



# Jesuit Schools at the Service of Our Universal Mission An Integrated Perspective



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This infographic presents an integrated perspective on the most important recent documents that shape Jesuit Education today:

Human Excellence - 2015

The JESEDU-Rio Action Statement - 2017

The Universal Apostolic Preferences - 2019 - 2029

Jesuit Schools: A Living Tradition in the 21st Century - 2019

Each document has its own purpose, but together they present a comprehensive response to the mission of the Society of Jesus as it has been defined by GC36: A Mission of Reconciliation and Justice with God, within Humanity and with Creation.

Each piece calls for the others; each stand in a dynamic relationship that completes and enriches the others. Separately, important as they are, they cannot communicate the complexity and depth of Jesuit Education. Put together they capture the contemporary understanding of the holistic education offered by Jesuit schools.

## AMDG

### JESEDU-Rio2017 Actions

1. Examen of Consciousness
2. Interreligious Education
3. Ignatian Spirituality & Discernment
4. Plan of Innovation
5. Structure & Roles
6. Parents & Families
7. Human Excellence
8. Environment & Social Policy
9. Education for and with the Marginalized
10. School Visits & Reviews
11. Training for Global Networking
12. Training For Global Citizenship
13. Use of Educate Magis

### Universal Apostolic Preferences

- UAP 1. Showing The Way To God
- UAP 2. Walking With The Excluded
- UAP 3. Journeying With Youth
- UAP 4. Caring For Our Common Home

## KEY

### Global Identifiers.

Jesuits schools are committed to:

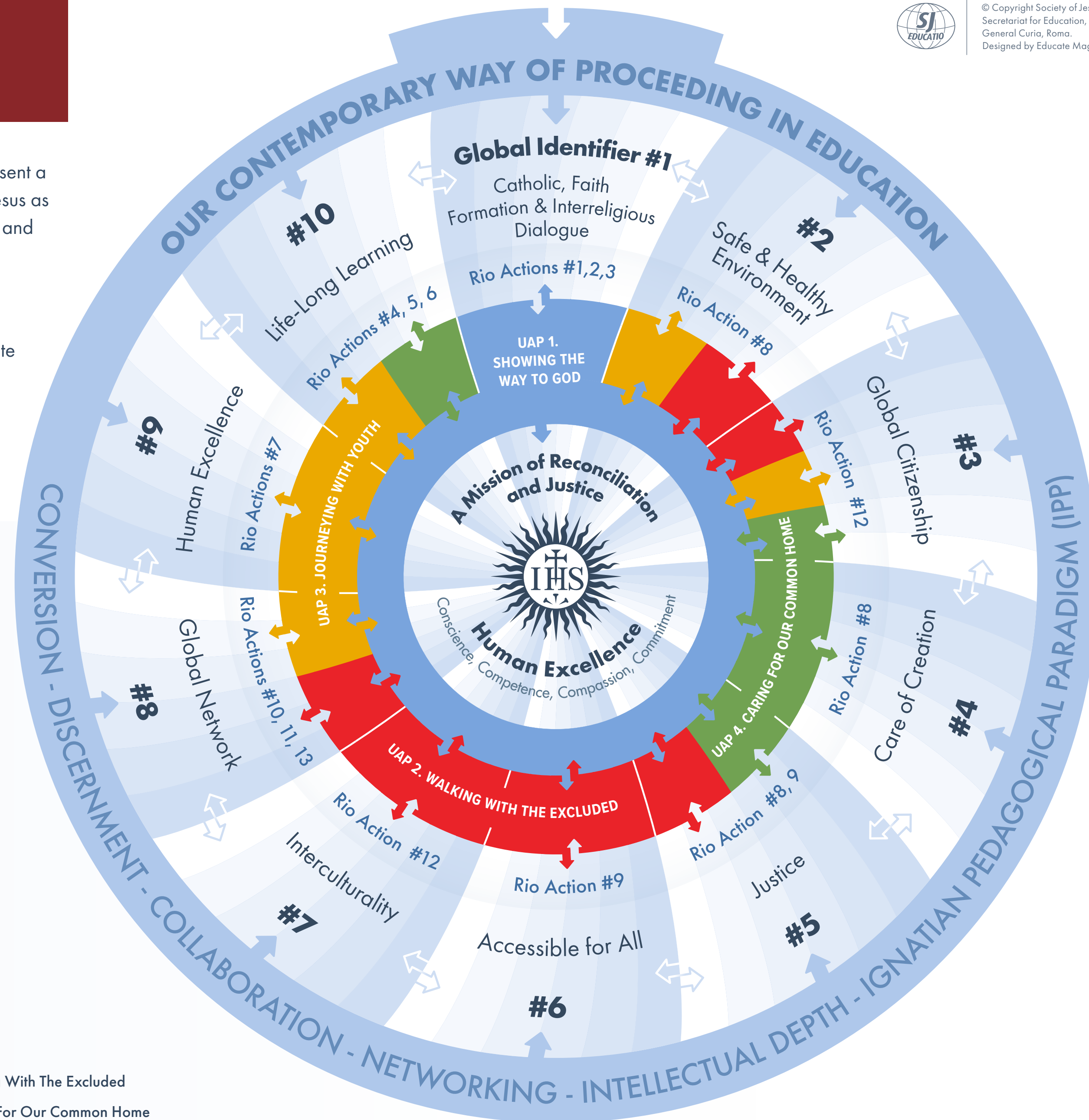
- #1 Being Catholic and to offer in-depth faith formation in dialogue with other religions and worldviews
- #2 Creating a Safe and Healthy Environment for all
- #3 Global Citizenship
- #4 The Care of all Creation
- #5 Justice
- #6 Being Accessible for All
- #7 Interculturality
- #8 Being a Global Network at the service of the Mission
- #9 Human Excellence
- #10 Life-Long Learning

