.
- (288) The Global Identifiers of Jesuit Schools should also invite us to reflect on our identity and our contribution to the world of education. Our schools are clearly and solidly anchored in the vision and spirituality of St. Ignatius; therefore, our call is to an ongoing exercise of discernment to understand this identity not as a fixed entity but always as a call to the creative fidelity of our founders.
- (289) Thus, it is our humble suggestion that this document becomes a tool to be used, not once or twice, but over and over in Jesuit Schools so that the same questions asked on different days and in different times may provide better answers that make our schools ever more relevant to the world in which they are situated. In this sense the schools allow themselves to be shaped by the needs of the world while at the same time endeavoring to shape that world to better discover the presence and work of God in our midst.

(290) Like the Spiritual Exercises, this document is not meant for reading once or twice over. Instead, it is hoped to become a living text that will change also over time, according to the feedback and discernment that it initiates. In this sense, it should guide dynamic and deep conversations in our schools and other institutions that are members of our educational networks; conversations that will gradually be incorporated within the text.

November 5, 2019, on the Feast of All Saints and Blessed of the Society of Jesus.

AMDG

Appendix: A Schematic Outline



Original document taken from *The Characteristics of Jesuit Education* (1986), Appendix II: A Schematic Outline. The text has been minimally modified by Fr. José Mesa SJ to make it easier to understand.

(This outline puts into schematic form the relationship between the spiritual vision of Ignatius and the characteristics of Jesuit education. The nine points in the first column repeat the Ignatian headings for the first nine sections of the main body of the text; the footnotes relate this material to writings of Ignatius (primarily the *Spiritual Exercises* and the *Constitutions*), and to the paragraphs of the historical summary given in Appendix I. The 28 basic characteristics of Jesuit education are repeated in the second column, placed in a way that is intended to show their foundation in the Ignatian worldview. This is not intended to show an exact parallel: rather than a direct application, it would be more accurate to say that the characteristics are derived from, or find their roots in, the Ignatian vision.)

Ignatian Worldview	Characteristic of Jesuit Education
1. God For Ignatius, God is Creator and Lord, Supreme Goodness, the one Reality that is absolute; ¹¹⁶ all other reality comes from God and has value only insofar as it leads us to God. ¹¹⁷ This God is present in our lives, "laboring for us" in all things; He can be discovered through faith in all natural and human events, in history as a whole, and most especially in the lived experience of each individual person. ¹¹⁸	1. Is world-affirming. 2. Assists in the total formation of each individual within the human community. 3. Includes a religious dimension that permeates the entire education. 4. Is an apostolic instrument. 5. Promotes dialogue between faith and culture.

¹¹⁶ Appendix 1 (183/); the names that Ignatius uses for God can be found throughout his works; see, for example, *Exercises* §§ 15,16.

¹¹⁷ This is the Principle and Foundation of the Exercises, § 23; see note 8, above.

¹¹⁸ God working for us through creation is basic to Ignatian Spirituality. Two examples in the Exercises are the meditation on the "Incarnation," §§ 101-109, and the "Contemplation for Obtaining Love" §§ 230-237. The quotation is from § 236. Ignatius talked repeatedly about "seeing God in all things" and this was paraphrased by Nadal (one of the first companions of Ignatius) into the famous "contemplatives in action."

Ignatian Worldview

2. Human Freedom

Each man or woman is personally known and loved by God. This love invites a response which, to be authentically human, must be an expression of a radical freedom.¹¹⁹ Therefore, in order to respond to the love of God, each person is called to be:

- Free to give of oneself, while accepting responsibility for and the consequences of one's actions: free to be faithful;
- Free to work in faith toward that true happiness which is the purpose of life: free to labor with others in the service of the Kingdom of God for the healing of creation.¹²⁰

Characteristic of Jesuit Education

6. Insists on individual care and concern for each person.
7. Emphasizes activity on the part of the student.
8. Encourages life-long openness to growth.

¹¹⁹ Appendix I (1841).

¹²⁰ The purpose of making the Spiritual Exercises has been summed up in the expression "Spiritual Freedom." Ignatius himself gives them the title "Spiritual Exercises, which have as their purpose the conquest of self and the regulation of one's life in such a way that no decision is made under the influence of any inordinate attachment." (§ 21).

Ignatian Worldview

3. Quest for Freedom

Because of sin, and the effects of sin, the freedom to respond to God's love is not automatic. Aided and strengthened by the redeeming love of God, we are engaged in an ongoing struggle to recognize and work against the obstacles that block freedom, including the effects of sinfulness, while developing the capacities that are necessary for the exercise of true freedom.¹²¹

- This freedom requires a genuine knowledge, love, and acceptance of self, joined to a determination to be freed from any excessive attachment to wealth, fame, health, power, or even life itself.¹²²
- True freedom also requires a realistic knowledge of the various forces present in the surrounding world and includes freedom from distorted perceptions of reality, warped values, rigid attitudes, or surrender to narrow ideologies.¹²³
- To work toward this true freedom, one must learn to recognize and deal with the influences that can promote or limit freedom: the movements within one's own heart; past experiences of all types; interactions with other people; the dynamics of history, social structures, and culture.¹²⁴

Characteristic of Jesuit Education

9. Is value-oriented.
10. Encourages a realistic knowledge, love, and acceptance of self.
11. Provides a realistic knowledge of the world in which we live.