### Our Contemporary Way of Proceeding in Education

Conversion - Discernment - Collaboration - Networking - Intellectual Depth - Ignatian Pedagogical Paradigm (IPP)

- General Congregation 36 and Fr. General's Letters:

"Universal Apostolic Preferences of the Society of Jesus, 2019-2029" and "Jesuit Schools: A Living Tradition"



## GLOBAL IDENTIFIERS

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

(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.”*

<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-being-catholic-and-to-offer-in-depth-faith-formation-in-dialogue-with-other-religions-and-worldviews/>

### #2 Jesuit Schools are committed to creating a Safe and Healthy Environment for all

(172) *“Our schools must promote and guarantee environments free from any form of abuse.*

(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.”*

<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-creating-a-safe-and-healthy-environment-for-all/>

### #3 Jesuit Schools are committed to Global Citizenship

(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.*

(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.”*

<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-global-citizenship/>

### #4 Jesuit Schools are committed to the Care of all Creation

(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.”*

<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-the-care-of-all-creation/>

### #5 Jesuit Schools are committed to Justice

(201) *“The commitment to social justice is not marginal to the mission: it is at the heart.*

(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.*

(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.”*

<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-justice/>

### #6 Jesuit Schools are committed to being Accessible for All

(220) *“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.”*  
<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-being-accessible-for-all/>

### #7 Jesuit Schools are committed to 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).*
- (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.”*  
<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-interculturality/>

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

- (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.*

- (246) *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.”*  
<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-being-a-global-network-at-the-service-of-the-mission/>

### #9 Jesuit Schools are committed to Human Excellence

- (267) *“Jesuit education should aim to develop women and men of conscience, compassion, commitment and competence.*
- (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 the context of human excellence.”*  
<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-human-excellence/>

### #10 Jesuit schools are committed to Life-Long Learning

- (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.”*  
<https://www.educatemagis.org/living-tradition/jesuit-schools-are-committed-to-life-long-learning/>

### 1. Examen of Consciousness:

The delegates commit to promote the Examen of Consciousness in each of the schools to help students listen to their inner voice and learn the path of interiority.

### 2. Interreligious Education:

The delegates commit to work 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. Ignatian Spirituality and Discernment:

The delegates commit to find 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.

### 4. Innovation Plan:

The delegates commit 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. Structures and Roles:

The delegates commit to reviewing with schools the traditional organizational structures and roles with a particular regard for gender stereotypes and gender inequalities.

### 6. Parents and Families:

The delegates commit to working with the schools to enhance the way parents and families are invited into our education and formation.

### 7. Human Excellence:

The delegates commit to urge the schools to reflect on the nature of human holistic excellence (the 4 Cs) so that academic success can be understood in its proper context. The delegates also commit to urge the schools to reflect on traditional notions of success and failure in the lives of our students.

### 8. Environmental and Social Policy:

The delegates commit 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 (e.g. Healing Earth living text: <http://healingearth.ijep.net>) highlighting critical thinking, political awareness, and social engagement - all to be reflected in classroom and school practices.

### 9. Education for and with the Marginalized:

The delegates commit 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.

### 10. School Visits and Reviews:

The delegates commit – during their school visits and reviews - to assessing and developing the level of regional and global networking cooperation that exists.

### 11. Training for Global Networking:

The delegates commit 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. Training for Global Citizenship:

The delegates further commit 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. Use of Educate Magis:

The delegates commit to making Educate Magis an integral tool and resource in the schools to help animate their global dimension.

## UAP 1 -

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

*"We want to share with others the most fundamental discovery of our lives, namely, that discernment and the Spiritual Exercises of Saint Ignatius show the way to God. We need to follow the call to deepen our knowledge and experience of Ignatian spirituality, and we want to do so out of a living faith that is incarnate and consistent, a faith nourished by familiarity with God that is the fruit of a life of prayer, a faith that enters into dialogue with other religions and with all cultures. Our faith is manifested in works of justice and reconciliation because it comes from the Crucified and Risen One who leads us to the crucified of this world so that we might be bearers of hope in the new life that the Lord gives us. Ours is a faith lived in community that becomes a testimony to Hope."*

## UAP 2 -

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

*"Sent as companions in a mission of reconciliation and justice, 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 as the poor of the earth, to whose cry the Lord responds with his liberating incarnation."*

*"The path we seek to follow with the poor is one that promotes social justice and the change of economic, political, and social structures that generate injustice; this path is a necessary dimension of the reconciliation of individuals, peoples, and their cultures with one another, with nature, and with God."*

## UAP 3 -

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

*"The 2018 Synod recognized young people and their situation as a crucial place from which the Church seeks to perceive and discern the movement of the Holy Spirit through this moment of human history. The poor and the young are a complementary and interwoven locus theologicus. Young people, most of whom are poor, face enormous challenges in our world today, including reduced job opportunities, economic instability, increased political violence, multiple forms of discrimination, progressive degradation of the environment, and other ills, all of which make it difficult for them to find meaning in their lives and to draw closer to God."*

*"It is the young who, from their perspective, can help us to understand better the epochal change that we are living and its hope-filled newness."*

## UAP 4 -

### To collaborate in the care of our Common Home.

*"In the encyclical Laudato Si', Pope Francis reminds us that all human beings share responsibility for care of creation, considered by many peoples "mother earth." "This sister now cries out to us because of the harm we have inflicted on her by our irresponsible use and abuse of the goods with which God has endowed her. (...) This is why the earth herself, burdened and laid waste, is among the most abandoned and maltreated of our poor; she 'groans in travail'" (Rom 8:22). Laudato Si', 2.*

*"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."*

<https://www.educatemagis.org/universal-apostolic-preferences-page/>



## A MISSION OF RECONCILIATION AND JUSTICE

*“companions of Jesus in a mission of reconciliation and justice; reconciliation with God, within humanity, and with creation.” GC36 Decree 1*

The Society of Jesus was formally established in 1540 when Pope Paul III granted formal recognition to the Society of Jesus, a small but growing number of men inspired by Ignatius’ desire to help souls through preaching, spiritual conversations, meeting the needs of the destitute and very early on through education. Their Formula of the Institute concretized Ignatius’ vision into a corporate way of proceeding in their apostolic works. Today, the Society of Jesus is a global entity with 17,000 Jesuits serving the Church in 112 nations on six continents.

<https://www.jesuits.global/about-us/the-jesuits/>

## HUMAN EXCELLENCE

Father Adolfo Nicolas S.J. describes the path to human excellence through the formation of people of ethical conscience, increase in compassion, acquisition of competence and the commitment to justice (the so called four Cs: of conscience, compassion, commitment and competence). It is Fr. Nicolas’ understanding of Human Excellence that inspired the document: Jesuit Education Aims to Human Excellence (2015).

<https://www.educatemagis.org/documents/human-excellence/>

## OUR CONTEMPORARY WAY OF PROCEEDING IN EDUCATION

*“The universal apostolic preferences seek to deepen these processes of personal, communal, and institutional **conversion.**”*

*“the preferences are an instrument for deepening the style of life-mission indicated by GC 36 when it invites us to spiritual and apostolic renewal, incorporating **discernment, collaboration** with others, and **networking** into our daily lives.”*

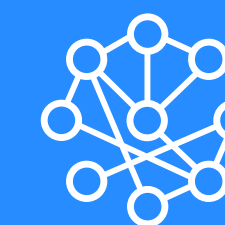
*“At the same time, responding to the call of the universal apostolic preferences necessitates that we strive more than ever for the **intellectual depth** that our foundational charism and tradition demand; such depth must always be accompanied by an attendant spiritual depth.”*

- Fr. General’s Letter “Universal Apostolic Preferences of the Society of Jesus, 2019-2029” and General Congregation 36

*“...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 [Characteristics of Jesuit Education (1986) & the Ignatian Pedagogical Paradigm (1993)] 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.”*

- Fr. General’s Letter “Jesuit Schools: A Living Tradition”



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Educate Magis is the global online community of Jesuit and Ignatian educators, continuing the discernment of the Living Tradition of Jesuit Education.