121 Appendix 1 (183/); this statement is a summary of the "First Week" of the Exercises.

122 Appendix 1 (184/); Exercises § 1; §§ 313-329 ("Rules for the Discernment of Spirits").

123 Appendix 1 (184/); Exercises §§ 142-146 ("The Two Standards").

124 Exercises §§ 24-42 ("The Examination of Conscience"), and "The Two Standards," above.

Ignatian Worldview

4. Christ the Model of Humanity

The worldview of Ignatius is centered on the historical person of Jesus.¹²⁵ He is the model for human life because of his total response to the Father's love, in the service of others.

He shares our human condition and invites us to follow him, under the standard of the cross, in loving response to the Father.¹²⁶

He is alive in our midst and remains the Man for others in the service of God.

Characteristic of Jesuit Education

12. Proposes Christ as the model of human life.

13. Provides adequate pastoral care.

14. Celebrates faith in personal and community prayer, worship, and service.

5. Action

A loving and free response to God's love cannot be merely speculative or theoretical. No matter what the cost, speculative principles must lead to decisive action: "love is shown in deeds."¹²⁷

Ignatius asks for the total and active commitment of men and women who, to imitate and be more like Christ, will put their ideals into practice in the real world of ideas, social movements, the family, business, political and legal structures, and religious activities.¹²⁸

15. Preparation for active life commitment

16. Serves the faith that does justice.

17. Seeks to form "men and women for others."

18. Manifests a particular concern for the poor.

125 Appendix 1 (184/), (193/); Exercises § 53, §§ 95-98 ("The Kingdom of Christ") § 167 ("The Third Degree of Humility"). The 2nd, 3rd, and 4th "Weeks" of the Exercises are intended to lead to a commitment to the following of Christ.

126 Exercises § 116 ("Contemplation on the Nativity"); see also "The Two Standards" noted above.

127 Appendix 1 (184/), (190/); Exercises § 135, §§ 169-189 ("The Election").

128 Appendix / (188/), (184).

Ignatian Worldview

6. In the Church

For Ignatius the response to the call of Christ is in and through the Roman Catholic Church, the instrument through which Christ is sacramentally present in the world.¹²⁹ Mary the Mother of Jesus is the model of this response.¹³⁰

Ignatius and his first companions all were ordained as priests and they put the Society of Jesus at the service of the Vicar of Christ, "to go to any place whatsoever where he judges it expedient to send them for the greater glory of God and the good of souls."¹³¹

7. Magis

Repeatedly, Ignatius insisted on the "Magis" -the more. His constant concern was for greater service to God through a closer following of Christ, and that concern flowed into all the apostolic work of the first companions. The concrete response to God must be "of greater value."¹³²

8. The Community

As Ignatius came to know the love of God revealed through Christ and began to respond by giving himself to the service of the Kingdom of God he shared his experience and attracted companions who became "friends in the Lord," in the service of others.¹³³

The strength of a community working in service of the Kingdom is greater than that of any individual or group of individuals.

Characteristic of Jesuit Education

19. Is an apostolic instrument, in service of the Church as it serves the human society.

20. Prepares students for active participation in the church and the local community, for the service of others.

21. Pursues excellence in its work of formation.

22. Witnesses to excellence.

23. Stresses Lay-Jesuit collaboration.

24. Relies on spirit of community among teaching staff, administrators, Jesuit community, governing boards, parents, students, former students, and benefactors.

25. Takes place within a structure that promotes community.

129 Exercises §§ 352-370 ("Rules for Thinking with the Church"); Constitutions, Formula (pp. 66-68), [3], [603], and passim throughout the writings of Ignatius. When he realized that it would not be possible to go to the Holy Land to serve Christ directly, Ignatius chose "the next best thing" by going to Rome to serve the church under the "Vicar of Christ."

130 Devotion to Mary, the Mother of Jesus, is evident throughout the whole life of Ignatius; as noted in Appendix I (171), it was at Montserrat that his pilgrimage began; Mary appears throughout the Exercises, for example in §§ 47, 63, 10211, 1111, 147, 218, 299.

131 Appendix I (1911), (793/). According to some authors, Ignatius was the originator of the expression "Vicar of Christ" whether that be true or not, loyalty to the Pope is characteristic both of Ignatius and of the Society of Jesus that he founded.

132 Appendix I (184/); Exercises §§ 97, 155.

133 Appendix I (1891), (1921).

Ignatian Worldview

9. Discernment

For Ignatius and for his companions, decisions were made on the basis of an ongoing process of individual and communal "discernment" done always in a context of prayer. Through prayerful reflection on the results of their activities, the companions reviewed past decisions and made adaptations in their methods, in a constant search for greater service to God ("Magis").¹³⁴

Characteristic of Jesuit Education

26. Adapts means and methods in order to achieve its purposes most effectively.

27. Is a "system" of schools with a common vision and common goals.

28. Assists in providing the professional training and ongoing formation that is needed, especially for teachers.

¹³⁴ The "discernment of spirits" is present in the whole life of Ignatius; it is already evident at Manresa (Appendix 1, 181/), but it is constantly growing throughout his life. A short document entitled "The Deliberations of the First Fathers" describes the discernment of the first companions of Ignatius that led to the establishment of the Society of Jesus. See also Appendix 1 (189)-(193) for the process that led to the first Ratio Studiorum and Exercises §§ 313-336 ("Rules for the Discernment of Spirits").

